



# THE BIBLE: INSPIRATION AND PRESERVATION

Part 14

Wayne Stewart

LAST TIME

# HORT'S THEORY

## THE NEW TESTAMENT

IN THE ORIGINAL GREEK

INTRODUCTION

APPENDIX

# THE NEW TESTAMENT

IN THE  
ORIGINAL GREEK

THE TEXT REVISED BY

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INTRODUCTION AND APPENDIX

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TODAY

## Genealogy

Here is Hort's classic definition of genealogical method: The proper method of Genealogy consists . . . in the more or less complete recovery of the texts of successive ancestors by analysis and comparison of the varying texts of their respective descendants, each ancestral text so recovered being in its turn used, in conjunction with other similar texts, for the recovery of the text of a yet earlier common ancestor.<sup>3</sup> Colwell says of Hort's use of this method: As the justification of their rejection of the majority, Westcott and Hort found the possibilities of genealogical method invaluable. Suppose that there are only ten copies of a document and that nine are all copied from one; then the majority can be safely rejected. Or suppose that the nine are copied from a lost manuscript and that this lost manuscript and the other one were both copied from the original; then the vote of the majority would not outweigh that of the minority. These are the arguments with which W. and H. opened their discussion of genealogical method. . . . They show clearly that a majority of manuscripts is not necessarily to be preferred as correct. **It is this a priori possibility which Westcott and Hort used to demolish the argument based on the numerical superiority of the adherents of the Textus Receptus.**<sup>4</sup> It is clear that the notion of genealogy is crucial to Hort's theory and purpose. He felt that the genealogical method enabled him to reduce the mass of manuscript testimony to four voices— **"Neutral," "Alexandrian," "Western," and "Syrian."**

(Page 15). The Identity of The NT text

Metzger states: Irenaeus, Clement of Alexandria, Tertullian, Eusebius, and many other Church Fathers accused the heretics of corrupting the Scriptures in order to have support for their special views. In the mid-second century, Marcion expunged his copies of the Gospel according to Luke of all references to the Jewish background of Jesus. Tatian's Harmony of the Gospels contains several textual alterations which lent support to ascetic or encratite views.<sup>1</sup> Gaius, an orthodox Father who wrote between A.D. 175 and 200, names Asclepiades, Theodotus, Hermophilus, and Apollonides as heretics who prepared corrupted copies of the Scriptures and who had disciples who multiplied copies of their fabrications.<sup>2</sup>

(Page 20). Identity of the NT text

Colwell has done an instructive aboutface. The majority of the variant readings in the New Testament were created for theological or dogmatic reasons. Most of the manuals and handbooks now in print (including mine!) will tell you that these variations were the fruit of careless treatment which was possible because the books of the New Testament had not yet attained a strong position as "Bible." **The reverse is the case.** It was because they were the religious treasure of the church that they were changed. 5

