

TEXTUAL CRITISM

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Preface

Some peradventure would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding of controversies by that show of uncertainty, should somewhat be shaken. But we hold their judgment not to be so sound in this point doth not a margin do well to admonish the reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulity, to doubt of those things that are evident: so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other.

-- from "The Translators to the Reader," King James version (1611).

The student of the Bible who compares English versions will soon become aware of the fact that some of the differences in the versions are due to variations in the Greek manuscripts themselves. Such variations are sometimes indicated by the translators in footnotes which advise the reader of the various readings to be found in Greek manuscripts at some point, but they are by no means always indicated. The purpose of this work is to present, in English, a complete collation of translatable differences between the several Greek texts which have been used by translators and commentators in the past two centuries, so that the student of the New Testament who is unable to read Greek may yet have some access to this important information.

In recent years popular interest in this matter has been aroused by the conflict surrounding the growing use of the [New International Version](#) in churches where the venerable King James version has up to this time continued in use. This controversy has extended to discussions of the underlying Greek texts, which differ considerably, and largely repeats the controversy waged more than a hundred years ago in connection with the attempts of authorities to introduce a new version, called the [English Revised Version](#), in the churches of England and Scotland. The American Standard Version (published 1901) is an American edition of this version which caused a similar controversy in America.

The conflict surrounding the English Revised Version in 1881 included discussions of the Greek text because the revisers did not limit themselves to a revision of the translation given in the King James version, but also undertook to revise the Greek text which was to be the basis of the translation. That such a revision was appropriate was recognized by nearly all students of the subject, and even by the general public; since 1870 many popular works had appeared explaining the problem of the variety of readings to be found in the manuscripts, and suggesting principles upon which the most authentic ones might be discerned. Lists which had before been drawn up for scholars of the differences between the Greek texts, called "collations," were edited and translated for the benefit of those who did not know Greek, and explanations were made for the more important disagreements found there, usually with the aim of commending to the reader a list of suggestions for the revision of the text. When therefore the work of the revision committee came under criticism, this part of their work was laid before a public which had in some measure been prepared for it. Because of the interest thus aroused in it, the revisers had been instructed to show in their margin every departure from the traditional text. But when the revision appeared in 1881 it was seen that the revisers had gone far beyond what was expected of them in this department, so far that it was impractical for them to comply with their instructions concerning the margin, and so their changes to

the Greek text were published separately in a volume which exhibited (in Greek only) more than five thousand changes to the traditional text. In this extensive revision the committee had largely been guided by two Cambridge professors on the committee, Dr. B.F. Westcott and Dr. F.J.A. Hort, who were preparing their own critical [edition of the Greek text](#), which was published in the same year as the Revised Version. Westcott and Hort were not the first scholars to publish an edition of the Greek text which differed in many places from the traditional text. Quite a few such editions had appeared since the middle of the eighteenth century, as many scholars began to study this subject and to present their findings in the form of complete Greek text in which every word was tested for authenticity. Such texts are commonly called "critical" texts; they are called critical not in the sense of "faultfinding," but in the old sense of "exercising careful judgment." By this adjective they are distinguished from the "traditional" texts which came gradually into being by the processes of local manuscript transmission.

