

Differences between the Traditional Text and the Bible Society Text of the Greek New Testament. Some data for the reader to weigh.

In the following pages I wish very simply to show the Traditional Text of the Greek New Testament, represented by the Byzantine Textform (**BT**), and the Bible Society Text, represented by the GNT5/NA28 (**NA**), the scholarly Greek text currently published by the German Bible Society, displayed one against the other for several score variant reading sets where the two are not identical. The displayed text from each of the two text types will be translated into modified-literal English from the underlying Greek. The Traditional Text is that form of the Greek text that has been in the hands of the church for nineteen centuries; the Bible Society Text, otherwise known as the Eclectic or Critical text, is so named because it is produced by a team of textual critics on a variant-by-variant basis.

The two text types are actually identical over approximately 94% of the text of the Greek New Testament (and thus only one displayed text is given except where there are competing variants). In the other six percent they differ in various ways. Some are hardly translatable they are so small, consisting largely of spelling and grammatical particle differences, or sometimes word order differences. Others are significant and stark, as will be shown in the following pages. For purposes of comparing the two, only the yellow highlighting (turquoise for English) is of significance to indicate difference. Unhighlighted differences—whereas still truly differences in the text—are not relevant to our comparison task. Since the conflated text represents two editorial statements, there will be some difference of punctuation and capitalization, which isn't original in any case! I am indebted to Wilbur Pickering, whose article, "What difference does it make?" represents a large share of the contrasts chosen for display below. I urge the reader to examine Pickering's entire presentation for himself. And I am indebted to Tony Pope for his comments.

Timothy Friberg, September 2018

MATTHEW 1.7-8

Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησεν τὸν

Ἀσά· Ἀσά
Ἀσάφ, Ἀσάφ

δὲ ἐγέννησεν τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ

ἐγέννησεν τὸν Ὀζίαν·

BA Solomon became the father of Rehoboam; Rehoboam became the father of Abijah; Abijah became the father of **Asa; Asa** became the father of Jehoshaphat; Jehoshaphat became the father of Joram; Joram became the father of Uzziah.

NA Solomon became the father of Rehoboam; Rehoboam became the father of Abijah; Abijah became the father of **Asaph; Asaph** became the father of Jehoshaphat; Jehoshaphat became the father of Joram; Joram became the father of Uzziah.

"Asaph" in the reading of the Bible Society Text was a Levite, a psalmist and not in the genealogy of Jesus, whereas "Asa" in the reading of the Traditional Text was from the tribe of Judah, a king and a forebear of Jesus.

MATTHEW 5.22

ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ

εἰκὴν

ἔνοχος ἔσται τῇ κρίσει· ὃς δ'

ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

BT But I say to you, everyone who gets angry with his brother **without cause** will be liable to judgment; and whoever says to his brother “Empty-head” will be liable to the council; and whoever says, “Fool” will be liable to the fire of Gehenna.

NA But I say to you, everyone who gets angry with his brother **--** will be liable to judgment; and whoever says to his brother “Empty-head” will be liable to the council; and whoever says, “Fool” will be liable to the fire of Gehenna.

The Traditional Text states the truth of being angry, that there are times so to be and times not to be, whereas the Bible Society Text makes anger for any and every cause liable to judgment. The evidence of manuscript support for the Traditional Text here is significant—and by significant I mean at least 90% of extant Greek manuscripts have the reading. In this case the manuscript support is around 96%.

MATTHEW 10.10

μηὲρ πύραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ

ράβδους
ράβδον·

ἄξιός γάρ ἐστιν ὁ ἐργάτης

τῆς τροφῆς αὐτοῦ

ἐστίν.
--

BT ... not a knapsack for the road, nor two tunics nor sandals nor **staves**, for the worker is worthy of his food.

NA ... not a knapsack for the road, nor two tunics nor sandals nor **a staff**, for the worker is worthy of his food.

The Traditional Text has “neither staves” here (and in Luke 9.3) in a series of prohibited plurals, whereas the Bible Society Text reverts to the singular “nor a staff.” The former is consistent with “only a staff” in Mark 6.8 (no plurals but only a staff), whereas the latter contradicts it, “neither a staff,” prohibiting even a single walking stick versus taking along a single walking stick.

MATTHEW 18.15

Ἐάν δὲ ἀμαρτήσῃ εἰς σὲ
[εἰς σέ] ὁ ἀδελφός σου, ὕπαγε καὶ
-- ἔλεγξον αὐτὸν μεταξύ σοῦ καὶ

αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.

