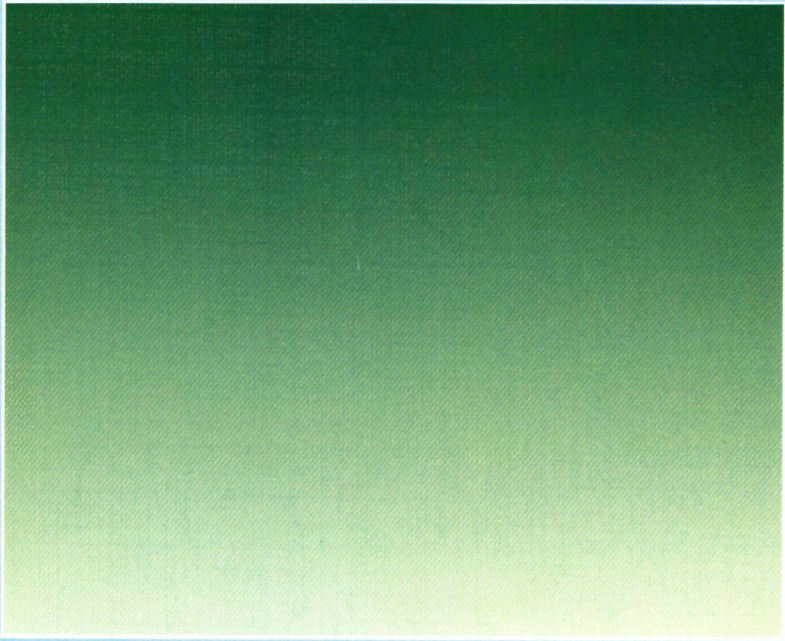


W. F. Wisselink



ASSIMILATION

AS A CRITERION FOR THE ESTABLISHMENT OF THE TEXT



A comparative study
on the basis of passages from
Matthew, Mark and Luke



Dè receptie is
van half vijf tot half zes
in herberg d'Olde Brugge,
IJsselkade 48, Kampen.
U bent van harte welkom.

ASSIMILATION

as a criterion for the establishment of the text

A comparative study on the basis of passages
from Matthew, Mark and Luke

Academisch proefschrift

ter verkrijging van de graad van
doctor in de theologie, op gezag van
de rector drs. H.M.Ohmann, hoogle-
raar in de theologie, zo God wil in
het openbaar te verdedigen op don-
derdag 8 juni 1989 des namiddags te
3 uur in de Lemkerzaal, Broeder-
straat 16 te Kampen

door

Willem Franciscus Wisselink

STELLINGEN

- 1 Er is in de tekstoverlevering van de evangeliën geen verband aan te tonen tussen het verschijnsel van de zogenaamde assimilerende lezingen en de indeling van manuscripten in tekst-typen.
- 2 Het is niet mogelijk, één bepaald evangelie aan te wijzen waaraan de lezingen in de andere evangeliën opvallend vaak geassimileerd zouden zijn.
- 3 Wanneer een variant bij vergelijking met andere lezingen 'assimilerend' genoemd kan worden, zegt dit niets over de ouderdom van deze variant noch over het tekst-type waarbinnen zij voorkomt.
- 4 De betekenis van de zogenaamde vervullingscitaten in Matteüs kan niet vastgesteld worden aan de hand van een scherp verschil in betekenis tussen *οπωσ* en *ινα*. Dat geldt te meer, indien in Matteüs 12,17 de voorkeur moet worden gegeven aan de lezing *οπωσ*.
(Contra: J.W.Smitt, *Opdat vervuld zou worden*. Deel I-II. Groningen 1975-1977).
- 5 In Lucas 23,43 verdient de vertaling "Ik zeg u: heden .." de voorkeur. De vertaling "Ik zeg u heden: .." is onjuist.
(Contra: *The Kingdom interlinear translation of the Greek Scriptures*. Rendered from the original Greek language by the New World Bible Translation Committee. New York 1985).
- 6 Bij de Joden werd 15 Nisan in het dagelijks spraakgebruik niet aangeduid als 'sabbat'. De uitdrukking *οψε δε σαββατων* in Matteüs 28,1 heeft uitsluitend betrekking op de zojuist afgelopen wekelijkse sabbat.
(Contra: W.Vegter, Drie dagen en drie nachten, in *De Reformatie* 61 (1985/1986), bladzijde 532-535).
- 7 Bij de vertaling van Deuteronomium 6,4 moet rekening worden gehouden met Marcus 12,29. De volgende vertaling verdient de voorkeur: "Hoor Israël, de HERE, onze God is HERE, als enige".
- 8 Als een overste over 'duizend' ongeveer tien man onder zich had, was er in de hiërarchie als genoemd in Deuteronomium 1,15 nauwelijks ruimte voor een overste over 'tien'.
(Contra: B.Holwerda, *Historia Revelationis Veteris Testamenti*. Oudtestamentische voordrachten deel I. Kampen 1971, bladzijde 169).
- 9 Het meervoud 'nērōt' in Sefanja 1,12 geeft aan dat de HERE meerdere lampen zal gebruiken bij het doorzoeken van Jeruzalem; het kan niet worden opgevat als pluralis intensivus ('een felle lamp').
(Contra: A.S.van der Woude, *Habakuk en Zefanja*. De Prediking van het Oude Testament. Nijkerk 1978, bladzijde 100).

- 10 De Theodotianen maakten anno 200 na Chr. gebruik van 'tekst-kritiek' om de bijbel aan te passen aan hun eigen ideeën, en dáárom werden ze veroordeeld door de schrijver van "Het kleine labyrinth".
(Zie: Eusebius, *Historia Ecclesiastica* V 28).
- 11 Als een klassicale vergadering een bevestigend antwoord heeft gegeven op de vraag of iemand geschikt is om het Woord van God te bedienen, dan is hernieuwde beantwoording van deze vraag door een andere klassicale vergadering overbodig. Het verdient de voorkeur dat de beoordeling van een preekvoorstel uitsluitend gebeurt bij het preparatoir examen.
- 12 In de Latijnse tekst van de 'Geloofsbelijdenis van Athanasius' heeft de uitdrukking 'descendit ad inferos' de voorkeur boven de uitdrukking 'descendit ad inferna'. In de Nederlandse vertaling moet gesproken worden van 'rijk van de dood', en niet van 'hel'.
(Zie: H.Denzinger en A.Schönmetzer, *Enchiridion Symbolorum*. Barcelona 33 1965, no. 76. Contra: J.N.D.Kelly, *The Athanasian Creed*. London 1964, bladzijde 20 en 23).
- 13 Het verdient aanbeveling, de termen 'wedergeboorte' en 'bekering' niet door elkaar te gebruiken.
(Zie H.Bavinck, *Gereformeerde Dogmatiek*. Deel IV. Kampen 3 1918, bladzijde 58 (paragraaf 444)).
- 14 Verschillen tussen de handschriften van de bijbel zijn geen bewijs dat de bijbel feilbaar is.
(Contra: *God met ons ... over de aard van het Schriftgezag ... Special Kerkinformatie*. Leusden 1981. Op bladzijde 31 wordt gesteld: "De tekstkritische studies moeten op den duur wel vragen oproepen in verband met de leer van de inspiratie").
- 15 Gezien het grote aantal echtscheidingen dient de kerk veel aandacht te geven aan gemeenteleden die zich voorbereiden op het huwelijk.
- 16 De jeugd van de kerk moet op catechisatie de gelegenheid krijgen, aanwezige twijfels en vragen naar voren te brengen.
- 17 De verantwoordelijkheid voor het aangaan van schulden kan door de kerken nooit worden afgenomen van de theologische studenten door maatregelen die een ongewenste schuldverhouding tussen predikant en overheid willen voorkomen, omdat de eventuele schulden van zijn (toekomstige) echtgenote buiten beschouwing moeten blijven.
(Zie artikel 70 van de *Acta van de Generale Synode van De Gereformeerde Kerken in Nederland Arnhem 1981*. Haarlem 1981).

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Uitgeversmaatschappij J.H. Kok – Kampen, 1989

Promotor: Prof. Dr. J. van Bruggen

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Par. 1 Introduction

Problems on the field of textual criticism must receive attention. Anybody who wants to tell something from the Bible to somebody else, must know what it says. If textual criticism is then disregarded, there is the danger that things are said in an inaccurate way.

Let me illustrate this from a certain incident.

Once, I heard a broadcast about God's will. The speaker wanted to discuss a part of the Lord's Prayer, viz.: "Thy will be done, in earth as it is in heaven". According to him there was something the matter with this: Luke does not mention this text. He called this somewhat bewildering. He wondered what could have been the reason to "leave out such a central word of Jesus, because 'forgetting' is naturally out of the question here". From this starting-position he now tried to find the answer. That answer he formulated thus: "Luke left out the third petition of the Lord's Prayer, because this had already been paraphrased in the second petition .." (Visser, 1984).

In the Dutch Translation-1951 (the so-called New Translation) the third petition has indeed been left out from Luke 11,2. However, there is something more to say. Anyone who looks at the Dutch State Translation, will notice that. According to the State Translation Luke has not left out the third petition at all.

Has Luke omitted the third petition, or hasn't he? From the State Translation a different answer appears from that of the Translation-1951. So it is wrong to adopt the text of Luke 11,2 as it is given in the Translation-1951 without comment. A preliminary question has to be answered first. That question is: What did Luke write?

Two different translations were mentioned in what precedes, the State Translation and the Translation-1951. In Luke 11,2 these translations depart from each other fairly widely. That is explicable from a difference in original text¹.

We know two important editions of the original text as far as the New Testament is concerned: the *textus receptus* and the text of Nestle-26. The State Translation can be looked upon as a translation of the *textus receptus*; the Translation-1951 stands very close to the text of Nestle-26.

For the *textus receptus* we have to go back to the sixteenth century. In 1516 Erasmus came with a printed edition of the Greek New Testament. The *textus receptus* could be described as a slightly altered reprint of this. Until the last century this text was the generally accepted text. It was obvious that this text has been used for the State Translation.

¹ About the text of the Lord's Prayer see the discussion between Van Bruggen and Bandstra: Van Bruggen, 1979; Bandstra, 1981; Van Bruggen, 1982 and Bandstra, 1982; see also Delobel, 1986. See further (mainly on the second petition): Freudenberger, 1968/69 and Schneider, 1986.

Today many people accept the *text of Nestle-26* as the original text of the New Testament². The *textus receptus* is no longer accepted as the original text. 1881 was an important year for this transition from *textus receptus* to Nestle-26. In that year Westcott and Hort published "the New Testament in the original Greek". Under the influence of this publication the power of the *textus receptus* came to an end. Seventeen years later, in 1898, Eberhard Nestle made a new original text, with the help of Westcott and Hort's text (and two other texts). This became the beginning of many Nestle-editions. For the Translation-1951 one or more of these editions was probably taken as the basis. Nestle-26 is the most recent edition. This text appeared in 1979³.

Difference in translation appears to go back to difference in original text. Where does this difference in original text come from? For this we have to look at the manuscripts.

The New Testament has been preserved in a great number of manuscripts. Those manuscripts depart from each other. Efforts have been made to class them under different headings. Most of the time people come to four different types: the Byzantine, the Alexandrian, the Caesarean and the Western text-types⁴. It is striking that the vast majority of the manuscripts belongs to the Byzantine text-type.

There are textual critics who choose for a certain text-type⁵. In the past the Byzantine type was given preference. The *textus receptus* is very strongly influenced by manuscripts of that type. Today the Alexandrian manuscripts enjoy a great deal of confidence. This appears very clearly in the text of Nestle-26. The Western and Caesarean texts have also found their own defenders.

In Luke 11,2 there is a difference between the State Translation and the Translation-1951. This difference can finally be brought back to the difference between Byzantine and Alexandrine manuscripts.

Suppose that Luke has left out the third petition of the Lord's Prayer. If this is the case, the question is: who has added this petition? The State translators have not done this. It has not been done by Erasmus either. The addition must be of a much earlier date, for the great majority of the manuscripts reads the third petition in Luke 11. Has it been added in those manuscripts? According to many that is indeed the case. A copyist must have seen the difference between Matthew 6,10 and

2 Nestle-26 presents itself as the 'Standard Text'. About this see Aland, 1982, 41. Many people have given their opinions on this text. See for instance: Baarda, 1980; Bartsch, 1980/81 (with a reaction from Aland, 1982a); Boismard, 1983; Elliott, 1975 (with a reaction from Black, 1977); Elliott, 1979; Elliott, 1981; De Jonge, 1980; Kilpatrick, 1981; Larson, 1981; Moir, 1967/68 and Moir, 1981.

3 For the "Groot Nieuws Bijbel" the text of Nestle-26 has been used. The latest Nestle-edition departs fairly from earlier editions. See note 41 of par. 9. Particularly in Luke 24 a good deal of differences occur between the Translation-1951 and the "Groot Nieuws Bijbel".

4 For criticism on this classification see par. 5.2.

5 Besides people who want to follow a certain type of manuscripts, there are also scholars who want to decide on their choice again for every case by certain criteria. Such a criterion can be for instance: the usage of a certain author.

Luke 11,2. He must have found that difference unacceptable. Or: he must have thought that somebody else had left out the third petition out of Luke 11 by accident. For that reason the copyist must have added the third petition to Luke 11. This is a well-known and a telling example of a copyist who reduced to some extent the differences between the gospels⁶.

The phenomenon we have to deal with here is that of the 'assimilation'. This is also often indicated as 'harmonization'. These two terms are often used alternatively. Two essentially different things can be indicated by it. If there is a difference between two texts, one can try to eliminate that difference in two different ways. The different texts can be *interpreted* in such a way that the difference has gone. The difference can also be made to disappear by *altering* one of the texts⁷.

In this study we therefore make the following distinction. The word 'harmonization' is exclusively used for attempts to reduce the difference between two texts with the help of a certain *exegesis*. The word 'assimilation' is reserved for those cases in which the difference with another text is reduced by way of an *alteration* of a text⁸.

This book is about the phenomenon of assimilation. Chapter 1 explains what has been the *motive* for the investigation. With this in view a description is given of the revived attention for the Byzantine text-type. In this description it will become apparent that there is mainly a difference in view about the character of the various text-types (par. 2-7).

In chapter 2 the *framework* of the investigation is outlined. It is described in short how the origin of assimilations is visualized and what part is ascribed to those assimilations in the practice of the establishment of the text (par. 8-9).

The nucleus of this book is formed by chapters 3 and 4. In these chapters the *description* is given of an investigation by myself of the phenomenon of assimilation (par. 10-17).

What value has to be attached to the phenomenon of assimilation in the establishment of the text of the New Testament is described in a closing paragraph (par. 18).

⁶ See for instance: Kenyon, 1974, 210; Metzger, 1968, 197; Aland, 1982, 311 and Sitterly-Greenlee, 1988, 819a.

⁷ See note 7 of par. 8 for the way in which Jerome speaks about adaptation of the gospels.

⁸ In general this word will be used when rendering other authors, also in cases when for instance they speak of harmonization.

CHAPTER 1

THE MOTIVE FOR THE INVESTIGATION: NEW DISCUSSION ON A REJECTED TEXT-TYPE

In this chapter it is explained, in what way the revived attention for the Byzantine text-type has been the motive for my investigation.

Par. 2 The Byzantine text-type

From the sixteenth century until into the nineteenth century the *textus receptus* has been used as the original text of the New Testament. Incidentally attempts were made to criticize or emend it, but the *textus receptus* remained the starting-point. Consequently a text was used which agrees for the greater part with the Byzantine majority of the manuscripts.

That Byzantine majority was also used before the sixteenth century. Hort says that it all began in the fourth century. According to him the Byzantine text-type came into existence at that time; he uses the name 'Syrian'. This type has been made up out of the existing sorts of manuscripts. It has been in general use since Chrysostom (Westcott-Hort, 1881, 91). So Hort denies that the Byzantine text-type springs directly from the original text of the New Testament. With that he offers resistance to an opinion which still prevails fairly generally in his time. He is fervently opposed in the scientific field by J.W. Burgon among others¹.

There was definitely no unanimity concerning the Byzantine text-type in that time. The following choices of position were defended: Hort rejected all readings of the Byzantine text-type (Westcott-Hort, 1881, 119). Von Soden was sceptical about this text-type, but he did not exclude the possibility that it should give the correct text in some cases². Scrivener did not a priori want to reject Byzantine readings

1 According to Metzger, 1968, 135, J.W. Burgon's resistance originated from an entirely conservative attitude: for instance Burgon once held a sermon against the admission of women to academic exams.

2 Von Soden spread the manuscripts over three recensions: *I* (= Jerusalem-text), *H* (= Hesychius-text) and *K* (= Kolnè text). Von Soden's attitude towards the *K*-text (the Byzantine text-type) is described divergently; Robinson, 1977, 13 and 16 rightly points this out.

According to Colwell, 1969, 3 Von Soden stands negatively towards the Byzantine text-type: the Byzantine text-type "is so much more secondary than the others that the major value of its study is to eliminate it from the supporters of the other Text-types".

According to Metzger, 1963, 19 "von Soden gave equal weight to evidence from each of

(Scrivener, 1894, II 300) and *Burton* accepted the Byzantine text (*Burton*, 1883, 20-21).

A few years later it was different. The last scholar who wanted to maintain the superiority of the Byzantine text-type, was H.C. Hoskier³. Since that time a new agreement is supposed to have developed. All textual critics are now supposed to be of the opinion that the Byzantine text-type does not have preference over the other text-types⁴.

Still there are exceptions. Metzger, 1968 mentions the names of two men who preferred the Byzantine text: Edward F. Hills, by whom "(the) anachronistic views of *Burton* have been resuscitated" (136), and A. Ivanov, by whom "(essentially) the same point of view is expressed in the defence of the Byzantine text-type of the New Testament" (270). Aland, 1982, 29 does not mention any names. He speaks about voices in the USA, "die dem Textus receptus den Vorzug vor dem der modernen Ausgaben geben möchten". With that he probably alludes to the textual critics who have collaborated in the edition of the Greek New Testament according to the Majority Text (Hodges-Farstad, 1982).

So in our time there is again no unanimity with regard to the Byzantine text-type. The positions from the time around 1900 are again occupied now: *Aland* totally rejects the Byzantine text-type (Aland, 1982, 116). *Fee* does not exclude that original readings have only been preserved in the Byzantine text, but still he is very sceptical about it (*Fee*, 1974, 43-44). *Colwell* wants to give some more attention to the Byzantine text-type (*Colwell*, 1969, 49). Textual critics like *Kilpatrick* and *Elliott* consider all variants to be totally equivalent, so including those variants that occur exclusively in the Byzantine text (*Kilpatrick*, 1965, 205 and *Elliott*, 1983, 591). *Sturz* is of the opinion that "the Byzantine text should be given equal weight along with the Alexandrian and 'Western' texts" (*Sturz*, 1984, 130) and *Shields* says that "it is a witness to the true text and independent of other text-types" (*Shields*, 1985, 197). *Robinson* wants to be called an adherent of the 'Majority Text Theory'; still he is prepared to depart from that majority (= the Byzantine text-type) "if a reading is not evidenced as having been perpetuated throughout transmissional history" (*Robinson*, 1977, 10).

his three main text types". Aland, 1982, 32 condemns Von Soden among other things because of the latter's "Gleichstellung des K-Textes mit den beiden anderen Gruppen".

The following quotations from Von Soden, 1911 tell in favour of *Colwell's* rendering (and against Metzger and Aland's rendering): *K* has "ohne Aufhören als Korrektiv gedient für die vom ihm abweichenden Texte" (708). "Wenn *I* und *H* meist gegen *K* zusammengehen, so verrät die *K*-Lesart fast durchgehends ihren sekundären Charakter, sei es als Paralleleinwirkung, sei es als Textglättung irgendwelcher Art." (1359). Von Soden does propose the following working-method for the reconstruction of the *I-H-K*-text: "Wo keine Parallelen im Spiel sind, ist einfach nach Majorität zu entscheiden" (1360), but in such cases *K* is at most decisive.

³ See *Kenyon*, 1974, 212. It is striking, that this fact cannot be derived from Metzger, 1968.

⁴ See *Kenyon*, 1974, 212; Metzger, 1968, 136 and Aland, 1982, 29.

In Philip Mauro's publication from 1911 (re-publication in *Fuller*, 1975) and in Benjamin C. Wilkinson's publication from 1930 (re-publication in *Fuller*, 1971) the traditional opinion is still defended.

Pickering has great confidence in the Byzantine text-type, but will not follow it in all cases (*Pickering*, 1980, 150-151), no more than *Van Bruggen* (*Van Bruggen*, 1976, 38). *Hills* handles a totally different method just as *Letis*: they follow the *textus receptus* (*Hills*, 1956, 107 and *Letis*, 1986, 170 and 182).

In the first half of the twentieth century the conviction had grown, that the discussion on the Byzantine text-type had been closed. If any names were mentioned of contemporaries who considered this text-type as primary, then this was confined to a brief description of their points of view. A few instances of this have been given at the beginning of this paragraph.

In the seventies of the twentieth century the discussion was re-opened however. This was a result of the renewed defence of the Byzantine text-type.

In 1976 *Van Bruggen* published the text of an oration in which he pleaded for "rehabilitation of the ancient text" (*Van Bruggen*, 1976). This publication was reviewed in the same year by *Helderman*, *De Jonge*⁵ and *Selles*.

In 1977 *Pickering* published a book on the subject "The identity of the New Testament text". In his opinion the 'traditional text' can be identified as the original text of the New Testament. A reaction to this came from *Taylor*⁶. In 1979 *Fee* also gave a review of *Pickering*, 1977⁷. In the same year *Carson* published a booklet in which he reviewed *Van Bruggen*, 1976 and particularly *Pickering*, 1977.

In 1968 *Hodges* defended "The Greek text of the King James Version". Ten years later, in 1978, *Fee* gave a reaction to this⁸. In 1982 *Hodges* and *Farstad* published "The Greek New Testament according to the majority text". This publication was followed by a number of reviews⁹.

In spite of the revived discussion since 1976 *Aland* still posited six years later, that the *textus receptus* had been definitely overcome (*Aland*, 1982, 29). *Aland's* reaction to the textual critics who since that time again defend the Byzantine text-type, is very limited: "Wenn sich heute etwa in den USA Stimmen vernehmen lassen, die dem *Textus receptus* den Vorzug vor dem der modernen Ausgaben geben möchten, dürften sie kein oder nur in bestimmten begrenzten Kreisen Gehör finden" (*Aland*, 1982, 29). It is apparent from what precedes that other textual critics find such a reaction as *Aland's* insufficient. It is my

5 In 1975 *De Jonge* had already given a brief review with reference to an account of *Van Bruggen's* oration. See also the short discussion between *Van Bruggen* and *Klijn*: *Klijn*, 1977 and *Van Bruggen*, 1977.

6 For the discussion between *Taylor* and *Pickering* see: *Pickering*, 1977; *Taylor*, 1977; *Pickering*, 1978 and *Taylor*, 1978.

7 I have made use of the following material concerning the discussion between *Fee* and *Pickering*: *Pickering*, 1977; *Fee*, 1978/79; (*Robinson*, 1979); *Pickering*, 1980 + *Pickering*, 1980a; *Fee*, 1980; (*Pickering*, 1980b). See also *Borland*, 1982.

8 For the discussion between *Fee* and *Hodges* see: *Hodges*, 1971; *Fee*, 1978; *Hodges*, 1978; *Fee*, 1978a and *Hodges*, 1978a.

9 *Bandstra*, 1984; *Elliott*, 1983; *Elliott*, 1983a; *Hurtado*, 1984; *Kilpatrick*, 1983; *Kilpatrick*, 1984; *Silva*, 1983 and *Wessel*, 1986.

opinion also that in the contemporary textual criticism it is not sufficient on this point to repeat former points of view. On the basis of former data and new ones a discussion is going on among a new generation of textual critics on former points of controversy concerning the Byzantine text-type. In the following paragraphs a broader description will be given of that discussion¹⁰. In this description the discussion after 1976 will especially be given attention; particularly Fee's part in this is of great importance.

Par. 3 The 'hidden agenda'

If somebody believes in the infallibility of the bible, does such a person then give preference to the *textus receptus* (or at least to the Byzantine text-type)?

Some theologians can indeed be said to make a direct connection between the infallibility of the bible and the *textus receptus*. They are convinced that the *textus receptus* is the result of God's protecting care of the New Testament text. This point of view is worded by Hills¹¹. The latter even maintains that mistakes "in the Traditional Greek Text were corrected by the providence of God" and that the Vulgate was the source of these corrections (Hills, 1956, 111).

But faith in the infallibility of the bible does apparently not automatically lead to the acceptance of the Byzantine text-type. Many are of the opinion, that God has not left the New Testament text to its fate. At this point they agree with a person such as Hills. In spite of that they do not want to use the *textus receptus* as a basis for translation and exegesis. With great gratitude they point at the discovery of the *codex Sinaiticus*, at the making available of the *codex Vaticanus* and at the excellent work of Westcott and Hort¹². According to them all this is a proof of God's care for his Word. This point of view has mainly been

¹⁰ See earlier descriptions of the discussion in: Holmes, 1983; Scanlin, 1985 and Shields, 1985.

¹¹ Letis follows in his footsteps. See Letis, 1987 for a description of Hills' life and work.

¹² Hepp for instance writes in the first volume of the magazine "De Reformatie" (1920/21, 327): "God's guidance did not stop with the ancestors, but "sparkles (...) towards us in the finding of the Sinaitic manuscript and Tregelles' labour on the Vatican manuscript".

In the *Christelijke Encyclopedie I* (from 1925) it is established that there are very few differences between the texts of Tischendorf, Nestle and Von Soden. From that the conclusion is drawn, that God has handed down his Word for his church in a perfectly trustworthy and positive form (*Christelijke Encyclopedie I*, 324).

Furthermore we can point to the distinction between textual criticism and form criticism which has been very customary in Reformed theology in the Netherlands. F.F. Venema for instance rejects form criticism, but he accepts textual criticism. "Textual criticism is necessary because there are mutual differences among the manuscripts of the Bible" (Venema, n.d., 22).

worded by Warfield¹³.

So the theological supposition that the bible is infallible, leads only a number of theologians to a preference for the Byzantine text. Now those who defend the Byzantine text-type are often told that their stand towards textual criticism has often been determined by theological prejudice. Not nearly every 'fundamentalist' makes his choice for the Byzantine text, but he who does choose for this text, would do that because he is a 'fundamentalist'. This comes to the fore in an unfruitful discussion between Fee and Hodges.

Fee: All modern advocates of the Byzantine text-type are dominated by "a hidden agenda", "namely, that Westcott and Hort's Greek text is suspect because their orthodoxy with regard to Scripture is suspect" (Fee, 1978, 21).

Hodges: "My agenda (..) is (..) a call to re-examine the claims of the majority text in the light of the increasingly perceived deficiencies of the theory that underlies today's editions." (Hodges, 1978, 145).

Fee: "My point on the theological concern still holds". For: Hodges' article was inserted in a book by Fuller in which Westcott and Hort are criticized because of their heretical ideas (Fee, 1978a, 160).

Hodges: Further writing in this way makes no sense (Hodges, 1978a, 163).

Others also have pointed out the prejudice of the defenders of the Byzantine text-type: "Die Anschauung von der Verbalinspiration (..) setzt

¹³ Fee, 1978, 22 mentions Warfield with approval. Letis offers resistance against the latter's ideas: Warfield "shifted from the notion of providential *preservation* to one of providential *restoration* in the new text of Westcott and Hort" (Letis, 1987, 89).

Warfield has written "An Introduction to the textual criticism of the New Testament". From the preface to this it is apparent that he wants to exercise his readers in the 'art' of textual criticism. For the 'science' the readers are referred to Hort and Gregory.

The book opens with an optimistic prospect: "we cannot despair of restoring to ourselves and the Church of God, His Book, word for word, as He gave it by inspiration to men" (Warfield, 1893, 15). The first step to reach this goal is: "sift out all Syrian evidence (..), and thus confine attention to the pre-Syrian evidence" (169). The argumentation behind it has been quoted from Westcott and Hort's work. The last-named have proved "that the Syrian class is (..) the result of a critical editing of the New Testament text which was accomplished probably in Syria at some time not earlier than the last half of the third century" (157). The documents with a Syrian (or Byzantine) text must therefore be eliminated (158). In spite of that Warfield expresses his gratitude for the work that has been done in Antioch. According to him it is the great merit of the school of Antioch, that the Western text was replaced by a better text. "The Christian world (..) owes a debt of thanks to a superintending Providence for the good work done thus in a corner, and probably with only a local intent" (213).

Skilton puts the case that: "Textual criticism, in God's providence, is the means provided for ascertaining the true text of the Bible." (Skilton, 1946, 162). In connection to this he points at the many manuscripts of the New Testament we still possess now (152-153), and he mentions with approval and great gratitude the work of Westcott and Hort (172-185). About Warfield he says: "Dr. Warfield expressed the conviction that in the Greek Testament of Westcott and Hort we have 'substantially the autographic text'" (186). His conclusion is that "God in his singular care and providence has manifestly caused his Word to triumph over the hazards of time" (187).

den Textus receptus voraus" (Aland, 1982, 16). And: "It is quite apparent that defenders of the Byzantine text from Burgon to Pickering argue for theological reasons that the majority of manuscripts must preserve the original text." (Omanson, 1983, 112). So Aland and Omanson are of the opinion that the faith in an infallible bible plays a dominant role in the choice for the Byzantine text.

This idea is incorrect. Hodges and Pickering discuss in a matter-of-fact way the arguments for and against the Byzantine text-type¹⁴. Hodges defines it as follows¹⁵: "*The Identity of the New Testament Text* is not a mere pamphlet dogmatically affirming a position which cannot be adequately defended from the available data of textual criticism. (...) On the contrary, the writer competently sifts the data".

Van Bruggen does not write a dogmatic treatise on the infallibility of the bible either. He discusses Westcott and Hort's arguments which have led them to the rejection of the Byzantine text-type. At the end of his argumentation the conclusion is: The 'ecclesiastical' text¹⁶ "deserves to remain recognized as reliable, unless real contra-proof can be given from a recovered better text." (Van Bruggen, 1976, 36). "We should guard against wanting to do the work of the fourth and following centuries over again, with less and worse material than people at the time had at their disposal!" (38).

Conclusion:

Some defenders of the Byzantine text-type are prejudiced in theological respect. The same reproach cannot be directed at all defenders of that text. For there are textual critics who defend the priority of the Byzantine text-type on the basis of textual-critical arguments. Their arguments must therefore be tested.

Par. 4 The Byzantine text-type as majority-text

In this paragraph attention is given to the fact that the majority of the manuscripts belong to the Byzantine text-type.

Does this fact enlarge the possibility, that the Byzantine text-type represents the original text in a more reliable way than the other text-types? (par. 4.1). How is this fact to be explained? (par. 4.2).

¹⁴ See also Holmes, 1983, 13-14.

¹⁵ See his introduction in Pickering, 1977, 12.

¹⁶ Hills canonizes what the church published as text in the sixteenth century. Van Bruggen accepts their direction of choice of text as a correct principle, but he goes back to the Byzantine text-type. He does not in the first place want to follow that text-type because the church has decided to that text, but because the early church - with more data than we possess now - has made a certain choice.

4.1 The 'theoretical presumption'

Hodges and Farstad allege: "Any reading overwhelmingly attested by the manuscript tradition is more likely to be original than its rival(s). (..) In any tradition where there are not major disruptions in the transmissional history, the individual reading which has the earliest beginning is the one most likely to survive in a majority of documents." (Hodges-Farstad, 1978, xi-xii). A similar reasoning is to be found in Hodges, 1971. Fee opposes against it. To begin with he enters into an argument with Hodges on the general principle.

Hodges, 1971, 37 states: The numerical preponderance of the Byzantine text-type can best be explained from the fact that the Byzantine text-type is 'nearest the autograph'. According to him "this truism was long ago conceded (somewhat grudgingly) by Hort", see Westcott-Hort, 1881, 45: "A theoretical presumption indeed remains that a majority of extant documents is more likely to represent a majority of ancestral documents at each stage of transmission than *vice versa*."

Fee, 1978, 26 renders Hodges' opinion at this point incorrectly: Hodges would be of the opinion that "those copies geographically closer (to the autograph will) automatically also be textually closer". Fee does not give any attention to the quotation from Westcott-Hort in the first round.

Hodges, 1978 corrects the incorrect rendering of his opinion: "I am not speaking geographically but genealogically. What I affirm is that a manuscript high up on the genealogical tree has a better opportunity to leave a large number of descendants than one much lower on the tree." (147). He points out again that this is admitted by Westcott and Hort, though they do not believe that "this theoretical presumption was actually the case" (146).

Fee, 1978a, 157-158 does not come back to his incorrect rendering of Hodges' opinion. He does react now upon the quotation from Westcott-Hort. According to Fee Hort did not accede to this point. For Hort correctly stated that such a theoretical presumption does not weigh against the historical evidence. Fee tries to illustrate his opinion with an example: A Swedish married couple has two children. One of the grandchildren emigrates to the USA, marries an Italian woman and has a lot of children. The other descendants are barren, or they die as a result of a disaster that strikes the parental home. This is the explanation of the fact that a Swedish married couple had descendants with very Italian features.

Hodges, 1978a, 161-162 sticks to his appeal to Hort. For Hort used the words 'more likely' as a description of the *theoretical* presumption. According to Hort the *evidence* led to another conclusion.

Fee's position in this discussion is very feeble. Fee himself says that Hort distinguishes between theoretical presumption and historical reality. It is not clear to me, why in spite of that Fee continues to fight

Hodges at the point of the presumption¹⁷.

Carson offers resistance against Hodges' theoretical presumption as well. He has objections against it because "this entire reconstruction is both logically fallacious and historically naive" (Carson, 1980, 49). Carson (contrary to Fee) gives attention separately to the theoretical presumption. He has a logical objection against this presumption. According to him one manuscript can have theoretically three-thousand descendants and the other only fifty. He writes: "I can think of no truism (...) that will dictate that the text-type closest to the original must predominate in number." (49).

Hodges will certainly admit that theoretically everything is possible. But that is not the point in his reasoning. The point is what is theoretically *the greatest probability*. Therefore Carson's logical objection is not valid.

In an appendix Carson returns to the matter. He gives an example in order to disprove Hodges' theoretical presumption. On the basis of a statistical model it may be supposed "that the total number of offspring from parents of an early generation will outstrip the total number of offspring from parents of a later generation". "(One) might expect Lamech or Tubal-cain (Gen. 4) to have a greater number of descendants than Noah.". But "the 'historical accident' of the flood has eliminated that possibility" (115-116).

Carson thinks that with this example he has proved Hodges' presumption to be incorrect. On the contrary however! Hodges can accept the first part of the example as supporting his theory.

Hodges established that the numerical preponderance of the Byzantine text-type can only be explained if that text-type is considered "as an authentic representation of the original text" (Hodges, 1971, 37). We have seen that as a *presumption* this is correct. Fee and Carson mention a number of factors however, by which according to them the presumption has not become reality. We will discuss those factors in the continuation of this paragraph.

4.2 The origin of the Byzantine majority

How did the Byzantine text become dominant? Fee gave an answer to this question consisting of three parts.

4.2.1 Some various points

In the first place Fee says: "By the fourth century all of the factors that led to diversity had been superseded by their opposites." (Fee, 1978, 29). There are three points which are important here:

¹⁷ Holmes does not do that. He mentions Hodges' theoretical presumption (Holmes, 1983, 15), and after that he discusses the historical circumstances by which according to him that presumption is incorrect (16-17).

- a: "instead of untrained scribes (...) there had emerged the trained Christian scribe", to begin with in Alexandria;
- b: "the concept of canon brought in an ecclesiastical concern over the wording *per se*, which did not exist among the copyists of the second century as the citations in all the Church fathers of this century bear ample witness";
- c: copies now remained where they were. This last point is the best explanation "both for 'dominance' and uniformity" of the Byzantine text-type (29-30).

Hodges has objections against these three points. He is of the opinion that points a and b are "rather loose and undocumented generalizations"; according to him point c would lead to "the perpetuation of the local text forms inherited from the previous centuries", and rather not to the domination of a single text form in many places (Hodges, 1978, 148-149).

Fee does not think it worth while, to enter into this: "Nothing Hodges has said has seriously challenged my suggestions." (Fee, 1978a, 158).

The first part of Fee's answer is not convincing and also contradictory in itself:

It is impossible for point a to be an explanation for the dominant position of the *Byzantine* text-type. For according to Fee the replacement of the copyists started in Alexandria.

In point b Fee concludes from New Testament quotations from the church fathers how their contemporaries copied New Testament manuscripts. That is hazardous because we have to do with two fundamentally different activities here.

According to Fee it is a consequence of point b that existing manuscripts were corrected with the help of other manuscripts. But how is such a correction possible if the manuscripts remained where they were? (point c).

According to Aland, 1982, 66 the Alexandrian text-type has been influenced by the Byzantine text-type. So Aland supposes that Byzantine manuscripts have continually been brought to Egypt. With that he follows a reasoning that is contrary to Fee's point c.

4.2.2 Chrysostom's influence

Fee has more arguments to explain how the Byzantine text-type became dominant. In the second place he pays attention to the influence of Chrysostom: "It is almost inevitable that the text form Chrysostom first used at Antioch and then later carried to Constantinople should become the predominant text of the Greek Church." (Fee, 1978, 30).

Hodges combats this argument. For this he points to Geerlings and New who say the following about Chrysostom's text of Mark¹⁸: "The number of variants from the Textus Receptus is not appreciably smaller than the number of variants from Westcott and Hort's text. This proves that it is no more a typical representative of the late text (von Soden's

¹⁸ They make this statement in Geerlings-New, 1931, 141.

K) than it is of the Neutral text." (Hodges, 1978, 149). According to Hodges Fee's error is apparent from this quotation: "Fee has only proved my point" (150).

Fee announces that he knows about the quotation given by Hodges (Fee, 1978a, 159). He points out further that in his first reaction (viz. in Fee, 1978, 28) he had already written: "These fathers [Chrysostom *et al.*] had a NT only about ninety per cent along the way to the full Byzantine text of the later Middle Ages". He now states that "Chrysostom's text is still closer to the 'majority text' than it is to any text of the second or third century" and to prove this he refers to a study he published in *Biblica* in 1971 (Fee, 1978a, 159).

According to Hodges Fee must give up his original position or he has to call the work of Geerlings and New into question (Hodges, 1978a, 161).

Fee accepts this challenge. He publishes a study in which he submits Geerlings and New's data to a careful investigation (Fee, 1979/80, 526). The conclusion from his investigation of Chrysostom's text of Mark is, that Geerlings and New are wrong. According to Fee Chrysostom had a text in Mark that was clearly Byzantine: "he had a text probably 75 % along the way toward that resultant text-type" (547). Earlier in that same article he had concluded that Chrysostom's text of John is "primarily Byzantine" (537).

In the course of the discussion Fee is compelled to slightly adjust his standpoint. At first he stated that Chrysostom had a New Testament which was Byzantine for about ninety percent (Fee, 1978, 30). After investigating the text of Mark and (four chapters of) John he comes to a considerably lower percentage of Byzantine readings (Fee, 1979/80, 537 and 547).

I feel respect for the serious way in which Fee wants to lay the foundation of his opinion. Still I have my doubts about the result of his investigation. The arguments for this are given in appendix 1c. From this appendix it will become clear that Fee's standpoint on Chrysostom is untenable. On the basis of Fee's method and making use of his material, we come to the following result: Chrysostom has followed a text which (in our usage) is 65 per cent Byzantine; so his text has largely *not* become the dominating text of the Greek church. Therefore Chrysostom's influence cannot serve as an explanation for the dominating position of the Byzantine text-type¹⁹. So the second part of Fee's answer is not convincing either.

4.2.3 The Greek-speaking world

Fee mentions a third and last argument for the dominating position of the Byzantine text-type: "By the end of the seventh century the Greek NT was being transmitted in a very narrow sector of the Church", namely around Constantinople. "By the time of Chalcedon Greek is almost

¹⁹ If Chrysostom is not responsible for the dominating position of the Byzantine text-type, then who is? About this question see par. 4.2.3; see also appendix 1d.

unknown in the west, and after Chalcedon the decline of Alexandria and the subsequent rise of Islam narrow Greek-speaking Christendom still further." (Fee, 1978, 30).

Also at this point he meets with resistance from Hodges. According to Hodges, 1978 there are no grounds to presume that the manuscript transmission was terminated in areas (particularly in north Africa) where Islam got the upper hand, or in areas (particularly in the West) where the knowledge of Greek declined. As for the West he points at the function of the monasteries as conservators of Greek manuscripts; as for the East he points at the possibility for refugees to take biblical manuscripts with them (150-151).

Fee, 1978a, 158 only gives a reaction to Hodges' remarks on the West. According to him that is irrelevant, because the "western fathers from Tertullian on used the Latin Bible". Moreover most manuscripts for the Greek New Testament come from Byzantine monasteries and churches.

Hodges' closing remark at this point reads as follows: "There seems to be no viable explanation for the existence of the majority text (even in the east!) other than the one proposed in our paper" (Hodges, 1978a, 161).

Fee's argumentation concerning the Greek-speaking world is of great importance. Sturz, 1984, 47-48 exclusively uses similar arguments to explain the dominating position of the Byzantine text-type. At first he points out that in the West "Greek faded out in favor of (...) Latin". Consequently he points out that the manuscript-tradition was cut off as a result of Moslem domination: in 638 (in Caesarea), in 642 (in Alexandria), in 1453 (in Constantinople). For Carson the same holds good as for Sturz. Carson, 1980, 49-50 also points at the limited area inside which Greek was spoken. He adds an important point to this: "With the fall of Constantinople (A.D. 1453), the Byzantine Empire (...) collapsed, and many of its scholars fled west, bringing their manuscripts with them.". Are these arguments convincing?

Hodges' reference to the monasteries in the West is implicitly supported by Aland. According to Aland Greek enclaves existed for instance in Italy until into the Middle Ages "die einen eigenständigen Text fortpflanzen"; in Egypt the tradition of manuscripts in monasteries remained for a long time (Aland, 1982, 78).

Hodges' comment on the refugees is supported by comment from Carson. Carson, 1980, 50 thought that in 1453 many scholars fled taking their manuscripts along with them. If this happened in 1453 (at the escape from Constantinople), why then did it not happen in 642 (with the escape from Caesarea) and in 638 (at the escape from Alexandria)?

In spite of this support for Hodges Fee's argumentation must be taken into account. The curtailment of the Greek-speaking world has undoubtedly had its consequences for the tradition of the Greek manuscripts of the New Testament.

It would go too far, to derive from this an explanation for the fact that the Byzantine text-type became dominant. In Constantinople there was definitely no unanimity in the field of textual criticism. That holds for the fourth century (the time of Chrysostom). That holds also for the

ninth century (the time of Photius).

Birdsall has investigated Photius' text. This Photius has been patriarch of Constantinople for about twenty years in the ninth century (see Aland, 1982, 189); therefore he had great influence there. Birdsall comes to the conclusion that "the text of the gospels used by Photius in the ninth century is Caesarean rather than Byzantine in type" (Birdsall, 1956, 198). About the text of Acts and the epistles he says: Photius preserves "so many ancient and good readings in his text" (Birdsall, 1958, 290). I have revised this material of Birdsall (as much as possible) with the help of Fee's method. See appendix 1d. It appears then that Photius' text is Byzantine for less than 70 percent. So it appears from Birdsall's investigation that even in the ninth century there was no unanimity in Constantinople about the text of the New Testament.

This is underlined by Tarelli. In a short note on the Byzantine text and the lectionaries he mentions that in the lectionaries of the church of Constantinople two text-types have remained in existence. From an official edition of the New Testament (published at Constantinople in 1904) he quotes among other things the following on these two text-types: "both these types belong to the Church of Constantinople and were in general and official use at least from the ninth to the sixteenth century" (Tarelli, 1942, 181-182). According to him this proves "the failure of ecclesiastical authority (...) to displace time-honoured readings embedded in the lessons for the day" (183)²⁰.

Wikgren gives a description of the great amount of investigation that has been done on the text of the Greek lectionaries. Among other things he comes to the following conclusions: "Basically the lectionary text is Byzantine in character, but generally earlier than the TR" (Wikgren, 1963, 120). "Present evidence seems to point to the origin and development of the current lectionary system sometime in the fourth century on the basis of a text or of texts mainly of a mixed K and I character. That so many early readings survived the process of assimilation to a later K text may be attributed to the fact that lectionaries were as a rule copied from lectionaries, and to the concomitant force of ecclesiastical usage" (120-121).

So Tarelli's opinion is confirmed by Wikgren. He also says that there is no unanimity in the lectionaries²¹.

20 Zuntz, 1942a, criticizes Tarelli's note, but his criticism does not concern the comment quoted in the text. The same can be said about Wikgren's comment (Wikgren, 1963, 121 note 48).

21 Metzger, 1972, 496 note 39 refers to this approvingly. Elliott says the same as Tarelli, Wikgren and Metzger: a number of lectionaries deviate from the dominant text, and a number of lectionaries represent the dominant text (Elliott, 1986a, 131). Junack describes the lectionary text of the catholic epistles. He more strongly connects the lectionaries on James to the Byzantine text-type, but he also refers to "Reminiszenzen an ältere Traditionen" (Junack, 1972, 569).

4.3 Conclusion

"How did the Byzantine text become dominant?" Fee was of the opinion that the answer to this question consists of "a combination of several factors that converge between the fourth and seventh centuries" (Fee, 1978, 29). He mentioned the following factors:

- by various causes there was less chance for differences in the text to originate (par. 4.2.1),
- Chrysostom's text was accepted as the dominating text (par. 4.2.2 and appendix 1c),
- the Greek language area was diminished (par. 4.2.3).

He concluded his enumeration as follows: "All of these factors together ensure both the dominance and general uniformity of a text form properly called Byzantine." (30).

In what precedes I have explained why according to me this is incorrect. Fee had to prove that Hodges' presumption has not become reality (par. 4.1). He did not succeed in this. The three factors mentioned by Fee do not give a satisfying explanation of the *dominating* position of the Byzantine text-type.

Par. 5 The age of the Byzantine text-type

How old is the Byzantine text-type?²².

In order to answer this question we start with Hort.

Hort has a certain point of view concerning the age of the Byzantine text. There is difference of opinion about that point of view. Therefore a preliminary question has to be answered first: what is Hort's point of view? (par. 5.1). After that attention is given to a second preliminary question: what exactly is a Byzantine reading? (par. 5.2).

After that a description is given of the actual answering. What is there to be said about the age of the Byzantine text, when the patristic quotations are studied? (par. 5.3). Is it possible to decide on the age of the Byzantine text-type with the help of the papyri? (par. 5.4).

What value has to be attached to vanished textual witnesses? (par. 5.5).

5.1 Hort's point of view

The discussion on Hort's point of view is taking a remarkable course because Fee and Pickering contradict not only each other but also themselves. Pickering, 1977, 68 supposes that Hort's assertions about the age of the Byzantine text-type have been disproved if he finds "*some* 'strictly Byzantine' readings before the specified time" (namely before

²² The discussion between Fee and Pickering will be the starting-point in answering this question. The early versions will remain unmentioned. They are hardly given attention in the discussion after 1976. Therefore only the patristic quotations and the papyri will be discussed in this paragraph.

Chrysostom (d. 407)).

According to Fee this is wrong: "Hort himself saw that only the 'conflations' and a few others were readings actually *created* by the 'Byzantine recensor'. Rather, it is all of these readings *together*, in *combination*, that distinguishes" a Byzantine manuscript from any other (Fee, 1978/79, 416). Some time later Fee does speak about separate readings: "Hort had previously argued that purely Byzantine readings are unknown before A.D. 250. (...) He also suggested that the first Father to have Byzantine readings in combination (...) was Chrysostom." (422).

In a non-published reply Pickering retires to a certain degree (from the fourth century to the third century). For the rest he maintains his opinion: "Both Hort and Kenyon clearly stated that no 'strictly Syrian' readings existed before the end of, say, the third century." So Fee tries unjustly "to water down Hort's position" (Pickering, 1980, 9). By this partial correction there is in fact no difference of opinion left with Fee. In the revised edition (Pickering, 1980a, 68) Pickering maintains however his original point of view at this point.

It appears from the discussion that we must make a distinction between two points:

- 1 At what time did the first 'distinctively Byzantine' readings occur according to Hort?
- 2 At what time was the Byzantine text-type used as such for the first time according to Hort?

We can be brief about the second point. According to Fee Hort's opinion was that Chrysostom was the first church-father, who used the Byzantine text-type as such. Pickering does not combat that any longer in the second instance. That is correct, for it appears from Westcott-Hort, 1881, 91-92 that Fee is right.

Concerning the first point Hort's point of view is: "Before the middle of the third century (...) we have no historical signs of the existence of readings, conflate or other, that are marked as distinctively Syrian by the want of attestation from groups of documents which have preserved the other ancient forms of text." (114). "It follows that all distinctively Syrian readings may be set aside at once as certainly originating after the middle of the third century" (117). If a reading "is attested by the bulk of the later Greek MSS, but not by (...) any certain quotation of a Father earlier than 250, there is the strongest possible presumption that it is distinctively Syrian" (163). It is apparent from these quotations that Fee originally gave an incorrect description of Hort's point of view (Fee, 1978/79, 416). Later (422) his description is positively correct: then he implicitly accepts Pickering's corrected opinion. Something similar also holds good for Carson. It is his original opinion too that the "ante-Nicene fathers unambiguously cited every text-type *except* the Byzantine" (Carson, 1980, 47). But later on he too states "that many Byzantine readings are found in the ante-Nicene fathers" (110).

Conclusion:

Pickering's assertion with which this paragraph started has to be adjusted as follows: Hort's assertions about the age of the Byzantine

text-type have been disproved if one finds some strictly²³ Byzantine readings before 250.

5.2 Strictly Byzantine readings

Objections are made from different sides against the division of the manuscripts into text-types.

Colwell for instance draws the attention to cases in which "one Text-type will be joined by a second Text-type in agreement against a third Text-type. In such cases, it is confusing to call a reading by the name of one or the other group." (Colwell, 1969, 11).

Pickering takes a similar position. He writes: "To arbitrarily assign Fathers and manuscripts and versions to the 'Alexandrian' and 'Western' families and then to deny to the 'Byzantine' text readings which one or more of these arbitrarily assigned witnesses happen also to support seems neither honest nor scholarly." (Pickering, 1980a, 72).

Carson opposes against this. According to him "the number of purely Byzantine readings found in the ante-Nicene fathers was reduced to a minute fraction of the total because more and more 'Byzantine' readings were also found to be Western or Alexandrian. Perhaps the discovery of a few more manuscripts will reduce that number yet further." (Carson, 1982, 111).

In this respect Wisse can also be mentioned. The latter points out that the Byzantine text-type does not have hardly any 'unique readings'. "This means either that the Byzantine text is almost completely derived from other text-types" (Hort's opinion) "or that it has influenced non-Byzantine texts to such an extent that its unique features have been obliterated" (Von Soden's opinion). "The truth is probably a combination of these two factors." (Wisse, 1982, 21-22).

It seems that Aland wants to meet objections against the division of the manuscripts into text-types. He gives a division into five categories. That division is based on the counting of four kinds of readings: 'majority-text' (= 1-readings), 'old text' (= 2-readings), readings in which the 'old text' and the 'majority-text' agree (= 1/2-readings), and 'particular readings' (= 3ff-readings)²⁴ (Aland-Benduhn-Mink, 1987, Band

²³ Hort distinguishes between 'distinctively Syrian' readings and 'non-distinctively Syrian' readings. Readings that occur in 'Syrian' manuscripts and that at the same time have "other documentary attestation" are called 'non-distinctively Syrian' readings by him (Westcott-Hort, 1881, 118). It could be said that 'distinctively Syrian' readings are then readings, that obviously occur only in the 'Syrian' (or Byzantine) text-type. This appears not to be the case however: "not a few distinctively Syrian readings are in reality Western or Alexandrian readings" (116). So the difference between 'distinctively' and 'non-distinctively Syrian' readings appears to be smaller than one would expect at first sight.

²⁴ Small striking differences can be discovered in the definition of the four kinds of readings.

Aland described the four categories as follows: 1 "byzantinischer Text", 1/2 "Stellen, an denen dieser mit dem ursprünglichen Text identisch ist", 2 "ursprünglicher Text" and 3 "Sonderlesarten" (Aland, 1982, 117).

Five years later reading 1 is named "Mehrheitstext (enthält den byzantinischen Text)". Reading 2 is named "alter Text, d.h. (postulierter) ursprünglicher Text". No mention is

1, XIII).

Aland is of the opinion that only the text of the majority of the manuscripts (that is to say: the 1-readings and the 1/2 readings) can be established absolutely objectively (Band 1, XIII)²⁵.

According to Aland the processing of the 1/2-readings has to take place carefully. From the definition as such it can be derived that he sometimes wants to call the 1/2-readings Byzantine and sometimes not²⁶.

5.3 The church-fathers

At first Pickering has verified what Hort's opinion was about the church-fathers; in par. 5.1 it has appeared that he is not quite right at this point. Afterwards he has placed question-marks at the definition of readings as 'Byzantine', 'Alexandrian' or 'Western'; in par. 5.2 it has appeared that many call to caution at this point. Then the quotations from the fathers must be given attention now. Pickering tries to prove that a great many strictly Byzantine readings appear in the early church-fathers. Has his attempt been successful?

Pickering renders lengthy quotations from Miller who said "that the Byzantine text not only is to be found in the writings of the early Fathers, but that in fact it *predominates*" (Pickering, 1980a, 68).

After that he quotes Kenyon's contest (see Kenyon, 1951, 322-323). The latter's contest is mainly concerned with two points: 1 Miller had to make use of publications in which "the quotations have been assimilated

made any more of reading S; instead of that now reading 3ff is mentioned. Reading 1/2 is now defined as "Lesarten, bei denen alter Text und Mehrheitstext übereinstimmen, d.h. bei denen der Mehrheitstext den ursprünglichen Text bewahrt hat" (Aland-Benduhn-Mink, 1987, Band 1, XIII).

Particularly the word 'postulliert' at reading 2 makes clear that we have to do with a hypothesis; Aland takes the line that Nestle-26 offers the 'original' readings (this can be derived from Aland, 1982a, 152).

25 Aland, 1985, 50 says that the division in categories is 'texttypenneutral': "Hier wird nach objektiven Massstäben lediglich ihre Nähe bzw. ihre Entfernung vom ursprünglichen Text festgestellt, nicht ihr Textcharakter und ihre Zugehörigkeit zu bestimmten Texttypen".

Wisse criticizes Aland's division. He objects against the fact that "Aland has selected his 1000 passages from places where the Byzantine text differs from non-Byzantine MSS". Moreover he thinks it incorrect that none of those passages "was chosen from Matthew and Luke" (Wisse, 1982, 21).

This criticism does not hold good. Among Aland's '1000 passages' there are not only texts in which the 'majority text' and the 'old text' depart from each other; in a number of cases both texts are identical. The second point of criticism is now irrelevant too (see Aland, 1982, 116-117). For this second point Wisse rightly appeals to an earlier description of Aland's working-method in Aland, 1965, 342.

Meanwhile a start has been made with the publication of the division in categories. The first publication concerns the manuscripts of the catholic epistles. See Aland-Benduhn-Mink, 1987.

26 About this see Aland-Benduhn-Mink, 1987, Band 1, XIV: "Wenn die 1/2-Lesarten sich in einer Handschrift mit reinem oder überwiegend byzantinischem Text finden, müssen sie den 1-Lesarten zugezählt werden, nur dann, wenn sie in einer Handschrift mit überwiegend altem Text, d.h. zahlreichen 2-Lesarten auftauchen, verstärken sie dieses Element".

(...) to the Traditional Text"; that is not serious however, for "the errors arising from this source would hardly effect the general result to any very serious extent" (68-69). 2 "The thirty 'traditional' readings, which he shows to be so overwhelmingly vindicated by the Fathers, are not what Hort would call pure 'Syrian' readings at all. In nearly every case they have Western or Neutral attestation in addition to that of the later authorities." (69). Subsequently Kenyon mentions a few instances of that. According to Kenyon it appears from those instances that "Mr. Miller merely points to some of these old elements, and argues therefrom that the whole is old." (69-70).

In his turn Pickering tries to meet Kenyon's two points. He points out that Kenyon also considers the first argument to be of little influence (69). After that he gives attention to the instances given by Kenyon to prove the second argument. According to Pickering they had all been rejected by the Revisers in 1881; at the same time he sums up other instances which are "'strictly Syrian' readings, if there really is such a thing" (70). His conclusion is: many ante-Nicene fathers support many 'Byzantine' readings (75-76).

Fee gives a very lengthy answer to this. First he works out Kenyon's first argument²⁷. In connection to this he discusses the data collected by Miller on Matthew 9,13 and Mark 2,17. According to him the data of six out of the seven fathers mentioned by Miller have been rendered incorrectly²⁸ (418-419). He subsequently discusses quotations from Hippolytus and Origen. He is of the opinion that the text of these church-fathers is not to be considered as Byzantine (419-422). He has subjected Origen's text to a rather lengthy investigation²⁹. In John 1, 4, 8, and 13 "there are 109 variants between Byz/UBS³, where Origen also has text. Of these he sides with the UBS³ 97 times and with the Byzantines only 7!" (420-421).

In his reaction Pickering only devotes attention to Fee's elaboration of Kenyon's first argument. He does this among other things by means of a discussion of Mark 1,2. Fee, 1978/79, 410-411 stated when discussing Mark 1,2 that the only quotation from Irenaeus in which the latter supports the Byzantine text-type is open to suspicion of corruption because of its loneliness; therefore he did not mention it any further. Pickering quotes two places (Adv. Haer. III 10,5 and 16,3), in which Irenaeus speaks twice of 'prophets': in the text as well as in his commentary. So here it is clearly not a question of later corruption in the direction of the Byzantine text-type. "Certainly a critical edition of Irenaeus prepared by Fee could not be trusted." (Pickering, 1980, 12-13).

In his reaction Pickering does not try to meet the data on Hippolytus

²⁷ He also discusses the occurrence (separately and in combination) of Byzantine readings (Fee, 1978/79, 416). This discussion can be brought into relation with Kenyon's second argument; see for this par. 5.1.

²⁸ Kilpatrick, 1942, 32 finds Miller's work valuable, even if it has "its defects in detail".

²⁹ Fee provides the figures on Origen within the framework of a more lengthy investigation (Fee, 1979/80, 525-527). In appendix 1a attention is devoted to the whole investigation.

and Origen. From appendix 1a it appears that the investigation on which these data are based can certainly be criticized. Still the investigation is sufficiently clear in my view. It is evident from the results of it that a small number of Byzantine readings occur with these two church-fathers.

Conclusion:

A small number of Byzantine readings occur with Hippolytus and Origen. The number is small. Nevertheless these readings can be found there! From Fee's corrected numbers³⁰ the following is evident: There are 247 variants between the Byzantine text-type and Nestle-26, where Origen also has text. Of these he sides with Nestle-26 196 times and with the Byzantine text-type 44 times; he has 7 other readings. From this we can draw the conclusion that Byzantine readings existed before 250³¹.

5.4 Papyri

From what precedes it has become evident that a number of Byzantine readings occur in the (preserved) writings of the early church-fathers. So the roots of the Byzantine text-type reach further back than Hort made probable.

Since Hort's time a large number of papyri have been discovered. Now the question arises, what consequences these new data have for the age of Byzantine text-type.

Pickering is of the opinion that the papyri prove Hort is wrong. To begin with he doubts the characterizing of two of the papyri: "Is the summary assignment of P66 and P75 to the 'Alexandrian text-type' altogether reasonable?" (Pickering, 1980a, 56). For this he makes use of data from Klijn, 1969, 45-48; for P66 he refers at the same time to an investigation by Fee, published in 1968. Furthermore he attaches great value to Sturz' work. The latter "found, and lists the evidence for, more than 150 'distinctively Byzantine' readings that have early (before 300 A.D.) papyrus support" (Pickering, 1980a, 76-77). In connection to that he particularly refers to the material that has now been published in Sturz, 1984, 145-187.

³⁰ On Fee's investigation of Origen see appendix 1a.

³¹ Fee objects to this, that a part of the 44 Byzantine readings are not 'strictly' Byzantine readings. He says for instance about the 'Byzantine' variant in John 1,19, that it is "in fact an Egyptian reading" (Fee, 1979/80, 529). Still Fee does not try to explain all Byzantine readings in this way. That can be derived from Fee's conclusion concerning Cyril (Fee, 1979/80, 537: "Cyril's text is also clearly Egyptian, but reflects (...) contamination (...) from 'Byzantine' readings") and from the discussion of 'mixture' in Egyptian manuscripts (Fee, 1982, 350: "The other 'mix' is 'Byzantine'").

See par. 5.2 See par. 5.2 for a further discussion of the problem of the 'strictly' Byzantine readings.

See par. 8.2 for Von Soden's opinion on Origen.

Fee is greatly annoyed³² by Pickering's allegations: "Pickering has grossly misinterpreted the data. His statements about P75 are so far wrong that he has either never read, or has refused to acknowledge, the evidence from studies by Martini, Porter, and myself. P75 has a closer relationship to B than most of the MSS within Family 13 have to one another! Yet Pickering questions the "assignment of .. P75 to the 'Alexandrian text-type'," as something not truly reasonable (p.56)." (Fee, 1978/79, 422-423). He does not react at Pickering's reference to his own study on P66³³; he does not pay any attention either to the latter's reference to Sturz.

In his defence Pickering restricts himself to what was mentioned last: "I invite the reader to check the evidence presented by H.A.Sturz" (Pickering, 1980, 13). With regard to the question if P75 is of Alexandrian character or not he does not say a word.

P75 has to be regarded as an Alexandrian manuscript. Fee is right at this point; among others he finds Sturz, 1984, 90 on his side, and also Hodges, 1971, 28 and Van Bruggen, 1979, 21 and Hodges-Farstad, 1982, xvii. So Pickering is wrong. But what about Klijn's investigation to which he refers?

In Klijn's investigation the starting-point is, "that P75 appeared to show a text which is in very close agreement with B" (Klijn, 1969, 38). Subsequently he discusses the relation between P45 and P66 on the one side and P75 and B on the other side: "some consider P75-B to be a kind of 'Neutral text' which existed side by side with the Western Text; others believe that P75-B is the result of a revision based upon manuscripts like P45-P66" (40). In view of that he investigates the relation between S, B, P45, P66 and P75.

He restricts his investigation in three ways: he investigates some parts from John 10 and 11 (45) and he investigates "those passages where S and B disagree" (45); for his investigation there remain out of these passages: "43 readings where the three papyri follow S and B" (46)³⁴.

³² It happens more than once that Fee reacts in an unkind way. To prove this I let an anthology follow here: all quotations originate from Fee, 1978/79: Pickering's book "suffers on page after page from misrepresentations of scholarly research (...). It is tempting (...) to point out its many errors" (397). "To anyone who has first-hand knowledge of the data" the many shortcomings become already evident from a short summary of Pickering's argumentation (399). At the point of genealogy Pickering has 'misunderstood' and 'misrepresented'; reading of Fee's article in *Biblica* 52, 357-394 will probably calm him down (399-400); on this article see my appendix 1a. Concerning internal data Pickering behaves as an agnostic (409). Fee wants to illustrate "the total disregard for the actual data one finds in Pickering" with regard to the fathers; it looks as if Pickering has never consulted "a single item in a somewhat modest bibliography" about Irenaeus (414).

³³ Fee's silence is striking. Does Fee accept Pickering's opinion, that P66 is not an 'Alexandrian' manuscript? See the continuation of par. 5.4.

³⁴ In this investigation the following mistakes occur:

P75 is not mentioned with reading 6 (10,12); it follows the reading of B;

P45 and P75 follow the reading of S in two cases (not in one case), viz. in reading 3

To these data from Klijn Pickering adds the data on the *textus receptus*. The following can be said about the 43 readings: P75 follows S 9 times, B 34 times and the *textus receptus* 29 times. According to Pickering the conclusion is, that the assigning of P75 to the Alexandrian text-type is not yet very certain (Pickering, 1980a, 55-56). This conclusion cannot be drawn from Klijn's investigation. That investigation is too limited for that. For Klijn does *not* judge the places in which there is difference between the *textus receptus* and the common text of S and B. Pickering wants to derive too much from Klijn's figures. From these figures only a limited conclusion can be drawn: out of the 9 cases in which P75 and S agree, P75 is 7 times similar to the *textus receptus*, and out of the 34 cases in which P75 and B agree, P75 is 22 times similar to the *textus receptus*.

Pickering has wrongly appealed to Klijn. What can be said about his reference to Fee?

Fee has investigated P66. His investigation breaks up into three parts. First he discusses the agreement of P66 with other manuscripts (Fee, 1968, 9-35). Subsequently he views all the cases in which P66 departs from the neutral tradition (35-36). Finally the corrections in P66 receive attention (57-76).

According to Fee there are 663 cases in John 1-14 in which at least two manuscripts together depart from the rest (14)³⁵. There are 370 cases in which P66 departs from the neutral tradition (37). From Appendix B (98-122) it appears that 302 out of the 370 cases occur in John 1-14; 67 out of 302 cases concern a reading which P66 possesses exclusively or almost exclusively. So that means for John 1-14 that there are 663 variation-units to be investigated. P66 possesses the following readings out of these: 235 non-neutral readings (this is: 302 minus 67) and 438 neutral readings.

Fee has established the following percentages of agreement for the original text of P66 (concerning again John 1-14): 38.9 percent with D, 44.6 percent with S*, 45.0 with W, 45.6 with A, 47.1 with S^c, 47.5 with TR, 48.5 with C, 50.4 with B and 51.2 percent with P75.

Fee concludes: "although P66 is basically a member of the Neutral tradition, it has a strong strain of readings away from this tradition, which for the most part are secondary (...). A large part of these secondary readings are in favor of a smoother, easier text, the kind of corruption that is predominant in the Byzantine MSS of later centuries" (56).

The first part of his conclusions is not supported by the investigation. The low scores and the small differences between these scores do *not*

(10,8) and in reading 32 (11,24).

³⁵ For his investigation he has used the following manuscripts: P45, P66, P75, S, A, B, C, D, W and the *textus receptus* (Fee, 1968, v).

In an investigation of John 4 he makes a different selection of the variation-units. He does use the same manuscripts, but he investigates "Agreements in John 4v where at least two MSS (not including TR) agree against the rest" (Fee, 1968/69, 30). Through that mutual comparison is not well possible.

justify the conclusion that "P66 is a basically Neutral text" (35)³⁶.

Pickering has rightly appealed to Fee's investigation for P66. Did he also rightly appeal to Sturz?

Sturz, 1984, 55-61 points out that Hort rejects the Byzantine text-type among other things because Byzantine readings came into existence at a late point of time. From textual witnesses who were unknown around 1900, it appears that a number of Byzantine readings are actually older. Particularly the discovery of papyri brought many to be in doubt about the correctness of Hort's theory. In that respect Sturz mentions the names of Zuntz, Colwell, Metzger, Burkitt, Tarelli, Bover. All these textual critics investigated a small number of Byzantine readings; on the ground of this they came to the conclusion that a number of Byzantine readings must be older than Hort had said.

Sturz now goes in search of all Byzantine readings in the early papyri (61). He presents these readings in five lists:

- 1 Papyrus-distinctively Byzantine alignments opposed by Westerns, Alexandrians, and Westcott and Hort (145-159);
- 2 Papyrus-Byzantine-Western alignments opposed by Alexandrians and Westcott and Hort (160-174);
- 3 Papyrus-Byzantine-Alexandrian alignments followed by Westcott and Hort but opposed by Westerns (175-187);
- 4 Papyrus-Byzantine plus varying support (Western and/or Alexandrian) but opposed by Westcott and Hort (188-199);
- 5 Papyrus-Byzantine plus varying support (Alexandrian and/or Western) followed hesitantly by Westcott and Hort (200-208).

Especially the first list is of great importance. Sturz pretends that he has found "some 150 distinctively Byzantine readings" in early Egyptian papyri (61). "These 150 readings, in List 1, which by WH's criteria would be classified as 'distinctively' Syrian, are now seen to antedate the time of Lucian. They are found in Egypt one hundred years before the time of Lucian." (62). From Sturz' first list I have gathered the following data on distinctively Byzantine readings in three papyri:

P45: 52 readings,

P66: 33 readings (before correction) and 32 readings (afterwards),

P75: 18 readings.

On the ground of the 150 'distinctively' Byzantine readings Sturz concludes: "The Old Uncials have not preserved a complete picture of the second century". (62). "The Byzantine text-type has preserved second-century tradition not preserved by the other text-types." Now the question arises, what to do with "Byzantine readings which occur in parts of the New Testament where there are no papyri, as yet, to confirm them" (64). In such cases also "it may be more logical and more in accord with the facts to assume that they are early" (65). On the ground of these and other arguments "it appears reasonable to conclude

³⁶ See Colwell, 1969, 59. The original publication of this article is used by Fee (see Fee, 1968/69, 31). When viewing Fee's list of agreements in John 1-14, it appears that the percentage of 70 is not reached by far, and that there is a distance between the highest and the lowest percentages of no more than 13 percent.

that the Byzantine text should be given equal weight, along with the Alexandrian and 'Western' texts, in evaluating external evidence for readings" (130).

From this description of Sturz' conclusions it appears that Pickering rightly appeals to Sturz. But is Sturz' investigation convincing?

I have viewed four reviews. Elliott, 1986, 284, considers "Sturz's work (...) a worthy antidote to the views of (Westcott-Hort) on the Byzantine text"³⁷. The other three reviewers (Fee, Hurtado and Silva) find Sturz' work not convincing. Let us see on what ground they think so.

Fee, 1985, 240-241 considers Sturz' most prominent thesis³⁸ not proved. He uses four methods to diminish Sturz' first list.

1 A number of readings are wrongly called 'distinctively Byzantine'.

2 In a number of cases it is a matter of very small differences.

3 Particularly in P66 a number of 'Byzantine' readings occur, but this phenomenon cannot be explained from any relationship in text; the explanation has to be found in relationship in working-method³⁹.

4 "What strikes one about list one is how few genuinely genetically significant readings one can find on it."

Hurtado, 1986, 150 mentions only one major point. Sturz is partly right. "(Some) Byzantine readings are attested in the early papyri", but this is "only an indication that some of the scribal tendencies reflected in the Byzantine MSS have early beginnings".

Silva, 1986, 189 states the following: "if we decided that we were no longer to regard those 150 variants (...) as distinctively Byzantine", that would not "cause the idea of a Byzantine text to disintegrate". "If the papyri had been available to Hort, it simply would not have occurred to him to count as Byzantine those 150 variants listed by Sturz.". Sturz has proven that "it is irrational to dismiss a reading simply because it is distinctively Byzantine".

I agree with Fee's second point. One may be surprised about minimum differences in Sturz' list 1, for instance: *μωσησ* beside *μωυσησ* (Sturz, 1984, 147), *γυμνητευομεν και* beside *γυμνιτευομεν και* (155), *αλλ' ογδοον* beside *αλλα ογδοον* (158).

I disagree with Fee's remaining points. Point 1 (also mentioned by

³⁷ Elliott, 1988, 93 says that on account of Harry Sturz' work we have come to pay attention to "links between readings in the minuscules and the early papyri". Therefore he regrets that in part I of *Das Neue Testament auf Papyrus* (Junack-Grunewald, 1986) no complete apparatus has been added.

³⁸ That thesis runs as follows: "that the various Egyptian papyri have a large number of formerly 'distinctively Byzantine' readings that thereby argue both for the early date and independence of the Byzantine text-type to the others" (Fee, 1985, 240).

³⁹ For this point Fee refers to his analysis of P66. See Fee, 1968.

Byzantine readings occur in P66. That phenomenon can be explained in two ways. Some readings of P66 may have been copied in later Byzantine manuscripts; that is the relationship in text. It is also possible that later Byzantine manuscripts came into being in the same way as P66; that is the relationship in working-method.

Fee is of opinion that Byzantine readings in P66 have to be explained in the way that was mentioned last. In P66 one sees - just as in the Byzantine manuscripts from later centuries - that a smoother and easier text was preferred (Fee, 1968, 56). According to him that is evident for instance from the variation in the conjunctions (80-81).

Silva) is incorrect because Sturz has collected exactly those readings in his list, that are distinctively Byzantine according to Hort. Point 3 (also mentioned by Hurtado) and point 4 have more resemblance to an excuse than to an argument⁴⁰. Not a single Byzantine reading for which support can be found in the early papyri, can be rejected any longer as being young. In that respect it is of no importance if the support is casual or not.

Sturz reached the conclusion that Byzantine readings are old; from that he derived that the Byzantine text-type as a whole must be old⁴¹. From what precedes it has become evident that Hurtado and Silva agree with the first part of this conclusion; they object against the second part. Fee wants to raise doubts about both parts of Sturz' conclusion. He does not succeed in this for the first part. He can reduce the list of 150 readings⁴², but he cannot eliminate it: at the end of the reduction in P66 "few genetically significant readings" remain (Fee, 1985, 241).

Conclusion:

It appears from Sturz' investigation that some readings which were regarded by Hort as characteristic of the Byzantine text-type, occur in papyri from the third century. This conclusion is shared by a great many textual critics of divergent signature⁴³.

40 If these points are handled consistently, what then is the value for instance of the investigation, published in Fee, 1968/69? Furthermore I want to point at an utterance from Hort. He states that "identity of reading implies (...) either identity of origin or accidental coincidence". According to him this does occur. Therefore "a certain number of identities of reading have to be neglected". But "the great bulk (of identities of reading) may at once be taken as certain evidence of a common origin" (Westcott-Hort, 1881, 46).

41 Besides that Sturz also says, that "the Byzantine text is unedited in the WH senses" (Sturz, 1984, 130). This point comes up for discussion in par. 6. It is of great importance. Fee also points this out. For if Sturz should be right, and if accordingly the Byzantine text-type should be older than many assume until now, then there could not be much change according to Fee. He thinks that the most important reason why distinctively Byzantine readings are rejected, is not their age. "On internal grounds they are demonstrably inferior in the vast majority of cases." (Fee, 1985, 242).

42 In what precedes I have explained that I consider that reduction improbable for a great number of readings.

43 Metzger, 1963, 38 mentions a number of instances of "distinctively Byzantine readings which are also found in P66".

Fee, 1968, 83: In P66 we find "not recension of a kind that produces the Neutral texttype, but rather of a kind that culminates at a later date in the process of textual transmission called the Byzantine texttype". Only Fee does not draw the conclusion here that the Byzantine text-type already occurred around 200.

Hurtado, 1981, 6: "Though the 'Byzantine' readings in MSS like Codex W had been disregarded and seen merely as evidence of early Byzantine revisions, in P45, a papyrus too early (third century) to have been revised by a Byzantine standard text, scholars found numerous readings previously regarded as Byzantine readings."

Wisse, 1982, 135: "Not all that many readings can be condemned at present because they lack early attestation. P66 serves as a warning here for it contains some variants which had been considered late and thus secondary."

Aland, 1982, 67-74 points out that the Egyptian papyri cannot be fitted into the text-

5.5 Vanished textual witnesses

In order to determine the age of the Byzantine text we have occupied ourselves with the patristic quotations (par. 5.3) and with the papyri (par. 5.4). One major point has to be added: the vanished textual witnesses.

Many refer to the fact that we possess only part of the material. Even if a great many textual witnesses of the New Testament have been preserved, yet a lot has been lost. Let me give a number of instances.

Aland, 1982, 76-77: The influence of Asia Minor and Greece on the development of the New Testament text "ist sicher, im einzelnen aber nicht nachweisbar, weil die dortigen klimatischen Bedingungen alle Papyri der Frühzeit haben untergehen lassen".

Van Bruggen, 1976, 24 points at "the blank spot that is left over on the historical map: Antioch before the 4th century".

Clark, 1980, 126: "we have recovered no copy of New Testament text prior to the fifth century, except for Egyptian Christianity".

Cortés, 1984, 258: "I agree with the statement made by B.M.Metzger, who quotes approvingly B.H.Streeter's assertion that Lucian (martyred A.D. 312, and the one very likely behind the Byzantine text) must have had manuscripts of a greater variety and better quality than any we possess"⁴⁴.

Fee, 1978c, 137: "There are no early MSS from Asia Minor or Palestine. The earliest writers from these parts reflect a Western text, but there was no Origen or Tertullian in Antioch in the early third century to give us a large amount of data to study. (...) Thus the nature of the text in Antioch over many years is virtually unknown."

Kilpatrick, 1965, 190: "We may ask why it is that we hear nothing of Hort's Syrian text from before the fourth century. The answer may be that we lack information in general about the Greek texts of Syria before A.D. 300. We have no manuscripts comparable to P66 P72 P75 in date and patristic quotations are few and comparatively late. (...) The comparative lack of evidence from the area of Antioch cannot properly be turned into an effective argument from silence that the Syrian text is not older than Lucian".

Kilpatrick, 1983a, 283 reviews Epp-Fee, 1981. About Aland's contribution he says: "Among other points Aland makes clear that our surviving early manuscripts are not necessarily representative".

It is apparent from all these quotations that in the investigation of the age of the Byzantine text vanished textual witnesses must seriously be taken into account.

types. He divides the early papyri into four groups: the 'freie Text', the 'Normaltext', the 'feste Text' and 'Vor- und Nebenformen des D-Textes'.

It is clear from all these quotations that the way in which Hort divided the manuscripts, does not satisfy any longer since the discovery of the papyri.

⁴⁴ Cortés refers to Metzger, 1963, 37 and Streeter, 233, 119. On Lucian see par. 8.2.