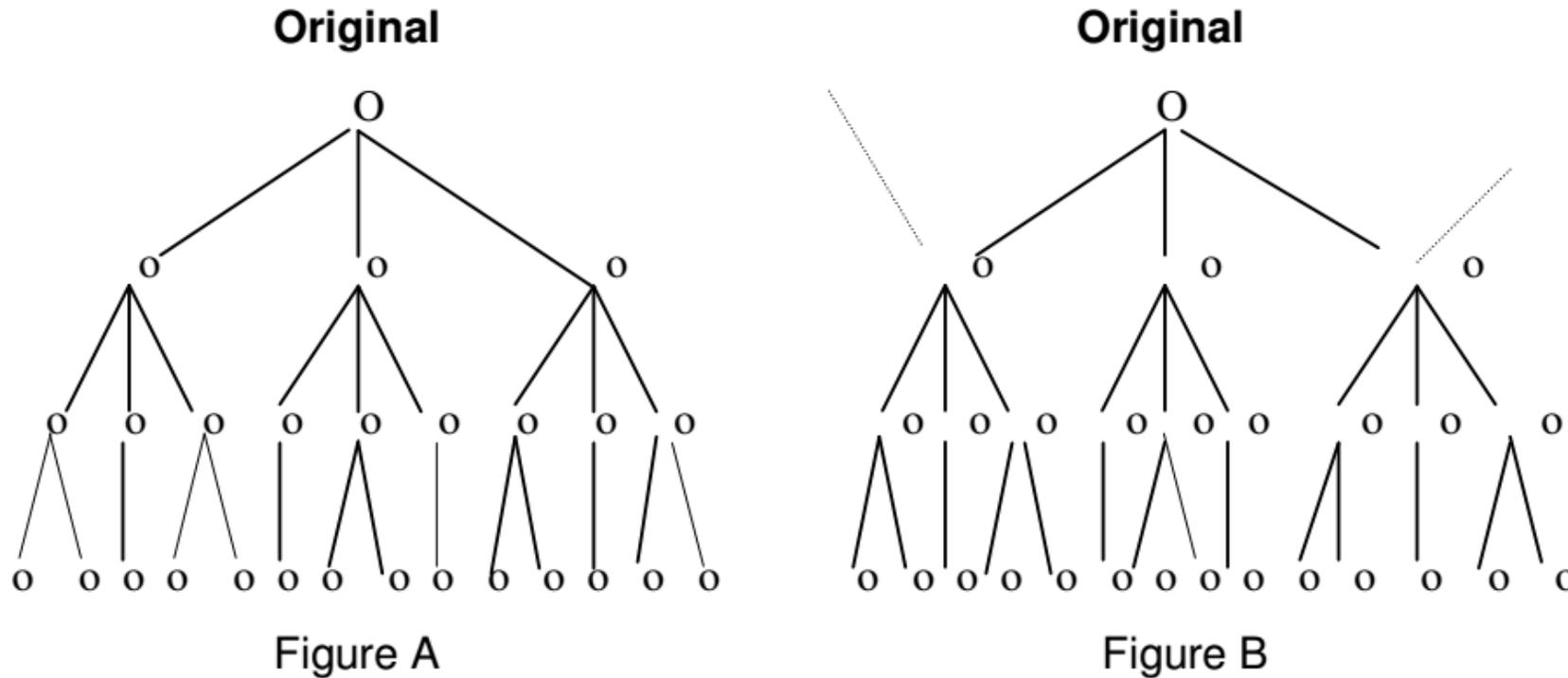
(Page 20). The Identity of the NT Text

Matthew Black says flatly:

The difference between sacred writings in constant popular and ecclesiastical use and the work of a classical author has never been sufficiently emphasized in the textual criticism of the New Testament. Principles valid for the textual restoration of Plato or Aristotle cannot be applied to sacred texts such as the Gospels (or the Pauline Epistles). We cannot assume that it is possible by a sifting of 'scribal errors' to arrive at the prototype or autograph text of the Biblical writer.<sup>2</sup>

(Page 21). The Identity of The NT Text

figure B represent the fabrications introduced by different heretics (as the early Fathers called them).



Genealogy cannot arbitrate the conflicting claims posed by the first line of descendants in Figure B.<sup>1</sup> Further, in Colwell's words, this method (genealogy)

rested on identity in *error* as the clue to common ancestry. These errors were unintentional changes which can be identified objectively as error. Agreement in readings of this kind seldom occurs by chance or coincidence. The New Testament copies differ widely from copies of the classics at this point. The percentage of variations due to error in copies of the

# GENEALOGICAL METHOD NEVER APPLIED

- That Westcott and Hort did not apply this method to the manuscripts of the New Testament is obvious. Where are the charts which start with the majority of late manuscripts and climb back through diminishing generations of ancestors to the Neutral and Western texts? The answer is that they are nowhere. Look again at the first diagram, and you will see that a, b, c, etc. are not actual manuscripts of the New Testament, but hypothetical manuscripts. The demonstrations or illustrations of the genealogical method as applied to New Testament manuscripts by the followers of Hort, the "Horticulti" as Lake called them, likewise use hypothetical manuscripts, not actual codices. Note, for example, the diagrams and discussions in Kenyon's most popular work on textual criticism, including the most recent edition. All the manuscripts referred to are imaginary manuscripts, and the later of these charts was printed sixty years after Hort.<sup>3</sup>
- (Page 23). The Identity of the NT text