Most of the critical texts which have been published in the past two centuries are really quite similar, and they differ from the traditional text much more than they do from one another. Compared with the traditional text they exhibit most noticeably a quality of terseness or brevity of style, which also makes for greater ambiguity and obscurity of the sense in many places. And because many sentences are less clear than in the traditional text (which, in the view of most scholars, arose by a gradual accumulation of minor changes and additions which served chiefly to make the sense clearer), they may be understood and translated in ways that the traditional text would not permit. Very rarely, however, do the critical texts present a sentence in such a form that the meaning of it is necessarily and substantially different from that of the traditional text. A great deal of attention has, in controversial literature, been drawn to the so-called "omissions" of a number of clauses and verses, which is held forth as a thing especially scandalous, and as probably motivated by heresy. When these omissions (which are from another point of view merely non-additions) are examined, however, it is clear that no such motive can explain why these particular clauses are missing, for hardly any of them have the slightest relevance to disputed points of doctrine. Indeed, most of them are utterly uncontroversial expressions and sayings which also appear unchallenged elsewhere in all the manuscripts; it is just that in the earliest manuscripts they do not appear *twice*. The editors have therefore judged that the repetition in the later manuscripts is spurious, and probably began when an ancient student wrote the clause in the margin as a comparative note, in which he brought to mind the wording of a related passage. Later, a copyist mistook the note for a correction to the manuscript, and so incorporated it into the text of the copy he was making. This is the reasonable and innocent explanation for most of the sentence-length "omissions" of the critical texts, and there is in no case any warrant for such evil surmises as have been encouraged by certain writers from the "King James only" camp in recent years. Concerning the two whole paragraphs which are either omitted or bracketed in the critical texts, Mark 16:9-20 and John 7:53-8:11, it should likewise be observed that no important matter of doctrine would be affected by the absence of these paragraphs, and that even such pillars of orthodoxy as John Calvin and Theodore Beza doubted the authenticity of the disputed paragraph in John. Neither is it true that merely two or three early Egyptian manuscripts omit these paragraphs, as some persons have ignorantly maintained. For the evidence concerning John 7:53-8:11 I would invite the reader to peruse the appendix, [The Story of the Adulteress](#). The omission of the paragraph at the end of Mark is more doubtful, but it also rests upon widespread testimony from early commentators, copies, and versions, evidence of such quality that no competent scholar would lightly dismiss it.

As for the differences between the critical texts, they are most often due to differences between scholars in their evaluation and treatment of the available evidence. One scholar will consistently favor a particular manuscript, while another will put it on the same level as others of the same age, or even take a low view of it in some portions of the New Testament. Some scholars give great weight to the evidence of the ancient versions or to the quotations found in ancient ecclesiastical writers, while others, wishing to simplify their

complicated task, habitually ignore these secondary witnesses. Another cause of differences between the earliest and later critical texts has been the discovery of important manuscripts through the years: During the first half of the nineteenth century many ancient manuscripts were discovered, and from year to year the critical texts being published were greatly affected by the new evidence; but in the past hundred years only a few important discoveries have been made, and these have for the most part merely confirmed the readings generally approved by scholars in the later nineteenth century.

In most cases translators and commentators choose to follow the text which is at that time being used by the majority of their denominational colleagues in seminaries and in other academic institutions. The acceptance of a critical edition in these circles depends upon a variety of factors, largely sociological in nature, which cannot be adequately discussed here; it may be observed, however, that the most widely used critical editions have not been those produced by one or two men, but those which are formed by compromise and consensus. It is often said that the English Revised Version of 1881 and its American counterpart, the American Standard Version of 1901, which were the first widely used English versions to be based on a critical text, followed the text of Westcott and Hort; but this is incorrect. The revisers themselves established their underlying Greek text by majority vote in each verse, and afterwards caused their decisions to be published in a continuous text. Their text, therefore, was a product of their own making, and it corresponded no more closely to the text of Westcott and Hort than it did to the text published by [Samuel Tregelles](#) a few years earlier, which they consulted regularly. Shortly afterwards, the Nestle editions, which became very widely used, gave a text representing the majority readings of three earlier critical editions. Finally, the United Bible Societies' text (also called the text of "Nestle-Aland"), which is the one most commonly used today, was formed by the votes of a committee deliberately composed of scholars from various countries and denominations.

The present work follows in the line of similar English collations which had been produced for interested laymen in the years before the appearance of the ERV. The information which was made available in these older works is here fully updated and supplemented with reference to the readings found in the texts of Westcott & Hort, Nestle-Aland, and Hodges & Farstad. It is designed to make available in English the greatest possible amount of specific information concerning the critical Greek texts, without any purpose of argument or endorsement, so that those students of the English Bible who desire to look into this subject may no longer depend upon guesswork, or upon grossly tendentious presentations, for information on the simple facts of the matter.