5.6 Conclusion

How old is the Byzantine text-type? According to Hort this text-type came into being after 350; he thinks that no distinctively Byzantine readings existed before 250 (par. 5.1-2).

It has become evident from investigations that this opinion is incorrect. There were positively Byzantine readings before 250.

Such readings occur for instance in Origen's work. See Fee's investigation: it appears from the corrected figures of that investigation that with Origen the percentage of 'Byzantine' readings is 18 (par. 5.3).

Byzantine readings also occur in papyri. It appears from Sturz' investigation of the papyri, that some readings regarded by Hort as characteristic for the Byzantine text-type, occur in papyri from the third century (par. 5.4).

In the investigation of the age of the Byzantine text one major point has to be added: textual witnesses have vanished.

Par. 6 The quality of the Byzantine text-type

In what precedes we have established two things. In the first place there is no satisfying explanation to be given for the dominating position of the Byzantine text-type. That has become evident in par. 4. In the second place distinctively Byzantine readings can be indicated in the early papyri as well as in the writings of the early church fathers. That has become evident in par. 5.

These two points appear to be of very limited significance. External considerations (as for instance the young age) are not decisive for the small attention given to the Byzantine text-type, but internal considerations (the inferior character) are.

With Hort internal as well as external considerations seem to play a part in the rejection of the Byzantine text-type. In three ways he proved his thesis that Byzantine readings are of a later date than other readings: "by analysis of Conflate Readings" (Westcott-Hort, 1881, 93-107), 2 "by ante-Nicene patristic evidence" (107-115), and 3 "by Internal Evidence of Syrian readings" (115-119). Hort himself says emphatically that the data about the fathers are of great importance because these are concerned with "external evidence" (115). In spite of that both supporters and opponents state that the internal considerations were most important with Hort, too. Van Bruggen, 1976, 30 states: "(Hort's) rejection of the so-called Syrian text is ultimately based on internal evidence". Something similar is also said by Fee, 1978b, 155-156: "(Hort's) final criterion for judging the Byzantines as late and basically

without usefulness was the internal evidence of readings!"⁴⁵.

For Aland the same holds as for Hort. In his 'Grundregeln' it is reported: "Die Arbeit an der Textkritik hat stets bei dem Befund in der handschriftlichen Überlieferung zu beginnen, erst dann sind die inneren Kriterien zu berücksichtigen." (Aland, 1982, 282). But ten pages further on it appears that Aland considers some manuscripts of importance on internal grounds, and regards other manuscripts as 'mittelmässig' or 'unwichtig' (292). He wants to view separately all the decisions that were taken in the fourth century in Alexandria or in Antioch; he particularly considers the decisions of Antioch as suspicious (81). From this it appears that Aland judges the manuscripts on internal grounds. So with him the external criteria are dependent on the internal criteria. Internal considerations are decisive with Aland too⁴⁶.

According to many the character of the Byzantine text-type is inferior. The 'Western' text radiates "bold vigour", and in the Alexandrian text people recognize "refined scholarship", but the Byzantine text "is impoverished in sense and force" (Westcott-Hort, 1881, 135). "The framers of this text sought to smooth away any harshness of language, to combine two or more divergent readings into one expended reading (called conflation), and to harmonize divergent parallel passages." (Metzger, 1975, xx).

In the new discussion on the Byzantine text-type Hodges, Pickering and Van Bruggen have their doubts about this negative judgment. In the sequel of this paragraph their arguments file past.

Hodges points out that textual critics defend their preference of the older manuscripts "by affirming that they are better because, in fact, they contain the better readings" (Hodges, 1971, 34). He calls this procedure a circular reasoning and therefore he offers resistance against it. For that he appeals to Colwell and to Kilpatrick. Colwell discussed two criteria, viz.: "Choose the reading which fits the context", and: "Choose the reading which explains the origin of the other reading"⁴⁷. He admitted: "As a matter of fact these two standard criteria for the appraisal of the internal evidence of readings can easily cancel each other out and leave the scholar free to choose in terms of his own

45 In this respect we may think of Fee's judgment on P66. A number of readings of this very old manuscript are rejected because they are secondary readings. See par. 5.4.

46 In his discussion of IGNT Aland says: the Byzantine state text is "die schlechteste der Textformen (...), in denen uns das NT von der alten Kirche überliefert ist" (Aland, 1982, 118).

Cortés illustrates Aland's preference of internal considerations on a concrete point. He discusses the variation in Luke 18,14a and reaches the conclusion that the reading of the majority of the manuscripts could be the original text. For this reading is 1 "a difficult variant" 2 "with wide geographical distribution", and 3 "appears to be the reading from which all other variants in this verse may be regarded as derivative". But still this reading is not followed in Nestle-26. How is this possible? There is only one point that pleads against the originality of this reading: It occurs in manuscripts that are known for "their propensity for easy and smooth readings" (Cortés, 1984, 273).

47 On these two criteria see: Colwell, 1948, 4. Hodges refers to Colwell, 1967, 3.

prejudgments." (35). Kilpatrick, 1965 sometimes gives preference to the Byzantine reading on internal grounds (36).

Fee is of the opinion that Hodges is wrong. The work of certain textual critics is subjective. Then we could think of Kilpatrick and Elliott. Their method is subjective, because they plead for "rigorous" application of internal principles". According to him Hodges is right when he says that those principles are often played off against each other. Just when something like that occurs, "one must finally choose on the basis of the better MSS". In order to certify which manuscripts are the better ones, one has to trace the variation for instance of twenty gospel-manuscripts. Then it appears "that certain *kinds* of variants, far more often than otherwise, are supported by one or two of the text-types". Some kinds of variation are secondary and the group of manuscripts that "regularly supports these secondary readings" consists of the worse manuscripts. Fee emphasizes that this is definitely not a case of circular reasoning (Fee, 1978, 30-31). He gives a number of instances to illustrate his working-method.

The Byzantine manuscripts reflect 'modern' use of the *nu*-movable; "the earlier MSS (...) reflect first-century usage" (32).

Fee has studied Luke 10 and 11⁴⁸. It appeared from that investigation that nearly all the important cases of assimilation occurred exclusively in Western or Byzantine manuscripts; there was only one exception⁴⁹. The 'Johannine peculiarities' likewise formed part of this investigation; also at that point the Byzantine text-type was judged to be the worst (32-33).

It is argued by Westcott-Hort, 1881, 21 that "equally competent critics often arrive at contradictory conclusions as to the same variations". Pickering agrees. Therefore he stresses the weakness of 'internal evidence' (Pickering, 1977, 77). A number of points are discussed by him. First he discusses the preference for the shorter reading. In that framework he gives a quotation from a study by Colwell on P66, P75 and P45. From that study it appears "that the scribe looking for his lost place looked ahead three times as often as he looked back" (Colwell, 1969, 112). According to Pickering it is clear from this that the longer reading deserves preference (79-83).

Pickering also places query-marks at the preference for the harder reading⁵⁰. He thinks that such a rule is not applicable, and he fears

48 A short report of this investigation has been published in Fee, 1974, 40-45.

49 This investigation has been the inducement for my own investigation. See par. 14 for a review of the results of Fee's investigation. There it will appear that Fee has summed up 25 major assimilations in all. According to Fee the Western text contains 22 major assimilations. There are nine major assimilations in the Byzantine text. P75 has one major assimilation; B has two.

50 See Ross, 1982, 138. Ross reacts to Nida, 1981, and warns us that the harder reading does not always have to be followed; "otherwise we should have to accept every scribal blunder that makes nonsense of the text". Subsequently he discusses the variation in Luke 14,5 ('ass' and 'son'). He thinks that the reading 'son' is a slipshod mistake of an early copyist. Metzger, 1975, 164 however treats this reading as the harder reading.

that this preference is liable "to the manipulation of a skillful and determined imagination" (83-85).

Further he gives attention to the phenomenon of assimilation. In that respect he quotes an article by Kilpatrick from 1965 (86). He had discussed conflation before that (58-62).

Fee thinks he knows the motive of Pickering's disregard for the internal textual evidence. This must have to do with the latter's "unhistorical view of the causes of textual corruption" (Fee, 1978/79, 408). He acknowledges that the rule concerning the shorter reading is less profitable than the other rules. But still he thinks that "scribes were more likely to have added words (...) than they were to have deleted"⁵¹ (409). He does not try to refute Colwell's study.

The preference for the harder reading and for the non-assimilated reading are each of them dealt with by an example. The first example is Mark 1,2⁵². There the 'easier' reading is to be found in the majority text (410-411). Mark 13,14 and Matthew 24,15 form the second example⁵³. It is obvious that the text of Mark 13,14 in the later manuscripts has been adapted to the text of Matthew 24,15 (411-412). These two examples "can be multiplied, and, whatever else, all of this can hardly be dismissed as so much subjectivity" (412).

Pickering tries to refute Fee's two examples. According to him the 'harder' reading in Mark 1,2 has to be regarded as an assimilation to Matthew 3,3, Luke 3,4 and John 1,23 (Pickering, 1980a, 89-90). The so-called assimilation in Mark 13,14 is according to Pickering not a complete assimilation (91-92).

Van Bruggen objects against the negative appreciation of the Byzantine text-type. Among other things he makes the following allegations for this:

1 "What is typical for the Byzantine text is (...) not so exclusive for this text-type! But if certain phenomena seem to appear in all types of text, then it is not right to condemn a type categorically and regard it as secondary on the ground of such phenomena." (Van Bruggen, 1976, 31).
 2 Because "the original is not known", "it is difficult to speak of harmonizing and assimilating deviations in a text". "Or is it an axiom that the original text in any case was so inharmonious, that every harmonious reading is directly suspect?" (32).

⁵¹ Ross, 1983, 60 says exactly the opposite: "It usually requires more effort to add than to omit, so that mere carelessness would tend to shorten rather than enlarge the text".

Royce, 1983, 542-543 thinks that the omission of elements could very easily take place. Therefore he is of the opinion that "agreement in omission by various witnesses can be nothing more than coincidental agreement in error".

See further note 56 of par. 9.2.

⁵² According to Fee a choice must be made here between two readings: "In Isaiah the prophet" and: "in the prophets". The latter reading is to be found in the majority of the manuscripts.

⁵³ According to Fee the text of Matthew 24,15 has been handed down including the words "spoken of through the prophet Daniel". In Mark 13,14 these words are missing in the earliest manuscripts.

3 There are only a few examples of conflation to be given. It is not typically Byzantine, but it also occurs in the codex Vaticanus (32). In that respect Van Bruggen refers to Kilpatrick, 1965.

4 "If editors of the Byzantine text would have been out to harmonize the text and to fit parallel passages of the Gospels into each other, then we must observe that they let nearly all their opportunities go by." (32-33). "In addition, what seems to be harmonization is in a different direction often no harmonization." (33).

5 Kilpatrick's studies "show that one can not speak of a typical secondary character of the Byzantine text as far as the language is concerned" (34).

Carson disputes a number of these arguments.

About point 4 he says among other things: "No one argues that the editors of the Byzantine text were self-consciously *trying* to produce such a consistent synthesis." (Carson, 1980, 52)⁵⁴. In this respect Carson refers to Fee's investigation from 1974.

He does not speak so clearly about point 3. First he says: "But almost universally accepted to-day is the contention of Westcott and Hort that the Byzantine tradition does not antedate the middle of the fourth century and represents a relatively late conflation." (41). Later he says however: "I am not here arguing for or against a theory that sees the genesis of the Byzantine text as a systematic conflation of other texts" (51).

He disputes point 2 as follows: Only "*some* secondary features are difficult to detect in the absence of the original (...), a point tacitly recognized by van Bruggen himself when he discovers secondary features in the non-Byzantine texts" (52).

With reference to point 1 Carson says: Nobody denies Van Bruggen's allegation; "but the obvious point is that the Byzantine boasts *far more* secondary features than the others" (52).

Conclusion:

The investigation on Luke 10 and 11 (Fee, 1974) is used by Fee as well as by Carson to make clear that the Byzantine text is of inferior quality. Van Bruggen has carried out an investigation of the text of Matthew 12,1-8 with parallels, and the result in that is in favour of the Byzantine text⁵⁵.

Hodges, Pickering and Van Bruggen argue that the quality of the

⁵⁴ However: "The Syrian text must in fact be the result of a 'recension' in the proper sense of the word, a work of attempted criticism, performed deliberately by editors and not merely by scribes" (Westcott-Hort, 1881, 133). See note 18 of par. 8.2.

This view is kept up in our time too: "The framers of (the Byzantine text) sought (...) to harmonize divergent parallel passages" (Metzger, 1975, xx).

Scrivener already resisted against this: "We have already confessed that there is a tendency on the part of copyists to assimilate the narratives of the several Gospels to each other; (...) but then this modernizing process is on the part of copyists unsystematic, almost unconscious; it is wholly different from the deliberate formal emendations implied throughout Dr. Hort's volume" (Scrivener, 1894, II 293).

⁵⁵ This investigation has been inserted in Pickering, 1980a, 201-208.

Byzantine text-type is better than is usually stated. For this they refer among other things to an article by Kilpatrick from 1965.

In the article in question Kilpatrick reaches the conclusion that "the Syrian text is frequently right". He is further of the opinion: "We cannot dismiss their characteristic variants as being in principle secondary." (Kilpatrick, 1965, 205). Earlier he said, in an article on atticism: "We have (...) noticed several places where A or the Byzantine manuscripts preserve a feature of the *Koine* where SB give us the Attic equivalent" (Kilpatrick, 1963, 136)⁵⁶. Martini, one of the textual critics who contributed to Nestle-26, resists against Kilpatrick's ideas. He admits that there is a question of "atticistic rewriting (...) in the textual tradition of the New Testament. But it is not certain that it was already at work in the second and third century in the manuscripts at Alexandria." (Martini, 1974, 155). Kilpatrick, 1977 maintains his opinion in spite of this criticism.

It is striking that neither Fee nor Carson goes into these ideas of Kilpatrick. It can be regretted that they have given no reaction to the reference to Kilpatrick, 1965.

Par. 7 Conclusions

On the basis of former data and new ones a discussion is going on among a new generation of textual critics on former points of controversy concerning the Byzantine text-type. A first impression of this discussion has been given in par. 2.

In describing the discussion attention has first been given to a preliminary question: What is the agenda to give preference to the Byzantine text-type? The answer to this preliminary question has been given in par. 3: Some defenders of the Byzantine text-type are prejudiced in theological respect. The same reproach cannot be directed at all defenders of that text. For there are textual critics who defend the priority of the Byzantine text-type on the basis of textual-critical arguments. Their arguments must therefore be tested.

The three main questions in the discussion are:

- 1 What does it mean that the *majority* of the manuscripts is Byzantine?
- 2 How *old* is the Byzantine text-type?
- 3 What is the *quality* of this text?

The first question is answered in par. 4:

Hodges established that the numerical preponderance of the Byzantine

⁵⁶ Kilpatrick's great attention to atticism is shared by Elliott: "When assessing the reason for deliberate changes in the New Testament textual tradition, critics and editors should bear in mind that Atticism was a very strong force for such change." (Elliott, 1972, 138).

text-type can only be explained if that text-type is considered "as an authentic representation of the original text" (Hodges, 1971, 37). As a *presumption* this is correct. A number of factors are mentioned however, by which this presumption would not have become reality. These factors do not give a satisfying explanation of the dominating position of the Byzantine text-type.

In par. 5 the following answer is given to the second question: Readings regarded by Hort as characteristic for the Byzantine text-type, occur in the works of third century church fathers and also in third century papyri.

The answer to the third question is to be found in par. 6: According to many the character of the Byzantine text-type is inferior. Others disagree with this. At this point two short investigations are standing opposite each other.

The Byzantine text-type is considered by many to be of little importance for the establishment of the text. Not external considerations (for instance the young age) are decisive for this, but internal considerations (the inferior character). See par. 6. Therefore the best thing to do is a further investigation in the field of internal considerations.

CHAPTER 2

THE FRAMEWORK OF THE INVESTIGATION: HISTORY OF ASSIMILATION

In chapter 1 a description has been given of the revived attention for the Byzantine text-type. It has become clear in this that the main difference of opinion is about the character of the different text-types.

This difference of opinion has formed the motive to a further investigation of that character. In this we direct our attention to the assimilating readings¹. In this chapter the question is discussed when those reading originated. Further on it is traced what part is played by the phenomenon of 'assimilation' in the establishment of the text of the New Testament.

Par. 8 The origin of assimilating readings

In the nineteenth and twentieth centuries a lot of discussion has been going on about the time in which the assimilated readings must have come into existence. In this discussion we follow the track, back in time. Via Jerome (par. 8.1) we go via text recensions around 300 (par. 8.2) and local traditions around 150 (par. 8.3) back to the origin of the gospels (par. 8.4).

8.1 Jerome

Streeter mentions that Jerome already described assimilation as one of the main sources of text-corruption (Streeter, 1924, 139). Scrivener also signalizes that Jerome is very conscious of the evil of the blending of the gospels. He signalizes further that Jerome knew an instrument to restrain that evil: the lists of Eusebius² (Scrivener, 1894, II 269).

Both writers are dependent upon Jerome's Praefatio ad Damasum, the much discussed introduction to the latter's (Latin) edition of the four gospels³. This introduction is of great importance for our subject.

¹ An assimilating reading is a reading by which the difference between two text-passages is reduced. See par. 1 and especially par. 10. See also par. 18.1.

² Eusebius' lists are those from which can be read if a parallel exists of a certain text in a gospel and if so, where to find it (see Nestle-26, 73*-78*).

³ See for instance: Westcott-Hort, 1881, 138-139; Streeter, 1924, 590-594; Barnikol, 1936/37, 126 and 130-137; Pernot, 1941, 591-592; Förster, 1956, 268-269; Metzger, 1963, 3-4; Kenyon, 1974, 219; Van Bruggen, 1976, 18-19; Aland, 1982, 75.

Therefore I give here a broad summary of some parts of it⁴.

Jerome explains in this introduction the motives for a new edition, and he also makes a comparison between the Old and the New Testament. With contempt he passes the manuscripts of Lucian and Hesychius⁵, that are fortunately followed by a few people only, and in which a thing or two has been added to the text. When there are differences in text between the Latin manuscripts he makes use of ancient Greek manuscripts. He also gives the lists of Eusebius. These are of great importance for the knowledge of what is peculiar to a gospel: what is the same, what does show similar traits and what is unique in each gospel? For the greatest mistake in our manuscripts is that what one evangelist had as an extra, has been added to another evangelist, because people thought that too little was told by that other evangelist⁶. It did also happen that the same matter was described in divergent ways, but that a certain copyist thought to have to adapt the other gospels to what he had read first in one of the gospels⁷. That is the cause that all the gospels have been mixed up now⁸, and that several typical elements from Luke and Matthew are to be traced back in Mark, several elements from John and Mark in Matthew and so on. Eusebius' lists will remove that entanglement: by those lists the user knows the similarities between the gospels and can bring back the typical elements in each of the gospels⁹. Finally Jerome gives a short description of the lists in question.

From Jerome's *Praefatio ad Damasum* we learn, that already in Jerome's time (around 390) people aimed at a reliable text, a text that had not suffered from assimilation.

8.2 Text recensions (around 300)

Can we still go back further in time? Jerome mentioned manuscripts of Lucian and Hesychius. Are those two perhaps people who assimilated the gospels?

⁴ For that summary we use the text as it is to be found in: Iohannes Wordsworth and Henricus Iulianus White, *Nouum Testamentum Domini Nostri Iesu Christi Latine Secundum Editionem Sancti Hieronymi, Pars Prior-Quattuor Euangelia*. Oxonii 1889-1898, 1-4. See also Migne P.L. 29, 557-562.

⁵ On this see par. 8.2.

⁶ "quod in eadem re alius euangelista plus dixit, in alio, quia minus putauerint, addiderunt".

⁷ "uel dum eundem sensum alius aliter expressit, ille qui unum e quattuor primum legerat, ad eius exemplum ceteros quoque aestimauerit emendandos".

Here we see a clear illustration of the difference between harmonization and assimilation: Jerome thinks to be able to harmonize the differences (so without intervention in the text), while the copyist takes his refuge in assimilation (an intervention in the text to bring about uniformness between the gospels).

⁸ Scrivener, 1894, II 269 gives the following judgment about this enunciation: "In his usual fashion, somewhat exaggerating".

⁹ "Cum itaque Canones legeris qui subiecti sunt, confusionis errore sublato, et similia omnium sices et singulis sua quaeque restitues" (literally: .. to the 'singuli' everyone his due ..).

According to Aland the time around 300 has been an important time for the history of the New Testament text. At that time the proto-copy of the Byzantine (or Koinè-) text originated at Antioch; somewhere else in the East the manuscript originated from which manuscript D has descended; manuscript B originated in Egypt. Outside Egypt it was not philology that ruled, but the ecclesiastical or theological interest. Outside Egypt the issue was not the original text, but the text regarded by the editor as the 'best' text. In Egypt people did not work so tendentiously. They took the manuscript with the best text available "und revidierte bzw. korrigierte (nicht rezensierte) sie unter den Gesichtspunkten, die man für zweckmässig hielt" (Aland, 1982, 60).

According to Aland a great need of manuscripts of the New Testament originated at that same time. For a lot of manuscripts had been burned during persecutions. This demand for manuscripts was satisfied by production in official writing-centres. Many bishops had come from the school of Antioch, the centre of origenistic theology and of the Arians. Manuscripts from Antioch (Lucian's text or the Koinè-text) got a broader circulation in this way (74-75).

In Alexandria things went differently according to Aland. The bishop there governed his church "straff zentralistisch". In 328 this bishop's name was Athanasius¹⁰. The text-type that was spread there, was of type B or P75: it could be the work of Hesychius (75).

According to Aland the text of the D-type received "keine offizielle Förderung", and that is the reason why it is to be found only in a limited number of manuscripts (74).

Then Jerome comes up for discussion. Aland points out that in the *Praefatio ad Damasum* Jerome does not mention three texts, but two: Lucian's text (the later Byzantine text) and Hesychius' text (the Egyptian text). He calls this an interesting datum. He uses it, to deny the existence of a Caesarean text and a Jerusalem-text¹¹ (Aland, 1982, 75-76).

So Aland connects the names of Lucian and Hesychius with two text recensions. Streeter does the same¹².

He first compares Hort and Hesychius; he does this when discussing Hesychius' recension (121-127). Streeter thinks that it is difficult to

¹⁰ See also Aland, 1981, 260-261. Aland seems to suggest, that the conflict between Arius and Athanasius has been of influence on the circulation of New Testament manuscripts: a certain type of manuscript was spread by the Origenists and Arians, but the bishop of Alexandria advanced the use of another type of manuscript in Egypt.

This connection has been laid more often, but then the other way round. See for instance Pickering, 1980a, 95-96: "Lucian was an Arian, a vocal one". It is difficult "to believe that the victorious Athanasians embraced an Arian revision of the Greek New Testament". See further Hills, 1956, 134: "In view (..) of the heretical character of the early Egyptian Church, it is not surprising that the papyri, B, Aleph, and other manuscripts which hail from Egypt are liberally sprinkled with heretical readings."

¹¹ Jerome rejects two kinds of manuscripts. That means that he knows at least three kinds: Lucian's manuscripts, those of Hesychius, and: the manuscripts that are preferable according to him.

¹² In the case of Lucian he also speaks of revision (Streeter, 1924, 112), in order to indicate that Lucian has interfered in the text more independently.

make this comparison, because it cannot be said what has been Hesychius' work. It is possible that Hesychius, just as the other scholars in Alexandria, has sought out the oldest manuscripts for the use of his recension, and that he has wanted to remove the insertions from those very manuscripts. Manuscript B would then be the product of his recension. In that case Hesychius has followed the same principles as Hort (124). Another possibility is that Hesychius just as Lucian had a keener eye for the needs of the man in the street than for the requirements of conscientious science. Then the results of Hesychius' work could for instance be recovered in minuscule 33 (125). In the first case Streeter does not want to attach much value to Jerome's utterance. In the second case Jerome was insufficiently informed about Hesychius' text (126).

Next Hort and Lucian are put side by side. According to Streeter Hort follows slavishly the Egyptian text, while Lucian goes to work eclectically. Lucian's working-method (eclectic) is better according to him. Only, Lucian's tools are wrong. A point of difference is, that according to Lucian the variant that enlarges the harmony between two gospels, has preference. "We should judge otherwise."¹³ (Streeter, 1924, 145-146).

Von Soden is the third textual critic who may be mentioned in this respect. He also connects Lucian as well as Hesychius each with a recension (Von Soden, 1911, 707). Only in the case of Lucian he assumes that it is a serious case of assimilation. This is above all the fault of gospel-harmonies such as that of Tatian¹⁴ (1422). Besides the two text recensions already mentioned Von Soden distinguishes yet another recension, which he gives the indication 'I' (1041). So he knows three recensions: *I*, the recension by Pamphilus and Eusebius¹⁵, *H*, the recen-

¹³ The arguments fail to come in this passage. We will probably have to distil them from what Streeter has already observed on the 'local gospels'. See par. 8.3.

¹⁴ The problematic in connection to Tatian will not be discussed. That is certainly justified. Von Soden's attention to Tatian has fairly generally been condemned as exaggerated (see for instance Williams, 1942, 37 and Metzger, 1968, 142). Moreover Von Soden himself leaves Tatian's Diatessaron temporarily out of consideration (Von Soden, 1911, 1422).

The importance of a further investigation cannot be denied. In fact it is not excluded that gospel-harmonies were a stimulus for drawing the separate gospels towards each other. Therefore it is right to take into account the influence of such harmonies.

¹⁵ Robinson, 1977, 14 says: "the *I* text was a recension of Origen". For this he refers to Parvis, 1962, 611: "Von Soden held that the *I* (Jerusalem) recension was made by Origen in the third century and was later published by Eusebius and Pamphilus of Caesarea". Parvis does not indicate where he has read this with Von Soden. The quotation in question is presumably the following: "Nun versichert uns Hieronymus, dass man in Palästina einen Text lese, welchen Origenes herausgearbeitet und Pamphilus und Euseb herausgegeben" (Von Soden, 1911, 1506). This is not Von Soden's opinion, but it is his description of Jerome's opinion. Immediately after this Von Soden gives his own opinion: "Lassen wir die Zurückführung auf Origenes auf sich beruhen. Hat Hieronymus mit der zweiten Angabe recht, so muss er hier von unserem *I*-Text reden" (1506). So he leaves Jerome responsible for the connection between the *I*-text and Origen. Later on he comes back to the matter. Then he writes that Origen's text is not *H*, nor *I*, nor *K* (1514-1515). "Origenes hat den *I-H-K*-Text benutzt. Er hat ihn nicht geschaffen" (1520). At that point Robinson is correct (see Robinson, 1977, 13).

sion by Hesychius, and *K*, the recension by Lucian (1508).

Especially *K* has suffered much from assimilation, though examples can be given of this in *I* and *H* too. Now it hardly ever occurs according to Von Soden that two recensions have an assimilation in common. From that one must conclude that the assimilation is not original, that is to say: it does not occur in the common ancestor of the three recensions, the *I-H-K*-text. Only in this way it can be explained that for instance in *K* assimilation appears in Mark 9,40 to the text of *H* and *I* in Luke 9,50 and the other way round, while both passages in *K* itself are still not identical¹⁶ (1422-1423).

Before Aland, Streeter and Von Soden Hort has been at work. He too tried already to make a connection between the names mentioned by Jerome, and the text-types he has established himself (Westcott-Hort, 1881, 138-139)¹⁷.

The neutral text, so the text of *B* and *S*, enjoys nearly total confidence with Hort (225). The other three text-types have been exposed to all kinds of forms of text corruption. With all those three types assimilation is one of the causes. Hort says that the greatest evil of the Western text is: "'harmonistic' corruption, that is, the partial or total obliteration of differences in passages otherwise more or less resembling each other" (124). About the Alexandrian text he says: "the various forms of assimilation, especially harmonistic alteration and interpolation in the Gospels, recur likewise, and at times are carried out in a very skilful manner" (132). In comparison to the 'Western' scribes (with their bold vigour) and the Alexandrians (with their refined scholarship) the people who formed the Syrian text (so the Byzantine text-type), have only limited capacities (135): "New interpolations (...) are abundant, most of them being due to harmonistic or other assimilation, fortunately capricious and incomplete"¹⁸ (135).

The question was: Supposed that recensions have been made, has this happened then by Lucian and Hesychius? Is that the opinion of Jerome? Are the assimilating readings their work? Or do Jerome's remarks have to be explained differently?

In what precedes it has been investigated, what answers to this question have been given by Aland, Streeter, Von Soden and Hort. None

¹⁶ This statement is a mystery to me. If the *I-H-K*-text reads 'us' in Mark 9,40 and 'you' in Luke 9,50, one can hardly say that the drafter of *K* first equalizes Mark 9,40 to Luke 9,50 and subsequently in Luke 9,50 provides harmony with the unaltered text of Mark 9,40. I cannot imagine anybody in our time working in the way described by Von Soden, unless it would concern someone who works quickly and slovenly. The drafter of *K* may have worked slovenly. But then that has to be proved.

We have to take our starting-point in the material as we possess it now. On this see par. 10.

¹⁷ About the careful connection laid by Hort between the recensions and the two names see: Streeter, 1924, 114 (about Lucian and the Byzantine text) and 121 (about Hesychius and the Alexandrian text).

¹⁸ In spite of that capricious and incomplete assimilation no problems occur in the Syrian text according to Hort: "It presents the New Testament in a form smooth and attractive" (Westcott-Hort, 1881, 135).

of the authors mentioned agrees completely with Jerome:

- Aland, Streeter and Von Soden agree with the condemnation of Lucian, but they have difficulty with the negative judgment on Hesychius.
- Hort only suggests that there is a connection between Hesychius and Lucian respectively, and the text recensions.

Moreover the following is notable:

- Jerome gives the information that the manuscripts of Lucian and Hesychius are only followed by a few people. Have Lucian's manuscripts started to dominate shortly afterwards, *in spite of* the crushing judgment of an influential scholar? This seems not very probable to me.
- The judgments on the manuscripts of Lucian and Hesychius are given *free* from the discussion of assimilation in the gospels. Two *separate* problems seem to be at issue here¹⁹.
- Jerome speaks very briefly about Lucian and Hesychius. The many conclusions that are drawn from this single note, in fact do not take this into account. If people were concerned here who had executed a work in the field of the *Greek* text similar to that with which Jerome was occupied in the field of the *Latin* text, Jerome would probably have dwelled on it longer.

The conclusion is: Jerome has *not* mentioned Lucian and Hesychius as the originators of the many assimilations.

8.3 Local traditions (around 150)

We have not found out yet, at what time the assimilations have come into existence. We go further and further back in history. Will Streeter's theory on the 'local gospels' give us the solution?

Streeter starts his book about the four gospels with a chapter bearing the title: "The selected four". In it he discusses among other things the question why we possess exactly four gospels, and why Mark is one of these four.

The last question was not considered to be so difficult in Streeter's time: Mark was generally regarded as the source for Matthew and Luke, and it mentioned a lot of details which were found interesting (Streeter, 1924, 10). Streeter points out however that in antiquity people thought otherwise: almost everything from Mark could be found in one of the two other gospels and the 'interesting' details had been left out there; Mark was hardly appreciated, quoted or explained; some manuscripts gave the gospels in the order Matthew, John, Luke, Mark. Why has Mark not fallen into oblivion just as the other sources? (10-11).

Streeter gives the following explanation: the old church had to accept all four gospels, because each gospel had its ardent defenders. In that way people got to do with four gospels in which great differences occur (11). These great differences between the gospels make it probable, that each has originated within an independent tradition. In this way Mark is to be connected with Rome, John with Ephesus, Luke with Achaia and Matthew with Palestine. Because Mark was the gospel of the church of

¹⁹ See Van Bruggen, 1976, 18-19.

Rome, it will have been included into the canon (12).

According to Streeter the gospels (with their mutual differences) have come into existence between 70 and 190²⁰. In that time the Christians did no longer have a centre to focus on: the apostles had died and the mother-church in Jerusalem did no longer exist since the fall of this city in 70. Instead of this single centre several provincial centres came into being which were independent of each other, and which consequently began to show mutual differences in doctrine, church organization, appreciation of religious literature and textual tradition. Around 190 this process came to an end: then the canon of the four gospels was almost generally accepted and a process started in which the differences between the gospels were reduced. The acceptance of the four gospels was a first step in this process (13-15).

So Streeter uses the local traditions in two ways. They serve as explanation-model in the synoptic problem and in textual criticism²¹. It is a question here of two phases. In the first phase local tradition serves as an explanation for the great differences between the gospels: each (larger) church got her own gospel. In the second place each (larger) church has all the gospels at her disposal, and it appears that in all the churches one and the same process of assimilation is going on

20 Streeter, 1924, 15: "It was during the earlier part of this period of maximum independence that the Gospels were written". Streeter is speaking here of the time after 70. According to his diagram Mark has come into existence in 60. About that diagram see the next note.

21 From the diagram about "the synoptics and their sources" (150) the following appears:

- Matthew has come into existence in 85 at Antioch, from M, Mark, Q and Antiochene tradition;

- Luke has come into existence in 80 at Corinth (?), from Q and L (via proto-Luke), and from Mark and the source of Luke 1 and 2 (directly).

The geographical division was as follows: In Jerusalem there was M (in 65), in Caesarea there was L (in 60), in Antioch there was tradition, Q (in 50) and Matthew (in 85), in Corinth there was Luke (in 80), in Rome there was Mark (in 60), and further there existed the source of Luke 1 and 2.

It appears from the diagram about "the theory of 'local texts'" (26) that three kinds of text-types have come into existence from the original autographs: Alexandrian, Eastern and Western. In this respect Streeter mentions the following places: Caesarea (Eastern), Antioch (Eastern), Italy-Gaul (Western) and Africa (Western). According to him the "Revised Text of Lucian" has come into existence around 310 A.D.; data from each of the three text-types have been used for it.

On the basis of these data we can make the following survey of the local traditions:

place	first phase	second phase
-	-	Alexandrian
Jerusalem	M (in 65)	-
Caesarea	L (in 60)	Eastern
Antioch	tradition Q (in 50) Matthew (in 85)	Eastern
Corinth	Luke (in 80)	-
Rome	Mark (in 60)	Western
Africa	-	Western

The synoptical question will be given attention in par. 8.4.

(140 and 327).

About 45 years earlier than Streeter Birks²² occupied himself with what he called "harmonistic changes". He too asks for attention for the origin of the gospels, and for the fact that not until later they were joined into one binding. This would explain the fact that the gospels started to depart from each other to a great extent²³ (Birks, 1878, 51). Around 200 people tried to correct those departures (51-52). What we now see as assimilation, could very well be an effort, to undo the earlier text corruption (52). It all depends on your standpoint: do you see the gospels as having been written in a rude and contradictory way, or do you see them as having originally been written easy and natural, and free from direct contradiction? (52).

So we are left with the question from where dissimilation in the gospels had its origin. Is it owing to the way in which the gospels have originated? (as is Streeter's opinion). Or is it owing to the way in which the text of the gospels has been handed down? (as is Birks's opinion). The question here is what is the origin of the gospels. Therefore something will be said in par. 8.4 about the synoptic problem.

8.4 The synoptic problem

How is it possible that certain parts from Matthew for instance are word for word identical to Mark or Luke? A number of solutions for this have been given. We do not want to go too much into all those solutions here. We only mention them because a decision on the synoptic problem can have consequences for textual criticism.

In 1789 J.J.Griesbach tried to prove that Matthew is the oldest gospel and that Mark (via Luke) has abridged Matthew.

Streeter does not go explicitly into this solution of the synoptic problem. He mentions Griesbach's name exclusively in connection with textual criticism. And when he discusses Augustine's solution of the synoptic problem (Mark would have abridged Matthew), he settles this in fact with the remark that Augustine would have judged differently if he had possessed a modern synopsis (Streeter, 1924, 157-158).

Streeter appears to be an opponent of Griesbach. In 1924 he defended a four-document-theory. For this he could take as a starting-point a theory in which two sources were adopted, namely Mark and 'Quelle' (or: Q). Matthew and Luke would have originated from these two sources. His great objection against this theory was, that in that case one has to suppose that Luke disregarded a lot of material from Q or that Matthew has used a broader version of Q (231).

²² Metzger, 1968, 136 calls him a confederate of Burgon. So he defended the Byzantine text-type.

²³ For a similar reasoning see Salmon, 1897, 108: "Thus it might happen that if a story had been originally told in identical words in two Gospels, these might in the process of transcription come to vary, and later transcribers who reduced them to uniformity may have only corrected an error of previous copyists."

Metzger, 1968, 137 says about Salmon, that the latter asked for more attention for pure Western readings.

In the case of Luke he states as a hypothesis that at first it has been a question here of proto-Luke (Q with a few additions), in which Mark has been inserted (199). That is why he comes to four sources: a private source of Matthew ('M'), a private source of Luke ('L', the additions mentioned above), Quelle ('Q') and Mark.

However much we have to do with a hypothesis here, appears from Streeter's own remarks. He states for instance that the time between 65 and 155 is the least-known period in the history of the church (15). When he develops his "Four Document Hypothesis", he gives a whole series of suppositions about how the course of events can have been, but a critical analysis of the material of the gospels will give certainty (230-235). An example of such an analysis is to be found in the discussion of "The Petrine Compromise" (511-516), from which it appears that Matthew 16,18 offers a compromise between the parties of James and Paul: Peter is the person about whom everybody in Antioch agrees. It is senseless, to examine if Christ has pronounced those words from Matthew 16,18 (514-515). On the ground of this analysis he gives a dating of Matthew: "Would twenty years have sufficed for the Church of Antioch to reach the degree of peace and unanimity which the Gospel of Matthew implies?". In that case we would come to 83 A.D., twenty years after Paul wrote the epistle to the Philippians (515-516).

So Streeter thinks that Mark is the oldest gospel, while according to Griesbach it is just the youngest. They seem to stand exactly opposite each other. But only seemingly. For both of them start from the supposition that the synoptical gospels have borrowed the subject-matter from each other, and both will have to try to explain the mutual differences.

Streeter and Griesbach agree on one more point. Neither of them mixes the synoptical and the text-critical points. Griesbach does not even, as far as I can verify, bring into contact with each other the synoptic problem and textual criticism²⁴. Streeter does bring both fields of the problem into contact with each other. But he does not suggest, that his document-theory can be indicated in the text tradition²⁵. The gospels were established first and the textual variation came after that.

Besides the solution of the synoptic problem by Griesbach and Streeter a number of other solutions have been put to the test. Therefore it would be wise not to operate in the field of textual criticism from a distinct solution of the synoptic problem²⁶.

24 In the book by Orchard and Longstaff on "synoptic and text-critical studies" since J.J.Griesbach, I could not find any remarks on textual criticism in the discussion of the synoptic problem and in the article on the significance of Griesbach for textual criticism no attention is to be perceived for the synoptic problem.

25 Streeter does not see much in the theory that Matthew and Luke have made use of a later version of Mark that has totally disappeared. He rejects the theory that Matthew and Luke have made use of an earlier version of Mark that has totally disappeared (Streeter, 1924, 180-181).

According to Barnikol, 1936/37, 124 Matthew and Luke have made use of the D-text of Mark's gospel.

Burrows, 1976 discusses several ways in which textual study has been used to explain some of the agreements of Matthew and Luke against Mark.

26 Compare already on this point Kilpatrick's remark in note 54 of par. 9.1.6.

What is more: perhaps Matthew has borrowed his gospel from Mark. If that is true, then it is possible that Matthew purposefully departed from Mark. It is not out of the question that Mark's text has later been adapted to Matthew's text²⁷. So, should Matthew have borrowed his gospel from Mark, then possible traces may have been wiped out later. Also on the ground of this second consideration the connection of the synoptic problem to text-critical questions is a venture.

8.5 Retrospective view

In this paragraph attention is given to discussions that dealt with the first centuries and that were conducted during the last century. In this way it has been investigated what answer is given to the question: when did the assimilating readings come into existence?

Very regularly Streeter's name has been mentioned. That is no wonder, for he is the very person who has said a lot of things which are important for us²⁸. Therefore by way of retrospective view we want to render Streeter's answer to the question: when did the assimilating readings come into existence.

Streeter places at the beginning of history four dissimilating traditions, that is to say: traditions that display increasingly greater differences among themselves (par. 8.4). After 190 the four gospels are preserved in the local churches, and the greatest differences are straightened out. Every local church does this in its own way. Because of this the differences among the manuscripts do increase (par. 8.3). After that, around 300, Lucian starts work. He enlarges the number of assimilations, by choosing in cases of differences in text the reading that to a greater extent straightens out the phrasing of two gospels (par. 8.2). Around 390 Jerome complains loudly about the sad condition in which the gospels have come because of assimilation (par. 8.1).

Par. 9 The appreciation of assimilating readings

Each textual-critic makes use of certain rules, with the purpose to attain a text which is as good as possible. Often a negative judgment on assimilating readings plays an important part in this. In this paragraph I want to describe what that part is. The point of view of seventeen

²⁷ Fee takes into account the possibility that it has happened like that. He states that Mark is the source of Matthew as well as of Luke. He is of the opinion that the data appear to full advantage in that way (Fee, 1980a, 27-28). But he states also that mainly Mark will have been adapted to Matthew (Fee, 1978b, 162). On this case see par. 9.1.1.

Streeter also says that Mark may have been adapted to Luke. See his discussion of Mark 14,65 in note 45 of par. 9.1.4.

²⁸ Von Soden has also occupied himself profoundly with assimilation. He laid the cause of it particularly with the gospel-harmonies. See note 14 of par. 8.2, in which the slight attention for this statement of Von Soden has been accounted for.

textual-critics will be rendered. I am aware of the fact that the choice of these seventeen is rather arbitrary. Some important names are not mentioned in this series. But broadly speaking all the opinions are represented.

The textual-critics in question are the following: Tischendorf, Hort, Fee and Aland (par. 9.1.1), Salmon, Bover and O'Callaghan (par. 9.1.2), Birks, Hills and Van Bruggen (par. 9.1.3), Streeter (par. 9.1.4), Scrivener, Von Soden and Metzger (par. 9.1.5) and Greeven, Kilpatrick and Elliott (par. 9.1.6).

9.1 Seventeen opinions

9.1.1. Tischendorf, Hort, Fee and Aland

According to Gregory *Tischendorf* defended the following opinion: in parallel passages the variant that widens the difference, is to be preferred above the variant that reduces the difference, unless a certain reason leads to a different choice. Especially in Mark assimilations occur²⁹ (Tischendorf, 1894, III 61).

Minor differences do not make it necessary, to deny an assimilation, though there are people who do so³⁰. After all it is clear that assimilating redactors did not have any scruples and therefore took the liberty, to adapt an insertion from another gospel to the linguistic usage of the gospel in which the insertion found its place³¹ (61).

In this respect a special difficulty originates for some places in Matthew and Luke and for a great many places in Mark, where the choice for a certain reading always leads to agreement with one of the two other gospels. In Matthew 27,34 Tischendorf gave preference to agreement with Mark. With Mark the authority of the textual witnesses turned the scale, just as the thesis that Mark is shorter than the other gospels³² (62).

Hort makes clear that nearly all assimilations lead to lengthening of the text. In all the recensions assimilations occur, except in the neutral text. By following the neutral text he rejects those assimilations³³.

Fee denies that P75 and B are the product of an early recension. He is of the opinion that this can be proved by an investigation of the text-variation. He first wants to distinguish the variants in sorts. One of those sorts is assimilation. He does summon to be cautious, because for instance an 'assimilation' may also have been caused by other factors. After he has subdivided the variants in sorts, he subsequently wants to trace what sorts of variants occur in each manuscript and in

29 These assimilations are a proof to Tischendorf of "die frühzeitige Vereinigung unserer Evangelien zu einem Kanon" (Tischendorf, 1866, 126).

30 "sunt qui a differentia gravem defensionis causam sumant". For such a line of conduct see for instance par. 6 (Pickering, 1980a, 91-92 on Mark 13,14).

31 "loci sat multi .. docent quanta in hoc interpolandi modo licentia fuerit".

32 "In Marco vero ita versatus est Tischendorfius, ut et testium auctoritati cederet et Marcum plerumque, exceptis excipiendis, brevius reliquis scripsisse poneret".

33 See par. 8.2.

each text-type. Finally it has to be investigated if the presence of a certain sort of variants in a manuscript is due to interfering in the text or to the preservation of the original text (Fee, 1974, 40-42).

Fee gives a small extract from the results of his investigation, namely a few data on assimilation in Luke 10 and 11³⁴. In that investigation he wants to take a lot of things into account: Some apparent assimilations have come into existence by different causes (42); Jesus' words will have been assimilated earlier than the story of the evangelist (42); not nearly all the assimilations are necessarily secondary (44); not a single manuscript has escaped assimilation (44). Still the conclusion is that P75 and B are much purer at the point of assimilation than the Western or the Byzantine text-types (44).

In a different connection Fee gives attention to the relation between textual criticism and the synoptic problem. In that connection assimilation also comes up for discussion. He first emphasizes that assimilation is a complicated matter: the evangelists have used each other's texts, copyists have assimilated parallel places or they have possibly dissimilated (on purpose or by accident, Fee, 1978b, 161).

Four kinds of assimilation occur: mutually among the gospels, within a single gospel³⁵, to the Septuagint and to a known wording (161-162). The assimilations can also be distinguished in major and minor ones. The number of major assimilations will exceed the number of minor assimilations. The minor assimilations have mainly taken place within a single gospel and to known wordings (162).

In most cases Mark will have been adapted to Matthew. Assimilation from Luke to Matthew will likewise occur frequently. For Matthew is the gospel that was used most in the old church (162).

Aland gives twelve fundamental rules for textual criticism. One of these is the rule that the shorter reading is preferable. This rule must not be applied mechanically, because there are textual witnesses who constantly depart from the rules of text tradition. The same is the case with assimilation. The rule is: A reading that has its origin from a parallel text (or from the Septuagint), is secondary. But this rule must not be applied mechanically either (Aland, 1982, 283).

34 Fee counts 85 cases of 'assimilation' in all, 34 of which he sums up. In at least 27 cases it is a question of a major assimilation.

22 of the 27 cases occur in the Western text: 14 (in D with a few) + 1 (in old-Latin with f13) + 1 (in D, P75, B with many) + 1 (in D, B and the Byzantine text) + 5 (in D and the Byzantine text).

11 of the 27 cases occur in the Byzantine text: 1 (in D, B and the Byzantine text) + 5 (in D and the Byzantine text) + 5 (in the Byzantine text only).

The remaining 58 cases are defined by Fee in such a way, that they cannot be summarized.

Fee supplies all the data concerning P75 and B. In P75 he counts six minor assimilations and one major assimilation; in B he counts five minor assimilations and two major ones.

About this investigation see par. 6, and mainly par. 14.

35 Colwell especially emphasizes this form of assimilation. For he has discovered that 83 of the 104 cases of assimilation that occur in P45, P66 and P75, have to do with assimilation to the immediate context (Colwell, 1969, 113).

9.1.2 Salmon, Bover and O'Callaghan

Salmon³⁶ protests against the great part that Hort in particular attaches to assimilation. He does so by discussing Matthew 19,16.17, where according to him the Alexandrian text-type presents the secondary reading (Salmon, 1897, 109-114).

It appears from Metzger's description that Bover in 1943 "argued against the view that harmonization has played a prominent role in the transmission of the text of the New Testament" (Metzger, 1963, 132). In 1925 Bover discusses Matthew 11,19. He gives preference to *τεκνων*, and he rejects *εργων*. His principal argument is that this last reading "would introduce a discrepancy between Matthew and Luke" (131). In spite of this he says in his 1943 text edition, that the "lectio non harmonizans" is preferable (140).

If O'Callaghan has to choose between two readings one of which assimilates and the other does not, he gives preference to the last reading on the condition that the circumstances are similar (O'Callaghan, 1986, 100). One of those similar circumstances is the support in the manuscripts³⁷. One has to be careful with this phenomenon. For, if two texts are similar to each other, this is not always an assimilation³⁸ (O'Callaghan, 1987, 403).

In his discussion of Matthew 16,11-12 O'Callaghan judges the assimilation within each manuscript separately (O'Callaghan, 1986, 99-100). In his discussion of Matthew 15,35-36a he views the assimilation within the same verse, to parallel texts and to cognate texts (O'Callaghan, 1986a, 360-361)³⁹.

9.1.3 Birks, Hills and Van Bruggen

Birks points out that from the beginning the greater part of the attention was given to Matthew, and that therefore Matthew ran the greatest risk to be altered. On the other side there were two factors by

³⁶ About Salmon see note 23 of par. 8.3.

Wenham has devoted two articles to assimilation (Wenham, 1978/79 and 1981/82). In these articles he renders respectively Salmon, 1897, 122-127 (on Mark 14,30.68.72) and 109-117 (on Matthew 19,16.17) in a modern jacket, with a small extension here and there.

³⁷ Two of the variants in Matthew 15,35-36a are discussed: those two are "sólidamente documentadas" (O'Callaghan, 1986a, 361). The other variants are apparently not considered in advance.

In the discussion of Matthew 13,7 O'Callaghan establishes that the reading *απεκνιξαν* finds broad support in the manuscripts. It could be a case of assimilation however. Is the reading *εκνιξαν* in Matthew 13,7 preferable? Many people think it is, presumably because manuscript S gives this reading. He points out that this manuscript exclusively gives the reading *εκνιξαν* in Luke 8,7. Therefore he prefers in Matthew 13,7 the reading *απεκνιξαν*, even if that is the reading of the *textus receptus* (O'Callaghan, 1987, 403).

³⁸ "no toda coincidencia es una armonización".

³⁹ I set eyes upon these short articles after having established my working-method for an investigation of my own. The resemblances are striking. Both elements stand out in my investigation. See par. 10.

which Matthew has had rather less to suffer from interventions. For Matthew was the first gospel, at the time when the gospels were inserted into a binding, and moreover it had been written by an apostle. Birks rejects the idea that a number of small alterations could be explained from the desire for assimilation (Birks, 1878, 53).

In his discussion of the Caesarean text of Mark *Hills* gives among other things a discussion of Streeter, who needs certain 'assimilations' for his solution of the synoptic problem, and with whom thereby the Caesarean text receives a fairly positive estimation (*Hills*, 1947, 149-150). *Hills* on the contrary thinks that the Caesarean text assimilates pre-eminently⁴⁰. Furthermore he tries to explain B as a revision. The reviser usually gave preference to the shorter text. Thereby he now and then removed assimilations that existed from additions to the text (142-143).

Van Bruggen discusses the phenomenon of assimilation, because Hort saw in this the decisive argument against the Byzantine text. He states that there is assimilation also in other text-types (*Van Bruggen*, 1976, 31). Furthermore he points out that it is difficult to trace assimilation. For we do not know the original (32) and besides a reading can yield an assimilation to one side and at the same time a dissimilation to the other side (33).

9.1.4 Streeter

Streeter agrees with Hort's decisions in the nine places where the latter thought to perceive a "Western non-interpolation"⁴¹. He argues that in

⁴⁰ *Hills* reaches this conclusion by drawing up a table in which he tries to compare Caesarean, Western and neutral manuscripts (*Hills*, 1947, 140). "This table deals only with the agreements of the variants of the listed MSS from the TR with the WH text of the other Gospels against the WH text of Mark." (143).

The consequence of this working-method is twofold.

In the first place the cases in which Westcott-Hort's text is to be understood as assimilation are left out of consideration, just as the cases in Mark where the *textus receptus* and Westcott-Hort offer the same reading.

In the second place the issue deviates from reality with manuscripts that often agree with the *textus receptus* or with Westcott-Hort's text.

Hills tries to meet the second objection (143). Still the danger for distortion of reality is too great. As already may appear from note 16 of par. 8.2, it is preferable, to verify the degree of assimilation by comparison within a manuscript.

⁴¹ The places in question here are those in which B (Hort's 'neutral text') is longer than D (Hort's 'Western text'), and in which Hort rejected that longer reading. To avoid the expression 'neutral interpolation' he coined the term 'Western non-interpolation'.

About the problematic see: *Parsons*, 1986. The latter discusses the 'Western non-interpolations' in Luke. In Nestle-26 the longer text is followed in all cases. According to *Parsons* that is mainly the influence of P75 (464). He places question-marks to this. He points at places in Luke, where P75 assimilates to Matthew; in that way he explains the longer text in Luke 24,6 (473-474). He suggests that "P75's scribes have employed Luke to refute the heretical tendencies of Gnosticism" (475). In that way he tries to make it plausible that the longer passages are later additions (476 and 477 note 78).

About the influence of P75 at the choice in Nestle-26 for the longer text: see *Aland*, 1967, 155-172. Compare note 5 of par. 18.

those nine cases it is a question of assimilation with the "the *general sense* of something found in another Gospel"⁴². But he wants to go further than Hort. He wants to reject the longer reading of B in more than twenty other cases in which B adopts the *exact words* from another gospel (Streeter, 1924, 140-142).

Later on Streeter mentions another difference between Hort and himself. Hort sometimes had to make a choice between two principles, viz. the principle that the assimilating reading has to be rejected, and the principle that a manuscript which is five times in the right, will very probably also be right the sixth time. Streeter has found an objective criterion: Matthew and Luke are dependent on Mark⁴³ (330-331).

There is one more phenomenon that has to be explained: the minor agreements of Matthew and Luke against Mark⁴⁴. According to Streeter some of these agreements have to do with the fact that the passage concerned also occurs in Q (= Quelle). Another part concerns agreements that are sheer casual: Matthew and Luke have both made grammatical improvements and have omitted unimportant words from Mark. The rest of the agreements can be explained from later textual variation⁴⁵ (293, see also 179-181). It is possible that dissimilation has appeared in Mark. It is just as well possible that assimilation between Matthew and Luke led to agreement against Mark⁴⁶ (294). So if there are minor agreements

⁴² Parson states the reverse for the seven cases in Luke 24. About the longer text in P75 he says: The verses 3 and 6 "assume a basic knowledge of at least one of the other Synoptics" (476). The verses 12, 36 and 40 have been borrowed from John; the similarity can be "due to a scribal harmonization for doctrinal reasons" (477). The verses 51 and 52 may be "harmonization with Acts 1"; we may also have a case here of a couching in liturgical language (477).

⁴³ For a clear wording see Streeter, 1924, 294: "The dependence of Matthew and Luke on Mark may be taken as an assured result, which in doubtful cases may enable us to decide between rival variants in different MSS".

⁴⁴ See Neirynck, 1974, with the publication of a cumulative list of the "minor agreements of Matthew and Luke against Mark".

⁴⁵ For Streeter it is not necessary, that the variation occurs in the manuscripts that are known to us. He rejects in Matthew 26,68 the reading *τις εστιν ο παισας σε*, even if the reading without these words is not supported by any manuscript. He calls it an assimilation to Luke. Moreover he rejects in Mark 14,65 the words *και περικαλυπτειν αυτου το προσωπον*. He calls this reading also an assimilation to Luke (325-328).

Neirynck discusses these passages. He disagrees with Streeter's opinion on Mark 14,65 (Neirynck, 1987, 13). He does agree with Streeter's opinion on Matthew 26,68 (41). Subsequently he puts his finger on Streeter's taking his refuge here to a conjecture. He is of the opinion that in textual criticism two rules of thumb stand face to face: "the true text has survived somewhere or other among our manuscripts" (42) and: "to accept as the original text the variant which makes parallel passages more dissimilar" (43). He thinks that in this case the conjecture is not justified. For in Mark 14,65 the words *τις εστιν ο παισας σε* do not occur either (43).

⁴⁶ Just at this point Streeter's summary goes further than the real text. In the summary (294) the "Textual Corruption" is discussed in three points and also in the text (306-308). Point 1 from the summary corresponds with point 1 and 2 from the text (about dissimilation in Mark). Point 3 from the summary corresponds with point 3 from the text (about local texts). But point 2 from the summary (about assimilation between Matthew and Luke) does not return in the text! In view of the way in which for instance

of Matthew and Luke against Mark, there are three possibilities:

- the situation is due to interventions of Matthew and Luke or to borrowing from Q, and has to be maintained;
- the situation is due to mistakes of later copyists of Mark; the 'assimilating' reading in Mark is preferable;
- the situation is due to assimilation between Matthew and Luke; the assimilating reading of Matthew and/or of Luke (to the other gospel) has to be rejected and the reading that assimilates to Mark is preferable.

9.1.5 Scrivener, Von Soden and Metzger

Scrivener admits that comparatively assimilations will occur less frequently in manuscripts of an older age than in those of a younger age. But he is of the opinion that Hort reckons far too much with deliberate alterations in the text. Moreover it is not out of the question that for instance manuscript B would have abridged the original, instead of the Byzantine text having lengthened the original (*Scrivener*, 1894, II 292-293).

Von Soden sees assimilations emerge everywhere. They have to be rejected. It is mainly a question here of text corruption that has appeared later. An assimilation may only be maintained if the competitive reading seems to be a product of recension. But such a situation does seldom occur⁴⁷ (*Von Soden*, 1911, 1359).

If two competitive readings agree each with a different gospel, then "wird, Ausnahmen vorbehalten, grundsätzlich die Übereinstimmung mit Mt, dem Hauptevangelium, als die eingedrungene in Anspruch zu nehmen sein." (1359-1360). So the reading that agrees with Matthew has to be rejected.

When *Metzger* describes the rules for the establishment of the text, he gives attention to the habits of the copyists and to the habits of the authors. Copyists would have the inclination towards assimilation (with the Old Testament or with parallel places) and therefore the dissimilating reading is preferable⁴⁸. When discussing the habits of the author *Metzger* calls attention to six points. Three of these points are concerned with "harmony with the usage of the author elsewhere"⁴⁹. As appears from the other three points the Aramaic background of Jesus' teaching must be borne in mind, as well as the priority of the gospel

Matthew 9,17 is treated (310: to follow B in spite of Hort) and Luke 8,44 (313: to follow D and it), *Streeter* does reckon with this element.

⁴⁷ See note 2 of par. 2.

⁴⁸ *Metzger* says in 1968: "that reading is to be preferred which stands in verbal dissidence with the other" (*Metzger*, 1968, 210). In 1975 he is more cautious. Then he thinks that such a reading is 'usually' to be preferred: "that reading which involves verbal dissidence is usually to be preferred to one which is verbally concordant" (*Metzger*, 1975, xxvii).

⁴⁹ This is *Metzger's* third point. The first point claims attention for style and vocabulary of the author throughout the whole book, the second point claims attention for the immediate context.

according to Mark⁵⁰ and the influence of the christian community upon the passage in question (Metzger, 1968, 209-210).

The most important rule appears to be that each gospel must get a character of its own. That is why assimilations must be removed⁵¹ (217), sometimes even in spite of the impressive support in the manuscripts⁵² (238-239). It does not become clear, how the priority of Mark functions⁵³.

9.1.6 Greeven, Kilpatrick and Elliott

Greeven joins Kilpatrick in the battle against the 'veneration of the best manuscripts': "Eine Lesart verdient niemals deshalb den Vorzug vor einer anderen, weil sie in einer bestimmten Handschrift steht. Vielmehr ist an jeder Stelle neu zu prüfen, ob eine Handschrift Urtext bietet." (Greeven, 1959/60, 284-285). When judging all possible assimilations he involves all the places in which one of the variant readings occurs in his investigation. From one of his examples it appears that 'Hesychius' is guilty of assimilation and that the Byzantine text has preserved the original text. According to him something similar occurs rather frequently (292).

Generally speaking Matthew's text has exercised great influence on the other gospels. Reverse influence does occur less frequently (Greeven, 1960, 19). A decision is often not difficult here, "weil die Motive zu Veränderungen leicht erkennbar sind" (Greeven, 1962, 723).

Kilpatrick states that all text-types have to suffer from assimilation. So we cannot condemn the Byzantine text for this reason (Kilpatrick, 1965, 193).

He does not want to take the synoptic problem into account while judging assimilations⁵⁴. Indeed he wants to handle the whole phenomenon of assimilation cautiously. He sets as a rule: "Other things being equal, the reading which makes parallel texts differ is more likely to be right than the reading which makes them agree". One of those 'other things'

50 Jordaen, [1978], 155 thinks that this rule is based on Streeter's theory, according to which Matthew and Luke have made use of Mark. About Streeter see par. 8.3.

51 There are cases though in which the assimilating reading is preferred. According to Metzger the choice in Mark 10,7 must be for the reading with *προς την γυναικα*. One of his arguments for this choice is: "It reproduces more exactly the quotation from Genesis" (Metzger, 1975, 104-105).

52 Metzger mentions here as an example Luke 20,1 where he gives preference to the reading 'the priests' because then the reading 'chief priests' can be explained as an adaptation to a much used wording. He gives the information that Greeven, 1959/60, 295-296 comes to the same conclusion, and that Nestle-25 has included the assimilation in the text.

See Cortés, 1984, 258 note 9. See also number 154 in annex 2.

53 This becomes a little more evident from the discussion of a variant in Mark 2,5. See Metzger, 1975, 77. In number 009 of appendix 2d this example is discussed further.

54 He gives a warning to be cautious when using a certain solution of the synoptic problem. Elsewhere he gives an obvious reason for that caution: "If all participants in the discussion accept the theory, then among themselves they can make inferences about the text. Where the theory is not accepted, there the inferences from it will also probably not be accepted." (Kilpatrick, 1978, 150).

is for instance the linguistic usage of an evangelist (Kilpatrick, 1977a, 288-289).

Elliott considers the rule that the dissimilating reading is preferable, to be a useful and valuable rule of thumb. He is of the opinion that in the latest Nestle-texts it has been used insufficiently⁵⁵ (*Elliott*, 1979/80, 231-232). He admits though that this rule of thumb must not be applied automatically. There are too many problems to be solved for that (234). That's why he wants to establish the text of each gospel separately. The rule is: "When a variant involves a choice between a reading in accord with the author's style and usage and one which reflects a different usage" then the former is likely to be original. This rule (...) should take precedence over the criterion of assimilation" (236).

9.2 Six different approaches

In par. 9.1 a number of textual critics have briefly had their say. An array of seventeen opinions on assimilation was given. All this boils down to six different views.

Tischendorf, *Hort*, *Fee* and *Aland* give preference to a manuscript that gives the shorter reading most of the time⁵⁶, and therefore they often reject the assimilations. The three last-named think of assimilations mainly in the Western and the Byzantine text-types (par. 9.1.1).

Salmon wants to follow the Western text more often, and therefore he tries to reduce the part of assimilation. *Bover* and *O'Callaghan* are also cautious with regard to the phenomenon of assimilation (par. 9.1.2).

Birks, *Hills* and *Van Bruggen* have their doubts if assimilation can be used as an explanation of text corruption. *Hills* indicates the Caesarean and the Western texts as text-types that have suffered badly from assimilation (par. 9.1.3).

Streeter explains a great deal starting from his solution of the synoptic problem, and he can therefore accept a great number of assimilations that occur in the Caesarean text (par. 9.1.4).

Scrivener, *Von Soden* and *Metzger* regard the Byzantine text as the chief offender with regard to assimilation. The first two emphasize the fact that assimilations occur in all manuscripts, and therefore they do not immediately reject the Byzantine text. *Metzger's* hesitation against the Byzantine text is greater (par. 9.1.5).

Greeven, *Kilpatrick* and *Elliott* are eclectics: they are convinced that all manuscripts have been corrupted by assimilation. With them, great attention is given to the linguistic usage of each evangelist (par. 9.1.6).

⁵⁵ *Elliott* states that the new Nestle sometimes prints a reading in the text "which in effect is the result of a scribe's assimilating his text to that of a parallel in another Gospel" (*Elliott*, 1981, 23).

The same holds for the text of *Hodges-Farstad*. In a number of cases in the gospels they choose for the variant "which harmonizes to a synoptic parallel" (*Elliott*, 1983, 591). The text of *Hodges-Farstad* "deserves to be taken as seriously as" Nestle-26 (592).

⁵⁶ They have the following preference: *Tischendorf* mainly follows S, *Hort* mainly follows B, and *Fee* as well as *Aland* mainly follow P75 and B.

9.3 Conclusion

One thing becomes evident. There is much diversity in the judgment of assimilating readings. This diverging judgment has consequences for the establishment of the text. Therefore an investigation of the phenomenon of assimilation is not out of place. The description of such an investigation is given in chapters 3 and 4.

CHAPTER 3

THE INVESTIGATION: THE WORKING-METHOD

In chapter 1 a description has been given of the revived attention for the Byzantine text-type. In this it has become apparent that there is mainly a difference of opinion about the character of the various text-types. Some textual critics are of the opinion that the Byzantine text-type assimilates to a high degree; that assimilating character is an argument for them to reject that text-type. Others however continue judging the Byzantine text-type positively; among other things they point at the fact that assimilations occur in all the text-types.

In chapter 2 it has been described in short how people visualize the origin of assimilations, and what part is ascribed to those assimilations in the practice of the establishment of the text.

In this third chapter an account follows of the way in which an investigation of my own has been done of the phenomenon of assimilation. There are three points that come up for discussion: a working-definition of assimilation and dissimilation (par. 10), the limitations of the investigation (par. 11) and the phases in the investigation (par. 12).

Par. 10 Working-definition of assimilation and dissimilation

When is there a question of assimilation?

Up to now the assimilating character of a variant is mostly determined on the basis of comparison to a small number of other text-passages; use is made in that of the text as it has been established by text-editions. This method can in two ways give occasion to conflicting conclusions.

In the first place a manuscript can give a reading which is an assimilation to one text-passage, but which at the same time is a dissimilation to another text-passage.

In the second place a manuscript can give a reading which is an assimilation to a parallel text-passage as it is read by a modern text-edition, but which at the same time is a dissimilation to that parallel text-passage as it is read by that manuscript itself¹. It is possible, that in such a case there is a question of assimilation. Still it is incorrect, to start from that possibility in advance. For: with this method that

¹ Von Soden gives a similar approximation of the Byzantine text in Mark 9,40 and Luke 9,50. This approximation is already rejected in note 16 of par. 8.2.

which has to be proved (the established text) is the starting-point of the evidence (the text that has to be established).

In the investigation the goal is to avoid similar conflicting conclusions².

In the first place the aim must be at a comparison to *all* relevant text-passages. We make use of the following working-definition of assimilation and dissimilation:

If there is a case of variation within a text-passages and if there is another text-passages with which comparison is possible, we call the reading which reduces the difference with that other text-passages, an assimilation; the reading which increases the difference with that text-passages, we call a dissimilation.

If there are several text-passages with which a comparison can be made, and there is a case of assimilation in one direction and dissimilation in another direction, then we make use of the following working-definition:

We call a reading an assimilation if it is a reading which is a dissimilation in one direction and an assimilation in at least two other directions; we call a reading a dissimilation if it is a reading which is an assimilation in one direction and a dissimilation in at least two other directions³.

In the second place the investigation has to start with the material as we possess it now. This means that the phenomenon of assimilation has to be judged *within the manuscripts*.

The results will be tested afterwards with the help of an alternative investigation-model. According to this model we have to start from the oldest readings and it is possible to explain deviations of them as assimilations. About this see par. 16.

Par. 11 The limitations of the investigation

The purpose of my own investigation is to give an answer as objectively as possible to the following question: is it possible to use assimilation as a criterion in the establishment of the text?

Three things are very important in this respect. The investigation occupies itself *consistently* with a number of manuscripts, it has reference to a *great number* of text-passages, and it is characterized by the rendering of a *very broad* account.

The investigation is limited in some degree at two points. The first limitation concerns the manuscripts. Only a number of manuscripts have been investigated. Motives of principle as well as practical motives play

² See par. 9.1.2 for the opinion of O'Callaghan.

³ If there are two text-passages with which comparison is possible, then we call a reading which is an assimilation in one direction and a dissimilation in the other direction: 'an assimilation which is also a dissimilation'. Other possibilities have to be derived from the working-definition by analogy.

a part in the choice of manuscripts to be used. All the *papyri* that contain the text-passages to be investigated, are used. Of the *majuscules* the best and/or oldest representatives of each text-type are used. For this we have based ourselves on the data of Aland, 1982⁴. We take S and B (Alexandrian, category I), Θ (Caesarean, category II), W (various text-types, category III), D (Western, category IV), A (Byzantine, category III⁵). Further we use Ω (Byzantine, category V), because according to Aland, 1982 this manuscript is very Byzantine and moreover a collation of it has been published. Of the *minuscules* we use 'the queen of the minuscules', namely 33 (Alexandrian, category II). Further we use the Majority Text of Hodges and Farstad, as summary of many minuscules.

The second limitation is concerned with the text-passages. Investigation of the complete text of the gospels is ideal. However, while investigating Luke 05,17-26 (see the results of this in par. 13), I noticed that a complete comparison of variants obliges to the introduction of restrictions. These restrictions are justified, provided that the passages contain various kinds of material and have been chosen out of the different gospels⁶.

I have come to a selection along the following way. The starting-point was Luke. *Luke 10 and 11* are discussed because Fee, 1974 has occupied himself with these chapters. Because Luke 10 and 11 are part of the so-called lucan travel-story (few parallels; many words of Jesus), I have chosen *Luke 04, 05 and 06* besides, which chapters mainly contain deeds of Jesus. (Luke 01 and 02 are ruled out as 'Sondergut'; the same holds for Luke 03 because of the genealogical register). I have chosen *Luke 18,18-23* because of the large amount of attention given to it in the literature. Finally I have chosen *Luke 19,28 - 20,08* and *Luke 23,50 - 24,12* in order to be able to investigate also some of the closing parts of the gospel which have parallels. From *Matthew* and *Mark* I have taken those text-passages that are the parallels of the selection from Luke. I have also investigated the text-passages around these. In that way it was not necessary for me to study loose parts from *Matthew* and *Mark* and I could investigate text-passages of equal length from each gospel proportionally.

This means that the following parts have been investigated:

⁴ About this see par. 5.2.

⁵ According to Aland the gospel-text of manuscript A comes very close to the majority text (Aland, 1982, 59). So it should be placed in category V. Nevertheless it is placed in category III (118).

See also the classification of manuscript D: "dem Text nach Kategorie IV, der textkritischen Bedeutung nach Kategorie I" (119).

⁶ In chapter 4 it will appear that broader study is not necessary. There are fairly great differences between the conclusions from par. 13 and those from par. 14, but the differences between the conclusions from par. 14 and those from par. 15 are rather small. It is very unlikely, that the conclusions should have to be adjusted in connection with the study of the complete text of the gospels.

Matthew	Mark	Luke
04,01 - 05,16	01,12 - 03,30	04,01 - 06,49
07,01 - 12,45	04,35 - 06,13	10,01 - 11,54
19,16-22	10,17-22	18,18-23
21,01-27	11,01-33	19,28 - 20,08
27,57 - 28,08	15,42 - 16,08	23,50 - 24,12

Par. 12 The phases in the investigation

In the course of the investigation three phases are to be distinguished: collation, judgment and evaluation.

Collation. I have collated the manuscripts mentioned in what precedes with Nestle-26. I have done the same with Greeven's text-edition, and with Nestle-25, Hodges-Farstad and the textus receptus. In doing this I have restricted myself to the text-passages that have been enumerated in what precedes. I have further examined which readings are assimilations according to Greeven, Nestle-25, Aland-8, Aland-13 and Nestle-26. See annex 1.

Judgment. In the second phase I have put together cognate cases in tables. See annex 2.

I have drawn up lists per manuscript and per pericope, in which each reading is compared with its parallels. Greeven, Nestle-26, Hodges-Farstad and the textus receptus have been treated in this as manuscripts. We distinguish three kinds of parallels: internal (all the cases within the same pericope), to Matthew, Mark and Luke (the identical case at a similar place within a parallel pericope) and to other passages (passages that have been mentioned by the five text-editions). The results are indicated as judgments on assimilation. See annex 3.

All passages have been judged in this way. Besides this some passages have been viewed with regard to their contents. That has happened by testing the judgments of the five text-editions⁷. See appendix 2d and appendix 3b.

Evaluation. In the evaluation I have answered three questions: 1 In which manuscript do most assimilations occur comparatively? 2 In which gospel do most assimilations occur? 3 In what direction has mainly been assimilated? See especially par. 15.

⁷ Owing to the time-absorbing character of judgment with regard to the contents I stopped with this at a rather early stage. Moreover the output appeared to be small. Clear solutions were often impossible. The variations discussed can now serve to illustrate how complicated the problems are.

CHAPTER 4

THE INVESTIGATION: THE RESULT

In chapter 3 the method of investigation has been accounted for. That method of investigation has been developed in connection with the study of a part chosen at random which is not involved in the discussion (Luke 05,17-26 with parallels). After that the method has been tested; it has been applied to a part in which another person came to opposite results (Luke 10,01 - 11,54). Finally the method has been used to do the complete investigation.

In this chapter the results of the investigation are presented. In this the working-order has been maintained. First an evaluation is presented of Luke 05,17-26 with its parallel places (par. 13). After that Luke 10 and 11 are evaluated (par. 14). Subsequently the result is given of the complete investigation (par. 15.). Finally an account is given of an alternative investigation of Luke 10 and 11 (par. 16). The chapter is closed with conclusions (par. 17).

Par. 13 Evaluation of Matthew 09,01-08, Mark 02,01-12, Luke 05,17-26

In chapters 1 and 2 it has become apparent, that the phenomenon of assimilation has been investigated insufficiently until now. For me that was a reason, to make further study of this. I have started with a piece of text chosen at random: Luke 05,17-26 (with the parallel passages: Matthew 09,01-08 and Mark 02,01-12). Through these text passages I have developed a method of comparison (see chapter 3). Important elements in that method are:

- complete investigation of some manuscripts (including independent collation),
- judgment within each manuscript separately¹.

13.1 Judgments

The result of the investigation of these small pieces of text is quite unexpected. Aland states that the majority text especially contains assimilations (Aland, 1982, 292 and 116). So it could be expected that the data from the two latest text editions of Aland's institute (Aland-13 and Nestle-26) should point that way. However: according to Nestle-26 only in Luke one manuscript is notable because of the great number of assimilations. This concerns D (with seven assimilations). According to

¹ In the alternative investigation this element is replaced. See par. 16.

Aland-13 three manuscripts are notable: D (eleven assimilations in Luke 05), W (seven assimilations in Mark 02) and S (five assimilations before and four after correction in Luke 05).

The indication of assimilations in the text editions of Nestle/Aland is remarkable. On an average Aland-8 has the greatest frequency in considering readings as assimilations, Aland-13 follows in second place and subsequently Nestle-25; Nestle-26 signalizes the smallest number of assimilations. Could it be that signalizing an assimilation happens at random? The sequel of the investigation must bring more clearness about that matter. For the time being one gets the impression that readings are more often called an assimilation in the text editions, if the gospels are printed in a synopsis.

13.2 Charts

The figures on which the aforesaid has been based, follow below. These figures concern Matthew 09,01-08, Mark 02,01-12 and Luke 05,17-26.

* Chart 1 - absolute figures
(for an explanation: see appendix 4)

Matthew 09,01-08

	Gr	N26	P88	S [*]	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	1	—	2	1	1	7	5	5	4	—	5	6	7
N25 ass	0	0	—	0	0	0	1	1	1	0	—	1	1	1
A8 ass	0	0	—	1	0	0	0	0	0	0	—	0	0	0
A13 ass	0	0	—	1	0	0	0	0	0	0	—	0	0	0
N26 ass	0	0	—	0	0	1	1	0	0	1	—	0	1	1
WFW ass	3	3	—	6	6	3	6	3	6	5	—	7	5	6
WFW ass/dis	6	5	—	1	1	7	2	5	1	5	—	2	3	2
WFW dis	3	4	—	5	5	2	4	4	5	1	—	3	4	4
WFW no dif	0	0	—	0	0	0	0	0	0	0	—	0	0	0
WFW ?	0	0	—	0	0	0	0	0	0	0	—	0	0	0
WFW inv cas	12	12	—	12	12	12	12	12	12	11	—	12	12	12

Mark 02,01-12

	Gr	N26	P88	S [*]	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	6	8	8	8	7	13	11	17	11	9	6	7	8
N25 ass	0	0	1	1	1	0	2	1	2	2	2	2	2	2
A8 ass	0	0	1	2	1	0	2	3	6	3	2	1	2	2
A13 ass	0	0	0	1	0	0	2	3	7	2	2	1	2	2
N26 ass	0	0	0	0	0	0	1	2	2	1	1	1	1	1
WFW ass	6	11	3	12	12	10	16	14	13	10	16	11	10	10
WFW ass/dis	10	9	2	8	8	10	9	7	10	10	4	9	10	10
WFW dis	14	10	5	10	10	10	5	8	6	9	10	10	10	10
WFW no dif	0	0	0	0	0	0	0	1	0	1	0	0	0	0
WFW ?	0	0	5	0	0	0	0	0	0	0	0	0	0	0
WFW inv cas	30	30	15	30	30	30	30	30	29	30	30	30	30	30

Luke 05,17-26

	Gr	N26	P88	S [*]	S ^c	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	0	—	7	6	1	6	5	8	25	7	5	5	5
N25 ass	0	0	—	1	1	0	1	1	1	6	0	0	0	0
A8 ass	0	0	—	6	5	0	3	3	3	12	1	1	1	1
A13 ass	0	0	—	5	4	0	2	2	2	11	1	1	1	1
N26 ass	0	0	—	2	1	0	1	1	1	7	0	0	0	0
WFW ass	4	5	—	11	11	7	8	6	8	16	10	8	8	8
WFW ass/dis	8	7	—	5	5	6	7	7	8	4	4	6	6	7
WFW dis	14	14	—	9	9	13	11	13	10	6	12	12	12	11
WFW no dif	0	0	—	1	1	0	0	0	0	0	0	0	0	0
WFW ?	0	0	—	0	0	0	0	0	0	0	0	0	0	0
WFW inv cas	26	26	—	26	26	26	26	26	26	26	26	26	26	26

Matthew 09 + Mark 02 + Luke 05

	Gr	N26	P88	S [*]	S ^c	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	7	8	17	15	9	26	21	30	40	16	16	18	20
N25 ass	0	0	1	2	2	0	4	3	4	8	2	3	3	3
A8 ass	0	0	1	9	6	0	5	6	9	15	3	2	3	3
A13 ass	0	0	0	7	4	0	4	5	9	13	3	2	3	3
N26 ass	0	0	0	2	1	1	3	3	3	9	1	1	2	2
WFW ass	13	19	3	29	29	20	30	23	27	31	26	26	23	24
WFW ass/dis	24	21	2	14	14	23	18	19	19	19	8	17	19	19
WFW dis	31	28	5	24	24	25	20	25	21	16	22	25	26	25
WFW no dif	0	0	0	1	1	0	0	1	0	1	0	0	0	0
WFW ?	0	0	5	0	0	0	0	0	0	0	0	0	0	0
WFW inv cas	68	68	15	68	68	68	68	68	67	67	56	68	68	68

13.3 Conclusion

For the time being we establish the following:

1 According to the data of Aland-13 and Nestle-26 especially D, W and S would have had to suffer from assimilation. The Byzantine text-type on the contrary is not notable for a great number of assimilations according to these text editions.