BT If your brother should sin against you, go and rebuke him between you and him alone. If he should hear you, you have gained your brother.

NA If your brother should sin [against you], go rebuke him between you and him alone. If he should hear you, you have gained your brother.

The Traditional Text commands us to seek out our brother when he sins against us. The Bible Society Text brackets the words [against you], casting doubt on whether they are to be included. Many modern translations omit “against you” altogether, inadvertently enjoining us to become a force of conscience for every observed sin.

MATTHEW 19.17

Ὁ δὲ εἶπεν αὐτῷ, τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός.
τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν,
εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

BT He said to him, “Why do you call me good? No one is good but one, that is, God. If you wish to enter into life, keep the commandments.

NA He said to him, “Why do you ask me about the good? There is only one that is good. If you wish to enter into life, keep the commandments.

The Bible Society Text reading contradicts Mark 10.18 and Luke 18.19, whereas the Traditional Text is congruent at all three references.

MATTHEW 27.16-17

Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.
[Ἰησοῦν] Βαραββᾶν. Συνηγμένων οὖν αὐτῶν, Βαραββᾶν,
[Ἰησοῦν τὸν] Βαραββᾶν. εἶπεν αὐτοῖς ὁ Πιλάτος, τίνα θέλετε ἀπολύσω ὑμῖν; ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;

BT And they were holding a notorious prisoner, named Barabbas. Therefore, when they had assembled, Pilate said to them, “Whom do you wish that I shall release to you? Barabbas or Jesus, the one called the Messiah?

NA And they were holding a notorious prisoner, named [Jesus] Barabbas. Therefore, when they had assembled, Pilate said to them, “Whom do you wish that I shall release to you? [Jesus] Barabbas or Jesus, the one called the Messiah?

The Traditional Text has the shorter reading, while the Bible Society Text twice adds in “Jesus” before “Barabbas,” howbeit with brackets indicating that the committee wasn’t unanimous in its decision. Incredibly, the NIV (2011) translates “Jesus Barabbas.”

MARK 1.2

Ὡς καθώς	γέγραπται	ἐν τοῖς προφήταις, ἐν τῷ Ἡσαΐα τῷ προφήτῃ	Ἰδοὺ,	ἐγὼ --	ἀποστέλλω τὸν
ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν				ἐμπροσθέν σου. --	

BT As it is written **in the prophets**, Look, I am sending my messenger before you, who will prepare your way before you.

NA As it is written **in the prophet Isaiah**, Look, I am sending my messenger before you, who will prepare your way.

The Traditional Text says “in the prophets,” for the following quotes are from both Malachi (v.2) and Isaiah (v.3), whereas the Bible Society Text says “in the prophet Isaiah,” even when the very next quote is from Malachi (with Isaiah to follow).

MARK 6.22

καὶ εἰσελεύσῃς	τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος	καὶ ὀρχησαμένης,
καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, ἤρρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις.		εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με
ὃ ἐὰν θέλῃς, καὶ δώσω σοί·		

BT And when **the daughter of Herodias herself** came in and danced and pleased Herod and his dinner guests, the king said to the girl, “Ask me whatever you wish, and I will give it to you.”

NA And when **Herodias his daughter** came in and danced, she pleased Herod and his dinner guests. The king said to the girl, “Ask me whatever you wish, and I will give it to you.”

The Bible Society Text contradicts Matthew 14.6, while the Traditional Text supports it.

MARK 9.29

Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ	καὶ νηστεία. --
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BT And he said to them, “This kind can come out in no way but by prayer **and fasting**.”

NA And he said to them, “This kind can come out in no way but by prayer **—**.”

Only four Greek manuscripts omit the longer expression “and fasting”; whereas more than 1600 include it. The Bible Society Text also omits the entire parallel verse in Matthew 17.21, whereas it is there found in the Traditional Text.

MARK 11.3

Καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε,

ὅτι
--

 Ὁ κύριος αὐτοῦ
χρεῖαν ἔχει· καὶ

εὐθέως
εὐθὺς

 αὐτὸν ἀποστέλλει

--
πάλιν

 ὧδε.

BT “And if anyone should say to you, ‘Why are you doing this?’ say ‘The Lord has need of it,’ and immediately he will send it **back** here.”

NA “And if anyone should say to you, ‘Why are you doing this?’ say ‘The Lord has need of it and immediately he will send it **back** here.’”