The study of the methods and materials employed in the composition of critical texts, called "textual criticism," is a very demanding scholarly discipline. Nevertheless, it is possible for interested laymen to learn much from the extensive literature of this field, some of which is written especially for them. The [Bibliography](#) of the present work is offered as an aid to those who wish to investigate this literature, and it is annotated in such a way that it may itself serve as a layman's introduction to the subject. For further information, the reader is referred to the explanations and chronological indexes prefixed to the Bibliography.

The Introduction and the Collation of critical readings given in this work were originally done as a Master's thesis project at [Pittsburgh Theological Seminary](#) in 1994. It was submitted in fulfillment of the requirements for the Master of Arts degree, and reviewed and approved by Dr. Keith Nickle. I wish to express my gratitude to Dr. Nickle and Dr. Robert Kelley of the New Testament faculty for their help and encouragement in this work.

To God be the Glory.

Michael Marlowe

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INTRODUCTION

The Plan and Scope of the Collation

Collation Base. By tradition, Greek collations published for the use of scholars have used some edition of the Received Text, usually the text of Stephens 1550, Elzevir 1624, or some combination of the two (as in reprints of Mill's text), as the basic text against which all of the critical texts are collated. Any text might serve equally as well as a collation base; the editions of Stephens and Elzevir were arbitrarily used for this purpose only because, for many years, they were the most readily available Greek texts. However, because the present work is intended for those who have little or no ability to read Greek, these texts would not be convenient or suitable as a constant point of reference. Therefore the King James version, or rather, the [Greek text presumed to underlie the King James version](#), is used as a collation base instead. Wherever the King James version is insufficiently literal for the purpose of accurately presenting its own underlying reading, another more literal rendering is offered, with the actual King James rendering given in parentheses. The King James translators did not follow any one published text, but, like all translators, they chose readings from the several printed texts and other sources available to them at the time. In a few places it is unclear what reading underlies the King James version, and so there is room for disagreement in this matter; but for our purposes it is only necessary to indicate where the collation base differs from those commonly used in other works of this kind. It is for this reason that the readings of Stephens 1550 and of Elzevir 1624 are indicated in the collation. All of these differences between the collation base and the texts of Stephens and Elzevir are also listed separately in [Appendix A](#). One must also distinguish the King James version as it is commonly printed today from the original edition of 1611: The collation base represents the supposed Greek readings of the text as it appeared in the Oxford Standard edition of 1769, which is followed by all modern editions of the King James version, and the readings of the 1611 edition are given in the collation as deviations from the base. See [Appendix B](#) for complete information on this subject.

Editions Fully Collated. Eleven editions of the Greek New Testament (listed below) are fully collated in this work. This means that for each variant, all of the editors that adopt it in their texts are listed. The marginal readings of Westcott and Hort, which they offered as being equal in value to the readings adopted in their text, are also indicated. Where an editor is not listed for a given reading or for another alternative in the same place, there his text either displays the reading represented in the King James version, or a reading which cannot be distinguished from it in English translation. Differences between the editions which are untranslatable are not indicated. In hundreds of doubtful cases, where small differences in the Greek texts may or may not be translated differently in English, the collation registers a difference. This is done for the sake of completeness. Special symbols which pertain to the critical editions are listed and explained at the end of this Introduction.

Early Editions and Versions Occasionally Cited. The following are cited occasionally in this work: The [Complutensian Polyglot](#) (1514), [Erasmus' text](#) of 1527, [Beza's](#) of 1598, the [Clementine Vulgate](#) (1592), [Tyndale's](#) translation (1535), the [Geneva Bible](#) (1560), and the [Bishops' Bible](#) (1568). Whenever these agree with the King James version in a divergence from Stephens, they are given as possible sources for the translation. This is done in order to justify the inferential collation base, and to provide the student with germane information that may be found interesting.