2 It is apparent from the comparison of the four text editions of Nestle and Aland that the signaling of assimilation happens fairly at random.

3 According to Greeven especially D has had to suffer from assimilation. According to him W comes in second place and θ follows as third.

4 According to my own investigation there are no cases of ranking far above or below the others. If it is correct that the qualification assimilation is used, then especially D has been assimilated. θ and S follow at a slight distance. The Byzantine text-type does not have a notably great number of assimilations.

We will now test these provisional conclusions on the basis of Luke 10 and 11.

Par. 14 Evaluation of Luke 10 and 11

The result of my investigation as it has now been rendered in par. 13, departed from earlier investigation (namely by Fee). Therefore I resolved to a confrontation with that investigation. This meant that Luke 10 and 11 had to be investigated. It also involved that Fee's results had to be given attention to, just as the way he has reached those results.

While studying Fee's account (Fee, 1974, 42-44) it became apparent to me that it is incomplete and indistinct, and that it contains mistakes. Fee gives account of his investigation in a little more than one page. He introduces this account as follows: "The full justification of this conclusion will require a volume of considerable size filled with lists of data. Here we can offer only a sample illustration with the further note that the complete data will vary little from the sampling." (Fee, 1974, 42). Therefore I called upon Fee for the complete data. I received six partly filled pages containing the rough data about the assimilations in Luke 10 and 11. After studying these rough data I came to the conclusion that the rough data as well are incomplete and indistinct, and contain mistakes. So question-marks can be placed at the reliability of the investigation which those rough data and that account have reference to.

By way of evaluation the judgment given above on Fee's investigation will be given a foundation (par. 14.1). After that the result of my own investigation will be rendered (par. 14.2). Subsequently both investigations will be compared (par. 14.3).

14.1 Fee's investigation

14.1.1 Fee's investigation is incomplete

Fee counts at least 85 assimilations. From my investigation of Luke 10 and 11 it appears that there are more than 140. Perhaps this difference can be explained from the fact that Fee counts a number of successive readings as one case. But by this explanation the differences disappear only for a small part. So our conclusion is: Fee leaves a great number of cases untreated. For instance in Luke 10,06 it is not signalized that manuscript D reads *ανακαμψει* instead of *επιστρεψει η ειρηνη υμων*, which according to Greeven, Nestle-25, Aland-8, Aland-13 and Nestle-26 is an assimilation.

More than once a manuscript is not mentioned in the account. Especially the rendering of manuscript S is striking. Only once is indicated what is the original reading of S. It concerns here Luke 11,24. In this manuscript the word *τοτε* does not occur. Later on corrector C^a adds it. But this addition remains unmentioned in Fee's account. In Luke 11,25 S is seen without more ado as a witness of the omission of *σχολαζοντα* (although corrector C^a has added the word). In Luke 11,04 it is stated that only D and the majority of the old-Latin manuscripts have replaced *και γαρ αυτοι* by *ωσ και ημεισ*. The original text of S however is almost identical to that of D. Corrector C^a reads here *και γαρ αυτοι*.

In the account Fee does not give any attention to variation in the text in the direction of which could be assimilated. For instance the omission of *εστιν* in Luke 10,07 (by manuscript D) is not an assimilation to Matthew 10,10! In the rough data he does sometimes signalize that such differences do exist (for instance in Luke 11,19).

In his investigation Fee mentions several cases in which manuscript D is just *not* an assimilation. None of these cases returns in the account (though they are counted among the 85 cases).

14.1.2 Fee's investigation contains mistakes

In Luke 11,43 manuscript D reads *και πρωτοκλισιας εν τοις δειπνοις* (so no article before *πρωτοκλισιας*).

Another mistake is the incomplete mention of manuscripts.

If one studies the rough data the image does not improve. For instance in Matthew 12,27 (parallel of Luke 11,19 which is not mentioned in the account) B, S and D would read *αυτοι κριται υμων εσονται* (this should be: *αυτοι κριται εσονται υμων*); the *textus receptus* would be similar to the *textus receptus* of Luke 11,19: *κριται υμων αυτοι εσονται* (in Matthew this should be: *αυτοι υμων εσονται κριται*).

14.1.3 Fee's account is indistinct

It is impossible to trace from Fee's account:

- what is the source for his collations,
- which readings are assimilations according to Fee and which readings are not,
- when a certain assimilation is 'substantial' and when it is not,
- why a certain reading is an assimilation and
- for what reasons in some cases an assimilation is still the original text.

With the help of the rough data the second question can be answered. But the other questions remain unanswered.

Even the result is indistinct. I want to illustrate what is mentioned last by what Fee himself and Carson have written about this.

In 1974 Fee wrote about the myth of early textual recension in Alexandria. The investigation mentioned above partly formed proof that it is a question of myth here: for Papyrus P75 and manuscript B proportionally contain more 'Johannine idiosyncrasies' than the other manuscripts, fewer assimilated text passages and more difficult readings (Fee, 1974, 42).

From the account of the assimilations it appears that Fee has counted at least 85 assimilations. From those 85 he sums up seven minor and twenty-five major assimilations. The Western text contains twenty-two major assimilations. There are nine major assimilations in the Byzantine text². Papyrus P75 contains five minor assimilations and one major assimilation; manuscript B contains five minor assimilations and two major ones³. Conclusion: "While not all of these harmonizations are necessarily secondary, it is surely true that the large majority are. And while it is also true that no MS has escaped corruption at this point, it is likewise true that P75 and B are 'comparatively pure' when compared

² How many minor assimilations are to be found in the Western and the Byzantine texts, cannot be deduced from Fee's account. Here we meet again with an indistinctness in the account.

³ Fee calls the addition of *ουδε υπο τον μοδιον* in Luke 11,33 a major assimilation (in manuscript B), just as the reading *καταβηση* in Luke 10,15 (in P75 and B). According to him possibly *τοτε* in Luke 11,24 (in P75 and B) could be regarded as a major assimilation.

with either the Western or Byzantine traditions." (Fee, 1974, 44).

Carson renders the results of this investigation in quite a different way. According to him the Byzantine text does not contain nine but thirty-eight major assimilations: "Fee points out a particular section in which the Byzantine text contains some thirty-eight major harmonizations, as compared with one harmonization in the Alexandrian text." (Carson, 1980, 52). How is that possible? For the Byzantine text is only mentioned with sixteen variants. A question-mark can also be placed at that 'one' assimilation in the Alexandrian text.

Fee himself summarized the result of his investigation in 1978 (so two years earlier) as follows: From the investigation of Luke 10 and 11 it has become apparent that plenty of assimilations occur in the Western and Byzantine text-traditions. "In fact, all but one of the harmonizations judged to be major (large additions, significant wording, and so on) belonged to MSS of these two text-types. Even among those judged to be minor (e.g. add/omit a pronoun in the evangelist's narrative), P75 and B (the leading representatives of the Egyptian text) were seldom guilty." (Fee, 1978a, 32; see also Fee, 1978, 158). In 1974 Fee wrote that two major assimilations occur in manuscript B, which was apparently only one in 1978.

From the way in which Carson particularly renders the investigation result (and Fee also to a less degree), it appears that Fee has presented the data indistinctly.

14.2 My own investigation

We investigate the variation between the selected manuscripts and text editions with the help of the method as described in chapter 3. Then the following appears: all manuscripts and text editions contain a great number of assimilations, a great number of dissimilations, and a great number of readings that are partly assimilation and partly dissimilation.

Some manuscripts are notable because they proportionally contain a smaller number of assimilations (P45, B, A and W) or just a greater number of assimilations (D, 33 and Θ).

14.3 Comparison

14.3.1 Description

Two investigations are standing side by side. Fee, 1974, 44 concluded: In P75 and B only a few assimilations occur (even if the minor assimilations are viewed). My conclusion is: Manuscript B contains a somewhat smaller number of assimilations than the other manuscripts. P75 is definitely not a favourable exception in that respect.

As far as P75 is concerned the conclusions are at right angles to each other. For Fee said that P75 contains only a few assimilations, while it appears from my investigation of Luke 10 and 11 that P75 contains comparatively just as many assimilations as for instance S and TR.

For manuscript B it holds, that Fee's conclusion must be weakened. B counts proportionally fewer assimilations indeed than the other inves-

tigated manuscripts, but there are still forty-three out the 144 investigated cases. There is even more motive for weakening, because Fee (when speaking of the major assimilations) does make rather strong conclusions from small differences. For it cannot be maintained that the difference between two major assimilations in B and nine major assimilations in the textus receptus (at a total of twenty-five major assimilations) must lead to the conclusion that manuscript B has clearly not suffered under assimilation contrary to the textus receptus.

What is the judgment of Greeven and of the other text editions? It appears from my investigation that manuscript D contains the greatest number of assimilations, while manuscript B contains the smallest number. The data of the five text editions give the same results.

P75 and B are judged differently. Fee concluded that only a few assimilations occur in P75 and B. This conclusion is fully supported by Aland-13 and Nestle-26: according to these text editions the number of assimilations in P75 and B is considerably smaller than in the Byzantine text-type. Nestle-25 and Aland-8 only support Fee's conclusion on B: according to these text editions the number of assimilations in B is considerably smaller than in the Byzantine text-type, but P75 numbers comparatively more assimilations than B. Greeven slightly withdraws himself from the other text editions and from Fee: according to him manuscript B has twelve assimilations in Luke 10 and 11 (in 144 cases) and P75 thirteen (in 89 cases), while the textus receptus has thirty-nine (in 144 cases). With that Greeven's result moves into the direction of the result of my investigation.

14.3.2 Charts of my own investigation

Some charts with figures follow below. These numbers concern Luke 10 and 11.

* Chart 2a - my own investigation, absolute figures
(for an explanation: see appendix 4)

Luke 10 and 11

	Gr	N26	P45	P75	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass	44	47	19	32	50	52	43	59	60	50	73	39	54	52	53
WFW ass/dis	37	36	13	15	42	43	35	41	40	38	26	27	40	39	39
WFW dis	61	59	20	31	50	48	64	43	34	54	38	35	49	52	51
WFW no dif	2	2	3	7	1	1	2	1	2	1	5	5	1	1	1
WFW ?	0	0	6	4	0	0	0	0	0	0	2	8	0	0	0
WFW inv cas	144	144	61	89	143	144	144	144	136	143	144	114	144	144	144

* Chart 2b - my own investigation, percentages
(for an explanation: see appendix 4)

Luke 10 and 11

	Gr	N26	P45	P75	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass	31	33	31	36	35	36	30	41	44	35	51	34	38	36	37
WFW ass/dis	26	25	21	17	29	30	24	28	29	27	18	24	28	27	27
WFW dis	42	41	33	35	35	33	44	30	25	38	26	31	34	36	35
WFW no dif	1	1	5	8	1	1	1	1	1	1	3	4	1	1	1
WFW ?	0	0	10	4	0	0	0	0	0	0	1	7	0	0	0
WFW inv cas	144	144	61	89	143	144	144	144	136	143	144	114	144	144	144

* Chart 2c - absolute figures

(In this chart is indicated how many cases of assimilation are signaled in each of the text editions; for a further explanation: see appendix 4)

Luke 10 and 11

	Gr	N26	P45	P75	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	10	23	13	21	23	12	42	38	40	73	42	39	39	39
N25 ass	1	1	5	3	7	9	2	13	9	12	27	11	10	10	10
A8 ass	0	1	6	2	5	8	2	18	13	15	28	13	14	14	14
A13 ass	0	0	5	1	5	7	1	15	11	13	27	12	13	13	13
N26 ass	0	0	4	1	4	5	1	13	9	12	28	11	12	12	12
WFW ass	44	47	19	32	50	52	43	59	60	50	73	39	54	52	53
WFW inv cas	144	144	61	89	143	144	144	144	136	143	144	114	144	144	144

* Chart 2d - percentages

(the percentages in this chart are obtained by fixing the number of cases investigated by me - 'inv cas' - at 100; for a further explanation: see appendix 4)

Luke 10 and 11

	Gr	N26	P45	P75	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	7	38	15	15	16	8	29	28	28	51	37	27	27	27
N25 ass	1	1	8	3	5	6	1	9	7	8	19	10	7	7	7
A8 ass	0	1	10	2	3	6	1	13	10	10	19	11	10	10	10
A13 ass	0	0	8	1	3	5	1	10	8	9	19	11	9	9	9
N26 ass	0	0	7	1	3	3	1	9	7	8	19	10	8	8	8
WFW ass	31	33	31	36	35	36	30	41	44	35	51	34	38	36	37
WFW inv cas	144	144	61	89	143	144	144	144	136	143	144	114	144	144	144

14.3.3 Conclusion

At this stage of the investigation we establish the following:

1 According to the data of Aland-13 and Nestle-26 especially D would have had to suffer from assimilation. According to these text editions the Byzantine text-type belongs to a group of manuscripts that stand in second place (namely: P45, Θ, 33, W, A, Ω, Hodges and TR).

2 It is apparent from the comparison of the four text editions of Nestle and Aland that the signaling of assimilation is not quite constant.

3 According to Greeven especially D has had to suffer from assimilation. According to him P45 comes in second place and A follows as third.

4 According to my own investigation there are some cases of ranking far above or below the others. D especially has been assimilated. Minuscule 33 comes in second place. The degree of assimilations in P45 and B is strikingly small. The Byzantine text-type stands midway between the others.

5 Assimilations occur in all manuscripts. Fee's conclusion about Luke 10 and 11 is untenable when the material is completely studied. The text edition of Greeven confirms this conclusion, Nestle-25 and Aland-8 confirm it partly. The other text editions support Fee's conclusion.

6 The differences between the text editions and my own investigation are striking in the case of the following manuscripts: P45, P75, S, 33, W and A.

Conclusions 1-4 from par. 13.3 have been adjusted at some points. In connection with the whole investigation we will view if new adjustments

or amplifications have to be established.

Par. 15 Evaluation of the total investigation

In this paragraph the following three questions come up for discussion: In which manuscript do most assimilations occur comparatively? (par. 15.1). In which gospel do most assimilations occur? (par. 15.2). In which direction has assimilation mainly taken place? (par. 15.3).

15.1 In which manuscript do most assimilations occur comparatively?

15.1.1 Judgments

On the basis of chart 3a (in par. 15.1.2) a distinct answer can be given to this question⁴. Nearly always manuscript D belongs to the two manuscripts with comparatively the greatest number of assimilations. Only in my own investigation D has in Mark comparatively a smaller number of assimilations. According to all text editions and also according to my own investigation manuscript B is the manuscript that contains comparatively the smallest number of assimilations (or the smallest number but one).

Only a few times one of the Byzantine manuscripts is mentioned with the three manuscripts containing the greatest number of assimilations. So manuscript A is mentioned six times: twice in Matthew (by Nestle-25 and my own investigation), twice in Mark (by Nestle-26 and my own investigation) and twice in Matthew + Mark + Luke (by Aland-13 and Nestle-26). The textus receptus is mentioned twice: in Matthew (by Aland-13 and Nestle-26). In all other cases everybody places the Byzantine manuscripts midway between the others.

In par. 13 it has been pointed out that according to Aland the majority text especially contains assimilations. It is apparent from my own investigation that Aland is wrong. In order to illustrate this, we arrange the manuscripts for Matthew + Mark + Luke according to the number of assimilations (the manuscript with the greatest number of assimilations in first place). The following range develops: D; 33, Θ , Ω , Hodges, TR; P75, A, W; S^c, S^{*}; P45, B⁵. So the Byzantine manuscripts

⁴ For this first question we particularly make use of charts 3a and 3b. See par. 15.1.2.

With the help of charts 3d, 3e and 3f the answer will be tested. See par. 15.3.2.

⁵ We spread the manuscripts over five groups. For this we make use of the scores in chart 3b (see par. 15.1.2). The following scores are possible: a manuscript scores far above average (with a score of 5 or more), a little above average (with a score of 2, 3 or 4), around average (with a score of -1, -0, 0 or 1), a little below average (with a score of -4, -3 or -2), or far below average (with a score of -5 or less).

For the range that has developed this means: D scores far above average; 33, Θ , Ω , Hodges and TR score a little above average; P75, A and W score around average; S^c and

contain a number of assimilations that lies around or a little above average. But the same holds for minuscule 33 and papyrus P75, two manuscripts that are definitely not reckoned to the Byzantine text-type.

Aland's data (in Aland-13 and Nestle-26) confirm this result for the greater part. For, according to Aland the Byzantine manuscripts (A, Ω , Hodges and TR) are around average. Minuscule 33 is exactly at average according to his data. Aland's figures for P75 are very much different however: according to Aland P75 scores a little below average (in Nestle-26 and Aland-13), while according to my investigation P75 scores around average.

The position of P75 is of great importance for the investigation. After having investigated assimilations in Luke 10 and 11 Fee came to the conclusion that P75 and B "are 'comparatively pure'" (Fee, 1974, 44). Attention to this conclusion has been given in par. 14. Only Aland-13 and Nestle-26 agree with this judgment. The results of the other text editions and of my own investigation come into conflict with this judgment of Fee. According to Greeven, Nestle-25 and Aland-8, and also according to my own investigation manuscript B is not free from assimilations, though it has been assimilated to a comparatively small degree. From the data of Greeven, Nestle-25 and Aland-8 P75 likewise comes to the fore as a manuscript that contains a number of assimilations (although that number - just as in the case of B - is comparatively small). But according to my own investigation P75 contains an average number of assimilations. So the figures for P75 that result from my investigation depart slightly from the figures of Greeven, Nestle-25 and Aland-8, and they depart strongly from the figures of Aland-13 and Nestle-26. How is this possible?

It is apparent from chart 3b (in par. 15.1.2) that this difference does not only occur in P75. As for P45 the differences are striking. The same holds for P4 and P88. Moreover in those two papyri there are very great differences between the text editions mutually.

These differences are caused by several factors. To begin with it is a matter with the papyri of comparatively small numbers in all cases: 29 cases of P4 have been investigated, 40 cases of P88, 68 cases of P45 and 165 cases of P75, while for instance 1489 cases have been investigated of manuscript B. Alteration in the judgment of a single case in P4 is therefore radical, while one change of such a kind hardly influences the figures of B. So the figures for the papyri can give a distorted image.

There is a second factor that can cause differences between my investigation and the text editions. In my investigation all the cases have been divided into five categories: assimilations (ass), dissimilations

S* score a little below average; P45 and B score far below average.

When we treat the dissimilations in the same way, the following range develops (the manuscript with the smallest number of dissimilations is again mentioned first): D; 33, θ , P45, A; Ω , TR, Hodges; W, Sc, S*, P75; B. Especially the diverging places of the papyri is striking. About that see the continuation of par. 15.1.1.

See note 8 of par. 15.1.3 (at conclusion 5) for a confirmation of these data.

(dis), readings that are partly assimilations and partly dissimilations (ass/dis), cases in which the variants that are present do not change the difference with another place (no dif), or cases in which such an other place is unknown in the manuscript concerned (?). For the papyri the category 'ass/dis' is comparatively smaller, and the category '?' is comparatively greater than for the other manuscripts. That is caused by the fact that the papyri contain only parts of the gospels. Because of that there are fewer cases in which assimilation to one gospel is accompanied with dissimilation to another gospel, and more cases in which it cannot be traced if the difference with another place has become greater or smaller because the manuscript has a hiatus in that other place. More than once such a case is counted as an assimilation by the text editions⁶.

Both these factors explain the differences between the text editions and my investigation. Moreover (this as an addition to the second factor), my working-method is very divergent. See chapter 3 about that.

P45 has a number of assimilations far below the average, and a number of dissimilations a little below the average. P75 has a number of assimilations around the average, and a number of dissimilations a little above the average.

So papyrus P75 has (just as manuscript B) proportionally been assimilated to a small degree, but still it is not free from assimilation. On the contrary, it even has comparatively a little more assimilations than manuscript B. Of the text editions only Aland-13 does not agree with this.

15.1.2 Charts

The judgments in par. 15.1.1 are based on the following charts.

* Chart 3a - percentages

Each of the text editions has signalized a number of cases of assimilation. The percentages are given in this chart. These percentages are acquired by fixing the number of cases investigated by me - 'Inv cas' - at 100. Thereupon the average of these percentages has been calculated. For the determination of these averages Greeven and Nestle-26 have been left out of account. These averages have been printed under the heading 'aver.'. For the absolute figures and for a further explanation: see appendix 4.

Matthew

	Gr	N26	aver.		S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	7	18.8		15	12	10	22	24	20	26	17	19	20	21
N25 ass	1	1	6.0		2	3	2	6	7	5	7	13	7	7	7
A8 ass	0	0	4.4		4	3	1	5	6	4	6	4	5	5	5
A13 ass	0	0	4.0		3	3	1	4	5	4	5	4	5	4	5
N26 ass	0	0	3.7		2	2	1	5	4	4	5	4	5	5	5
WFW ass	35	40	45.4		40	43	39	43	49	42	49	52	47	48	48
WFW Inv cas	439	440			441	441	440	419	391	439	353	23	439	440	440

⁶ It appears from the scores for the dissimilations (in par. 15.1.2, chart 3b) that the second factor indeed influences P45 and P75. The addition of the scores of assimilation and dissimilation results in about nought for most manuscripts, but that is not the case with P45 and P75. It cannot be decided, which figure is most reliable. Therefore we will work with both figures in the conclusions.

Mark

	Gr	N26	aver.	P88	S*	S ^C	B	ø	33	W	D	A	Ω	Hodges	TR
Gr ass	0	10	25.8	33	19	18	14	35	27	39	44	22	20	20	20
N25 ass	2	1	5.0	8	3	3	2	7	5	6	8	5	5	5	5
A8 ass	1	1	6.3	5	3	3	1	10	7	11	10	6	6	6	6
A13 ass	1	0	4.9	3	3	3	1	7	5	9	8	5	5	5	5
N26 ass	1	0	3.2	3	2	2	1	4	3	4	5	4	4	4	4
WFW ass	23	28	34.8	28	32	32	28	40	38	37	36	39	36	37	35
WFW inv cas	511	512		40	506	511	512	513	437	507	511	497	511	514	514

Luke

	Gr	N26	aver.	P45	P75	P4	S*	S ^C	B	ø	33	W	D	A	Ω	Hodges	TR
Gr ass	0	7	27.6	38	14	38	19	18	9	27	27	25	54	31	28	28	30
N25 ass	1	1	5.9	8	3	7	4	4	1	7	6	5	15	7	6	5	5
A8 ass	1	1	8.0	10	3	7	6	6	1	10	9	7	20	9	8	8	8
A13 ass	0	0	6.2	8	1	0	5	4	0	8	6	6	18	8	7	7	7
N26 ass	0	0	4.9	6	2	0	4	3	0	6	5	4	14	6	6	6	6
WFW ass	24	28	36.3	32	39	38	32	34	28	39	38	33	45	37	38	37	38
WFW inv cas	536	537		63	165	29	536	537	537	534	482	536	528	493	536	537	537

Matthew + Mark + Luke

	Gr	N26	aver.	P45	P75	S*	S ^C	B	ø	33	W	D	A	Ω	Hodges	TR
Gr ass	0	8	24.9	43	14	18	16	11	29	26	28	43	26	22	23	24
N25 ass	1	1	5.5	9	3	3	3	2	7	6	5	10	6	6	6	6
A8 ass	1	1	6.9	13	3	5	4	1	8	7	8	13	8	6	6	7
A13 ass	1	0	5.6	10	1	4	3	1	7	6	7	11	7	6	6	6
N26 ass	1	0	4.3	7	2	3	2	1	5	4	4	9	5	5	5	5
WFW ass	27	31	37.9	32	39	34	36	31	40	41	37	43	38	40	40	40
WFW inv cas	1486	1489		68	165	1483	1489	1489	1466	1310	1482	1392	1013	1486	1491	1491

* Chart 3b - percentages (reduced by the average)
The averages of all percentages of assimilation have been calculated and thereupon all those percentages have been reduced by the average7. The result of this calculation is given in chart 3b. For a further explanation: see appendix 4.

Matthew + Mark + Luke

	aver.	(P4)	P45	P75	(P88)	S*	S ^C	B	ø	33	W	D	A	Ω	Hodges	TR
Gr ass	24.9	(10)	18	-11	(7)	-7	-9	-14	4	1	3	18	1	-2	-2	-1
N25 ass	5.5	(1)	3	-2	(2)	-2	-2	-4	1	1	-0	5	0	0	0	0
A8 ass	6.9	(-1)	6	-4	(-1)	-2	-3	-6	2	0	1	6	1	-1	-1	-0
A13 ass	5.6	(-6)	5	-4	(-2)	-2	-2	-5	1	0	1	6	1	0	-0	0
N26 ass	4.3	(-5)	3	-2	(-1)	-2	-2	-4	1	-0	-0	4	1	0	0	0
WFW ass	37.9	(2)	-6	1	(-7)	-3	-2	-7	3	3	-1	5	0	2	2	2
WFW dis	32.6	(0)	-2	4	(2)	4	2	6	-2	-3	2	-5	-2	-1	-1	-1
WFW inv cas		(29)	68	165	(40)	1483	1489	1489	1466	1310	1482	1392	1013	1486	1491	1491

15.1.3 Conclusion

In par. 13.3 we have established a few conclusions in connection with Matthew 09,01-08, Mark 02,01-12 and Luke 05,17-26. In par. 14.3.3 we have adjusted and amplified these conclusions here and there in connec-

7 For the determination of the averages Greeven and Nestle-26 have been left out of consideration because these text editions have come into existence along an eclectic way. Hodges and the textus receptus have been concerned in the calculation because those text editions are a reflection of a great many manuscripts. Because of their small size P4 and P88 have not been counted in when the average was determined. In chart 3b figures have been given between brackets for P4 and P88; these figures have been acquired by reducing the percentages of P4 and P88 by the average from Luke (for P4) or Mark (for P88).
The non-rounded numbers have formed the starting-point in the calculation.
By this method of calculation the numbers from the text editions and those from my own investigation can be compared better.

tion with Luke 10 and 11. In connection with the whole investigation we now establish the following:

1 According to the data of Aland-13 and Nestle-26 especially D and P45 would have had to suffer from assimilation. According to these text editions the Byzantine text-type (A, Ω , Hodges and TR) belongs to a large group of manuscripts that stands in second place (namely: Θ , 33, W, A, Ω , Hodges and TR). According to Aland-13 and Nestle-26 all these manuscripts have a number of assimilations that lies around the average.

2 It is apparent from the comparison of Nestle and Aland's four text editions that the signaling of assimilation is not quite constant.

3 According to Greeven especially D, P45, P4 and P88 have suffered from assimilation. According to his data Θ and W have a number of assimilations that are somewhat above average; according to him the other manuscripts have a number of assimilations of around the average or lower.

4 According to my own investigation there are a few cases that rank far above or far below the others. D especially has been assimilated. The degree of assimilations in B and P45 is strikingly small. 33, Θ and the Byzantine text-type stand midway between the others.

5 Assimilations occur in all manuscripts. Even in manuscript B there is a question of assimilation in 31 percent of the 1489 variations that have been investigated. In P75 the number of assimilations is: 39 percent of the 165 variations that have been investigated⁸. Three text editions (Greeven, Nestle-25 and Aland-8) confirm this conclusion (though with them the percentages are smaller); Aland-13 and Nestle-26 support Fee's conclusion (quoted in par. 14)⁹.

⁸ This conclusion is based on chart 3a (in par. 15.1.2). By way of a certain key a judgment has been made, into which the comparison in all directions has been worked. (About that key see par. 10). In that way the category of assimilations ('ass') in chart 3a has been filled. The following series came into existence (the manuscript with the greatest number of assimilations comes first): D; 33, Θ , Ω , Hodges, TR; P75, A, W; Sc, S*; P45, B.

In chart 3d (in par. 15.3.2) the comparison in all directions has been maintained. We calculate the averages of the five categories. When we do not take account of the papyri, the following range comes into existence (the manuscript with the greatest average comes first): D; 33, Θ , TR; Hodges, Ω , A, W; Sc, S*; B.

The differences between both ranges are minimal. If we make a range with the help of chart 3f (in par. 15.3.2), then there are again practically no differences with the range in par. 15.1.1. With chart 3f P45 and P75 can be judged slightly better. It appears then that P75 has changed places with A; P45 does no longer come after S*, but after A.

Conclusion 5 is confirmed by this. This confirmation is of very great importance.

⁹ According to Nestle-25, Aland-8, Aland-13 and Nestle-26 the numbers of assimilations in P75 are in succession: 5, 5, 2, 3. With B the numbers are somewhat greater (in succession: 23, 20, 10, 10).

The differences between Nestle-25 and Aland-8 on one side and Aland-13 and Nestle-26 on the other side can perhaps be explained from the fact that P75 and B are more often followed in the two younger text editions. In consequence of this the number of accusations of assimilation decreases automatically because the text editions practically never signalize their own text as an assimilation.

6 The differences between the text editions and my own investigation are striking in the case of the papyri.

7 Greeven and Nestle-26 aim at pushing back the number of assimilations. It is apparent from the very small number of assimilations in Greeven (27 percent) and from the small number of assimilations in Nestle-26 (31 percent) that these text editions have succeeded in this.

15.2 In which gospel do most assimilations occur?

15.2.1 Judgments

It is sometimes stated that Mark has especially suffered from assimilation. See for instance Tischendorf, 1894, III 61 and Aland, 1982, 292. This is incorrect. That is apparent from chart 3a (included in par. 15.1.2). None of the text editions supports this idea and my own investigation also points into another direction. According to Greeven, Aland-8, Aland-13 and Nestle-26 the greatest number of assimilations does not occur in Mark on an average but in Luke, and according to Nestle-25 and my own investigation the greatest number of assimilations occurs in Matthew on an average. According to Nestle-25, Nestle-26 and my own investigation Mark does on an average not contain the greatest but the smallest number of assimilations.

So according to my own investigation the greatest number of assimilations occurs in Matthew on an average. That average may have been reached in two ways. It is possible that all manuscripts proportionally contain the greatest number of assimilations in Matthew. It is also possible that there are cases that rank above or below the average, so that some manuscripts proportionally contain a far greater number of assimilations in Matthew than in the other gospels.

In order to determine which of these possibilities arises, we view the percentages in chart 3a¹⁰. Then it appears that all manuscripts proportionally contain more assimilations in Matthew than in the other gospels.

For Mark the situation is slightly less distinct. Θ , W and A have proportionally more assimilations in Mark than in Luke; S*, B, 33 and Hodges have proportionally about the same number of assimilations in Mark as in Luke; the five remaining manuscripts have proportionally fewer assimilations in Mark than in Luke.

¹⁰ We cannot make use of the scores in chart 3b (par. 15.1.2) because the influence of the different averages has been ruled out in that chart. Now those different averages form our starting-point.

The comparison of the averages is hampered by the difference in calculation. For in Matthew no papyri have been included, in Mark P88 has been included, and in Luke P4, P45 and P75 have been included. For my own investigation this gives the following averages (the first number is the average including, the second is the average not including papyri): Matthew: 45.4 and 45.4, Mark: 34.8 and 35.4, Luke: 36.3 and 36.3. So Matthew remains in the first place, and Mark in the last place. For the five text editions it applies also that the order of the gospels remains the same when the papyri are not used in the calculation of the average.

15.2.2 Conclusion

We establish the following:

8 On an average the greatest number of assimilations occur in Matthew. According to the text editions the greatest number of assimilations occurs either in Matthew or in Luke.

9 All manuscripts contain proportionally more assimilations in Matthew than in the other gospels.

10 The fewest assimilations occur proportionally in Mark. Nestle-25 and Nestle-26 agree with this.

15.3 In which direction has assimilation mainly taken place?

15.3.1 Judgments

We take our first starting-point in charts 3c and 3d (see par. 15.3.2). Von Soden, 1911, 1359-1360 and Fee, 1978, 162 state that assimilation has especially taken place to Matthew¹¹. The figures of chart 3d contradict this. According to these figures assimilation has proportionally taken place above all internally. The number of assimilations to Matthew is proportionally considerably smaller than the number of assimilations to Mark and to Luke. This applies for the average as well as for nearly all manuscripts separately. Manuscript A is the exception, but little can be said about that because in this manuscript the greater part of Matthew is lacking.

There is one complication however that has to do with my working-method. In my investigation I have made distinction between two kinds of assimilation to Matthew, Mark and Luke: cases assimilated to a parallel passage, and cases assimilated to another passage in those gospels. In chart 3d account has exceptionally been taken of the first kind of assimilations. Thereby it has at most been made *probable* that Von Soden and Fee (and many others also) are wrong when they state that assimilation has especially taken place to Matthew. It is possible that the distribution over the gospels is quite different for the second kind of assimilations.

For a decisive argumentation at this point a different grouping of the figures is necessary. The gospels to which has been assimilated are central here. The assimilations are divided into internal assimilations, assimilations from parallel passages and assimilations from other passages. Also according to this second method of calculation the number of assimilations to Matthew is proportionally smaller than the number of assimilations to Mark and to Luke. This applies for the average as well as for all manuscripts. Manuscript A was an exception according to the first method of calculation, but it is no longer now.

The differences between Matthew on one side and Mark and Luke on the other side are somewhat smaller now. Moreover, according to this

¹¹ See about these statements par. 9.1.5 (Von Soden) and par. 9.1.1 (Fee).

second method the number of assimilations to Mark is somewhat greater than the number of assimilations to Luke, while according to the first method it was the other way round.

15.3.2 Charts

The following charts are of importance for the judgments in par. 15.3.1.

* Chart 3c - absolute figures

In this chart the direction is indicated to which assimilation has taken place. The significance of 'dis' is somewhat divergent. In this category all the cases in which there is a question of dissimilation, have been placed together; to this have been added all the cases in which an assimilation is at the same time a dissimilation. The significance of 'ass' is as always: cases in which there is a question of assimilation. For a further explanation: see appendix 4.

Matthew + Mark + Luke

	Gr	N26	P4	P45	P75	P88	S*	S ^c	B	θ	33	W	D	A	Ω	Hodges	TR
WFW ass int	367	399	15	28	76	11	390	399	386	415	368	405	389	301	431	435	445
WFW dis int	465	433	16	32	82	22	443	441	445	433	360	409	365	308	409	408	398
WFW ass to Mt	236	263	-	0	-	-	302	309	252	313	284	307	296	25	313	317	323
WFW dis to Mt	578	554	-	0	-	-	506	505	564	458	385	505	389	35	507	511	505
WFW ass to Mk	186	209	-	1	-	0	214	233	198	238	188	213	242	119	235	245	244
WFW dis to Mk	331	308	-	0	-	1	299	281	319	269	217	294	228	183	275	275	276
WFW ass to Lk	248	272	0	0	0	-	289	301	272	328	300	308	299	181	327	329	334
WFW dis to Lk	449	425	0	0	0	-	396	389	422	361	290	375	338	231	370	371	367
WFW ass elsew	151	240	0	3	13	0	266	275	264	281	284	266	300	164	280	304	297
WFW dis elsew	595	543	1	9	34	0	509	507	539	412	357	463	373	280	462	484	491
WFW inv cas	1486	1489	29	68	165	40	1483	1489	1489	1466	1310	1482	1392	1013	1486	1491	1491

* Chart 3d - percentages

A great problem was formed by the question how to calculate percentages.

At the outset I preferred calculating how many assimilations and dissimilations there are per 100 cases investigated. But this method of calculating has its strong disadvantages. In order to obtain a correct image, the percentages of assimilation and dissimilation must be brought into connection every time. Moreover it goes almost without saying that the percentages for assimilation to Mark and those for dissimilation to Mark will both be the lowest. For Mark is the shortest gospel and therefore there are fewer opportunities for comparison with Mark than for comparison with Matthew and Luke. The outcome of this calculation appeared to be: internally, to Luke, to Matthew and to Mark (the direction to which has most been assimilated, stands first). And when we view the dissimilation, the order is thus: Mark, Luke, internally and Matthew (the direction to which has least been dissimilated, stands first).

Combination of both series appears to be possible in one way: it shows in what direction are most points of comparison. But by way of this calculation it cannot be established, in which direction has most been assimilated. Therefore I have switched over to another method. We put the total of the categories 'ass' and 'dis' at 100. Thereby it is enough for us to have the figures concerning assimilation. The results are given in this chart. Each figure indicates: the number of assimilations per 100 assimilations and dissimilations.

I have calculated the averages of the figures in this chart. I left Greeven, Nestle-26 and the papyri out of consideration in this respect. The result has been inserted under the heading 'av.'

For a further explanation: see appendix 4.

Matthew + Mark + Luke

	Gr	N26	P4P45	P75	P88	av.	S [*]	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR	
WFW ass int	44	48	48	47	48	33	49.7	47	48	46	49	51	50	52	49	51	52	53
WFW ass to Mt	29	32	-	-	-	-	38.9	37	38	31	41	42	38	43	42	38	38	39
WFW ass to Mk	36	40	-	-	-	-	44.7	42	45	38	47	46	42	51	39	46	47	47
WFW ass to Lk	36	39	-	-	-	-	45.5	42	44	39	48	51	45	47	44	47	47	48
WFW ass elsew	20	31	-	25	28	-	38.1	34	35	33	41	44	36	45	37	38	39	38
WFW inv cas	1486	1489	29	68	165	40		1483	1489	1489	1466	1310	1482	1392	1013	1486	1491	1491

* Chart 3e - absolute figures

In this chart it is again indicated to which direction assimilation has taken place. Also in this chart the significance of 'dis' is somewhat divergent. In this category all the cases in which there is a question of dissimilation, have been placed together; to this have been added all the cases in which an assimilation is at the same time a dissimilation. The significance of 'ass' is as always: cases in which there is a question of assimilation.

This time it is mainly a matter of the gospels to which has been assimilated. The assimilations to each gospel are divided into three groups: internal assimilations, assimilations from parallel passages and assimilations from other passages.

For a further explanation: see appendix 4.

assimilation and dissimilation to Matthew

	Gr	N26	P45	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass int	111	121	0	122	122	108	123	121	134	103	5	140	139	146
WFW dis int	132	122	1	128	126	136	125	91	109	77	7	104	105	98
WFW ass par	236	263	0	302	309	252	313	284	307	296	25	313	317	323
WFW dis par	578	554	0	506	505	564	458	385	505	389	35	507	511	505
WFW ass elsew	56	86	0	91	100	93	28	116	92	93	3	99	107	104
WFW dis elsew	211	181	0	174	184	173	42	115	170	119	9	161	160	163
WFW ass total	403	470	0	515	531	453	464	521	533	492	33	552	563	573
WFW dis total	921	857	1	808	815	873	625	591	784	585	51	772	776	766
WFW total	1324	1327	1	1323	1346	1326	1089	1112	1317	1077	84	1324	1339	1339

assimilation and dissimilation to Mark

	Gr	N26	P45	P88	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass int	124	128	1	11	123	123	130	139	111	134	136	137	138	143	143
WFW dis int	154	150	0	22	147	154	147	147	130	128	139	146	141	139	139
WFW ass par	186	209	1	-	214	233	198	238	188	213	242	119	235	245	244
WFW dis par	331	308	0	-	299	281	319	269	217	294	228	183	275	275	276
WFW ass elsew	24	41	1	-	45	52	42	21	47	52	56	47	53	55	55
WFW dis elsew	114	97	1	-	85	94	96	30	57	79	75	70	82	83	83
WFW ass total	334	378	3	11	382	408	370	398	346	399	434	303	426	443	442
WFW dis total	599	555	1	22	531	529	562	446	404	501	442	399	498	497	498
WFW total	933	933	4	33	913	937	932	844	750	900	876	702	924	940	940

assimilation and dissimilation to Luke

	Gr	N26	P4	P45	P75	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass int	132	150	15	27	76	145	154	148	153	136	137	150	159	153	153	156
WFW dis int	179	161	16	31	82	168	161	162	161	139	172	149	155	164	164	161
WFW ass par	248	272	-	0	-	289	301	272	328	300	308	299	181	327	329	334
WFW dis par	449	425	-	0	-	396	389	422	361	290	375	338	231	370	371	367
WFW ass elsew	48	72	0	2	11	89	98	73	44	85	89	119	73	90	97	93
WFW dis elsew	205	180	1	6	32	163	176	178	83	107	164	117	123	164	158	162
WFW ass total	428	494	15	29	87	523	553	493	525	521	534	568	413	570	579	583
WFW dis total	833	766	17	37	114	727	726	762	605	536	711	604	509	698	693	690
WFW total	1261	1260	32	66	201	1250	1279	1255	1130	1057	1245	1172	922	1268	1272	1273

* Chart 3f - percentages

In this chart the percentages are given of the figures from chart 3e. These have been calculated by putting the total numbers of 'ass' and 'dis' at 100. The averages have also been added. For a further explanation: see appendix 4.

assimilation to Matthew

	Gr	N26	aver.	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
int	8	9	9.6	9	9	8	11	11	10	10	6	11	10	11
par	18	20	24.6	23	23	19	29	26	23	27	30	24	24	24
elsew	4	6	7.0	7	7	7	3	10	7	9	4	7	8	8
total	30	35	41.3	39	39	34	43	47	40	46	39	42	42	43

assimilation to Mark

	Gr	N26	P88	aver.	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
int	13	14	33	15.2	13	13	14	16	15	15	16	20	15	15	15
par	20	22	-	24.4	23	25	21	28	25	24	28	17	25	26	26
elsew	3	4	-	5.5	5	6	5	2	6	6	6	7	6	6	6
total	36	41	33	45.1	42	44	40	47	46	44	50	43	46	47	47

assimilation to Luke

	Gr	N26	P4	P45	P75	aver.	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
int	10	12	47	41	38	12.7	12	12	12	14	13	11	13	17	12	12	12
par	20	22	-	0	-	24.9	23	24	22	29	28	25	26	20	26	26	26
elsew	4	6	0	3	5	7.2	7	8	6	4	8	7	10	8	7	8	7
total	34	39	47	44	43	44.8	42	43	39	46	49	43	48	45	45	46	46

15.3.3 Conclusion

We establish the following:

11 The number of assimilations to Matthew is proportionally smaller than the number of assimilations to Luke and to Mark. This applies for the average as well as for all manuscripts separately.

Par. 16 Alternative investigation of Luke 10 and 11

The model of investigation that has been handled so far starts from a comparison within the manuscripts themselves. Some disadvantages are

connected to this model. For it is possible that several (heterogeneous) manuscripts are at the root of a manuscript¹². Furthermore it is possible that certain assimilations were present in a manuscript which served later as a basis for another manuscript. However, these considerations cannot be translated into an objective method.

The disadvantages mentioned above have led to testing the results of the investigation by an alternative model of investigation. Thereby the oldest readings must be the starting-point. Those oldest readings are entitled to originality. It is impossible to determine objectively which readings are the oldest; for then it would also be possible to establish objectively the original text. Therefore I make use of the data of others. According to Aland Nestle-26 can be regarded as being representative for the original text; he states at the same time that the majority text just does not present that original text.

For that reason the alternative investigation consists of two parts. At first the starting-point is that the text of Nestle-26 is the original text; this is investigation 2. After that the starting-point is that the text of Hodges-Farstad is the original text; this is investigation 3.

I have done this alternative investigation for Luke 10 and 11. The results follow below. The evaluation of the first investigation of Luke 10 and 11 can be found in par. 14. This evaluation is involved in the considerations as 'investigation 1'.

16.1 Judgments

Mutual comparison of investigations 1, 2 and 3 is difficult. From investigation 2 conclusions can hardly be drawn for manuscripts that depart to a small degree from Nestle-26, and from investigation 3 conclusions can hardly be drawn for manuscripts that depart to a small degree from Hodges-Farstad. The great differences in score which for instance are shown by manuscript B in chart 4c (of par. 16.2), have therefore to be interpreted with the necessary caution: for the score - 18 in that chart has been reached because manuscript B in investigation 2 numbers three assimilations at a total of fifteen investigated cases. The same applies for the score of P75 (in investigation 2); there were only fifteen investigated cases in that too.

Moreover comparison of the three investigations is hampered, because no method can be discovered in the results. Some manuscripts score comparatively the greatest number of assimilations in investigation 1 (P45, P75, B and D). There are also manuscripts that score comparatively the greatest number of assimilations in investigation 2 (Θ, 33, W, Hodges and TR) or in investigation 3 (A). Manuscript S scores about equal in all three the investigations (before as well as after correction). Manuscript Ω scores about equal in investigations 1 and 2.

¹² Aland also takes this into account. According to him the scribe who produced manuscript B, used in the gospel a manuscript "mit einem Text ähnlich dem von P75"; for the epistles of Paul he used a manuscript with another text-character (Aland, 1969/70, 168).

Within the alternative investigation there is no distinct tendency either. P45, P75, B, D and A score comparatively more assimilations in investigation 2 than in investigation 3, but with Θ , 33 and W the reverse is the case.

16.2 Charts

The charts concerning the alternative investigation of Luke 10 and 11 follow below. Chart 2a from par. 14.3.3 has been added to make the image complete.

* Chart 4a - absolute figures

For an explanation: see appendix 4.

Luke 10 and 11 (Investigation 1: comparison within each manuscript separately)

	Gr	N26	P45	P75	S*	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass	44	47	19	32	50	52	43	59	60	50	73	39	54	52	53
WFW ass/dis	37	36	13	15	42	43	35	41	40	38	26	27	40	39	39
WFW dis	61	59	20	31	50	48	64	43	34	54	38	35	49	52	51
WFW no dif	2	2	3	7	1	1	2	1	2	1	5	5	1	1	1
WFW ?	0	0	6	4	0	0	0	0	0	0	2	8	0	0	0
WFW inv cas	144	144	61	89	143	144	144	144	136	143	144	114	144	144	144

Luke 10 and 11 (Investigation 2: comparison with Nestle-26)

	Gr	N26	P45	P75	S*	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass	5	0	10	4	12	11	3	32	22	27	42	26	26	26	26
WFW ass/dis	6	0	13	5	11	10	5	15	16	19	24	17	21	20	19
WFW dis	8	0	16	6	11	8	7	17	8	20	25	15	19	16	17
WFW no dif	0	0	0	0	0	0	0	0	0	1	2	0	1	1	1
WFW inv cas	19	0	39	15	34	29	15	64	46	67	97	58	67	63	63

Luke 10 and 11 (Investigation 3: comparison with Hodges)

	Gr	N26	P45	P75	S*	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR
WFW ass	13	17	16	18	20	19	18	17	17	9	43	14	1	0	3
WFW ass/dis	16	20	16	22	22	24	25	13	12	9	29	9	2	0	1
WFW dis	21	25	27	29	22	21	31	11	13	8	27	5	3	0	3
WFW no dif	1	1	1	1	1	1	1	1	1	0	1	1	0	0	0
WFW inv cas	51	63	60	70	65	65	75	42	43	26	100	29	6	0	7

* Chart 4b - percentages

In this chart the percentages of assimilation have been given that have been obtained by comparison within each manuscript separately (Investigation 1), by comparison with Nestle-26 (Investigation 2) and by comparison with Hodges (Investigation 3). For a further explanation: see appendix 4.

assimilations in Luke 10 and 11

	Gr	N26	P45	P75	S*	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR
1: each ms	31	33	31	36	35	36	30	41	44	35	51	34	38	36	37
2: Nestle-26	26	-	26	27	35	38	20	50	48	40	43	45	39	41	41
3: Hodges	25	27	27	26	31	29	24	40	40	35	43	48	-	-	-

* Chart 4c - percentages (reduced with the average)

With the help of chart 4b the scores have been determined, in the same way as it has happened for chart 3b in par. 15.1.2¹³. The results can be found in this chart.

assimilations in Luke 10 and 11

	aver.	P45	P75	S ^a	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
1: each ms	37.2	-6	-1	-2	-1	-7	4	7	-2	14	-3	0	-1	-0
2: Nestle-26	37.9	-12	-11	-3	0	-18	12	10	2	5	7	1	3	3
3: Hodges	34.2	-8	-9	-3	-5	-10	6	6	0	9	14	-	-	-

16.3 Conclusion

We establish the following:

1a According to my first investigation of Luke 10 and 11 (investigation 1: comparison within each manuscript separately) especially 33 and D have been assimilated. In P45 and D few assimilations occur according to investigation 1. P75 and Θ together with the Byzantine manuscripts (A, Ω, Hodges and TR) stand midway between the others.

2a According to my alternative investigation of Luke 10 and 11 (investigation 2: comparison with Nestle-26, and investigation 3: comparison with Hodges) especially Θ, 33, D and A have been assimilated. According to investigations 2 and 3 few assimilations occur in P45, P75 and B. The majority of Byzantine manuscripts (Ω, Hodges, and TR) stand midway between the others according to investigation 2.

3a Comparison within each manuscript separately, comparison with Nestle-26 and comparison with Hodges lead to results for Luke 10 and 11 which are essentially equal.

Par. 17 Conclusions

In the course of the investigation some conclusions had to be adjusted. Especially the evaluation of Luke 10 and 11 yielded some new conclusions. But the conclusions at the end of the total investigation (par. 15.1.3, 15.2.2, 15.3.3) differ only to a slight degree from the conclusions on the basis of Luke 10 and 11 (par. 14.3.3).

In the investigation three questions were at issue:

- 1 In which manuscript do most assimilations occur comparatively?
- 2 In which gospel do most assimilations occur?
- 3 In which direction has especially been assimilated?

The first question is answered in par. 15.1:

1 According to the data of Aland-13 and Nestle-26 especially D and P45 would have had to suffer from assimilation. According to these text

¹³ Investigation 3 gives as a matter of course for the Byzantine manuscripts a very small number of investigated cases. The percentage of assimilation in Ω, Hodges and TR is therefore not worked into the average; manuscript A can be involved into the judgment.

editions the Byzantine text-type (A, Ω , Hodges and TR) belongs to a large group of manuscripts that stands in second place (namely: Θ , 33, W, A, Ω , Hodges and TR). According to Aland-13 and Nestle-26 all these manuscripts have a number of assimilations that lies around the average.

2 It is apparent from the comparison of Nestle and Aland's four text editions that the signaling of assimilation is not quite constant.

3 According to Greeven especially D, P45, P4 and P88 have suffered from assimilation. According to his data Θ and W have a number of assimilations that are somewhat above average; according to him the other manuscripts have a number of assimilations of around the average or lower.

4 According to my own investigation there are a few cases that rank far above or far below the others. D especially has been assimilated. The degree of assimilations in B and P45 is strikingly small. 33, Θ and the Byzantine text-type stand midway between the others.

5 Assimilations occur in all manuscripts. Even in manuscript B there is a question of assimilation in 31 percent of the 1489 variations that have been investigated. In P75 the number of assimilations is: 39 percent of the 165 variations that have been investigated. Three text editions (Greeven, Nestle-25 and Aland-8) confirm this conclusion (though with them the percentages are smaller); Aland-13 and Nestle-26 support Fee's conclusion (quoted in par. 14).

6 The differences between the text editions and my own investigation are striking in the case of the papyri.

7 Greeven and Nestle-26 aim at pushing back the number of assimilations. It is apparent from the very small number of assimilations in Greeven (27 percent) and from the small number of assimilations in Nestle-26 (31 percent) that these text editions have succeeded in this.

The first question is answered again in par. 16:

1a According to my first investigation of Luke 10 and 11 (investigation 1: comparison within each manuscript separately) especially 33 and D have been assimilated. In P45 and D few assimilations occur according to investigation 1. P75 and Θ together with the Byzantine manuscripts (A, Ω , Hodges and TR) stand midway between the others.

2a According to my alternative investigation of Luke 10 and 11 (investigation 2: comparison with Nestle-26, and investigation 3: comparison with Hodges) especially Θ , 33, D and A have been assimilated. According to investigations 2 and 3 few assimilations occur in P45, P75 and B. The majority of Byzantine manuscripts (Ω , Hodges, and TR) stand midway between the others according to investigation 2.

3a Comparison within each manuscript separately, comparison with Nestle-26 and comparison with Hodges lead to results for Luke 10 and 11 which are essentially equal.

The second question is answered in par. 15.2:

8 On an average the greatest number of assimilations occur in Matthew. According to the text editions the greatest number of assimilations occurs either in Matthew or in Luke.

9 All manuscripts contain proportionally more assimilations in Matthew than in the other gospels.

10 The fewest assimilations occur proportionally in Mark. Nestle-25 and Nestle-26 agree with this.

The third question is answered in par. 15.3:

11 The number of assimilations to Matthew is proportionally smaller than the number of assimilations to Luke and to Mark. This applies for the average as well as for all manuscripts separately.

Par. 18 Final conclusions

It is apparent from chapters 1 and 2 that the phenomenon of assimilation plays an important part in the textual criticism of the New Testament. In the midst of a bewildering quantity of variants the assimilating reading is quickly discovered and rejected. Many assimilating readings are indicated especially in the Byzantine text-type. Therefore it is obvious that little value is attached to the manuscripts of this type.

In chapters 3 and 4 account has been given of an investigation of my own of the phenomenon of assimilation. What is the value of this investigation? Does it yield new points of view? Those questions have to be answered in this paragraph.

18.1 New points of view?

In which manuscript do most assimilations occur comparatively? Aland was of the opinion that this is the case above all in the Byzantine manuscripts (Aland, 1982, 292 and 116). Therefore he has exerted himself to identify manuscripts as Byzantine. Thereupon he gave them a place in category V: "Handschriften mit reinem oder überwiegend byzantinischem Text, deshalb (...) ohne eigentliche Bedeutung" (116). However, it is apparent from my investigation¹ that the phenomenon of assimilation cannot be used to scrap the Byzantine manuscripts as worthless.

To begin with: minuscule 33 (one of the Alexandrian manuscripts) numbers proportionally more assimilations than the Byzantine manuscripts.

Subsequently the figures of P75 are of importance. This manuscript is regarded as almost identical to the original text. It has appeared that papyrus P75 contains almost the same number of assimilations as the Byzantine manuscripts. If we view only the gospel of Luke, then P75 contains even a greater number of assimilations than the Byzantine manuscripts².

In the third place it becomes apparent that it is extremely difficult to make a gospel-text that is free from assimilations. Greeven has done his utmost, but with him there is still a percentage of assimilations of 27.

A very essential point has to be added to this. Everywhere in the foregoing (except in the alternative investigation of par. 16) the term 'assimilation' has been used in cases in which a choice for a certain variant reading leads to greater agreement between text-passages. The question arises if there is always a matter of text-corruption in such cases. It is apparent from the investigation of literature that this is

¹ See especially the conclusions of par. 15.1.3.

² The number of dissimilations in P75 is proportionally somewhat greater than the number of dissimilations in the Byzantine manuscripts. This element has to be involved in the judgment because of the deviating relationship between the scores of P75 for assimilation and dissimilation in chart 3b. About this see par. 15.1.

being denied. Streeter for instance gives preference in some cases to the 'assimilating' reading³. The same is proved by my investigation⁴. In a great many cases Greeven and Nestle-26 regard an assimilation as the original text. So according to these textual critics it is not an established fact that the dissimilation is preferable. It may be clear from my working-definition of assimilation and dissimilation (in par. 10) that I agree with this.

A good example is to be found in the discussion on the third petition of the Lord's Prayer. Bandstra, 1981, 29 gives the text of the Lord's Prayer, as it was presumably used by Marcion. From this reconstruction he omits the second petition ("Your Kingdom come"). In this way a disagreement comes into existence about Marcion's text of the Lord's Prayer, a 'dissimilation'. This 'dissimilation' is straightened out. Van Bruggen, 1982, 80 adds the second petition again to the reconstruction. In doing so he pleads for an 'assimilating' reading. And rightly so: "a line (...) was inadvertently dropped" (Bandstra, 1982, 92).

In the twentieth century somebody can leave out the second petition of the Lord's Prayer by accident. It is also possible that at a certain time early in the textual tradition of Luke the third petition has been left out, either by accident or on purpose.

In par. 1 two possible explanations have been mentioned for the text-variation in Luke 11,2: either a copyist found the difference between Matthew 6,10 and Luke 11,2 unacceptable, or he thought that the third petition had been left out from Luke 11 by accident.

A third possibility has to be added. The third petition occurred in Luke's original text. This petition has been left out (either on purpose or by accident), and this caused the origin of the dissimilation to Matthew. A copyist knew Luke's text, and he knew that the third petition occurred in it. He maintained or corrected the original text and by doing this he supported an assimilating reading. This is a possibility. It is not provable that this was the course of things. Neither can the reverse be proved⁵.

Copyists have no doubt assimilated some parallel places. That is just as certain as the reverse. Copyists have no doubt dissimilated some

³ See Streeter, 1924, 294, quoted in par. 9.1.4.

⁴ See conclusion 7 of par. 15.1.3.

⁵ Aland discusses the variation in Luke 24,6, and for this he uses a similar argumentation. Luke 24,6 is one of the 'Western non-Interpolations'; about this see note 41 of par. 9.1.4.

When discussing this variation Aland raises two difficult questions: "weshalb Lukas in einem, wenn auch neu erzählten, so doch aber seinen Vorlagen sonst genau parallelen Bericht eine doch immerhin entscheidende Stelle ausgelassen haben sollte", and: "weshalb D und seine altlateinischen Parallelen den Satz gestrichen haben sollten, wenn er ursprünglich da stand" (Aland, 1967, 167).

He suggests that Marcion's influence can explain the leaving out (167). He mentions two arguments to defend that the disputed words are original. The words are found with nearly all textual witnesses. Furthermore it cannot be said that it is a matter of assimilation here: the word $\alpha\lambda\lambda\alpha$ in Luke makes that clear (167-168).

parallel places⁶.

Conclusion:

The phenomenon of assimilation cannot be used to dismiss the Byzantine manuscripts as secondary.

In which gospel do most assimilations occur? And in which direction has assimilation mainly taken place?

On the basis of my investigation⁷ the following answer can be given: the greatest number of assimilations occurs proportionally in Matthew and the number of assimilations to Matthew is proportionally the smallest.

It is not possible to work with these answers on concrete points. Von Soden did try to do that. When two variant readings assimilated, each to a different gospel, he wanted to reject the assimilation to Matthew. For Matthew was the most important gospel (Von Soden, 1911, 1359-1360). His starting-point appears to be wrong. It is not true that the number of assimilations to Matthew is greater than the number of assimilations to another gospel. It is apparent from my investigation⁸ that an assimilation to Matthew is somewhat more rare than an assimilation to Luke or to Mark; in fact the contrary of Von Soden's starting-point. But still it is not possible to conclude from this (in the situations to which Von Soden gives his attention) that the assimilation to Matthew has to be accepted. The differences are too small for that.

The greatest number of assimilations proportionally occurs in Matthew⁹. This answer satisfies curiosity, but there are no textual critics (for all I know) who can do something with this answer. According to Gregory it was stated by Tischendorf that assimilations occur especially in Mark (Tischendorf, 1894, III 61). But Gregory does not tell in what way Tischendorf used that (incorrect) thesis.

Conclusion:

The greatest number of assimilations proportionally occurs in Matthew and the number of assimilations to Matthew is proportionally the smallest, but no use can be made of this in the establishment of the text.

⁶ See Fee, 1978b, 161, already quoted in par. 9.1.1.

See also Bartsch, 1984, 1: "Es ist jedoch keineswegs sicher und ebensowenig logisch plausibel, dass am Anfang der Überlieferung für die Synoptiker unterschiedliche Fassungen der Einzelperikopen standen, die eine Bearbeitung dann aneinander angeglichen hat. Ebenso gut kann angenommen werden, dass der ursprüngliche einheitliche Text beim Abschreiben zahlreiche Varianten erhielt."

See also number 038 of appendix 3b. Manuscript S is discussed there by way of example. One of the correctors has added the words *μηδε αργυρον* in Matthew 10,9. The corrector has accomplished an assimilation, not because the prohibition to take silver fits so nicely in the range gold-silver-brass, but because he knew Matthew 10 like that.

⁷ See especially the conclusions of par. 15.2.2 and par. 15.3.3.

⁸ See conclusion 11 in par. 15.3.3.

⁹ See conclusions 8-10, in par. 15.2.2.

18.2 The value of the result

Fee made an investigation. His conclusions appeared to be incorrect. That has been shown in par. 14. But what is the value of the conclusions from my investigation?

My investigation is concerned in the first place with a very large part of the synoptic gospels. No doubt there will occur mistakes and inaccurate decisions in my investigation (notably in the collations and in the judgment of certain cases), but they do not cause any confusion in the conclusions on account of the large number of cases that have been investigated.

In the second place the data from my own investigation have been affirmed more than once by one or more of the text editions¹⁰.

In the third place the same results are sometimes attained along two different ways¹¹.

In the fourth place the alternative investigation¹² is of great importance. If a different method of investigation is applied, the conclusion is still that assimilations occur in all manuscripts. Then also the differences between the text editions and my own investigation with the papyri are striking¹³.

Conclusion:

There is not much chance that incidental and methodological mistakes should have influenced the results of my investigation.

18.3 Final conclusion

With rather great certainty we can come to this final conclusion:

Assimilation is not restricted to a single group of manuscripts, neither to a single gospel; assimilation has not taken place to any one gospel to a strikingly high degree.

So if an assimilation is signalized, nothing can be concluded from that regarding the age of any variant or the value of any text-type. The

¹⁰ That applies for conclusion 4 (affirmed in conclusions 1, 2 and 3). That applies also for conclusions 5, 8 and 10.

¹¹ Conclusion 5 has been established by way of counting the assimilating readings (see chart 3a in par. 15.1.2), and is affirmed by way of counting the number of texts to which it is a matter of assimilation (see chart 3d and chart 3f in par. 15.3.2). This is already signalized in note 8 of par. 15.1.3.

Conclusion 11 is correct if we only view the assimilation to parallel passages (see chart 3d in par. 15.1.2), but it applies also if we add up all the assimilations to all the gospels separately (see chart 3f in par. 15.1.2).

¹² For the account: see par. 16.

¹³ The alternative investigation has only been carried out for Luke 10 and 11. The most important conclusion is conclusion 3a (in par. 16.3): "Comparison within each manuscript separately, comparison with Nestle-26 and comparison with Hodges lead to results for Luke 10 and 11 which are essentially equal". This conclusion may be extended to the total investigation. For: on comparison within each manuscript separately (the original investigation) there are only minor differences between the conclusions on the basis of Luke 10 and 11, and the conclusions on the basis of the total investigation.

current thesis, that the Byzantine text-type is to be called inferior because of its harmonizing or assimilating character, is methodologically not based on sound foundations.

APPENDICES

Appendix 1 Patristic quotations

A great deal of research has been done after the character of patristic quotations. In this appendix some of these studies are rendered and verified. The main question to be answered is: how many Byzantine readings occur in the fathers. Four fathers will be discussed: Origen (appendix 1a), Cyril of Alexandria (appendix 1b), Chrysostom (appendix 1c) and Photius (appendix 1d).

Appendix 1a Origen (to par. 5.3)

Fee has investigated Origen's text more than once. His original investigation was concerned with John 4 in the quotations from Origen and Cyril (Fee, 1971, 357-394). This investigation is of little value in connection with the question in this appendix:

- The text of John 4 has been investigated again by Fee. He has given an account of this further investigation in Fee, 1979/80, 530-533. In this further investigation he has corrected Cyril's reading on one point¹.
- In this original investigation Fee wants to establish, what is the position of Origen (and Cyril) in the so-called 'neutral' type of text. He places readings together in groups and then sees where Origen and Cyril suit at best. In view of his interest it is understandable that the Byzantine majority does not appear anywhere in those groups².
For these two reasons Fee's original investigation is not given any attention in this appendix.

Fee has carried out three further investigations after the New Testament text of Origen. It concerns the following investigations:

1 According to Fee, 1971, 370 note 1 Cyril gives the following reading in John 4,52: παρ' αὐτων την ωραν εκεινην. In Fee, 1979/80, 530 this has been altered into: παρ' αυτων την ωραν.

2 For that reason Ehrman's view is incorrect. He typifies the groups, settled by Fee as "mutually exclusive categories of group readings" (Ehrman, 1988, 42).

In reality the Byzantine majority has gone down into approx. four counter-categories: "most of the rest" (60 variants), "the rest" (1 variant), "all the rest" (18 variants) and "all others" (66 variants). This would mean that the variants are divided as follows: 38 'primary' neutral (or: proto-Alexandrian) readings, 145 Byzantine readings and 116 other readings (see Fee, 1971, 368-369).

- 1 John 1, 4, 8 and 13 (Fee, 1979/80, 526-538),
- 2 quotations in *On Prayer* (Fee, 1982, 354-356 and 358-363),
- 3 quotations of Luke in *Commentary on John* (Fee, 1982, 356-357).

Fee's data have to be corrected in a number of points.

In investigation 1 the survey of John 13 raises questions. It is not clear under which category verses 10b and 18b are reckoned by Fee. When counting the different readings (verses 10b and 18b excluded) I come to the following division: twenty-eight times '=UBS', twice '=Byz' (verses 11 and 38c), three times '=third' (verses 25b, 36a and 31b) and once '=both' (verse 20). This means that Fee has classified verse 10b as well as verse 18b in the category '=UBS'; moreover he has included verse 18b in the category '=both'. Considering his own utterances this is not obvious. According to him the addition in verse 10b is probably "un-authentic" (535 note 29); so verse 10b does not belong to the category '=UBS' but to the category '=third'. Because of the great uncertainty (535 note 20) verse 18b must only be listed under '=both'.

I found the following mistakes in investigation 2:

in Mark 11,25 (359) the variants have to change places; Origen has the same reading as Byz³;

John 16,23 (360) has to be transposed to Fee's list B, because Nestle-26 and Byz are identical here;

2 Corinthians 12,6 (361) has to be treated in the same way as 1 Timothy 2,9 (in list D1); it has to be transposed from Fee's list A to list B, because Nestle-26 and Byz are identical here;

John 6,58 (362) has to be transposed to Fee's list A, because Origen as well as Byz depart from Nestle-26;

Matthew 28,18 (363) has to be transposed to Fee's list A, because Origen as well as Byz depart from Nestle-26;

moreover the quotations in Paul's writings have been counted wrongly; the category '=third' occurs twice, viz. in Romans 6,12 and in 2 Corinthians 11,23.

I found one mistake in investigation 3:

in Luke 7,35 Nestle-26 and Byz depart from each other; so the number of variants to be reviewed by Fee is not 50 but 51.

If we remove these mistakes, it appears from Fee's investigation that there are at least 360 places where Origen's biblical text can be established⁴. These 359 readings are divided as follows:

Byzantine text: 44 readings (= 12 percent),

Byzantine and Nestle-26: 53 readings (= 15 percent),

Nestle-26: 196 readings (= 54 percent),

other readings: 64 readings (= 18 percent).

³ Confer the mistake mentioned in item 3 of appendix 1c.

⁴ Only in investigation 2 Fee seems to have provided the complete data concerning Origen's readings; on the ground of this it may be assumed that the total number of Origen's readings to be digested is about 160 greater.

On the basis of Fee's investigation the following charts have been drawn up.

* Chart 5a - Origen (Fee's data, divided)

In this chart the following data are provided:

total:	total number of variants available,
=UBS:	agreement with the Greek New Testament,
=N26:	agreement with Nestle-265,
=Byz:	agreement with the Byzantine text-type,
=third:	departure from 'UBS' (or 'N26') and 'Byz',
=both:	agreement with 'UBS' (or 'N26') and 'Byz' ⁶ ,
≠(UBS=Byz):	departure from the agreement between 'UBS' and 'Byz' (with and without manuscript-support),
≠(N26=Byz):	departure from the agreement between 'N26' and 'Byz' (with and without manuscript-support),
=(N26=Byz):	agreement with the agreement between 'N26' and 'Byz'.

Where it may be surmised that Fee supplies only part of the material, this has been indicated by the addition of a question mark.

The combination '30]28' (in John 13) means: in his summary Fee states that there are thirty cases of agreement with the Egyptian text-type (Fee, 1979/80, 536); when verifying that number in his own list (535-536) it appears that there are not thirty but twenty-eight. Whenever such a situation occurred, I first gave Fee's number and after that the corrected number. See the account of these differences in what precedes.

Investigation 1 (Origen's text of John 1, 4, 8 and 13)

	total	=UBS	=Byz	=third	=both	≠(UBS=Byz)
John 1	23	21	2	0	0	1 + ?
John 4	26	24	2	0	0	8 + ?
John 8	24	22	1	0	1	? + ?
John 13	36	30]28	2	3]4	2	6 + ?
John	109	97]95	7	3]4	3	15+? + ?

Investigation 2 (Origen, *On Prayer*)

	total	=N26	=Byz	=third	≠(N26=Byz)	=(N26=Byz)
Matthew	12]13	10	2]3	0	1 + 3	6
Mark	2	1]0	1]2	0	0 + 1	0
Luke	5	4	1	0	0 + 1	13
John	19	15]14	4]5	0	0]1 + 0	13]12
Acts	1	0	1	0	1 + 0	1
Paul	27]26	20]18	6	1]2	7]6 + 8	21
total	66	50]46	15]18	1]2	9 + 13	54] 53

Investigation 3 (Origen's text of Luke, *Commentary on John*)

	total	=N26	=Byz	=third	≠(N26=Byz)	=(N26=Byz)
Books 1-13	50]51	42	8	?]1	9 + ?	?
Books 19-32	27	16	11	?	13 + ?	?
total	77]78	58	19	?]1	22 + ?	?

5 In Investigations 2 and 3 the *Greek New Testament* has been replaced by Nestle-26.

6 In this category those cases have been included in which there is variation within Origen's quotations.

* Chart 5b - Origen (Fee's data, totals)

In this chart corrected totals of chart 5a have been given. I do not take into account the three readings from investigation, in which Origen's biblical text is uncertain⁷; for in investigations 2 and 3 Fee does not provide these data. Moreover the total in the categories 'total' and '=N26' has been reduced by three, because three cases are treated in investigation 1 as well as in investigation 28. In cases where it can be surmised that Fee provides only part of the material, this has been indicated by a question mark.

For the meaning of the categories: see chart 5a.

Investigations 1-3 (Origen, totals)

	total	=N26	=Byz	=third	≠(N26=Byz)	=(N26=Byz)
Matthew	13	10	3	0	1 + 3	6
Mark	2	0	2	0	0 + 1	0
Luke	83	62	20	1+?	22 + 1+?	13+?
John	122	106	12	4	16+? + 0+?	12+?
Acts	1	0	1	0	1 + 0	1
Paul	26	18	6	2	7 + 8	21
total	247	196	44	7+?	47+? + 13+?	53+?

Conclusion:

The percentage of Byzantine readings in Origen is 12. If we follow Fee's own system of calculation, this percentage even raises to 18. So the material Fee has gathered proves he is wrong: Byzantine readings occur with one of the early church-fathers.

Appendix 1b Cyril of Alexandria
(to par. 5.3)

In Fee, 1979/80, 526-538 among other things an account is given of the investigation of Cyril's text.

In this investigation a number of mistakes occur, because the total number of readings does not square with the figures of the parts of the investigation. The text concerned is John 4. The division is as follows: twelve times '=Byz' (verses 1, 5, 15, 16, 17, 25, 39, 50b, 51b, 52a, 52b, 54), once '=third' (verse 51c), once '=both' (verse 53) and twenty times '=UBS' (the remaining verses). The only explanation of these differences is, that Fee has not counted correctly.

Now the following chart can be drawn up.

⁷ It concerns John 8,16 and 13,18b.20.

⁸ It concerns here John 4,36 and 13,3a.3b.

* Chart 6 - Cyril of Alexandria (Fee's data)

In this chart the following data are provided:

total:	total number of variants available,
=UBS:	agreement with the Greek New Testament,
=Byz:	agreement with the Byzantine text-type,
=third:	departure from 'UBS' and 'Byz',
=both:	agreement with 'UBS' and 'Byz' ⁹ ,
≠(UBS=Byz):	departure from the agreement between 'UBS' and 'Byz' (with and without manuscript-support),

Where it may be surmised that Fee supplies only part of the material, this has been indicated by the addition of a question mark.

The combination '9|12' (In John 4) means: in his summary Fee states that there are nine cases of agreement with the Byzantine text-type (Fee, 1979/80, 531); when verifying that number in his own list (530) it appears that there are not nine but twelve. Whenever such a situation occurred, I first gave Fee's number and after that the corrected number. See the account of these differences in what precedes.

Cyril of Alexandria (Fee's data)

	total	=UBS	=Byz	=third	=both	≠(UBS=Byz)
John 1	27	15	7	4	1	3 + ?
John 4	34	21 20	9 12	1	1	8 + ?
John 8	32	19	8	3	2	? + ?
John 13	39	22	15	2	0	14 + 5
John	132	77 76	39 42	10	4	25+? + 5+?

Appendix 1c Chrysostom
(to par. 4.2.2)

What is the character of Chrysostom's text? Fee, 1979/80, 526-547 answers this question. Together with this he discusses the earlier investigations.

Fee wanted to make a collation of the Byzantine text-type against the Egyptian text-type. For the Byzantine text-type he has used the *textus receptus*, with the exception of the cases in which that text departed from the Byzantine majority. For an approximation of the Egyptian text-type he has made use of the United Bible Societies' *Greek New Testament* (527). Contrary to Geerlings and New Fee attaches little value to the cases in which the church-fathers depart from the agreement between Egyptian text and Byzantine text. Only for Chrysostom he gives the remaining data almost completely.

My criticism boils down to four points:

- 1 Fee renders earlier investigation incorrectly.
- 2 The percentage he mentions at the end of his investigation is incorrect.
- 3 The numbers on which this percentage has been based, are incorrect.
- 4 More than once Fee gives evidence of the fact that he does not trust

⁹ In this category those cases have been included in which there is variation within Cyril's quotations.

his own method very much. That distrust is justified. I want to comment on each of these points.

1 Fee gives an incorrect account of earlier investigations.

In the introduction to his article (524-525) Fee discusses a number of investigations concerning Chrysostom's text. His line of argument is, that according to almost all those investigations Chrysostom followed a text which was mainly Byzantine in character. The only exception was an investigation by Geerlings and New¹⁰.

About two investigations (viz. by Gifford in 1902 and by Förster in 1956) he gives the following comment: "Both of these scholars were interested in the deviant element in Chrysostom's text, which they demonstrated to have a clearly Western strain. But they incidentally also demonstrated the fundamentally Byzantine character of his text" (525, note 5).

Reading of Förster's investigation provides the following quotations¹¹: "Ein genauer Vergleich der Varianten führt sogar zu dem Ergebnis, dass die Abweichungen von *H* zugunsten von *K* den Varianten die Waage halten, die mit *H* gegen *K* gehen" (Förster, 1956, 271). The text used by Chrysostom "nimmt eine Mittelstellung ein zwischen der *H*- und *K*-Gruppe heutiger textkritischer Nomenklatur" (272). From these quotations it appears that Fee renders Förster's investigation incorrectly.

The conclusion from Dicks investigation from 1948 is rendered correctly by Fee. Dicks says: Chrysostom's "text was not yet *K* but was on the way to becoming *K*" (Dicks, 1948, 375). From this Fee concludes rightly, that according to Dicks Chrysostom's text in Matthew is of an early-Byzantine character. In spite of that Fee does not do justice to this investigation.

This time the problem lies with Dicks. He has been investigating part of Chrysostom's Matthew-quotations, viz. those passages "where there are three or more variant forms of the same reading" (Dicks, 1948, 366). It appears that there are 126 readings "where Chrysostom reads with one of the multiple variants"; readings "in which Chrysostom (...) has a reading peculiar to himself" and readings "in which Chrysostom

¹⁰ Geerlings and New first publish a list of Markan quotations that appear in Chrysostom's work (Geerlings-New, 1931, 122-132). After that they give a collation against the *textus receptus* (list A, 138-139), and a collation against the text of Westcott-Hort (list B, 140-141). I found two mistakes in the first collation (list A): unjustly the variant *διακονος* has not been included in part I, Mark 10,44; moreover under part VIII instead of Mark 11,24 should be read: 9,24.

From comparison of both these lists it appears, that according to Geerlings and New Chrysostom's Markan quotations are divided as follows: (the readings in question are those supported in the manuscripts; the aforesaid mistake has been worked into them): 12 readings depart with Westcott-Hort's text from the *textus receptus*, 13 (= 14-1) readings depart with the *textus receptus* from Westcott-Hort's text, 25 (= 24+1) readings depart from the *textus receptus* and also from Westcott-Hort's text.

Fee particularly objects to the processing of the last 25 readings. See item 4 of this appendix.