# MIXTURE

- Another challenge to genealogy is "mixture." The second limitation upon the application of the genealogical method to the manuscripts of the New Testament springs from the almost universal presence of mixture in these manuscripts. . . . The genealogical diagram printed above (p. 110) from Westcott and Hort shows what happens when there is no mixture. When there is mixture, and Westcott and Hort state that it is common, in fact almost universal in some degree, then the genealogical method as applied to manuscripts is useless. Without mixture a family tree is an ordinary tree—trunk with its branches—standing on the branches with the single trunk—the original text—at the top. The higher up—or the further back—you go from the mass of late manuscripts, the fewer ancestors you have! With mixture you reverse this in any series of generations. The number of possible combinations defies computation, let alone the drawing of diagrams.<sup>7</sup> Other scholars have agreed that the genealogical method has never been applied to the New Testament, and they state further that it cannot be applied. Thus, Zuntz says it is "inapplicable",<sup>8</sup>
- (Page 23).

Hort's brilliant work still captivates our minds. So when confronted by a reading whose support is minimal and widely divorced in time and place, we think first and only of genealogical relationships. Hort has put genealogical blinders on our eyes. . . .<sup>1</sup>

Present-day scholars, exegetes, and translators continue to act as though the genealogical method not only can be, but has been, applied to the NT MSS, and to base their work on the supposed results. But what about those "results"?

## Text-types and Recensions

Although Hort claimed absolute certainty for the results of genealogical evidence as described by him, it is clear that the "results" were a fabrication. How could there be results if the method was never applied to the MSS? A contemporary of W-H protested that such claims would only be allowable if the textual critic had first indexed every principal Church Father and reduced MSS to families by a laborious process of induction.<sup>2</sup>

Still, Hort's "results" became accepted as fact by many—George Salmon spoke of "the servility with which his [Hort] history of the text has been accepted, and even his nomenclature adopted, as if now the last word had been said on the subject of New Testament criticism. . . ."<sup>3</sup>

## Subsequent scholarship

Subsequent scholars have been obliged to reconsider the matter by the discovery of the Papyri and closer looks at MSS previously extant. Parvis complains:

We have reconstructed text-types and families and sub families and in so doing have created things that never before existed on earth or in heaven. We have assumed that manuscripts reproduced themselves according to the Mendelian law. But when we have found that a particular manuscript would not fit into any of our nicely constructed schemes, we have thrown up our hands and said that it contained a mixed text.<sup>4</sup>

Allen Wikgren shows that sweeping generalizations about text-types in general and the "Byzantine"

Pickering: The  
Identity of the  
NT Text



It is still customary to divide manuscripts into the four well-known families: the Alexandrian, the Caesarean, the Western and the Byzantine.

This classical division can no longer be maintained. . . .

If any progress is to be expected in textual criticism we have to get rid of the division into local texts. New manuscripts must not be allotted to a geographically limited area but to their place in the history of the text.<sup>1</sup>

After a long discussion of the "Caesarean" text, Metzger says by way of summary that "it must be acknowledged that at present the Caesarean text is disintegrating".<sup>2</sup> Two pages later, referring to the impact of P<sup>45</sup>, he asks, "Was there a fundamental flaw in the previous investigation which tolerated so erroneous a grouping?" Evidently there was. Could it be the mentality that insists upon thinking in terms of text-types and recensions as recognized and recognizable entities?<sup>3</sup> Those few men who have done extensive collations of manuscripts, or paid attention to those done by others, as a rule have not accepted such erroneous groupings.<sup>4</sup>

H. C. Hoskier, whose collations of NT MSS are unsurpassed in quality and perhaps in quantity, commented as follows after collating Codex 604 (today's 700) and comparing it with other MSS:

I defy anyone, after having carefully perused the foregoing lists, and after having noted the almost incomprehensible combinations and permutations of both the uncial and cursive manuscripts, to go back to the teaching of Dr. Hort with any degree of confidence. How useless and superfluous to talk of Evan. 604 having a large "Western element," or of its siding in many places with the "neutral text." The whole question of families and recensions is thus brought prominently before the eye, and with space one could largely comment upon the deeply interesting combinations which thus present themselves to the critic. But **do** let us realize that we are in the infancy of this part of the science, and not imagine that we have successfully laid certain immutable foundation stones, and can safely continue to build thereon. It is not so, and much, if not all, of these foundations must be demolished.<sup>5</sup>

Even Kurt Aland said there are no real text-types: The simple fact that all these papyri, with their various distinctive characteristics, did exist side by side, in the same ecclesiastical province, that is, in Egypt, where they were found, is the best argument against the existence of any text types, including the Alexandrian and the Antiochian. We still live in the world of Westcott and Hort with our conception of different recensions and text-types, although this conception has lost its *raison de'être*, or, it needs at least to be newly and convincingly demonstrated. For the increase of the documentary evidence and the entirely new areas of research which were opened to us on the discovery of the papyri, mean the end of Westcott and Hort's conception. (Aland, *The Significance of the Papyri*, pp. 334-337)

Fortner, Michael D.. *Editing God: Textual Criticism and Modern Bibles Analyzed* (pp. 63-64). Trumpet Press. Kindle Edition.