Punctuation and Accent Variants. Strictly speaking, the differences of punctuation and accentuation between the critical texts do not fall under the heading of various readings, because the earliest Greek manuscripts lack these marks. They are therefore a matter of interpretation, along with paragraphing. Nevertheless, a few of the more interesting differences of this type are given in the collation, especially where a difference between English versions in common use may be explained by it.

Manuscripts. This work is a collation of selected critical editions, and not a collation of manuscripts. Manuscript readings which have not been adopted by any of the editors are not represented here.

Various Renderings. This work is a collation of Greek texts, and not a list of various English renderings. Alternative renderings are offered only incidentally, in connection with the Greek readings under consideration.

The Format of the Collation

Citation of Editors. The editions represented in the collation are referred to by the following abbreviations. For detailed information on these editions see the corresponding articles in the [Bibliography](#).

SStephens 1550 ([Estienne 1550](#))EElzevir 1624GGriesbach 1805LLachmann 1842TTischendorf 1869TrTregelles 1857AAlford 1849 as revised in 1871WWordsworth 1856 as revised in 1870WH Westcott & Hort 1881NANestle-Aland 1979 ([Aland et al. 1979](#))HFHodges & Farstad 1982 as corrected in 1985For example, The following entry from the collation indicates that the texts of Lachmann, Tischendorf, Tregelles, Alford, Westcott & Hort, and Nestle-Aland all omit certain words from Matthew 1:6

Mat 1:6. Omit "the king" before "begat Solomon." L T Tr A WH NA.

Operative Expressions. Each item contains certain words (Omit, Add, Read...instead of..., Transpose, and Repunctuate) that propose a single text-critical operation. Each operation represents a revision of the text presumed to underlie the KJV. Below is a sample of each type of text-critical operation.

Mat 1:6. Omit "the king" before "begat Solomon." L T Tr A WH NA.

Mat 1:7. Read "Asaph" instead of "Asa." L T Tr A WH NA.

Mat 1:18. Transpose "Jesus Christ" to "Christ Jesus." WHm.

Mat 3:6. Add "the river" before "Jordan." L T Tr A WH NA.

Mark 1:3. Repunctuate "crying in the wilderness, Prepare" to "crying, In the wilderness prepare." Tr HF.

Readings. The words printed in double quotation marks (" ") represent the Greek words to be omitted, replaced, added, transposed or repunctuated, along with adjacent words. Insofar as possible, there is no mingling or combination of variants; each entry presents a discreet variant to be considered separately. The few exceptions made to this policy are made only where it would have caused much confusion and annoyance to exhibit related variants separately.

Consequent Renderings. When the sense of a verse becomes unclear in the King James version after an indicated omission or addition, the words "and render .." introduce a literal rendering (i.e. translation) of the

revised Greek text. In order to clearly distinguish these consequent English renderings from alternative Greek readings, the words of a consequent rendering are printed in single quotation marks (' '). For example:

Mat 3:14 omit "John" and render 'he forbad.' L T Trm Am W WH.

The variant reading is expressed in this manner because the form, Read "he forbad" instead of "John forbad," would have implied that the change in Greek involves a substitution of words when it does not. The operative expressions in every case refer to the omission, addition, substitution, or transposition of words in the GREEK text, so that the reader may see the relative frequency of the various types of changes. This method of presenting the various readings will also facilitate comparison of the collation with Greek texts and exegetical commentaries.

Alternative Renderings. Occasionally, alternative English renderings are offered for the same Greek reading. These alternative renderings are given in parentheses, and are also printed in single quotation marks. Sometimes they are given along with a reference to some commonly used English translation. The abbreviations used for such references are given at the end of this introduction. In the following example, an alternative rendering from the English Revised Version of 1881 is given:

Mat 5:32 Read "causeth her to suffer adultery" (ERV 'maketh her an adulteress') instead of "causeth her to adulterate herself" (KJV 'to commit adultery'). L T Tr A WH NA.