¹¹ With *H* the Egyptian type of text is indicated here, the Byzantine type of text is indicated with *K*.

has more than one variant for a reading", are neglected by Dicks (368). Dicks gives two charts with reference to the 126 readings. In chart 1 he indicates, how many readings Chrysostom has in common with a number of manuscripts (368-369); in chart 2 he indicates, how many readings manuscripts K has in common with a number of other manuscripts (370). Some figures from these charts are given here. According to Dicks Chrysostom agrees (in 126 investigated readings):

- with the Byzantine manuscript K in 78 readings,
- with the Byzantine manuscript Π in 74 readings,
- with the Byzantine manuscript Ω in 69 readings and
- with the *textus receptus* in 66 readings;
- with the 'Caesarean' manuscript Φ in 69 readings and
- with the 'Caesarean' manuscript 565 in 64 readings;
- with the Egyptian manuscript C in 68 readings and
- with the Egyptian manuscript B in 43 readings.

Subsequently Dicks gives the figures of the 126 investigated readings for manuscript K, because K comes closest to Chrysostom's text.

Manuscript K agrees:

- with Π in 107 readings,
- with Ω in 92 readings,
- with the *textus receptus* in 92 readings,
- with Φ in 92 readings,
- with 565 in 88 readings,
- with C in 83 readings,
- with Chrysostom in 78 readings and
- with B in ? readings.

From these figures it appears that Chrysostom's text resembles Byzantine manuscripts most; however it would go too far, to treat his text as part of the Byzantine type of text on the ground of these figures. Particularly the low position of Chrysostom in the second chart is an obstacle for this. For this reason Dicks' conclusion is incorrect. Chrysostom's citation in Matthew are Byzantine for 62 percent at most; only in 52 percent of the investigated readings there is agreement with the *textus receptus*; in 34 percent of the readings there is agreement with Egyptian manuscript B.

So Dicks' conclusion goes further than his investigation. Fee cannot use his investigation to demonstrate the correctness of Hort's opinion. Dicks' investigation makes it clear that many other readings appear in Chrysostom's Matthean quotations besides numerous Byzantine readings. That is broadly the same result as Geerlings and Lake achieved for Chrysostom's Markan quotations (see Birdsall, 1956, 42).

2 The percentage mentioned by Fee at the end of his investigation (Fee, 1979/80, 547), is incorrect.

It appears from Fee's figures, that Chrysostom's text is in 17 of the 24 cases Byzantine (so 71 percent). Accordingly the percentage mentioned by Fee of 75 is too high.

3 The numbers on which this percentage is based, are incorrect.

In the investigation of John's gospel a number of mistakes occur,

because the total number of readings does not square with the figures of the parts of the investigation. The text concerned here is John 4. The division is as follows: six times 'UBS' (verses 1, 14, 21a, 27, 47, 51b), twice '=third' (verses 44 and 46), once '=both' (verse 34) and twenty-one times 'Byz' (the remaining verses). The only explanation for the differences is, that Fee has not counted correctly.

The investigation of Mark could be verified more thoroughly, because Fee has enumerated all Chrysostom's readings (541-543). On the basis of this enumeration I have found the following mistakes in Fee's list A (543-544: the cases in which the Egyptian and the Byzantine texts depart from each other):

2,26 has to be transposed to Fee's list B, because 'UBS' and 'Byz' are identical here;

4,33 has to be added, because Chrysostom (in the second word of the citation) agrees with 'UBS' against 'Byz';

5,41 has to be added, because Chrysostom (in the second word of the citation) agrees with 'Byz' against 'UBS';

6,23b is a real mistake: Chrysostom does not agree with 'Byz', but with 'Byz';

8,17 has to be treated in a similar way in list A as in list B; in list B the second citation from Chrysostom turns the balance and therefore it is obvious that this also happens in list A; Chrysostom therefore agrees with 'UBS', and does not come here under the category '=third';

9,23b has to be transposed from '=Byz' to '=both', because the two relevant quotations are in conflict with each other;

11,13a has to be transposed from '=Byz' to '=third', because it is clearly a matter of a deviating reading here;

11,13b has to be added, because Chrysostom (in the second citation) does not agree with 'Byz' or 'UBS' and because 'Byz' and 'UBS' depart from each other at his point;

11,25 has to be added, because Chrysostom (in the second word of the citation) agrees with 'Byz' against 'UBS';

12,14 has to be added, because Chrysostom (in the first three words of the citation) does not agree with 'Byz' or 'UBS' and because 'Byz' and 'UBS' depart from each other at this point;

12,34 has to be added, because Chrysostom (after the third word of the citation) agrees with 'UBS' against 'Byz'.

Starting from Fee's own data and from Fee's own system of calculation I come to quite different numbers: the total number of variations becomes 29 (= 24-1+6), the number of Egyptian readings becomes eight and the number of Byzantine readings becomes sixteen. On the basis of these corrected figures the percentage of Byzantine readings is: 55. To Fee this percentage must be shockingly low.

4 More than once Fee shows not to have great trust in his own method. That distrust is justified.

Fee uses the third edition of the *Greek New Testament* as representative of the Egyptian type of text. As soon as the actual result departs however from the desired result, the 'UBS'-text is no longer named Egyptian. In John 13 Origen has a few more departures from 'UBS' than

he had in what precedes. According to Fee this fact "says more about the editors of the UBS text than about Origen" (537). Something similar also happens to the Byzantine type of text. In John 8 Chrysostom seems to follow the Egyptian text more often. Fee declares however: In this chapter there is "a decided break between the 'earlier' and 'later' Byzantines, and in most cases Chrysostom reads with the earlier minority in support of the Egyptian reading" (534).

Geerlings and New in their investigation paid attention, among other things, to those cases in which Chrysostom departs from the agreement between the *textus receptus* and Westcott-Hort's text. According to Fee that is one of the reasons why they came to the conclusion that Chrysostom "*disagreed* with the Byzantine text as often as he agreed with it" (531). He is of the opinion that many of those deviating readings "are attributable to his homiletical style". For: in cases where there are more quotations known from the same biblical text, Chrysostom seems to follow diverging manuscripts. According to Fee this is improbable: variation may better be explained from the liberty that Chrysostom takes as a preacher. From that Fee concludes, that in all bible-quotations has to be reckoned with such liberty - so also if only one citation from a biblical text is known (532). As a consequence of this a great dose of caution might be expected from Fee in connection with all the quotations. These expectations are disappointed. Fee reckons only with homiletical liberty "when Chrysostom's text differs from the common text of Egypt and the Byzantine church" (538). Fee thinks to be able to do further utterances in such cases though. I want to give two instances of this.

The first instance concerns John 4, where according to Fee Chrysostom's text departs from the Egyptian-Byzantine text twenty times together with other manuscripts and seventeen times as the only one (see 531-533). About those cases Fee remarks: The "vast majority of 'agreements' (...) are probably accidental" (533), the small number of remaining cases shows that "Chrysostom's deviation from the early Byzantine text-type was in fact influenced at times by the Western text" (533). Fee's utterance on Western influence is cautious, but still he goes too far. For: First all Chrysostom's readings are excluded that agree with the Egyptian or the Byzantine text-type (neglecting all those readings in which Chrysostom agrees with the Egyptian-Byzantine text): Chrysostom's remaining readings are compiled in lists with and without support of manuscripts. So there is not much chance that there is agreement in the last-named lists there is agreement between Chrysostom and an Egyptian or a Byzantine manuscript. The way in which the lists have been accomplished, influences the result. When Fee concludes from these lists that there has been Western influence, this only proves that he has ruled out the Egyptian and Byzantine readings fairly well.

The second instance concerns Mark. According to Fee in Mark Chrysostom's text departs ten times from the Egyptian-Byzantine text together with other manuscripts (see 544). This time Fee mentions "an unusually high frequency of agreements with manuscripts from von Soden's I^a group" (545, the text-type concerned here is again, broadly speaking, the Western text-type). Fee himself points at "the selective nature of the

variants" in this list, but also in this case he thinks that Western influences are to be distinguished in Chrysostom's text (546).

From these two instances it appears, that Fee gives utterances on cases in which Chrysostom deviates from the Egyptian-Byzantine text. That is remarkable, in view of the fact that this material in his own words has to be handled with great caution.

It becomes questionable when Fee uses such cases to correct a result that has been reached. On page 546, at the end of his investigation of Mark, he comes to the conclusion (on the basis of the twenty-four¹² cases in which the Egyptian and the Byzantine text-type deviate mutually) "that A agrees with the Byzantine slightly more than Chrysostom does, while the latter agrees slightly more with 565 Θ D". He adds the six cases in which Chrysostom deviates from the Egyptian-Byzantine text. The conclusion would now have to be, that Chrysostom belongs to the I^a manuscripts". Once more he adds sixteen cases. This time the cases concerned are those in which Chrysostom agrees with the Egyptian-Byzantine text and deviates from I^a manuscripts. If one were to do that, "the number of agreements in Chrysostom's text would swing back decidedly toward the Byzantines"¹³. The remaining cases (cases in which Chrysostom agrees with the Egyptian-Byzantine-I^a-text) are no longer involved in the considerations.

In what precedes I have shown that Fee thinks his own method to be little trustworthy. He deviates from it in three points:

- 'UBS' is not fully trustworthy as representative of the Egyptian text-type,
- 'Byz' is not fully trustworthy as representative of the Byzantine text-type,
- readings in which Chrysostom deviates from the Egyptian-Byzantine text are used to establish the nature of his text.

Particularly because of the latter point the difference with Geerlings and New's investigation becomes very small. In fact only one real point of difference remains between their investigation and Fee's. viz. on the matter of establishing the readings followed by Chrysostom. According to Fee Geerlings and New have treated dubious material as being text from Chrysostom. They compared Chrysostom's Mark-text with the *textus receptus* and with Westcott-Hort's text. Their investigation resulted in the following: "36 variants from the TR where 'Chrysostom' is supported by other witnesses"; "38 variants from WH where his text is supported by others". According to Fee the number of deviations from the *textus receptus* is far too high; "when one has eliminated all the dubious material from consideration this list shrinks from 36 to 11!" (539). Alas Fee does not indicate, what is the number by which the list of departures from Westcott-Hort has to be reduced.

¹² It needs to be considered that the figures concerned here are partly those that have been corrected in what precedes. See chart 7.

¹³ Before addition of these sixteen cases the percentage of Byzantine readings is 71 (17 out of 24). After addition of the sixteen cases the percentage of Byzantine readings is: 72 (17+16 out of 24+6+16). The difference is minimal.

With the help of Fee's data the following chart can be drawn up.

* Chart 7 - Chrysostom (Fee's data)

In this chart the following data are provided:

total: total number of variants available,
 =UBS: agreement with the Greek New Testament,
 =Byz: agreement with the Byzantine text-type,
 =thrd: departure from 'UBS' and 'Byz',
 =both: agreement with 'UBS' and 'Byz'¹⁴,
 ≠(UBS=Byz): departure from the agreement between 'UBS' and 'Byz' (with and without manuscript-support),

Where it may be surmised that Fee supplies only part of the material, this has been indicated by the addition of a question mark.

The combination '24|29' (in Mark) means: Fee indicates that there are 24 variants available; when verifying that number in his own list it appears that there are 29. See the account of this and other differences in what precedes.

Chrysostom (Fee's data)

	total	=UBS	=Byz	=thrd	=both	≠(UBS=Byz)
John 1	29	5	20	3	1	2 + ?
John 4	30	5 6	22 21	2	1	20 + 17
John 8	24	8	14	1	1	13 + 31
John 13	22	4	16	1	1	8 + 17
John	105	22 23	72 71	7	4	43 + 65
Mark	24 29	5 8	17 16	2 4	0 1	10 + ?

Conclusion:

Serious objections could be raised against the way in which Fee has executed his investigation. If we follow Fee's own method consistently, we come to the result that Chrysostom is Byzantine for 55 percent in the 29 investigated readings from Mark and Egyptian for 27 percent (see appendix 1c item 3). If the six cases are included in which Chrysostom (together with others) departs from the Egyptian-Byzantine text, these percentages become as follows: 46 percent Byzantine and 23 percent Egyptian.

If the figures on John 1, 4, 8 and 13 are involved in this calculation, the total concerned is 247 readings¹⁵; the division is as follows: 87 Byzantine readings (= 35 percent) and 31 Egyptian readings (= 13 percent). If Fee's own method is followed consistently, the result is that Chrysostom is Byzantine for 65 percent and Egyptian for 23 percent in the 134 readings from Mark and John.

¹⁴ In this category those cases have been included in which there is variation within Chrysostom's quotations.

¹⁵ The five readings in the category '=both' are neglected here. The number of readings in which Chrysostom agrees with the Egyptian-Byzantine text cannot be given here.

Appendix 1d Photius
(to par. 4.2.3)

On the ground of earlier investigation Birdsall, 1956, 43 put the case: "It is evident that all presuppositions concerning the Byzantine text - or texts - except its inferiority to other types, must be doubted and investigated *de novo*."

Was Photius responsible for the Byzantine text-type? Birdsall has investigated that question on the basis of Photius' quotations from the New Testament. The main source was: Migne (PG CI-CIV). "Wherever a check has been possible from other sources, the substantial accuracy of Migne's text has been demonstrated." (43). The result of his investigation has been published in Birdsall, 1956, 42-55 and 190-198 and in Birdsall, 1958, 278-291.

As far as I can verify, not many mistakes occur in Birdsall's investigation. I mention the following mistakes:

- 44: 4,5 must be: 4,15,
- 52: 20,22 *πειν* must be: *πινειν*,
23,30 the textus receptus reads just as Photius: *ημεθα*,
23,35 this text has already been mentioned on page 50,
- 54: 16,17 the textus receptus reads just as Photius: *και*,
- 190: 7,22 there are four words between *οτι* and *Ιωαννη*,
- 196: 14,30 *εξει* must be: *εχει*,
- 280: 4,15 is a misprint,
- 282: 4,24 *Ιησου* must be: *Ιησουν*,
- 287: Eph. 4,16 and 2 Tim. 3,6 are misprints,
- 289: 1,18 must be: 1,8,
- 290: 1 Jn 2,27 *μεινατε* must be: *μενειτε*.

Moreover there is a number of cases in which the number of verse is one higher or one lower, for instance: 21,34 (192), 7,14 (281) en 4,14 (285).

Birdsall starts with the quotations from Mark. According to him it appears that "the most salient features of Photius' Marcan citations are not Byzantine but have affinities with earlier texts" (44). His main interest is therefore, to establish which of those earlier texts Photius resembles most. His conclusion is, that Photius' text is Caesarean (198 and 290). According to him "the study of Photius will play its part (...) too, to dispel the legend of the unrivalled dominance of the Byzantine text from sixth to sixteenth century" (198).

Birdsall's main interest is the cause of a very confusing presentation. He gives a great number of lists of varying allies for Photius' readings. In those lists it constantly appears that Birdsall wants to determine the place occupied by Photius' citations in the Caesarean text-type. Anybody who wants to draw conclusions on the Byzantine text-type from Birdsall's material, runs up against unexpected problems. For Birdsall gives only a part of the Byzantine readings. In spite of that I have tried, to determine with the help of Birdsall's data how great the Byzantine element is in Photius' citations. With the help of Birdsall's data I have

subsequently drawn up chart 8¹⁶.

* Chart 8 - Photius (Birdsall's data)

In this chart the following data are provided:

- total: total number of variants available,
 =N26: agreement with Nestle-26,
 =Byz: agreement with the Byzantine text-type,
 =third: departure from 'N26' and 'Byz',
 ≠(N26=Byz): departure from the agreement between 'N26' and 'Byz' (with and without manuscript-support),
 =(N26=Byz): agreement with the agreement between 'N26' and 'Byz'.

Photius (Birdsall's data)

	total	=N26	=Byz	=third	≠(N26=Byz)	=(N26=Byz)
Matthew	77	16	53	8	77	1
Mark	18	3	9	6	16	1
Luke	62	12	49	1	43	1
John	36	9	25	2	41	5
Gospels	193	40	136	17	177	8
Acts	15	5	10	0	10	1
Paul	104	28	69	7	83	7
total	312	73	215	24	279	16

For two reasons the total number of Byzantine readings is smaller than could be expected on the basis of this chart.

In the first place it is possible that a number of readings now being included in the category '=Byz', has to be transposed to the category '=N26=Byz'. Birdsall says that Photius gives a Byzantine reading in Mark ten times in all; from those ten readings he mentions four; one of those four however appears to be a reading that occurs in the Byzantine majority as well as in Nestle-26 (Birdsall, 1956, 44). It may be assumed that the same holds good for one or more of the six unmentioned readings.

In the second place the category '=Byz' is filled by Birdsall with two kinds of readings: "the dominant Byzantine reading" and "the reading of a Byzantine subdivision" (48). For a good comparison of Birdsall's and Fee's investigations it is necessary, that the second kind is eliminated: this is impossible by Birdsall's way of presentation.

On the basis of the chart and with due allowance for the reserve mentioned above the following conclusion can be established:

If we apply Fee's system of calculation to Birdsall's data, the percentage of Byzantine readings in Photius is lower than 69; the percentage of Egyptian readings is higher than 23.

¹⁶ This chart is comparable to charts 5a, 5b, 6 and 7. In these charts Fee's investigations are summarized. See appendices 1a, 1b and 1c.

Appendix 2 Matthew 09,01-08, Mark 02,01-12, Luke 05,17-26
(to par. 13)

In this appendix the material concerning Matthew 09,01-08, Mark 02,01-12 and Luke 05, 17-26 can be found. From par. 12 it appears that there are three phases to be distinguished in the method of investigation.

- collation (see the collations in appendix 2a),
- review (see the tables in appendix 2b, the comparison in appendix 2c and the discussion in appendix 2d) and
- evaluation (see par. 13).

For an explanation of appendix 2a-c the reader is referred to appendix 5.

Appendix 2a Collations

Matthew 09

- 01a α και εμβας εις πλοιον διεπερασεν και ηλθεν εις την ιδιαν πολιν
β 1 ενβας 3-11
γ 1-3 το 4-11
δ 1 ενβας 3 το 4-9 ιουδαιαν 11
- 02a α και ιδου προσεφερον αυτω παραλυτικον επι κλινησ βεβλημενον
β 1-6 κλεινησ 8
- 02b α και ιδων ο ιησους την πιστιν αυτων ειπεν τω παραλυτικω
β 1-5 πιστην 7-10
γ 1 ειδων 3-10
- 02c α θαρσει τεκνον αφιενται σου αι αμαρτιαι
β 1-2 αφιοντε σοι 5-6
γ 1-2 αφεωνται σοι 5-6 4
δ 1 θαρσι αφεωνται σοι 5-6 4
ε 1 θαρσι αφεωντε σοι 5-6 4
ζ 1-2 αφεωνται 4-6
η 1-2 αφεωνται 4-6 4
- 03a α και ιδου τινες των γραμματεων ειπαν εν εαυτοις ουτος βλασφημει
β 1-5 ειπον 7-10
γ 1-4 γραμματαιων ειπον 7-9 βλασφημι
- 04a α και ιδων ο ιησους τας ενθυμησεις αυτων ειπεν
β 1-8 αυτοις
γ ειδωσ δε 3-8 αυτοις
δ 1 ειδωσ 3-8
- 04b α ινατι ενθυμεισθε πονηρα εν ταις καρδιαις υμων
β 1-5 καρδιες 7
γ! 1 υμεις 2-6 ημων
δ 1 υμεις 2-7
ε 1 υμεις ενθυμεισθαι 3-7
ζ 1 ενθυμεισθαι 3-7

assimilating (and other) readings according to																	reading according to					table
	Gr	N25	A8	A13	N26	Gr	N25	N26	S	B	Θ	33	W	D	A	Ω	H	T				
01a	Γ-A	γ-δ	γ-δ	γ-δ	γ-δ	α	α	α	α	α	β	α	δ	-	-	γ	γ	γ	001			
02a						α	α	α	α	α	β	α	β	-	-	α	α	α				
02b																						
02c	Γ-H	γ-η	γ-η	γ-η	γ-η	α	α	α	γ	α	β	α	α	-	-	α	α	α	009			
B					β	α	α	α	α	α	α	α	ζ	β	-	γ	γ	γ	010			
03a	Γ-E	γ-ε	γ-ε		Γ-E						δ											
04a	A-B	α-β	α-β	γ-δ	γ-δ	α	α	α	β	α	β	β	β	γ	β	β	β	β	007			
Γ	γ	γ	γ			δ	δ	α	α	δ	γ	α	α	β	-	α	α	α				
04b	B-Γ	β-γ	β-γ	β-γ	β-γ	α	α	α		β	α	γ	ζ	α	ζ	-	δ	δ	008			

Mistakes:

01a: Θ in Aland-13 and Nestle-26 (after word 2). See Matthew 08,05a.

04b: 33 in Greeven (before word 2). Aland-13 and Nestle-26 are correct.

- 05a α τι γαρ εστιν ευκοπωτερον ειπειν αφιενται σου αι αμαρτιαι η ειπειν εχεις και περιπαται
 β 1-13 περιπαται
 γ 1-5 αφιονται 7-12 περιπαται
 δ 1-5 αφιονται 7-13 περιπαται
 ε 1-5 αφιονται 7-14
 ζ 1-11 εχειραι 13-14
 η 1-5 αφαιωνται 7-14
 θ 1-3 ευκοπωτερων 5 αφωνται 7-14
 ι 1-5 αφωνται 7-14
 κ 1-5 αφωνται 7-11 εχειραι 13-14
 λ 1-5 αφωνται σοι 8-11 εχειραι 13-14
 μ 1-5 αφωνται σοι 8-14
- 06a α ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου επι της γης αφιεναι αμαρτιας
 β 1-5 εχι 7-15
 γ 1-2 ιδητε 4-13 αφιαιναι 15
 δ 1-2 ιδητε 4 7-10 5-6 11-14 αμαρτειας
 ε 1-2 ειδετε 4 7-10 5-6 11-15
 ζ 1-2 ειδηται 4-10 14 11-13 15
- 06b α τοτε λεγει τω παραλυτικω εγερθεις αρον σου την κλινην και υπαγε εις τον οικον σου
 β 1-10 πορευου 12-15
 γ 1-10 ειπαγε 12-15
 δ 1-8 κλεινην 10-15
 ε 1-4 εχεις και 6-8 κλεινην 10-15
 ζ 1-4 εχεις 6-8 κλεινην 10-15
 η 1-4 εχεις 6-15
- 07a α και εγερθεις απηλθεν εις τον οικον αυτου
- 08a α ιδοντες δε οι οχλοι εφοβηθησαν και εδοξασαν τον θεον τον δοντα εξουσιαν τοιαυτην τοις ανθρωποις
 β ιδοντες 2-15
 γ 1-4 εθαυμασαν 6-15

Mark 02

- 01a α και εισελθων παλιν εις καπερναουμ δι ημερων ηκουσθη οτι εν οικω εστιν
 β 1-7 και 8-12
 γ 1 3 ερχεται 4-5 και 8-12
 δ 1 εισηλθεν 3-4 καπερναουμ 6-7 και 8-9 εις οικον 12
 ε 1 3 εισηλθεν 4 καπερναουμ 6-7 και 8-9 εις οικον 12
 ζ 1 εισηλθεν ο ιησους 3-4 καπερναουμ 6-7 και 8-9 εις οικον 12
 η 1-9 εις οικον 12
 θ ..] 10 οικ[ω ..
- 02a α και συνηχθησαν πολλοι ωστε μηκει χωρειν μηδε τα προσ την θυραν
 β 1-5 χωριν 7-11
 γ 1 ευθεις 2-11
 δ 1 ευθεις συνηκθησαν 3-11
 ε 1-5 χωριν
 ζ .. πολλοι ωσ[τε ..] 9-10 θ[υραν]
- 02b α και ελαλει αυτοις τον λογον
 β 1-2 προσ αυτους 5
 γ 1-2 προσ αυτους 4-5
 δ .. ελαλε[ι] αυτο[ις] 4-5
- 03a α και ερχονται φεροντες προσ αυτον παραλυτικον αιρομενον υπο τεσσαρων
 β 1-8 δ
 γ 1-6 αιρομενων 8-9
 δ .. ερχ[ο]νται 3-8 τ[εσσ]αρων
 ε 1-2 4-6 3 7-9
 ζ 1 ιδου ανδρες 2 4-5 βασταζοντες εν κρεβαττω 6
 η 1-2 4-5 3 6-9

[illegible]

- 04a α και μη δυναμενοι προσενηγκαι αυτω δια τον οχλον απεστεγασαν την στεγην οπου ην
 β 1-10 στεγαιν 12-13 ο ιησους
 γ 1 μ[η δυνα]μενοι πρ[οσεν]εγκαι 5-8 απεσ[τεγασ]αν 10 στηγ[ην] 12-13
 δ 1-3 προσενηγκειν 5-13
 ε 1-3 προσεγγισαι 5-13
 ζ 1-3 προσελθειν 5 απο του οχλου 9-13
 η 1-3 προσενγεισαι απο του οχλου 9-13 ο ιησους
- 04b α και εξορυξαντες χαλωσι τον κραβαττον οπου ο παραλυτικός κατεκειτο
 β 1-4 κραβακτον 6-9
 γ 1-4 κραβατον 6-9
 δ κα[ι εξορ]υξαντες χα[λω]σιν τ[ο]ν [..]ου 7 παραλυ[τι]κος 9
 ε 1 χλωσει 4-6 ην 7-8 κατακειμενος
 ζ 1-5 εφ ου 8-9
 η 1-5 εφ ου 7-9
 θ 1-4 κραβατον εφ ω 7-9
 ι 1-5 εφ ω 7-9
 κ 1 3-5 εις ον 7-9
 λ 1-4 κραβατον 6-9
- 05a α και ιδων ο ιησους την πιστιν αυτων λεγει τω παραλυτικω
 β 1-2 [..] 5-10
 γ ειδων δε 3-10
 δ 2 δε 3-10
- 05b α τεκνον αφιενται σου αι αμαρτιαι
 β 1 αφιωνται 3 5
 γ 1 αφεωνται 3-5
 δ 1 μου αφεωνται 3-5
 ε 1 αφεωντε 3-5
 ζ 1 αφεωνται 3-5 3
 η 1 αφεωνται σοι 4-5 3
 θ 1 αφεωνται σοι 4 αμαρτυριαι 3
- 06a α ησαν δε τινες των γραμματεων εκει καθημενοι και διαλογιζομενοι εν ταις καρδιαις αυτων
 β 1-4 γραμματαιων 6-13
 γ 1-11 καρδιες 13
 δ 1 δ[ε τι]νες 4-7 κ[αι] 9 ε[ν τ]αις 12-13
 ε 1-13 λεγοντες
- 07a α τι ουτος ουτως λαλει βλασφημει
 β 1-4 βλασφημιας
 γ 1-2 ουτω 4 βλασφημιας
 δ 1-2 ουτω 4 βλασφημιας
 ε οτι 2 ουτω 4 βλασφημιας
 ζ οτι 2 ουτω 4-5
 η 1-3 [λα]λει 5
- 07b α τισ δυναται αφιεναι αμαρτιας ει μη εις ο θεος
 β 1-5 μι 7-9
 γ 1-2 αφιε[ναι α]μαρτιας 5-9
 δ 1-6 8-9
 ε 1-3 τας 4-6 8-9
 ζ 1-2 αφειναι 4-9
- 08a α και ευθυσ επιγνους ο ιησους τω πνευματι αυτου
 β 1 [ευ]θυσ 3-7 αυτω
 γ 1 ευθεωσ 3-8
 δ 1 3-7
 ε 1-2 4-5 3 6-8
- 08b α οτι ουτως διαλογιζονται εν εαυτοις λεγει αυτοις
 β ο[τι] 2 [διαλο]γιζονται 4-5 λε[γει] ..
 γ 1-2 αυτοι 3-7
 δ 1-2 αυτοι 3-5 ειπεν 7
 ε 1-5 ειπεν 7
 ζ 1-5 ειπεν 7
 η 1 3-5 ειπεν
 θ 1 3-6
 ι 1 3 6-7
- 08c α τι ταυτα διαλογιζεσθε εν ταις καρδιαις υμων
 β 1-5 καρδιες 7
 γ 1-2 διαλογιζεσθαι 4-7
 δ 1 διαλογιζεσθαι 4-7
 ε 1 διαλογιζεσθαι 4 τες 6-7
 ζ οτι 2 διαλογιζεσ[θε] .. κ[αρδι]α[ις] ..

	assimilating (and other) readings according to					reading according to															table
	Gr	N25	A8	A13	N26	Gr	N25	N26	P88	S	B	Θ	33	W	D	A	Ω	H	T		
04a	A-Δ	ε-η	ε-η	δ-η	δ-η	c	α	α	γ	α	α	β	δ	ζ	η	c	c	c	c	005	
04b	Z-I		ζ-ι	ζ-ι	ζ-ι	α	γ	α	δ	β	α	ζ	η	κ	c	ι	θ	θ	θ	017	
										λ								ι			
05a	A-B			γ-δ	γ-δ	δ	α	α	β	α	α	α	α	δ	γ	δ	δ	δ	δ	007	
05b	β	B-Θ	β-Θ	β-Θ	β-Θ	α	α	α	γ	δ	α	β	α	γ	c	θ	ζ	η	η	009	
	Γ-Θ									γ						η					
	H-Θ		H-Θ	H-Θ																010	
06a	E		E	E		α	α	α	δ	γ	α	α	β	c	c	β	α	α	α	011	
07a	B-E		B-E	B-E	B-E	α	α	α	η	α	ζ	c	β	β	α	δ	γ	γ	γ	012	
07b	Z					α	α	α	γ	α	α	α	α	ζ	c	α	β	α	α	016	
										δ											
08a	Δ		δ	δ		α	α	α	β	c	α	α	α	δ	δ	γ	γ	γ	γ	007	
08b	Δ-H		δ-η	δ-η		α	α	α	β	α	θ	η	γ	ι	ζ	δ	δ	δ	c	008	
	H-Θ	η-Θ	η-Θ	η-Θ	η-Θ																
08c	Δ-E		Δ-E	Δ-E		α	α	α	ζ	β	γ	c	α	δ	γ	γ	α	α	α	013	

Mistake:

08b: P88 in Aland-13 and Nestle-26 (after word 2).

- 09a α τι εστιν ευκοιωτερον ειπειν τα παραλντικα αφεληται σου αι αμαρτια η ειπειν
 εγειρε και απον τον κροβατον σου και περιπατει
 β 1-12 εγειρου 14-20
 γ 1-16 κροβατον 18-20
 δ 1-12 εγειρου 14-16 κροβατον 18-20
 ε τι .. ειναι 5 παραλντικω αφεληται 8-9 αμαρτια 11-12 [...] 15-16 κροβατον
 18 [...] υπαγε
 ζ 1-16 κροβατον 18-19 υπαγε
 η 1-4 αφεωνται 8-13 15 18 16-17 19-20 εισε τον οικον σου
 θ 1-5 παραλντω 13 15-19 υπαγε εισ τον οικον σου 11-12 αφεωνται σου 9-10
 ι 1-6 αφεωνται σοι 9-12 εγειραι 14-15 18 16 κροβατον 19-20
 κ 1-6 αφεωνται σοι 9-20
 λ 1-6 αφεωνται 8-20
 μ 1-2 ευκοιων 4-6 αφεωνται 8-12 εγειρου 14-16 κροβατον 18-20
 ν 1 γαρ 2-4 αφεωνται 8-13 19-20
 ξ 1-6 αφεωνται 8-12 εγειραι 14-15 18 16 κροβατον 19-20
 ο 1-2 ευκοιωτερον 4-6 αφεωνται 8-15 18 16 κροβατον 19-20
 π 1-15 18 16-17 19-20
- 10a α ινα δε ειδητε οτι εξουσιαν εχει ο υιος του ανθρωπου αφεληται αμαρτιας επι της
 γης λεγει τα παραλντικω
 β 1-2 ιδητε 4-18
 γ 1-2 ιδητε 4-10 13-15 11-12 16-18
 δ 1-5 εχθ 7-10 13-15 11-12 16-18
 ε 1-10 13-15 11-12 16-18
 ζ ινα .. 1 3-4 εβουλομαι 6-10 13-15 αφευε αμαρτιας λεγει τιη [παραλντικω
 η 1-11 13-15 12 16-18
 θ 1-2 ιδητε 4-11 13-15 12 16-18
 ι 1-2 ειδηται 4-10 αφεληται 12 16-18
- 11a α σοι λεγω εγειρε απον τον κροβατον σου και υπαγε εισ τον οικον σου
 β 3 1-2 4-5 κροβατον 7-13
 γ 1-5 κροβατον 7-13
 δ ου 2-13
 ε 1-2 εγειραι και 4-5 κροβατον 7-13
 ζ 1-3 και 4-13
 η 1-3 και 4-5 κροβατον 7-13
 θ 3 και 4-13
 ι εγειρε ολοι 2 αβρον .. 1 κροβατον [...] 8 υπαγε ειη [τιον ουκ] 13
 κ 1-5 κροβατον 7-13
- 12a α και ηγερεη και ειθες ακας τον κροβατον εξηλαθεν εμπροθεν παντων
 β 1-6 κροβατον 8-10
 γ 1-4 ακα 6-10
 δ 1-6 κροβατον 8-10
 ε 1 ηγληρεη και ειθες 5-6 κροβατον 8-10
 ζ 1-6 κροβατον 8-10
 η ο δε εγερθεις 3 5 αυτου 6-7 9-10 απηλθεν
 θ 1-3 5-7 αυτου 8 ενοκλιον 10
 ι 1-7 αυτου 8 ενοκλιον 10
 κ 1-2 ευθεωσ 3 5-6 κροβατον 8 εναντιον 10
 λ 1-2 ευθεωσ 3 5-8 εναντιον 10
 μ 1 εγερθη ευθεωσ 3 5-6 κροβατον 8 εναντιω 10
 ν 1 ευθεωσ 2-3 5-8 εναντιον 10
 ξ 1-8 εναντιον 10
- 12b α ιωτε εξιστασθαι παντας και δοξαζειν τον θεον λεγοντας οτι ουτως ουδεποτε
 ειδομεν
 β 1-4 δοξαζειν 6-11 εφανη εν τω ιεραηλ
 γ 1-4 δοξαζειν 6-12
 δ 1-9 11 10 ιδομεν
 ε 1-9 11 10 12
 ζ 1-2 παντες 4-9 11 10 ιδομεν
 η 1-7 και λεγειν 9-11 ειδομεν
 θ 1 θεμαζειν αυτου 4-7 9-11 ειδον
 ι 1-7 9-12
 κ 1-11 ειδομεν
 λ ιωτε εξιστασθαι 3-5 τιον 7-12

	assimilating (and other) readings according to					reading according to															table
	Gr	N25	A8	A13	N26	Gr	N25	N26	P88	S	B	θ	33	W	D	A	Ω	H	T		
09a	N		N	N		π	τ	α			δ									014	
	H,N		H,N	H,N																008	
	H-O	H-O	π-O	π-O	π-O															009	
	θ-K																			010	
	H-θ	π-θ	π-θ	π-θ	π-θ															015	
	N	ν	N	N	N																
	A-Z		π-L	π-L	π-L															006	
θ			ξ-π	ξ-π	ξ-π																
K-M																					
E-θ	ξ-θ	E-Z	θ	θ	ξ-ξ															015	
		θ	θ	θ	H-θ																
10a	A-B	π-θ	H-θ	H-θ	H-θ															016	
	L-Z	π-θ	π-ξ	π-ξ	π-ξ																
11a	θ		θ	θ																015	
	E-θ	ξ-θ	ξ-θ	ξ-θ																	
12a	H-θ	π-θ	π-θ	π-θ																015	
	H																			018	
	A-H	θ-ξ	θ-ξ	θ-ξ	θ-ξ															024	
	θ-I																				
12b		B	B																	026	

Mistakes:

12a: A and M in Aland-13 (words 3-4). Legg is correct.

Luke 05

- 17a α και εγενετο εν μια των ημερων και αυτοσ ην διδασκων
β 1-10 ο ιησους
γ 1-6 αυτου διδασκοντος
- 17b α και ησαν καθημενοι φαρισαιοι και νομοδιδασκαλοι οι ησαν εληλυθοτες εκ πασης
κωμης της γαλιλαιας και ιουδαιας και ιερουσαλημ
β 1-6 8-18
γ 1-3 οι φαρισαιοι 5 οι 6-11 13 12-13 γαλιλαιας 15-18
δ 1-3 οι 4-5 οι 6-11 13 12-18
ε 1-8 εληλυθοτες 10-13 γαλιλαιας 15 ιουδεας 17-18
ζ 1-11 χωρας 13-18
η συνελθειν τους φαρισαιουσ 5 νομοδιδασκαλους 8 δε συνεληλυθοτες 10-16
θ 1-8 [...εληλυθοτες 10-18
- 17c α και δυναμις κυριου ην εισ το ιασθαι αυτον
β 1 δυναμεις 3-6 εισθαι 8
γ 1-7 αυτουσ
δ 1 δυναμεις 3-7 αυτουσ
ε του 7 αυτουσ
- 18a α και ιδου ανδρες φεροντες επι κλεινησ ανθρωπον οσ ην παραλελυμενος
β 1-4 7 5-6 βεβληβλημενον 8-10
γ 1-3 εφεροντες 5 κλεινησ 7-10
δ 1-5 κλεινησ 7-10
- 18b α και εζητουν αυτον εισενεγκειν και θειναι [αυτον] ενωπιον αυτου
β 1-6 8-9
γ 1-5 θηναι 8-9
δ 1-2 εισενεγκεν 3 5-6 8-9
ε 1-2 4 3 5-6 8-9
- 19a α και μη ευροντες ποιασ εισενεγκωσιν αυτον δια τον οχλον
β 1-3 δια 4-9
γ 1-3 πως 5-9
δ 1-3 πως 5-9
- 19b α αναβαντες επι το δωμα δια των κεραμων καθηκαν αυτον συν τω κλινιδιω εισ το
μεσον εμπροσθεν του ιησου
β 1-11 κλεινιδιω 12-16 παντων
γ 1-16 παντων
δ 1-6 καιραμων 8-11 κλεινιδιω 13-18
ε 1-11 κλεινιδιω 13-18
ζ ανεβησαν 2-4 και αποστεγασαντες τους κεραμους οπου ην 8 τον κραβαττον 10-11
παραλυτικω 13-15 ενπροσθεν 17-18
- 20a α και ιδων την πιστιν αυτων ειπεν
β 1 ιδων 3-6
γ 1-6 αυτω
δ 2 δε ιησους 3-5 λεγει τω παραλυτικω
ε 1 ειδων 3-6
- 20b α ανθρωπε αφευνται σοι αι αμαρτιαι σου
β 1 αφαιωνται 6 4-5
γ 1 αφευντε 6 4-5
δ 1-2 6 4-5
ε 1-2 6 4-6
- 21a α και ηρξαντο διαλογιζεσθαι οι γραμματισ και οι φαρισαιοι λεγοντες
β 1-4 γραμματει 6-9
γ 1-2 διαλογιζεσθε 4 γραμματισ 6-9
δ 1-7 φαρισαιοι 9
ε 1-4 γραμματισ 6-9
ζ 1-8 εν ταισ καρδιαις αυτων 9
- 21b α τισ εστιν ουτος οσ λαλει βλασφημιασ
β 1-5 βλασφημιασ
γ τι 3 5-6
- 21c α τισ δυναται αμαρτιασ αφειναι ει μη μονος ο θεος
β 1-6 εισ 9
γ 1-6 εισ 8-9
δ 1 δυνατε αφειναι αμαρτιασ 5 μει 7-9
ε 1-2 αφειναι 3 5-9
ζ 1-2 αφειναι 3 5-9

	assimilating (and other) readings according to					reading according to														table
	Gr	N25	A8	A13	N26	Gr	N25	N26	S	B	Θ	33	W	D	A	Ω	H	T		
17a	Γ	γ	γ	γ	γ	α	α	α		α	α	α	α	α	γ	α	α	α	α	027
17b	H-Θ	η	η	η	η	α	α	α		β	γ	c	β	ζ	η	θ	α	α	α	021
	Z		ζ	ζ						α	δ				α					028
17c	Γ-E	γ-c		γ-c	γ-c	α	α	α		α	α	δ	γ	β	c	δ	γ	γ	γ	029
18a			B	B		α	α	α		β	γ	δ	α	α	δ	α	α	α	α	004
18b						β	[α]	[α]		β	α	α	β	β	δ	β	γ	β	β	
															c					
19a						α	α	α		α	α	α	α	α	α	α	α	α	β	
19b	Z	Z	Z	Z	Z	α	α	α		α	β	δ	α	c	ζ	c	α	α	α	022
	Z	"	"	"	"					γ										006
20a	B-Γ	β-γ	β-γ	β-γ	β-γ	α	α	α		α	α	β	c	γ	δ	γ	γ	γ	γ	024
	Δ		Δ	Δ		α	α	α		α	α	β	c	γ	δ	γ	γ	γ	γ	007
20b	Δ																			008
	Δ		Δ	Δ																
21a	Γ	γ	γ	γ		α	α	α		γ	α	α	α	δ	β	α	c	α	α	010
	B-Δ		B-Δ	B-Δ		α	α	α		γ	δ	β	α	c	ζ	α	α	α	α	011
21b	Z	Z	Z	Z	Z	α	α	α		α										
21c	Γ	Γ	Γ	Γ	Γ	α	α	α		α	α	α	α	β	γ	α	α	α	α	012
	Δ-Z		δ-ζ	δ-ζ	δ-ζ	α	α	α		c	α	δ	c	ζ	β	c	c	c	c	016
	Δ-Z		"	"	"										γ					
	B-Γ																			023

Mistakes:

17a: Ω in Winslow (after word 10). IGNT is correct.

17b: Θ in Aland-13 (before word 4 and before word 6). IGNT is correct.

17b: A in IGNT (word 9). There are many opinions about the original reading of A: νυν εληλυθότες (according to Wolde), απεληλυθότες (according to IGNT) and συνεληλυθότες (according to Mill, Tischendorf-8, Von Soden and Greeven).

19a: Ω in Winslow (word 4). IGNT is correct.

20a: W in Greeven (after word 6). IGNT and Aland-13 are correct.

20b: Ω in Winslow (word 3). IGNT is correct.

- 22a α επιγινους δε ο ιησους τους διαλογισμους αυτων αποκριθεις ειπεν προς αυτους
β 1-7 λεγει αυτοις
- 22b α τι διαλογιζεσθε εν ταις καρδιαις υμων
β 1-4 καρδιες 6
γ 1 διαλογιζεσθαι 3-4 καρδιες ημων
δ 1 διαλογιζεσθαι 3-6
ε 1 διαλογιζεσθαι 3-6
ζ 1 διαλογιζεσθαι 3-6 πονηρα
- 23a α τι εστιν ευκοπότερον ειπειν αφενται σοι αι αμαρτιαι σου η ειπειν εχεις και περιπατει
β 1-5 9 7-8 10-13 περιπατει
γ 1-4 αφαιωνται 9 7-8 10-14
δ 1-2 ευκοπότερον 4 αφιενται 9 7-8 10-14
ε 1-11 εχειραι 13-14
ζ 1-2 ευκοπότερον 4-14
η 1-5 9 7-14
θ 1-3 ειπεν 5-10 ειπεν 12-14
- 24a α ινα δε ειδητε οτι ο υιος του ανθρωπου εξουσιαν εχει επι της γης αφιεναι αμαρτιας ειπεν τω παραλυτικω
β 1-4 9-10 5-8 11-18
γ 1-2 ειδειτε 4 9 εχη 5-8 11-17 παραλυτικω
δ 1-4 9-10 5-8 11-17 παραλυτικω
ε 1-4 9-10 5-8 11-15 λεγει 17 παραλυτικω
ζ 1-4 9-10 5-8 11-12 αφιεναι 15 λεγει 17 παραλυτικω
η 1-2 ιδητε 3-4 9-10 5-8 11-18
θ 1-2 ειδηται 4-17 παραλυτικω
- 24b α σοι λεγω εχεις και αρas το κλινιδιον σου πορευου εις τον οικον σου
β 1-2 εχειραι 4-13
γ 1-6 κλινιδιον 8-13
δ συ 2-6 κλινιδιον 8-13
ε 1-4 αρων 6-8 και 9-13
ζ 1-4 αρων τον κραβαττον 8 και 9-13
- 25a α και παρακλημα αναστας ενωπιον αυτων αρas εφ ο κατεκειτο απηλθεν εις τον οικον αυτου δοξαζων τον θεον
β 1-4 αυτου 6-17
γ 1-14 δοξαζων 16-17
δ 1-7 ω 9-17
ε 1-4 παντων 6-17
ζ 1-6 την κλεινην 10-17
- 26a α και εκστασις ελαβεν απαντας και εδοξαζον τον θεον και επλησθησαν φοβου λεγοντες οτι ειδομεν παραδοξα σημερον
β 1 εκστασεις 3-16
γ 1-13 ιδομεν 15-16
δ 1 εκστασεις 3-4 9-11 5-8 12-13 ιδομεν 15-16
ε 9-16
ζ 9-10 θαμβου 12 14-16
η 9-10 θαμβου 12 14-16
θ 1-5 εδοξαζων 7-11 13-16
ι 1-5 εδοξαζων 7-16

assimilating (and other) readings according to					reading according to														table	
	Gr	N25	A8	A13	N26	Gr	N25	N26	P4	S	B	Θ	33	W	D	A	Ω	H		T
22a	B B B		β	β		α	α	α		α	α	α	α	α	β	α	α	α	α	008
22b	Z	Z	Z	Z	Z	α	α	α		β α	α	γ	α	δ	ζ	c	α	α	α	013
23a	B-Δ η	B-Δ H	β-δ η	β-δ η		α	α	α		β	θ	δ	η	β	γ	α	ζ	c	c	010
24a	B-H Z	B-H Z	B-H Z			α	α	α		δ	α	γ	δ	θ	ζ c	η	β	β	β	016
	E-Z Γ-Z Θ	Γ-Z Θ	c-ζ Γ-Z Θ	c-ζ Γ-Z Θ	c-ζ Γ-Z Θ															008
24b	E-Z " Z	E-Z c-ζ Z	E-Z c-ζ Z	E-Z c-ζ Z	E-Z c-ζ Z	α	α	α		c α	γ α	δ	α	α	ζ	γ α	α	β	β	015
25a	E Z	ζ ζ	ζ ζ	ζ ζ	ζ ζ	α	α	α		β	α	γ α	α α	c α	ζ	α	α	α	δ	006 024
26a	Δ					α	α	α	-	β	α	β γ	γ γ	c c	ζ η	δ ι	θ ι	α α	α	020

Mistakes:

24a: Θ in Aland-13 (word 18). IGNT is correct.

24a: W in Aland-13 (words 5-10). IGNT is correct.

25a: W in IGNT (word 5). A correction is not to be seen in the facsimile. Yet it seems better, to follow Sanders and Goodspeed.

26a: Ω in IGNT (words 1-8).

26a: Ω in Winslow (word 6).

26a: Ω in Winslow and IGNT (word 12).

Appendix 2b Tables

* Number 001 - Matthew 09,01a

catalogue of variants:

- 11 *ε*σ *ἡ*σ_{ου}
 12 *ε*σ *τ*ο *ἡ*σ_{ου}
 21 *ε*ν *ἡ*σ_{ου}
 22 *ε*ν *τ*ῷ *ἡ*σ_{ου}
 32 *ε*κ *τ*οῦ *ἡ*σ_{ου}
 42 *τ*ῷ *ἡ*σ_{ου}

summary:

- 10 *ε*σ 01 —
 20 *ε*ν 02 *τ*ο
 30 *ε*κ
 40 —

table of spreading:

variants		assimilation acc. to reading according to																
available	Greenen	Nestle-A1.	Gr	N26	P45	P75	S	B	Θ	33	V	D	A	Ω	H	T		
ahl 04,21b	22		22	22	—	—	22	22	—	—	—	22	—	22	22	22		
bhl 08,23a	11 12	02:m	11 12	—	—	12	11 12	11 12	11 12	11 12	—	—	—	12	12	12		
chl 09,01a	11 12	02:m	11 11	—	11	11 11	11 12	11 11	11 11	11 12	—	—	12	12	12	12		
dhl 13,02	11 12		11 11	—	11	11 11	11 11	11 11	11 11	11 12	—	12	12	12	12	12		
ehl 14,13	21		21 21	—	21	21 21 21 21 21	21	21	21	21	21	—	21	21	21	21		
fhL 14,22	11 12	02:hoo	11 12	—	12	11 12	11 12	11 12	11 12	12	12	—	12	12	12	12		
ghL 14,32	12		12 12	—	12	12 12 12 12 12	12	12	12	12	12	—	12	12	12	12		
hhl 15,39	12		12 12	—	12	12 12 12 12 12	12	12	12	12	12	—	12	12	12	12		
ihk 01,19c	22		22 22	—	22	22 22 22 22 22	22	22	22	22	22	22	22	22	22	22		
jhk 04,01	11 12	02:hoo	11 11	—	11	11 11 11 11 11	11 12	12	12	12	12	12	12	12	12	12		
khk 04,36a	22		22 22	22	22	22 22 22 22 22	22	22	22	22	22	22	22	22	22	22		
lkh 05,02a	32		32 32	—	32	32 32 32 32 32	32	32	32	32	32	32	32	32	32	32		
mhk 05,18a	12		12 12	—	12	12 12 12 12 12	12	12	12	12	12	12	12	12	12	12		
nkh 06,32	12 21 22	21:e 22:e	42 22	—	21	22 22 22 42 42	42	42	42	42	42	42	42	42	42	42		
okk 06,45	11 12	10:gp 01:fj	12 12	—	11	12 11 11 12 12	12	12	12	12	12	12	12	12	12	12		
pkk 06,51	12		12 12	—	12	12 12 12 12 12	12	12	12	12	12	12	12	12	12	12		
qkh 08,10	11 12	01:bdj	12 12	—	12	12 12 11 11 12	12	12	12	12	12	12	12	12	12	12		
rkh 08,14	22		22 22	22	22	22 22 22 22 22	22	22	22	22	22	22	22	22	22	22		
slk 08,22	11 12	02:hkq	11 11	—	11	11 11 11 12 11	11	11	11	11	11	11	11	11	11	11		
tlk 08,37	11 12	02:m	11 11	—	11	11 11 11 11 12	12	12	12	12	12	12	12	12	12	12		
uln 06,17	11 12	02:hoo 02:fo	11 11	—	11	11 11 12 11 12	12	12	12	12	12	12	12	12	12	12		

* Number 002 - Matthew 09,02a

catalogue of variants:

- 12 *ε*δου
 21 *κα*
 22 *κα* *ε*δου
 23 *κα* *ε*δου *α*υψος

summary:

- 10 — 01 —
 20 *κα* 02/03 *ε*δου

table of spreading:

variants		assimilation acc. to reading according to															
available		Nestlé-m.	Gr	N26	P45	P75	S	B	θ	33	V	D	A	Ω	H	T	
ahl 09,02a	22		22	22	—	22	22	22	22	22	22	22	—	22	22	22	
bhl 09,18a	12		12	12	—	12	12	12	12	12	12	12	—	12	12	12	
chk 02,03a	21 23	03:ae	21	21	—	21	21	21	21	23	21	21	21	21	21	21	
dkk 05,22a	21 22	02:bf	21	21	22	21	21	22	22	21	22	22	22	21	22	22	
ekk 05,18a	23		23	23	—	23	23	23	23	23	23	23	23	23	23	23	
flk 08,41	21 22	01:d	22	22	—	22	22	22	22	22	22	21	22	22	22	22	

* Number 003 - Matthew 09,02a

catalogue of variants:

- 12 προσφέρουν αυτά παραλυτικούς
21 φεροντές .. ανθρώπων
22 ερχονται φεροντές προς αυτούς παραλυτικούς αιρομένους υπό τεσσάρων
23 ερχονται προς αυτούς φεροντές παραλυτικούς αιρομένους υπό τεσσάρων
24 ερχονται προς αυτούς παραλυτικούς φεροντές αιρομένους υπό τεσσάρων
25 ερχονται προς αυτούς βαστάζοντας .. παραλυτικούς

summary:

- | | | | | | |
|----|-------------|-------|----------------|-------|---------------|
| 10 | προσφερον | 01 | .. ανθρωπον | 01 | .. — |
| 20 | φεροντες | 02/03 | .. παραλυτικον | 02 | .. προς αυτον |
| 30 | βασταζοντες | 04 | παραλυτικον .. | 03/04 | προς αυτον .. |

table of spreading:

[illegible]

* Number 004 - Matthew 09.02a

catalogue of variants:

- 11 παραλυτικον ..
22 παραλυτικον επι κλινης βεβλημενον
31 επι κλινης ανθρωπου
32 ανθρωπου επι κλινης βεβλημενον

summary:

- 01 —
02 βεβλημενον

table of spreading:

variants		assimilation acc. to		reading according to																
	available	Greeven	Nestle-Al.	Gr	N26	P88	S	B	Θ	33	W	D	A	Ω	H	T				
aMt. 09, 02a	22			22	22	-	22	22	22	22	22	-	-	22	22	22				
bMk 02, 03a	11			11	11	11	11	11	11	11	11	11	11	11	11	11				
cLk 05, 18a	31 32		02: a	31	31	-	32	31	31	31	31	31	31	31	31	31				

* Number 005 - Matthew 09.02a

catalogue of variants:

- 11 εἰσενεγκῶσιν
12 προσφέρων
13 προσενεγκαι
14 προσενεγκεῖν
25 προσεγγίσει
26 προσελθεῖν

summary:

- 10 -εφερον /-ενεγκ.
20 -εγγισαι /-ελθειν

table of spreading:

[illegible]

* Number 006 - Mathew 09,02a

catalogue of variants:

11	κροβατ(ου)
12	(in i) του κροβαττου ου τω μαγαλυτω
12	(elsewhere) του κροβατ(ου)
13	(in f) του κροβαττου αυτου
13	(elsewhere) του κροβαττου ου
14	(in d) του κροβαττου
14	(elsewhere) αυτου του κροβαττου
21	καλυ(ν)
22	τ(ν) καλυ(ν)
24	σου την καλυν
32	αυτου ου τω καλυτω
33	το καλυτω ου
41	καλυτω
42	των καλυτω
51	εφ ο κατωκετο

summary:

10	κροβαττου	01/02 —
20	καλυ	03 .. ου
30	καλυτω	04 ου ..
40	καλυτω	
50	else	

table of spreading:

	variants	assimilation acc. to	reading according to																
	available	Greenev	Nestle-A.	Gr	N26	P45	P75	P88	S	B	Θ	33	W	D	A	Ω	H	T	
ant 09,02a	21			21	21	-	-	-	21	21	21	21	21	-	-	21	21	21	
bnt 09,06b	24			24	24	-	-	-	24	24	24	24	24	24	-	24	24	24	
cmt 02,04b	12			12	12	-	-	-	12	12	12	12	12	12	12	12	12	12	
dmk 02,09a	13 14	03:emqr		14	13	-	-	-	13	13	13	14	-	13	13	14	14	14	
epk 02,11a	13			13	13	-	-	-	13	13	13	13	13	13	13	13	13	13	
fmk 02,12a	12 13 14			12	12	-	-	-	12	12	12	13	13	14	12	12	12	12	
gmk 04,21	22			22	22	-	-	-	22	22	22	22	22	22	22	22	22	22	
hmk 06,55	11 12			12	12	-	-	-	12	12	11	12	11	11	12	12	12	12	
imk 07,04	21			21	22	-	-	-	-	-	21	21	21	21	21	21	21	21	
jk 07,30	22			22	22	-	-	-	22	22	22	22	22	22	22	22	22	22	
klk 05,18a	21			21	21	-	-	-	21	21	21	21	21	21	21	21	21	21	
llk 05,19b	12 32	10:c	(10:c)	32	32	-	-	-	32	32	32	32	32	12	32	32	32	32	
mlk 05,24b	13 33	10:e	(10:e)	33	33	-	-	-	33	33	33	33	33	13	33	33	33	33	
nlk 05,25a	22 51	22:b		51	51	-	-	-	51	51	51	51	51	22	51	51	51	51	
olk 08,16	21 22	02:g		21	21	-	-	-	21	21	21	-	21	22	21	21	21	21	
plk 17,34	21			21	21	-	-	-	21	21	21	-	21	21	21	21	21	21	
qin 05,08	13			13	13	-	-	-	13	13	13	13	13	13	13	13	13	13	
rjn 05,11	12 13			-	13	-	-	-	13	13	13	-	13	13	13	13	13	13	
sac 05,15	21 41 42			-	41	-	-	-	41	41	-	21	-	41	42	-	21	21	
tac 05,15	11			-	11	-	-	-	11	11	-	-	-	11	11	-	11	11	
wac 09,33	11			-	11	-	-	-	11	11	-	-	-	-	11	-	11	11	

* Number 007 - Matthew 09,02b

catalogue of variants:

11	ο δc
12	καὶ οἱ δc
13 (in l)	ο δc ἡγορευσεν οἱ δc
13 (elsewhere)	καὶ οἱ δc ο ἡγορευσεν
14	καὶ οἱ δc ο ἡγορευσεν
22	καὶ οἱ δc
23 (in l)	ο δc ἡγορευσεν οἱ δc
23 (elsewhere)	καὶ οἱ δc ο ἡγορευσεν
24	καὶ οἱ δc ο ἡγορευσεν
-3	ο δc ἡγορευσεν εὐδ[ισα]
31 (in c)	οἱ δc
31 (in m)	αὐτοὶ δc οἱ δc
33	οἱ δc ο ἡγορευσεν
41 (in c)	οἱ δc ο ἡγορευσεν
41 (in m)	αὐτοὶ δc οἱ δc
43 (in l)	ο δc ἡγορευσεν οἱ δc
43 (elsewhere)	καὶ οἱ δc ο ἡγορευσεν
44	καὶ οἱ δc ο ἡγορευσεν
52	καὶ οἱ δc
53	οἱ δc ο ἡγορευσεν
54	καὶ οἱ δc ο ἡγορευσεν
61	οἱ δc ο ἡγορευσεν
63	οἱ δc ο ἡγορευσεν
64	καὶ οἱ δc ο ἡγορευσεν
65	καὶ οἱ δc ο ἡγορευσεν
66	καὶ οἱ δc ο ἡγορευσεν
71	αὐτοὶ δc οἱ δc ο ἡγορευσεν
81	αὐτοὶ δc οἱ δc

summary:

10 οἱ δc	50 οἱ δc	01 δc	01/04 —
20 οἱ δc	60 οἱ δc	02 καὶ	05 οἱ δc
30 οἱ δc	70 οἱ δc	03 δc ο ἡγορευσεν	06 οἱ δc
40 οἱ δc	80 οἱ δc	04/06 καὶ ο ἡγορευσεν	

Table of spreading:

	variants available	assimilation acc. to		reading according to																
		Greene	Nestle-A.	Gr	N26	P04	P21	P45	P75	P88	S	B	θ	33	W	D	A	Ω	H	I
amL 09,02b	14 24			14 14																
bMt 09,04a	14 43 44	10:aei		44 14																
		03:cm																		
cMt 12,25a	11 13 31	10:aei		41 41			11													
	33 41 43																			
dMt 16,08	53			53 53																
											31									
eMt 02,05a	13 14 23	04:ai		13 14								53	53	53	53	53			53	53
fMt 02,08a	64 65 66	04:bj		65 65								14	14	14	14	13	23	13	13	13
gMt 08,17	52 54			54 52								65	65	65	65	64	66	66	66	66
												5								
												54	52	54	54	54	54	54	54	54
hLk 03,16	61	61:jm																		
iLk 05,20a	12 13 22	03:ae		12 12																
jLk 05,22a	63	03:ae		63 63																
kLk 06,08a	71 81	70:j		81 81																
lLk 09,47	13 23 43	10/20:aei		43 43																
mLk 11,17a	31 41			41 41																

* Number 008 - Matthew 09,02b

catalogue of variants:

12	αυτου
13 (in g)	μαρμαυτικου
13 (in h)	μαρμαυτικου
13 (e sew here)	μαρμαυτικου
14	μαρμαυτικου
21	αυτου
23	αυτου το μαρμαυτικου
31	αυτου
32	αυτου αυτου
33	αυτου το μαρμαυτικου
34	αυτου το μαρμαυτικου
35	αυτου αυτου
36	αυτου αυτου
41	αυτου
42	αυτου αυτου
43	αυτου το μαρμαυτικου
45	αυτου αυτου

summary:

10	—	01	—
20	αυτου	02	αυτου /αυτου
30	αυτου	03	μαρμαυτικου /-ου
40	αυτου	04	μαρμαυτικου /-ου
		05	αυτου
		06	αυτου αυτου

table of spreading:

	variants available	assimilation acc. to Green	Nestle-Al.	reading according to Gr N26	P75 P88 S	B	Θ	33	V	D	Α	Ω	Η	Τ
αυτ 09,02b	33			33 33	—	33	33	33	33	33	—	33	33	33
αυτ 09,04a	31 35	05: fks		31 21	—	31	31	31	31	31	—	31	31	31
αυτ 09,05a	21			21 21	—	21	21	21	21	21	—	21	21	21
αυτ 09,05a	21			21 21	—	21	21	21	21	21	—	21	21	21
αυτ 09,06b	43			43 43	—	43	43	43	43	43	—	43	43	43
αυτ 12,25a	35			35 35	—	35	35	35	35	35	—	35	35	35
αυτ 16,08	31 35	05: o		31 31	—	31	31	31	31	31	—	31	35	35
αυτ 02,03a	13			13 13	—	13	13	13	13	13	13	13	13	13
αυτ 02,04b	13			13 13	—	13	13	13	13	13	13	13	13	13
αυτ 02,05a	43			43 43	—	43	43	43	43	43	43	43	43	43
αυτ 02,06b	45			45 45	—	45	41	31	45	45	35	35	35	35
αυτ 02,09a	21 23	01: ct	01: ct	23 23	—	23	23	23	21	21	23	23	23	23
αυτ 02,09a	21			21 21	—	21	21	21	21	21	21	21	21	21
αυτ 02,10a	43			43 43	—	43	43	43	43	43	43	43	43	43
αυτ 08,17	35 45	30: g		45 45	—	45	45	35	45	45	45	45	45	45
αυτ 05,18a	14			14 14	—	14	14	14	14	14	14	14	14	14
αυτ 05,19b	12 13			12 12	—	12	12	12	12	12	12	12	12	12
αυτ 05,20a	31 32 43	40: JV	03: aJ	31 31	—	31	31	31	31	32	43	32	32	32
αυτ 05,22a	36 45	02/03: aJ		36 36	—	36	36	36	36	36	45	36	36	36
αυτ 05,23a	21	05: k		21 21	—	21	21	21	21	21	21	21	21	21
αυτ 05,23a	21	40: bk		21 21	—	21	21	21	21	21	21	21	21	21
αυτ 05,24a	33 34 43	40: en	03: en	34 34	—	33	34	33	33	33	43	34	34	34
αυτ 05,08	42	03: en		42 42	—	42	42	42	42	42	42	42	42	42

* Number 009 - Matthew 09,02c

catalogue of variants:

11	αυτου
21	αυτου
22	αυτου
31	αυτου
41	αυτου
51	αυτου
52	αυτου
61	αυτου

TABLES: LUKE 05,17-26 (WITH PARALLELS)

125

summary:

10 -ε-	40 -ω-	01 -α-
20 -εω-	50 -εω-	02 -ε-
30 -αω-	60 -εω-	

table of spreading:

variants available		assimilation acc. to		reading according to											
		Nestle-Al.	Gr N26	P88 S	B	Θ	33	W	D	A	Ω	H	T		
amL 09,02c	11 21 22 52	20:efgh	11 11	-	11 11	22	21	21	52	-	21 21	21			
bmL 09,05a	11 21 31	20/30:	11 11	-	51 11	21	21	31	51	-	21 21	21			
cmK 02,05b	11 21 22 51	efgh	11 11	-	21 21	11	41	11	21	22	21 21	21	21		
dmK 02,09a	11 21 31 41	20:efgh	11 11	-	11 11	21	21	21	31	21	21	21	21		
emL 05,20b	21 22 31	efgh	21 21	-	22 21	21	21	21	31	21	21 21	21	21		
flK 05,23a	11 21 31	10:abod	21 21	-	21 21	11	21	21	31	21	21 21	21	21		
glK 07,47	11 21 31 61		21 21	-	61 21	31	21	11	21	21	21 21	21	21		
hlK 07,48	11 21 31 61	10:abod	21 21	-	61 21	31	21	11	21	21	21 21	21	21		

* Number 010 - Matthew 09,02c

catalogue of variants:

- 11 αυτη πολλα
12 αι αμαρτια αυτη αι πολλαι
21 αυτη αι αμαρτια αι πολλαι
31 σου αι αμαρτια
33 σου αι αμαρτια σου
41 σοι αι αμαρτια
43 σοι αι αμαρτια σου

summary:

10 —	01 ..	—
20 αυτη ..	02 ..	αυτη
30 σου ..	03 ..	σου
40 σοι ..		

table of spreading:

amL 09,02c	variants available	assimilation acc. to		reading according to											
		Greeven	Nestle-Al.	Gr N26	P75 P88 S	B	θ	33	W	D	A	Ω	H	T	
amL 09,02c	31 33 41 43	41/43:e	43:e	31 31	-	-	31	31	43	31	41	-	33	43	43
bmL 09,05a	31 41	40:f		31 31	-	-	31	31	31	41	31	-	31	31	41
cmL 02,05b	31 33 43	43:e	40:e	31 31	-	31	31	31	31	31	43	33	43	43	43
dmL 02,09a	31 41	40:f		31 31	-	31	31	31	31	41	41	31	31	41	41
emL 05,20b	31 33 43	31:ac		43 43	-	-	31	43	43	31	43	33	43	43	43
flK 05,23a	31 33 43	31:bd		43 43	-	-	31	43	31	33	31	43	43	43	43
glK 07,47	11 12 21	21:abodh		12 12	12	-	21	12	12	21	11	21	12	12	12
hlK 07,48	31			31 31	-	-	31	31	31	31	31	31	31	31	31

* Number 011 - Matthew 09,03a

catalogue of variants:

- 12 ειναι εν αυτουσ
23 διαλογιζομενοι εν ταισ καρδιασ αυτων
31 διαλογιζομαι .. λεγοντες
33 (in b) διαλογιζομενοι εν ταισ καρδιασ αυτων λεγοντες
33 (in c) διαλογιζομαι .. εν ταισ καρδιασ αυτων λεγοντες

summary:

10 ειναι	01 —
20 διαλογ.	02 αυτουσ
30 διαλογ. .. λεγοντες	03 ταισ καρδιασ

table of spreading:

assimilation acc. to reading according to

variants available	assimilation acc. to reading according to	Gr	N26	P88 S	B	θ	33	W	D	A	Ω	H	T
ahl 09,03a 12	30:c	12	12	-	12	12	12	12	12	-	12	12	12
bhk 02,06a 23 33	30:c	23	23	23	23	23	23	23	23	23	23	23	23
clk 05,21a 31 33	03:b	31	31	-	31	31	31	31	31	33	31	31	31

* Number 012 - Matthew 09,03a

catalogue of variants:

- 11 outor θλασφυαc
- 12 outor θλασφυαc
- 24 τc outor λαδc θλασφυαc
- 31 τc outor outor λαδc θλασφυαc
- 33 τc outor outor λαδc θλασφυαc
- 34 τc outor outor λαδc θλασφυαc
- 41 οtc outor outor λαδc θλασφυαc
- 44 οtc outor outor λαδc θλασφυαc
- 53 τc outor outor οc λαδc θλασφυαc
- 54 τc outor outor οc λαδc θλασφυαc

summary:

- 10 — 01 θλασφυαc
- 20 λαδc 02 θλασφυαc
- 30/40 outor λαδc 03 θλασφυαc
- 50 οc λαδc 04 θλασφυαc

table of spreading:

assimilation acc. to reading according to

variants available	assimilation acc. to reading according to	Gr	N26	P88 S	B	θ	33	W	D	A	Ω	H	T
ahl 09,03a 11 12	03/04:c	11	11	-	11	11	11	11	12	-	11	11	11
bhk 02,07a 31 33 34	03/04:c	31	31	31	31	41	44	34	34	31	33	34	34
clk 05,21b 24 53 54	20:b	54	54	-	54	54	54	54	53	24	54	54	54

* Number 013 - Matthew 09,04b

catalogue of variants:

- 11 δλαογλ,ζοοc
- 13 δλαογλ,ζοοc cv ταc καδλαc υαυ
- 22 τc δλαογλ,ζοοc cv cαυτοc
- 23 ταυα δλαογλ,ζοοc cv ταc καδλαc υαυ
- 33 δλαογλ,ζοοc cv ταc καδλαc υαυ πουπα
- 34 cυθμυαcοc πουπα cv ταc καδλαc υαυ
- 44 υαc cυθμυαcοc πουπα cv ταc καδλαc υαυ
- 52 δλαογλ,ζοοc cv cαυτοc ολγιομτοc
- 53 δλαογλ,ζοοc cv ταc καδλαc υαυ ολγιομτοc

summary:

- 10 — 01 — 01/03 δλα.
- 20 τc / ταυα 02 cαυτοc 04 cυθμ.
- 30 υαc .. πουπα 03/04 ταc καδλαc
- 50 ολγιομτοc

table of spreading:

assimilation acc. to reading according to

variants available	assimilation acc. to reading according to	Gr	N26	P45	P88 S	B	θ	33	W	D	A	Ω	H	T
ahl 09,04b 34 44	Green	34	34	-	34	34	44	34	44	34	-	44	44	44
bhl 16,08 22	10:e	22	22	-	22	22	22	22	22	22	-	22	22	22
chk 02,08b 13 23	10:e	23	23	-	23	23	23	13	23	23	23	23	23	23
dlk 08,17 53	50:b	11	11	52	-	11	11	53	11	52	13	11	11	11
elk 05,22b 13 33	03:ace	30:a	30:a	13	13	-	13	13	13	13	33	13	13	13

* Number 014 - Matthew 09,05a

catalogue of variants:

- 1 τc cαυc
- 2 τc ταο cαυc

Table of spreading:

table of spreading variants		assimilation acc. to reading according to														
available		Greeven	Nestle-Al.	Gr. N26	S	B	θ	33	W	D	A	Ω	H	I		
amk 09,05a	2			2	2	2	2	2	2	2	-	2	2	2		
bmk 02,09a	1	2	2:a	1	1	1	1	1	2	1	1	1	1	1		
clk 05,23a	1			1	1	1	1	1	1	1	1	1	1	1		

* Number 015 - Matthew 09,05a

catalogue of variants:

- 154 και .. και ηρεν .. και περιπατετε
 164 και ευθεωσ .. και ηρεν .. και περιπατετε
 217 και εχερθευσ απηλθεν ελσ τον οικον αυτου
 221 εχερθευσ αρων .. και πορευου ελσ τον οικον σου
 223 εχερθευσ αρων .. και υπαγε ελσ τον οικον σου
 236 ο δε εχερθευσ και αρωσ .. απηλθεν ..
 254 και .. και εχερθευσ ηρεν .. και περιπατετε
 314 εχελερ και περιπατετε
 322 εχελερ και αρων .. και υπαγε
 323 εχελερ και αρων .. και υπαγε ελσ τον οικον σου
 324 εχελερ και αρων .. και περιπατετε
 338 και ηγερεθη και αρωσ .. εζηθεν ..
 348 και ηγερεθη και ευθωσ αρωσ .. εζηθεν ..
 354 .. και ηγερεθη και ηρεν .. και περιπατετε
 364 και ευθεωσ .. και ηγερεθη και ηρεν .. και περιπατετε
 414 εχελερ περιπατετε
 423 εχελερ αρων .. και υπαγε ελσ τον οικον σου
 424 εχελερ αρων .. και περιπατετε
 425 εχελερ αρων .. και περιπατετε ελσ τον οικον σου
 538 και ηγερεθη ευθεωσ και αρωσ .. εζηθεν ..
 623 εχελερ σοι λεγω αρων .. και υπαγε ελσ τον οικον σου
 737 και παρασχρημα αναστασ .. αρωσ .. απηλθεν ελσ τον οικον αυτου ..
 821 σοι λεγω εχελερ και αρων .. και πορευου ελσ τον οικον σου
 823 σοι λεγω εχελερ και αρων .. και υπαγε ελσ τον οικον σου
 831 σοι λεγω εχελερ και αρωσ .. πορευου ελσ τον οικον σου
 838 και ευθεωσ ηγερεθη και αρωσ .. εζηθεν ..
 923 σοι λεγω εχελερ αρων .. και υπαγε ελσ τον οικον σου

summary:

100/400, 600, 900	—	100/500, 700	—	100	—
500, 800	ευθεωσ	600, 800/900	σοι λεγω	200	εχερθευσ
700	παρασχρημα		300/900	εχελερ	
010	—	001 πορευου	001, 003, 005, 007	ελσ τον οικον	
020	αρων	002/003 υπαγε	002, 004, 006, 008	—	
030/040	αρωσ	004/005 περιπατετε			
050/060	ηρεν	006/007 απηλθεν			
		008 εζηθεν			

table of spreading:

variants available	assimilation acc. to Nestlé-Al.	reading according to Gr N26	reading according to P75 P88 S															
			314	314	-	414	314	314	314	314	314	314	314	314	314	314	314	314
aMt 09, 05a	314 414	300: aehj 400: adg 001: h	314 314	-	-	414	314	314	314	314	314	314	314	314	314	314	314	314
bMt 09, 06b	221 223 323 423	300: aehj 400: adg 001: h	223 223	-	-	314	223	223	223	223	223	223	223	223	223	223	223	223
cMt 09, 07a	217	400: e	217 217	-	-	217	217	217	217	217	217	217	217	217	217	217	217	217
dMt 02, 09a	314 322 324 423 425	010: ag 002/003: e beh	324 324	-	-	322	322	324	324	425	314	423	324	324	324	324	324	324
eMt 02, 11a	323 623 823 923	005: beh 300: b	923 923	-	-	623	623	923	923	923	323	923	823	823	823	823	823	823
fMt 02, 12a	236 338 348 538 838	230/330: h 300, 800: b	348 348	-	-	348	348	348	338	348	236	838	538	538	538	538	538	538
gMt 05, 23a	314	020: be	314 314	-	-	314	314	314	314	314	314	314	314	314	314	314	314	314
hMt 05, 24b	821 831	020: be	831 831	-	-	821	831	831	831	831	821	831	831	831	831	831	831	831
iMt 05, 25a	737	300: d	737 737	-	-	737	737	737	737	737	737	737	737	737	737	737	737	737
jMt 05, 08	324 423 424	003: beh	424 424	-	-	424	424	424	424	424	424	424	424	424	424	424	424	424
kMt 05, 09	154 164 254 354 364	150/250: c c, 250: c 300: f	164 164	-	-	354	164	164	164	164	154	254	164	164	164	164	164	164

* Number 016 - Matthew 09, 06a

catalogue of variants:

- 12 αφειναι
16 αφειναι
17 αφειναι
18 παραφειναι
19 παραφειναι
26 αφειναι αφειναι
32 αφειναι αφειναι
33 αφειναι τω αφειναι
35 αφειναι αφειναι
36 αφειναι αφειναι
45 (α) (β) αφειναι αφειναι
51 (α) (β) (γ) αφειναι αφειναι
52 (α) (β) (γ) αφειναι αφειναι
54 (α) (β) (γ) αφειναι αφειναι
62 (α) (β) αφειναι (γ) αφειναι
72 (α) (β) αφειναι αφειναι (γ)
82 (α) (β) (γ) αφειναι αφειναι
87 (α) (β) (γ) αφειναι αφειναι
92 (β) (α) (γ) αφειναι αφειναι

explanation:

- (α) = εξουσιαν εχει
(β) = ο υιος του ανθρωπου
(γ) = επι της γης

summary:

10/30	-	10	-	01/03	-L-C-
40/80	(α) (β)	20	αμ. αφ.	04	-L-C-
90	(β) (α)	30/40	αμ. αμ.	05	-L-C-
		50	(γ) αφ. αμ.	06, 09	-L-C-
		60	αφ. (γ) αμ.	07	-L-
		70	αφ. αμ. (γ)	08	-L-C-
80/90			αμ. αφ.		

table of spreading:

Strain	variants available	assimilation acc. to Nestlé-Al.	reading according to														
			Gr 226	P45	P75	P86	S	B	ø	33	W	D	A	Q	H	T	
aMk 09,06a	52 54 62 92	90; f	52	—	—	—	52	52	54	92	62	92	—	52	52	52	
bMk 23,23	12 16 17	62; d	12	12	—	—	—	17	16	12	12	12	—	12	12	12	
cMk 02,07b	32 33 36	06; e	32	32	—	—	—	32	32	32	32	36	33	32	32	32	
dMk 02,10a	45 51 52 62 72	50; a; f	62	72	—	—	—	51	52	72	72	52	45	52	62	62	
eLk 05,21c	26 32 35	30; a; f	26	26	—	—	—	—	32	26	32	32	35	26	32	32	
fLk 05,24a	82 87 92	80; a; d	92	92	—	—	—	82	92	82	82	92	87	82	82	82	
gLk 11,42c	12 16 18 19	07; e	19	19	16	19	—	16	19	12	12	12	—	18	12	12	
		(02/06; b)					19	12									

* Number 017 - Matthew 09.06b

catalogue of variants:

11 την κλητυν
22 σπου ..
23 ..]ου ..
24 εφ ου ..
25 εφ ω ..
26 εφ ο ..
27 εως ου ..