A not-insignificant difference, but the Bible Society Text puts the passage at odds with Matthew and Luke. The difference between the two texts is found in what is put in quotation marks. The Traditional Text retains the parallel harmony and sense of the passage.

MARK 15.8

Καὶ ὁ

ἀναβοήσας
ἀναβὰς

 ὄχλος ἤρξατο αἰτεῖσθαι καθὼς

ἀεὶ
--

 ἐποίει αὐτοῖς.

BT And the crowd **cried out** and began to request just as he always did for them.

NA And the crowd **went up higher** and began to request just as he regularly did for them.

In the Bible Society Text wherever did the crowd go? The Traditional Text, besides overwhelming manuscript support, makes full sense in context.

MARK 16.9-20



Ἀναστὰς δὲ πρωΐ πρώτη σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ,



ἧς

ἐκβεβλήκει ἑπτὰ δαιμόνια. Ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ κλαίουσιν. Κάκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. Κάκεῖνοι ἀπελθόντες

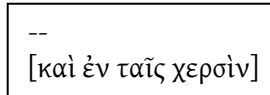
ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὑστερον



ἀνακειμένοις αὐτοῖς τοῖς

ἑνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια

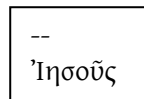
ἐκβαλοῦσιν· γλώσσαις λαλήσουσιν καιναῖς·



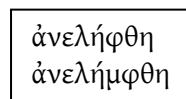
ὄφεις ἄροῦσιν· κἂν

θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς

ἔξουσιν. Ὁ μὲν οὖν κύριος

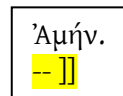


μετὰ τὸ λαλῆσαι αὐτοῖς,



εἰς τὸν

οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.



BT After he had risen on the first day of the week, he appeared first to Mary Magdalene, from whom he had expelled seven demons. She went and reported this to those who had been with him, who were mourning and weeping. When they heard that he was alive and had been seen by her, they disbelieved. After these things he appeared in a different form to two of them as they were walking into the country. Those returned and reported to the rest, but neither did they believe them. Later he appeared to the eleven as they were eating and reproved their disbelief and their hardheartedness, because they did not believe those who had seen him after he had been raised. And he said to them, “Go into all the world and proclaim the good news to all creation. The one believing and being baptized will be saved, but the one disbelieving will be condemned. These signs will follow those that believe; in my name they will cast out demons; they will speak in new languages; they will pick up snakes and if they drink anything deadly, it will certainly not hurt them; they will lay their hands on sick people and they will get well.” Then the Lord, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the Word through accompanying signs. Amen.

NA After he had risen on the first day of the week, he appeared first to Mary Magdalene, from whom he had expelled seven demons. She went and reported this to those who had been with him, who were mourning and weeping. When they heard that he was alive and had been seen by her, they disbelieved. After these things he appeared in a different form to two of them as they were walking into the country. Those returned and reported to the rest, but neither did they believe them. Later he appeared to the eleven as they were eating and reproved their disbelief and their hardheartedness, because they did not believe those who had seen him after he had been raised. And he said to them, “Go into all the world and proclaim the good news to all creation. The one believing and being baptized will be saved, but the

one disbelieving will be condemned. These signs will follow those that believe; in my name they will cast out demons; they will speak in new languages; they will pick up snakes in their hands and if they drink anything deadly, it will certainly not hurt them; they will lay their hands on sick people and they will get well.” Then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, the Lord working with them and confirming the Word through accompanying signs. **||**

The so-called longer ending of Mark appears in all but three Greek manuscripts and thus is appropriately found in the Traditional Text. On the other hand, the Bible Society Text double brackets it as a later addition to the text, even though it is absent in only three Greek manuscripts.

LUKE 3.33

τοῦ Ἀμιναδάβ,

τοῦ Ἀράμ, τοῦ Ἀδμὶν τοῦ Ἀρνὶ

 τοῦ Ἑσρώμ, τοῦ Φαρέζ, τοῦ Ἰούδα,

BT The son of Aminadab, **the son of Aram**, the son of Hezron, the son of Perez, the son of Judah,

NA The son of Aminadab, **the son of Admin, the son of Arni**, the son of Hezron, the son of Perez, the son of Judah

The reading of the Traditional Text is consistent with the known Old Testament account of Jesus’ ancestors (1Chronicles 2) and also Matthew 1, while the text of the Bible Society Text has no known Old Testament support.