In many cases, like the one above, the revised text is awkward or difficult to understand when translated literally: but no great attempt has been made here to present it in an agreeable manner through interpretation. The difficulty of the new reading is in fact one of the reasons that the modern editors have favored it, according to the idea that later correctors are likely to be responsible for the smoother readings.

Supplied Words. The translation of Greek into English sometimes requires the insertion of English words which do not have any counterpart in the Greek text. In the King James version these words were italicized in order to alert the reader to the fact that they have been added for the sake of clarity. In this collation, such added words are put in square brackets:

Mat 9:18 Read "came to [him]" instead of "came." L WH.

English Style. The rules of usage typical of early modern English, which include, for example, the use of the form "thou" for the nominative singular personal pronoun and "ye" for the nominative plural, are regularly followed in the translation of variant readings presented here. This is done not only for the sake of presenting the variants in a style similar to the King James version, but also because these forms express grammatical distinctions which correspond to distinctions in the Greek. The expression of some variants depends upon such distinctions, as in Matthew 6:5:

Mat 6:5 Read "when ye pray, ye shall not be as" instead of "when thou prayest, thou shalt not be as." L T Tr A WH NA.

Because the significance of these old forms has become unfamiliar to many, a grammatical paradigm is given in [Appendix C](#).

Sources of the Collation

The collation presented here is based upon several sources of information. For all the editions prior to Nestle, about 4,000 variant readings were culled from the [Concordance of Various Readings](#) published as an appendix to the eighth edition of Wigram's Englishman's Greek Concordance. These were then checked against the critical annotations of two other works: The [Interlinear Greek-English New Testament](#) by George Ricker Berry (for editors prior to Westcott & Hort), and the annotated [Novum Testamentum](#) of F.H.A. Scrivener (for Westcott & Hort). The marginal and bracketed readings of the Westcott & Hort text,

which were not indicated in Wigram's appendix, were taken directly from a copy of the [Westcott & Hort text](#). The readings of Nestle-Aland were then derived by comparison with Westcott & Hort, by means of the collation published in the back of the [Nestle text](#). Readings bracketed in Nestle-Aland were found by a page by page inspection of the text. The readings of [Hodges & Farstad](#) were identified by treating the "TR" citations of its apparatus as a collation against Stephens 1550 or Elzevir 1624. Besides these major sources, several minor sources were used to add a small number of variants. Altogether, about 5,100 readings were carefully gathered and verified by this procedure. The publication information for each of the sources is given in the [Bibliography](#).

Comparison with Modern Versions

Problems Occasioned by Loose Renderings. An effort has been made to make this collation usable in conjunction with any English version by the indication of adjacent words, alternative renderings, and other means; but it may sometimes be necessary for the reader to refer to a copy of the King James version in order to grasp the difference in readings indicated. For the sake of precision this work presents the most literal rendering possible, and so some interpretation will be necessary when the collation is compared to such non-literal versions as the New International Version. Most modern translators try to make their versions very easy to understand. In many verses an accurate literal rendering of the Greek text would force the reader to slow down and interpret the English, and so instead of this the translators tend to offer a highly interpretive rendering which helps the reader along but which bears little resemblance to the Greek text. In comparing such renderings with the more literal ones given in this collation, the reader should begin with the assumption that the translators have adopted the Greek reading supported by the majority of recent editors. Sometimes it will appear that the translators have followed the old reading of the King James version when in fact they are known to have accepted the reading of Nestle. Many of the various readings collated here could only be expected to make a difference in the most literal of translations.

Recommended Versions. The following is a list of English versions suitable for close study, beginning with the most literal and ending with the least literal. For detailed information on these versions see the corresponding articles in the [Bibliography](#).

1. [American Standard Version](#)
2. [English Revised Version](#)
3. [King James version](#)
4. [New King James Version](#)
5. [New American Standard Bible](#)
6. [English Standard Version](#)

Reversal of Operations. When this collation is used in conjunction with a translation other than the King James version or the New King James Version, it will often be necessary for the reader to mentally reverse the operation indicated. This is because the translators often will have adopted the reading of the critical text. For example, in Matthew 1:25 the New American Standard Bible reads, "and kept her a virgin until she gave birth to a Son; and he called His name Jesus." At this point in the collation, a variant reading is registered in the following manner:

Mat 1:25 Omit "her firstborn" and render 'brought forth a son.' L T Tr A WH NA.