summary:

```

10 κλειστή
20 else

```

table of spreading:

variants available	assimilation acc. to Nestle-Al.		reading according to									
	Greeven	Gr N26	P85 B	B	ø	33	v	d	A	Ω	H	T
aMt 09,06b	11	11	11	11	11	11	11	11	11	11	11	11
bMk 02,04b	22 23 24	22	22	23	22	24	24	27	22	25	25	25
cLk 05,25a	11 25 26	26 26	-	26	26	26	26	26	11	26	26	26

* Number 018 - Matthew 09,07a

catalogue of variants:

11 ε. παυτων απηλθεν
12 εξηλθεν ε. παυτων
21 απηλθεν εἰς τὸν οἶκον αὐτου

summary:

01	απηλθεν
02	εξηλθεν

table of spreading:

	variants available	assimilation acc. Nestlé-Al.	Cr N26	P88 S B	θ	33 W D A Ω H T
aM 09.07a	21		21 21	- 21 21	21 21	- 21 21 21
bMk 02.12a	11	01:a	12 12	12 12	12 12	11 12 12 12
cLk 05.25a	21		21 21	- 21 21	21 21	21 21 21 12

* Number 019 - Matthew 09,08a

catalogue of variants:

- 11 —
 23 οι δε ανθρωποι εθαυμασαν
 24 οι οχλοι εθαυμασαν
 25 εθαυμασαν οι οχλοι
 26 θαυμαζειν αυτους
 37 εξιστασθαι παντας
 38 εξιστασθαι παντας
 39 και εκστασις ελαβεν απαντας
 41 φοβηθεντες δε εθαυμασαν ..
 42 οι δε φοβηθεντες εθαυμασαν
 51 και εφοβηθησαν φοβον μεγαν ..
 54 οι οχλοι εφοβηθησαν

summary:

10,50 — 10/30 —
 20/40 εθαυμασαν 40/50 εφοβηθησαν

table of spreading:

	variants available	assimilation acc. to Greeven	Nestle-Al.	reading according to															
				Gr	N26	P75	P88	S	B	Θ	33	W	D	A	Ω	H	T		
aMt 08,27a	23			23	23	—	—	23	23	23	23	23	—	—	23	23	23		
bMt 09,08a	24 54	20: ac		54	54	—	—	54	54	24	54	54	54	—	24	24	24		
cMt 09,33a	25			25	25	—	—	25	25	25	25	25	25	—	25	25	25		
dMk 02,12b	26 37 38			38	38	—	38	38	38	38	38	26	38	37	38	38	38		
eMk 04,41a	51			51	51	—	—	51	51	51	51	51	51	51	51	51	51		
fLk 05,26a	11 39			39	39	—	—	39	39	39	39	11	11	39	39	39	39		
gLk 08,25	41 42			41	41	41	—	42	41	41	42	41	41	41	41	41	41		

* Number 020 - Matthew 09,08a

catalogue of variants:

- 14 επιλησθησαν φοβου
 15 επιλησθησαν θαμβου(σ)
 21 (in a) οι οχλοι εθαυμασαν και εδοξασαν τον θεον ..
 21 (in b) θαυμαζειν αυτους και δοξαζειν τον θεον ..
 31 εξιστασθαι παντας και δοξαζειν τον θεον ..
 32 εκστασις .. και εδοξασαν τον θεον και επιλησθησαν φοβου
 33 εκστασις .. και επιλησθησαν φοβου και εδοξασαν τον θεον
 41 οι οχλοι εφοβηθησαν και εδοξασαν τον θεον ..

summary:

10 — 01/03 εδοξασαν 01 —
 20 εθαυμασαν 04/05 — 02/04 επιλησθησαν φοβου
 30 εξιστασθαι 05 επιλησθησαν θαμβου(σ)
 40 εφοβηθησαν

table of spreading:

	variants available	assimilation acc. to Greeven	Nestle-Al.	reading according to															
				Gr	N26	P88	S	B	Θ	33	W	D	A	Ω	H	T			
aMt 09,08a	21 41			41	41	—	41	41	21	41	41	41	—	21	21	21			
bMk 02,12b	21 31			31	31	31	31	31	31	31	21	31	31	31	31	31			
cLk 05,26a	14 15 32	03: a		32	32	—	32	32	32	32	14	15	33	32	32	32			
	33																		

* Number 021 - Mark 02,02a

catalogue of variants:

- 11 εληλυθοτες
 21 ...εληλυθοτες (= συνεληλυθοτες?)
 22 συνηχθησαν

summary:

10 —
 20 συν—

table of spreading:

variants	assimilation acc. to		reading according to											
	available	Greenen	Nestle-Al.	Gr N26	S	B	Θ	33	W	D	A	Ω	H	T
akK 02,02a 22				22 22	22	22	22	22	22	22	22	22	22	22
blK 05,17b 11 21		20:a		11 11		11	11	11	11	21	21	11	11	11

* Number 022 - Mark 02,04a

catalogue of variants:

- 11 δλε των κεφαλων
 12 και αποστεινωσεν τον κεφαλων ομου ην
 22 αποστεινωσεν την στεγην ομου ην
 23 αποστεινωσεν την στεγην ομου ην ο υηπουρ

summary:

- 01 —
 02 ομου ην
 03 ομου ην ο υηπουρ

table of spreading:

variants	assimilation acc. to		reading according to											
	available	Greenen	Nestle-Al.	Gr N26	P88 S	B	Θ	33	W	D	A	Ω	H	T
akK 02,04a 22 23				22 22	22	22	22	23	22	22	23	22	22	22
blK 05,19b 11 12		02:a	02:a	11 11	—	11	11	11	11	12	11	11	11	11

* Number 023 - Mark 2,07b

catalogue of variants:

- 11 —
 13 ελ ην ο θκορ
 21 ελρ
 22 ελ ην ελρ θκορ
 23 ελ ην ελρ ο θκορ
 32 ελ ην μνοορ ελρ θκορ
 43 ελ ην μνοορ ο θκορ

summary:

- 10 —
 20 ελρ
 30 μνοορ ελρ
 40 μνοορ

table of spreading:

variants	assimilation acc. to		reading according to											
	available	Greenen	Nestle-Al.	Gr N26	P88 S	B	Θ	33	W	D	A	Ω	H	T
akL 19,17a 11 21 23		(03:ce)	(03:ce)	21 21	—	21	11	21	23	23	21	—	23	23
bkK 02,07b 13 23				23 23	23	23	23	23	23	13	23	23	23	23
ckK 10,18a 23 32				23 23	—	23	23	23	—	23	32	23	23	23
dlK 05,21c 22 23 43		20:b		43 43	—	43	43	43	43	22	43	43	43	43
elK 18,19b 22 23				23 23	—	22	22	23	—	23	23	23	23	23

* Number 024 - Mark 02,12a

catalogue of variants:

- 11 εμπροθεν του υηπου
 14 εμπροθεν των
 15 εμπροθεν αυτων τωντων
 21 εμπροθεν αυτου
 22 εμπροθεν του θεου
 23 εμπροθεν αυτων
 24 εμπροθεν τωντων
 32 εμπροθεν του θεου
 34 εμπροθεν τωντων

summary:

- 10 συμφορική 01 του τύπου /αυτού
 20 ευαγέλιον 02 του βίου
 30 ευαγέλιον 03 αυτών
 04 παύλου
 05 αυτών παύλου

table of spreading:

	variants	assimilation acc. to	reading according to																						
	available	Greenen	Nestle-Al.	Gr N26	P88 S	B	Θ	33	W	D	A	Ω	H	T											
amt 26,70	14 15			14 14	14	14	14	14	15	14	15	15	15	14											
bmk 02, 12a	14 24 34	10:ag 20:f		34 14	14	14	14	24	24	14	34	34	34	34											
clk 01, 06	22 32			32 32	-	32	32	22	22	22	22	22	22	22											
dlk 05, 18b	21			21 21	-	21	21	21	21	21	21	21	21	21											
elk 05, 19b	11 14			11 11	-	11	14	11	11	11	11	11	11	11											
flk 05, 25a	21 23 24	04:b 04:b		23 23	-	21	23	23	23	24	23	23	23	23											
gc1 02, 14	14			- 14	-	14	14	-	14	-	14	-	14	14											

* Number 025 - Mark 02,12b

catalogue of variants:

- 12 οτλ
 21 λερυτορ
 22 λερυτορ οτλ
 32 λερυτορ οτλ
 42 και λερυτορ οτλ

summary:

- 10 — 01 —
 20/30 λερυτορ 02 οτλ
 40 και λερυτορ

table of spreading:

	variable	assimilation acc. to Greeven	reading according to Nestle-Al.	Gr N26	P88 S	B	Θ	33	W	D	A	Ω	H	T
amt 09, 33a	21 22			21 21	-	21 21	22 21	21 21	-	21 21	21 21			
bmk 02, 12b	12 32 42			32 32	32 32	12 32	32 12	42 32	32 32	32 32	32 32			
clk 05, 26a	21 22			22 22	-	22 22	22 22	22 21	22 12	22 22	22 22			

* Number 026 - Mark 02,12b

catalogue of variants:

- 16 ουδενότε εφών ουτωρ εν τω λογονη
 23 ουδενότε ουτωρ ελδουεν
 24 ουδενότε ουτωρ ελδουεν
 25 ουδενότε ουτωρ εφών εν λογονη
 26 ουδενότε ουτωρ εφών εν τω λογονη
 31 ουτωρ ουδενότε ελδου
 32 ουτωρ ουδενότε ελδουεν
 33 ουτωρ ουδενότε ελδουεν
 36 ουτωρ ουδενότε εφών εν τω λογονη
 41 ελδουεν παροδοξα ομητρον
 43 ελδουεν παροδοξα ομητρον

summary:

- 10 ουδενότε .. ουτωρ 01 ελδου
 20 ουδενότε ουτωρ 02 ελδουεν
 30 ουτωρ ουδενότε 03 ελδουεν
 40 παροδοξα ομητρον 04 ελδουεν
 05/06 εφών ..

table of spreading:

	variants available	assimilation acc. to		reading according to												
		Greeven	Nestle-Al.	Gr	N26	P88	S	B	Θ	33	W	D	A	Ω	H	T
aMt 09,33a	16 25 26			16	16	-	16	16	16	26	16	25	-	16	16	16
bMk 02,12b	23 24 31 32 33 36		06:a	33	33	33	36	33	24	23	31	32	24	24	23	23
cLk 05,26a	41 43			43	43	-	43	43	43	41	43	43	41	43	43	43

* Number 027 - Luke 05,17a

catalogue of variants:

- 11 και αυτοσ την διδασκων
 13 και αυτοσ την διδασκων ο ιησους
 21 αυτου διδασκοντος
 22 διδασκοντος αυτου .. και ευαγγελιζομενου

summary:

- 10 την διδασκων
 20 διδασκοντες

table of spreading:

	variants available	assimilation acc. to		reading according to												
		Greeven	Nestle-Al.	Gr	N26	S	B	Θ	33	W	D	A	Ω	H	T	
aLk 05,17a	11 13 21	20:b		11	11	11	11	11	11	11	21	11	11	11	11	
bLk 20,01a	22			22	22	22	22	22	22	22	22	22	22	22	22	

* Number 028 - Luke 05,17b

catalogue of variants:

- 1 κυριησ
 2 (in a) χωρα
 2 (in b) χωρας

table of spreading:

	variants available	assimilation acc. to		reading according to												
		Greeven	Nestle-Al.	Gr	N26	S	B	Θ	33	W	D	A	Ω	H	T	
aMk 01,05	2			2	2	2	2	2	2	2	2	2	2	2	2	
bLk 05,17b	1 2	2:a		1	1	1	1	1	1	2	1	1	1	1	1	

* Number 029 - Luke 05,17c

catalogue of variants:

- 11 ιασθαι αυτου
 12 (in b) ιασομαι αυτουσ
 12 (in e) ιασθαι αυτουσ
 22 εθεραπευσεν αυτουσ
 23 παυτας εθεραπευσεν
 32 εθεραπευσεν αυτουσ

summary:

- 01 αυτου
 02 αυτουσ
 03 παυτας

table of spreading:

	variants		assimilation acc. to		reading according to											
	available		Greeven	Nestle-Al.	Gr N26	S	B	Θ	33	W	D	A	Ω	H	T	
aMt 04,24c	22	23			22	22	22	22	-	22	22	23	-	22	22	22
bMt 13,15	12				12	12	12	12	12	12	12	12	-	12	12	12
cMt 19,02	22				22	22	22	22	22	22	22	22	-	22	22	22
dLk 04,40b	22	32			32	32	22	32	22	22	32	32	22	22	22	22
eLk 05,17c	11	12	02:abcd		11	11	11	11	12	12	11	12	12	12	12	12

Appendix 2c Comparison

Edition Greeven

Matthew 09,01-08

	table correction	internal	Mark	Luke	elsewhere	combined
01a	001				(Mt 08,23a:a2 Mk 05,18a:d	ass/dis
02b	007	(04a:d	(02,05a:a3	(05,20a:a3	(Mt 12,25a:d Lk 11,17a:d	ass/dis
02c	009	(05a:a2	(02,05b:a2 (02,09a:a2	(05,20b:d (05,23a:d	(Lk 07,47 :d (Lk 07,48 :d	ass/dis
02c	010	(05a:a4	(02,05b:a4	(05,20b:d	(Lk 07,48 :a4	ass
04a	007	(02b:da1	(02,05a:d (02,08a:a4	(05,20a:da1 (05,22a:a3d	(Mt 12,25a:a4d Lk 11,17a:a4d	ass/dis
04a	008	(02b:d	(02,08b:d	(05,22a:d	(Mt 12,25a:d	dis
04b	013		(02,08c:a1	(05,22b:a1	(Mt 16,08 :a1	ass
05a	009	(02c:a2	(02,09a:a2 (02,05b:a2	(05,23a:d (05,20b:d	(Lk 07,48 :d (Lk 07,47 :d	ass/dis
05a	010	(02c:a2	(02,09a:a2	(05,23a:d	(Lk 07,48 :a2	ass
06a	016		(02,10a:a1d	(05,24a:da1		ass/dis
06b	015	(07a:a4d (05a:dx	(02,11a:da2 (02,09a:dx	(05,24b:d (05,23a:dx	(Jn 05,08 :dx	dis
08a	019		(02,12b:d	(05,26a:d	(Mt 08,27a:d Mt 09,33a:d	dis

Mark 02,01-12

	table correction	internal	Matthew	Luke	elsewhere	combined
03a	002		(09,02a:da1	(05,18a:d		dis
03a	003		(09,02a:xd	(05,18a:xd		dis
04a	005		(09,02a:d	(05,19a:d		dis
04a	022			(05,19b:xa1		ass
04b	017		(09,06b:x	(05,25a:d		dis
05a	007	(08a:d	(09,02b:a3d	(05,20a:a3x		ass/dis
05b	009	(09a:a2	(09,02c:a2 (09,05a:a2	(05,20b:d (05,23a:d	(Lk 07,47 :d (Lk 07,48 :d	ass/dis
05b	010	(09a:a4	(09,02c:a4	(05,20b:d	(Lk 07,48 :a4	ass
06a	011		(09,03a:xa1	(05,21a:d		ass/dis
07a	011		(09,03a:a2	(05,21b:d		ass/dis
07b	016	(10a:a2		(05,21c:d	(Mt 23,23 :d Lk 11,42c:x	dis
07b	023			(05,21c:x	(Mk 10,18a:a2	ass
08a	007	(05a:d	(09,04a:d	(05,22a:d		dis
08b	008	(05a:a3	(09,04a:d	(05,22a:da1		ass/dis
08c	013		(09,04b:a1	(05,22b:d	(Mk 08,17 :d	dis
09a	006	(11a:xd	(09,06b:xa1	(05,24b:xd	(Jn 05,08 :xd	dis
09a	008	(09a:d	(09,05a:d (09,05a:d	(05,23a:d (05,23a:d		dis
09a	009	(05b:a2	(09,05a:a2 (09,02c:a2	(05,23a:d (05,20b:d	(Lk 07,48 :d (Lk 07,47 :d	ass/dis
09a	010	(05b:a2	(09,05a:a2	(05,23a:d	(Lk 07,48 :a2	ass
09a	014		(09,05a:d	(05,23a:a2		ass/dis
09a	015		(09,05a:a4 (09,06b:d	(05,23a:a4 (05,24b:a2d		ass/dis
10a	016	(11a:a1d	(09,06a:a1d	(05,24a:d	(Jn 05,08 :da3	dis
11a	015	(09a:d	(09,06b:da1	(05,24b:a2d	(Jn 05,08 :da1	ass/dis
12a	006	(11a:d		(05,25a:x		dis
12a	024			(05,25a:x	(Mt 26,70 :d	dis
12a	015		(09,07a:d (09,06b:d	(05,25a:d (05,24b:da1	(Jn 05,09 :da1 (Jn 05,08 :d	dis
12a	018		(09,07a:d	(05,25a:d		dis
12b	019		(09,08a:a1d	(05,26a:a3	(Mk 04,41a:a1x	ass
12b	025			(05,26a:a2	(Mt 09,33a:a2	ass
12b	026			(05,26a:xa2	(Mt 09,33a:d	ass/dis

Luke 05,17-26

	table correction	internal	Matthew	Mark	elsewhere	combined
17a	027				(Lk 20,01a:d	dis
17b	021			(02,02a:d		dis
17b	028				(Mk 01,05 :d	dis

table correction	internal	Matthew	Mark	elsewhere	combined
18a 004			(02, 03a: a1		ass/d:is
19b 022			(02, 04a: xd		dis
19b 006	(24b: a1		(02, 04b: d		ass/d:is
19b 024	(18b: a2		(02, 12a: d		dis
	(25a: d				
20a 007	(22a: d	(09, 02b: a3x	(02, 05a: a3d		ass/d:is
20a 008	(24a: a2d	(09, 02b: a2d	(02, 05a: d		ass/d:is
20b 010	(23a: a4	(09, 02c: d	(02, 05b: d		dis
21a 011		(09, 03a: x	(02, 06a: d	(Lk 07, 48 : d	dis
21b 012		(09, 03a: d	(02, 07a: a1		ass/d:is
21c 016			(02, 07b: d	(Lk 11, 42c: x	dis
	(24a: d	(09, 06a: d	(02, 10a: d		
21c 023			(02, 07b: da2	(Lk 18, 19b: da2	ass/d:is
22a 008	(20a: a2x	(09, 04a: a2x	(02, 08b: d	ass	
22b 013		(09, 04b: d	(02, 08c: d	dis	
23a 009	(20b: a2	(09, 05a: d	(02, 09a: d	ass/d:is	
		(09, 02c: d	(02, 05b: d		
23a 010	(20b: a4	(09, 05a: d	(02, 09a: d	(Lk 07, 47 : d	dis
24a 008	(20a: a2d	(09, 06b: d	(02, 10a: d	(Lk 07, 48 : d	dis
24a 016	(21c: xd	(09, 06a: da3	(02, 10a: da2	(Jn 05, 08 : dx	dis
24b 006	(19b: a1	(09, 06b: x	(02, 11a: a2	(Lk 11, 42c: x	ass/d:is
24b 015	(25a: a2	(09, 06b: d	(02, 11a: d	ass	
25a 006	(24b: d	(09, 06b: d	(02, 12a: d	(Jn 05, 08 : d	dis
	(18b: d		(02, 12a: d		
25a 024	(19b: d		(02, 12a: a1		dis
		(09, 08a: da1			
26a 020			(02, 12b: a2x	(Mt 09, 33a: x	ass
26a 026			(02, 12b: a2		ass

Edition Nestle-26

Matthew 09,01-08

table correction	internal	Mark	Luke	elsewhere	combined
01a 001				(Mt 08, 23a: d	dis
02b 007	(04a: a3	(02, 05a: a3	(05, 20a: a3	(Mk 05, 18a: d	ass/d:is
02c 009	(05a: a2	(02, 05b: a2	(05, 20b: d	(Mt 12, 25a: d	ass/d:is
02c 010	(05a: a4	(02, 09a: a2	(05, 23a: d	(Lk 11, 17a: d	
04a 007	(02b: a4	(02, 05b: a4	(05, 20b: d	(Lk 07, 47 : d	ass/d:is
		(02, 05a: a4	(05, 20a: a4d	(Lk 07, 48 : a4	ass
04a 008	(02b: d	(02, 08a: da1	(05, 22a: d	(Mt 12, 25a: d	ass/d:is
04b 013		(02, 08b: d	(05, 22a: d	(Lk 11, 17a: d	dis
05a 009	(02c: a2	(02, 08c: a1	(05, 22b: a1	(Mt 16, 08 : a1	ass
		(02, 09a: a2	(05, 23a: d	(Lk 07, 48 : d	ass/d:is
05a 010	(02c: a2	(02, 05b: a2	(05, 20b: d	(Lk 07, 47 : d	ass
06a 016		(02, 09a: a2	(05, 23a: d	(Lk 07, 48 : a2	ass
06b 015	(07a: a4d	(02, 11a: da2	(05, 24a: da1	(Jn 05, 08 : dx	ass/d:is
	(05a: dx	(02, 09a: dx	(05, 24b: d		dis
08a 019		(02, 12b: d	(05, 26a: d	(Mt 08, 27a: d	dis

Mark 02,01-12

table correction	internal	Matthew	Luke	elsewhere	combined
03a 002		(09, 02a: da1	(05, 18a: d		dis
03a 003		09, 02a: xa2	(05, 18a: xa1	ass	
04a 005		09, 02a: a1	(05, 19a: a1	ass	
04a 022			(05, 19b: xa1	ass	
04b 017		(09, 06b: x	(05, 25a: d	dis	
05a 007	(08a: da2	09, 02b: a5	(05, 20a: a3x	ass	
05b 009	(09a: a2	(09, 02c: a2	(05, 20b: d	ass/d:is	
		(09, 05a: a2	(05, 23a: d		
05b 010	(09a: a4	(09, 02c: a4	(05, 20b: d	(Lk 07, 47 : d	ass/d:is
06a 011		(09, 03a: xa1	(05, 21a: d	(Lk 07, 48 : d	ass
07a 011		(09, 03a: a2	(05, 21b: d	(Lk 07, 48 : a4	ass/d:is
07b 016	(10a: a2		(05, 21c: d	(Mt 23, 23 : d	dis
			(05, 21c: x	(Lk 11, 42c: x	ass/d:is
07b 023			(05, 21c: x	(Mk 10, 18a: a2	ass

Table correction	Internal	Matthew	Luke	elsewhere	combined
08a 007	(05a:d	(09,04a:d	(05,22a:d		dis
08b 008	(05a:a3	(09,04a:d	(05,22a:da1	(Mk 08,17 :d	ass:/dis
08c 013		(09,04b:a1	(05,22b:d	Jn 05,08 :xa2	dis
09a 006	11a:xa2	(09,06b:xd	05,24b:xa1	Jn 05,11 :xa2	ass
09a 008	(09a:d	(09,05a:d	(05,23a:d		dis
09a 009	(05b:a2	(09,05a:d	(05,23a:d	Lk 07,48 :d	ass:/dis
09a 010	(05b:a2	(09,05a:a2	(05,20b:d	Lk 07,47 :d	ass
09a 014		(09,05a:d	(05,23a:a2	Lk 07,48 :a2	ass
09a 015	(11a:a1d	(09,05a:a4	(05,23a:a4		ass:/dis
10a 016		(09,06b:d	(05,24b:a2d	(Jn 05,08 :da3	ass:/dis
11a 015	(09a:d	09,06a:a1d	05,24a:d		dis
12a 006	(11a:d	(09,06b:da1	(05,24b:a2d	(Jn 05,08 :da1	ass:/dis
12a 024			(05,25a:x	Mt 26,70 :a3	dis
12a 015		(09,07a:d	(05,25a:d	G1 02,14 :a3	ass
12a 018	(11a:d	(09,06b:d	(05,25b:da1	(Jn 05,08 :d	dis
12b 019		(09,07a:d	(05,25a:d		dis
12b 025		(09,08a:a1d	(05,26a:a3	(Mk 04,41a:1x	ass
12b 026			(05,26a:a2	(Mt 09,33a:a2	ass
			(05,26a:xa2	(Mt 09,33a:d	ass:/dis

Luke 05,17-26

Table correction	Internal	Matthew	Mark	elsewhere	combined
17a 027			(02,02a:d	(Lk 20,01a:d	dis
17b 021					dis
17b 028		(09,02a:d	(02,03a:a1	(Mk 01,05 :d	dis
18a 004			(02,04a:xd		ass:/dis
19b 022	(24b:a1		(02,04b:d		dis
19b 006	(18b:a2		(02,12a:d		ass:/dis
19b 024	(25a:d				dis
20a 007	(22a:d	(09,02b:a3x	(02,05a:a3x		ass
20a 008	(24a:a2d	(09,02b:a2d	(02,05a:d		ass:/dis
20b 010	(23a:a4	(09,02c:d	(02,05b:d	(Lk 07,48 :d	dis
21a 011		(09,03a:x	(02,06a:d		dis
21b 012		(09,03a:d	(02,07a:a1		ass:/dis
21c 016	(24a:d	(09,06a:d	(02,07b:d	(Lk 11,42c:x	dis
21c 023			(02,10a:d		dis
22a 008	(20a:a2x	(09,04a:a2x	(02,07b:da2	(Lk 18,19b:da2	ass:/dis
22b 013		(09,04b:d	(02,08c:d		ass
23a 009	(20b:a2	(09,05a:d	(02,09b:d	(Lk 07,48 :a2	dis
		(09,02c:d	(02,09b:d	(Lk 07,47 :a2	ass:/dis
23a 010	(20b:a4	(09,05a:d	(02,09a:d	(Lk 07,48 :d	dis
24a 008	(20a:a2d	(09,06b:d	(02,10a:d	(Jn 05,08 :d	dis
24a 016	(21c:xd	(09,06a:da3	(02,10a:da2	(Lk 11,42c:x	dis
24b 006	(19b:a1	(09,06b:x	(02,11a:a2		ass
24b 015	(25a:a2	(09,06b:d	(02,11a:d	(Jn 05,08 :d	dis
25a 006	(24b:d		(02,12a:d		dis
25a 024	(18b:d		(02,12a:a1		dis
26a 020	(19b:d	(09,08a:da1	(02,12b:a2x		ass
26a 026			(02,12b:a2	(Mt 09,33a:x	ass

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Mark 02,01-12

Table correction	Internal	Matthew	Luke	elsewhere	combined
03a 003		(09,02a:7			7
04a 005		(09,02a:7	(05,20a:7		7
05a 007	(08a:da2	(09,02b:7	(05,20b:7	Lk 07,47 :7	ass:/dis
05b 009			(05,23a:7	Lk 07,48 :7	7
05b 010	(09a:a4				ass
08a 007	(05a:d				dis

Mark 02,01-12

table correction	internal	Matthew	Luke	elsewhere	combined
03a 002		(09,02a: da1	(05,18a: d		ass/dis
03a 003		09,02a: xa2	(05,18a: xa1		ass
04a 005		09,02a: a1	(05,19a: a1		ass
04a 022			(05,19b: xa1		ass
04b 017		(09,06b: x	(05,25a: d		dis
05a 007	(08a: da2	09,02b: a5	05,20a: a3x		ass
05b 009	(09a: a2	(09,02c: a2	(05,20b: d	(Lk 07,47 : d	ass/dis
		(09,05a: a2	(05,23a: d	(Lk 07,48 : d	
05b 010	(09a: a4	(09,02c: a4	(05,20b: d	(Lk 07,48 : a4	ass
06a 011		(09,03a: xa1	(05,21a: d		ass/dis
07a 011		(09,03a: a2	(05,21b: d		ass/dis
07b 016	(10a: a2		(05,21c: d	(Mt 23,23 : d	dis
				(Lk 11,42c: d	
07b 023			(05,21c: x	(Mk 10,18a: a2	ass
08a 007	(05a: d	(09,04a: d	(05,22a: d		dis
08b 008	(05a: a2d	09,04a: da2	(05,22a: d		ass/dis
08c 013		(09,04b: a1	(05,22b: d	(Mk 08,17 : d	dis
09a 006	11a: xa2	(09,06b: xd	05,24b: xa1	Jn 05,08 : xa2	ass
				Jn 05,11 : xa2	
09a 008	(09a: d	(09,05a: d	(05,23a: d		dis
		(09,05a: d	(05,23a: d		
09a 009	(05b: a2	(09,05a: a2	(05,23a: d	(Lk 07,48 : d	ass/dis
		(09,02c: a2	(05,20b: d	(Lk 07,47 : d	
09a 010	(05b: a2	(09,05a: a2	(05,23a: d	(Lk 07,48 : a2	ass
09a 014		(09,05a: d	(05,23a: a2		ass/dis
09a 015		(09,05a: a4	(05,23a: a4		ass/dis
	(11a: a1d	(09,06b: a1d	(05,24b: a2d	(Jn 05,08 : da3	
10a 016		09,06a: a1d	05,24a: d		dis
11a 015	(09a: d	(09,06b: da1	(05,24b: a2d	(Jn 05,08 : da1	ass/dis
12a 006	(11a: d		(05,25a: x		dis
12a 024			(05,25a: x	Mt 26,70 : a3	ass
				G1 02,14 : a3	
12a 015		(09,07a: d	(05,25a: d	(Jn 05,09 : da1	dis
	(11a: d	(09,06b: d	(05,24b: da1	(Jn 05,08 : d	
		(09,07a: d	(05,25a: d		dis
12b 019		(09,08a: a1d	(05,26a: a3	(Mk 04,41a: a1x	ass
12b 025			(05,26a: d	(Mt 09,33a: d	dis
12b 026			(05,26a: xa2	(Mt 09,33a: d	ass/dis

Luke 05,17-26

table correction	internal	Matthew	Mark	elsewhere	combined
17a 027				(Lk 20,01a: d	dis
17b 021			(02,02a: d		dis
17b 028				(Mk 01,05 : d	dis
18a 004		(09,02a: d	(02,03a: a1		ass/dis
19b 022			(02,04a: xd		dis
19b 006	(24b: a1		(02,04b: d		ass/dis
19b 024	(18b: d		02,12a: a2		ass
	(25a: a1				
20a 007	(22a: d	(09,02b: a3x	(02,05a: a3x		ass
20a 008	(24a: a2d	(09,02b: a2d	(02,05a: d		ass/dis
20b 010	(23a: a4	(09,02c: d	(02,05b: d	(Lk 07,48 : d	dis
21a 011		(09,03a: x	(02,06a: d		dis
21b 012		(09,03a: d	(02,07a: a1		ass/dis
21c 016			(02,07b: d	(Lk 11,42c: x	dis
	(24a: d	(09,06a: d	(02,10a: d		
21c 023			(02,07b: da2	(Lk 18,19b: d	dis
22a 008	(20a: a2x	(09,04a: a2x	(02,08b: dx		ass
22b 013		(09,04b: d	(02,08c: d		dis
23a 009	(20b: a2	(09,05a: d	(02,09a: d	(Lk 07,48 : a2	ass/dis
		(09,02c: d	(02,05b: d	(Lk 07,47 : a2	
23a 010	(20b: a4	(09,05a: d	(02,09a: d	(Lk 07,48 : d	dis
24a 008	(20a: a2d	(09,06b: d	(02,10a: d	(Jn 05,08 : dx	dis
24a 016	(21c: xd	(09,06a: da3	(02,10a: da2	(Lk 11,42c: x	ass/dis
24b 006	(19b: a1	(09,06b: x	(02,11a: a2		ass
24b 015	(25a: a2	(09,06b: d	(02,11a: d	(Jn 05,08 : d	dis
25a 006	(24b: d	(09,06b: d	(02,11a: d		dis
			(02,12a: d		
25a 024	(18b: d		(02,12a: a1		ass
	(19b: a1				
26a 020		(09,08a: da1	(02,12b: a2x		ass
26a 026			(02,12b: a2	(Mt 09,33a: x	ass
26a 026 corr. 1			(02,12b: d	(Mt 09,33a: x	dis

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Matthew 09,01-08

01a 001	table correction	internal	Mark	Luke	elsewhere	combined
02b 007		(04a:d	(02,05a:a3	(05,20a:a3	(Mt 08,23a:d	dis
02c 009		(05a:a2	(02,05b:a1	(05,20b:a2	(Mt 05,18a:d	ass/dls
02c 010		(05a:d	(02,09a:a2	(05,23a:d	(Lk 11,17a:d	ass
04a 007		(02b:d	(02,05b:d	(05,20b:a4	(Lk 07,47 :a2	dis
04a 008		(02b:a1	(02,08a:a4d	(05,20a:da1	(Lk 07,48 :a2	ass/dls
04b 013		(02b:b:d	(02,08b:d	(05,22a:a4	(Lk 11,17a:a4	ass
05a 009		(02c:a2	(02,08c:d	(05,22a:a1	(Mt 12,25a:a2	dis
05a 010		(02c:a2	(02,09a:a2	(05,22b:d	(Mt 16,08 :d	dis
05a 016		(02c:d	(02,05b:a1	(05,23a:d	(Lk 07,47 :a2	ass
06b 015		(07a:a4d	(02,10a:a2	(05,20b:a2	(Lk 07,48 :a2	ass
08a 019		(05a:dx	(02,11a:da2	(05,24a:a2	(Jn 05,08 :dx	dis
			(02,09a:dx	(05,24b:d		
			(02,12b:a1	(05,23a:dx		
				(05,26a:a1	(Mt 08,27a:a2	ass
					(Mt 09,33a:a2	

Mark 02,01-12

03a 002	table correction	internal	Matthew	Luke	elsewhere	combined
03a 003			(09,02a:da1	(05,18a:d		dis
04a 005			09,02a:xa1	05,18a:xa1		ass
04b 017			09,02a:a1	(05,19a:a1		ass
05a 007		(08a:da2	(09,06b:x	(05,19b:xd		dis
05b 009		(09a:a1	09,02b:a5	05,25a:a1		ass
05b 010			(09,02c:a1	05,20a:a3x		ass
06a 011		(09a:a4	(09,05a:a1	(05,20b:a1	(Lk 07,47 :a1	ass
07a 011			(09,02c:d	(05,20a:a1	(Lk 07,48 :a1	ass
07b 016		(10a:a2	(09,03a:xa1	(05,20b:a4	(Lk 07,48 :a4	ass/dls
			(09,03a:d	(05,21b:a2		ass/dls
				(05,21c:a2	(Mt 23,23 :a2	ass
07b 023				(05,21c:x	(Lk 11,42c:a2	ass
08a 007		(05a:d	(09,04a:d	(05,22a:d	(Mt 10,18a:a2	dis
08b 008		(05a:d	09,04a:a4	05,22a:a2d		dis
08c 013		11a:xa2	(09,04b:d	05,22a:a2	(Mt 08,17 :a2	ass/dls
09a 006			(09,06b:xd	05,22b:a2	(Jn 05,08 :xa2	ass
09a 008		(09a:d		05,24b:xa1	(Jn 05,11 :xa2	dis
09a 009		(05b:a1	(09,05a:d	(05,23a:d		dis
09a 010		(05b:a2	(09,05a:a2	(05,23a:d	(Lk 07,48 :a2	ass
09a 014			(09,02c:a2	05,20b:a2	(Lk 07,47 :a2	ass
09a 015			(09,05a:d	(05,23a:a2		ass
		(11a:a1d	(09,05a:a4	(05,23a:a4	(Lk 07,48 :a2	ass/dls
10a 016			(09,06b:d	(05,24b:a2d		ass/dls
11a 015		(09a:d	09,06a:ald	05,24a:ald	(Jn 05,08 :da3	ass/dls
12a 006		(11a:a2	(09,06b:da1	(05,24b:a2d	(Jn 05,08 :da1	ass/dls
12a 024				(05,25a:x		ass
12a 015		(11a:a2d	(09,07a:a2d	05,25a:a1	(Mt 26,70 :d	ass/dls
12a 018			(09,06b:a2d	(05,25a:d	(Jn 05,09 :da2	ass/dls
12b 019			(09,07a:d	(05,24b:da2	(Jn 05,08 :a2d	dis
12b 025			(09,08a:d	(05,25a:d	(Mt 04,41a:ax	ass
12b 026				(05,26a:a3	(Mt 09,33a:a2	ass
				(05,26a:a2	(Mt 09,33a:ald	ass
				(05,26a:xa2		ass

Luke 05,17-26

17a 027	table correction	internal	Matthew	Mark	elsewhere	combined
17b 021				(02,02a:d	(Lk 20,01a:d	dis
17b 028				(02,03a:a1	(Mt 01,05 :d	dis
18a 004			(09,02a:d			ass/dls

	table correction	internal	Matthew	Mark	elsewhere	combined
19b 022				(02, 04a: xd		dis
19b 006		(24b: a1		(02, 04b: d		ass/dis
19b 024		(18b: a2		(02, 12a: d		dis
		(25a: d				
20a 007		(22a: d	(09, 02b: a3x	(02, 05a: a3x		ass
20a 008		(24a: a2d	(09, 02b: a2d	(02, 05b: d		ass/dis
20b 010		(23a: d	(09, 02c: a4	(02, 05b: d	(Lk 07, 48 : d	dis
21a 011			(09, 03a: x	(02, 06a: d		dis
21b 012			(09, 03a: d	(02, 07a: a1		ass/dis
21c 016				(02, 07b: a4	(Lk 11, 42c: xa2	ass
		24a: a4	09, 06a: a4	(02, 10a: a4		
21c 023				(02, 07b: da2	(Lk 18, 19b: da2	ass/dis
22a 008		(20a: a2x	(09, 04a: a2d	(02, 08b: a2x		ass/dis
22b 013			(09, 04b: d	(02, 08c: a2		dis
23a 009			(09, 05a: d	(02, 09a: d	(Lk 07, 48 : d	
		20b: d	(09, 02c: d	(02, 05b: a1	(Lk 07, 47 : d	
23a 010		20b: d	09, 05a: a4	(02, 09a: a4	(Lk 07, 48 : a4	ass
24a 016		(20a: a2x	09, 06b: da2	(02, 10a: da2	(Jn 05, 08 : dx	ass/dis
24b 006		(21c: xa2	09, 06a: a4	(02, 10a: da3	(Lk 11, 42c: xa2	ass
24b 015		(19b: a1	(09, 06b: x	(02, 11a: a2		ass
24b 015		(25a: a2	(09, 06b: d	(02, 11a: d	(Jn 05, 08 : d	dis
25a 006		(24b: d	(09, 06b: d	(02, 12a: d		dis
				(02, 12a: a1		dis
25a 024		(18b: d				
		(19b: d				
26a 020			(09, 08a: a1x	(02, 12b: a2x		ass
26a 026				(02, 12b: a1	(Mt 09, 33a: x	ass

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Matthew 09,01-08

	table correction	internal	Mark	Luke	elsewhere	combined
01a 001					(Mt 08, 23a: a2	ass/dis
02b 007		(04a: a3	(02, 05a: a3	(05, 20a: d	(Mk 05, 18a: d	
					(Mt 12, 25a: a3	ass/dis
02c 009		(05a: a2	(02, 05b: d	05, 20b: a2	(Lk 11, 17a: d	ass
			(02, 09a: a2	05, 23a: a2		
02c 010		(05a: da2	(02, 05b: a4	(05, 20b: d	(Lk 07, 48 : a2	ass
04a 007		02b: a4	(02, 05a: a4	(05, 20a: da2	(Lk 07, 48 : a4	ass/dis
			(02, 08a: da1	(05, 22a: d	(Mt 12, 25a: a3d	ass/dis
04a 008		(02b: d	(02, 08b: d	(05, 22a: d	(Lk 11, 17a: d	
04b 013			(02, 08c: a1	(05, 22b: a1	(Mt 12, 25a: d	dis
05a 009		(02c: a2	(02, 09a: a2	05, 23a: a2	(Mt 16, 08 : a1	ass
			(02, 05b: d	05, 20b: a2	(Lk 07, 48 : a2	ass
05a 010		(02c: d	(02, 09a: d	05, 23a: d	(Lk 07, 47 : a2	
06a 016			(02, 10a: da1	05, 24a: da1	(Lk 07, 48 : d	dis
06b 015		(07a: a4d	(02, 11a: da2	(05, 24b: d		ass/dis
		(05a: dx	(02, 09a: d	(05, 23a: dx	(Mt 08, 27a: d	dis
08a 019			(02, 12b: d	(05, 26a: d	(Mt 09, 33a: d	dis

Mark 02,01-12

	table correction	internal	Matthew	Luke	elsewhere	combined
03a 002			(09, 02a: da1	(05, 18a: d		dis
03a 003			09, 02a: xa2	(05, 18a: xa1		ass
04a 005			09, 02a: a1	(05, 19a: a1		ass
04a 022				(05, 19b: xa1		ass
04b 017			(09, 06b: x	05, 25a: a1		ass
05a 007		(08a: da2	09, 02b: a5	05, 20a: dx		ass/dis
05b 009		(09a: d	(09, 02c: d	(05, 20b: d	(Lk 07, 47 : d	dis
			(09, 05a: d	(05, 23a: d	(Lk 07, 48 : d	
05b 010		(09a: a4	(09, 02c: a4	(05, 20b: d	(Lk 07, 48 : a4	ass
06a 011			(09, 03a: xa1	(05, 21a: d		ass/dis
07a 011			(09, 03a: d	05, 21b: a2	(Mt 23, 23 : a2	ass/dis
07b 016		(10a: a2		(05, 21c: a2	(Lk 11, 42c: a2	ass
07b 023				(05, 21c: x		no dif
08a 007		(05a: d	(09, 04a: d	(05, 22a: d		dis
08b 008		(05a: a3	(09, 04a: d	(05, 22a: da1		ass/dis
08c 013			(09, 04b: a1	(05, 22b: d	(Mk 08, 17 : d	dis

Table correction		Internal	Matthew	Luke	e sewhere	combined
09a 006	(11a:xd	(09,06b:xa1	(05,24b:xd	(05,23a:a2	(Jn 05,08 :xd	dis
09a 008	(09a:a2	(09,05a:a2	(09,05a:a2	(05,23a:a2		ass
09a 009	(05b:d	(09,05a:a2	(09,05a:a2	(05,23a:a2	Lk 07,48 :a2	ass
09a 010	(05b:a2	(09,02c:a2	(09,02c:a2	(05,20b:a2	Lk 07,47 :a2	ass
09a 014		(09,05a:d	(09,05a:d	(05,23a:a2	(Lk 07,48 :a2	ass/d s
09a 015			(09,05a:a2d	(05,23a:a2d		ass/d s
10a 016	11a:a3d		(09,06b:da2	(05,24b:a2d		ass
11a 015	(09a:da1	(09,06a:da1	(09,06a:da1	(05,24a:a2		ass/d s
12a 006	(11a:a2		(05,25a:x	(05,25a:x	(Mt 26,70 :d	ass
12a 024					(Mt 26,70 :d	dis
12a 015			(09,07a:d	(05,25a:d	(Cl 02,14 :d	dis
12a 018	(11a:d	(09,06b:d	(05,24b:da1			dis
12b 019		(09,07a:d	(05,25a:da1			dis
12b 025		(09,08a:a1d	(05,26a:a3	(Mk 04,41a:a1x		ass
12b 026			(05,26a:a2	(Mt 09,33a:a2		ass
			(05,26a:xa1	(Mt 09,33a:a2d		ass

Luke 05,17-26

Table correction		Internal	Matthew	Mark	e sewhere	combined
17a 027				(02,02a:d	(Lk 20,01a:d	dis
17b 021						dis
17b 028			(09,02a:d	(02,03a:a1	(Mk 01,05 :d	dis
18a 004				(02,04a:xd		ass/d s
19b 022	(24b: a1			(02,04b:d		dis
19b 006	(18b: a2			(02,12a:d		ass/d s
19b 024	(25a:d					dis
20a 007	(22a:a1d	(09,02b:dx	(02,05a:dx			dis
20a 008	(24a:a2d	(09,02b:a2d	(02,05a:d			ass/d s
20b 010	(23a:da2	(09,02c:d	(02,05b:d		(Lk 07,48 :d	dis
21a 011		(09,03a:x	(02,06a:d			dis
21b 012		(09,03a:d	(02,07a:a1			ass/d s
21c 016			(02,07b:a4		(Lk 11,42c:xa2	ass
21c 023	24a:a4	(09,06a:a4	(02,10a:a4			ass/d s
22a 008	(20a:a2x	(09,04a:a2x	(02,07b:da2			ass
22b 013		(09,04b:d	(02,08b:d			dis
23a 009	(20b:a2	(09,05a:a2	(02,09a:a2		(Lk 07,48 :a2	ass
23a 010	20b:da2	(09,02c:a2	(02,05b:d		(Lk 07,47 :a2	ass/d s
24a 008	(20a:a2x	(09,05a:d	(02,09a:a2d		(Lk 07,48 :a2d	ass/d s
24a 016	(21c:xa2	(09,06b:da2	(02,10a:da2		(Lk 07,48 :dx	ass/d s
24b 006	(19b:a1	(09,06b:x	(02,11a:a2		(Lk 11,42c:xa2	ass
24b 015	(25a:a2	(09,06b:d	(02,11a:d			dis
25a 006	(24b:d	(09,06b:d	(02,12a:d			dis
25a 024	(18b:d		(02,12a:a1			dis
26a 020	(19b:d			(02,12b:a2x		ass
26a 026		(09,08a:da1	(02,12b:d		(Mt 09,33a:x	dis

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Matthew 09,01-08

Table correction		Internal	Mark	Luke	e sewhere	combined
01a 001					(Mt 08,23a:a2	ass
02b 007	(04a:a3	(02,05a:a3	(05,20a:a3		Mk 05,18a:a2	ass
02c 009	(05a:a2	(02,05b:a2	(05,20b:a2		(Mt 11,17a:d	ass
02c 010	(05a:a4	(02,05b:a2	(05,23a:a2		Lk 07,47 :d	ass
04a 007	(02b:a4	(02,05b:a4	(05,20b:a4		(Lk 07,48 :a4	ass
04a 008		(02,08a:da1	(05,22a:d		(Mt 12,25a:a1d	ass/d s
04b 013	(02b:d	(02,08c:d	(05,22a:d		(Lk 11,17a:d	dis
		(02,08c:d	(05,22b:d		(Mt 12,25a:d	dis
					(Mt 16,08 :d	dis

table correction	internal	Mark	Luke	elsewhere	combined
05a 009	(02c: a2	(02, 09a: a2 (02, 05b: a2	05, 23a: a2 05, 20b: a2	Lk 07, 48 : d Lk 07, 47 : d	ass
05a 010	(02c: a2	(02, 09a: a2	(05, 23a: a2	(Lk 07, 48 : a2	ass
06a 016		02, 10a: a1d	(05, 24a: d		dis
06b 015	(07a: a4d (05a: dx	(02, 11a: da2 (02, 09a: dx	(05, 24b: d (05, 23a: dx	(Jn 05, 08 : dx	dis
08a 019		(02, 12b: d	(05, 26a: x	(Mt 08, 27a: d (Mt 09, 33a: d	dis

Mark 02,01-12

table correction	internal	Matthew	Luke	elsewhere	combined
03a 002		09, 02a: a1d	05, 18a: a2		ass
03a 003		09, 02a: d	05, 18a: da1		dis
04a 005		(09, 02a: d	(05, 19a: d		dis
04a 022			(05, 19b: xa1		ass
04b 017		(09, 06b: x	(05, 25a: d		dis
05a 007	(08a: d	(09, 02b: a3d	(05, 20a: a3x		ass/dis
05b 009	(09a: a2	(09, 02c: a2 (09, 05a: a2	05, 20b: a2 05, 23a: a2	Lk 07, 47 : d Lk 07, 48 : d	ass
05b 010	(09a: a4	(09, 02c: a4	(05, 20b: a4	(Lk 07, 48 : a4	ass
06a 011		(09, 03a: xd	05, 21a: a2		ass/dis
07a 011		(09, 03a: d	05, 21b: a2		ass/dis
07b 016	(10a: a2		05, 21c: a2	(Mt 23, 23 : d (Lk 11, 42c: d	ass/dis
07b 023			(05, 21c: x	(Mk 10, 18a: a2	ass
08a 007	(05a: a1	09, 04a: a2	05, 22a: a1		ass
08b 008	(05a: a3	(09, 04a: d	(05, 22a: da1		ass/dis
08c 013		(09, 04b: d	05, 22b: a2	(Mk 08, 17 : a2	ass
09a 008	(09a: a2	09, 05a: a2	05, 23a: a2		ass
09a 009	(05b: a2	(09, 05a: a2	(05, 23a: a2	Lk 07, 48 : d	ass
09a 010	(05b: a2	(09, 05a: a2	05, 20b: a2	Lk 07, 47 : d	ass
09a 014		09, 05a: a2	(05, 23a: d	(Lk 07, 48 : a2	ass
09a 015		09, 05a: a4	05, 23a: a4		ass/dis
10a 016	(11a: a2d	(09, 06b: d	(05, 24b: a2d	(Jn 05, 08 : da3	dis
11a 015	(09a: a3	(09, 06a: a1d	(05, 24a: d		ass/dis
12a 006	(11a: a1	09, 06b: a2d	05, 24b: da1	(Jn 05, 08 : a2d	ass/dis
12a 024			(05, 25a: x (05, 25a: x	Mt 26, 70 : a2 Gl 02, 14 : ?	ass
12a 015		(09, 07a: a3d 09, 06b: a2d	(05, 25a: da1 (05, 24b: da2	(Jn 05, 09 : a2 (Jn 05, 08 : a2d	ass/dis
12a 018	(11a: a3	09, 07a: a1	(05, 25a: a1		ass
12b 019		(09, 08a: da1	(05, 26a: x	(Mk 04, 41a: dx	dis
12b 025			(05, 26a: d	(Mt 09, 33a: d	dis
12b 026			(05, 26a: xa1	(Mt 09, 33a: d	ass/dis

Luke 05,17-26

table correction	internal	Matthew	Mark	elsewhere	combined
17a 027				(Lk 20, 01a: d	dis
17b 021			(02, 02a: d		dis
17b 028				Mk 01, 05 : a2	ass
18a 004		(09, 02a: d	(02, 03a: a1		ass/dis
19b 022			(02, 04a: xd		dis
19b 006	(24b: a1		(02, 04b: d		ass/dis
19b 024	(18b: a2 (25a: d		(02, 12a: d		dis
20a 007	(22a: d	(09, 02b: a3x	(02, 05a: a3d		ass/dis
20a 008	(24a: a3	09, 02b: a3	02, 05a: da1		ass
20b 010	(23a: a4	09, 02c: a4	02, 05b: a4	(Lk 07, 48 : a4	ass
21a 011		(09, 03a: x	(02, 06a: d		dis
21b 012		(09, 03a: d	(02, 07a: a1		ass/dis
21c 016			02, 07b: a3	(Lk 11, 42c: xa2	ass
21c 023	24a: a4	09, 06a: a3	02, 10a: a4		ass
22a 008	(20a: a2d	(09, 04a: a2x	(02, 07b: da2 (02, 08b: d	(Lk 18, 19b: da2	ass/dis
22b 013		(09, 04b: d	(02, 08c: a2		ass/dis
23a 009	(20b: a2	(09, 05a: a2 (09, 02c: a2	(02, 09a: a2 (02, 05b: a2	(Lk 07, 48 : d (Lk 07, 47 : d	ass
23a 010	20b: a4	09, 05a: a4	02, 09a: a4	(Lk 07, 48 : a4	ass

Table correction		Internal	Matthew	Mark	e somewhere	combined
24a	008	(20a: a2x	09, 06b: da2	02, 10a: da2	(Jn 05, 08: dx	ass/d s
24a	016	(21c: xa2	09, 06a: da2	02, 10a: da2	(Lk 11, 42c: xa2	ass
24b	006	(19b: a1	09, 06b: x	02, 11a: a2		ass
24b	015	(25a: a2	09, 06b: d	02, 11a: d	(Jn 05, 08: d	d s
25a	006	(24b: d		02, 11a: d		d s
25a	024	(18b: d		02, 12a: a2		d s
		(19b: d				
25a	024	(18b: d		02, 12a: a1		d s
		(18b: d				
25a	024	(18b: d				d s
		(19b: d				
26a	020		09, 08a: d	02, 12b: d	(Mt 09, 33a: x	d s
26a	026			02, 12b: d		d s

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Matthew 09,01-08

Table correction		Internal	Mark	Luke	e somewhere	combined
02b	007	(04a: a3	02, 05a: d	05, 20a: a3	(Mt 12, 25a: a3	ass/d s
					(Lk 11, 17a: d	
02c	009	(05a: a2	02, 05b: a1	05, 20b: a1	(Lk 07, 47: a1	ass
02c	010	(05a: da2	02, 09a: a1	05, 22a: a1	(Lk 07, 48: a1	ass/d s
04a	007	(02b: a4	02, 05b: da2	05, 20b: da2	(Lk 07, 48: a2	ass/d s
			02, 05a: d	05, 20a: a3d	(Mt 12, 25a: a4d	ass/d s
04a	008	(02b: a1	02, 08a: da1	05, 22a: d	(Lk 11, 17a: d	ass
04b	013		02, 08b: a2	05, 22a: a2	Mt 12, 25a: a2	ass
05a	009	(02c: a2	02, 08c: a1	05, 22b: a2	(Mt 16, 08: a1	ass
05a	010		02, 09a: a1	05, 23a: a1	(Lk 07, 48: a1	ass
05a	016	(02c: d	02, 05b: a1	05, 20b: a1	(Lk 07, 47: a1	ass/d s
05b	015		02, 09a: d	05, 23a: a2	(Lk 07, 48: a2	ass/d s
		(07a: d	02, 11a: a6	05, 24b: da1	Jn 05, 08: a4x	ass
08a	019	(05a: a4x	02, 09a: da5	05, 23a: a4x		d s
			02, 12b: d	05, 26a: x	(Mt 09, 33a: d	

Mark 02,01-12

Table correction		Internal	Matthew	Luke	e somewhere	combined
03a	002			05, 18a: d		d s
03a	003		09, 02a: ?	05, 18a: xa1		ass
04a	005			05, 19a: d		d s
04a	022		09, 06b: x	05, 19b: xd		d s
04b	017		09, 02b: x	05, 25a: x		no d f
05a	007	(08a: a1d	09, 02b: d	05, 20a: da2		ass/d s
05b	009	(09a: a2	09, 02c: a1	05, 20b: a2	Lk 07, 47: a2	ass
05b	010		09, 05a: a2	05, 22a: a2	Lk 07, 48: a2	ass
06a	011	(09a: da2	09, 02c: da2	05, 20b: a4	(Lk 07, 48: a4	ass
07a	011		09, 03a: xd	05, 21a: a2		ass/d s
07b	016	(10a: da2	09, 03a: a2	05, 21b: d		ass/d s
				05, 21c: d	(Mt 23, 23: da2	ass/d s
07b	016	(10a: a2		05, 21c: d	(Lk 11, 42c: x	ass
					(Mt 23, 23: a2	
07b	023			05, 21c: d	(Lk 11, 42c: x	d s
08a	007	(05a: a1	09, 04a: a2	05, 22a: a1	(Mt 10, 18a: d	d s
08b	008	(05a: da1	09, 04a: a4	05, 22a: da2		ass
08c	013		09, 04b: a1	05, 22b: a1	(Mt 08, 17: d	ass/d s
09a	006	11a: xa2	09, 06b: xd	05, 24b: xa2	Jn 05, 08: xa2	ass
					Jn 05, 11: xa2	
09a	008	(09a: d	09, 05a: d	05, 22a: d		d s
09a	009	(05b: a2	09, 05a: d	05, 22a: a2	Lk 07, 48: a2	ass
09a	010		09, 02c: a1	05, 20b: a2	Lk 07, 47: a2	d s
09a	014	(05b: d	09, 05a: d	05, 23a: d	(Lk 07, 48: d	d s
09a	015		09, 05a: d	05, 22a: a2		ass/d s
			09, 05a: a1d	05, 22a: a1d	(Jn 05, 08: a1d	ass/d s
10a	016	11a: a4	09, 06b: da3	05, 24b: a2d		ass
11a	015	(09a: da1	09, 06a: da1	05, 24a: a2		d s
			09, 06b: d	05, 24b: a2d	(Jn 05, 08: d	d s

COMPARISON: LUKE 05,17-26 (WITH PARALLELS)

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table correction	Internal	Matthew	Luke	elsewhere	combined
12a 006	(11a:d		(05,25a:xa2		ass/dls
12a 024			(05,25a:x	(Mt 26,70 :d	dls
12a 015		(09,07a:d	(05,25a:ald	(Jn 05,09 :d	ass/dls
12a 018	(11a:d	(09,06b:da2	(05,24b:da2	(Jn 05,08 :da2	
12b 019		(09,07a:d	(05,25a:d		dls
12b 025		(09,08a:ald	(05,26a:x	(Mk 04,41a:alx	ass
12b 026			(05,26a:al	(Mt 09,33a:al	ass
			(05,26a:xa2	(Mt 09,33a:d	ass/dls

LUKE 05,17-26

table correction	Internal	Matthew	Mark	elsewhere	combined
17a 027			02, 02a:al	Lk 20, 01a:al	ass
17b 021				(Mk 01,05 :d	ass
17b 028			(02, 03a:al		dls
18a 004			02, 04a:a2		ass
19b 022	(24b:al		02, 04b:a2		ass
19b 006	(18b:a2		(02, 12a:d		dls
19b 024	(25a:d				
20a 007	(22a:da2	09, 02b:a3x	02, 05a:da2		ass/dls
20a 008	24a:a4	09, 02b:da2	02, 05a:a4		ass
20b 010	(23a:a4	09, 02c:da2	02, 05b:a4	(Lk 07,48 :a4	ass
21a 011		(09, 03a:al	02, 06a:a2		ass
21b 012		(09, 03a:al	02, 07a:a2	(Lk 11,42c:x	ass
21c 016	(24a:d		(02, 07b:d		dls
		(09, 06a:d	(02, 10a:d		
21c 023			02, 07b:xd	(Lk 18,19b:a2d	dls
21c 028	corr. 1		02, 07b:xa2	(Lk 18,19b:a4	ass
22a 008	(20a:a3	09, 04a:da2	02, 08b:da2		ass/dls
22b 013	(20b:a2	09, 04b:a2	(02, 08c:al		ass
23a 009		(09, 05a:al	(02, 09a:a2	(Lk 07,47 :a2	ass
		(09, 02c:al	(02, 05b:a2	(Lk 07,47 :a4	ass
23a 010	20b:a4	09, 05a:a4	02, 09a:da2	(Lk 07,48 :a2x	ass
24a 008	(20a:a4	09, 06b:a4	02, 10a:a4	(Jn 05,08 :a2x	ass
24a 016	21c:xd	09, 06a:a2d	02, 10a:a2d	(Lk 11,42c:x	ass/dls
24a 016	corr. 1	(19b:al	02, 11a:a4	(Lk 11,42c:x	ass/dls
24b 006	(25a:d	(09, 06b:x	(02, 11a:d		ass/dls
24b 015		09, 06b:a2	02, 11a:a2		ass
25a 006	(24b:al	09, 06b:a2	(02, 11a:al	(Jn 05,08 :a2	ass
			(02, 12a:al		
25a 024	(18b:d		(02, 12a:al		dls
26a 020	(19b:d				
26a 026		(09, 08a:d	(02, 12b:d	(Mt 09,33a:x	dls
			(02, 12b:al		ass

Manuscript A

Mark 02,01-12

table correction	Internal	Matthew	Luke	elsewhere	combined
03a 002			(05, 18a:d		dls
03a 003			(05, 18a:xd		dls
04a 005			(05, 19a:d		dls
04a 022			(05, 19b:xa1		ass
04b 017			05, 25a:al		ass
05a 007	(08a:d		(05, 20a:a3x		ass/dls
05b 009	(09a:a2		05, 20b:a2	Lk 07,47 :a2	ass
	(09a:a2d		05, 23a:a2	Lk 07,48 :a2	
05b 010			(05, 20b:a4	(Lk 07,48 :d	ass/dls
06a 011			05, 21a:d		dls
07a 011			05, 21b:a2		ass
07b 016	(10a:a2		(05, 21c:a2	(Lk 11,42c:al	ass
07b 023			(05, 21c:x	(Mk 10,18a:a2	ass
08a 007	(05a:d		(05, 22a:d		dls
08b 008	(05a:da1	09, 04a:7	05, 22a:a3		ass
08c 013			(05, 22b:d	(Mk 08,17 :d	dls

	table correction	internal	Matthew	Luke	elsewhere	combined
09a	006	11a: xa2		05, 24b: xa1	Jn 05, 08 : xa2 Jn 05, 11 : xa2	ass
09a	008	(09a: d		(05, 23a: d (05, 23a: d		dis
09a	009	(05b: a2		05, 23a: a2 05, 20b: a2	Lk 07, 48 : a2 Lk 07, 47 : a2	ass
09a	010	(05b: a2		05, 23a: a2	(Lk 07, 48 : d	ass
09a	014			(05, 23a: a2		ass
09a	015			(05, 23a: a4		ass
		(11a: a2d		(05, 24b: a2d (05, 24a: a2	(Jn 05, 08 : a4	ass
10a	016			05, 24b: a3	(Jn 05, 08 : da1	ass/dis
11a	015	(09a: da1		(05, 25a: x		dis
12a	006	(11a: d		(05, 25a: x	(Mt 26, 70 : d	dis
12a	024				(G1 02, 14 : d	
				(05, 25a: a1d (05, 24b: a3	(Jn 05, 09 : a3 (Jn 05, 08 : da2	ass/dis
12a	015	(11a: da2		(05, 25a: d		dis
12a	018			(05, 26a: a3	(Mk 04, 41a: a1x	ass
12b	019			(05, 26a: a2		ass
12b	025			(05, 26a: xa1		ass
12b	026					

Luke 05,17-26

	table correction	internal	Matthew	Mark	elsewhere	combined
17a	027				(Lk 20, 01a: d	dis
17b	021			02, 02a: a1		ass
17b	021	corr. 1		(02, 02a: d		dis
17b	028				(Mk 01, 05 : d	dis
18a	004			(02, 03a: a1		ass
19b	022			(02, 04a: xd		dis
19b	006	(24b: a1		(02, 04b: d		ass/dis
19b	024	(18b: a2 (25a: d		(02, 12a: d		dis
		(22a: d		(02, 05a: a3d		dis
20a	007	(24a: a3	09, 02b: ?	02, 05a: da1		ass
20b	010	(23a: a4		(02, 05b: a4	(Lk 07, 48 : d	ass
21a	011			(02, 06a: d		dis
21b	012			(02, 07a: a1		ass
21c	016			(02, 07b: a4 02, 10a: a3	(Lk 11, 42c: xa1	ass
		24a: a4	09, 06a: ?	(02, 07b: da2	(Lk 18, 19b: da2	ass/dis
21c	023	(20a: a2d		(02, 08b: a2d		ass/dis
22a	008			(02, 08c: d		dis
22b	013	(20b: a2		(02, 09a: a2	(Lk 07, 48 : a2	ass
23a	009			(02, 05b: a2	(Lk 07, 47 : a2	ass
		(20b: a4		(02, 09a: a2d	(Lk 07, 48 : d	ass/dis
23a	010	(20a: a2x		(02, 10a: d	(Jn 05, 08 : dx	dis
24a	008	(21c: xa2	09, 06a: ?	02, 10a: a4	(Lk 11, 42c: xa1	ass
24b	006	(19b: a1		(02, 11a: a2		ass
24b	015	(25a: a2		(02, 11a: d	(Jn 05, 08 : d	dis
25a	006	(24b: d		(02, 11a: d (02, 12a: d		dis
		(18b: d		(02, 12a: a1		dis
25a	024	(19b: d				
26a	020		09, 08a: ?	(02, 12b: a2x		ass
26a	026			(02, 12b: d		dis

Manuscript Ω

Matthew 09,01-08

	table correction	internal	Mark	Luke	elsewhere	combined
01a	001				(Mt 08, 23a: a2 Mk 05, 18a: a2	ass
02b	007	(04a: a3	(02, 05a: a3	(05, 20a: a3	(Mt 12, 25a: d (Lk 11, 17a: d	ass/dis
02c	009	(05a: a2	(02, 05b: a2	05, 20b: a2	Lk 07, 47 : a2	ass
		(02, 09a: a2		05, 23a: a2	Lk 07, 48 : a2	
02c	010	(05a: a2d	(02, 05b: a4	(05, 20b: a4	(Lk 07, 48 : a2d	ass

table correction	internal	Mark	Luke	elsewhere	combined
04a 007	02b: a4	(02, 05a: a3d 02, 08a: da1	(05, 20a: a4d 05, 22a: d	(Mt 12, 25a: d Lk 11, 17a: d	ass/dis
04a 008	(02b: d	02, 08b: d	05, 22a: d	(Mt 12, 25a: d	dis
04b 013		02, 08c: d	05, 22b: d	(Mt 16, 08 : d	dis
05a 009	(02c: a2	02, 09a: a2 02, 05b: a2	05, 23a: a2 05, 20b: a2	Lk 07, 48 : a2 Lk 07, 47 : a2	ass
05a 010	(02c: a2	02, 09a: a2	05, 23a: d	(Lk 07, 48 : a2	ass
06a 016		02, 10a: a1d	05, 24a: a2		ass
06b 015	(07a: a4d 05a: dx	02, 11a: da2 02, 09a: dx	05, 24b: d 05, 23a: dx	(Jn 05, 08 : dx	dis
08a 019		02, 12b: a1	05, 26a: a1	Mt 08, 27a: a2 Mt 09, 33a: a2	ass

Mark 02,01-12

table correction	internal	Matthew	Luke	elsewhere	combined
03a 002		(09, 02a: da1	(05, 18a: d		dis
03a 003		(09, 02a: xd	(05, 18a: xd		dis
04a 005		(09, 02a: d	(05, 19a: d		dis
04a 022			(05, 19b: xa1		ass
04b 017		(09, 06b: x	05, 25a: a1		ass
05a 007	(08a: d	(09, 02b: a3d	(05, 20a: a3x		ass/dis
05b 009	(09a: a2	(09, 02c: a2 09, 05a: a2	05, 20b: a2 05, 23a: a2	Lk 07, 47 : a2 Lk 07, 48 : a2	ass
05b 010	(09a: a2d	(09, 02c: a4	(05, 20b: a4	(Lk 07, 48 : a2d	ass
06a 011		(09, 03a: xa1	(05, 21a: d		ass/dis
07a 011		(09, 03a: d	05, 21b: a2		ass/dis
07b 016	(10a: a2		(05, 21c: a2	(Mt 23, 23 : a2 Lk 11, 42c: a2	ass
07b 023			(05, 21c: x	(Mk 10, 18a: a2	ass
08a 007	(05a: d	(09, 04a: d	(05, 22a: d		dis
08b 008	(05a: da1	09, 04a: a2d	05, 22a: a3		ass/dis
08c 013		(09, 04b: a1	(05, 22b: d	(Mk 08, 17 : d	dis
09a 006	(11a: xd	(09, 06b: xa1	(05, 24b: xd	(Jn 05, 08 : xd Jn 05, 11 : xd	dis
09a 008	(09a: d	(09, 05a: d	(05, 23a: d		dis
09a 009	(05b: a2	(09, 05a: d 09, 05a: a2	(05, 23a: d 05, 23a: a2	Lk 07, 48 : a2 Lk 07, 47 : a2	ass
09a 010	(05b: a2	(09, 05a: a2	(05, 23a: d	(Lk 07, 48 : a2	ass
09a 014		(09, 05a: d	(05, 23a: a2		ass/dis
09a 015		(09, 05a: a4	(05, 23a: a4		ass/dis
10a 016	(11a: a1d	(09, 06b: d	(05, 24b: a2d	(Jn 05, 08 : da3	ass
11a 015	(09a: da1	(09, 06a: a1d	(05, 24a: a2		ass
12a 006	(11a: d	(09, 06b: d	05, 24b: a3	(Jn 05, 08 : d	ass/dis
12a 024			(05, 25a: x		dis
12a 015		(09, 07a: d	(05, 25a: x	(Mt 26, 70 : d	dis
12a 018	(11a: da3	(09, 07a: d	(05, 25a: a1d	(Jn 05, 09 : a3	ass/dis
12b 019		(09, 06b: d	(05, 24b: a3	(Jn 05, 08 : d	dis
12b 025		(09, 07a: d	(05, 25a: d		dis
12b 026		(09, 08a: d	(05, 26a: a3	(Mk 04, 41a: a1x	ass
			(05, 26a: d	(Mt 09, 33a: a2	ass/dis
			(05, 26a: xa2	(Mt 09, 33a: a1d	ass

Luke 05,17-26

table correction	internal	Matthew	Mark	elsewhere	combined
17a 027				(Lk 20, 01a: d	dis
17b 021			(02, 02a: d		dis
17b 028				(Mk 01, 05 : d	dis
18a 004		(09, 02a: d	(02, 03a: a1		ass/dis
19b 022			(02, 04a: xd		dis
19b 006	(24b: a1		(02, 04b: d		ass/dis
19b 024	(18b: a2 25a: d		(02, 12a: d		dis
20a 007	(22a: d	(09, 02b: a3x	(02, 05a: a3d		ass/dis
20a 008	(24a: a3	09, 02b: a3	02, 05a: da1		ass
20b 010	(23a: da2	(09, 02c: a4	(02, 05b: a4	(Lk 07, 48 : a2d	ass
21a 011		(09, 03a: x	(02, 06a: d		dis
21b 012		(09, 03a: d	(02, 07a: a1		ass/dis
21c 016			02, 07b: a4	(Lk 11, 42c: xa2	ass
21c 023	24a: a4	09, 06a: a4	02, 10a: a3		ass
22a 008	(20a: a2d	(09, 04a: a2x	(02, 07b: da2	(Lk 18, 19b: da2	ass/dis
22b 013		(09, 04b: d	(02, 08b: a2d 02, 08c: d		ass/dis dis

	table correction	internal	Matthew	Mark	elsewhere	combined
22a 009		(20b: a2	(09, 05a: a2	(02, 09a: a2	(Lk 07, 48 : a2	ass
			(09, 02c: a2	(02, 05b: a2	(Lk 07, 47 : a2	
22a 010		(20b: da2	(09, 05a: d	(02, 09a: d	(Lk 07, 48 : d	dis
24a 008		(20a: a2x	(09, 06b: d	(02, 10a: d	(Jn 05, 08 : dx	dis
24a 016		(21c: xa2	09, 06a: a4	(02, 10a: a4	(Lk 11, 42c: xa2	ass
24b 006		(19b: a1	(09, 06b: x	(02, 11a: a2		ass
24b 015		(25a: a2	(09, 06b: d	(02, 11a: d	(Jn 05, 08 : d	dis
25a 006		(24b: d		(02, 12a: d		dis
25a 024		(18b: d		(02, 12a: a1		dis
		(19b: d				
26a 020			(09, 08a: a1x	(02, 12b: a2x		ass
26a 026				(02, 12b: a1	(Mt 09, 33a: x	ass

Edition Hodges/Farstad

Matthew 09,01-08

	table correction	internal	Mark	Luke	elsewhere	combined
01a 001					(Mt 08, 23a: a2	ass
02b 007		(04a: a3	(02, 05a: a3	(05, 20a: a3	Mk 05, 18a: a2	ass/dis
02c 009		(05a: a2	(02, 05b: a2	05, 20b: a2	(Mt 12, 25a: d	ass
02c 010		(05a: d	(02, 09a: a2	05, 23a: a2	Lk 07, 47 : a2	ass
04a 007		(02b: a4	(02, 05b: d	05, 20b: a4	Lk 07, 48 : d	dis
			(02, 05a: a3d	05, 20a: a4d	(Lk 07, 48 : d	dis
04a 008		(02b: d	(02, 08a: da1	(05, 22a: d	(Mt 12, 25a: d	ass/dis
04b 013			(02, 08b: d	(05, 22b: d	(Mt 11, 17a: d	dis
05a 009		(02c: a2	(02, 08c: d	05, 22a: d	(Mt 12, 25a: d	dis
			(02, 09a: a2	05, 23a: a2	Lk 07, 48 : d	ass
05a 010		(02c: d	(02, 05b: a2	05, 20b: a2	Lk 07, 47 : a2	ass
06a 016			(02, 09a: a2	(05, 23a: d	(Lk 07, 48 : a2	ass/dis
06b 015		(07a: a4d	(02, 10a: a1d	(05, 24a: a2		ass
		(05a: dx	(02, 11a: da2	(05, 24b: d	(Jn 05, 08 : dx	dis
			(02, 09a: dx	(05, 23a: dx		ass
08a 019			(02, 12b: a1	(05, 26a: a1	Mt 08, 27a: a2	ass
					Mt 09, 33a: a2	

Mark 02,01-12

	table correction	internal	Matthew	Luke	elsewhere	combined
03a 002			(09, 02a: da1	(05, 18a: d		dis
03a 003			(09, 02a: xd	(05, 18a: xd		dis
04a 005			(09, 02a: d	(05, 19a: d		dis
04a 022				(05, 19b: xa1		ass
04b 017			(09, 06b: x	05, 25a: a1		ass
05a 007		(08a: d	(09, 02b: a3d	(05, 20a: a3x		ass/dis
05b 009		(09a: a2	(09, 02c: a2	05, 20b: a2	Lk 07, 47 : a2	ass
05b 010			(09, 05a: a2	05, 23a: a2	Lk 07, 48 : a2	ass
06a 011		(09a: d	(09, 02c: a4	05, 20b: a4	(Lk 07, 48 : d	ass/dis
07a 011			(09, 03a: xa1	(05, 21a: d		ass/dis
07b 016		(10a: a2	(09, 03a: d	05, 21b: a2	(Mt 23, 23 : a2	ass
				(05, 21c: a2	(Lk 11, 42c: a2	ass
07b 023				(05, 21c: x	(Mk 10, 18a: a2	ass
08a 007		(05a: d	(09, 04a: d	(05, 22a: d		dis
08b 008		(05a: da1	09, 04a: a2d	05, 22a: a3		ass/dis
08c 013			(09, 04b: a1	05, 22b: d	(Mk 08, 17 : d	dis
09a 006		(11a: xd	(09, 06b: xa1	(05, 24b: xd	(Jn 05, 08 : xd	dis
09a 008		(09a: d	(09, 05a: d	(05, 23a: d	(Jn 05, 11 : xd	dis
09a 009		(05b: a2	(09, 05a: d	(05, 23a: d		dis
			(09, 05a: a2	05, 23a: a2	Lk 07, 48 : a2	ass
09a 010		(05b: d	(09, 02c: a2	05, 20b: a2	Lk 07, 47 : a2	ass
09a 014			(09, 05a: a2	(05, 23a: d	(Lk 07, 48 : a2	ass/dis
09a 015			(09, 05a: d	(05, 23a: a2		ass/dis
		(11a: id	(09, 05a: a4	(05, 23a: a4	(Jn 05, 08 : da3	ass/dis
10a 016			(09, 06b: d	(05, 24b: a2d		ass
11a 015		(09a: da1	(09, 06a: id	(05, 24a: a2	(Jn 05, 08 : d	ass
			(09, 06b: d	05, 24b: a3		ass/dis

	table correction	internal	Matthew	Luke	elsewhere	combined
12a 006		(11a:d		(05,25a:x		dis
12a 024				(05,25a:x	(Mt 26,70 :d (G) 02,14 :d	dis
12a 015		(11a:da3	(09,07a:d (09,06b:d (09,07a:d (09,08a:d	(05,25a:ald (05,24b:a3 (05,25a:d (05,26a:a3 (05,26a:a2 (05,26a:xa2	(Jn 05,08 :d (Mk 04,41a:alx (Mt 09,33a:a2 (Mt 09,33a:ald	ass/dis dis ass ass ass

Luke 05,17-26

	table correction	internal	Matthew	Mark	elsewhere	combined
17a 027					(Lk 20,01a:d	dis
17b 021				(02,02a:d		dis
17b 028					(Mk 01,05 :d	dis
18a 004			(09,02a:d	(02,03a:al (02,04a:xd (02,04b:d (02,12a:d		ass/dis dis ass/dis dis
19b 022		(24b:al				dis
19b 006		(25a:a2				ass/dis
19b 024		(22a:d				ass
20a 007		(24a:a3	(09,02b:a3x 09,02b:a3 (09,02c:a4 (09,03a:x (09,03a:d	(02,05a:a3d 02,05a:da1 (02,05b:a4 (02,06a:d 02,07b:a4 02,10a:a3 02,07b:da2		ass ass dis ass/dis ass/dis
20a 008		(23a:a4				ass
20b 010					(Lk 07,48 :d	ass
21a 011					(Lk 11,42c:xa2	dis
21b 012						ass
21c 016		24a:a4	09,06a:a4	(02,10a:a3 (02,07b:da2		ass
21c 023		(20a:a2d	(09,04a:a2x (09,04b:d (09,05a:a2 (09,02c:a2 (09,05a:d (09,06b:d (09,06a:a4 (09,06b:x (25a:a2 (24b:d	(02,08b:a2d (02,08c:d (02,09a:a2 (02,05b:a2 (02,09a:d (02,10a:d 02,10a:a4 02,11a:a2 (02,11a:d (02,11a:d (02,12a:d (02,12a:a1		ass/dis ass/dis dis dis dis dis dis dis dis dis
22a 008						ass
22b 013		(20b:a2				ass
23a 009						ass
23a 010		(20b:a4				dis
24a 008		(20a:a2x				dis
24a 016		(21c:xa2				ass
24b 006		(19b:a1				ass
24b 015		(25a:a2				ass
25a 006		(24b:d	(09,06b:d		(Jn 05,08 :d	dis
25a 024		(18b:d (19b:d				dis
26a 020			(09,08a:alx			ass
26a 026				(02,12b:a2 (02,12b:a2	(Mt 09,33a:x	ass

Edition textus receptus

Matthew 09,01-08

	table correction	internal	Mark	Luke	elsewhere	combined
01a 001					(Mt 08,23a:a2 Mk 05,18a:a2	ass
02b 007		(04a:a3	(02,05a:a3	(05,20a:a3		ass/dis
02c 009		(05a:a2	(02,05b:a2 (02,09a:a2 (02,05b:d (02,05a:a3d (02,08a:da1 (02,08b:d (02,08c:d (02,09a:a2 (02,05b:a2 (02,09a:a2 (02,10a:a2 (07a:a4d (05a:dx	05,20b:a2 05,23a:a2 05,20b:a2 (05,20a:a4d (05,22a:d (05,22a:d (05,22b:d 05,23a:a2 05,20b:a2 05,23a:a2 (05,24a:a2 (05,24b:d (05,23a:dx (05,26a:a1		ass ass dis ass/dis dis dis ass ass ass dis ass
02c 010		(05a:d				ass
04a 007		02b:a4				dis
04a 008		(02b:d				ass/dis
04b 013						dis
05a 009		(02c:a2				ass
05a 010		(02c:a2				ass
06a 016						ass
06b 015		(07a:a4d				dis
08a 019		(05a:dx				ass

Mark 02,01-12

Table correction	Internal	Matthew	Luke	elsewhere	combined
03a 002		(09, 02a: da1	(05, 18a: d		dis
03a 003		(09, 02a: xd	(05, 18a: xd		dis
04a 005		(09, 02a: d	(05, 19a: d		dis
04a 022			(05, 19b: xa1		ass
04b 017		(09, 06b: x	05, 25a: a2		ass
05a 007	(08a: d	(09, 02b: a2d	(05, 20a: a3x	Lk 07, 47 : a2	ass/d1s
05b 009	(09a: a2	(09, 02c: a2	05, 20b: a2	Lk 07, 47 : a2	ass
05b 010		(09, 05a: a2	05, 23a: a2	Lk 07, 48 : a2	ass/d1s
06a 011	(09a: a2d	(09, 02c: a4	05, 20b: a4	(Lk 07, 48 : d	ass/d1s
07a 011		(09, 03a: xa1	(05, 21a: d		ass/d1s
07b 016	(10a: a2	(09, 03a: d	05, 21b: a2	(Mt 23, 23 : a2	ass
07b 023			(05, 21c: a2	(Lk 11, 42c: a2	ass
08a 007	(05a: d	(09, 04a: d	(05, 21c: x	(Mt 10, 18a: a2	ass
08b 008	(05a: da1	09, 04a: a2d	05, 22a: a3		ass/d1s
08c 013		(09, 04b: a1	(05, 22b: d	(Mt 08, 17 : d	dis
09a 006	(11a: xd	(09, 06b: xa1	(05, 24b: xd	(Jn 05, 08 : xd	dis
09a 008	(09a: d	(09, 05a: d	(05, 23a: d	(Jn 05, 11 : xd	dis
09a 009	(05b: a2	(09, 05a: a2	05, 23a: d		ass
09a 010		(09, 02c: a2	05, 20b: a2	Lk 07, 48 : a2	ass/d1s
09a 014	(05b: a2	(09, 05a: d	05, 23a: a2	(Lk 07, 48 : d	ass/d1s
09a 015		(09, 05a: d	05, 23a: a2		ass/d1s
10a 016	(11a: a1d	(09, 06b: d	(05, 24b: a2d	(Jn 05, 08 : da3	ass
11a 015	(09a: da1	(09, 06a: a1d	(05, 24a: a2	(Jn 05, 08 : d	ass/d1s
12a 006	(11a: d	(09, 06b: d	05, 24a: a3		dis
12a 024			(05, 25a: x	(Mt 26, 70 : d	dis
12a 015			(05, 25a: x	(C1 02, 14 : d	ass/d1s
12a 018	(11a: da3	(09, 07a: d	(05, 25a: a1d	(Jn 05, 09 : a3	dis
12b 019		(09, 06b: d	(05, 24b: a3	(Jn 05, 08 : d	dis
12b 025		(09, 08a: d	(05, 25a: d	(Mt 04, 41a: a1x	ass
12b 026			(05, 26a: a3	(Mt 09, 33a: a2	ass
			(05, 26a: a2	(Mt 09, 33a: a1d	ass
			(05, 26a: xa2		

Luke 05,17-26

Table correction	Internal	Matthew	Mark	elsewhere	combined
17a 027			(02, 02a: d	(Lk 20, 01a: d	dis
17b 021		(09, 02a: d			dis
17b 028			(02, 03a: a1	(Mt 01, 05 : d	ass/d1s
18a 004			(02, 04a: xd		dis
19b 022			(02, 04b: d		ass/d1s
19b 006	(24b: a1		(02, 04b: d		dis
19b 024	(11b: a2		(02, 12a: d		dis
20a 007	(25a: d	(09, 02b: a3x	(02, 05a: a3d		ass/d1s
20a 008	(22a: d	09, 02b: a3	02, 05a: da1		ass
20b 010	(24a: a3	(09, 02c: a4	(02, 05b: a4	(Lk 07, 48 : d	ass
21a 011	(23a: a4	(09, 03a: x	(02, 06a: d		dis
21b 012		(09, 03a: d	(02, 07a: a1	ass/d1s	
21c 016			02, 07b: a4	(Lk 11, 42c: xa2	ass
	24a: a4	09, 06a: a4	02, 10a: a3		
21c 023			(02, 07b: da2	(Lk 18, 19b: da2	ass/d1s
22a 008	(20a: a2d	(09, 04a: a2x	(02, 08a: a2d		ass/d1s
22b 013	(09, 04b: d	(09, 04b: d	(02, 08c: d	(Lk 07, 48 : a2	dis
23a 009	(20b: a2	(09, 05a: a2	(02, 09a: a2	(Lk 07, 47 : a2	ass
		(09, 02c: a2	(02, 05b: a2		ass
23a 010	(20b: a4	(09, 05a: a2d	(02, 09a: a2d	(Lk 07, 48 : d	ass/d1s
24a 008	(20a: a2x	(09, 06b: d	(02, 10a: d		dis
24a 016	(21c: xa2	09, 06a: a4	02, 10a: a4	(Lk 11, 42c: xa2	ass
24b 006	(09, 06b: x	(09, 06b: x	(02, 11a: a2		ass
24b 015	(25a: a2	(09, 06b: d	(02, 11a: d	(Jn 05, 08 : d	dis
25a 006	(24b: d	(09, 06b: d	(02, 11a: d		dis
			(02, 12a: a1		dis
25a 024	(11b: d				dis
26a 020	(19b: d	(09, 08a: a1x	(02, 12b: a2x	(Mt 09, 33a: x	ass
26a 026			(02, 12b: a2		ass

Appendix 2d Discussion

* Number 001 - Matthew 09,01a

The first case in which assimilation may have taken place is cMt 09,01a. There is a small difference at issue here. Did Jesus go into a ship or into *the* ship?