John 6:69  
“Son of God”?

Search Window

1\* 2\* 3\* 4\* 5 6 7 8 9 10 11 12\*

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... δια του αιματος αυτου, την α...

☑ Eph 1:7 ... δια του αιματος αυτου, την α...

☑ Col 1:14 ... δια του αιματος αυτου, την α...

Browse Window

Joh 6:60 Many Disciples Desert Jesus

IE TBT John 6 69

TBT **John 6:69** και ημεεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο Χριστος ο υιός του Θεου του ζωντος.

KJV **John 6:69** And we believe and are sure that thou art that Christ, the Son of the living God.

ESV **John 6:69** and we have believed, and have come to know, that you are the Holy One of God."

TIS **John 6:69** και ημεεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο αγιος του θεου.

TIM **John 6:69** και@εγω@rpn-p πιστευω@vixa1p και@ε γινωσκω@vixa1p οτι@ε συ@rpn-s ειμι@vipa2s ο@dnms αγιος@anmsn ο@dgms θεος@ngms

NA28 **John 6:69** και ημεεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο αγιος του θεου.

NA28-M **John 6:69** και@cc εγω@rpn-p πιστευω@vixa1p και@cc γινωσκω@vixa1p οτι@cs συ@rpn-s ειμι@vipa2s ο@dnms αγιος@anmsn ο@dgms θεος@ngmsc

AGNT **John 6:69** και ημεεις πεπιστευκαμεν και εγνωκαμεν οτι συ ει ο αγιος του θεου.

TBM **John 6:69** και@εγω@rpn-p πιστευω@vixa1p και@ε γινωσκω@vixa1p οτι@ε συ@rpn-s ειμι@vipa2s ο@dnms Χριστος@nnms ο@dnms υιος@nnms ο@dgms

Analysis Window

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Joh 6:69 Tools Image Vaticanus (m-03)

nu wh W B C tg	και ημεεις πεπιστευκαμεν και εγνωκαμεν	οτι συ ει ο
sc rp 1141	και ημεεις πεπιστευκαμεν και εγνωκαμεν	οτι συ ει ο Χριστος
ℵ	Και ημεις πεπιστευκαμεν και εγνωκαμεν	οτι συ ει ο
Cb	Και ημεις πεπιστευκαμεν και εγνωκαμεν	οτι συ ει ο Χριστος
D Db	Και ημεις πεπιστευκαμεν και εγνωκαμεν	σε οτι συ ει ο

Handwritten manuscript image showing the Greek text of John 6:69. Red and green boxes highlight specific words and phrases, corresponding to the analysis window above. The text is written in a cursive hand on aged paper.

Joh 6:69 Transcription Notes

There are no transcription notes for this verse.

Luke 2:33

Joseph was Jesus' Father?



