

## APPENDIX A CALCULATION OF MANUSCRIPT PERCENTAGES

The calculation of manuscript percentages is not as straightforward as one might assume. There are four primary factors that must be taken into consideration: (1) the length of the variant unit, (2) whether corrections and additions by later scribes are counted, (3) how misspellings and alternate spellings are handled, and (4) how long omissions are handled. Because the manuscript percentages in this volume are calculated from the collations presented in the *Text und Textwert* volumes, those volumes guide how these four factors are handled in the present volume. The length of the variant unit is simply the length as presented in *Text und Textwert*.\*

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\* : It should be noted that the length of any given variant unit in *Text und Textwert* may sometimes be longer than what is cited in the footnotes of *The Text-Critical Greek New Testament*. For example, the first variant in Mark 2:16 reads as follows: και οι φαρισαι 96.6% | των φαρισαιων CT 0.2% However, the length of the variant unit in *Text und Textwert* is actually as follows: αυτω και οι γραμματεις και οι φαρισαι | αυτω και οι γραμματεις των φαρισαιων This difference is due to the fact that some manuscripts have further variations that are not included in the main text of any of the editions of the Greek New Testament compared in the footnotes presented in this volume. Nevertheless, the percentages listed in the footnotes correspond to the variant units as they are presented in *Text und Textwert* because it provides a truer picture of the manuscript evidence as a whole.

Corrections and additions by later scribes are counted in addition to the original reading of a manuscript. Thus, a single manuscript can be counted more than once.<sup>†</sup> Consequently, it is more accurate to speak of the percentage of manuscript *readings* than the percentage of manuscripts. When *Text und Textwert* groups alternate spellings under one variant, they are counted as one variant in the calculation of manuscript percentages in this volume. Similarly, when *Text und Textwert* groups alternate spellings under separate variants, they are counted as separate variants in the calculation of manuscript percentages in this volume. Finally, manuscripts that have long omissions due to factors such as homoioteleuton are included in the total number when calculating percentages.

The process of calculation is best illustrated by example. Below is a summary of the *Text und Textwert* collation for 2 John 9. This variant unit occurs after the words ο μενων εν τη διδαχη ('whoever abides in the teaching'). The readings are as follows:

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<sup>†</sup> : Percentages calculated from Tommy Wasserman's collation of Jude are based on Joey McCollum's tabulations, which take into account only the original text for each manuscript. Similarly, percentages calculated from Maurice Robinson's collation of John 7:53-8:11 take into account only the original text for each manuscript. Robinson's collation excludes lectionaries. The effect of this different calculation method on the overall percentages is extremely minimal. Apart from this difference, the percentages are calculated in the same manner as the percentages based on the *Text und Textwert* volumes.

<b>Reading</b>	<b>Text</b>	<b>Subtotal</b>
1	του χριστου ('of Christ')	458
2	—	23
3	του θεου ('of God')	1
4	του κυριου ('of the Lord')	1
U1	long omission (homoioteleuton)	4
U2	long omission (homoioteleuton)	25
V	long omission (other)	1
X	illegible	3
Y	film error	1
Z	lacuna	52

Although the grand total is 569, the manuscripts labeled as X, Y, and Z are not included in the calculations. This reduces the total to 513. Thus the percentages are as follows:

<b>Reading</b>	<b>Percentage</b>
1	89.3% (458/513)
2	4.5% (23/513)
3	0.2% (1/513)
4	0.2% (1/513)
U1	0.8% (4/513)
U2	4.9% (25/513)
V	0.2% (1/513)

In summary, 89.3% of the manuscript readings support the Byzantine text (Reading 1), while 4.5% of the manuscript readings support the critical text (Reading 2).

1 Corinthians 2:1 provides another helpful example. This variant unit occurs after the words καταγγελλων υμιν ('proclaiming to you').

<b>Reading</b>	<b>Text</b>
1	το μαρτυριον του θεου ('the testimony of God')
1B	το μαρτυριον θεου ('the testimony of God')
2	το μυστηριον του θεου ('the mystery of God')
3	το μαρτυριον του θεου {υμιν} ('the testimony of God to you')
4	το μαρτυριον του ιησου ('the testimony of Jesus')
5	το μαρτυριον του χριστου ('the testimony of Christ')
6	το σωτηριον του θεου ('the salvation of God')
7	το ευαγγελιον του θεου ('the good news of God')
U	long omission (homoioteleuton)
W	uncertain as to whether it is Reading 1, Reading 2, or Reading 7
X	illegible
Z	lacuna

Although the grand total is 746, the manuscripts labeled as W, X, and Z are not included in the calculations. This reduces the total to 597. Thus the percentages are as follows:

<b>Reading</b>	<b>Percentage</b>
1	93.1% (556/597)
1B	0.3% (2/597)
2	4.4% (26/597)
3	0.2% (1/597)
4	0.2% (1/597)
5	0.5% (3/597)
6	0.2% (1/597)
7	1% (6/597)
U	0.2% (1/597)

In summary, 93.1% of the manuscript readings support the Byzantine text (Reading 1), while

4.4% of the manuscript readings support Nestle-Aland and Westcott-Hort (Reading 2). (In this case SBL and Tyndale House agree with the Byzantine text.) It should be noted that although Reading 1B and Reading 3 have the same English translation as Reading 1, it is the percentage for Reading 1 that is given in the footnote at 1 Corinthians 2:1. This is because the Greek text of Robinson and Pierpont matches Reading 1 and not Reading 1B or Reading 3.