Greeven considers the latter reading to be an assimilation to mMk 05,18a. For that reason he prefers the reading without an article.

But the matter is apparently somewhat more intricate. In table number 001 I have given a catalogue of all the cases in which is spoken of 'a' ship or of 'the' ship. Any later mention in the same pericope remains out of consideration. For in such cases it is obvious that 'the' ship is spoken of.

I do not have to add much to the table. I want to dwell shortly on two texts from Matthew.

In bMt 08,23a a ship is mentioned for the first time since aMt 04,21b. The variation has been explained in greatly varying ways. Greeven considers the insertion of 'the' as an assimilation to mMk 05,18a. Metzger, 1975, a.l. considers omission of 'the' as a linguistic refinement and as a possible assimilation to sLk 08,22, and he points out that in Matthew the word 'ship' is mainly used with an article.

Reading 11 (in cMt 09,01a) may be an assimilation to bMt 08,23a. If, however, this should be a case of assimilation, it would be more obvious that *reading 12* found its origin as an assimilation to bMt 08,23a. For: a copyist who was aware of the fact that in Matthew 8,23-9,1 only one journey is described, would never choose the reading without an article. In this respect the question may be asked, whether in the old church the gospel was read in this way. In any case this has to be denied for Θ^1 .

* Number 002 - Matthew 09,02a

According to Bauer, 1971, s.v. $\epsilon\delta\upsilon$ the construction $\kappa\alpha\iota \epsilon\delta\upsilon$ does not occur in Mark (see dMk 05,22a however), but it does occur in Matthew and Luke (see for instance Mk 1,40 besides Mt 8,2 and Lk 5,12).

The reading of manuscript W (reading 23) can be explained as a reading that smooths away a difficulty. See also number 003.

1 In manuscript Θ one reads first about 'the' ship (bMt 08,23a), and later on about 'a' ship (cMt 09,01a). It may be the same ship in both cases, but the copyist does not show that he is aware of that.

Perhaps an explanation may be derived from the division of the gospel text in lessons and pericopes. Matthew 5-9 is the only part of the manuscript, in which lection notes are given. Matthew 8,14-23 was read on the "fourth sabbath"; Matthew 9,28-9,1 was read on the "fourth day of the Lord"; Matthew 9,1-8 was read on the "fifth day of the Lord". It is not clear at what day the skipped passage (Matthew 9,24-27) was read. Its contents did get a chance because Luke 8,22-25 was read.

So in this manuscript bMt 08,23a and cMt 09,01a are disconnected. Could this be the reason why in cMt 09,01a the article has been omitted?

* Number 003 - Matthew 09,02a

Greeven considers reading 24 as original. He rejects readings 23 and 33 as assimilations to aMt 09,02a and c Lk 05,18a. In reading 22 he sees an assimilation to aMt 09,02a.

The readings of bMk 02,03a do not resemble the readings of aMt 09,02a and of cLk 05,18a. Reading 22 can at the most be considered as an assimilation to reading 12 because of the situation of *προς αυτον* after *φεροντες*.

Reading 24 can be read in more than one way: 'and they came to Him, bringing ..', or: 'they came bringing .. to Him'. In reading 22 this is no longer possible².

Reading 24 is remarkable because *φεροντες* is followed immediately by *αιρομενον υπο τεσσαρων*. In reading 22 and 23 *παραλυτικον* has been placed between both verbs; *παραλυτικον* is the substantive about which *αιρομενον* says something more. In reading 33 the problem is solved rigorously.

* Number 005 - Matthew 09,02a

It cannot be denied that reading 10 in Mark leads to greater harmony with Matthew and Luke than reading 20 does. At the same time reading 10 is to be regarded as an internal assimilation (namely to *φεροντες* in Mk 02,03a).

Metzger, 1975, a.l. and Kilpatrick, 1977a, 291 both ignore the possibility of assimilation. They require attention for the lack of a direct object. According to Metzger that is the reason for the replacement of 'take to' (reading 10) by 'come near' (reading 25) or 'come to' (reading 26). Kilpatrick requires attention for the fact that with reading 10 as well as reading 25 is an exception: reading 10 (if used actively) always has an object with it, and reading 25 does not occur further in the New Testament (except in the D-text of Acts 10,25). Reading 10 would result in "a linguistic flaw", and for that reason according to Kilpatrick reading 25 is to be preferred.

* Number 006 - Matthew 09,02a

Streeter, 1924, 398 says that reading 10 is a vulgarism³, and that it has always been replaced by Matthew and Luke.

* Number 007 - Matthew 09,02b

Readings 10 and 40 both have their supporters. Metzger, 1975, 24 chooses reading 10. He explains reading 40 as a correction (for thoughts cannot be seen, can they?) and at the same time as a supposed assimilation to

² Compare Jordaan, 1978, 122.

³ See Liddell-Scott-Jones, 1978, s.v. *κραββατος*: "condemned as un-Attic by Phryn. 44". See also Metzger, 1968, 196.

reading 60. He thinks this explanation more probable than the assumption that reading 40 (in bMt 09,04a) has been assimilated to reading 10 (in aMt 09,02b). Von Soden, 1911, 1434 on the other hand puts the case (with Matthew 9,4): "*ιδων* ist dringend verdächtig, aus 2 zu stammen". Greeven agrees to this.

When we try to explain readings 10-40 we have to take into account the remarks of Blass-Debrunner, 1976, par. 23. From there it appears that *ιδωσ* and *ειδωσ*, as well as *ιδων* and *ειδων* can be used alternatively. By a clerical error reading 10/20 can be changed into reading 30/40. That error may be stimulated by the fact that the copyist remembered at aMt 09,02b that Jesus could *see* the faith by the action of the four men, while this was impossible in bMt 09,04a⁴. When replacing *ν* by *σ* the copyist could know himself supported by fMk 02,08a and jLk 05,22a, the word 'see' being avoided in both places.

If reading 40 is the original reading, then reading 10 has to be regarded as an assimilation to aMt 09,02b. Because of the difference in situation this explanation does not seem likely.

With readings 03 and 04 (in eMk 02,05a) we have to bear in mind, that the differences are very small here.

There is a certain difference in gradation between *και* and *δε*. In eMk 02,05a the word *δε* is used for the first time in some manuscripts. Certain copyists may have replaced this word by *και*. They may have wanted to avoid the impression that there is a contrast. They may also have wanted to make verse 5 to keep step with the preceding monotonous *και*, and to let the contrast start no sooner than in verse 6. In that case reading 04 is a stylistic improvement.

On the other hand we cannot exclude immediately the possibility that reading 03 has been formed from reading 04 by copyists who regarded Jesus' reaction as a new beginning: this and that happened, and Jesus did not say this and that, *but* (seeing the faith) said ..

Finally we have to pay attention to readings 04-06 (in fMk 02,08a). Reading 04 looks very much like an assimilation. At the same time a very strange use of *ευθωσ* / *ευθεωσ* is avoided in this way. What remains is a choice between readings 05 and 06.

According to Blass-Debrunner, 1976, par. 102.2 Mark always (42 times) uses for 'immediately' the word *ευθωσ*, while Matthew and Luke use it far less frequently. It is striking, however, that in all cases enumerated by Schmoller, 1973, s.v. from Mark, the Byzantine text does not read *ευθωσ* but *ευθεωσ*. Still the form *ευθωσ* is presented there (Matthew 13,20.21 and John 13,32).

Of some importance is the remark of Liddell-Scott-Jones, 1978, s.v.: "*ευθεωσ* is the commoner form in later Greek". We can go two different ways with this. Reading 05 could be the original reading, and reading 06 the (more or less conscious) adaptation to later usage. Or: reading 06 could be the original reading (with Mark writing no ancient Greek).

⁴ See Zahn, 1910, 371.

In that case reading 05 would be chosen by those who preferred a somewhat more ancient Greek. No difference in meaning occurs here⁵.

* Number 008 - Matthew 09,02b

According to Blass-Debrunner, 1976, par. 321 Luke avoids the praesens historicum (reading 40) as much as possible, while notably Mark makes a frequent use of it.

If reading 40 (in kMk 02,08b) is original, reading 30 is an assimilation to bMt 09,04a and sLk 05,22a. This is Greeven's opinion. Some objections may be made against this. It is not an exact assimilation to bMt 09,04a (except for D); just in D a dissimilation arises to sLk 05,22a; within Mark dissimilation arises.

If we have to take the line of assimilation, it is better to consider reading 30 (in kMk 02,08b) as original for these reasons, and to regard reading 40 as an assimilation within Mark.

Zahn, 1913, 262 says that reading 04 is more a medical term. That would explain the fact that Luke chooses in particular *this* word⁶.

Some manuscripts give reading 03 in vLk 05,24a. Greeven and the Nestle-Aland texts are of the opinion that reading 03 is an assimilation to eMt 09,06b and nMk 02,10a. Even Tischendorf, 1872, a.l. is apparently of the same opinion. This strikes us because manuscript S also gives this assimilation! One difficulty is that in pLk 05,18a reading 04 has not been altered into reading 03. This may be explained from the fact that the participium-form was considered appropriate here.

If reading 03 is original, then reading 04 may be explained as an assimilation to the use of words by Luke.

* Number 009 - Matthew 09,02c

As often it is possible to form different patterns of explanation, none of them solving the problems decisively.

αφιενται (reading 10) is an athematical present, which has to bear competition of αφιονται (reading 50), which is "Neubildung", and rather a thematical present (Blass-Debrunner, 1976, par. 94,3). αφεωνται (reading 20/30) is a "dor.-jon.-arkad." perfectum passivum (par. 97,3). αφιωνται (reading 40) and αφεονται (reading 60) can best be regarded as clerical errors.

So readings 10 and 40 are attic. Reading 20/30 is non-attic, and from this form an activum has been formed later on in hellenistic Greek (Blass-Debrunner, 1976, par. 97.7), so that it is not impossible that reading 20/30 has been rejected later on as non-attic. Reading 50 is to be regarded as a hellenistic form, which arose under the influence of striving for a somewhat simpler language.

⁵ See also number 015, the discussion of fMk 02,12a.

⁶ See besides pLk 05,18a and vLk 05,24a also: Acts 8,7 and 9,33.

Greeven calls reading 20/30 an assimilation. With this, he probably wants to indicate the tendency to replace reading 10 by reading 20/30.

Taylor, 1981 ad Mark 2,5 thinks that the present tense (reading 10) speaks of greater authority and should therefore be preferable to reading 20. But it is also possible that a copyist has had the intention to reinforce that authority.

Metzger, 1975, 77 says that reading 20 (in cMk 02,05b) has been introduced from eLk 05,20b. He thinks that reading 10 is original in Mark and also in Matthew. For Matthew adopted this reading from Mark⁷. If reading 10 in Mark is original, Luke must have chosen purposefully for reading 20/30. If reading 20/30 in Mark is original, Luke (and Matthew too) may have adopted it unaltered. Reading 10 then could have arisen from an atticistic tendency. It is not clear why Luke has hardly been influenced by that tendency.

* Number 010 - Matthew 09,02c

Von Soden, 1911, 1434 gives the following explanation for the variations: In eLk 05,20b and fLk 05,23a reading 43 is the text of *I*, *H* and *K* and at the same time the original text.

In cMk 02,05b reading 31 is the text of *I* and *K* and at the same time the original text; *K* gives here reading 43, but that is an assimilation to Luke⁸. In dMk 02,09a reading 31 is the text of *I*, *H* and *K* and the original text.

In aMt 09,02c *H* and some sub-groups of *I* give reading 31 (the original text); *K* gives reading 43, an assimilation to Luke. In bMt 09,05a reading 41 is the text of *I* and the original text; *H* gives reading 31, but that is an assimilation to aMt 09,02c; *K* also gives reading 31.

According to Von Soden, 1911, 1022 reading 30 (in fLk 05,23a) arose under the influence of Matthew.

Greeven agrees almost completely with Von Soden. Only his judgment on bMt 09,05a is different: he considers reading 30 not to be an assimilation, but the original text.

Meyer, 1858, 213 considers reading 31 (aMt 09,02c) as an assimilation to bMt 09,05a.

Pickering, 1980, 183 opposes the opinion that aMt 09,02c is an example of conflation of the Byzantine text. He considers readings 31 and 41 to be independent simplifications.

The question may be asked to what extent a purposeful change of text has taken place here. There may have been a certain tendency to leave out unstressed pronomina (Blass-Debrunner, 1976, par. 278) and accordingly the explanation is acceptable, that reading 43 has been seen as a very complete whole.

Suppose that reading 31 is original in Matthew and Mark. Then one

⁷ With this explanation we have to realise that Metzger wants to take Markan priority as a starting-point. See about this par. 9.1.5.

⁸ According to Von Soden, 1911, 1434 *K* gives in cMk 02,05b reading 33, but that is not correct; Von Soden, 1911, 1022 does give the correct reading, but here instead of Mark 2,9 the correct text is: Mark 2,5.

has to suppose that reading 41 arose from reading 31 as a partial assimilation to reading 43 in Luke. This supposition is possible but not probable, for reading 41 is in all cases an internal dissimilation.

* Number 012 - Matthew 09,03a

Turner, 1963, 25-26 makes it clear that *βλασφημιας* is a plural which is hard to explain. With Zerwick he calls such a plural a "pluralis categoriae". The main thing here is the sort, not the quantity.

Regarded under this aspect, reading 03/04 is the more difficult reading. In bMk 02,07a there is the extra complication of *ουτω* (reading 30/40). A small alteration in the direction of aMt 09,03a makes the difficulties disappear. That alteration needs only exist in the deletion of the last two letters of *βλασφημιας*⁹. This is an explanation in which a parallel passage stimulates the creation of an easier reading. A dissimilation arises with cLk 05,21b.

According to Greeven, Aland-8, Aland-13 and Nestle-26 reading 01 (in bMk 02,07a) is the original reading, and reading 03/04 has to be rejected as an assimilation to cLk 05,21b. This is a possible explanation, but some objections can be made against it. If reading 03/04 has arisen from reading 01, the partial assimilation to Luke¹⁰ leads at the same time to dissimilation with Matthew (which has for ages been regarded as the main gospel): Mark then reads *βλασφημιας*, and Matthew *βλασφημει*. Moreover, a difficult reading is created then.

* Number 014 - Matthew 09,05a

Elliott, 1979/80, 240-241 says that asyndeton is a part of Markan style. Therefore he rejects reading 2 in bMk 02,09a. He explains the addition of the particle as an assimilation to Matthew.

* Number 015 - Matthew 09,05a

In this table variant readings of *εχειρε* have been neglected. Otherwise the table would become too complicated¹¹.

The original text of S in aMt 09,05a (reading 400) can best be explained as an inaccuracy. It cannot be called an assimilation: it is not an assimilation to the parallels, and the differences with bMt 09,06b are too great for that.

The reading of manuscripts 33 and D in dMk 02,09a (reading 400) is in itself a dissimilation. Mark goes, however, its own ways, and 33 and D take here a special position. Therefore Greeven calls readings 400,

⁹ *βλασφημιας* is read in bMk 02,07a (by manuscript A) and in cLk 05,21b (by manuscript W); *βλασφημι* is read in aMt 09,03a (by manuscript D).

¹⁰ *βλασφημει* becomes *βλασφημιας*.

¹¹ Manuscript B for instance reads *εχειρου* in dMk 02,09a and *εχειρε* in eMk 02,11a. See Von Soden, 1911, 1400 eventually.

002/003 and 005 an assimilation to bMt 09,06b, eMk 02,11a and hLk 05,24b.

Is reading 900 the original reading of eMk 02,11a? Greeven thinks so, and he may be sure of Aland's support at this point. He calls reading 300 (the omission of σοι λεγω) an assimilation to bMt 09,06b, and he calls readings 300 and 800 (the addition with και) an assimilation to dMk 02,09a and to hLk 05,24b. This is a good explanation with regard to reading 800. A dissimilation to bMt 09,06b does come into being in this way though, but it can be defended on the ground of the different construction. Things get more difficult with reading 300. It is not very plausible that a copyist should first bring about an assimilation to bMt 09,06b, and immediately after that reduce the harmony again. The same story in reversed order holds good for hLk 05,24b. Suppose there has been assimilation, then the present state of affairs can best be explained if we assume reading 800 to be the original reading. In that case reading 300 can be seen as a partial assimilation to bMt 09,06b, by which the accumulation of λεγει τω παραλυτικω and σοι λεγω is avoided. Reading 600 would then be another attempt to avoid such an accumulation. Besides, the word και was left out as being superfluous (possibly at the same time as an assimilation to bMt 09,06b). Reading 900 would have taken the original order again. To this reading (in eMk 02,11a) manuscripts 33 and D would thereupon have assimilated.

Assimilation may be one of the factors that explains the origin of reading 020 in hLk 05,24b. This reading is given by manuscripts S and D. Even Tischendorf, 1872, a.l. has to admit that it is hardly to be assumed that this reading has *not* been copied from the parallels.

The same holds good for the variation in dMk 02,09a. This variation has presumably also to do with the fact that reading 324 is a difficult reading. The instruction "stand up, take your bed and go for a walk" may sound very strange, just because of the addition of that 'bed'. περιπατω in the sense of 'to walk' or 'to go' is not mentioned by Liddell-Scott-Jones, 1978, s.v. and Bauer, 1971, s.v. has to devote a separate heading to it (heading 1c). Therefore one could say that reading 324 is deviated from in order to avoid the difficult reading. Manuscript W arrives at an assimilation to aMt 09,05a and gLk 05,23a, and in this way he gets round the difficulty: the instruction "stand up and go for a walk" sounds less strange. Readings 322 and 423 are to be looked upon as stadia in the assimilation to eMk 02,11a. Reading 425 is in this respect inexplicable and very difficult.

The variation of fMk 02,12a forms an example of the many complications within the text-tradition. Greeven calls reading 230/330 an assimilation to bMt 09,06b (because of the lack of the word 'immediately'). Together with the Nestle-Aland texts he chooses for reading 340. He silently passes readings 530 and 830.

With the help of Aland, 1975-1983 I examined the cases in which Nestle-26 or the textus receptus reads ευθω /ευθεωσ. The following appears for Matthew, Mark and Luke:

		Matthew	Mark	Luke
N-26 = TR	εὐθεῶς	13	1	6
N-26 = TR	εὐθύς	3	2	0
N-26 εὐθύς	TR εὐθεῶς	2	36	1
N-26 --	TR εὐθύς	0	1	1
N-26 --	TR εὐθεῶς	0	3	0
N-26 εὐθύς	TR --	0	4	0

In Mark 47 different cases occur. I examined all those cases in manuscript W. This is the result of a comparison of W with the textus receptus and with Nestle-26:

	εὐθεῶς	εὐθύς	--
textus receptus	40	3	4
W	19	12	16
Nestle-26	1	42	4

So Nestle-26 gives preference to the form with εὐθύς, whereas the textus receptus prefers εὐθεῶς. From the 36 passages in which both editions separate in that way, W follows Nestle-26 ten times, the textus receptus seventeen times and it omits the word εὐθύς /εὐθεῶς nine times.

The question may be asked, why reading 340 should *not* be an assimilation to bMt 09,06b. For in reading 340 it is *not* said either, that the paralysed man stood up 'immediately'. Should reading 340 nevertheless be the original reading, then reading 530/830 could be an adaptation to Markan usage¹².

* Number 016 - Matthew 09,06a

In eLk 05,21c Greeven chooses for reading 26. He calls reading 32/35 an assimilation. All conditions are present to make us agree to this opinion: if we follow reading 32/35 in eLk 05,21c, harmony arises internally as well as between the different gospels.

A few problems remain to be solved, however. The first problem concerns the question why Luke chooses a deviating form in 05,21c. Furthermore we have to examine the variation between ἀφειναι and ἀφειναι.

We want to start with the last question. ἀφειναι¹³ is a secondary form of ἀφειναι. He who thinks that reading 26 in eLk 05,21c is original, can explain the use of ἀφειναι in reading 32/35 very well. He will have more difficulties with the text of B in bMt 23,23; no wonder that this text has been rejected by Greeven and Nestle-26. It may very

¹² About this see Tischendorf, 1872, ad John 5,9. He mentions the following texts in Mark: 1,42.43; 2,12; 5,29 and 10,52. He mentions as passages in Mark in which he disputes the word: 1,31 and 7,35.

¹³ According to Blass-Debrunner, 1976, par. 23 the form ἀφειναι is identical with the form ἀφειναι: the sounds ει and ι coincide and are therefore used alternatively.

well be, that the variation *αφειναι* / *αφιεναι* has been caused by the many different ways in which the word has been written. For the following orthographic variants occur: *αφιναι* and *αφινε*, *αφιενε*, *αφειεναι* and *αφιαιναι*.

Luke's choice in 05,21c for a deviating word-order is very difficult to explain. A reason could have been: the desire for variation in the order of words, or: the effort not to have two verbs directly following each other, or: the stressing of the word *αμαρτιας*. Each of these reasons could also have been a motive for the copyist of B or D to change the text. In that case we could put the case that reading 26 in *εLk* 05,21c is suspect because of the very exceptional wording.

According to Blass-Debrunner a certain standard order has grown in a Greek sentence: predicate, subject, object. This order is mainly used in the stories of the New Testament. If one of the parts of a sentence has to be stressed however, then that part of the sentence gets front-position (Blass-Debrunner, 1976, par. 472,1.2). Numerically things are apparently not so obvious, so it will be wise not to draw too many conclusions from the order in the sentence¹⁴.

Reading 80 (in *fLk* 05,24a) may have originated by assimilation to *aMt* 09,06a and *dMk* 02,10a. On the other hand reading 90 may be seen as a simplification of reading 80: the point is *who* has got the power of forgiving sins, not *who* has got the power.

Opinions differ on *dMk* 02,10a. Meyer, 1860, 28 explains the origin of the various readings from the omission and the re-insertion in different places of the words *επι της γης*¹⁵. He chooses for reading 60 because no reason can be thought of for the origin of this reading. Greeven seems to agree with Meyer's explanation. He calls readings 50 and 70 an assimilation to *aMt* 09,06a and *fLk* 05,24a. These two readings are only partly assimilation, especially reading 70. The only assimilation which can be perceived there, occurs in the sequence of *αφιεναι αμαρτιας*.

Two arguments may be mentioned against the choice for reading 60 as the original text of *dMk* 02,10a. Reading 70 may be the original text, because here the original, aramaic, order of the words has been maintained (Metzger, 1975, 78). Another argument against reading 60 is: it is apparent here that the words *επι της γης* tell something more about the remission of sins, and not about the place where the Son of man has authority¹⁶. But this argument also holds good for reading 70.

From the treatment of *aMt* 09,06a it is apparent how important it is to judge assimilation within each manuscript separately. The manuscripts 33 and D do indeed assimilate by their choice for reading 90 to Greeven's text in *fLk* 05,24a, but 33 and D themselves deviate from that text.

¹⁴ Turner, 1963, 347-348 note 2 says that the order subject - predicate - object is the most frequent one.

See the excursus in the discussion of number 033 (appendix 3b) about Jordaan, 1978.

¹⁵ Reading 40 (still unknown in his time!) seems to support this explanation.

¹⁶ Compare number 003 for a similar argumentation.

* Number 017 - Matthew 09,06b

Meyer, 1860, 27 explains reading 22 (in bMk 02,04b) as a "mechanische Wiederholung aus dem Vorherigen"; *οπου* appears there in all manuscripts. Von Soden, 1911, 1442 mentions this fact, but does not see any reason in it for the rejection of reading 22. He considers reading 25 to be a correction to cLk 05,25a, and reading 24 as a half-correction.

When judging this, one must bear in mind, that in bMk 02,04b the clause is used as an apposition to the word 'bed', while in cLk 05,25a the clause replaces such a word.

Should reading 22 be the original reading, then the reason has to be explained why *οπου*¹⁷ has been replaced by a different reading. Reading can hardly be explained as an assimilation to cLk 05,25a, because in that case the form *εφ ο* could be expected. There is no explanation possible for reading 27.

Should reading 25 be the original reading, then this reading may among other things have been replaced because of certain grammatical problems¹⁸. In this case reading 22 is at the same time an assimilation to the first *οπου* in Mk 02,04. Reading 24 and reading 27 each replace the somewhat less usual reading by a form which is used much more frequently in the New Testament¹⁹.

* Number 019 - Matthew 09,08a

In bMt 09,08a Greeven rejects reading 20 as an assimilation to aMt 08,27a and cMt 09,33a. The similarity is striking, but Von Soden, 1913, ad Matthew 9,8 indicates that examples can be pointed at, to which reading 50 can be an assimilation: he mentions Mt 17,06; Mk 05,15 and gLk 08,25.

Liddell-Scott-Jones gives the following meanings for the absolutely used word *εξιστασθαι*: "to be out of one's wits, be distraught ..; to be astonished, amazed, Ev. Matt. 12.23, Ev. Marc. 2.12, etc.; lose consciousness, of Sisera, Lxx Jd. 4.21". Bauer associates himself with this²⁰. So, according to both dictionaries the meaning of *εξιστασθαι* has faded

¹⁷ *οπου* is according to Bauer, 1971, s.v. a very common indication of the place.

¹⁸ Usually *επι* with genitive or accusative is used to indicate the place; to a smaller degree *επι* with dative is used. *επι* with dative indicate first of all the reason for a certain matter; *εφ ω* means "darum dass", "well" (Blass-Debrunner, 1976, par. 235).

¹⁹ See for reading 24: Blass-Debrunner, 1976, par. 234.1, and for reading 27: par. 205.

In cLk 05,25a reading 26 has a fairly usual grammatical form. See for that reading: par. 233.1.

²⁰ See Liddell-Scott-Jones, 1978, s.v. *εξιστασθαι* B.II.3. See also Bauer, 1971, s.v. *εξιστασθαι* 2b: the meaning of this word has often been weakened in christian literature, then meaning: "ausser sich geraten durch Furcht, Erstaunen".

somewhat in later times (mainly in the New Testament)²¹.

So a person who reads reading 30 (in dMk 02,12b and in fLk 05,26a) with 'classical' eyes, and is going to copy bMt 09,08a, is then in need of a weighty word. In that case reading 50 (in bMt 09,08a) has to be preferred. A person reading with 'Koine' eyes, however, can still go in all directions: from reading 30 (in dMk 02,12b and in fLk 05,26a) he may conclude that the people were astonished and that they were afraid. In that case an adaptation in bMt 09,08a is not obvious.

* Number 020 - Matthew 09,08a

Greeven calls reading 03 (the reading of manuscript A in cLk 05,26a) an assimilation to aMt 09,08a, probably because in this reading 'fear' is the first thing to be discussed and afterwards the 'glory'.

There are several objections to be made against this opinion. In the first place the text of A for this part of matthew has been lost, so that we don't know what A read here. In the second place reading 03 contains three elements ('ecstasy', 'fear' and 'glory'), while aMt 09,08a has only two elements ('fear' or 'surprise' and 'glory').

There is also something to say in favour of this opinion. From reading 10 it appears that in the text-tradition certain parts have been left out sometimes. It allows itself to be explained as a case of homoioteleuton: the eye wandered from the paralysed man who glorified God, Lk 05,25, to the people who glorified God²². By this the copyist of manuscript A may have become somewhat uncertain of the place of the words about the glorifying of God; he may allowed himself to be guided by bMt 09,08a and bMk 02,12b.

So the confusion about cLk 05,26a is an argument in favour of assimilation. But here it concerns rather an assimilation to bMk 02,12b than to aMt 09,08a, for in Mark and in Luke the contents of the glorification are given.

* Number 023 - Mark 02, 07b

In dLk 05,21c Greeven rejects reading 20, the reading of manuscript D²³. He calls this reading an assimilation to bMk 02,07b. But it is apparent that D follows a different reading in that verse. Because of this the explanation with the help of assimilation becomes very improbable²⁴.

²¹ According to Liddell-Scott-Jones, 1978, s.v. the same holds good for *εκστασις*. Its meaning may be: "distraction of mind, from terror, astonishment, anger, etc." (II.2), and: "entrancement, astonishment, Ev. Luc. 5.26, Ev. Marc. 5.42" (II.3). That a similar shift in meaning appears, is small wonder.

²² See Von Soden, 1913, ad Luke 5,26. Zahn, 1913, 262 perceives a theological motive.

²³ The Latin text of this manuscript - d - deviates here from the Greek text. It reads: "solus deus".

²⁴ It is possible that manuscript D has been composed from several manuscripts. In that case reading 20 still may be an assimilation. That possibility is not to be proven. Compare the beginning of par. 16.

Taylor, 1981 ad Mark 2,7 says that εἰς ο θεοσ has to be explained as if it read: μονοσ ο θεοσ. With that he makes it clear that reading 20 offers a difficult construction²⁵. In bMk 02,07b a word for 'nobody' is absent. Could that be the reason for Luke to have chosen in dLk 05,21d the word μονοσ? In that way it could be explained that he does not have to avoid reading 20 eLk 18,19b. This would mean that reading 20 in bMk 02,07b is quite a case on its own. It is nice to see that this has also been understood in the same way in the King James Version. Reading 23 is translated once by: "God only" (bMk 02,07b), and three times by: "one, (that is,) God" (aMt 19,17a; cMk 10,18a and eLk 18,19b)²⁶.

* Number 024 - Mark 02,12a

What preposition was originally used in bMk 02,12a? Greeven chooses reading 30. According to him reading 10 had its origin in assimilation to aMt 26,70 and gGl 02,14. Reading 20 would have had its origin in assimilation to fLk 05,25a.

The explanation of reading 20 as an assimilation is acceptable, though the assimilation is not complete²⁷. The explanation of reading 10 as an assimilation does not appeal to me very strongly. With both texts mentioned by Greeven we have to do with a different situation from that in bMk 02,12a²⁸.

It is tempting to explain reading 10 as an attempt to emphasize the notion of the 'going away' also in the preposition. This explanation is impossible²⁹. See the use of the word εμπροσθεν in eLk 05,19b.

We will have to try to explain the variation in the prepositions from the extent in which they are used. According to Blass-Debrunner, 1976, par. 214 εμπροσθεν is the proper word for 'before'; it occurs 48 times; εναντιον hardly ever occurs as a preposition; ενωπιον occurs 93 times³⁰. If reading 10 in bMk 02,12a is original, εμπροσθεν occurs twice in Mark, whereas ενωπιον and εναντιον never occur. Copyists would have made up a hapax within Mark (readings 20 and 30); at the same time they would have chosen a word which occurs seldom (reading 30).

25 This appears to be Bauer's opinion also. Bauer, 1971, s.v. εἰς 2c: "allein ουδεῖς .. εἰ μη εἰς ο θεοσ Mk 2,7 (...).10,18,12,29 (Dt 6,4).Mt 23,10.Lk 18,19".

26 In the Dutch Statenvertaling the situation is identical. In the majority text of Hodges-Farstad the situation is different: a comma is printed after εἰς in all cases (so including bMk 02,07b).

27 Reading 04 has not been replaced by reading 03.

28 Compare bMk 02,12a: 'he went forth before them all', and aMt 26,70 and gGl 02,14: 'he .. said before them all'.

29 According to Liddell-Scott-Jones, 1978, s.v. -θεν the suffix -θεν is an old termination of the genitive, denoting *motion from* a place. But according to Blass-Debrunner, 1976, par. 104.2 the suffix -θεν is "vollends" rigid and accordingly without any meaning.

30 εμπροσθεν occurs 18 times in Matthew; according to Bauer, 1971, s.v. 2c it occurs twice in Mark (in bMk 02,12a and Mk 09,02).

εναντιον occurs three times in Luke, one of which not in all manuscripts; it occurs twice in Acts.

ενωπιον never occurs in Matthew and Mark; it occurs 22 times in Luke.

If reading 30 is original, then reading 10 can be explained as the choice of a more common word³¹.

* Number 025 - Mark 02,12b

Reading 30 (in bMk 02,12b) could possibly be an assimilation to cLk 05,26a. Hort puts λεγοντας between brackets, but that has everything to do with the fact that manuscript B leaves it out.

In this table manuscript D shows the greatest dissimilation, but I don't know anybody who should want to follow D on the ground of this.

* Number 026 - Mark 02,12b

Aland-8 looks upon reading 06 (in bMk 02,12b) as an assimilation to aMt 09,33a, and Tischendorf, 1872, a.l. also points at the similarity in manuscript S between bMk 02,12b and aMt 09,33a.

* Number 028 - Luke 05,17b

There is a slight tendency to replace κωμη by another word:

S* Mt 14,15 χωρας,

S* Lk 09,52 πολιν,

D Mk 08,27 καισαριαν,

D Lk 09,06 πολεις.

The wish to avoid this word cannot be proved.

* Number 029 - Luke 05,17c

Metzger, 1975, 138 thinks that in eLk 05,17c reading 11 is original, and was replaced by reading 12 when the construction was no longer transparent. For with reading 11 we have to do with a subject, with reading 12 it has become an object.

Greeven sees in reading 12 an assimilation to bMt 13,15 and to other passages. But the construction in eLk 05,17c is a unique one.

Zahn puts it that reading 12 is not possible, because there is no question here of sick persons seeking for help. According to him there was originally the word 'healing' without any addition (Zahn, 1913, 259).

The conclusion is, that objections can be made against both readings. Reading 11 is the easy reading. Reading 12 is the reading which assimilates (to bMt 13,15), though it is a rash assimilation.

31 According to Taylor, 1981 ad Mark 2,12 it is moreover used in better Greek.

Appendix 3 Luke 10,01-12
(to par. 14)

In this appendix a part of the material can be found concerning Luke 10,01-12. It concerns notably the second phase of the investigation: the review (see the tables in appendix 3a and the discussion in appendix 3b). The evaluation of Luke 10 and 11 can be found in par. 14. For the rest of material the reader is referred to the three annexes.

For a explanation on appendix 3a: see appendix 5.

Appendix 3a Tables

* Number 030 - Luke 10,01c

catalogue of variants:

- 12 ηρξατο αυτοις αποστειλειν
21 αποστειλειν
22 αποστειλειν αυτοις
23 τουτους τουσ δωδεκα αποστειλειν
24 τουτους τουσ δωδεκα εξαποστειλειν

summary:

- 10 ηρξατο 01 —
20 — 02/04 αυτοις (e.d.)

table of spreading:

	variants available	assimilation acc. to		reading according to															
		Greeven	Nestle-A1.	Gr	N26	P75	S	B	e	33	W	D	A	Ω	H	T			
aMt 10,05a	23 24			23	23	—	23	23	23	23	24	23	—	23	23	23			
bMk 06,07b	12 22	20:acd	20:ac	12	12	—	12	12	12	12	12	22	12	12	12	12			
cLk 09,02	22			22	22	—	22	22	22	22	22	22	22	22	22	22			
dLk 10,01c	21 22			22	22	22	22	21	22	22	22	22	22	22	22	22			

* Number 031 - Luke 10,01c

catalogue of variants:

- 11 ανα δυο δυο
12 ανα δυο
21 δυο δυο

summary:

- 10 ανα 01 δυο δυο
20 — 02 δυο

table of spreading:

	variants available	assimilation acc. to		reading according to															
		Greeven	Nestle-A1.	Gr	N26	S	B	e	33	W	D	A	Ω	H	T				
aMk 06,07b	12 21	02:b		21	21	21	21	21	21	21	12	21	21	21	21				
bLk 10,01c	11 12	01:a		12	11	12	11	11	12	12	12	12	12	12	12				

summary:

10	προβατα	01	εν μεσω
20	αριων	02	εις μεσον
		03	μεσον

table of spreading:

	variants	assimilation acc. to		reading according to												
	available	Greeven	Nestle-A1.	Gr	N26	P75	S	B	Θ	33	W	D	A	Ω	H	T
aMt 10,16a	11 12			11	11	~	11	12	11	11	11	11	-	11	11	11
bLk 10,03b	11 21 23	10:a		21	21	21	21	21	21	21	21	23	11	21	21	21

* Number 036 - Luke 10,04a

catalogue of variants:

11	μη. . μηδε. . μηδε. . μη. . μηδε. . μηδε. . μηδε. .
14	μη. . μηδε. . μη. . μηδε. . μηδε. . μηδε. .
21	μη. . μητε. . μηδε. . μη. . μηδε. . μητε. . μητε. .
22 (in a)	μη. . μητε. . μητε. . μητε. . μητε. . μητε. . μητε. .
22 (in b)	μηδεν. . μητε. . μητε. . μητε. . μητε. . μητε. . μη. .
22 (in c)	μηδεν. . μητε. . μητε. . μητε. . μητε. . μητε. .
23	μηδεν. . μητε. . μητε. . μητε. . μητε. . μηδε. .
31	μη. . μη. . μηδε. . μηδενα. .
34	μη. . μη. . μη. . μηδενα. .
42	μηδεν. . ει μη. . μητε. . μητε. . μητε. . αλλα. . μη. .
44	μηδεν. . ει μη. . μη. . μη. . μη. . αλλα. . μη. .

summary:

(in readings 10/40 the second negation is looked at,
in readings 01/04 the third negation is looked at)

10	μηδε. .	01	..μηδε. .
20	μητε. .	02/03	..μητε. .
30	μη. .	04	..μη. .
40	ει μη. .		

table of spreading:

	variants	assimilation acc. to		reading according to												
	available	Greeven	Nestle-A1.	Gr	N26	P75	S	B	Θ	33	W	D	A	Ω	H	T
aMt 10,09a	11 14 21 22	22:c		11	11	-	14	11	21	11	11	22	-	11	11	11
bMk 06,08b	22 42 44	22:ac 02:c		44	44	-	44	44	22	44	44	42	44	44	44	44
cLk 09,03	22 23			22	22	-	23	22	22	22	22	22	22	22	22	22
dLk 10,04a	31 34	01:a		34	34	34	34	34	31	-	31	34	31	31	31	31

* Number 037 - Luke 10,04a

catalogue of variants:

11 (in a)	κτησθαι
11 (in d)	ενδυσθαι
11 (in h)	ασπασθαι
12 (in a)	κτησθαι
12 (in d)	ενδυσθαι
12 (in h)	ασπασθαι
13	αρωσιν
21	αιρεται ογ ερειται
22	αιρετε
23	αιρωσιν ογ ερωσιν
31	βασταζεται
32 (in f)	εχετε
32 (in g)	βασταζετε
41 (in d)	ενδυσσασθαι
41 (in h)	ασπασσασθαι
42 (in a)	κτηρσθαι
42 (in d)	ενδυσσασθαι
43	εχειν
53	υποδεδεμενους
64	—

summary:

10	subJ	01	-aL
20	subJ or imp	02	-c
30	imp	03/04	else
40	inf		
50/60	else		

table of spreading:

variants available	assimilation acc. to Greeven	Nestle-Al.	Gr N26	P75 S	B	Θ	33	W	D	A	Ω	H	T
amL 10, 09a	11 12 42		12 12	-	11	12	42	12	11	12	-	12	12
bMk 06, 08b	13 23	20:c	13 23	-	13	23	13	23	13	23	23	23	23
cMk 06, 09a	53		53	-	53	53	53	53	53	53	53	53	53
dMk 06, 09b	11 12 41	10: abgh	41 12	-	12	42	12	42	11	11	41	12	41
	42				41								
elK 09, 03	21 22		22 22	-	22	22	21	22	21	22	22	22	22
FLK 09, 03	32 43 64		43 43	-	64	43	43	32	43	43	43	43	43
glK 10, 04a	31 32		32 32	32	32	32	31	32	31	32	32	32	32
HLK 10, 04a	11 12 41		12 12	12	12	12	11	12	11	12	12	12	12

Nota bene:

cpcrct. (reading 21) occurs in W (in elK 09, 03);

cpurctv. (reading 23) occurs in D (in bMk 06, 08b).

Number 038 - Luke 10, 04a

catalogue of variants:

- 11 mpaw ..
 21 mpaw .. pabSou
 22 pabSou .. aptou .. mpaw
 23 pabSou .. mpaw .. aptou
 31 mpaw .. pabSou ..
 33 pabSou .. mpaw .. aptou

summary:

- 10 — 01 mpaw
 20 pabSou 02 aptou .. mpaw
 30 pabSou 03 mpaw .. aptou

table of spreading:

variants available	assimilation acc. to Greeven	Nestle-Al.	Gr N26	P75 S	B	Θ	33	W	D	A	Ω	H	T
amL 10, 10a	21 31		21 21	-	21	21	21	21	31	21	-	21	31
bMk 06, 08c	22 23	03: c	22 22	-	22	22	22	22	23	23	23	23	23
cLk 09, 03	23 23		23 23	-	23	23	23	23	23	33	33	33	33
dLk 10, 04a	11		11 11	11	11	11	11	11	11	11	11	11	11

Number 039 - Luke 10, 05a

catalogue of variants:

- 11 αποκαταθε αυτην
 12 αποκαταθε αυτην λεγομενος ευρηνη τω ουκω τουτω
 22 λεγει ευρηνη τω ουκω τουτω
 23 ημετερον ... λεγει ευρηνη τω ουκω τουτω
 24 ημετερον λεγει ευρηνη τω ουκω τουτω

summary:

- 10 αποκαταθε 01 —
 20 — 02 λεγομενος/λεγει ..
 03/04 ημ. ... λεγει ..

table of spreading:

variants available	assimilation acc. to Greeven	Nestle-Al.	Gr N26	P75 S	B	Θ	33	W	D	A	Ω	H	T
amL 10, 12b	11 12	02: b	11 11	-	12	11	12	11	12	12	-	11	11
					11								
bLk 10, 05a	22 23 24	02: a	24 24	24	24	24	24	-	24	23	24	24	24
					12					22			

* Number 040 - Luke 10,06a

catalogue of variants:

- 12 και εαν η ..
 14 και εαν η εκει ..
 15 και εαν εκει η ..
 24 και η εκει ..
 33 και εαν μεν η η οικια αξια
 34 και εαν μεν η εκει ..
 41 ει δε μη γε
 42 εαν δε μη η αξια
 43 εαν μεν η η οικια αξια

summary:

10/20 — 01 —
 30/40 μεν /δε 02/05 η

table of spreading:

table of assimilations	variants available	assimilation acc. to		reading according to															
		Greeven	Nestle-A1.	Gr	N26	P75	S	B	e	33	W	D	A	Ω	H	T			
aMt 10, 13a	33 43	01: d 30: a		33	33	—	33	33	33	33	33	43	—	33	33	33	33		
bMt 10, 13c	41 42			42	42	—	42	42	42	42	42	41	—	42	42	42	42	42	
cLk 10, 06a	12 14 15 24 34			14	15	15	14	15	12	14	14	24	14	14	14	14	34	34	
dLk 10, 06c	41			41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	

* Number 041 - Luke 10,06c

catalogue of variants:

- 11 εφ υμας ανακαμφει
 21 (in c) .. επι αυτων η ειρηνη υμων
 21 (in d) εφ υμας επιστραψει η ειρηνη υμων
 31 (in a) .. η ειρηνη υμων επι αυτην
 31 (in b) η ειρηνη υμων εφ υμας επιστραφητω
 32 η ειρηνη υμων προσ υμας επιστραφητω

summary:

10 — 01 επι
 20/30 η ειρηνη 02 προσ

table of spreading:

		variants available	assimilation acc. to		reading according to													
			Greeven	Nestle-A1.	Gr	N26	P75	S	B	e	33	W	D	A	Ω	H	T	
aMt	10,13b	31			31	31	—	31	31	31	31	31	31	—	31	31	31	
bMt	10,13d	31 32	01:d		32	32	—	31	31	32	32	31	32	—	32	32	32	
cLk	10,06b	21			21	21	21	21	21	21	21	21	21	21	21	21	21	
dLk	10,06c	11 21	20:b	20:b	11	11	11	11	11	11	11	11	21	11	11	11	11	

* Number 042 - Luke 10,07c

catalogue of variants:

- 11 αξιος γαρ ο εργατης της τροφης αυτου
 12 αξιος γαρ ο εργατης του μισθου αυτου
 21 αξιος γαρ ο εργατης της τροφης αυτου εστιν
 22 αξιος γαρ ο εργατης του μισθου αυτου εστιν
 31 αξιος γαρ εστιν ο εργατης της τροφης αυτου

summary:

10 — 01 τροφη
 20/30 εστιν 02 μισθου

table of spreading:

variants available	assimilation acc. to		reading according to															
	Greeven	Nestle-Al.	Gr	N26	P75	S	B	e	33	W	D	A	Ω	H	T			
aMt 10,10b	11 21 31		11	11	—	11	11	21	21	21	31	—	21	21	21			
bLk 10,07c	12 22		12	12	1—	12	12	22	22	22	12	22	22	22	22			
cIT 05,18	11 12		—	12	—	11	—	—	12	—	—	12	—	12	12			

* Number 043 - Luke 10,09a

see also: number 029

catalogue of variants:

111 —
 284 ιασομαι αυτουσ
 297 ιατο παντασ
 384 ιασασθαι αυτουσ
 388 ιασασθαι τουσ ασθενουντασ
 391 ιασθαι
 393 ιασθαι αυτον
 394 ιασθαι αυτουσ
 398 ιασθαι τουσ ασθενουντασ
 399 ιασθαι τουσ ασθενεισ
 421 θεραπευοντασ
 427 θεραπευετε ουσ ασθενουντασ
 428 θεραπευετε τουσ ασθενουντασ
 429 θεραπευετε τουσ ασθενεισ
 452 εθεραπευσεν πολλουσ ..
 453 εθεραπευσεν αυτουσ .. και εθεραπευσεν πολλουσ ..
 454 εθεραπευσεν αυτουσ
 455 εθεραπευσεν αυτουσ απαντασ
 456 εθεραπευσεν αυτουσ παντασ
 464 εθεραπευεν αυτουσ
 471 εθεραπευοντο
 557 εθεραπευσεν παντασ τουσ κακωσ εχοντασ
 621 θεραπευει
 624 θεραπευει αυτον
 631 θεραπευσει
 634 θεραπευσει αυτον
 661 εθεραπευσιν
 664 εθεραπευσιν αυτουσ
 721 θεραπευειν
 741 θεραπευσαι
 828 ασθενουντασ θεραπευετε
 848 ασθενουντασ θεραπευσατε
 852 πολλουσ εθεραπευσεν
 857 παντασ εθεραπευσεν
 862 πολλουσ εθεραπευσεν
 957 παντασ τουσ κακωσ εχοντασ εθεραπευσεν

summary:

100	—	010	—	001	—
200/300	ιασομαι ..	020	-πευ-	002/003	πολλουσ
400/700	εθεραπευσεν ..	030/050	-πευσ-	003	αυτον
800/900	.. εθεραπευσεν	060/070	-πευ-	004/006	αυτουσ
		080/090	else	005/007	παντασ
				007/008	ασθενουντασ
				009	ασθενεισ

table of spreading:

variants available	assimilation acc. to		reading according to														
	Greeven	Nestlé-Al.	Gr	N26	P4	P45	P75	S	B	θ	33	W	D	A	Ω	H	T
aMt 04, 24c	454 857	807: be	454 454	—	—	—	—	—	454 454	—	454 454	857	—	454 454 857	—	454 454 454	—
bMt 08, 16b	957 957		957 957	—	—	—	—	—	957 957	557 957	957	—	—	—	—	957 957 957	—
cMt 10, 08a	828 848		828 828	—	—	—	—	—	828 828	828 828	828 848	—	—	—	—	828 828 828	—
dMt 12, 10c	721 741	020: p	721 741	—	—	—	—	—	741 721	721 741	741 741	—	—	—	—	721 721 721	—
eMt 12, 15b	454 455	004: an	456 456	—	—	—	—	—	456 456	454 456	454 454	—	—	—	—	456 456 456	—
	456															455	
fMt 13, 15	284		284 284	—	—	—	—	—	284 284	284 284	284 284	—	—	—	—	284 284 284	—
gMt 15, 30	454 456	006: be	454 454	—	—	—	—	—	454 454	454 454	454 456	—	—	—	—	454 454 454	—
hMt 19, 02	454		454 454	—	—	—	—	—	454 454	454 454	454 454	—	—	—	—	454 454 454	—
iMt 21, 14a	454		454 454	—	—	—	—	—	454 454	454 454	454 454	—	—	—	—	454 454 454	—
jMt 01, 34a	111 452		452 452	—	—	—	—	—	111 452	452 452	452 454	452 452	452 452	452 452	452 452	452 452	—
	454								452								
kMt 03, 02a	621 624	020: p	634 634	—	—	—	—	—	624 634	634 6-4	621 631	634	—	—	—	634 634	—
lMt 03, 10a	852 862	001: dp	852 852	—	—	—	—	—	852 852	852 862	852 862	852 852	852 852	852 852	852 852	852 852	—
mMt 06, 13b	661 664	060: nq	661 661	—	—	—	—	—	661 661	664 661	664 661	661 661	661 661	661 661	661 661	661 661	—
nMt 04, 40b	454 464	004: ag n	464 464	—	—	—	—	—	464 454	464 454	454 464	464 464	454 454	454 454	454 454	454 454	—
		050: j															
oMt 05, 17c	393 394	abe j	393 393	—	—	—	—	—	393 393	394 394	393 394	394 394	394 394	394 394	394 394	394 394	—
		(004:)															
pMt 06, 07b	621 631	af n	621 621	—	—	—	—	—	621 631	631 634	621 621	621 621	621 621	621 621	621 621	631 631	—
	634	030: k															
qMt 06, 18b	471	004: k	471 471	—	—	—	—	—	471 471	471 471	471 471	471 471	471 471	471 471	471 471	471 471	—
rMt 06, 19a	297		297 297	—	—	—	—	—	297 297	297 297	297 297	297 297	297 297	297 297	297 297	297 297	—
sMt 09, 02	388 391	001: o	399 399	—	—	—	—	—	399 391	398 399	388 399	399 399	399 399	399 399	398 398	398 398	—
	398 399	008: c															
tMt 09, 06	421		421 421	—	—	—	—	—	421 421	421 421	421 421	421 421	421 421	421 421	421 421	421 421	—
uMt 10, 09a	427 428	007/008: c	429 429	—	—	—	—	—	429 429	429 429	429 429	429 429	429 429	429 429	429 429	429 429	—
	429																
vMt 14, 03	721 741	020: d	741 741	—	—	—	—	—	741 741	741 741	741 741	—	—	—	—	721 741 721 721	—

* Number 044 - Luke 10,10b

catalogue of variants:

11 (in a)	οο αν μη δεχεται
11 (elsewhere)	μηδε ακουση
21	οο καν μη δεχεται
31	οο αν τοποο μη δεχεται
41 (in d)	μηδε ακουσαν
41 (elsewhere)	οοοι αν μη δεχονται
43	οοοι αν μη δεχονται
51	οοοι καν μη δεχονται
52	οοοι καν μη δεχονται
61	οοοι καν μη δεχονται
71	μη δεχονται
73 (in f)	δεχονται
73 (in g)	μη δεχονται
74 (in f)	δεχονται
74 (in g)	μη δεχονται

summary:

10/30	singular	01 δεχεται/δεχονται
40/70	plural	02 δεχονται
		03 δεχονται
		04 δεχονται

table of spreading:

variants available	assimilation acc. to		reading according to													
	Greeven	Nestlé-Al.	Gr	N26	P75	S	B	Θ	33	W	D	A	Ω	H	T	
aMt 10, 14a	11	21		11	11	-	11	11	21	11	11	11	-	21	21	21
bMt 10, 14a	11			11	11	-	11	11	11	11	11	11	-	11	11	11
cMt 06, 11a	31	41 51	40/60: e	31	31	-	31	31	61	51	31	51	51	52	41	41
	52	61														51
dMt 06, 11a	11		10: b	41	41	-	41	41	41	41	11	41	41	41	41	41
eMt 09, 05	41	43 51	01: ac	43	43	-	43	43	43	43	43	41	43	41	51	41
fMt 10, 08b	73	74		73	73	73	73	73	74	73	74	73	74	74	74	74
									73							73
gMt 10, 10b	71	73 74	01: ac	73	73	73	73	73	74	73	73	73	74	73	74	73

* Number 045 - Luke 10,11a

catalogue of variants:

- 11 καὶ τοὺς κοινολοποῦ
22 τοὺς κοινολοποῦ

summary:

- 10 καὶ 01 κοινολοποῦ
20 — 02 κοιν

table of spreading:

available	variants	assimilation acc. to reading according to															
		Greenen	Nestle-Al.	Gr N26	P45 P75 S	B	Θ	33	V	D	A	Ω	H	T			
amc 10,14d	21			21	21	—	—	21	21	21	21	21	21	21	21		
bmk 06,11b	21 22	01:ae		22	22	—	—	22	22	22	21	22	22	22	22		
clm 09,05	11 21	10:d		21	21	—	21	21	21	21	21	21	11	11	11		
dlk 10,11a	11			11	11	11	11	11	11	11	11	11	11	11	11		
enc 13,51	21			—	21	—	21	21	21	—	21	—	21	21	—	21	21

* Number 046 - Luke 10,11a

catalogue of variants:

- 11 τοὺς κοινολοποῦ
12 (in b) τοὺς κοινολοποῦ
12 (in c) τοὺς κοινολοποῦ
13 τοὺς κοινολοποῦ
21 τοὺς κοινολοποῦ
22 (in a) ἐκ τοὺς κοινολοποῦ
22 (in c) ἀπο τοὺς κοινολοποῦ
23 .. ἐκ τοὺς κοινολοποῦ

summary:

- 10 τοὺς 01 —
20 — 02/03 else

table of spreading:

available	variants	assimilation acc. to reading according to															
		Greenen	Nestle-Al.	Gr N26	P45 P75 S	B	Θ	33	V	D	A	Ω	H	T			
amc 10,14d	21 22	02:c		21	21	—	—	22	21	21	22	21	21	—	21	21	21
bmk 06,11b	12 21	21:ae	21:a	12	12	—	—	12	12	12	21	12	12	12	12		
clm 09,05	12 21 22	10:bd		22	22	—	—	22	22	22	12	22	21	22	22	22	22
dlk 10,11a	11 13 23	01:a		13	13	23	13	13	13	13	13	13	13	11	11		
enc 13,51	21	20:abc		—	21	—	21	21	—	—	21	21	—	21	21		

* Number 047 - Luke 10,11a

catalogue of variants:

- 32 "ημεν .. μοις" ..
35 "ημεν .. μοις" ..
52 "ημεν .. μοις" ..
55 "ημεν .. μοις" ..

summary:

- 30 "ημεν" 02 "μοις" ..
50 "ημεν" 05 "μοις" ..

table of spreading:

available	variants	assimilation acc. to reading according to															
		Greenen	Nestle-Al.	Gr N26	P45 P75 S	B	Θ	33	V	D	A	Ω	H	T			
alk 10,11a	55			35	35	32	35	55	35	55	35	52	35	35	35		

* Number 048 - Luke 10, 11a

catalogue of variants:

- 15 '... υμιν'
 21 'ποδ. ...'
 25 'ποδ. ... υμιν'
 26 'ποδ. ... ετι αυτουσ'
 35 'ποδ. ημων ... υμιν'
 41 'ποδ. ημων ...'
 66 'ποδ. αυτων' .. ετι αυτουσ'

summary:

10/20	—	01	—
30/40	those who are sent out		
50	those who are addressed	05/06	those who are addressed
60	those who are sent out		

table of spreading:

	variants available	assimilation acc. to Greeneen		reading according to												
		Nestle-A1.	Gr N26	P45	P75	S	B	Θ	33	W	D	A	Ω	H	I	T
aMt 10, 14d	41		41 41	—	—	41	41	41	41	41	41	—	41	41	41	41
bMk 06, 11b	41		41 41	—	—	41	41	41	41	41	41	41	41	41	41	41
clK 09, 05	41		41 41	—	—	41	41	41	41	41	41	41	41	41	41	41
dlK 10, 11a	15 21 25	30: abc	25 25	—1	25	25	25	35	35	35	25	35	15	15	15	15
	35	01: a														
eAc 13, 51	26 66		—	26	26	—	26	26	—	26	—	66	26	—	66	66

* Number 049 - Luke 10, 11b

catalogue of variants:

- 11 εκτιναζετε
 12 εκτιναξαμενοι
 21 αποτιναζετε
 23 αποτινασσετε
 33 απομασσημεθα

summary:

10	εκ-	01/02	aor
20/30	ανο-	03	progr

table of spreading:

	variants available	assimilation acc. to Greeneen		reading according to												
		Nestle-A1.	Gr N26	P45	P75	S	B	Θ	33	W	D	A	Ω	H	I	T
aMt 10, 14d	11		11 11	—	—	11	11	11	11	11	11	—	11	11	11	11
bMk 06, 11b	11		11 11	—	—	11	11	11	11	11	11	11	11	11	11	11
clK 09, 05	11 21 23	11: ab	23 23	—	2—	23	23	21	21	21	11	21	21	21	21	21
dlK 10, 11b	33	21: ab	33 33	33	33	33	33	33	33	33	33	33	33	33	33	33
eAc 13, 51	12		—	12	12	—	12	12	—	12	—	12	12	—	12	12

* Number 050 - Luke 10, 11d

catalogue of variants:

- 11 ηγγικεν παρ η βασιλεια των ουρανων
 21 ηγγικεν η βασιλεια των ουρανων
 22 ηγγικεν η βασιλεια του θεου
 23 ηγγικεν εφ υμωσ η βασιλεια του θεου
 33 εβασεν εφ υμωσ η βασιλεια του θεου
 42 ελθετω η βασιλεια σου
 43 εφ ημωσ ελθετω σου η βασιλεια
 52 ελθετω η βασιλεια σου

summary:

01/02	—
03	εφ υμωσ/ημωσ

Table of spreading:

variants available	assimilation acc. to reading according to
	Greeven Nestle-Al. Gr N26 P45 P75 S B θ 33 W D A R H T
amL 03.02 11	11 11 - - 11 11 - 11 11 11 - 11 11 11
bml 04.17b 11	11 11 - - 11 11 - 11 11 11 - 11 11 11
chl 06.10 42 52	42 42 - - 52 42 - 52 52 - 42 42 42
dhl 10.07b 21	21 21 - - 21 21 21 21 21 21 - 21 21 21
ehl 12.28b 33	33 33 - - 33 33 33 33 33 33 - 33 33 33
flk 10.09c 23	23 23 23 23 23 23 23 23 23 23 23 23 23
gkL 10.11a 22 23	22 22 22 22 22 22 22 22 22 22 22 23 23
hLk 11.02c 42 43 52	42 42 - 52 52 42 42 42 42 52 43 42 42 42
ilk 11.20a 33	33 33 - 33 33 33 33 33 33 33 33 33 33 33

* Number 051 - Luke 10,12a

catalogue of variants:

- 11 —
 28 μάιν τυπου και σιδουι (α) ευ τη κρισει (γ)
 29 μάιν τυπου και σιδουι (α) (γ)
 34 μάιν λειψο υιου τυπου και σιδουι (α) ευ ημερα κρισεως (γ)
 35 μάιν λειψο υιου οτι ην Ισοδουαν (α) ευ ημερα κρισεως (γ)
 36 μάιν λειψο υιου ην Ισοδουαν (α) ευ ημερα κρισεως (γ)
 46 μάιν λειψο υιου (α) ην Ισοδουαν ημερα κρισεως (γ)
 54 αμην λειψο υιου (α) Ισοδουαν η Τολι. ευ ημερα κρισεως (β)
 56 αμην λειψο υιου (α) ην Ισοδουαν και Τολι. ευ ημερα κρισεως (β)
 57 αμην λειψο υιου (α) ην Ισοδουαν και Τολι. ευ τη ημερα κρισεως (β)
 62 λειψο δε υιου οτι Ισοδουαν (α) ευ τη ημερα κρισεως (β)
 73 λειψο υιου οτι Ισοδουαν (α) ευ τη ημερα κρισεως (β)
 83 λειψο υιου οτι Ισοδουαν ευ τη ημερα κρισεως (α) (β)
 93 λειψο δε υιου οτι Ισοδουαν ευ τη ημερα κρισεως (α) (β)

explanation:

(α) = αωκτοτερον corae
 (β) = η τη πολει εκελιν
 (γ) = η οου οτ η υιου

summary:

10 —	10 —
20 μάιν	20/70 αωκτοτερον corae ..
30/40 μάιν λειψο υιου	80/90 .. αωκτοτερον corae
50 αμην λειψο υιου	
60/90 λειψο υιου	
01/04 —	01,09 —
05/07 ην	02 ημερα κρισεως του θεου
08/09 —	03 ημερα εκελιν
	04/07 ημερα κρισεως
	08 κρισει

Table of spreading:

variants available	assimilation acc. to reading according to
	Greeven Nestle-Al. Gr N26 P45 P75 S B θ 33 W D A R H T
amL 10.15a 56 57	56 56 - - 56 56 56 56 57 - 56 56 56
bml 11.22a 34	34 34 - - 34 34 34 34 34 - 34 34 34
chl 11.24a 35 36 46	35 35 - - 46 35 35 36 35 35 - 35 35 35
dhl 06.11c 11 54 56	11 11 - - 11 11 11 56 11 11 54 54 54
ehl 09.05 11	11 11 - 11 11 11 11 11 11 11 11 11 11
flk 10.12a 62 73 83	83 83 83 83 93 83 83 83 83 62 73 93 83 93
gkL 10.14a 28 29	28 28 29 28 28 28 28 28 28 29 28 28 28 28

Appendix 3b Discussion

* Number 030 - Luke 10,01c

In bMk 06,07b manuscript D (as the only one of the manuscripts that were investigated) has the reading "he sent them out"; according to the other manuscripts the text should be: "he began to send them out". Just because we have to do here with manuscript D, it is very difficult to judge here only on internal grounds. For D does have the reputation of handling the material rather freely.

On account of Blass-Debrunner, 1976, par. 392.9 we may justifiably say that reading 12 has been apprehended as an abundant expression. Is it a description of the aorist? The fact that reading 12 does occur in Mk 06, and not in Mt 10 and Lk 09, may be explained by the fact that in Mk 06 the sending out stands at the very beginning of all other action: Jesus made a start with the sending out, and therefore he gave many instructions. In Mt 10 and Lk 09 the expression is situated more backwardly. In this way it cannot be explained, however, why reading 12 does not occur in Lk 10. For also in Lk 10 the sending out is mentioned at the beginning.

It is acceptable to call reading 22 in bMk 06,07b an assimilation. For reading 10 may be regarded as the more difficult reading (see above) and reading 20 appears in aMt 10,05a, cLk 09,02 and dLk 10,01c.

There is one more case in this table of spreading that needs attention. This concerns the difference between reading 21 and 22 in dLk 10,01c.

In judging within number 030 either reading 21 is a dissimilation or reading 22 is an assimilation. To judge rightly we also have to use the data of number 031. When we do this, the following appears: in Mt 10 the object of the sending out is 'these twelve', in Mk 06 'them, two by two', in Lk 09 'them' and in Lk 10 '(them), two by two'.

So in bMk 06,07b and in dLk 10,01c (reading 22) there is a double object, while manuscript B as the only one in dLk 10,01c has a single object (reading 21). In that respect the reading in B resembles aMt 10,05a and cLk 09,02a, and it could be said that B in dLk 10,01c achieves an assimilation with aMt 10,05a and cLk 09,02a.

* Number 031 - Luke 10,01c

The three variants do not provide any difference in meaning. In all three cases the translation 'two by two' is possible. Yet there are small differences: reading 11 is 'two by two again and again', reading 12 is 'two time and again' and reading 21 is 'two by two'.

Blass-Debrunner, 1976, par. 248 makes it clear that reading 12 offers the classical-Greek form; reading 21 is koinè-Greek and Jewish-Greek, while reading 11 is a mixture. Turner, 1963, 187 does not call reading 11 a mixture. For him it is sufficient to give a number of examples that resemble reading 21 (seven examples) and reading 11 (four examples), and he describes these two readings as non-classical-Greek.

Reading 12 in aMk 06,07b is classical-Greek, and can be an assimila-

tion to bLk 10,01c. Reading 12 in bLk 10,01c can have been developed from reading 11, by two causes:

a assimilation to aMk 06,07b (this origin is not very probable because aMk 06,07b in nearly all the investigated manuscripts reads $\delta\upsilon\omicron$ twice); b the second $\delta\upsilon\omicron$ has been omitted from the text by inaccuracy (particularly possible if $\delta\upsilon\omicron$ was rendered by the letter β , to which we should add that reading 11 is somewhat double).

Is it also possible that reading 11 in bLk 10,01c had its origin from reading 12? Reading 11 may be called a conflation: elements from reading 12 and reading 21 return in reading 11. If we see it like that, Greeven is right when he calls reading 11 an assimilation to aMk 06,07b. Still some objections against his explanation remain. Whosoever wanted to assimilate Lk 10 to Mk 06 at this point, will not have been satisfied with the addition of another $\delta\upsilon\omicron$.

* Number 032 - Luke 10,01d

In the discussion of table 032 two things will be included. The form of the verb in lLk 10,05a and nLk 10,10a will be discussed: is it $\epsilon\iota\sigma\epsilon\rho\chi\eta\sigma\theta\epsilon$ or $\epsilon\iota\sigma\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota$ (reading 30/40), or is it $\epsilon\iota\sigma\epsilon\lambda\theta\eta\tau\epsilon$ (reading 50/70)? Moreover the indication of place where people enter or from where they go out: all other kinds of variations have to be looked at.

Let us first give our attention to the second point. From the table we can see, that Greeven speaks of assimilation in three places and that an assimilation as such is rejected in one place in the Nestle-Aland texts.

The opinion of Zahn, 1910, 402 on bMt 10,11a has been the motive for the compilation of a long table. Especially from Zahn's rejection of reading 07 it is clear, that it would not be correct to restrict the survey to the texts mentioned by Greeven. Therefore all the parts of verses concerning a place where people go in or go out, have been compiled in table 032. In the compilation we restrict ourselves to the sending out of the twelve or that of the seventy(two); but Jesus' work mentioned just before that occasion is given attention to in the table.

The parts of texts obtained in this way are arranged in a certain way by Greeven. Question-marks could be placed here on two points. For Greeven does not mention cMt 10,12a as a parallel of fMk 06,10a and hLk 09,04, but he mentions bMt 10,11a as such. He also suggests that no parallels are to be found for mLk 10,08a in the other gospels. On both points something is to be said for the opposite opinion on the ground of the structure of the story.

In Lk 10 Jesus' instruction (about going in and going out again) has been elaborated at its most. It is striking that no variations are to be found in Lk 10 in which 'house' et cetera is replaced or amplified. At first the instruction is about entering a house (Lk 10,05.06.07), after this it is about entering a town (Lk 10,08.09). Next it is discussed what has to be done in case of a refusal; one has to go out into the streets (Lk 10,10) and to wipe off the dust of that city (Lk 10,11).

In Mt 10, Mk 06 and Lk 09 things are said a bit shorter, and in those passages variations do occur. Mt 10 first mentions the entering of a

town (or: town or village) (Mt 10,11) and after that the entering of a house (Mt 10,12). What happens when they are leaving has been summarized in one instruction (Mt 10,14). In Mk 06 and Lk 09 the entering as well as the leaving have been summarized in one instruction.

Schematically the aforesaid looks as follows:

	Mt	Mk	Lk9	Lc10
village		c		
town + village	a			k
town + ..				k
enter: somewhere	c	f		
house	c	f	h	l
town	b			m,n
town + village	b			
leave: somewhere		g		
house				o
house + town	d			
house + town + village	d			
town	d		l	p
town + village			i	
act: into town			j	
into village			j	

In all cases one manuscript deviates from the others (or so do two at the most). In i manuscript 33 deviates from the other manuscripts, in k this is the case with Θ and in d it is S. D presents a different reading in: b, d, f, j and k. On the ground of this observation none of the divergent readings inspires us with confidence.

Have we got to adjust this opinion on the ground of internal considerations? Let us look into this at the hand of a discussion of the four pericopes.

In Matthew three variations occur: in b, in c and in d. In bMt 10,11a Greeven prefers reading 07 ('town + village') and he calls reading 03 ('town') an assimilation to mLk 10,08a. In dMt 10,14c he prefers reading 05 ('house + town') and he calls reading 03 ('town') and reading 09 ('house + town + village') an assimilation, respectively to 'town' in iLk 09,05 and to 'town + village' in bMt 10,11a. Zahn's opinion on b is quite different: he calls reading 07 ('town + village') an assimilation to 'village' in jLk 09,06 or to 'town + village' in aMt 09,35a; reading 03 ('house') has his preference, also with a view to the clumsy word-order. In the mean time Zahn makes it clear that he rejects reading 09 in dMt 10,14c (Zahn, 1910, 402).

In the case of bMt 10,11a Greeven's opinion has preference over Zahn's. It is to be admitted to Zahn that reading 53 shows a clumsy style. But his opinion on reading 07 (as an assimilation to jLk 09,06) is not very probable. A more likely explanation is that reading 03 developed later. For this reading occurs in manuscript D, which is the only manuscript that has a different reading in jLk 09,06 (by which reading the addition 'village' in bMt 10,11a is no longer necessary). It is possible that reading 07 is an assimilation to aMt 09,35a, but within Mt 10 its result is not an assimilation. On the other hand, in manuscript D there is a rather strong harmony between b and d (within Mt 10), with i (Lk 09) and with

m, n and p (Lk 10).

Consequently reading 03 in dMt 10,14c has been rejected as an assimilation. Neither is reading 09 preferable. This reading can also be explained as an attempt towards assimilation. For in Mt 10 the entering of a town or village is mentioned first, and after that the entering of a house. When leaving the reversed order is kept up: out of the house and out of the town. Manuscript S adds the village here (probably under the impact of bMt 10,11a). So reading 09 in dMt 10,14c increases the harmony within Mt 10.

The third variation in Matthew (in c) concerns W and D, which leave out the indication 'house'. In W reading 01 is a dissimilation to bMt 10,11a and to dMt10,14c; in D it is an assimilation to fMk 06,10a and a dissimilation to dMt10,14c.

In Mark we find only one variation: in f. This concerns manuscript D, which leaves out the indication 'house' and because of this comes into harmony with cMt 10,12a and with the vague indication 'from there' in gMk 06,11b.

Two variations occur in Luke 09. Both of them can be explained as an attempt to create a more flexible transition from Lk 09,05 to 09,06. Then the original text would read 'town' (in iLk 09,05) and 'villages' (in jLk 09,06). Manuscript 33 would have made some alterations in i: by adding the word 'village', and manuscript D in j: by replacing 'villages' by 'towns'. If that is true, there is a case of assimilation in i as well as in j. But it is not correct like that, only reading 07 in i can be called an assimilation (to d).

There is one variation in Luke 10, in kLk 10,01d to be precise. Reading 07 will probably be an assimilation. The harmony with a and b becomes very strong, and the infrequently used word 'place' has been avoided. Further the remarkable spelling of the word 'village' could be pointed at. Reading 08 gives a few more problems. There are two ways of explanation. The first is, that reading 08 is an assimilation within Lk 10. For the word-order 'house' - 'town' occurs twice there (l-m,n and o-p). Now reading 08 puts 'town' in second place as well. The second explanation is, that manuscript D often does not manage its text very carefully. Then reading 08 is an example of frankness in changing a text. Both these explanations need not be mutually exclusive¹.