LUKE 4.44

Καὶ ἦν κηρύσσων

ἐν ταῖς συναγωγαῖς εἰς τὰς συναγωγὰς

 τῆς

Γαλιλαίας. Ἰουδαίας.

BT And he was preaching in the synagogues of **Galilee**.

NA And he was preaching in the synagogues of **Judea**.

The Traditional Text has Jesus teaching in Galilee. The Bible Society Text has him in Judea, obviously contradicting the parallel passages in Matthew 4.23 and Mark 1.39. The more difficult reading is more likely to be original—unless it is a nonsense reading.

LUKE 8.26

Καὶ κατέπλευσαν εἰς τὴν χώραν

τῶν Γαδαρηνῶν, τῶν Γερασηνῶν,

 ἥτις ἐστὶν

ἀντιπέραν ἀντιπέρα

 τῆς Γαλιλαίας.

BT And they sailed to the region **of the Gadarenes**, which is opposite Galilee.

NA And they sailed to the region **of the Gerasenes**, which is opposite Galilee.

The Traditional Text reads “of the Gadarenes” with the support of all manuscripts but four, whereas the Bible Society Text reads “Gerasenes.” A careful study of Matthew, Mark and Luke yields a plausible geographic statement that is satisfying to both geographical locations.

LUKE 9.10

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτούς,

ὑπεχώρησεν κατ' ἰδίαν

εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδάν. εἰς πόλιν καλουμένην Βηθσαϊδά.

BT When they had returned, the apostles recounted to him as much as they had done. Then taking them, he withdrew privately to a desolate place belonging to a city called Bethsaida.

NA When they had returned, the disciples recounted to him as much as they had done. Then taking them, he withdrew privately to a city called Bethsaida.

The Bible Society Text has Jesus and entourage entering Bethsaida, whereas the Traditional Text has them going to a desolate place belonging to (/associated with) the city of Bethsaida. The following text has the disciples (v12) noting that they are in a desolate place, agreeing with the flow of the Traditional Text.

LUKE 10.1, 17

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος

καὶ --

ἐβδομήκοντα, ἐβδομήκοντα [δύο]

ἐτέρους καὶ ἀπέστειλεν αὐτούς

ἀνὰ

δύο δύο [δύο]

πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. ...

Ἐπέστρεψαν δὲ

οἱ ἐβδομήκοντα οἱ ἐβδομήκοντα [δύο]
--

μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια

ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

BT After these things the Lord also appointed seventy others and sent them out two by two before him into every town and place he was about to enter. ... The seventy returned with joy, saying, “Lord, even the demons submit to us in your name.”

NA After these things the Lord also appointed seventy-[two] others and sent them out two by two before him into every town and place he was about to enter. ... The seventy-[two] returned with joy, saying, “Lord, even the demons submit to us in your name.”

The Traditional Text with 99% of Greek manuscript support reads “seventy,” whereas the Bible Society Text, with only 1% support and with some misgiving (that is, bracketing), renders “seventy-two.”

LUKE 11.2-4

Εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ

ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
--

ἀγιασθήτω

τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου.

Γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.
--

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. Καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ

γὰρ αὐτοὶ

ἀφίεμεν
ἀφίομεν

παντὶ ὀφείλοντι ἡμῖν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,

ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
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BT He said to them, “When you pray, say, ‘Our Father in heaven, may your name be sanctified. May your kingdom come. May your will be done, as in heaven, so also on earth. Give us our bread for the day everyday. And forgive to us our sins, for we ourselves also forgive everyone indebted to us. And don’t lead us into temptation but deliver us from evil.’”

NA He said to them, “When you pray, say, ‘Father --, may your name be sanctified. May your kingdom come. -- Give us our bread for the day everyday. And forgive to us our sins, for we ourselves also forgive everyone indebted to us. And don’t lead us into temptation --.’”

The Lord’s Prayer in Luke appears in rather expected form in the Traditional Text, except that its closing, “For yours is the kingdom and the power and the glory to the ages. Amen” is found only in Matthew and only in the Traditional Text at that. The Bible Society Text here in Luke leaves out three familiar phrases. The manuscript support for the Traditional Text content is over 99%, whereas less than 1% of manuscripts support the Bible Society Text.

LUKE 22.43, 44

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ᾠφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ,

ἐκτενέστερον προσήχετο.

Ἐγένετο δὲ
καὶ ἐγένετο

ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες

ἐπὶ τὴν γῆν.