The revision indicated here has been accepted by the translators of the NASB, on the authority of Lachmann, Tischendorf, Tregelles, Alford, Westcott & Hort, and Nestle-Aland. Five editors are not listed because they support the reading of the King James version: Stephens (S), Elzevir (E), Griesbach (G), Wordsworth (W), and Hodges & Farstad (HF). If we mentally reverse the operation, we can present it as a revision of the NASB:

Mat 1:25 Add "her firstborn" before "a son" and render 'gave birth to her firstborn son.' S E G W HF.

Such reversals are easily performed for the NASB, because the NASB almost always presents a literal rendering either in its text or in its margin.

Marginal Renderings. Normally the alternative renderings given in the margins of English versions are more literal than the ones in the text. These marginal renderings will often prove very useful in comparing the versions with this collation.

Marginal Readings. Some alternative readings mentioned in the margins of modern English translations will not be found in this collation. The reason for this is that some translators have used the margin to indulge in textual speculations which none of the critical editors have supported. For instance: between 1952 and 1959 the Revised Standard Version included a note on Matthew 1:16 which reads as follows: "Other ancient authorities read Joseph, to whom was betrothed the virgin Mary, was the father of Jesus who is called Christ." But in this case the "ancient authorities" include only a single manuscript of an ancient Syriac translation! The reader may confidently dismiss any such marginal reading which is not listed in this collation. For detailed information on the manuscript support for questionable marginal readings in modern versions, a good resource is Philip Comfort's "Guide to the Ancient Manuscripts: a Guide to Understanding Marginal Notes on Different Readings" published as an appendix to [The Eight Translation New Testament](#).

For Further Study. Several resources are available to the student who wishes to compare the renderings of different English versions where no Greek textual issues are involved. Among the "parallel" Bibles designed for such study the best one available is the Eight Translation New Testament mentioned above; but the patient reader will profit much more from *Word Meanings in the New Testament* by Ralph Earle. Earle's book is written in a handy "guide" format (i.e. proceeding verse by verse through the New Testament), and he not only mentions but also gives explanations for most of the important differences in rendering among the major versions. The only shortcoming of Earle's book is that in his explanations he sometimes fails to notice the various Greek readings that are the true reason for the differences under discussion.

Comparison with Interlinear Greek-English Texts

Some of the problems mentioned above will be avoided by students who choose to compare the collation with the English words of an interlinear text. The word-for-word interlinear "translation" in such texts is of course much more literal than any version can be. Several interlinear New Testaments are available which also print a commonly used English version in parallel with the interlinear text (the King James version, New King James Version, New International Version, New American Standard Bible, and New Revised Standard Version are all available in this form). But with only one exception (Green's edition), none of these present a Greek text which everywhere gives the readings followed by the version printed in parallel. The Greek text printed is instead that of Stephens, an edition of Nestle, or the Majority Text, which the translators may or may not have followed at any given point. The reader should be alert for the occasional discrepancies.

Signs and Abbreviations

The following table gives the abbreviations for the editions represented in each item of the collation. For detailed information on these editions see the articles in the [Bibliography](#).