Let us now leave the subject of 'house', 'town' and 'village'. As has been said in the beginning of our discussion, the form of the verb will have our attention.

Meyer, 1860, 373 combines the discussion of both places in which major

¹ I am aware of the fact that I have been thinking of the first explanation because of the second. From this it appears how difficult it is, to give a discussion of internal considerations without taking into account the external argumentation.

On the other hand it is not so, that an aggravating explanation could also be found for reading 06. For: should reading 07 be the original reading, then reading 06 does not solve anything. One would rather expect reading 05 to be formed then. And if reading 08 should be original, reading 06 has to be seen at the most as a free assimilation to aMt 09,35a.

differences occur on this point. He rejects reading 30/40 in lLk 10,05a as well as in nLk 10,10a. If reading 50/70 would be an adaptation of a later date (and not an original reading), then, according to Meyer, reading 30/40 would have been replaced by reading 50/70 in mLk 10,08a as well.

Greeven ignores the variation in nLk 10,10a. In lLk 10,05a he gives preference to reading 60; he calls reading 40 an assimilation to mLk 10,08a².

Variations in the form of the verb only occur in Lk 10. We give a summary below (just as in the beginning of the discussion of table 032), this time with extra attention for the form of the verb. This enables us to see if a certain pattern is to be discovered in the use of the infinitive (reading 32), the progressive form (readings 11, 20, 30 and 72) and the aorist (readings 40, 50 and 60).

	Mt	Mk	Lk09	Lk10
enter	b:aor c:pr	f:aor	h:aor	l:pr or aor (or inf) m:pr n:pr or aor
leave	d:pr	g:pr	i:pr	o:aor

From this summary it is clear that Lk 10 stands on its own. We could have known this because only in Lk 10 seventy(two) people being sent out are mentioned, but now it is affirmed in the discussion. Mt, Mk and Lk 9 use an aorist for the entering (Mt a progressive form after that); for the leaving they use a progressive form. In Lk 10 we find either three times a progressive form or a sequence of aorist-progressive-aorist for the entering³, and for the leaving an aorist.

All the investigated manuscripts make a consistent choice in favour of l and n (in so far as can be verified): either a progressive is used twice or an aorist is used twice. If a progressive is chosen, harmony arises between l, m and n; but then within Lk 10,10 dissimilation arises between n and o. If the aorist is chosen, there is a growing harmony of l and n with d and o; this time a dissimilation arises in Lk 10,05.08.10 between l and n on one side and m on the other.

In both instances we are faced with the question, why some part of a verse has not been changed together with l and n. In the first instance it is m (as Meyer - quoted above - mentions rightly). In the second it is o (and the sequel to Lk 10,10). In this dilemma I prefer the supposi-

² Besides there is Greeven's opinion with regard to the order of the verb and the word 'house' in lLk 10,05a. Reading 30/40 (in which the word 'house' is before the verb) is rejected by him as an assimilation to bMt 10,11a and hLk 09,04. If reading 30/40 is indeed an assimilation, then this will more probably be one to mLk 10,08a and to nLk 10,10a. However, in all the cases mentioned (except hLk 09,04) the difference in the indication of place remains.

More rightfully readings 60 and 70 are to be regarded as assimilations to cMt 10,12a, fMk 06,10a and oLk 10,10c. And all those readings also agree in the use of the word 'house' (or an expression of the same value).

³ It is not my plan to discuss the infinitive in 9 (reading 32 in lLk 10,05a) further.

tion that reading 40 (the progressive form) is the original reading in ILk 10,05a as well as in nLk 10,10a: it is the most difficult reading. The variation between aorist and progressive will be discussed more at large with reference to table 049.

* Number 033 - Luke 10,02c

Variation arises in two ways here. First the order of the words will have the attention (reading 10 and 20), and then the verbal form will be discussed (reading 01, 02 and 03).

About the order of the words a lot could be said. Consequently Jordaan, 1978 has done so. He has applied statistic calculations to the gospel of Luke. There is hardly anything to be derived from these calculations.

Excursus:

Jordaan's method has its shortcomings in my view. Jordaan does not make clear, why he does not count the words that come first in the sentence (Jordaan, 1978, 92) or at the end (93). He also fails to tell what criteria have been used for the division in words with and without stress, and for the division in didactic and narrative parts.

To begin with: it is not clear in what way Jordaan comes to his percentages. In the narrative parts emphatic verbs are mostly found in intermediate position. For these Jordaan gives a percentage of 48,4 (110). This datum can also be found in table XIII (108). But in table XII (108) it says that in narrative parts there are 213 emphatic verbs in all (plus 110 verbs that are not included in the calculation). From those 213 there are 9 in intermediate position, 80 in end-position and 124 in front-position. Those 9 really do not make out 48,4 per cent!

Another example. The verbs in didactic parts that take up front-position, are usually emphatic. Jordaan, 1978, 110 mentions a percentage of 66,7. That percentage is to be found again on page 108 in table XIII. It indicates however that from those verbs in didactic parts that are emphatic, 66,7 per cent are in front-position. So Jordaan copied the wrong number on page 110. For he did not want to give his opinion on verbs that are emphatic, but on verbs in front-position. According to table XIII the percentage is 44,4.

According to table XII (108) there are 138 (plus 72) verbs in the didactic parts that take up front-position. From those verbs 44 are emphatic and 94 non-emphatic. So Jordaan gives a wrong percentage from a wrong category.

Conclusion:

The percentages are unreliable (at least part of them). Therefore we must start from the absolute numbers. The result of this is, that we can make no use of either of the conclusions drawn by Jordaan from the percentages.

Jordaan will look upon Lk 10,02 as a didactic part. With regard to the verbs in the didactic parts of Luke table XII (Jordaan, 1978, 108) gives the following numbers:

	emphatic	non-emphatic	total
In front (as first word)	(32)	(40)	(72)
In front (not as first word)	44	94	138
In the middle	1	186	187
at the end (not as last word)	3	269	272
at the end (as last word)	(4)	(70)	(74)
without supplement	14	74	88

The numbers between brackets are not counted by Jordaan.

a. In the didactic parts of Luke the verb is mostly positioned at the end according

to the data above: in 272 (+ 74) of the 597 (+ 146) cases, that means 45,6 (or 46,6) per cent.

b. If the verb has been used with stress - 'emphatically' - then it is mostly positioned in front: in 44 (+ 32) of the 48 (+ 36) cases, that is 91,7 (or 90,5) per cent.

c. If the verb has its position in front then it is mostly non-emphatic (sic!): in 94 (+ 40) of the 138 (+ 72) cases, that is 68,1 (or 63,8) per cent.

In table XVI (112) the following numbers are given about the substantives in the didactic parts of Luke:

	emphatic	non-emphatic	total
before the verb (as first word)	(299)	(300)	(599)
before the verb (not as first word)	470	295	765
after the verb (not as last word)	202	388	590
after the verb (as last word)	(-)	(108)	(108)
without a verb	24	17	41

d. So in the didactic parts of Luke the substantive is mostly positioned in front: in 765 (+ 599) of the 1355 (+ 707) cases, that means 56,5 (or 66,1) per cent.

e. If the substantive has been used with stress - 'emphatically' - then it is mostly positioned in front: in 470 (+ 299) of the 672 (+ 299) cases, that is 69,9 (or 90,5) per cent.

f. If the substantive has its position in front then it is mostly emphatic: in 470 (+ 299) of the 765 (+ 599) cases, that is 61,4 (or 56,4) per cent.

Conclusion a and d correspond with each other. Conclusion b and e do not give any remarkable results either. Conclusion c is very unexpected and is also contradicted by Jordaan (see above).

None of the conclusions gives any spectacular data, however. In all cases there is a large percentage in which Luke's usage is different from that which has been rendered in the conclusions.

Conclusion:

It is impossible to work with the absolute figures relating to the didactic parts of Luke.

In Jordaan's work we find another list (Jordaan, 1978, 29) containing percentages for the different locations of the verb with different writers or books. One seventh of Luke has been examined. According to that list 42 per cent of the verbs in Luke is situated at the beginning of the sentence, 37 per cent in the middle and 21 per cent at the end. This result varies strikingly from Jordaan's data in table XII (108), in which the percentages are in succession: 69,8 per cent, 9,0 per cent and 11,2 per cent.

Comparison with other books results in the conclusion, that in the New Testament verbs are more often placed at the beginning of the sentences than in classical Greek. The book of the Acts of the Apostles appears to be an exception: 80 per cent of the verbs is positioned in the middle of the sentences.

Many people are of the opinion that verbs in the New Testament are preferably placed at the beginning of the sentences, while they suppose that in classical Greek it is just the opposite (Jordaan, 1978, 29 and 31). This is not a fixed rule though, and exceptions to the rule need not have been seen as remarkable.

In short: in the course of the ages the place of the verb in the sentence may have been subject to changes. But the verb has never had a fixed place in the sentence. Therefore it is preferable not to use any arguments concerning the most desirable order of words in a sentence, or else to use these arguments very cautiously.

Have we got to do with assimilation in bLk 10,02c? This verse is a small part of a verdict of Jesus concerning the large harvest and the small number of workers to gather it. This verdict can be found in Lk 10,02 and in Mt 09,37-38. In both gospels the verdict is identical almost word

for word: "The crop is heavy indeed, but labourers are scarce; you must therefore beg the owner of the crop to send labourers to harvest his crop." In Matthew manuscript Ω deviates slightly in the verbal form. Furthermore some manuscripts deviate in a few words in Luke only. D leaves out the words 'indeed' ($\mu\epsilon\nu$) and 'therefore' ($\sigma\upsilon\nu$); P75, B and D read 'labourers' first and 'to send' after that, while all other manuscripts in Luke and all manuscripts in Matthew (investigated by us) render 'to send' and 'labourers' in the same order as in English.

The 'English order' (reading 20) is called an assimilation. There is something to be said for this, because in this way all differences between Mt 09,37-38 and Lk 10,02 are gone. A few objections remain though. The first objection concerns D. This manuscript is not a strong witness in favour of a remaining difference, because it also deviates from the other manuscripts on two other points. The second concerns P75. We do not know the Matthew-text of this manuscript. So B is the only manuscript that presents one difference between Mt 09,37-38 and Lk 10,02: a difference on the point of word-order.

From now on we leave the order of words undiscussed. What must still have our attention is the form of the verbs. There are three readings: 'to send time and again' (reading 01: conj pr act), 'to send' (reading 02: conj aor act) and 'will send' (reading 03: fut act). One can wonder if we have to make such a ponderous distinction between the three readings. Blass-Debrunner, 1976, par. 24, 26 and 27 makes it clear that h and ei have been frequently transposed. With this the difference between reading 02 and 03 is merely a difference in spelling. We may choose for this solution with confidence, the more so if we consider the fact that Ω in Mt 09,36 reads: $\epsilon\rho\rho\eta\mu\epsilon\nu\omicron\iota$ (instead of $\epsilon\rho\rho\iota\mu\epsilon\nu\omicron\iota$) and in Lk 10,01b $\epsilon\beta\delta\omicron\mu\iota\kappa\omicron\nu\tau\alpha$ (instead of $\epsilon\beta\delta\omicron\mu\eta\kappa\omicron\nu\tau\alpha$). Both these (rather arbitrary) examples make it acceptable that in η and $\epsilon\iota$ have been transposed in Ω . It will be wise for us therefore, to give the same meaning to reading 03 as to reading 02.

The difference between reading 01 and 02 cannot be reduced to a difference in spelling. A choice on internal grounds cannot be made here. Reading 21 may have been chosen to emphasize that there must constantly be workers; in this way it would be more directly applicable to a later (ecclesiastical) practice. But reading 21 may also be a slip of the pen from the majuscule-period: an α and an λ in majuscules have great resemblance (A and Λ). If reading 21 were the original reading, then reading 22 could likewise have its origin in a slip of the pen. Reading 22 can in addition be explained as an assimilation to aMt 09,38.

Meyer, 1860, 373 gives a nice specimen of determination of the text in the past. On the ground of the (faulty) information in Tischendorf-7 he thinks that B in bLk 10,02c reads: $\epsilon\rho\gamma\alpha\tau\omega\ \epsilon\kappa\beta\alpha\lambda\lambda\eta$. He thinks that this reading is not preferable on external grounds. Yet he follows this reading because he looks upon the other readings as assimilations to bMt 09,38.

* Number 034 - Luke 10,03a

Three kinds of texts have been brought together in one table under number 034. Five texts (b, d, e, i and j) are concerned with a messenger who is sent out. In two texts (a and f) the disciples are addressed, who are sent forth as lambs among wolves. Two other texts (c and g) deal with prophets and apostles who have been sent out. The remaining text (h) takes a separate place in this respect.

All these texts have in common that the word *ἀποστελλω* is used, whether preceded by *εγω* or not. Under this aspect these texts will be discussed.

The Hebrew text of iEx 23,20 and that of jMl 03,01 are very much alike. In both cases the word 'behold' is used, and the participle 'sending'. Difference arises in the way in which the word 'I' has been rendered in Hebrew. In iEx 23,20 it is added as a separate word, in jMl 03,01 it is joined as a suffix to 'behold'. No difference in meaning does appear in this way: in neither of both cases we can say that the word 'I' must have extra emphasis (see Gesenius-Kautsch, 1963, par. 116q). In the Septuaginta the Hebrew expression for 'behold, I ..' has often been translated literally. Through this the word *εγω* is also used in cases in which a contradiction is out of the question. In such cases the Septuaginta differs from classical Greek, and we may speak of a hebraism⁴. In the table the only investigated manuscript not to read *εγω* in jMl 03,01 is S. Thereby S is in accordance with classical Greek; there the distinction has been temporarily eliminated later on by way of correction.

Therefore it deserves priority, not to follow Zahn, 1910, 428 when he puts it that 'I' (*εγω*) is not genuine in jMl 03,01 (and in dMk 01,02 and eLk 07,27). In jMl 03,01 reading 10 looks more probable than reading 40, but a closely-reasoned argument cannot be given.

Cautiously we draw the conclusion that the Septuaginta follows reading 10 (the reading with *εγω*) in two occasions.

What is the situation in the New Testament? There are three quotations. In all those cases the beginning of the quotation bears a rather great resemblance (at least formally) to iEx 23,20. In bMt 11,10 only reading 10 is extant; in dMk 01,02 and eLk 07,27 we find reading 10 as well as reading 40. The difference between reading 10 and reading 40 can be explained in two ways. Reading 10 may be regarded as the original reading, formed as a quotation from iEx 23,20 (and perhaps also from other texts whether under reference to the Hebrew text or not). In that case reading 10 is a hebraism; reading 40 then has its

⁴ Blass-Debrunner, 1976, par. 277,2 suggests two possibilities for the deviating use of *εγω*: the form with *εγω* is either a hebraism or a "Zusatz des Abschreibers". Bauer, 1971, s.v. *εγω* quotes this with approval.

We may wonder to what extent these two possibilities are on the same level. For: why did a copyist decide to addition? And before this there is the question: Did the copyist add *εγω*? For it is also possible that he left it out.

origin because there was a demand for a Greek that was as correct as possible. Another explanation is, that reading 40 is the original reading. In that case the authors of the bible have written correct Greek; then reading 10 had its origin because people wanted to reduce the distinction among the gospels (Matthew on one side, Mark and Luke on the other side) and with the Septuaginta.

Greeven rejects reading 40 in dMk 01,02 (as an assimilation to eLk 07,27). Further on in his synopsis, at eLk 07,27, he disapproves of reading 10 (as an assimilation to bMt 11,10b, to jMl 03,01 and .. to dMk 01,02). It is striking, how Greeven passes by iEx 23,20 (though he mentions it in the margin) and how he does not pay any attention to the difference between the Hebrew and the Greek texts of jMl 03,01. It is not clear, why dMk 01,02 and eLk 07,27 should not be interchangeable in Greeven's judgement. In that way we would come to a result that is opposite to Greeven's; and just as much is to be said for (or against) it as there is for (or against) Greeven's choice.

Wohlenberg, 1910, 38 and Meyer, 1860, 337 make it clear, on the ground of which considerations the decision has been taken in dMk 01,02 and eLk 07,27: certain manuscripts offer reading 40 and for that reason reading 40 is to be preferred. Aland-13 will have made his decision on similar grounds. There is no other explanation why reading 10 (in eLk 07,27) is called an assimilation by those synopses, and reading 40 (in eLk 07,27) is not.

Two elements play a part in the choice between reading 10 and reading 40 in the texts b, d, e and j: the harmony with the Septuaginta and the harmony with classical Greek. If the initial form of harmony has been accomplished by copyists, they did not finish their work. If the second form came into origin later, then some cases have been overlooked (for instance bMt 11,10b).

Now let us first have a look at readings in which the word 'behold' is missing. In this way we may get a better view at the function of the word 'I' in readings 10, 20 and 30.

The word 'behold' is missing in readings 30, 50 and 60. In reading 50 it is replaced by the expression "the wisdom of God also said". This reading appears in gLk 11,49a. In reading 30 (to be found in hLk 24,49) only the word 'I' is used. In the table only one reading occurs in which no emphasis whatsoever is laid. This is reading 60, which we find in manuscript D (gLk 11,49a). All other readings have been provided in some way or another with an 'exclamation mark' (or with a word that is used as such in certain circumstances): 'behold, I' (readings 10 and 20), 'I' (reading 30), 'behold' (reading 40), 'the wisdom of God also said' (reading 50).

From this the conclusion may be drawn that $\epsilon\gamma\omega$ in reading 10 and 20 is not essential: the word $\alpha\pi\sigma\tau\epsilon\lambda\lambda\omega$ is still emphasized without use of the word $\epsilon\gamma\omega$. It is not surprising therefore, that $\epsilon\gamma\omega$ is often left out. It can be dispensed with and it is a hebraism.

The discussion cannot be concluded with this. The variation between $-\lambda-$ (reading 01) and $-\lambda\lambda-$ (reading 02 and 03) has not yet been dealt with.

This variation may be a mere difference in spelling. In this way the reading of Θ in eLk 07,27, fLk 10,03a and gLk 11,49a can be explained. For in many more cases Θ is careless in spelling. Moreover we can put forward here, what Blass-Debrunner, 1976, par. 11 has said about the uncertainty in connection with double consonants. On this ground it is justified, to explain other exceptions as differences in spelling. Those exceptions are in fact D (in cMt 23,34 and gLk 11,49a) and 33 (in cMt 23,34).

But some reserves remain with respect to D. Both times when D (either on its own or together with 33) varies from the others, it is a matter of a much more radical change of which -λ- or -λλ- is only a part. On the ground of Blass-Debrunner, 1976, par. 323 we may have to say that reading 01 is a future, and reading 02 a present which takes a futural meaning in prophetic announcements. But with this the variation has not been explained.

* Number 035 - Luke 10,03b

αρνῶ (reading 20) is a rarely used word. According to Bauer, 1971, s.v. ἀρνῶ it occurs only once in the New Testament (in bLk 10,03b), and it is also hardly used elsewhere. It may mean the same as reading 10. It is possible that manuscript A gives an assimilation on this point. We do not know the Matthew-text of A, however, so we do not know if there is a case of assimilation within manuscript A.

Readings 01, 02 and 03 need not offer any difference in meaning (no more than readings 10 and 20). According to Blass reading 02 is to be looked upon as an Atticistic reading, while according to him reading 01 shows how Hellenistic Greek makes hardly any distinction between the 'where' and the 'whereto' (see Blass-Debrunner, 1976, par. 215.5). Reading 03 also occurs, but it is an exception (see Liddell-Scott-Jones, 1978, s.v. μέσον III). All readings then can be translated as: "behold, I send you forth as sheep among wolves". Meyer, 1858, 333 and Zahn, 1910, 403 have objections against this translation. They will accept it as a translation of reading 02. Reading 01 should be translated differently in their opinion, because of the fact that the construction ἀποστελλῶ .. ἐν .. does not occur. They prefer the translation: "behold, I send you forth so that you are sheep among wolves". If this is the correct interpretation, then reading 02 is the easier reading and the Atticistic reading.

* Number 036 - Luke 10,04a

The numbers 036, 037 and 038 concern matters which Jesus prohibits to his disciples. The denials have been summarized under number 036; number 037 gives attention to some verbal forms and in number 038 some objects are regarded that may not be taken along.

In this number we regard the structures of the readings in the first place. After that we pay attention to the dictionaries. Finally we look at the separate manuscripts.

In Mt 10,09-10 the commandments have been divided into two parts:

"provide neither gold, nor silver, nor brass in your purses, // neither pouch, nor two coats, nor sandals, nor a stave for your journey". In fact this division in two is absent in reading 22, because here the form *μητε* is used consistently after the first time when *μη* is used.

In Mk 06,08-09 a general prohibition is given (followed by one exception and three concrete matters) and after that a commandment and a prohibition concerning foot-wear and clothing:

"take nothing with you for your journey (save a stave only), no bread, pouch or money, // but put on sandals, // and don't put on two coats".

In Lk 09,03 a general prohibition is given (followed by five concrete matters):

"take nothing with you for your journey (you should have neither stave, nor pouch, nor bread, nor silver, nor two coats)".

Lk 10,04 contains three prohibitions concerning luggage and one concerning greetings:

"take neither purse, nor pouch, nor sandals with you, // and don't greet anyone on your journey".

Summarizing:

- | | |
|-----------|---|
| 11 | 'nothing for the purse' (<i>μη, μηδε</i> 2x), 'nothing else' (<i>μη, μηδε</i> 3x) |
| 21 | 'nothing for the purse' (<i>μη, μητε μηδε</i>), 'nothing else' (<i>μη, μηδε μητε</i> 2x) |
| 22 (in a) | 'take nothing' (<i>μη, μητε</i> 6x) |
| 22 (in b) | 'take nothing' (<i>μηδεν</i> (<i>μητε</i> 5x)); 'don't put on' (<i>μη</i>) |
| 22 (in c) | 'take nothing' (<i>μηδεν</i> (<i>μητε</i> 5x)) |
| 31 | 'take nothing' (<i>μη, μη μηδε</i>); 'don't greet' (<i>μηδενα</i>) |
| 33 | 'take nothing' (<i>μη, μη μη</i>); 'don't greet' (<i>μηδενα</i>) |
| 42 | 'take nothing' (<i>μηδεν</i> (<i>ει μη; μητε</i> 3x)); 'put on' (<i>αλλα</i>), 'don't put on' (<i>μη</i>) |
| 43 | 'take nothing' (<i>μηδεν</i> (<i>ει μη; μη</i> 3x)); 'put on' (<i>αλλα</i>), 'don't put on' (<i>μη</i>) |

The variations can be divided into two kinds: deviations in structure and deviations in the negations that are used. The first kind of variation apparently leads to changes in meaning. So within bMk 06,08b reading 22 stands opposite readings 42 and 43. But in fact this is the only instance. All further variations are of the second kind. They differ in the negations that are used. Therefore those negations now must have our attention.

When consulting Muller-Thiel, 1969 and Liddell-Scott-Jones, 1978 (s.v. *μηδε*, *μητε* and *ουδε*), we come to the following result: *μηδε* and *μητε* are both able to continue a negation. There is a slight preference of *μητε*. Especially in later Greek *μηδε* is used whenever there is need of a stronger expression, but this does not mean that *μηδε* has to be translated as a strong negation in all cases. So: *μητε* .. *μητε* = 'neither .. nor'; *μητε* .. *μηδε* = 'not .. and certainly not'; *μηδε* .. *μηδε* = (Attic:) 'neither .. nor' (with emphasis); *μηδε* .. *μητε* is not possible.

Regarded from this point reading 21 is wrong. For the order *μηδε* .. *μητε* is impossible. We would go too far if we were to explain away the shortcomings of this reading (for instance by translating the second part as 'not .. and neither .., neither .. nor'). We should not do this. For reading 21 occurs in Θ. In this manuscript the most remarkable spelling variants occur. Therefore it is not improbable, that the δ and the τ have been mixed up here.

The other readings are all possible. One reading connects the negations

more than the other reading, but no reading can be rejected for reasons of grammar.

There are two manuscripts that stand out, viz. Θ and D. Here the form *μητε* has preference; in D *μηδε* does not occur one single time, in Θ it occurs three times; *μη* occurs four times in D and three times in Θ. In the other manuscripts *μη*, *μηδε* and *μητε* are used in about the same frequency.

According to Greeven some readings have to be rejected because they are assimilations. These readings are: 22 (in a and b), 31 and 42. We can agree with the vision on reading 22, both because of the deviating structure as because of the consistent use of *μητε*. The same goes for reading 42, because of the preference for *μητε* in manuscript D. With reading 31 it is different. If we judge only on the ground of the negation that precedes the word *υποδηματα* (in aMt 10,09a that is the sixth negation and in dLk 10,04a the third), then Greeven is right. Then reading 31 in dLk 10,04a has indeed to be regarded as an assimilation to reading 11 in aMt 10,09a. But we have to decide on the ground of the total use of the negations. And then something can be said against reading 34. It could be said that reading 34 is the result of internal assimilation. The proposition could further be made that reading 34 is an assimilation to reading 44 in bMk 06,08b. This is possible in two ways: on the point of the negations the distinctions have been eliminated as well as possible without considering the other distinctions, or (maybe: and): the form *μηδε* has been replaced by *mh* with the purpose of a slight alleviation of an over-emphatic prohibition of the taking of footwear, and with the purpose of a slight reduction of the discrepancy with bMk 06,08b (for in Mk 06 it has been allowed to put on sandals).

* Number 037 - Luke 10,4a

Some spelling variants are hard to distinguish from other variants. Neither can spelling variants just be ignored. For there is a smooth transition between the different forms because of the variation in spelling. Something like that is the case in number 037. Reading 12 and reading 41 are the forms that can be recovered in the grammar. Reading 11 and reading 42 are examples of the confusion of *αι* and *ε* (see Blass-Debrunner, 1976, par. 25). Whenever a copyist found say reading 42 in his original, then it is explicable that he rectified that reading in reading 12. So the transition can be made via a spelling variant to another verbal form.

On studying Blass it is clear, that in most cases the differences in verbal forms do not lead to a difference in meaning. At the utmost, one reading leads to a somewhat more smooth Greek than the other reading

In Mt the direct speech is used. A series of imperatives is followed by *μη* with a subjunctive (reading 10) or an infinitive (reading 40). Both forms are possible. Reading 40 hardly occurs, however (Blass-Debrunner, 1976, par. 389), while reading 10 occurs rather frequently (Blass-Debrunner, 1976, par. 364,3). Also considering the deviation in spelling reading

42 in aMt 10,09a can be neglected further.

In Mk 06 a verb of command is followed by *ina* with subjunctive (b reading 10 or 20), a participle (c reading 50) and a subjunctive (d reading 10) or an infinitive (d reading 40). So the greatest discrepancy is to be found in the last verbal form. There too both forms can be grammatically explained. The verb *παραγγελλειν* can be amplified by *ινα* + subj. and by an inf. (Blass-Debrunner, 1976, par. 392.5b). But a split appears in the whole: Mk 06,08 starts in indirect speech, but in Mk 06,09 we end in direct speech (Blass-Debrunner, 1976, par. 470.3). The turning-point is *υποδεδεμενουσ*. This word is curiously placed between the other words, but in our manuscripts it is undisputed. According to Wohlenberg, 1910, 174v. and Blass-Debrunner, 1976, par. 470.3 it would be most plausible that this word is preceded by an infinitive. Meyer, 1860, 72 agrees with this. Furthermore reading 40 in dMk 06,09b is regarded by him as an effort to bring more unity into the structure starting from *αλλα υποδεδεμενουσ*; or in other words: according to Meyer reading 40 in dMk 06,09b is an assimilation to cMk 06,09a. For this reason he prefers reading 10. Greeven follows the opposite course. He regards reading 40 as the original reading, and he dismisses reading 10 in dMk 06,09b as an assimilation to reading 10 in bMk 06,08b and to aMt 10,09a, gLk 10,04a and hLk 10,04a. Greeven's explanation evokes some questions. Possible assimilation to bMk 06,08b has been of little effect (agreement has only been achieved in the use of the subjunctive, but the expression is still a remarkable one). Similarly it seems as if more agreement has developed with aMt 10,09a, gLk 10,04a and hLk 10,04a. But we may not forget, that the construction in Mk 06 differs from that in Mt 10 and Lk 10, and that the construction in dMk 06,09b comes very close to Lk 09. If then we would have a case of assimilation here, then reading 10 in dMk 06,09b is one to Lk 09.

In Lk 09 (after the sentence: 'and He said unto them') we find direct speech: *μη* with an imperative, and a little bit further an imperative (f reading 30) or an infinitive (f reading 40) or no verb at all (f reading 60). It is astonishing that reading 40 has held its own in nearly all manuscripts. For it is exceptional (one of the few examples of an infinitive used as an imperative) or complicating (transition from direct to indirect speech), and moreover you don't miss it when it isn't there.

In Lk 10 direct speech is used just as in Mt 10. Here too a series of imperatives is followed by *μη* with a subjunctive (g reading 30). Then follows a subjunctive (h reading 10) or an infinitive (h reading 40). Just as in aMt 10,09a reading 10 is the most probable one in hLk 10,04a.

* Number 038 - Luke 10,4a

Under number 038 we give our attention for the last time to Jesus' instructions on the things that those who are sent out may take with them. The commentaries of Meyer and Zahn have a tendency to explain certain variants as assimilations. We will see if their idea is correct.

In order to judge rightly it seems useful to give a general outline of the variation in the numbers 036, 037 and 038. From an initial compilation of all data it becomes clear that the variation is surprisingly

great. Therefore we refrain from a survey in detail. Instead of this we sum up all the variants as they have been gathered from the numbers 036, 037 and 038.

Mt 10,09-10

036	037	038	together	manuscript
11	11	21	1	S ^c
11	11	31	2	W
11	12	21	3	B 33 Ω Gr N26
11	12	31	4	M
13	11	21	5	S*
21	42	21	6	Θ
22	12	21	7	D

Mk 06,08-09

036	037	038	together	manuscript
22	13,53,12	22	1	Θ
42	23,53,41	23	2	D
43	13,53,11	23	3	W
43	13,53,12	22	4	S
43	13,53,41	22	5	Gr
43	23,53,11	22	6	N26
43	23,53,11	23	7	A
43	23,53,12	23	8	M
43	23,53,41	22	9	B ^c
43	23,53,41	23	10	Ω
43	23,53,42	22	11	B* 33

Lk 09,03

036	037	038	together	manuscript
22	21,43	23	1	W
22	21,43	33	2	Θ
22	22,32	23	3	S ^c 33
22	22,43	23	4	B D Gr N26
22	22,43	33	5	A Ω M
22	22,64	23	6	S*

Lk 10,04

036	037	038	together	manuscript
31	31,11	11	1	Θ
31	31,41	11	2	W
31	32,12	11	3	A Ω M
32	32,12	11	4	P75 S B D Gr N26

In this enumeration the variation seems greater, than it really is. This is because in number 037 the variation of $-\alpha\epsilon$ and $-\epsilon$ has also been inserted. But even if we neglect that difference, a great many variants remain: five in Mt, eight in Mk, four in Lk 09 and three in Lk 10.

At the most it can be derived from this situation that the text tradition has become greatly varied in its details. Therefore it is not

justified, to judge certain parts at the symptom of assimilation and to neglect other parts.

And so the question could be asked, why Greeven condemns reading 22 in Mt 10 (number 036) as assimilation to Lk 09, while he leaves reading 21 of number 038 undisturbed. For it is clear from table 036, that the choice for *μητε* in Mt 10 is called by Greeven an assimilation to Lk 09 and that that is the reason why he reads either *μη* or *μηδε* in Mt 10. Next it is clear from table 038, that Greeven rejects the reading *ραβδου* in Mt 10 without further argumentation and that he reads *ραβδον* in Mt 10 (in Lk 09 he chooses for *ραβδον* and rejects *ραβδου*). We will come to this example later on.

We could almost state that every manuscript gives its own individual description of Jesus' words. This strikes us especially in Mk 06. There Greeven and Nestle-26 have each added even a new variant (combination of variants).

To what extent have the copyists of the manuscripts exerted their influence in this respect? Could the desire for assimilation have played a part? That is possible. But more harmony need not necessarily be the consequence of ideas of the copyist.

An example of this. In Mt 10 S does not have the words *μηδε αργυρον*. One of the correctors of S (presumably corrector B) inserts these words. Now nobody will say that the corrector has acted wrongly in doing so. For S was the only manuscript (among the manuscripts involved in the investigation) in which these words did not occur and now the corrector has brought the manuscript into line with all the other manuscripts: he has achieved an assimilation, not because the prohibition to take silver on the way fits so nicely in the series gold-silver-brass, but because he knew Mt 10 to say so.

This is a simple example. No influence can possibly have been exerted from parallel passages, and moreover it concerns a reading which gets no support from other manuscripts. Because we have a simple example here, it is clear. Complications will make it more difficult to judge of it. But complicated problems cannot be solved by assuming that more harmony is always secondary.

The objects draw our attention now. In Mt 10 they are: gold (c), silver (d), brass (e) in the *money-belt*; pouch (f); two coats (i), foot-wear (j), stave (h); in Mk 06: stave (h), bread (g), pouch (f); in the *money-belt* brass (e); sandals (k), two coats (i); in Lk 09: stave (h), pouch (f), bread (g); money (b); two coats (i); in Lk 10: money-belt (a); pouch (f); sandals(j).

The objects are to be divided into three categories: money and such (a-e), other things not for wearing (f-h) and things you can wear (i-k).

There seems to be a rather great harmony between the different passages. But there are some differences. With the discussion of the negations (number 036) it became clear that Θ gives a reading of Mk 06 as a result of which the differences become very small. Supposing that the other manuscripts give the correct text in Mk 06, then according to Mk 06 the twelve may take a stave and put on sandals.

The variation confronts us with two problems:

- 1 Does aMt 10,10a speak of 'stave' (ραβδον) or 'staves' (ραβδον)?
- 2 Does bMk 06,08c mention the purse first and then the bread or is the order just the other way round?

Let us look at the 'staves' first. The singular is to be found in reading 20 (aMt 10,10a, bMk 06,08c and cLk 09,03), the plural in reading 30 (aMt 10,10a and cLk 09,03). Θ, W and Ω read a singular in aMt 10,10a or cLk 09,03 and a plural in the other text. The other manuscripts have the same form in aMt 10,10a and cLk 09,03. It could be said that those manuscripts all have an assimilation.

The question has not been solved by this. For reading 20 can be an assimilation to bMk 06,08c, where all the manuscripts use a singular form. But reading 30 can also be an assimilation! For 'nor two staves' (aMt 10,10a) = 'one stave indeed' (bMk 06,08c)⁵.

Reading 20 may have its origin in the fact that one stave is sufficient on the journey and (in cLk 09,03) in the fact that all the other objects are also in the singular, see Zahn, 1913, 369. Reading 30 can be explained on the other hand (in aMt 10,10a) as an adaptation to the preceding plural.

On internal grounds preference has to be given in aMt 10,10a to reading 20, while in cLk 09,03 reading 30 is preferable.

On the ground of external considerations preference in cLk 09,03 is often given to reading 20. Afterwards this reading is then 'explained clean' internally. That is very notable with Zahn, 1913, 368f. From Meyer's discussion of Lk 09 (Meyer, 1860, 356) this is even more explicit. Meyer thought - on the ground of the seventh edition of Tischendorf? - that manuscript B in cLk 09,03 presented reading 30. As a result he could not decide on external grounds; according to him there were 'erhebliche Zeugen' for and against reading 30. On internal grounds he chose for reading 20.

The second problem in this number concerns reading 02 and reading 03 in bMk 06,08c. Greeven rejects reading 03. He thinks it to be an assimilation to cLk 09,03. According to him reading 02 is the original reading.

At first sight Greeven is right. But there are some objections against his solution. For bMk 06,08c may have been adapted to cLk 09,03 in the matter of bread and pouch, but the copyist who eliminates that difference (small though it may be), and who lets the problems concerning the stave exist (is it allowed to take a stave or not?), resembles a person who is not a penny out, but who lets a cash deficit of pounds exist.

For another reason reading 03 could be called an assimilation. In bMk 06,08c the stave is mentioned first in the enumeration of forbidden objects: it may be taken according to nearly all the investigated manuscripts. Next the bread is mentioned and the bag suitable for the bread⁶

⁵ See Zahn, 1910, 401 and O'Callaghan, 1987a, 565.

⁶ According to Michaëlis (TWNT VI 119vv.) the *πηραν* has often been used to take provisions in.

(reading 02), or the bag first and then the bread to be taken in it (reading 03). The money-belt or girdle may be taken, but without any money in it. Reading 03 has a better connection to the rest: twice in sequence the 'cover' is mentioned first (pouch and money-belt) and after that the contents (bread and money).

* Number 039 - Luke 10,05a

In the numbers 030 up to and including 038 all kinds of minor alterations occur. Number 039 produces the first instance of a somewhat greater addition/omission.

In view of the discussion in number 032 it is not surprising, that Mk 06 and Lk 09 do not return in this number. For in those two pericopes the entering of those who were sent out is treated more shortly, than in Mt 10 and Lk 10. In Mt 10 and Lk 10 the entering of a house and the arrival in a town are discussed. At the same time a further instruction is given on the point of entering a house. In Mt 10 it says: "salute that house". On superficial reading this instruction is in conflict with Lk 10,04. For there it says: "salute no man by the way". But - problems arise here only for the superficial reader. The instruction "salute that house" is not to be found in Lk 10,05 any more. There it is said what words are the first to be spoken when entering a house.

Now the question is, if these words are also original in Mt 10. If this should be so, then the later origin of reading 11 cannot be explained. Reading 11 may have originated from the desire to say things as briefly as possible and to omit all elements that can possibly be missed. But this explanation is far-fetched. In all probability reading 12 is an assimilation to bLk 10,05a. Moreover, this supplement causes verse 13 to join somewhat more flexibly to verse 12.

* Number 041 - Luke 10,06c

Reading 20 in dLk 10,06c is not a complete assimilation to bMt 10,13d. It is meant to be an assimilation though (see also the greater harmony with cLc10,06b). At the same time the infrequently used word ἀνακαμψει is replaced. The form of the verb is adapted to the setting.

According to Greeven reading 01 in bMt 10,13d is also an assimilation (to dLk 10,06c). The four Nestle-Aland editions reject this reading without any reason.

Reading 01 is suspicious indeed. It may have originated under the influence of εἰς αὐτήν (in aMt10,13b). The composition of the verb (εἰς-στρεφω) may also have played a role. And maybe the assimilation to dLk 10,06c also played a role, but this looks less probable. For the difference between reading 32 and reading 11 is greater than προσ/εφ only. He who assimilates only at this point, is concerned with futilities. In my view it is correct therefore, that with Nestle and Aland there is no question of assimilation to a parallel passage.

* Number 042 - Luke 10,07c

What is said about the worker in Mt 10, is used to state the grounds for the prohibitions in verses 09 and 10: "for the worker should be given his meat". In Lk 10 a similar sentence is used as an encouragement, to accept the hospitality with a quiet heart: "for the worker should be given his pay".

Meyer, 1860, 373 thinks that the word *εστί* is an addition, in aMt 10,10b as well as in bLk 10,07c. He has two arguments for this: it does not occur in B and other manuscripts, and in D it is situated (in aMt 10,10b) in another place. According to Fee reading 10 in bLk 10,07c is an assimilation to aMt 10,10b, if only a small one: one of the few examples of an assimilation in P75 and B. According to Fee reading 10 in aMt 10,10b is probably the original reading (Fee, 1974, 43).

Blass-Debrunner, 1976, par. 127,1 puts the case that the form *εστιν* (used as an auxiliary verb) is preferably omitted, certainly in terse utterances⁷. One of the examples he gives are the utterances about the worker in aMt 10,10b, bLk 10,07c and c1T 05,18. From these it is clear that the word *εστιν* has been considered superfluous. If it was skipped by accident, a corrector did not have to miss it. Reading 10 is certainly not an assimilation of aMt 10,10b to bLk 10,07c and of bLk 10,07c to aMt 10,10b. 'Meat' and 'pay' both stand in the way of such an explanation. This is more probably a case of adaptation to common parlance and of careless copying of a very well-known passage. See also c1T 05,18, where *estin* is missing.

In spite of Meyer, 1860, 373, we shall not give too much attention to reading 30 in aMt 10,10b (followed by D). D is the only manuscript that has a different reading in aMt 10,10b and bLk 10,07c (in Greek as well as in Latin). Did reading 30 perhaps originate under the influence of the Latin text of the manuscript?

* Number 043 - Luke 10,09a

At first only the variation between *τοὺς ἀσθενεῖς* ('the sick') and *τοὺς ἀσθενούντας* (literally: 'the sick being people') would be under discussion in this number, including the question whether these words are a later addition or not. For two reasons extension was necessary. The first reason is that Greeven calls reading 01 in sLk 09,02 an assimilation to oLk 05,17c. The second reason is Metzger's discussion in his Commentary. Because of this it became necessary to involve Lk 05,17c again in the investigation⁸ including the infinitive *ἰαθεῖν* which occurs there.

In pLk 05,17 Metzger expresses his preference for reading 003 (see Metzger, 1975, 138). In sLk 09,02 reading 04 beats reading 01 by the narrowest margin. For Metzger considers that *ἰαομαι* always has a

⁷ See also Turner, 1963, 294-310, who mentions aMt 10,10b on page 309 and bLk 10,07c on page 305; both verses under the "set phrases".

⁸ See number 029 in appendix 2.

direct object in Luke, except when used in the passive. That argument settles the matter in sLk 09,02. One can contemplate, however, the possibility of formulating a fixed rule on the ground of four or five cases in which Luke uses a certain word in a certain way. And even if this happens, why then doesn't it happen consistently? For: if it holds that *ιαομαι* (not passive) must have a direct object in Luke 09, then the same holds in Lk 05. But there, according to Metzger "copyists" were at work, who were led by "the failure to see that *αυτον* is the subject, not the object, of *το ιασθαι*" and who for that reason replaced the singular *αυτον* by a plural.

The way along which Metzger reaches a decision is not passable. What is more: Metzger does not give an explanation for the divergent reading in manuscript B (in sLk 09,02). Has B skipped a few words by accident or is there more behind this? The first is always possible. The second is possible too: Perhaps the copyist who wrote B, had the intention to reach a similar form as in oLk 05,17c. (This is Greeven's opinion). Or perhaps he skipped those two words in sLk 09,02 because it disturbed him that from the fight against devils and diseases mentioned in verse 01 only the fight against diseases was repeated in verse 02. Or perhaps it looked better to him, if nothing should be said in verse 02 about the address of preaching and healing. There is something to be said particularly for the last two suppositions. There is no proof for them. We will simply have to derive from the results how those results have been achieved. And that to a high degree leads to guesswork.

Another objection against Metzger's argumentation is, that he reduces the choices to two: reading 001 and reading 009. This objection works in two directions. Meyer, 1860, 356 finds an additional argument in the variation between readings 008 and 009 (to which he adds a few other readings) to give preference to reading 001. This is not a strong argument, because there are a great many instances of variation in which no choice has been made in favour of the omission of the part about which disagreement exists⁹. But that does not mean, that such a datum can be skipped¹⁰.

This speaks the stronger for somebody who rejects reading 001 as the original reading. For such a person the task remains to make a choice between readings 008 and 009. He may follow Greeven in this respect, who calls reading 008 an assimilation to cMt 10,08a. He may also go against Greeven, and then call reading 009 an assimilation to uLk 10,09a. But neither of the two solutions is very convincing. Differences remain in both cases.

⁹ Pernot, 1941 shows however, how much is possible in this respect. Every passage or part of it is explained for addition afterwards, if disagreement exists in the text tradition about the form of the words.

¹⁰ This does not include a denial of readings 008 and 009, both to be mentioned in the editions of Nestle and Aland.

* Number 044 - Luke 10,10b

Meyer clearly shows that he uses the internal considerations as confirmation of the choice he had already made on external grounds. For in the discussion of the variants of Lk 09 he says (Meyer, 1860, 356), that reading 01 has such witnesses against it, that it must have been derived from the parallels.

Greeven's opinion is the same. According to him reading 01 in eLk 09,05 is an assimilation. But with this we have not come to the end yet! For Greeven thinks that the differences between gLk 10,10b on the one side and aMt 10,14a and cMk 06,11a on the other side in manuscript D have got smaller. Then it is not too bold to suppose that the same has happened in some manuscripts with the differences between eLk 09,05 and gLk 10,10b. In other words: reading 03 in eLk 09,05 and gLk 10,10b may very well be an assimilation to gLk 10,10b and eLk 09,05 respectively.

The original text of B in aMt 10,14a offers a remarkable variant. The text reads: *και ος αν μας μηδε ακουση* .. The missing part was added later by correctors. Tischendorf-7, Von Soden, 1913, Legg, 1940, they all silently pass by this fact. It is indeed the example of a blunder. However: it is an omission. The question forces itself on us, in how many cases the omission did not produce nonsense and for that reason is followed now in Nestle-26.

See further number 049.

* Number 045 - Luke 10,11a

In the numbers 045 up to and including 049 the subject is Jesus' order to wipe the dust off the feet. These numbers form a unity. They have been put one after another only for practical reasons.

In number 045 the subject is the word 'dust' and the use of the word 'even'. In number 046 the genitives are put together (whether preceded by an article or a preposition, or not). In numbers 047 and 048 the pronouns have been put together. In number 049 the verbal form is treated.

We shall not stop at number 045 for very long. From a comparison of Zahn's and Meyer's opinions (Zahn, 1913, 367 and Meyer, 1860, 367) it appears, that they end up at opposite sides. According to Zahn reading 10 in cLk 09,05 is an assimilation, according to Meyer reading 20 is an assimilation. There is something to say in favour of both opinions. In the first case assimilation within Luke is the point, in the second case it is assimilation within the historic parallels. If a choice must be made between these two opinions, Meyer's opinion is preferable. For if reading 20 is the original reading in cLk 09,05, then agreement arises between a, b, c and e, while by reading 10 in cLk 09,05 agreement arises only between c and d.

* Number 046 - Luke 10,11a

This number cannot be treated in isolation. For by reading 10 the expression becomes an apposition to 'dust' (included in number 045), while by reading 20 it becomes an apposition to 'dust' (number 045) and/or to 'wipe off' (number 049).

From the data handed in by Blass, it appears that one can only speak in such terms as 'usually' and 'mostly'. According to him adjectival adjuncts (if standing in the genitive) mostly come after the word they belong to, but the article is not repeated; this repetition of the article did happen in classical Greek (see Blass-Debrunner, 1976, par. 271,1). In other words: reading 21 (the combination of readings 01 and 20) is the most usual reading in hellenistic Greek, while classical Greek gives preference to reading 11¹¹.

There is also something to be said about the adjectival adjuncts that are introduced by a preposition. Such adjuncts also come after the word they belong to and then the article is repeated for the sake of clearness (Blass-Debrunner, 1976, par. 272,1). These statements include, that according to Blass reading 12 is customary Greek. Reading 22 may be an adjunct to 'dust', but presumably it also has reference to the 'wiping off'.

These things will have played a role in the textual tradition. For in cLk 09,05 we read the adjunct between 'dust' and 'wipe off' (while in aMt 10,14d, bMk 06,11b and eAc 13,51 it follows after 'wipe off' and 'dust'), and the greater part of the variation occurs exactly in cLk 09,05. So hesitation about the *meaning* of the adjunct has played a role in the tradition of its *form*.

Reading 20 in dLk 10,11a may indeed be an assimilation to aMt 10,14d, bMk 06,11b and cLk 09,05. For: the words *τον κολληθεντα* only occur in dLk 10,11a, and then omission is questionable.

The readings 11 and 13 will be given attention to at number 048.

* Number 047 and 048 - Luke 10,11a

The tables 047 and 048 together give a picture of the great variation in the textual tradition. Especially in dLk 10,11a a great many different readings occur. This is because dLk 10,11a is somewhat longer than the other passages, and contains more complications.

There is a second thing in which dLk 10,11a differs from the other passages. In dLk 10,11a the utterance is put into the mouth of those who are sent out. In aMt 10,14d, bMk 06,11b and cLk 09,05 they are spoken to; in eAc 13,51 they are spoken about. With the help of inverted commas this difference is indicated in the catalogue of variants.

¹¹ As appears from Blass-Debrunner, 1976, par. 180 it is possible that reading 21 is a *genitivus separativus*; however, in most cases it has been amplified with the preposition *απο* or *εκ*. Reading 21 is infrequent in this respect, and in most cases we find reading 22.

Reading 30 is equivalent to readings 40 and 60 (and indicates the people who are sent out). Reading 50 is equivalent to readings 05 and 06 (and indicates the people who were addressed by those who were sent out).

There are two kinds of variations in the numbers 047 and 048: variation in the use of the pronoun and variation in the use of the word 'feet'.

According to Greeven those 'feet' are original even in dLk 10,11a. He disapproves of the addition of 'our' as an assimilation to aMt 10,14d, bMk 06,11b and cLk 09,05. This explanation is possible. But in that case it is also possible, that the 'feet' themselves are an assimilation to aMt 10,14d, bMk 06,11b and cLk 09,05. For only in dLk 10,11a a number of manuscripts do not mention the part about the 'feet'. From the rejection of reading 30 (in number 048) one can come to the rejection of reading 20.

Meyer, 1860, 374 follows just the opposite way. On external grounds he gives preference to 'our feet' (reading 30 in number 048). After that he explains, that the omission of this passage in some manuscripts, is part of a greater omission, viz. the omission of the passage after *umwn* (reading 05 in number 047) as far as *hmwn* (reading 30 in number 048). So Meyer rejects first reading 10 (in number 048) and next reading 20.

From what precedes it is clear that in dLk 10,11a we have to choose between readings 10 and 30. This choice is very difficult. For reading 30 is very abundant, so it is not surprising if a part of this should (erroneously) have been omitted. Opposite to this stands the consideration that reading 10 is rather short: "(even the dust that sticks) to us from your town, (we wipe off) against you". Reading 30 somewhat completes this utterance: (even the dust that sticks) to us *from* your town *to* our feet, (we wipe off) against you". So reading 30 results in a utterance which has been composed somewhat more in balance and which moreover brings the wording of dLk 10,11a somewhat closer to that of aMt 10,14d, bMk 06,11b and cLk 09,05. On internal grounds preference can therefore be given to reading 10. But Ω and M can have been of the same opinion, and in that case reading 30 could still be the original reading.

In dLk 10,11a we come upon an intricate string of words like $\eta\mu\omega\nu$ and $\nu\mu\omega\nu$. In two ways there has been interference in this. In some manuscripts we do not find $\eta\mu\iota\nu$ at the beginning (reading 30 in number 047), but $\nu\mu\iota\nu$ (reading 50). In at least three manuscripts (S, W and D) a decision on this variation is demonstrable. The correctors of these three manuscripts have been of the opinion that one reading ($\nu\mu\iota\nu$ or $\eta\mu\iota\nu$) was incorrect and had to be replaced by the other reading ($\eta\mu\iota\nu$ or $\nu\mu\iota\nu$). Especially the replacement of $\eta\mu\iota\nu$ by $\nu\mu\iota\nu$ (in manuscript D) is striking, because the word 'nobis' in the latin text has been main-

tained. If $\upsilon\mu\iota\nu$ is not a slip of the pen for $\eta\mu\iota\nu$ ¹², then the most acceptable explanation is, that $\eta\mu\iota\nu$ (reading 30 in number 047) is the original reading and that $\upsilon\mu\iota\nu$ is a superficial assimilation to the expression 'from your (or the) town'.

The other intervention in dLk 10,11a concerns the omission or addition of words as $\upsilon\mu\omega\nu$ and $\eta\mu\omega\nu$. The manuscripts 33, W (after correction 2) and A give an almost perfect result: "(even the dust that sticks) to us from your town to our feet, (we wipe off) against you". This fits perfectly in the situation of Lk 10,11. Solemnly it is declared that there is no longer a connection between 'you' and 'us'. Manuscript P45 reads: "(even the dust) to us from your town to the feet (we wipe off)". In number 047 reading 35 is preferable on external grounds, and in number 048 reading 05. Apart from that, the reading of 33, W (after correction 2) and A (reading 35 in number 047 and in number 048) is questionable as an internal assimilation. But this consideration is not decisive, because other copyists may not have had an eye for the magnificent structure, and may have forgotten one or more pronouns, while copying.

* Number 049 - Luke 10,11b

Reading 01 in cLk 09,05 may be an assimilation to aMt 10,14d and bMk 06,11b. But it is at least just as acceptable that reading 03 in cLk 09,05 is an assimilation to dLk 10,11b.

Comparison with the variation in Lk 09,05 between $\delta\epsilon\chi\omega\nu\tau\alpha\iota$ and $\delta\epsilon\chi\omega\nu\tau\alpha\iota$ (as discussed in number 044) is not decisive, unless we start consistently from the principle, that the most intricate text is preferable. In that case the text of Θ , 33, W and A ($\delta\epsilon\chi\omega\nu\tau\alpha\iota$.. $\alpha\pi\omicron\tau\iota\nu\alpha\chi\alpha\tau\epsilon$) will be chosen. Yet uncertainties remain even then. For the text of Θ , 33, W and A can be explained as a well-considered formulation: again and again the people do not receive you (progressive) and at any moment when this happens, you have to wipe off their dust (aorist).

The other manuscripts consistently use an aorist or a progressive form. This may mean a purposive adaptation of both verbal forms to Mt 10 and Mk 06 (or to Lk 10). In that case the original text had either twice an aorist or a progressive form. Another possibility is that an

¹² In Moulton's grammar much attention is given to the pronunciation of the different vowels. One out of many problems concerns the mixing up of υ and η . From the way of discussion (Moulton-Howard, 1919-29, 73 and 79) the impression may be gathered that these letters were only mixed up if used in $\upsilon\mu\epsilon\iota\sigma$ or $\eta\mu\epsilon\iota\sigma$. It is clear that the mixing-up of these words (and their conjugations) was quite common and that it happened at an early date already. Howard wonders if the confusion may have its background in the assimilation of the first vowel to the second one, which was pronounced in nominative and dative as an i -sound (Moulton-Howard, 1919-29, 79). He also imparts Hort's opinion (from his Introduction 310), according to whom in certain cases $\upsilon\mu\epsilon\iota\sigma$ has intentionally been replaced $\eta\mu\epsilon\iota\sigma$.

In dLk 10,11a all manuscripts (except P45) read $\eta\mu\iota\nu$ (or $\eta\mu\omega\nu$) as $\upsilon\mu\iota\nu$ (or $\upsilon\mu\omega\nu$). To explain the difference in text as a slip of the pen would be insufficient, considering also the corrections in the manuscripts.

aorist and a progressive form stood side by side in the original text¹³. In that case the text of S, B, D, A and M can be explained as an internal assimilation in which the harmony with aMt 10,14d and bMk 06,11b or with cLk 09,05 happens to become greater.

The matter can apparently not be decided on internal grounds.

* Number 050 - Luke 10,11d

Greeven's rejection of reading 03 in hLk 11,02c seems acceptable at first sight. At further study it is clear that something can be said against his judgment. Metzger, 1975, 155 discusses the words in dispute as an addition to what precedes, not as an addition to what follows. He does not give any arguments for this. There are some arguments to be found though. In manuscript D the words in dispute follow immediately after the petition 'hallowed be thy name'. Should they not have belonged to this, then a little space would have been left (just as happened between 'thy kingdom come' and 'thy will be done ..'). On account of this explanation the expression 'hallowed be thy name upon us' comes into being¹⁴. In this way reading 43 is cancelled as a part of this number. And furthermore, the rejection of reading 03 as an assimilation can not be maintained.

So reading 03 in hLk 11,02c is not an assimilation to eMt 12,28b, fLk 10,09c and iLk 11,20a. This may also be made plausible by comparison with cMt 06,10. Isn't this the immediate parallel of hLk 11,02c? Reading 03 would enlarge the difference between hLk 11,02c and cMt 06,10. This consideration strengthens the result of the preceding paragraph.

Especially in Matthew the passage "the kingdom .. is near" is used. John the baptist says it (aMt 03,02), it is the subject of Jesus' preaching (bMt 04,17b), the twelve are sent out with this message (dMt 10,07b). In these three cases reading 03 is avoided. Only in the last case a similar formulation is to be found in another gospel: dMt 10,07b resembles fLk 10,09c. There is a difference between dMt 10,07b and fLk 10,09c. In fLk 10,09c it says that the kingdom has come near 'you'; it does not say so in dMt 10,07b.

Besides a, b, d and f two other cases have been included in table 050.

¹³ The mixed readings can be explained as follows:

separate people do not receive you once (aorist) and then you have to wipe off their dust again and again (progressive), and:

again and again the people do not receive you (progressive) and at any moment when this happens, you have to wipe off their dust (aorist).

¹⁴ There is one way out. A copyist may have added the words *εφ' ημας* to the petition concerning the kingdom. The manuscript with this reading has been used by the copyist who wrote manuscript D. Only, this last copyist saw that in general the petitions of the Lord's Prayer begin with a verb, and therefore he added the words *εφ' ημας* to the petition concerning the name.

In the investigation this way out is not passable. For the investigation does not go back to the time beyond the manuscripts. At this moment we restrict ourselves to the extant material. In an alternative investigation an attempt has been made at investigating the readings without regarding the manuscripts in which they occur. See par. 16.

In those cases Jesus speaks about his casting out of demons and He says: "the kingdom of God has come near you" (eMt 12,28b and iLk 11,20a).

What remains: gLk 10,11d, the only place in which the investigated manuscripts are divergent.

Reading 03 (the reading that has 'you') may be an assimilation to fLk 10,09c. The agreement in form is greater, but with regard to the contents there are differences. In verse 09 the announcement of the kingdom is a positive declaration of those who are sent out, in verse 11 it is a negative declaration¹⁵. The formal agreement between reading 03 in gLk 10,11d and fLk 10,09c may have been experienced as confusing, and by the choice in favour of reading 02 the difference in contents may have been made explicit. A difficult reading would have been avoided in this way¹⁶ and agreement would have been achieved with reading 01 in aMt 03,02, bMt 04,17b and dMt 10,07b.

Reading 02 in gLk 10,11d will be the original reading anyhow. Should reading 02 have originated later, then it cannot be explained why fLk 10,09c remained unchanged.

* Number 051 - Luke 10,12a

Number 039 resulted in a somewhat greater addition or omission. In comparison to this the variation in this number is very drastic.

Meyer, 1860; Wohlenberg, 1910; Greeven, Nestle-Aland, - none of them have trouble with this. Reading 30/50 in cMk 06,11c naturally is an addition from bMt 10,15a. Small differences can be explained from the fact that the copyist of that passage reproduced the addition from memory.

In the table all the texts concerning Sodom and Gomorra and their position on doomsday, have been grouped together (a, b, c and e). Moreover all the texts concerning the sending out of twelve or seventy, have been included; then dLk 09,05 is added. From this addition it becomes clear in what way can be objected against the judgement of the aforesaid textual critics. Reading 30/50 may be an assimilation to bMt 10,15a and to eLk 10,12a. But reading 11 may also be an assimilation, namely an assimilation to dLk 09,05. These two possibilities are made visual in the Synopsis of Aland (Aland-13 page 140), but only the first possibility returns in the critical apparatus.

From what precedes it may be clear that reading 30/50 in cMk 06,11c cannot simply be put aside as an assimilation. For reading 11 may also be an assimilation.

¹⁵ If the end of verse 11 has been understood as an utterance of Jesus, the problem arises that in verse 09 the word 'you' indicates the people who are visited and in verse 11 the people who are visiting. Then there is also difference in contents in spite of agreement in form.

¹⁶ Bauer mentions besides Lk 10,09 two instances from the Septuaginta for the construction *εγγιζω επι τινα* (Bauer, 1971, s.v. *εγγιζω* 3). So it is a construction that occurred infrequently. For that reason reading 03 has to be regarded as the more difficult reading.

In aMt 11,24a the clause about Sodom under the judgement forms the conclusion of a condemnation of Capernaum and other cities. For the other passages we may refer to the discussion in number 032. There we gave two summaries from which it is clear that Mt 10 and Lk 10 are both more detailed than Mk 06 and Lk 09. This concerns the part before the clause about Sodom under the judgement. The same can be said about what follows: in Mt 10 and Lk 10 Jesus' missionary speech continues after verses 15 and 12 respectively, but in Mk 06 and Lk 09 verses 11 and 05 respectively form the end of Jesus' words.

So Mk 06 is closer to Lk 09 than to Mt 10. Therefore it is obvious, that reading 11 developed at a later date in order to reduce further the (small) differences between Mk 06 and Lk 09. This is all the more probable than the assumption that reading 30/50 had to bridge to a small extent the (great) differences between Mk 06 and Mt 10.

Add to this, that reading 30/50 in cMk 06,11c is the more difficult reading for two reasons: 1. The concise beginning results in a very detailed conclusion. 2. While in Mk 06,07-11b only 'house' (or 'somewhere') and 'somewhere' is mentioned, all at once we read in cMk 6,11c the word 'town'.

Appendix 4 The figures of the investigation (to par. 15)

In the charts data are given concerning: Greeven, Nestle-26; one or some of the papyri P4, P45, P75 and P88; eight other manuscripts, the text of Hodges-Farstad and the textus receptus. The corrected text of manuscript S has been added to this list; the other corrections have been neglected. For: the percentage of corrections in S is sixteen, whereas the percentage of corrections in the other manuscripts is less than three.

In the charts of par. 13-15 a selection from the figures is presented. In some of those charts percentages are given (see charts 2b, 2d, 3a, 3d and 3f); in chart 3b scores are given.

In this appendix nearly all the figures are given a second time; they are specified in five parts per gospel. The figures in charts 3e and 3f do not return in this appendix. The same holds for the charts from par. 16.

The data are:

Gr ass	=	the number of assimilations according to Greeven
N25 ass	=	the number of assimilations according to Nestle-25
A8 ass	=	the number of assimilations according to Aland-8
A13 ass	=	the number of assimilations according to Aland-13
N26 ass	=	the number of assimilations according to Nestle-26
WFW ass	=	the number of assimilations
WFW ass/dis	=	the number of assimilations which are also dissimilations
WFW dis	=	the number of dissimilations
WFW no dif	=	the number of cases in which there is no difference
WFW ?	=	the number of cases in which no decision is possible
WFW inv cas	=	the number of investigated cases
WFW ass int	=	the number of internal assimilations
WFW dis int	=	the number of internal dissimilations (plus the number of assimilations which are also dissimilations)
WFW ass to Mt	=	the number of assimilations to parallel passages in Matthew
WFW dis to Mt	=	the number of dissimilations to parallel passages in Matthew (plus the number of assimilations which are also dissimilations)
WFW ass to Mk	=	the number of assimilations to parallel passages in Mark
WFW dis to Mk	=	the number of dissimilations to parallel passages in Mark (plus the number of assimilations which are also dissimilations)
WFW ass to Lk	=	the number of assimilations to parallel passages in Luke
WFW dis to Lk	=	the number of dissimilations to parallel passages in Luke (plus the number of assimilations which are also dissimilations)
WFW ass elsew	=	the number of other assimilations
WFW dis elsew	=	the number of other dissimilations (plus the number of assimilations which are also dissimilations)

An example by way of explanation.

Chart 1 in par. 13.2 consists of four parts. Let's have a look at the details of the fourth part (about Matthew 09 + Mark 02 + Luke 05).

68 cases of manuscript 33 could be investigated. According to my own investigation those 68 cases are distributed like this: 23 cases of assimilation, 19 cases of an assimilation which is also a dissimulation,

25 cases of dissimilation; in one case the difference with parallel text passages does not increase neither decrease; in all 68 cases a decision was possible.

I have also traced the judgment of five text editions about the 68 readings of manuscript 33 which were investigated by me. Greeven signalizes 21 cases of assimilation. In the other text editions that number is lower: Nestle-25 and Nestle-26 signalize three cases, Aland-8 signalizes six cases, and Aland-13 signalizes five cases of assimilation.

* The charts

Matthew 04,01 - 05,16

	Gr	N26	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	1	3	6	7	5	6	12	8	11	-	9	9	9
N25 ass	0	0	1	1	0	0	2	0	2	-	1	1	1
A8 ass	0	0	0	1	0	1	2	1	4	-	1	1	1
A13 ass	0	0	0	1	0	1	2	1	3	-	1	1	1
N26 ass	0	0	0	1	0	1	2	0	3	-	1	1	1
WFW ass	14	18	16	15	20	10	17	18	20	-	20	21	18
WFW ass/dis	9	8	10	10	8	5	10	6	5	-	10	9	10
WFW dis	16	13	13	14	12	4	13	14	16	-	10	10	12
WFW no dif	2	2	2	2	1	1	1	2	0	-	1	1	1
WFW ?	0	0	0	0	0	0	0	0	0	-	0	0	0
WFW inv cas	41	41	41	41	41	20	41	40	41	-	41	41	41
WFW ass int	6	11	5	4	11	12	9	12	9	-	16	16	16
WFW dis int	12	7	13	14	7	1	8	5	9	-	2	2	2
WFW ass to Mk	6	7	5	7	7	1	5	5	5	-	5	6	5
WFW dis to Mk	6	5	7	5	5	0	7	6	6	-	7	6	7
WFW ass to Lk	13	14	15	15	16	5	13	12	16	-	11	11	9
WFW dis to Lk	15	14	13	13	12	12	16	14	16	-	19	19	21
WFW ass elsew	8	13	19	16	14	3	19	12	8	-	15	15	13
WFW dis elsew	18	13	8	11	15	1	5	11	15	-	12	12	14

Matthew 07,01 - 12,45

	Gr	N26	S*	S ^c	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	19	47	34	29	68	57	60	56	-	61	63	69
N25 ass	6	2	7	9	6	19	15	11	15	-	17	17	18
A8 ass	2	1	13	11	5	15	12	9	13	-	12	11	14
A13 ass	2	0	13	10	3	12	10	8	10	-	10	9	12
N26 ass	2	0	8	8	4	14	9	9	10	-	11	11	14
WFW ass	111	124	130	139	118	132	139	123	107	-	144	145	146
WFW ass/dis	72	71	69	65	75	74	65	72	43	-	69	69	66
WFW dis	120	109	104	99	110	99	66	108	67	-	91	91	93
WFW no dif	2	2	4	4	3	1	3	3	2	-	1	1	1
WFW ?	0	0	0	0	0	0	1	0	0	-	0	0	0
WFW inv cas	305	306	307	307	306	306	274	306	219	-	305	306	306
WFW ass int	90	94	100	103	82	99	96	101	75	-	103	102	110
WFW dis int	95	91	93	88	104	96	66	85	48	-	83	84	76
WFW ass to Mk	70	77	72	79	71	79	73	66	61	-	84	83	81
WFW dis to Mk	76	68	72	65	73	67	49	74	49	-	61	63	65
WFW ass to Lk	92	96	100	108	94	110	115	93	76	-	111	114	123
WFW dis to Lk	123	120	114	106	120	107	80	117	80	-	105	102	94
WFW ass elsew	47	70	64	61	78	69	72	61	56	-	66	73	68
WFW dis elsew	113	101	109	112	92	83	64	98	51	-	92	98	103

Matthew 19,16-22

	Gr	N26		S*	S ^c	B	θ	33	W	D	A	α	Hodges TR		
Gr ass	0	2		2	3	4	2	8	6	5	-	4	4	5	
N25 ass	0	0		0	0	0	1	3	3	1	-	3	3	3	
A8 ass	0	0		1	1	0	1	5	4	1	-	3	3	4	
A13 ass	0	0		1	2	0	1	6	5	1	-	4	4	5	
N26 ass	0	0		0	1	0	1	3	3	1	-	3	3	3	
WFM ass	5	5		3	4	4	7	6	10	7	-	9	9	9	
WFM ass/dis	4	4		5	6	3	2	3	3	5	-	4	4	4	
WFM dis	6	6		7	5	8	7	0	0	0	1	-	2	2	2
WFM no dir	1	1		1	1	1	0	0	0	0	1	-	1	1	1
WFM 7	0	0		0	0	0	0	2	0	0	0	-	0	0	0
WFM inv cas	16	16		16	16	16	16	11	16	16	-	16	16	16	
WFM ass int	2	2		1	1	3	3	1	1	2	-	2	2	1	
WFM dis int	1	1		2	2	0	0	2	2	1	-	1	1	2	
WFM ass to Mk	6	6		4	5	2	5	0	10	7	-	9	9	9	
WFM dis to Mk	8	8		10	9	12	10	0	5	7	-	5	5	5	
WFM ass to Lk	3	3		3	4	3	4	6	8	7	-	6	6	7	
WFM dis to Lk	9	9		9	8	9	8	1	4	6	-	6	6	5	
WFM ass elsew	2	2		2	2	2	1	4	3	2	-	2	2	3	
WFM dis elsew	3	3		3	3	3	4	1	2	3	-	3	3	2	

Matthew 21,01-27

	Gr	N26	P45	S*	S ^c	B	θ	33	W	D	A	α	Hodges TR	
Gr ass	0	6	0	11	9	7	15	13	8	14	-	7	6	5
N25 ass	0	1	0	2	3	1	5	4	6	5	-	6	6	5
A8 ass	0	0	1	2	2	1	5	4	4	3	-	4	4	3
A13 ass	0	0	0	1	1	0	4	3	4	3	-	4	4	3
N26 ass	0	0	0	1	1	0	3	2	4	2	-	4	4	3
WFM ass	15	21	0	24	21	24	23	21	25	-	22	22	23	
WFM ass/dls	9	8	0	11	7	7	10	6	6	6	-	11	12	12
WFM dis	28	23	1	17	21	24	18	10	25	21	-	19	18	17
WFM no dir	1	1	0	1	1	1	1	0	1	1	-	1	1	1
WFM 7	0	0	0	0	0	0	0	4	0	0	-	0	0	0
WFM inv cas	53	53	1	53	53	53	53	43	53	53	-	53	53	53
WFM ass int	9	9	0	13	11	8	5	12	14	9	-	13	13	13
WFM dis int	16	16	1	12	14	17	20	11	11	16	-	12	12	12
WFM ass to Mk	10	15	0	22	20	16	28	12	13	23	-	15	19	19
WFM dis to Mk	34	29	0	22	24	28	17	8	31	22	-	30	26	26
WFM ass to Lk	11	13	0	13	17	12	17	12	15	12	-	18	15	16
WFM dis to Lk	21	18	0	18	14	19	15	6	17	18	-	14	17	16
WFM ass elsew	5	11	0	5	5	13	4	11	6	4	-	6	6	6
WFM dis elsew	10	4	0	10	10	2	8	2	8	8	-	9	9	9

Matthew 27,57 - 28,08

	Gr	N26		S*	S ^c	B	θ	33	W	D	A	α	Hodges	TR
Gr ass	0	1		1	1	0	3	3	4	6	4	4	4	4
N25 ass	0	0		0	0	1	1	3	3	3	3	3	3	3
A8 ass	0	0		0	0	0	0	0	1	1	1	1	1	1
A13 ass	0	0		0	0	0	0	0	1	1	1	1	1	1
N26 ass	0	0		0	0	0	0	0	1	1	1	1	1	1
WFM ass	8	6		4	6	7	8	6	13	14	12	13	13	13
WFM ass/dls	3	5		3	3	3	6	5	3	4	2	2	2	2
WFM dis	13	13		17	15	14	9	11	8	6	9	9	9	9
WFM no dir	0	0		0	0	0	1	0	0	0	0	0	0	0
WFM 7	0	0		0	0	0	0	0	0	0	0	0	0	0
WFM inv cas	24	24		24	24	24	24	22	24	24	23	24	24	24
WFM ass int	4	5		3	3	4	4	4	3	6	8	5	6	6
WFM dis int	8	7		8	8	8	8	7	4	6	3	7	6	6
WFM ass to Mk	4	4		2	4	5	7	3	12	10	10	9	9	9
WFM dis to Mk	14	14		15	13	13	10	14	6	7	8	9	9	9
WFM ass to Lk	2	2		3	3	3	3	4	6	5	4	4	4	4
WFM dis to Lk	8	8		7	7	7	7	5	4	4	6	6	6	6
WFM ass elsew	3	1		2	2	2	2	1	3	3	1	5	5	5
WFM dis elsew	4	6		5	5	5	5	6	4	4	3	2	2	2

THE FIGURES OF THE INVESTIGATION

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Matthew

	Gr	N26	P45	S*	S ^c	B	θ	33	V	D	A	Ω	Hodges	TR
Gr ass	1	31		67	54	45	94	93	86	92	4	85	86	90
N25 ass	6	3	0	10	13	8	26	27	23	26	3	20	30	32
A8 ass	2	2	0	16	15	6	22	23	19	22	1	21	20	23
A13 ass	2	0		15	14	3	18	21	19	18	1	20	19	22
N26 ass	2	0	0	9	11	4	19	16	17	17	1	20	20	22
MFV ass	153	174		177	188	170	181	191	185	173	12	208	210	209
MFV ass/dis	97	96	0	98	91	96	97	89	90	63	2	96	96	94
MFV dis	183	164	1	158	154	168	137	100	158	113	9	131	130	133
MFV no dir	6	6	0	8	8	6	6	4	4	4	0	4	4	4
MFV 7	0	0	0	0	0	0	0	7	0	0	0	0	0	0
MFV inv cas	439	440	1	441	441	440	419	391	439	353	23	439	440	440
MFV ass int	111	121		122	122	108	123	121	134	103	5	140	139	146
MFV dis int	132	122	1	128	126	136	125	91	109	77	7	104	105	98
MFV ass to Mk	96	109	0	105	115	101	120	93	106	106	10	122	126	123
MFV dis to Mk	138	124	0	126	116	131	104	78	122	91	8	112	109	112
MFV ass to Lk	121	128	0	134	147	128	139	150	134	116	4	150	150	159
MFV dis to Lk	176	169	0	161	148	167	149	108	156	124	6	150	150	142
MFV ass elsew	65	97	0	92	86	109	79	107	85	73	1	94	101	95
MFV dis elsew	148	127	0	135	141	117	101	78	123	81	3	118	124	130

Mark 01,12 - 03,30

	Gr	N26	P88	S*	S ^c	B	θ	33	V	D	A	Ω	Hodges	TR
Gr ass	0	17		40	38	27	71	53	102	86	51	49	50	50
N25 ass	5	3		10	9	6	19	12	19	17	11	12	13	13
A8 ass	3	1		10	10	5	23	17	35	29	15	13	16	17
A13 ass	3	0		7	7	3	18	14	20	25	16	13	15	15
N26 ass	2	0		6	7	3	9	11	15	15	10	8	9	9
MFV ass	48	58		66	69	55	83	85	87	77	87	83	87	83
MFV ass/dis	81	81		71	70	85	63	64	66	79	60	62	58	64
MFV dis	88	78		80	78	77	70	54	60	61	62	70	72	70
MFV no dir	3	3		3	3	3	2	5	3	2	2	3	3	3
MFV 7	0	0		0	0	0	1	0	0	0	0	0	0	0
MFV inv cas	220	220		220	220	220	219	208	216	219	214	218	220	220
MFV ass int	55	57		54	55	58	55	59	62	63	60	57	62	62
MFV dis int	67	66		69	68	65	69	54	47	59	61	62	59	60
MFV ass to Mt	59	64		61	59	63	58	69	75	54	0	68	71	71
MFV dis to Mt	118	114		115	117	114	95	88	94	99	0	108	107	107
MFV ass to Lk	53	58		70	72	57	84	79	83	84	83	84	85	84
MFV dis to Lk	135	130		117	115	131	104	97	100	106	106	102	103	104
MFV ass elsew	17	34		36	36	34	34	45	40	45	45	35	44	47
MFV dis elsew	83	71		67	67	76	45	45	48	52	42	51	58	60

Mark 04,35 - 06,13

	Gr	N26	P45	S*	S ^c	B	θ	33	V	D	A	Ω	Hodges	TR
Gr ass	0	21		24	27	23	40	38	30	60	28	24	24	24
N25 ass	0	0		1	2	1	4	5	1	6	3	4	4	4
A8 ass	0	0		2	2	0	6	6	2	8	4	4	4	4
A13 ass	0	0		2	2	0	6	4	2	8	3	3	3	3
N26 ass	0	0		1	1	0	3	2	1	4	3	3	3	3
MFV ass	34	44		44	48	42	54	48	42	50	49	45	46	43
MFV ass/dis	47	45		45	45	46	45	37	44	52	37	47	46	47
MFV dis	59	51		49	45	52	41	46	55	37	49	49	49	50
MFV no dir	0	1		2	2	1	1	0	0	2	2	0	0	1
MFV 7	0	0		0	0	0	0	1	0	0	0	0	0	0
MFV inv cas	140	141		140	140	141	141	132	141	141	137	141	141	141
MFV ass int	36	36		37	38	36	36	45	31	34	38	34	35	35
MFV dis int	41	41		41	40	40	34	38	43	38	43	41	42	41
MFV ass to Mt	27	33		37	38	33	34	32	31	19	0	24	26	25
MFV dis to Mt	62	56		50	50	56	55	45	42	58	37	0	64	63
MFV ass to Lk	41	50		44	44	49	55	47	48	55	54	55	56	54
MFV dis to Lk	71	62		63	64	63	59	51	63	54	59	57	56	58
MFV ass elsew	8	22		22	29	17	31	25	21	27	17	17	19	17
MFV dis elsew	64	55		53	47	60	37	44	50	45	39	56	57	59