Search Window

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- [Enter search words or verse here]
- ./ ' ; \* ? @ % ! ( ) [ ] { } + - & :
- TBT Tools Copy
- Mat 1:16 ... δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ὀ
- Mat 1:18 ... αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶ
- Mat 1:19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιο
- Mat 1:20 ... ἐφάνη αὐτῷ, λέγων, Ἰωσήφ, ι
- Mat 1:24 διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ
- Mat 2:13 ... κατ' ὄναρ τῷ Ἰωσήφ, λέγων,
- Mat 2:19 ... ὄναρ φαίνεται τῷ Ἰωσήφ ἐν
- Mat 27:57 ... τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς
- Mat 27:59 ... τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν
- Mar 15:43 ἦλθεν Ἰωσήφ ὁ ἀπὸ Ἀριμαθαία
- Mar 15:45 ... τὸ σῶμα τῷ Ἰωσήφ.
- Luk 1:27 ... ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οὔ
- Luk 2:4 ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γ
- Luk 2:16 ... Μαρίας καὶ τὸν Ἰωσήφ, καὶ
- Luk 2:33 καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτ
- Luk 2:43 ... καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μ
- Luk 3:23 ... (ὡς ἐνομιζέτο) υἱὸς Ἰωσήφ, τ
- Luk 3:24 ... τοῦ Ἰακώβ, τοῦ Ἰωσήφ,
- Luk 3:26 ... τοῦ Σεμεὶ, τοῦ Ἰωσήφ, τοῦ Ἰ
- Luk 3:30 ... τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰ
- Luk 4:22 ... οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;
- Luk 23:50 ... ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, β
- Joh 1:45 ... τὸν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ
- Joh 4:5 ... ὁ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ υἱ
- Joh 6:42 ... Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμε
- Joh 19:38 ... τὸν Πιλάτον ὁ Ἰωσήφ ὁ ἀπὸ
- Act 1:23 καὶ ἔστησαν δύο, Ἰωσήφ τὸν κο
- Act 7:9 ... ἠγάπησαν τὸν Ἰωσήφ ἀπέδο

Browse Window

Luk 2:22 Jesus Presented in the Temple

TBT Luke 2:33 καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

KJV Luke 2:33 And Joseph and his mother marvelled at those things which were spoken of him.

ESV Luke 2:33 And his father and his mother marveled at what was said about him.

TIS Luke 2:33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

TIM Luke 2:33 καὶ@c εἰμί@viii3s ὁ@dnms πατήρ@nnms αὐτός@rpgms καὶ@c ὁ@dnfs μήτηρ@nnfs αὐτός@rpgms θαυμάζω@vppanmp ἐπὶ@p ὁ@ddnp λαλέω@vpppdnp περὶ@p αὐτός@rpgms

NA28 Luke 2:33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

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AGNT Luke 2:33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

TBM Luke 2:33 καὶ@c εἰμί@viii3s Ἰωσήφ@tp καὶ@c ὁ@dnfs μήτηρ@nnfs αὐτός@rpgms θαυμάζω@vppanmp ἐπὶ@p ὁ@ddnp λαλέω@vpppdnp περὶ@p αὐτός@rpgms

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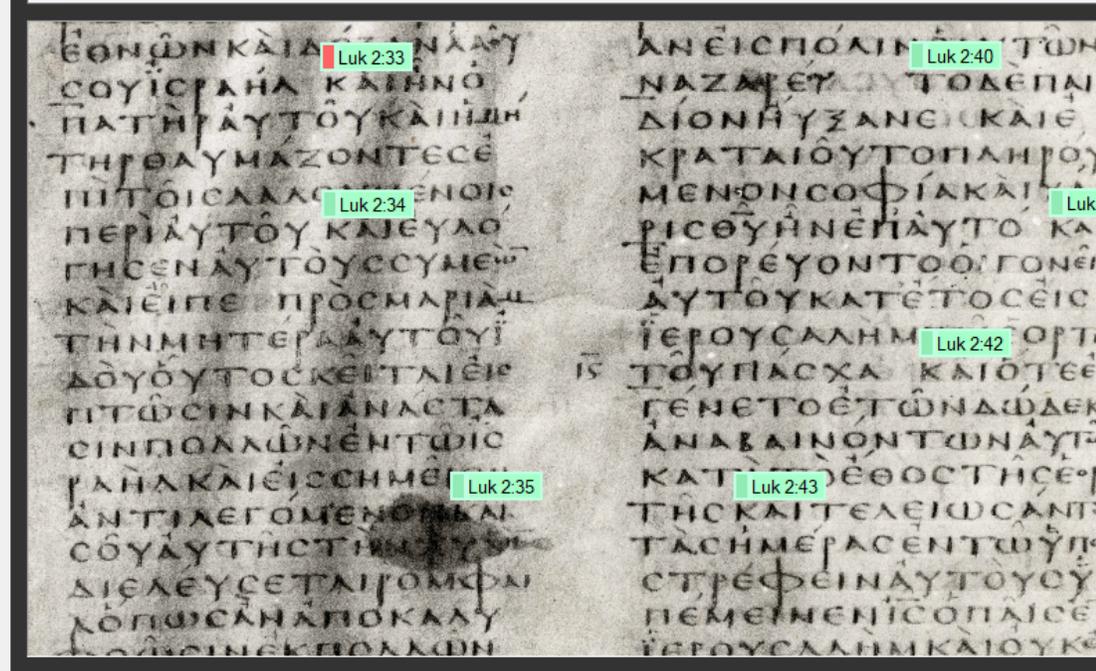
Luk 2:33 Tools Image Vaticanus (m-03)