As a rule, manuscripts labeled as U or V are included in the calculations, while manuscripts labeled as W, X, Y, or Z are not. Readings labeled as 1B, 1C, 1D, 2B, 2C, 2D, etc., are always treated separately.‡

The *Text und Textwert* collations for the Gospel of John present manuscript totals in a peculiar way that requires additional explanation. While some readings are labeled 1B, 1C, 1D, 2B, 2C, 2D, etc., other readings are labeled 1-f or 1-f1, 1-f2, 1-f3, etc. Readings with the -f label are not presented with a subtotal. Usually (but not always) they are included in the prior subtotal. For example, in John 4:37 the first three readings

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‡ : Two exceptions are 1 Cor. 14:24 and 2 Cor. 11:3 in which the percentage for Reading 1B is combined with the percentage for Reading 1 since the only difference is the inclusion or exclusion of *sigma* for the word οὐτω(ς). Other exceptions are Mark 16:9–20, John 5:4, John 7:53–8:11, Romans 14:24–26, and Romans 16:25–27 in which the totals from different readings are combined because the differences in the readings are based upon the presence or absence of asterisks or obeli in the margin and other similar notations or distinctions.

are listed as follows:

Reading	Text	Subtotal
1	ο αληθινος	1,333
1-f	ο αληθος	no subtotal
1C	ο αληθης	1

In this case, the actual subtotals are as follows:

Reading	Text	Subtotal
1	ο αληθινος	1,332
1-f	ο αληθος	1
1C	ο αληθης	1

In order to be consistent with the calculation methods used with the other *Text und Textwert* volumes, the subtotal of 1,332 is what would be used to calculate the percentage of manuscripts for Reading 1.

Nevertheless, there are times when the -f label is not included in the prior subtotal. Reading 13 and Reading 14-f in John 7:40(1) provide a good example. Below is an exact representation of the *Text und Textwert* data.

13 OM. των λογων τουτων
030* 106 164 494 516* 1349* 1356 1474 2649*
ANZAHL DER ZEUGEN:§ 9
14-f των οχλων λογων
335

Reading 13 is found in nine manuscripts, which are each listed. The subtotal is 9 and cannot

therefore include Reading 14-f. Reading 14-f, which is supported only by manuscript 335, must be given a separate subtotal of 1 even though no subtotal is listed. The rule of thumb is that if the label preceding -f is the same as the prior label, it is included in the prior subtotal, but if the label preceding -f is not the same as the prior label, it is not included in the prior subtotal. Thus in John 4:37 Reading 1-f is included in the subtotal for Reading 1 because the label preceding -f is the same as the prior label. However, in John 7:40(1) Reading 14-f is not included in the subtotal for Reading 13 because the label preceding -f is not the same as the prior label. While -f is the most common label that is not presented with a subtotal, the same rule applies for any readings that have a hyphen followed by a lowercase letter or lowercase letters (such as -o and -of). By following the model for calculation described above, anyone with access to the *Text und Textwert* volumes should be able to replicate the manuscript percentages found in the footnotes of this volume.\*

### *Additional Percentages*

The *Text und Textwert* volumes present collations for a total of 1,043 variant units. Of those 1,043 variant units, 872 are listed in the footnotes of this volume and 5 are ignored because the collation data is incorrect. For the remaining

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\* : It should be noted, however, that the collations for five variant sets (Mark 2:14; 12:25; Acts 2:7; 18:21; 27:5) are unreliable, with many manuscripts classified incorrectly.

166 variant units, all the editions of the Greek New Testament compared in this volume are in agreement, and so it is not feasible to present them in the footnotes. Instead, the percentage for each variant unit is presented below. The mean of these percentages is 94%, and the median is 96.4%.



Matt. 1:11	86.9%
Matt. 1:16	97.5%
Matt. 1:25(1)	99.5%
Matt. 3:12	75.6%
Matt. 5:4-5	98.3%
Matt. 7:21	99.1%
Matt. 12:2	97.0%
Matt. 14:3	98.8%
Mark 1:6	99.6%
Mark 1:7	97.4%
Mark 1:11	98.2%
Mark 1:15	79.3%
Mark 1:25(1)	99.5%
Mark 1:25(2)	88.5%
Mark 1:35	70.3%
Mark 1:45	99.2%
Mark 2:26(1)	99.8%
Mark 3:5	99.1%
Mark 3:18	99.2%
Mark 3:21(1)	96.3%
Mark 3:21(2)	94.7%
Mark 4:6	98.4%
Mark 5:21(1)	95.3%
Mark 5:21(2)	96.6%
Mark 5:22	98.1%
Mark 5:33	98.3%
Mark 6:2(1)	98.8%
Mark 6:14(2)	91.9%
Mark 6:44	97.6%
Mark 6:47	98.7%
Mark 6:50	94.2%
Mark 7:13	99.0%
Mark 7:33	91.5%
Mark 7:35	99.0%
Mark 8:10(1)	97.9%
Mark 8:10(2)	96.0%
Mark 8:15(1)	94.5%
Mark 8:15(2)	96.7%
Mark 8:35(2)	98.8%
Mark 9:25	98.9%

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

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

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