Mark 10,17-22

	Gr	N26	S*	SC	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	2	4	3	4	7	0	9	8	3	2	2	1
N25 ass	0	0	0	0	1	1	0	2	1	2	1	1	1
A8 ass	0	0	0	0	1	3	0	4	1	2	1	1	1
A13 ass	0	0	0	0	1	3	0	4	1	2	1	1	1
N26 ass	0	0	0	0	1	1	0	2	0	1	1	1	1
WV ass	5	6	6	5	9	6	0	12	5	7	9	9	8
WV ass/dis	7	6	4	6	5	9	0	4	5	8	7	7	7
WV dis	6	6	8	7	4	3	0	2	8	1	1	2	3
WV no dir	0	0	0	0	0	0	0	0	0	0	0	0	0
WV 7	0	0	0	0	0	0	0	0	0	0	0	0	0
WV Inv cas	18	18	18	18	18	0	18	18	16	17	18	18	
WV ass int	1	1	2	1	1	2	0	2	2	2	1	1	1
WV dis int	2	2	1	2	2	1	0	1	1	1	2	2	2
WV ass to Mt	6	8	8	6	7	0	9	5	0	8	8	8	8
WV dis to Mt	10	8	8	8	10	9	0	8	11	0	8	9	9
WV ass to Lk	5	6	6	5	7	9	0	7	4	6	7	7	6
WV dis to Lk	10	9	9	10	8	6	0	8	11	9	7	8	9
WV ass el sew	0	0	1	0	1	0	0	7	4	1	0	0	1
WV dis el sew	10	10	9	10	13	10	0	3	6	9	10	10	9

Mark 11,01-33

	Gr	N26	P45	S*	SC	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	9	0	20	15	10	45	21	34	44	23	20	20	22
N25 ass	2	0	0	2	2	0	9	3	5	10	6	6	6	7
A8 ass	2	0	1	4	4	0	12	6	10	10	9	9	9	9
A13 ass	2	0	1	4	4	0	9	5	9	8	6	7	7	7
N26 ass	3	0	1	3	3	0	5	2	4	6	5	6	6	6
WV ass	24	29	0	35	33	29	45	26	32	41	44	36	37	39
WV ass/dis	34	28	0	30	32	27	36	18	37	35	21	35	35	34
WV dis	36	37	0	29	29	38	15	14	24	19	24	24	24	23
WV no dir	0	0	0	0	0	0	0	0	0	1	1	1	0	0
WV 7	0	0	1	0	0	0	0	1	0	0	1	0	0	0
WV Inv cas	94	94	1	94	94	94	96	59	93	96	91	96	96	96
WV ass int	25	26	0	23	23	26	27	12	22	22	33	35	35	36
WV dis int	22	20	0	23	23	20	25	18	22	30	20	17	17	16
WV ass to Mt	22	23	0	33	31	21	47	23	26	43	0	33	35	35
WV dis to Mt	61	60	0	50	52	62	39	28	56	43	0	50	51	51
WV ass to Lk	19	19	0	22	20	19	26	14	26	26	24	21	22	24
WV dis to Lk	37	37	0	34	36	36	30	15	30	29	32	35	34	32
WV ass el sew	5	11	0	15	16	12	19	11	17	18	11	8	8	8
WV dis el sew	37	31	0	27	25	30	24	16	23	23	21	35	36	36

Mark 15,42 - 16,08

	Gr	N26	S*	SC	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	3	9	7	7	18	6	23	28	5	5	5	5
N25 ass	2	3	1	1	1	3	3	3	5	2	2	2	2
A8 ass	2	3	1	1	1	6	3	5	4	2	2	2	2
A13 ass	0	0	1	1	1	1	0	2	1	0	0	0	0
N26 ass	0	0	0	0	0	0	0	0	1	0	0	0	0
WV ass	6	8	10	10	10	14	6	14	13	8	10	9	7
WV ass/dis	22	22	12	18	18	16	22	18	17	20	17	18	20
WV dis	11	9	12	11	11	9	10	7	7	11	12	12	12
WV no dir	0	0	0	0	0	0	0	0	0	0	0	0	0
WV 7	0	0	0	0	0	0	0	0	0	0	0	0	0
WV Inv cas	39	39	34	39	39	39	38	39	37	39	39	39	39
WV ass int	7	8	7	6	9	10	9	14	11	8	10	10	9
WV dis int	22	21	13	21	20	18	20	15	11	21	19	19	20
WV ass to Mt	8	11	7	11	8	13	8	13	11	13	11	11	12
WV dis to Mt	26	24	22	23	27	23	22	22	24	22	26	26	25
WV ass to Lk	9	11	13	13	12	15	10	10	14	10	10	9	7
WV dis to Lk	20	18	12	16	17	13	19	18	14	19	19	20	22
WV ass el sew	2	3	2	2	2	5	3	5	4	3	3	3	3
WV dis el sew	14	13	11	14	14	11	12	11	11	13	13	13	13

Mark

	Gr	N26	P45	P88	S [*]	S ^c	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	52	5	13	97	90	71	181	118	198	226	110	100	101	102
N25 ass	9	6	1	3	14	14	9	36	23	30	39	24	25	26	27
A8 ass	7	4	3	2	17	17	7	50	32	56	52	32	29	32	33
A13 ass	5	0	2	1	14	14	5	37	23	47	43	27	24	26	26
N26 ass	5	0	1	1	10	11	4	18	15	22	26	19	18	19	19
WFW ass	117	145	2	11	161	166	141	205	165	187	186	195	183	188	180
WFW ass/dis	191	182	0	8	162	170	185	166	141	169	188	146	168	164	172
WFW dis	200	181	0	13	178	170	182	138	124	148	132	147	156	159	158
WFW no dif	3	4	0	0	5	5	4	3	5	3	5	5	4	3	4
WFW ?	0	0	2	8	0	0	0	1	2	0	0	4	0	0	0
WFW inv cas	511	512	4	40	506	511	512	513	437	507	511	497	511	514	514
WFW ass int	124	128	1	11	123	123	130	139	111	134	136	137	138	143	143
WFW dis int	154	150	0	22	147	154	147	147	130	128	139	146	141	139	139
WFW ass to Mt	122	139	0	0	146	147	131	159	132	154	132	13	144	151	151
WFW dis to Mt	277	262	0	0	245	250	269	221	180	240	212	24	256	256	255
WFW ass to Lk	127	144	0	0	155	154	144	189	150	174	183	177	177	179	175
WFW dis to Lk	273	256	0	0	235	241	255	212	182	219	214	225	220	221	225
WFW ass elsew	32	70	1	0	76	83	66	100	79	95	98	67	72	77	74
WFW dis elsew	208	180	0	0	167	163	193	127	117	135	137	122	165	174	177

Luke 04,01 - 06,49

	Gr	N26	P45	P75	P4	S [*]	S ^c	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	19	1	7	11	64	62	31	73	72	66	156	83	83	87	94
N25 ass	1	1	0	1	2	13	9	3	21	15	11	44	17	16	15	14
A8 ass	1	2	0	2	2	24	21	4	30	22	19	66	26	24	23	22
A13 ass	1	0	0	1	0	17	14	1	23	15	13	53	21	20	20	19
N26 ass	1	0	0	2	0	12	7	1	18	12	8	40	15	15	15	14
WFW ass	60	76	1	28	11	95	99	80	109	97	92	122	100	113	111	112
WFW ass/dis	81	80	1	11	5	78	80	83	75	78	75	75	70	74	77	80
WFW dis	145	132	0	21	10	113	107	126	100	101	121	82	93	99	99	95
WFW no dif	3	2	0	1	0	4	4	1	2	2	1	3	6	3	3	3
WFW ?	0	0	0	1	3	0	0	0	1	1	1	3	7	1	0	0
WFW inv cas	289	290	2	62	29	290	290	290	287	279	290	285	276	290	290	290
WFW ass int	74	87	1	34	15	86	93	91	94	87	81	91	95	91	94	96
WFW dis int	112	99	1	32	16	100	93	95	92	87	105	87	92	96	93	91
WFW ass to Mt	45	51	0	0	0	71	69	51	65	66	68	73	0	78	76	80
WFW dis to Mt	165	159	0	0	0	139	141	159	120	131	143	92	0	134	136	133
WFW ass to Mk	46	52	0	0	0	66	68	54	67	59	60	83	56	65	67	68
WFW dis to Mk	123	118	0	0	0	102	101	117	103	98	107	83	113	102	103	102
WFW ass elsew	15	30	0	6	0	44	50	43	49	45	34	48	47	58	72	72
WFW dis elsew	125	119	0	9	0	106	100	110	86	84	104	87	81	81	80	80

Luke 10,01 - 11,54

	Gr	N26	P45	P75		S [*]	S ^c	B	θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	10	23	13		21	23	12	42	38	40	73	42	39	39	39
N25 ass	1	1	5	3		7	9	2	13	9	12	27	11	10	10	10
A8 ass	0	1	6	2		5	8	2	18	13	15	28	13	14	14	14
A13 ass	0	0	5	1		5	7	1	15	11	13	27	12	13	13	13
N26 ass	0	0	4	1		4	5	1	13	9	12	28	11	12	12	12
WFW ass	44	47	19	32		50	52	43	59	60	50	73	39	54	52	53
WFW ass/dis	37	36	13	15		42	43	35	41	40	38	26	27	40	39	39
WFW dis	61	59	20	31		50	48	64	43	34	54	38	35	49	52	51
WFW no dif	2	2	3	7		1	1	2	1	2	1	5	5	1	1	1
WFW ?	0	0	6	4		0	0	0	0	0	0	2	8	0	0	0
WFW inv cas	144	144	61	89		143	144	144	144	136	143	144	114	144	144	144
WFW ass int	38	41	26	38		33	36	37	39	38	32	42	40	40	37	37
WFW dis int	42	39	30	39		48	47	42	45	39	47	40	42	45	48	48
WFW ass to Mt	43	46	0	0		59	63	42	58	64	51	55	0	56	59	58
WFW dis to Mt	83	80	0	0		69	65	84	69	49	75	42	0	72	69	70
WFW ass to Mk	12	14	1	0		11	11	10	14	13	13	13	14	8	13	12
WFW dis to Mk	17	15	0	0		18	18	19	14	15	15	15	16	16	17	18
WFW ass elsew	33	34	2	6		43	44	33	38	40	39	59	33	41	38	39
WFW dis elsew	81	85	9	21		72	74	86	74	56	76	54	51	74	81	80

Luke 18,18-23

	Gr	N26	S*	SC	B	Θ	33	V	D	A	Θ	Hodges	TR
Gr ass	0	2	3	2	2	4	2	3	10	3	5	4	1
N25 ass	1	0	2	2	0	1	2	1	2	2	3	2	1
A8 ass	1	0	2	2	0	1	2	2	4	2	3	2	2
A13 ass	1	0	2	2	0	1	2	2	3	2	3	2	2
N26 ass	1	0	2	2	0	1	2	2	3	2	2	2	1
WFW ass	3	2	2	4	2	7	3	7	5	6	7	6	6
WFW ass/dis	7	8	7	7	7	5	1	4	4	6	5	6	5
WFW dis	2	2	4	2	3	0	2	1	3	0	5	0	1
WFW no dir	1	1	0	0	1	1	0	1	1	1	0	1	1
WFW ?	0	0	0	0	0	0	0	0	0	0	0	0	0
WFW inv cas	13	13	13	13	13	13	6	13	13	13	12	13	13
WFW ass int	0	0	2	2	0	0	0	0	0	0	1	1	1
WFW dis int	1	1	0	0	1	1	1	1	1	1	0	0	0
WFW ass to Mt	3	3	1	2	3	5	4	5	7	0	5	4	4
WFW dis to Mt	7	7	9	8	7	5	1	6	4	0	6	7	7
WFW ass to Mk	7	6	5	7	5	8	0	8	3	8	9	8	8
WFW dis to Mk	4	5	7	5	6	3	0	3	8	3	3	3	3
WFW ass elsew	0	2	1	1	3	3	1	2	4	3	3	3	2
WFW dis elsew	4	3	4	4	6	1	2	2	0	6	1	2	2

Luke 19,28 - 20,08

	Gr	N26	S*	SC	B	Θ	33	V	D	A	Θ	Hodges	TR
Gr ass	0	5	11	8	4	11	5	12	29	9	9	7	10
N25 ass	0	0	1	1	0	1	2	2	4	2	1	1	2
A8 ass	0	0	2	1	0	2	3	3	6	3	2	2	3
A13 ass	0	0	2	1	0	2	3	3	8	4	3	2	3
N26 ass	0	0	1	1	0	1	2	2	5	2	1	1	2
WFW ass	16	19	19	23	20	22	12	20	23	23	19	19	21
WFW ass/dis	19	18	18	16	15	20	7	19	23	15	20	19	18
WFW dis	23	21	21	19	23	16	10	19	9	20	19	20	19
WFW no dir	0	0	0	0	0	0	0	0	1	0	0	0	0
WFW ?	0	0	0	0	0	0	0	0	0	0	0	0	0
WFW inv cas	58	58	58	58	58	58	29	58	56	58	58	58	58
WFW ass int	17	19	19	18	17	14	5	16	12	17	13	13	14
WFW dis int	10	8	8	9	10	13	2	11	12	10	14	14	13
WFW ass to Mt	14	16	16	19	17	18	9	18	20	0	17	15	17
WFW dis to Mt	33	31	31	28	30	29	13	29	25	0	29	32	30
WFW ass to Mk	15	18	18	23	18	18	13	18	25	19	19	20	22
WFW dis to Mk	33	30	30	25	30	30	10	29	19	29	29	28	26
WFW ass elsew	0	1	2	2	2	3	2	2	5	2	3	3	3
WFW dis elsew	10	9	9	9	9	7	6	7	4	7	8	7	7

Luke 23,50 - 24,12

	Gr	N26	P75	S*	SC	B	Θ	33	V	D	A	Θ	Hodges	TR
Gr ass	0	1	3	4	4	1	13	11	14	17	14	13	14	15
N25 ass	1	1	1	1	1	1	1	1	1	0	1	1	1	1
A8 ass	1	1	1	1	1	1	1	1	1	2	1	1	1	1
A13 ass	0	0	0	0	0	0	1	0	1	3	1	1	1	1
N26 ass	0	0	0	0	0	0	1	0	1	1	1	1	1	1
WFW ass	7	6	4	7	7	5	9	10	9	12	13	13	13	13
WFW ass/dis	7	9	2	9	9	11	11	10	12	8	9	10	9	10
WFW dis	17	16	8	14	14	15	11	11	10	9	8	9	8	10
WFW no dir	1	1	0	2	2	1	1	1	1	1	1	1	1	1
WFW ?	0	0	0	0	0	0	0	0	0	0	0	0	0	0
WFW inv cas	32	32	14	32	32	32	32	32	32	30	32	32	32	32
WFW ass int	3	3	4	5	5	3	6	6	8	5	7	8	8	8
WFW dis int	14	14	11	12	12	14	10	10	8	9	10	9	9	9
WFW ass to Mt	9	8	0	9	9	8	8	9	11	9	12	13	12	13
WFW dis to Mt	13	15	0	13	13	15	14	11	12	14	11	10	11	11
WFW ass to Mk	10	10	0	9	9	10	11	10	8	12	12	11	11	11
WFW dis to Mk	16	16	0	16	16	16	15	16	18	12	14	15	15	15
WFW ass elsew	6	6	1	8	9	8	9	10	9	13	11	10	11	11
WFW dis elsew	19	20	4	16	16	18	16	14	16	10	10	15	16	15

Luke

	Gr	N26	P45	P75	P4	S*	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	0	37	24	23	11	103	99	50	143	128	135	285	151	149	151	162
N25 ass	4	3	5	5	2	24	22	6	37	29	27	77	33	30	28	28
A8 ass	3	4	6	5	2	34	33	7	52	41	40	106	45	44	42	42
A13 ass	2	0	5	2	0	26	24	2	42	31	32	94	40	40	38	38
N26 ass	2	0	4	3	0	19	15	2	34	25	24	76	31	31	30	30
WFW ass	130	150	20	64	11	173	185	150	206	182	178	235	181	206	201	205
WFW ass/dis	151	151	14	28	5	154	155	151	152	136	148	136	127	149	150	152
WFW dis	248	230	20	60	10	202	190	231	170	158	205	141	157	175	180	174
WFW no dif	7	6	3	8	0	7	7	5	5	5	4	11	13	5	6	6
WFW ?	0	0	6	5	3	0	0	0	1	1	1	5	15	1	0	0
WFW inv cas	536	537	63	165	29	536	537	537	534	482	536	528	493	536	537	537
WFW ass int	132	150	27	76	15	145	154	148	153	136	137	150	159	153	153	156
WFW dis int	179	161	31	82	16	168	161	162	161	139	172	149	155	164	164	161
WFW ass to Mt	114	124	0	0	0	156	162	121	154	152	153	164	12	169	166	172
WFW dis to Mt	301	292	0	0	0	261	255	295	237	205	265	177	11	251	255	250
WFW ass to Mk	90	100	1	0	0	109	118	97	118	95	107	136	109	113	119	121
WFW dis to Mk	193	184	0	0	0	173	165	188	165	139	172	137	175	163	166	164
WFW ass elsew	54	73	2	13	0	98	106	89	102	98	86	129	96	114	126	128
WFW dis elsew	239	236	9	34	0	207	203	229	184	162	205	155	155	179	186	184

Matthew + Mark + Luke

	Gr	N26	P45	P75	S*	S ^C	B	Θ	33	W	D	A	Ω	Hodges	TR
Gr ass	1	120	29	23	267	243	166	418	339	419	603	265	334	338	356
N25 ass	19	12	6	5	48	49	23	99	79	80	142	60	85	84	85
A8 ass	12	10	9	5	67	65	20	124	96	115	180	78	94	94	98
A13 ass	9	0	7	2	55	52	10	97	75	98	155	68	84	83	86
N26 ass	9	0	5	3	38	37	10	71	56	63	119	51	69	69	71
WFW ass	400	469	22	64	511	539	461	592	538	550	594	388	597	599	594
WFW ass/dis	439	429	14	28	414	416	432	415	366	407	387	275	413	410	418
WFW dis	631	575	21	60	538	514	581	445	382	511	386	313	462	469	465
WFW no dif	16	16	3	8	20	20	15	12	14	13	20	18	13	13	14
WFW ?	0	0	8	5	0	0	0	2	10	1	5	19	1	0	0
WFW inv cas	1486	1489	68	165	1483	1489	1489	1466	1310	1482	1392	1013	1486	1491	1491
WFW ass int	367	399	28	76	390	399	386	415	368	405	389	301	431	435	445
WFW dis int	465	433	32	82	443	441	445	433	360	409	365	308	409	408	398
WFW ass to Mt	236	263	0	—	302	309	252	313	284	307	296	25	313	317	323
WFW dis to Mt	578	554	0	—	506	505	564	458	385	505	389	35	507	511	505
WFW ass to Mk	186	209	1	—	214	233	198	238	188	213	242	119	235	245	244
WFW dis to Mk	331	308	0	—	299	281	319	269	217	294	228	183	275	275	276
WFW ass to Lk	248	272	0	0	289	301	272	328	300	308	299	181	327	329	334
WFW dis to Lk	449	425	0	0	396	389	422	361	290	375	338	231	370	371	367
WFW ass elsew	151	240	3	13	266	275	264	281	284	266	300	164	280	304	297
WFW dis elsew	595	543	9	34	509	507	539	412	357	463	373	280	462	484	491

Appendix 5 The three annexes

In chapters 3 and 4 of this book the description is given of an investigation by myself of the phenomenon of assimilation. In appendix 2 all of the material can be found concerning Matthew 09,01-08, Mark 02,01-12 and Luke 05,17-26. In appendix 3 a part of the material can be found concerning Luke 10,01-12. The material concerning the total investigation has been placed in three separate annexes¹:

Annex 1: The collations,

Annex 2: The tables,

Annex 3: The comparison.

In this appendix the introduction to each of these annexes is given. So this appendix can be used as an explanation on appendix 2a-c and appendix 3a.

Appendix 5a Introduction to annex 1

In connection with the investigation of the phenomenon of assimilation, the texts of a number of manuscripts and text editions have been studied. The results of this study are presented in this annex. So here we have phase 1 of the investigation, as described in chapter 3 of the dissertation. By way of introduction follows here: 1 an explanation (with example), 2 a description of the method, 3 an enumeration of the material used and 4 a short discussion of some text editions.

1 Explanation.

The following manuscripts have been investigated:

P4, P7, P19, P21, P45, P62, P70, P71, P75 and P88; S, B, Θ, W, D, A and Ω; 33.

The texts of Greeven, Nestle-25, Nestle-26 and that of Hodges and Farstad (which includes the textus receptus) have also been studied.

The following passages have been investigated:

Matthew	Mark	Luke
04,01 - 05,16	01,12 - 03,30	04,01 - 06,49
07,01 - 12,45	04,35 - 06,13	10,01 - 11,54
19,16-22	10,17-22	18,18-23
21,01-27	11,01-33	19,28 - 20,08
27,57 - 28,08	15,42 - 16,08	23,50 - 24,12

The left hand pages of this annex present the text of Nestle-26 (prece-

¹ Copies can be obtained at the library of the Theologische Universiteit, Postbus 5026, 8260 GA Kampen.

ded by an α), followed by any deviating readings (preceded by an β , γ , δ etc.). In general the words of reading α (the text of Nestle-26) are numbered; a few extra spaces are given after every fifth word to facilitate locating certain words. The numbers of the other readings refer to reading α . In a few cases the words of another reading have been numbered. The numbers in the other readings (including reading α) in that case refer to that particular reading; attention is drawn to such a situation by an asterisk, '*'. See for instance Matthew 07,21b. An exclamation mark ('!', e.g. in Luke 05,22b) indicates that there is variation between η and υ . The brackets, '[' and ']', are used in two ways. They may indicate the beginning or end of a hiatus respectively, and in that case they are usually accompanied by a number of dots (see for instance Mark 02,01a). Further, they may also indicate that Nestle-25 or Nestle-26 used brackets because of uncertainty about which reading should be followed (see for instance Luke 05,18b). In this case brackets are also used on the right hand page.

The Greek letters on the right hand page refer to the left hand page. Is there a dash, '-' (or '""'), on the right hand page, then that passage is missing in the manuscript. If two or more letters are placed one above the other, the first letter indicates the original reading of the manuscript; the other letters give corrected readings of the manuscript (see for instance Matthew 09,02a). When a Greek letter is put between brackets, there is uncertainty in Nestle-25 or Nestle-26 about the words on the left hand page that are put between brackets (see again Luke 05,18b).

The right hand page does not only give an answer to the question which reading is followed by a manuscript or text edition, but also, which reading is an assimilation according to Greeven, Aland-8 and Aland-13 (three synopses) and according to Nestle-25 and Nestle-26 (two normal text editions). If a reading is called an assimilation, it is indicated with a capital Greek letter. Small Greek letters indicate that the text editions mention such a reading in their critical apparatuses, but do not call it an assimilation. (A dash, '""', indicates that a text edition mentions several elements at the same time, see for instance Mark 02,03a; if those elements are distributed among different sections of a verse, then a parenthesis, ')', is used, see for instance Matthew 10,10a). The numbers refer to the tables (in annex 2) in which the section of the verse in question has been included.

Further, certain 'mistakes' are sometimes enumerated on the right hand page. By 'mistakes' I mean all those cases in which I differ in opinion with others about the reading of a manuscript. In many cases only the word in which the mistake occurs, is mentioned.

Example.

In Matthew 09,01a Nestle-26 has the following reading: *και εμβας εις πλοιον διεπερασεν και ηλθεν εις την ιδιαν πολιν*. After *διεπερασεν* and after *ιδιαν* a few extra spaces have been given; so the total length of this part of text is: 11 words. This reading is given the indication α ; it occurs in Greeven, Nestle-25, Nestle-26, S, B and 33. Reading β is

almost similar to reading α . There is one difference: the second word is not $\epsilon\mu\beta\alpha\sigma$, but $\epsilon\nu\beta\alpha\sigma$. Reading β occurs in Θ . In reading γ the word $\pi\lambda\omicron\iota\omicron\nu$ is preceded by the article; so the beginning of this reading runs as follows: $\kappa\alpha\iota \epsilon\mu\beta\alpha\sigma \epsilon\iota\sigma \tau\omicron \pi\lambda\omicron\iota\omicron\nu$.. This reading occurs in Ω , H (= the text of Hodges and Farstad) and T (= the textus receptus). Reading δ combines the deviations of readings β and γ ; moreover word 10 ($\iota\delta\iota\alpha\nu$) is replaced by $\iota\omicron\upsilon\delta\alpha\iota\alpha\nu$. So reading δ runs as follows: $\kappa\alpha\iota \epsilon\nu\beta\alpha\sigma \epsilon\iota\sigma \tau\omicron \pi\lambda\omicron\iota\omicron\nu \delta\iota\epsilon\pi\epsilon\rho\alpha\sigma\epsilon\nu \kappa\alpha\iota \eta\lambda\theta\epsilon\nu \epsilon\iota\sigma \tau\eta\nu \iota\omicron\upsilon\delta\alpha\iota\alpha\nu \pi\omicron\lambda\iota\nu$. This reading occurs in W. The other manuscripts (the papyri, and D and A) have a hiatus.

In this part of text none of the manuscripts has been corrected.

According to Greeven the reading of W, Ω , H and T is an assimilation. In table 001 (in annex 2) it is indicated in which direction has been assimilated according to Greeven. Nestle-25, Aland-8, Aland-13 and Nestle-26 reject the reading of W, Ω , H and T, but they do not say that we have to do with an assimilation here.

Apparently a difference in opinion exists about the text of manuscript Θ : has a corrector added the words $\sigma \iota\eta\sigma\omicron\upsilon\sigma$ after $\epsilon\mu\beta\alpha\sigma$?

2 Description of the method.

The manuscript data are available in diverging forms: photographs of most manuscripts are available; furthermore there are editions in facsimile type and in ordinary type; moreover collations have been made of some manuscripts; and besides there are the critical apparatuses of text editions. For specifications see the enumeration of the material in item 3.

As starting-point for the collation I chose (as much as possible) for the editions in ordinary type. I have verified the results of my collation in the text editions. Each discrepancy with Aland-13, Nestle-26 and IGNT (and a number of discrepancies with Legg-Mt, Legg-Mk and Greeven) has been verified with the photographs of the manuscripts; when no photographs were available, I restricted the verification to the editions in facsimile type. When my material was inadequate for an independent decision, I gave preference to the editions in facsimile type or in ordinary type.

I have not paid any attention in my collation to the suffixed ν in the text edition of Hodges and Farstad; the abbreviations of the nomina sacra are (generally speaking) neglected. All the other variants, including slips of the pen and evident blunders, are enumerated.

In general no attempts were made to fill up hiatuses.

No capital letters or accents are used in the collations. The sigma is always rendered as σ . The iota subscriptum is not rendered. For the codex Sinaiticus the siglum S is used.

3 Enumeration of the material used.

- | | |
|------|--|
| P4: | In ordinary type: Merell, Nouveaux fragments du Papyrus 4 (in: <i>Revue Biblique</i> 47, 1938, 5-22). |
| P7: | In ordinary type: Aland, Neue Neutestamentliche Papyri (in: <i>New Testament Studies</i> 3, 1956/57, 261-265). |
| P19: | In ordinary type: Grenfell/Hunt, <i>The Oxyrhynchus Papyri</i> IX. London |

- 1912, 7-9.
- P21: in ordinary type: Grenfell/Hunt, *The Oxyrhynchus Papyri* X. London 1914, 12-14.
- P45: in ordinary type: Kenyon, *The Chester Beatty biblical papyri* II,1: *The Gospels and Acts*. Text. London 1933; in facsimile type: Kenyon, *The Chester Beatty biblical papyri* II,2: *The Gospels and Acts*. Plates. London 1934.
- P62: in ordinary type: Amundsen, *Christian papyri from the Oslo collection* (in: *Symbolae Osloenses* 24, 1945, 121-147).
- P70: in ordinary type: Lobel/Roberts/Turner/Barns, *Oxyrhynchus Papyri* XXIV. London 1957, 4-5; Naldini, *Nuovi frammenti del vangelo di Matteo* (in: *Prometheus* 1, 1975, 195-200).
- P71: in ordinary type: Lobel/Roberts/Turner/Barns, *Oxyrhynchus Papyri* XXIV. London 1957, 5-6.
- P75: in ordinary type and in in facsimile type: Kasser/Martin, *Papyrus Bodmer XIV-XV*. Cologny/Genève 1961.
- P88: in ordinary type: Daris, Marco, *Vangelo* 2,1-26 (in: *Aegyptus* 52, 1972, 80-88).
- S: in ordinary type: Tischendorf, *Novum Testamentum Sinaiticum*. Lipsiae 1863;
in facsimile type: Lake, *Codex Sinaiticus*. Oxford 1911;
photographs.
- B: in ordinary type: Tischendorf, *Novum Testamentum Vaticanum*. Lipsiae 1867;
in facsimile type: Martini, *Novum Testamentum e codice vaticano graeco* 1290. Civitas Vaticana 1968;
photographs.
- Θ: in ordinary type: Beermann/Gregory, *Die Koridethi Evangelien* Θ 038. Leipzig 1913;
photographs.
- W: collation: Sanders, *The New Testament manuscripts in the Freer collections*. New York 1918; Goodspeed, *The Freer Gospels* (in: *The American Journal of Theology* 17, 1913, 395-411 and 599-613; 18, 1914, 131-146 and 266-281);
in facsimile type: Sanders, *Facsimile of the Washington manuscript of the four gospels in the Freer collection* Ann Arbor 1912;
photographs.
- D: in ordinary type: Scrivener, *Bezae Codex Cantabrigiensis*. Cambridge 1864. Reprint Pittsburgh, Pennsylvania 1978;
in facsimile type: 1899;
photographs.
- A: in facsimile type: Kenyon, *The Codex Alexandrinus*. London 1909;
in ordinary type: Wolde, *Testamentum Graecum e codice Ms Alexandrino*. Londini 1786.
photographs.
- Ω: collation: Winslow, *Codex Ω* (in: Lake/New, *Six collations of New Testament manuscripts*. Harvard Theological Studies XVII. London/Oxford 1932);
photographs.
- 33: photographs.
- Hodges-Farstad: *The Greek New Testament according to the Majority Text*. Nashville/Camden/New York 1982.
- Tischendorf-8: *Novum Testamentum Graece. Editio octava critica maior*. Lipsiae 1872.
- Von Soden: *Die Schriften des Neuen Testaments. II. Text mit Appar.* Göttingen

	1913.
Legg-Mt:	Nouum Testamentum Graece. Evangelium secundum Matthaeum. Oxonii 1940.
Legg-Mk:	Nouum Testamentum Graece. Evangelium secundum Marcum. Oxonii 1935.
IGNT:	The New Testament in Greek. Luke. Part one ² . Chapters 1-12. Oxford 1984.
Greeven:	Huck, Synopse. 13. Auflage, völlig neu bearbeitet von Heinrich Greeven. Tübingen 1981.
Aland-13:	Synopsis quattuor evangeliorum. Editio tertia decima revisa. Stuttgart 1985.
Nestle-26:	Novum Testamentum Graece. 26. neu bearbeitete Auflage. 8. Druck. Stuttgart 1985.

4 Discussion of some text editions.

The data of the text editions appeared to be correct in a great many cases. For that reason I acquired great respect for the work that has been done. I want to say a few more things about IGNT, Greeven, Aland-13 and Nestle-26.

a. IGNT. This work covers Luke 1-12. It is a sequel to the editions of Legg-Mk (from 1935) and Legg-Mt (from 1940). "The aim of the edition is to provide an objective presentation of the textual evidence, and not to construct a new text." (IGNT, vi). An important difference with the Legg's editions is the text that has been used as a collating base. In Legg-Mk and Legg-Mt Westcott-Hort has been used, in IGNT a certain edition of the *textus receptus* is the collating base.

In my collation I mention shortcomings in certain parts. I would like to bring the following to attention:

- The number of mistakes is small. A few examples may be found in Luke 09,28 (λακωβον: + και is not read in P75), in Luke 11,04b and especially in Luke 11,35a. See further the list that is given below, and the collation.
- Tischendorf in his editions in ordinary type of S and B indicates repeatedly that a certain reading has been corrected twice. Such cases are often not mentioned in IGNT. See for instance Luke 10,41a, where B is cited incorrectly (Nestle-26 gives a different citation of B, but that edition is also contrary to Tischendorf). Other instances are to be found in Luke 08,24, 08,27, 08,37, 09,05, 09,10 and 09,14.
- Similar cases of variation are sometimes cited, sometimes they are not. See for instance Luke 11,09: the (orthographic) variant *ευρησεται* is cited, while *κρουεται* is not cited.
- IGNT uses the 'Subtraktionsprinzip': "the apparatus is exclusive, i.e. it records only divergencies of the witness from the collating base (...), with which it is otherwise deemed to be in agreement" (IGNT, vi). As a result of this the expression '*vid*' is only used if a manuscript seems to deviate from the collating base. In some cases a wider use would be

² I have not used Part two (chapters 13-24). It was published in 1987, after I had finished my investigation.

desirable. In Luke 11,02b for instance minuscule 33 seems to read *ημων .. ουρανοις*.

- The rendering of variants is sometimes very remarkable. Almost similar variants are sometimes cited in widely divergent manners: in Luke 06,42a the discrepancy between D and 33 seems to be very great, but the only discrepancy is the variation between *εκ* and *απο*. Sometimes one and the same variant is mentioned twice: the omission of the article before *λευις* in Luke 05,29a.

- In Θ words have been added sometimes for use in the liturgy by the lecturer. Such additions are treated in IGNT as normal corrections. See the remarks at Matthew 08,05a.

- The 'statement of deficiencies' is not nearly always complete. Sometimes this is apparent in the apparatus. See for instance Luke 06,14b. See further the collation. Apart from the textual passages investigated I found the following mistakes in the 'statement of deficiencies':

P75 in Luke 07,06.07.08.09.18.19.25.27.28.31;

in Luke 08,26.29.30.31.46.49.54;

in Luke 09,02.07.24.28.47.62;

33 in Luke 02,14;

in Luke 07,25.26;

in Luke 08,15.45.46.47.50;

in Luke 09,24.26;

in Luke 12,17.

- Moreover I point out the following mistakes:

In 06,39: the second mention of *εμπεσσουνται* must be a misprint;

In 07,06: P45; perhaps Kenyon is wrong, and the first letter after the hiatus is not an N but an A; then the fragment reads: ..|A MOY [...]; the reading of P45 could be: *ινα μου υπο την στεγην εισελθης*;

In 07,10: 33 (long omission);

In 07,22: D;

In 07,32: D;

In 07,42: A;

In 08,02: W;

In 08,03: Θ;

In 08,17: read 'ο ου3' instead of 'ο ου2';

In 08,26: S (misprint in *κατεπλυσαν*);

In 08,26: A;

In 08,29: with *διαρρησων* an Λ has been noted instead of an A;

In 08,32: P75;

In 08,35: 33;

In 08,37: D;

In 08,38: S, B and 33;

In 08,43: Ω;

In 08,45: P75 (hiatus); the omission of *και*⁴ ...μου2 is certain;

In 08,49: W;

In 08,51: P75;

In 09,01: 33;

In 09,01: D;

In 09,09: W;

In 09,10: A;

In 09,10: Ω;

In 09,22: S;

In 09,28: D;

In 09,47: 33;

In 09,51:	P45;
In 09,51:	P45 and P75;
In 09,51:	S;
In 09,51:	A;
In 11,29:	with αὐτῇ the D is noted twice;
In 12,08:	S;
In 12,08:	B;
In 12,53:	P75.

b. Greeven. An important characteristic of Greeven's text edition is the criterion for selecting the variants. Besides "variants which have been regarded by other textual critics as original" (Greeven, V), "variants which are extant in Greek, where a passage has been assimilated (...) to a parallel pericope or to another passage related to it in content or form" are consistently included.

It is to Greeven's credit that he wished to follow a definite plan in his critical apparatus. Still objections can be made against his work. In the first place I think Greeven's criterion for selection is incorrect: variants where a passage has been dissimilated to a parallel pericope, are neglected. So for instance the variant τοιοσ προφηταισ in Mark 01,02 has not been mentioned. In the second place he does not fulfil his criterion. In the preface to his edition he states: "I know of no other harmonising variants" (Greeven, VI), but in annex 3 many instances can be found of harmonising or assimilating variants which have been neglected by Greeven.

I haven't tried to locate all the mistakes in Greeven's edition. Only those accidentally discovered will be mentioned in the collation.

c. Aland-13 and Nestle-26. The two newest editions of the Institut at Münster require and deserve great respect. In a very small space an unbelievable amount of data is offered. Because these editions are in fairly common use, I have aimed at mentioning all the discrepancies between my collation and these text editions. In this way I would like to express at the same time my great gratitude for the generous way in which I was given permission at the Institut to use the material available there.

It struck me, that Aland-13 does not mention manuscript W a great many times at places in which one might expect it to be mentioned. Furthermore the citation of minuscule 33 in Nestle-26 appears to be very inaccurate. Much has been improved in Aland-13 in this respect because in that text edition minuscule 33 has been promoted to the category of 'constant witnesses' (although nothing is to be found concerning this in the introduction).

No method has been used in the selection of variants for the critical apparatuses of both text editions. An example of this is the variation between οὕτωσ εσται and οὕτωσ εσται και, that is to be found in table 121 of annex 2. Nestle-26 pays attention to this variation in Matthew 12,40b, Matthew 24,37.39 and Luke 11,30b. Nestle-26, however, does not mention this variation in Matthew 24,27 and Luke 17,24. Aland-13 only leaves the variation in Luke 17,24 unmentioned. Furthermore it is not

clear to me, why Aland-13 mentions the variant *ασφαλίσασθαι* in Matthew 27,65a. This variant is probably orthographic, and the variation between -ε and -αι is indeed nearly always ignored. Another instance: Aland-13 and Nestle-26 do mention the variation in *σκοτει* in Matthew 04,16a, but they do not mention the variation in the article *τη* that is read before this by some manuscripts.

For a pocket edition selection is necessary. But why then so much attention is given for example to Marcion? In a great many places in Aland-13 Marcion is mentioned as the only witness for a variant reading. See for instance at Luke 06: verses 27-28, 29 (3 x), 31, 35. The same is true to a lesser degree for Nestle-26. The arguments against citing separately a great number of majuscules, are in violent contrast to this: "the uncials continue to enjoy a special aura, so that a reading supported by a number of uncials in any case can be regarded as having a special importance, not only by beginners but by advanced scholars as well." (Aland- 13, IX).

"If a reading is derived from a parallel passage (especially in the Gospels), the sign p) is added (...), or the particular source is given in parentheses" (Nestle-26, 46*). From my own investigation it appears that this happens at will. It is clear that in Aland-13 more assimilations are pointed out than in Nestle-26.

Occasionally the chosen text is provided with a 'p)'. In Aland-12 I found the following cases: Matthew 16,08, Matthew 21,12, Matthew 21,44 and Luke 07,22. Of these only Matthew 21,44 remained in Aland-13. In Nestle-26, as far as I know, the chosen text is never provided with a 'p)'.

Appendix 5b Introduction to annex 2

In chapter 3 of the dissertation it has been explained how the investigation of the phenomenon of assimilation has developed. In this annex the results have been gathered from the first part of phase 2: related cases have been put together in tables.

1 Explanation.

The tables are given in three groups: first the tables concerning Matthew 09,01-08, Mark 02,01-12 and Luke 05,17-26 (tables 001 - 029), then the tables concerning Luke 10,01 - 11,54 (tables 030 - 156), finally the largest group, the remaining tables (tables 157 - 549).

Tables 001 - 029 are discussed in appendix 1 of the dissertation. The discussion of tables 030 - 051 has been included in appendix 2 of the dissertation.

Within each group the first textual passage investigated is decisive for the order.

In the 'catalogue of variants' all variants have been gathered and given a number. When an abbreviation is used in the catalogue, it is explained

in the 'explanation' (see for instance table 016). The principle according to which numbers have been assigned, is stated in the summary. Thus all the readings in table 001 containing the word *εν*, begin with the numeral 2, and all readings in this table containing the article (*το*), end with the numeral 2. When the same number is used in the catalogue for different variants, the textual passages in which the variant in question occurs is added between parentheses.

The textual passages have been gathered in the 'table of spreading'. They are preceded by a letter and (in a great number of cases) followed by a letter. The first letter is used only in the table in question, and allows succinct references. A second letter exists when the textual passage has been examined further.

The following data of each textual passage are presented:

- 'variants available': which of the variants from the catalogue do occur;
- 'assimilation acc. to ...': which variants are an assimilation according to Greeven (or according to the text editions of Nestle/Aland) and to which textual passage are they an assimilation. If any information is put between parentheses here, this can mean two different things: a. according to the text edition(s) the assimilation is part of a greater whole, and is dealt with in another table (see for instance Luke 05,19b in table 006 and in table 022); or b. the assimilation is dealt with in another table (see for instance Luke 05,17c in table 043 and in table 029);
- 'reading according to ...': which reading do Greeven, Nestle-26, (the papyri), the other manuscripts and text editions offer. If a certain manuscript only has a dash, that manuscript has a hiatus; if a certain manuscript has a dash and a numeral, that manuscript has a partial hiatus. If a number between parentheses is given under 'Gr' and 'N26', this is the reading of the Biblia Hebraica Stuttgartensia (translated into Greek).

Table 003 can be taken as an example.

Four variants occur in Mark 02,03. Three variants (readings 22, 23 and 24) use the word *φεροντες*, one variant (reading 33) uses the word *βασταζοντες*. According to Greeven readings 23 and 33 are an assimilation to Matthew 09,02a and to Luke 05,18a; according to him reading 22 is an assimilation to Matthew 09,02a. The editions of Nestle/Aland do not point out any assimilation. In Mark 02,03a Greeven reads reading 24 (*ερχονται προσ αυτον παραλυτικον φεροντες αιρομενον υπο τεσσαρων*). This textual passage is followed by the letter a; so it is involved in the investigation: the complete collation of it is to be found in annex 1, and its evaluation in annex 3.

2 Description of the method.

In annex 1 ten papyri, seven majuscules, one minuscule and four text editions have been collated against Nestle-26. All mutual variations have been investigated.

In cases of variation I looked for parallels. Greeven's synopsis and Aland-13 have been an expedient in this respect. To these parallels I

have added the textual passages, mentioned as parallels in Greeven, Nestle-25, Aland-8, Aland-13 and Nestle-26.

A number of these parallels appeared not to belong to the textual passages investigated. These also have been collated but they are not reproduced here.

Wherever there was variation in the parallels, I again looked for parallels.

I grouped the textual passages that are cognate in tables.

Appendix 5c Introduction to annex 3

In annex 2 related cases have been gathered into tables. Those tables are used in this annex. Annex 3 presents an evaluation of the results of phase 2 of the investigation as described in chapter 3 of the dissertation.

1 Explanation.

This annex is divided into two parts. Each relevant textual passage is compared with other textual passages. First that comparison takes place within each manuscript separately; the lists are provided per manuscript (or per text edition). After that the comparison takes place with Nestle-26 and with Hodges/Farstad. This second comparison is the alternative investigation; it has only taken place for Luke 10 and 11; for a further description see chapter 4 of the dissertation.

The following manuscripts and text editions are treated successively: Greeven, Nestle-26, the papyri, S, B, Θ, 33, W, D, A, Ω, Hodges/Farstad and textus receptus.

First the textual passage reviewed is named, and the table (of annex 2) in which that textual passage can be found.

Next the corrections are noted. If a manuscript has been corrected, this is indicated by 'corr. 1'; any following corrections are given the indication 'corr. 2', 'corr. 3', etc. (In the second part only the latest corrections of manuscript S are registered). Consequently, from the data concerning the correction it can only be concluded that correction has taken place, but not by which corrector.

After that the parallels are listed, with which the textual passage may be compared. The parallels have been divided into four columns. The column 'internal' contains textual passages from the same chapter (sometimes from the preceding or the following chapter, see for instance Matthew 28,01b in manuscript S). The columns 'Matthew', 'Mark' and 'Luke' contain textual passages from the parallel-stories, and the column 'elsewhere' contains all the other textual passages. (The abbreviations in the column 'elsewhere' are explained in the index of passages in annex 2).

If a parenthesis has been placed before a parallel textual passage, it is clear that according to Greeven or the other text editions no assimilation has taken place to that textual passage. If such a parenthesis is

missing, then one or more of the text editions have pointed out an assimilation to the textual passage in question.

Parallels relevant to the investigation, are followed by a letter; the other parallels are not.

The codes after the colon have the following meanings:

- a = assimilation (an 'a' is always followed by a numeral; the higher the value of that numeral, the greater is the degree of harmony);
- d = dissimilation;
- x = no difference;
- ? = no decision is possible.

The first three codes can be used simultaneously.

In the column 'combined' the codes from the four preceding columns are combined. The number of times an 'a' and a 'd' occur has been counted in each textual passage. There are five possibilities:

- ass = the number of 'a' is at least twice the number of 'd'; the reading of the manuscript is called an 'assimilation';
- dis = the number of 'd' is at least twice the number of 'a'; the reading of the manuscript is called a 'dissimilation';
- ass/dis = the number of 'a' is less than half the number of 'd' and the number of 'd' is less than half the number of 'a'; the reading of the manuscript is called an 'assimilation which is also a dissimilation';
- no dif = only the indication 'x' occurs (possibly together with '?'); the reading of the manuscript does not enlarge the difference with the other textual passages nor does it reduce this; there is no difference;
- ? = only the indication '?' occurs; no decision is possible because a parallel passage in the manuscript is unknown.

From the above descriptions the work-definition of assimilation and dissimilation has been derived; see chapter 3 of the dissertation.

2 Description of the method.

I have studied all the tables of annex 2 successively, to see if any variation occurred in the investigated textual passages. If the variation was exclusively one of orthography, or was treated in reference to another table, it has not been handled here. In the other cases I compared the textual passage with all parallel textual passages. Occasionally I had to consult another table to complete the comparison.

I compared every reading with the reading of a parallel textual passage. If a manuscript did not exist for that parallel textual passage (in case of a hiatus), I did not give any judgement. If in such a case the reading was an assimilation according to the text editions, my judgement was: '?'. When by a certain reading greater harmony with a parallel textual passage developed, my judgement was: 'a', followed by a numeral (from 'a1' = 'little harmony' till 'a6' = 'very great harmony'). Other possible judgements were: 'd' (= 'harmony decreased') and 'x' (= 'no difference in harmony'). If a variation was made up of several elements, I judged each element separately and then added up the judgements.

Example.

Table 002 is made up of six textual passages. From these passages Matthew 09,02a, Matthew 09,18a and Luke 05,18a are left out of consideration because no variation occurs in these textual passages amongst the investigated manuscripts and text editions. Luke 08,41 is not evaluated because it is not part of the investigation. Consequently, only Mark 02,03a and Mark 05,22a are evaluated.

In Mark 02,03a the manuscripts and text editions can be divided into three groups:

- W (reading 23 in Mark 02,03a, reading 22 in Matthew 09,02a and reading 23 in Luke 05,18a),
- D, A (reading 21 in Mark 02,03a, hiatus in Matthew 09,02a and reading 23 in Luke 05,18a),
- Gr, N26, S, B, Θ, 33, Ω, H, T (reading 21 in Mark 02,03a, reading 22 in Matthew 09,02a and reading 23 in Luke 05,18a).

According to Greeven reading 23 in Mark 02,03a is an assimilation to Matthew 09,02a and to Luke 05,18a.

In evaluating it has to be borne in mind that the variation exists of two separate elements. Reading 21 is 'καί', and reading 23 is 'καί ἰδοὺ ἀνδρεῶ'. The words 'ἰδοὺ' and 'ἀνδρεῶ' have to be considered separately.

Suppose that in Mark 02,03a reading 23 is the original reading. Omission of 'ἰδοὺ' then leads to dissimilation to Matthew 09,02a and to Luke 05,18a; omission of 'ἀνδρεῶ' leads to slight assimilation to Matthew 09,02a and to dissimilation to Luke 05,18a.

Suppose that reading 21 is the original reading. Addition of 'ἰδοὺ' then leads to slight assimilation to Matthew 09,02a and to Luke 05,18a; addition of 'ἀνδρεῶ' leads to dissimilation to Matthew 09,02a and to slight assimilation to Luke 05,18a.

So the evaluation reads like this:

for W:

to Matthew 09,02a: 'al' + 'd' = 'ald'
 to Luke 05,18a: 'al' + 'al' = 'a2'
 combined: 'ass';

for D,A:

(to Matthew 09,02a no judgement)
 to Luke 05,18a: 'd' + 'd' = 'd'
 combined: 'dis';

for Gr, N26, S, B, Θ, 33, Ω, H, T:

to Matthew 09,02a: 'd' + 'al' = 'dal'
 to Luke 05,18a: 'd' + 'd' = 'd'
 combined: 'dis'.

There are no variations within the textual passages compared with Mark 02,03a. In Mark 05,22a the situation is different in that respect.

In Mark 05,22a two variants occur: reading 21 ('καί') and reading 22 ('καί ἰδοὺ'). According to Greeven reading 22 is an assimilation to Matthew 09,18a and to Luke 08,41.

Suppose that reading 22 in Mark 05,22a is the original reading. Omission of 'ἰδοὺ' by Gr, N26, S, B, Θ then leads to dissimilation to

Matthew 09,18a and to Luke 08,41. Omission of 'ιδου' by D then leads to dissimilation to Matthew 09,18a and to assimilation to Luke 08,41.

Suppose that reading 21 is the original reading. Addition of 'ιδου' by 33, W, Ω, H, T then leads to assimilation to Matthew 09,18a and to Luke 08,41 (the assimilation to Matthew 09,18a is somewhat slighter than the assimilation to Luke 08,41). Addition of 'ιδου' by A then leads to assimilation to Luke 08,41. Comparison with Matthew 09,18a cannot be made for A, because that textual passage is missing in A. P45 cannot be judged at all, because Matthew 09,18a as well as Luke 08,41 are missing.

So the evaluation reads like this:

for Gr, N26, S, B, Θ:

to Matthew 09,18a: 'd'
to Luke 08,41 : 'd'
combined: 'dis';

for D:

to Matthew 09,18a: 'd'
to Luke 08,41 : 'a2'
combined: 'ass/dis';

for 33, W, Ω, H, T:

to Matthew 09,18a: 'a1'
to Luke 08,41 : 'a2'
combined: 'ass';

for A:

to Matthew 09,18a: '?'
to Luke 08,41 : 'a2'
combined: 'ass';

for P45:

to Matthew 09,18a: '?'
to Luke 08,41 : '?'
combined: '?'.

3 The method in the alternative investigation.

I subjected Luke 10 and 11 to yet another type of investigation. I reviewed tables 030 - 156 of annex 2. If a textual passage originated from Luke 10 or 11, I examined it to see if any variation occurred in that textual passage. I disregarded any variation in the orthography and any variation which was treated with another table (just as in the first investigation). Furthermore I disregarded any variants followed by Nestle-26 (Hodges/Farstad respectively). The remaining cases were compared with all parallel textual passages.

I compared each reading with the reading of a parallel textual passage. This time I did not consult the manuscript (or the text edition) itself for the parallel textual passage, but Nestle-26 (Hodges/Farstad respectively). For the rest my method was the same as that described in item 2 of this introduction. For a further explanation see chapter 4 of the dissertation.

Appendix 6 Literature

Only that literature has been enumerated which has been referred to in this study.

Generally speaking the references to the literature consist of two parts: the name of the author(s) and the year of publication. If necessary a character is added to the year of publication.

This is not a complete list of references. The material which has been used for the collations is enumerated in appendix 5a (in item 3).

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Samenvatting

In deze studie houd ik me bezig met de tekst van het Nieuwe Testament. Wat is de oorspronkelijke tekst? Bij de beantwoording van deze vraag speelt het verschijnsel van de 'assimilatie' een belangrijke rol. Daarom is dat verschijnsel het onderwerp van deze studie.

1 Assimilatie

Een 'assimilerende' lezing kan het best omschreven worden als een lezing waardoor het verschil tussen twee tekst-passages kleiner wordt. Een 'dissimilerende' lezing is dan een lezing waardoor het verschil tussen twee tekst-passages groter wordt.

Een heel bekend voorbeeld van een assimilerende lezing vinden we in de tekst van het Onze Vader.

Wie de Vertaling-1951 (de Nieuwe Vertaling) raadpleegt, komt er achter dat er twee versies van het Onze Vader in omloop zijn: een kort gebed in Lucas 11 en een langer gebed in Matteüs 6. Eén van de verschilpunten betreft de derde bede, de bede over Gods wil. In Lucas komt deze bede niet voor.

Wie naast de Vertaling-1951 ook nog de Statenvertaling raadpleegt, merkt dat de zaak wat ingewikkelder ligt. In de Statenvertaling wordt zowel in Matteüs als in Lucas de derde bede afgedrukt. In Lucas 11,2 is dus verschil tussen de Statenvertaling en de Vertaling-1951. Dit verschil heeft te maken met een verschil in grondtekst. Het is tenslotte terug te voeren op verschillende soorten handschriften. De grondtekst van de Statenvertaling staat onder invloed van Byzantijnse handschriften. In de grondtekst van de Vertaling-1951 hebben andere (met name Alexandrijnse) handschriften een sterke invloed.

In de niet-Byzantijnse handschriften is een vrij groot verschil te constateren tussen Lucas 11,2 en Matteüs 6,10. In de Byzantijnse handschriften is dat verschil kleiner. Daarom noemt men de lezing van de Byzantijnse handschriften een 'assimilatie'.

2 De aanleiding voor het onderzoek

In de jaren na 1881 werd heftig gediscussieerd over de oorspronkelijke tekst van het Nieuwe Testament. De handschriften van het Byzantijnse type stonden in het brandpunt van die discussie. Hort verwierp alle lezingen van dat type, terwijl iemand als Burgon ze juist wilde aanvaarden.

Sinds de zeventiger jaren van de twintigste eeuw is opnieuw een discussie gaande over dit onderwerp. Dat is terecht. Oude gegevens moeten opnieuw op hun waarde worden getoetst. Nieuwe gegevens vragen om verwerking. Men kan daarom op dit punt niet volstaan met het herhalen van oude standpunten.

Het probleem kan als volgt omschreven worden.

De overgrote meerderheid van de handschriften van het Nieuwe Testament is van het Byzantijnse type. Deze handschriften lijken veel op elkaar. Ze zijn naar verhouding wat jonger. Ze zijn gedurende een groot aantal eeuwen gebruikt als basis voor vertaling en uitleg.

De overige handschriften vormen een kleine minderheid. Ze vertonen onderling nogal wat verschillen. Men onderscheidt meestal drie verschillende typen handschriften. Ze zijn naar verhouding ouder.

Welke handschriften moeten nu gevolgd worden? De handschriften die de meerderheid vormen, of de handschriften die het oudst zijn?

Sommige verdedigers van het Byzantijnse tekst-type zijn in theologisch opzicht vooringenomen. Bij bestudering van de literatuur blijkt dat duidelijk. Dit verwijt kan niet gericht worden tot alle verdedigers van die tekst. Er zijn immers tekstcritici die op basis van tekstkritische argumenten de prioriteit van het Byzantijnse tekst-type verdedigen. Hun argumenten moeten daarom getoetst worden.

De discussie richt zich op drie punten: het aantal handschriften, de ouderdom van de handschriften en de kwaliteit van de handschriften.

2.1 Aantal

Wat betekent het, dat de *meerderheid* van de manuscripten Byzantijns is?

In principe moet men ervan uitgaan, dat de meerderheid van de thans voorhanden handschriften van een bepaald geschrift de oorspronkelijke tekst van dat geschrift biedt. Dit is een veronderstelling die gedeeld wordt door voor- en tegenstanders van de Byzantijnse handschriften. Er is verschil van mening over de vraag of deze veronderstelling ook opgaat voor het Nieuwe Testament.

Zo zegt men, dat de Byzantijnse tekst sinds Chrysostomus een overheersende positie inneemt. Chrysostomus zou één van de eerste gebruikers zijn geweest van handschriften van het Byzantijnse type. Die stelling valt niet te bewijzen. Gordon D.Fee heeft de tekst van Chrysostomus onderzocht. Als men consequent Fee's methode volgt, blijkt dat Chrysostomus in Marcus in 55 procent van de gevallen een Byzantijnse lezing volgt, en in 27 procent van de gevallen een Alexandrijnse lezing. Het grote aantal niet-Byzantijnse lezingen in Chrysostomus' tekst van Marcus maakt duidelijk, dat er in de tweede helft van de vierde eeuw in Constantinopel nog geen eenstemmigheid was over de tekst van het Nieuwe Testament.

Er worden nog meer factoren genoemd om te verklaren waarom de oorspronkelijke tekst niet gevonden wordt in de meerderheid van de handschriften. Geen van deze factoren geeft een bevredigende verklaring.

2.2 Ouderdom

Hoe oud is het Byzantijnse tekst-type?

Volgens Hort worden vóór het jaar 250 geen Byzantijnse lezingen aangetroffen in de handschriften en de andere tekst-getuigen van het Nieuwe Testament.

Uit onderzoek is gebleken dat deze mening onjuist is. Er waren vóór het jaar 250 wel Byzantijnse lezingen. Zulke lezingen komen voor in het werk van bijvoorbeeld Origenes. Zie het onderzoek van Fee; uit de gecorrigeerde cijfers van dat onderzoek blijkt, dat het percentage 'Byzantijnse' lezingen bij Origenes 18 is.

Byzantijnse lezingen komen ook voor in papyri. Uit Sturz' onderzoek van de papyri blijkt, dat sommige lezingen die door Hort beschouwd werden als kenmerkend voor het Byzantijnse tekst-type, voorkomen in papyri uit de derde eeuw.

2.3 Kwaliteit

Wat is de *kwaliteit* van de Byzantijnse tekst?

Er kan geen verklaring gegeven worden voor een *later ontstane* meerderheidspositie van de handschriften van het Byzantijnse type. Lezingen van dit type blijken ouder te zijn dan wel eens gesteld is.

Deze constatering is voor velen echter van ondergeschikte betekenis. De Byzantijnse tekst mag dan oud zijn, en voorkomen in de meerderheid van de handschriften, dat is nog geen reden om die tekst te vertrouwen. Het is volgens velen een tekst van slechte kwaliteit. Fee heeft een kort onderzoek gedaan om dat te demonstreren. Anderen zijn het hiermee oneens. Van Bruggen heeft een onderzoek gedaan waarin hij heeft laten zien dat het met die slechte kwaliteit wel meevalt.

2.4 Conclusie

Het is het meest zinvol nader onderzoek te doen naar de kwaliteit van de verschillende soorten handschriften. Dit onderzoek zal worden toegepast op het verschijnsel van de assimilerende lezing.

3 Het kader van het onderzoek

Alle tekstcritici maken gebruik van bepaalde regels, met als doel een zo goed mogelijke tekst te bereiken. Vaak speelt een negatief oordeel over assimilerende lezingen daarin een belangrijke rol.

In welke tijd zijn zulke lezingen eigenlijk ontstaan? Streeter heeft over deze zaak een uitgesproken mening. Hij plaatst aan het begin van de geschiedenis vier dissimilerende tradities, tradities dus die onderlinge steeds grotere verschillen gaan vertonen. Na het jaar 190 worden de vier evangeliën in de plaatselijke kerken bewaard, en worden de grootste verschillen tussen de evangeliën weggewerkt. Elke plaatselijke kerk doet dat op zijn eigen manier. Als gevolg daarvan nemen de verschillen tussen de manuscripten toe. Daarna gaat, omstreeks 300, Lucianus aan het werk. Hij vergroot het aantal assimilaties, door bij tekstverschillen die lezing te kiezen die de bewoordingen van twee evangeliën meer gelijk maakt. Zo'n 90 jaar later, in het jaar 390, klaagt Hiëronymus luid over de treurige toestand waarin de evangeliën zijn gekomen door de assimilatie.

In de beoordeling van de assimilerende lezingen kan men zes verschillende benaderingen onderscheiden.

Tischendorf, Hort, Fee en Aland hebben de voorkeur voor een manu-

script dat meestal de kortere lezing geeft, en verwerpen daarom vaak de assimilaties.

Salmon tracht de rol van de assimilatie te verkleinen. Ook Bover en O'Callaghan zijn voorzichtig met het verschijnsel assimilatie.

Birks, Hills en Van Bruggen trekken in twijfel dat assimilatie kan worden gebruikt als verklaring van het tekstbederf.

Streeter verklaart zeer veel vanuit zijn oplossing van de synoptische kwestie, en kan daarom tal van assimilaties accepteren.

Scrivener, Von Soden en Metzger zien de Byzantijnse tekst als hoofdschuldige als het om assimilatie gaat. De eerste twee benadrukken het feit dat in alle manuscripten assimilaties voorkomen, en wijzen daarom de Byzantijnse tekst niet op voorhand af. Bij Metzger zijn de aarzelingen met betrekking tot de Byzantijnse tekst groter.

Greeven, Kilpatrick en Elliott zijn eclecticici: ze zijn ervan overtuigd dat alle manuscripten bedorven zijn door assimilatie. Bij hen bestaat grote aandacht voor het taalgebruik van de afzonderlijke evangelisten.

Hieruit blijkt, dat de beoordeling van assimilerende lezingen zeer uiteenlopend is. Deze uiteenlopende beoordeling heeft gevolgen voor de tekstvaststelling. Een onderzoek van het verschijnsel assimilatie is daarom op zijn plaats.

4 De beschrijving van het onderzoek

Kan assimilatie gebruikt worden als criterium bij de keuze tussen varianten en bij de beoordeling van tekst-typen?

Ter beantwoording van deze vraag is een aantal handschriften gecollationeerd. Vervolgens zijn de verschillende lezingen beoordeeld. Tenslotte zijn die oordelen geëvalueerd. Over elk van deze onderdelen volgt hieronder een korte beschrijving.

4.1 Collatie

Een aantal manuscripten is gecollationeerd met Nestle-26. Het betreft niet de gehele evangelie-tekst. Er zijn vijf gedeelten gekozen uit Matteüs, Marcus en Lucas. In totaal gaat het om ongeveer duizend verzen.

Verder is nagegaan welke lezingen volgens anderen een assimilatie zijn. Daarvoor is gebruik gemaakt van vier uitgaven van het tekst-instituut in Münster: Nestle-25 en Nestle-26, en de achtste en de dertiende editie van de synopsis van Aland. Verder is de synopsis van Huck-Greeven gebruikt.

Het belang van zelfstandige collatie werd gaandeweg duidelijker. Minuskel 33 is één van de handschriften die onderzocht is. Van dit handschrift is geen tekstuitgave beschikbaar. Daarom moesten foto's van dit handschrift in Münster worden bestudeerd. De resultaten van de collatie van minuskel 33 zijn opvallend.

Eén voorbeeld daarvan. In Matteüs 7,25-27 wijkt de tekst van minuskel 33 sterk af van Nestle-26. Na *καὶ ἐπνευσαν οἱ ἀνεμοὶ* (vers 25) volgt direct: *καὶ προσεκοψαν* (vers 27). Minuskel 33 laat dus een heel groot gedeelte weg. Uit Nestle-26 kan men dat niet afleiden. Daar staan minstens twee fouten: volgens Nestle-26 leest minuskel 33 in vers 25 *προσεκοψαν* in plaats van *προσπεσαν* en laat het in vers 27 de

woorden *ἐπνευσαν ἡοι ἀνεμοι καὶ* weg. De grote weglating (vers 25b-vers 27a) wordt dus niet vermeld in Nestle-26. In Aland-13 wordt precies dezelfde fout gemaakt.

Dit ene voorbeeld is aan te vullen met vele andere (vaak kleinere) fouten. In het algemeen kan men stellen, dat Nestle-26 onbetrouwbaar is in zijn gegevens over minuskel 33. In Aland-13 is de situatie iets verbeterd.

4.2 Beoordeling

Bij de verwerking van het materiaal is gestreefd naar volledigheid. Bij alle varianten is gezocht naar mogelijke parallellen. Het resultaat hiervan wordt gepresenteerd in 549 variant-groepen.

Op basis van deze groepen is vastgesteld wat het karakter is van de verschillende lezingen. Dat is gedaan op mechanische wijze: een lezing heet 'assimilatie', wanneer het verschil met een parallel daardoor kleiner wordt; een lezing heet 'dissimilatie', wanneer het verschil met een parallel daardoor groter wordt.

4.3 Evaluatie

Bij de evaluatie zijn drie vragen beantwoord:

1 In welk handschrift komen naar verhouding de meeste assimilaties voor?

In elk handschrift komen vele assimilaties voor. De codex Vaticanus (B) bevat naar verhouding het kleinste aantal assimilaties, maar zelfs voor dit handschrift is een percentage vastgesteld van 31 procent. De codex Bezae (D) blijkt de meeste assimilaties te bevatten, namelijk: 43 procent. Alle andere onderzochte handschriften hebben een percentage dat zich daartussen bevindt: P45, P75, de codex Koridethianus (Θ), minuskel 33, de codex Washingtonianus (W), de codex Alexandrinus (A), en ook de textus receptus.

2 In welk evangelie komen de meeste assimilaties voor?

In Matteüs staan gemiddeld de meeste assimilaties (45 procent), maar het percentage assimilaties in Marcus en Lucas is ook vrij groot (zo'n 35 procent).

3 In welke richting verloopt de assimilatie tussen de drie evangeliën?

Het aantal assimilaties naar Matteüs (41 procent) is naar verhouding kleiner dan het aantal assimilaties naar Lucas en naar Marcus (daarvan is het percentage: 45 procent).

5 Conclusie

Assimilatie is niet beperkt tot één groep manuscripten, ook niet tot één evangelie; er is geen evangelie waarnaartoe opvallend veel is geassimileerd.

Als dus een assimilatie gesignaleerd wordt, kan daaruit niets worden afgeleid over de ouderdom van een variant of de waarde van een tekst-type. De gangbare stelling, dat het Byzantijnse tekst-type inferieur is te noemen vanwege zijn harmoniserend of assimilerend karakter, berust methodisch niet op deugdelijke gronden.

Summary

In this study I occupy myself with the text of the New Testament. What is the original text? The phenomenon of 'assimilation' plays an important part in answering this question. That is why this phenomenon is the subject of this study.

1 Assimilation

An 'assimilating' reading can best be defined as a reading by which the difference between two text-passages is reduced. Consequently, a 'dissimilating' reading is a reading by which the difference between two text-passages is increased.

We can find a very well-known example of an assimilating reading in the text of the Lord's Prayer.

Anyone who looks at the Dutch Translation-1951 (the New Translation), will notice that there are two current versions of the Lord's Prayer: a short prayer in Luke 11 and a longer one in Matthew 6. One of the differences concerns the third petition, the one about God's will. This petition does not occur in Luke.

Those who, in addition, consult the State Translation along with the Translation-1951, will find the matter rather more complicated. In the State Translation the third petition has been printed in Matthew as well as in Luke. So in Luke 11,2 there is a difference between the State Translation and the Translation-1951. This difference has to do with a difference in original text. It can finally be brought back to different types of manuscripts. The original text of the State Translation is influenced of Byzantine manuscripts. In the original text of the Translation-1951 other manuscripts (notably Alexandrian manuscripts) have a strong influence.

In the non-Byzantine manuscripts a rather great difference can be observed between Luke 11,2 and Matthew 6,10. In the Byzantine manuscripts this difference is less great. Therefore the reading of the Byzantine manuscripts is called an 'assimilation'.

2 The motive to the investigation

In the years after 1881 there was a fervid discussion about the original text of the New Testament. The manuscripts of the Byzantine type were the focus by this discussion. Hort rejected all readings of this type, whereas, on the other hand, someone like Burgon wanted to accept them.

Since the seventies of the twentieth century yet another discussion about this subject has been going on. This can be fully justified. Former data will have to be tested for their value. New data require to be processed. Therefore it is not sufficient on this point to repeat former points of view.

The problem can be defined as follows.

The vast majority of the manuscripts of the New Testament belong to the Byzantine text-type. These manuscripts are very much alike. They are somewhat younger in comparison. They have been used as a basis for translation and exegesis for many ages.

The remaining manuscripts form a small minority. They display rather many differences among themselves. In general, three different types of manuscripts are being distinguished. They are older in comparison.

What manuscripts should be adopted? The manuscripts that constitute the majority, or the manuscripts that are eldest?

Some defenders of the Byzantine text-type are prejudiced in theological respect. This becomes clear in studying the literature on this subject. The same reproach cannot be directed at all defenders of that text. For there are textual critics who defend the priority of the Byzantine text-type on the basis of textual-critical arguments. Their arguments must therefore be tested.

The discussion aims at three points: the number of manuscripts, the age of the manuscripts and the quality of the manuscripts.

2.1 Number

What does it mean that the *majority* of the manuscripts are Byzantine?

In principle, it must be assumed that the majority of the extant manuscripts of a certain piece of writing offer the original text of this piece of writing. This is an assumption that is being shared by supporters as well as opponents of the Byzantine manuscripts. There is a difference of opinion about the question whether this assumption is valid regarding the New Testament.

It is said, for example, that the Byzantine text has had a dominant position since Chrysostom. Chrysostom is said to have been one of the first users of manuscripts of the Byzantine type. This proposition cannot be proved to be correct. Gordon D. Fee has investigated Chrysostom's text. If we follow Fee's own method consistently, we come to the result that Chrysostom adopts a Byzantine reading in Mark in 55 per cent of the cases, and in 27 per cent of the cases he follows an Alexandrian reading. The great number of non-Byzantine readings in Chrysostom's text of Mark make it clear that there was no unanimity about the text of the New Testament in Constantinople in the second half of the fourth century.

More factors are being mentioned to explain why the original text is not to be found in the majority of the manuscripts. None of these factors gives a satisfying explanation.

2.2 Age

How old is the Byzantine text-type?

According to Hort, no Byzantine readings can be found in the manuscripts and other textual witnesses of the New Testament before the year 250.

It has become evident from investigations that this opinion is incor-

rect. There were positively Byzantine readings before 250. Such readings occur for instance in Origen's work. See Fee's investigation: it appears from the corrected figures of that investigation that with Origen the percentage of 'Byzantine' readings is 18. Byzantine readings also occur in papyri. It appears from Sturz' investigation of the papyri, that some readings regarded by Hort as characteristic for the Byzantine text-type, occur in papyri from the third century.

2.3 Quality

What is the *quality* of this text?

There is no explanation to be given for a dominating position of the Byzantine text-type developing *later in time*. Readings of this type appear to be older than has been supposed at times.

To many people, however, these observations are of minor importance. Old as the Byzantine text may be, and occurring in the majority of the manuscripts, this is no reason to trust this text. According to many, it is a low-quality text. Fee made a short investigation in order to demonstrate this. Others disagree with this opinion. Van Bruggen made an investigation in which he showed that its quality is not as low as suggested.

2.4 Conclusion

It is most useful to carry out a closer investigation of the quality of the different types of manuscripts. This investigation will centre on the phenomenon of the assimilating reading.

3 The *framework* of the investigation

All textual-critics make use of certain rules, with the purpose to attain a text which is as good as possible. Often a negative judgment on assimilating readings plays an important part in this.

At what time did such readings come into existence? Streeter has a pronounced opinion on this matter. He places at the beginning of history four dissimilating traditions, that is to say: traditions that display increasingly greater differences among themselves. After 190 the four gospels are preserved in the local churches, and the greatest differences are straightened out. Every local church does this in its own way. Because of this the differences among the manuscripts do increase. After that, around 300, Lucian starts work. He enlarges the number of assimilations, by choosing in cases of differences in text the reading that to a greater extent straightens out the phrasing of two gospels. Around 390 Jerome complains loudly about the sad condition in which the gospels have come because of assimilation.

In judging the assimilating readings, six different approaches can be distinguished.

Tischendorf, Hort, Fee and Aland give preference to a manuscript that gives the shorter reading most of the time, and therefore they often reject the assimilations.

Salmon tries to reduce the part of assimilation. Bover and O'Callaghan

are also cautious with regard to the phenomenon of assimilation.

Birks, Hills and Van Bruggen have their doubts if assimilation can be used as an explanation of text corruption.

Streeter explains a great deal starting from his solution of the synoptic problem, and he can therefore accept a great number of assimilations.

Scrivener, Von Soden and Metzger regard the Byzantine text as the chief offender with regard to assimilation. The first two emphasize the fact that assimilations occur in all manuscripts, and therefore they do not immediately reject the Byzantine text. Metzger's hesitation against the Byzantine text is greater.

Greeven, Kilpatrick and Elliott are eclectics: they are convinced that all manuscripts have been corrupted by assimilation. With them, great attention is given to the linguistic usage of each evangelist.

From what precedes it is apparent, that there is much diversity in the judgment of assimilating readings. This diverging judgment has consequences for the establishment of the text. Therefore an investigation of the phenomenon of assimilation is not out of place.

4 The *description* of the investigation

Can assimilation be used as a criterion when choosing between variants and judging text-types?

In order to answer these questions a number of manuscripts have been collated. Subsequently, the various readings have been judged. Finally, the different judgments have been evaluated. A short description of each of these sections follows below.

4.1 Collation

A number of manuscripts have been collated with Nestle-26. Five parts have been selected from Matthew, Mark and Luke. This concerns a thousand verses in all.

Further it has been examined which readings are assimilations according to others. For this purpose, four editions of the Institute for New Testament Textual Research at Münster have been used: Nestle-25 and Nestle-26, and the eighth and thirteenth edition of the synopsis of Aland. The synopsis of Huck-Greeven has been used in addition.

Gradually, the importance of an independent collation became more evident. Minuscule 33 is one of the manuscripts that have been examined. No text edition of this manuscript was available. On that account, photographs of this manuscript had to be studied at Münster. The results of the collation of minuscule 33 are striking.

One example of this. In Matthew 7,25-27 the text of minuscule 33 departs widely from Nestle-26. After *καὶ ἐπνευσαν οἱ ἀνεμοὶ* (verse 25), *καὶ προσεκοψαν* (verse 27) follows directly. That is to say: minuscule 33 leaves out a great part. This cannot be concluded from Nestle-26. There are at least two errors to be found there: according to Nestle-26, minuscule 33 reads *προσεκοψαν* in verse 25 *instead of προσεπεσαν* and it omits the words *ἐπνευσαν ἡοὶ ἀνεμοὶ καὶ* in verse 27. This means, that the lengthy omission (verse 25b - verse 27a) is not

mentioned in Nestle-26. In Aland-13 the same mistake has been made.

This single example can be added to by many more (often smaller) mistakes. In general, it can be stated that Nestle-26 is unreliable in its data about minuscule 33. In Aland-13 the situation has been somewhat improved.

4.2 Judgment

In processing the material, an effort has been made to achieve completeness. Possible parallels have been searched for in all variants. The results of this have been presented in 549 groups of variants.

On the basis of these groups it has been determined what the character of the various readings is. This has been done in a mechanical way: a reading is called an 'assimilation', when the difference with a parallel text-passage is reduced by it; a reading is called a 'dissimilation', when the difference with a parallel text-passage is increased by it.

4.3 Evaluation

In the evaluation three questions have been answered:

1 In which manuscript do most assimilations occur in comparison?

In every manuscript, many assimilations occur. The codex Vaticanus (B) contains the smallest number of assimilations in comparison, but even in this manuscript a percentage of 31 per cent has been established. The codex Bezae (D) has been found to contain the greatest number of assimilations, namely 43 per cent. All the other manuscripts that have been examined show a percentage that hovers in between: P45, P75, the codex Koridethianus (Θ), minuscule 33, the codex Washingtonianus (W), the codex Alexandrinus (A), as well as the textus receptus.

2 In which gospel do most assimilations occur?

On an average the greatest number of assimilations occur in Matthew (45 percent), but the percentage of assimilations in Mark and Luke is fairly high, too (about 35 per cent).

3 In what direction has mainly been assimilated?

The number of assimilations to Matthew (41 percent) is proportionally smaller than the number of assimilations to Luke and to Mark (the percentage of these is: 45 per cent).

5 Conclusion

Assimilation is not restricted to a single group of manuscripts, neither to a single gospel; assimilation has not taken place to any one gospel to a strikingly high degree.

So if an assimilation is signalized, nothing can be concluded from that regarding the age of any variant or the value of any text-type. The current thesis, that the Byzantine text-type is to be called inferior because of its harmonizing or assimilating character, is methodologically not based on sound foundations.

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U, Vader, U zij eeuwig eer!
 Lof zij U, Christus, onze Heer!
 U, Geest, van beiden uitgegaan,
 geprezen zij uw grote naam!
 (Gereformeerd Kerkboek, Gez. 27:7).

Curriculum vitae

Willem Franciscus Wisselink werd op 16 maart 1957 geboren in Groningen. Na de lagere school kreeg hij eerst vier jaar onderwijs aan de Gereformeerde MAVO te Hardenberg. Daarna volgde drie jaar gymasiaal onderwijs aan het Gereformeerd Lyceum te Groningen. In 1976 werd hij ingeschreven aan de Theologische Hogeschool van De Gereformeerde Kerken in Nederland te Kampen (Broederweg 15). Op 1 september 1983 legde hij zijn doctoraal examen af; het hoofdvak was Nieuwe Testament.

Van 27 oktober 1983 tot 30 april 1985 gaf hij als part-timer godsdienst-lessen aan de Gereformeerde Pedagogische Academie (eerst te Groningen en vervolgens, na een fusie, te Zwolle). Van 1 mei 1985 tot 1 januari 1987 was hij in dienst van Z.W.O. als wetenschappelijk onderzoekmedewerker van prof.dr. J.van Bruggen. Op 6 december 1987 deed hij zijn intrede als predikant in de Gereformeerde Kerk te Brouwershaven.



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