--
||

BT And an angel appeared to him from heaven strengthening him. And being in agony he prayed the more fervently. His sweat became like clots of blood falling to the ground.

NA || And an angel appeared to him from heaven strengthening him. And being in agony he prayed the more fervently. His sweat became like clots of blood falling to the ground. ||

The double bracketing of the Bible Society Text means that the bracketed material definitely is not from Luke’s pen, “known not to be a part of the original text.” The Traditional Text recognizes these verses as original on the overwhelming testimony of around 99% of the manuscript record.

LUKE 23.45

Καὶ ἐσκοτίσθη ὁ ἥλιος,
τοῦ ἡλίου ἐκλιπόντος,

καὶ ἐσχίσθη
ἐσχίσθη δὲ

τὸ καταπέτασμα τοῦ ναοῦ μέσον.

BT And the sun was **darkened**, and the curtain of the temple was split in the middle.

NA ... the sun having been **eclipsed**, the curtain of the temple was split in the middle.

The Traditional Text says that the sun was darkened (apparently superficially), while the Bible Society Text says that the sun was eclipsed, an impossibility when the moon is full, as it always is at Passover, the time of Jesus' crucifixion.

LUKE 24.17

Εἶπεν δὲ πρὸς αὐτοὺς, Τίνες οἱ λόγοι οὗτοι οὐς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί

ἐστε σκυθρωποί;
ἐστάθησαν σκυθρωποί.

BT He said to them, "What are these words you are discussing with one another as you walk **and you are looking so gloomy?**"

NA He said to them, "What are these words you are discussing with one another as you walk? **And you are positioning yourselves so gloomily.**"

The Traditional Text has almost universal manuscript support, whereas the Bible Society Text not only is not well supported, but also uses a non-Lucan tense of the verb for "stand."

LUKE 24.42

Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος,

καὶ ἀπὸ μελισσίου κηρίου.
--

BT They gave to him a piece of broiled fish and **some of a bees' honeycomb.**

NA They gave to him a piece of broiled fish —.

The Traditional Text gives the fuller action of the disciples, whereas the Bible Society Text truncates that on the testimony of a paucity of manuscripts.

JOHN 1.18

Θεὸν οὐδεὶς ἑώρακεν πώποτε·

ὁ μονογενὴς υἱός,
μονογενὴς θεός

ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος

BT No one has ever seen God. **The one and only Son,** who is in the bosom of the Father, has explained him.

NA No one has ever seen God. **The one and only God,** who is in the bosom of the Father, has explained him.

The Traditional Text uses “one and only Son” of Jesus, as five times found in John’s writings (1.14, 18; 3.16, 18; 1John 4.9); the Bible Society Text, on the other hand, has the reading of only a handful of manuscripts, though technically “one and only God” is also meaningful, howbeit unsupported.

JOHN 3.13

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου

ὁ ὢν ἐν τῷ οὐρανῷ.

BT And no one has ascended into heaven except for the one who came down from heaven, the Son of Man, **who is in heaven.**

NA And no one has ascended into heaven except for the one who came down from heaven, the Son of Man **--.**

The Traditional Text reading hasn’t found currency since the days of the KJV, but it is supported by virtually all manuscripts. The Bible Society Text reading, easier for our modern ears, has virtually no manuscript support. Indeed the Traditional Text reading is supported by John 1.18: No one has ever seen God; the one and only Son, who is in the bosom of the Father, explains him.

JOHN 6.47

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων

εἰς ἐμέ,
--

ἔχει ζωὴν αἰώνιον.

BT Truly I tell you, the one believing **in me** has eternal life.

NA Truly I tell you, the one believing **--** has eternal life.

The Traditional Text states the object of faith, widely supported in the rest of the New Testament, whereas the Bible Society Text states no object of faith, saying in effect that believing in itself is enough or that the reader should fill in the missing object from context.

JOHN 7.8

Ἑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην ἐγὼ οὐπὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς ὁ ἐμὸς καιρὸς οὐπὼ πεπλήρωται.

BT You go up to this feast. I am **not yet** going up to this feast, because my time has not yet been fulfilled.

NA You go up to the feast. I am **not** going up to this feast, because my time has not yet been fulfilled.

The Traditional Text records Jesus as saying that he was not yet going up to Jerusalem, as in fact he later did. The Bible Society Text has Jesus saying that he was not going up to the feast, though he in fact did so in secret.