nu wh N<sup>b</sup> W B D tg καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ το

sc rp 1141 καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ το

N Και ην ο πατηρ αυτου και η μητηρ αυτου θαυμαζοντες επι το

A Και ην ο Ιωσηφ και η μητηρ αυτου θαυμαζοντες επι το



Luk 2:33 Transcription Notes

There are no transcription notes for this verse.

Matthew 5:22  
Jesus was angry

Search Window

1\* 2\* 3\* 4\* 5 6 7 8 9 10 11 12\*

TBT / TBM Tools Copy

- Mat 5:22 ... τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος
- Rom 13:4 ... φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχα
- 1Co 15:2 ... ἐκτὸς εἰ μὴ εἰκὴ ἐπιστεύσατε.
- Gal 3:4 \*2 ... τοσαῦτα ἐπάθετε εἰκὴ; εἶγε καὶ
- Gal 4:11 ... φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκ
- Col 2:18 ... μὴ ἐώρακεν ἐμβατεύων, εἰκὴ

Browse Window

Mat 5:21 Murder

TBT Matthew 5 22

TBT **Matthew 5:22** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκὴ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπη τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπη, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

KJV **Matthew 5:22** But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.<sup>1</sup>

ESV **Matthew 5:22** But I say to you that <sup>a</sup>everyone who is angry with his brother<sup>1</sup> will be liable <sup>2</sup>to judgment; whoever insults<sup>2</sup> his brother will be liable to the council; and whoever says, 'You fool!' will be liable to <sup>c</sup>the hell<sup>3</sup> of fire.

TIS **Matthew 5:22** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἶπη τῷ ἀδελφῷ αὐτοῦ, ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἶπη, μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

TIM **Matthew 5:22** ἐγὼ@rpn-s δέ@c λέγω@vipa1s σύ@rpd-p ὅτι@c πᾶς@anmsn ὁ@dnms ὀργίζω@vppnms ὁ@ddms ἀδελφός@ndms αὐτός@rpgms ἔνοχος@anmsn εἰμί@vifd3s ὁ@ddfs κρίσις@ndfs ὃς@rpnms δέ@c ἂν@xo λέγω@vsaa3s ὁ@ddms ἀδελφός@ndms αὐτός@rpgms ῥακά@ta ἔνοχος@anmsn εἰμί@vifd3s ὁ@ddns συνέδριον@ndns ὃς@rpnms δέ@c ἂν@xo λέγω@vsaa3s μωρός@anmsn ἔνοχος@anmsn εἰμί@vifd3s ὁ@ddns συνέδριον@ndns ὃς@rpnms δέ@c ἂν@xo λέγω@vsaa3s μωρός@anmsn

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Mat 5:22 Tools Image Vaticanus (m-03)

nu wh B	ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ	εἰκὴ
sc rp 1141 tg	ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ	εἰκὴ
N	εγω δε λεγω υμιν οτι πας ο οργιζομενος τω αδελφω αυτου	εικη
N <sup>b</sup>	εγω δε λεγω υμιν πας ο οργιζομενος τω αδελφω αυτου	εικη
W	εγω δε λεγω υμιν οτι πας ο οργιζομενος τω αδελφω αυτου	εικη
D	εγω δε λεγω υμειν οτι πας ο οργιζομενος τω αδελφω αυτου	εικη
D <sup>b</sup>	εγω δε λεγω υμειν οτι πας ο οργιζομενος τω αδελφω αυτου	εικη

Mat 5:22 Transcription Notes

There are no transcription notes for this verse.

Matthew 27:35  
compare Ps 22:18

TBT Matthew 27:35 σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κληρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κληρον.

KJV Matthew 27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

ESV Matthew 27:35 And when they had crucified him, they divided his garments among them by casting lots.