JOHN 7.53-8.11

-- ἔπορεύθη ἐπορεύθησαν Καὶ ἕκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. Ὁρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο -- πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτόν -- γυναῖκα ἐν ἐπὶ μοιχείᾳ καταληφθεῖσαν· κατελιμμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ, λέγουσιν αὐτῷ, πειράζοντες, -- Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη κατείληπται ἐπ' αὐτοφόρῳ αὐτοφώρῳ μοιχευομένη. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἡμῖν Μωϋσῆς ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· λιθάζειν. σὺ οὖν τί λέγεις; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν κατέγραφεν εἰς τὴν γῆν, μὴ προσποιούμενος. --

Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας ἀνέκυψεν καὶ εἶπεν πρὸς αὐτούς, αὐτοῖς Ὁ ἀναμάρτητος ὑμῶν, πρῶτον πρῶτος ἐπ' αὐτήν τὸν λίθον βαλέτω. βαλέτω λίθον. Καὶ πάλιν κάτω κύψας κατακύψας ἔγραφεν εἰς τὴν γῆν. Οἱ δέ, ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, -- ἐξήρχοντο εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, -- καὶ ἡ γυνὴ ἐν μέσῳ οὖσα.

Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, εἶπεν αὐτῇ, -- γύναι,

Ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; --

Οὐδεὶς σε κατέκρινεν; Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε

κρίνω· κατακρίνω· πορεύου καὶ [καὶ] ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε. --

BT And each one went out to his own house. And Jesus went to the Mount of Olives. Again very early in the morning Jesus came into the temple. And all the people were coming, and having sat down, he was teaching them. The scribes and the Pharisees brought to him a woman who had been caught in adultery and having placed her in the center, they said to him with the intent of testing him, “Teacher, this woman was caught in the very act of committing adultery. In the Law Moses commanded us to stone such ones. Now what do you say?” They were saying this to test him in order to have something to accuse him of. But Jesus stooped down and wrote with his finger in the dirt, not taking notice of them. When they continued to ask him, he sat upright and said to them, “The one sinless among you, let him be the first to stone her.” And again he stooped over and wrote in the dirt. When they heard him and reprovved in their consciences, they went away one by one, starting with the older. And Jesus was left alone with the woman in the center. Sitting up straight and seeing none but the woman said to her, “Where are your accusers? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you. Go and no longer sin.”

NA ¶ And they each one went out to his own house. And Jesus went to the Mount of Olives. Again very early in the morning Jesus came into the temple. And all the people were coming to him, and having sat down, he was teaching them. The scribes and the Pharisees brought a woman who had been caught in adultery and having placed her in the center, they said to him, “Teacher, this woman was caught in the very act of committing adultery. In the Law Moses commanded us to stone such ones. Now what do you say?” They were saying this to test him in order to have something to accuse him of. But Jesus stooped down and wrote with his finger in the dirt. When they continued to ask him, he sat upright and said to them, “The one sinless among you, let him be the first to stone her.” And again he stooped over and wrote in the dirt. When they heard him, they went away one by one, starting with the older. And Jesus was left alone with the woman in the center. Sitting up straight, he said to her, “Woman, where are they? Has no one condemned you?” She said, “No one, Lord.” And Jesus said, “Neither do I condemn you. Go and from now on no longer sin.” ¶

The Traditional Text, supported by 85% of all Johannine manuscripts at this point, includes this famous passage. The Bible Society Text, by its bracketing, says that it is a late addition. But how does the text read without it, if it really weren’t original? Very fractured indeed, as a careful reading through 7.52 and then skipping over to 8.12 will demonstrate.

JOHN 8.59

Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ’ αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ,

διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως, --

BT Then they picked up stones to throw at him. But Jesus was hidden and went out of the temple **by walking through the midst of them, and so went on.**

NA Then they picked up stones to throw at him. But Jesus was hidden and went out of the temple --.

The Traditional Text gives the fuller rendering of which the Bible Society Text gives a poorly attested truncation.

ACTS 7.46

ὃς εὗρεν χάριν ἐνώπιον τοῦ θεοῦ, καὶ ᾐτήσατο εὐρεῖν σκῆνωμα

τῷ θεῷ Ἰακώβ.
τῷ οἴκῳ Ἰακώβ.

BT Who found favor before God and asked (opportunity) to find a dwelling place for the God of Jacob.

NA Who found favor before God and asked (opportunity) to find a dwelling place for the house(hold) of Jacob.

The Bible Society Text renders the aberrant “house of Jacob” on miserly support, whereas the Traditional Text renders the sensical “God of Jacob” with abundant manuscript support.

ACTS 16.13

Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως πύλης παρὰ ποταμόν, ἐνομιζέτο ἐνομιζομεν
οὗ προσευχῇ προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξιν.

BT On the Sabbath day we went out of the city along a river where prayer was customarily made and having sat down, we spoke with the women gathered there.

NA On the Sabbath day we went out of the city gate along a river where we supposed a place of prayer to be and having sat down, we spoke with the women gathered there.

Whereas both renderings make sense, the Traditional Text with overwhelming manuscript support has the disciples knowing that there was such a place and going to look for it, whereas the Bible Society Text has the disciples supposing to find such a place.

ACTS 19.16

καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐφαλόμενος ὁ ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρόν, καὶ κατακυριεύσαν κατακυριεύσας
αὐτῶν, ἀμφοτέρων ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ

τοῦ οἴκου ἐκεῖνου.

BT And the man in whom the foul spirit was leapt on them and, overpowering them, prevailed over them so that they fled from that house naked and wounded.

NA And the man in whom the foul spirit was leapt on them and, overpowering both of them, prevailed over them so that they fled from that house naked and wounded.

The pronoun used in the Traditional Text is appropriate reference for the seven men overpowered, whereas the Bible Society Text has a pronoun inappropriate for those pointed to.

ACTS 28.13

ὅθεν περιελθόντες περιελόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου,

δευτεραῖοι ἦλθομεν εἰς Ποτιόλους·

BT ... from where, having gone around, we reached Rhegium. And after a day a south wind arose and on the second day we arrived at Puteoli.

NA ... from where, having taken [something] away, we reached Rhegium. And after a day a south wind arose and on the second day we arrived at Puteoli.

The Traditional Text makes sense in this maritime passage, whereas the Bible Society Text with a transitive verb makes no sense at all, though it has been suggested that it is a technical term of unknown meaning, possibly “weigh anchor.”

ROMANS 11.6

Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.

Εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶν χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.

BT If by grace, then it is no longer of works; otherwise grace is no longer grace. If of works, then it is no longer grace; otherwise work is no longer work.

NA If by grace, then it is no longer of works; otherwise grace is no longer grace. --

The longer, seemingly pleonastic reading followed by the Traditional Text is that found in nearly all manuscripts. The shorter, seemingly truncated reading followed by the Bible Society Text is found in only a handful of manuscripts (around 3.5%).

1CORINTHIANS 5.1

Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.

ὀνομάζεται,

BT Actually, fornication is reported among you and such fornication that is not even talked about among the Gentiles, such that one has the wife of his father.

NA Actually, fornication is reported among you and such fornication that is not even among the Gentiles, such that one has the wife of his father.

The Traditional Text means that the kind of fornication practiced is so bad as not to be talked about among the Gentiles, whereas the Bible Society Text in effect says that that kind of fornication isn't even found among the Gentiles, though we know from other sources that it was also practiced in that time and area.

EPHESIANS 5.30

ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ,

ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ.

BT For we are members of his body, of his flesh and of his bones.

NA For we are members of his body --,

The Traditional Text is supported in this longer reading by all but a few manuscripts. The Bible Society Text opts on scant witness for the shorter reading, that is, only around 2% of the manuscripts omit the phrase “of his flesh and of his bones.” Perhaps Paul is saying, we are members of the Lord’s body, just as truly so as physical flesh and bones are known to be.

COLOSSIANS 4.8

ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα ὑμῶν·

γινῶ τὰ περὶ ὑμῶν
γινώτε τὰ περὶ ἡμῶν

καὶ παρακαλέσῃ τὰς καρδίας

BT Whom I sent to you for this very thing that **he might know your situation** and may encourage your hearts.

NA Whom I sent to you for this very thing that **you might know our situation** and may encourage your hearts.

The Traditional Text renders the sense, supported by the vast bulk of manuscripts, of an exchange, finding out for Paul how the Colossians were doing and then encouraging their hearts. The Bible Society Text makes sense too, but on flimsy manuscript support.

1TIMOTHY 3.16

Καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

θεὸς
ὃς

ἐφανερώθη ἐν σαρκί,

ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

BT And without controversy great is the mystery of godliness: **God** appeared in the flesh, was justified in the spirit, was seen by angels, was proclaimed among the nations, was believed on in the world, was received up into glory.