TIS Matthew 27:35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βαλόντες κληρον,

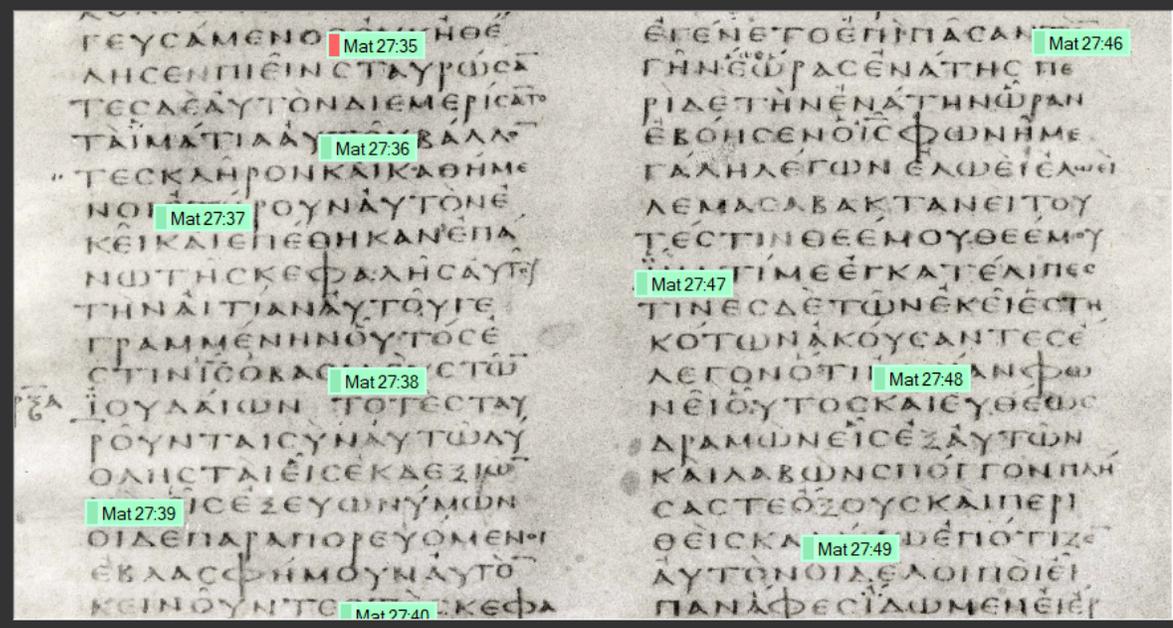
TIM Matthew 27:35 σταυρώ@vpaanmp δέ@c αὐτός@rpams διαμερίζω@viam3p ὁ@danh ἱμάτιον@nanp αὐτός@rpgms βάλλω@vpaanmp κληρος@nams

NA28 Matthew 27:35 Σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κληρον,

NA28-M Matthew 27:35 σταυρώ@vpaanmp δέ@cc αὐτός@rpams διαμερίζω@viam3p ὁ@danh ἱμάτιον@nanpc αὐτός@rpgms βάλλω@vpaanmp κληρος@namsc

AGNT Matthew 27:35 Σταυρώσαντες δὲ αὐτὸν

nu rp wh W B <sup>b</sup> tg	σταυρώσαντες δὲ αὐτὸν	διεμερίσαντο	τὰ ἱμάτια	αὐτοῦ	βάλλοντες	κληρον
sc	σταυρώσαντες δὲ αὐτὸν,	διεμερίσαντο	τὰ ἱμάτια	αὐτοῦ,	βάλλοντες	κληρον
N 1141	σταυρωσαντες δε αυτον	διεμερισαντο	τα ιματια	αυτου	βαλοντες	κληρον
A	σταυρωσαντες δε αυτον	διεμερισαντο	τα ειματια	αυτου	βαλοντες	κληρον
B	σταυρωσαντες δε αυτον	διεμερισαν	τα ιματια	αυτου	βαλλοντες	κληρον
D	σταυρωσαντες δε αυτον	διεμερισαντο	τα ειματεια	αυτου	βαλοντες	κληρον



Mat 27:35 Transcription Notes  
B2 διεμερισα-το. Tischendorf, Vaticanum, 41 § II.14 and footnote 14 ascribes the correction of διεμερισα- to διεμερισα-το to corrector B3; though it seems possible that corrector B2 may have introduced the correction,