NA And without controversy great is the mystery of godliness: **who** appeared in the flesh, was justified in the spirit, was seen by angels, was proclaimed among the nations, was believed on in the world, was received up into glory.

The Traditional Text makes sense in context: a new statement introducing a new actor (God), whereas the Bible Society Text uses “who” (masculine) with no obvious antecedent, for “mystery” is neuter and “godliness” is feminine. Over 98% of Greek manuscripts read “God” here.

JAMES 1.19

Ὡστε,
ἵστε,

ἀδελφοί μου ἀγαπητοί, ἔστω

--
δὲ

πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς

τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

BT **So then,** beloved brothers, let everyone be quick to hear, slow to speak, slow to anger.

NA **Know it,** beloved brothers. Let everyone be quick to listen, slow to speak, slow to anger.

The Bible Society Text begins the verse with “Know (imperative or, possibly “you know”),” which is very awkward leading into a third-person (“let”) imperative string, whereas the Traditional renders the much more natural “so then” based on a large manuscript-witness base.

2PETER 3.10

Ἦξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτί, ἐν ἣ οἱ οὐρανοὶ ῥοιζηδὸν
παρελεύσονται, στοιχεῖα
δὲ καυσούμενα λυθήσονται, λυθήσεται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.
οὐχ εὕρεθήσεται.

BT The day of the Lord will come as a thief in the night in which the heavens will pass away with a roar and the elements being intensely hot will be destroyed and both the earth and the works in it **will be burned up.**

NA The day of the Lord will come as a thief in which the heavens will pass away with a roar and the elements being intensely hot will be destroyed and both the earth and the works in it **will not be found.**

The Traditional Text makes perfect sense with its “will be burned up,” but the purveyors of the Bible Society Text have added “not” without any manuscript support to explain their more difficult reading “found.”

JUDE 15

ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐλέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν
πᾶσαν ψυχὴν

ἔργων ἀσεβείας αὐτῶν ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ’ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

BT To make judgment on all and to convict **all the ungodly among them** about all their ungodly works that they have done in ungodliness and about all the harsh things ungodly sinners have spoken against him.

NA To make judgment on all and to convict **every soul** about all their ungodly works that they have done in ungodliness and about all the harsh things ungodly sinners have spoken against him.

Enoch’s prophecy in vv 14-15 in the Traditional Text speaks about judgment and conviction of all the ungodly, whereas the Bible Society Text replaces all the ungodly with every soul, making the prophecy general against all mankind, though in context it is clear that it is only made against the ungodly, the beloved addressees of this letter being excepted from that judgment.

JUDE 24

τῷ δὲ δυναμένῳ φυλάξαι
ἀμώμους ἐν ἀγαλλιάσει,

αὐτοῦς
ὑμᾶς

ἁπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ

BT To him who is able to keep **them** from stumbling and to make **them** stand before his glory blameless in exultation,

NA To him who is able to keep **you** from stumbling and to make **you** stand before his glory blameless in exultation,

The Bible Society Text follows a large minority of manuscripts whose reading has become familiar to many through a chorus or two based on this verse and the following, but the Traditional Text follows the reading that best suits the discourse structure of the passage, that is, that it is worthwhile snatching people from the outskirts of hell (vv 22-23), for the Holy Spirit is able to keep them from falling in their repentant state. Note: both readings make sense.

REVELATION 12.18/13.1

Καὶ

ἔστάθην
ἔστάθην

ἐπὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἶδον ...

BT And **I stood** on the shore of the sea and I saw ...

NA And **it (the dragon, v. 17)** stood on the shore of the sea. And I saw ...

The Traditional Text with large manuscript support renders the contextually sensible, “I stood ... and I saw,” whereas the Bible Society Text renders the contextually awkward, “He/it stood ... and I saw,” oddly dividing the phrase so that “he stood” closes the preceding section, leaving “I saw” alone to open the following.

REVELATION 22.14

Μακάριοι

οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ,
οἱ πλύνοντες τὰς στολὰς αὐτῶν,

ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς,

καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

BT Blessed are **the ones keeping his commands** in order that it will be their right to the tree of life and they may enter the city by the gates.

NA Blessed are **the ones washing their clothes** in order that it will be their right to the tree of life and they may enter the city by the gates.

The renderings of both the Traditional Text and the Bible Society Text are grammatically all right, though the continuous present fits “obeying commands” better than “washing clothes.” Still the manuscript support for the Traditional Text rendering is decisive.