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following pre-critical texts are always indicated, along with the critical editors, when they support the readings of the King James version against Estienne 1550:

Vul Clementine Vulgate, third edition ([Clement 1592](#))CComplutensian Polyglot ([Stunica 1522](#))Er[Erasmus 1527](#)B[Beza 1598](#)E[Elzevir 1624](#)**Translations:**

Tyn[Tyndale 1535](#)Gen[Geneva Bible](#) (1560)Bish[Bishops' Bible](#) (1568)KJV[King James version](#) (1611)ERV[English Revised Version](#) (1881)JND[Darby Version](#) (1890)ASV[American Standard Version](#) (1901)RSV[Revised Standard Version](#) (1946)NASB [New American Standard Bible](#) (1963)**Other Signs:**

m is subjoined to the abbreviation for a critical text or translation when the reading is given as a likely alternative either in the margin or by means of brackets in the text.mm is subjoined to the abbreviations WH and NA when the reading is doubly bracketed in those texts, by which the editors indicate their opinion that the reading is extraneous, but of evident antiquity.t is subjoined to the abbreviation for a critical text or translation when the reading is given in the text, while the reading of the King James version is given as a likely alternative either in the margin or by means of brackets in the text.AV indicates the reading of the Greek text presumed to underlie the King James version (also known as the "Authorized Version").AV¹⁶¹¹ indicates the edition of 1611 when a distinction must be made between it and later editions. See [Appendix B: Changes in the KJV](#), for further information.AV¹⁷⁶⁹ indicates the Oxford edition of 1769, followed by all modern reprints of the KJV.NCollation in progress of [Nestle 1927](#) as revised in 1941 (17th). I expect to have this text fully collated by March 2002.

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Signs and Abbreviations

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TynTyndale 1535GenGeneva Bible (1560)BishBishops' Bible (1568)KJVKing James version (1611)ERVEnglish Revised Version (1881)JNDarby Version (1890)ASVAmerican Standard Version (1901)RSVRevised Standard Version (1946)NASB New American Standard Bible (1963)Other Signs:

m is subjoined to the abbreviation for a critical text or translation when the reading is given as a likely alternative either in the margin or by means of brackets in the text.mm is subjoined to the abbreviations WH and NA when the reading is doubly bracketed in those texts, by which the editors indicate their opinion that the reading is extraneous, but of evident antiquity.t is subjoined to the abbreviation for a critical text or translation when the reading is given in the text, while the reading of the King James version is given as a likely alternative either in the margin or by means of brackets in the text.AV indicates the reading of the Greek text presumed to underlie the King James version (also known as the "Authorized Version").AV¹⁶¹¹ indicates the edition of 1611 when a distinction must be made between it and later editions. See [Appendix B: Changes in the KJV](#), for further information.AV¹⁷⁶⁹ indicates the Oxford edition of 1769, followed by all modern reprints of the KJV.NCollation in progress of [Nestle 1927](#) as revised in 1941 (17th).

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Matthew 1-15

Signs

Mat Title. Omit "The Gospel" before "According to". Am T WH N NA HF

Mat Title. Omit "Saint" before "Matthew". G L T Tr A W WH N NA HF

Mat 1:6. Omit "the king" before "begat Solomon". L T Tr A WH N NA

Mat 1:7. Read "Asaph" instead of "Asa". L T Tr A WH N NA

Mat 1:8. Read "Asaph" instead of "Asa". L T Tr A WH N NA

Mat 1:10. Read "Amos" instead of "Amon" twice. L T Tr A WH N NA

Mat 1:11. Add "Jakim, and Jakim begat" after "Josias begat". B1565

Mat 1:12. Read "begetteth" instead of "begat" twice. A

Mat 1:13. Read "begetteth Abiud" instead of "begat Abiud". A

Mat 1:18. Read genesiV "genesis, origin, genealogy, birth" instead of gennhsiV "birth". G L T Tr A W WH N NA

Mat 1:18. Omit "Jesus" before "Christ" and render 'birth of the Christ'. Tr WHm

Mat 1:18. Transpose "Jesus Christ" to "Christ Jesus". WHm

Mat 1:23. Read "thou shalt call" instead of "they shall call". B

Mat 1:24. Read egerqeiv "having risen" instead of diegerqeiv "being raised". L T Tr A WH N NA

Mat 1:25. Omit "her firstborn" and render 'brought forth a son'. L T Tr A WH N NA

Mat 2:11. Read "they found" instead of "they saw". S B E

Mat 2:13. Read "appeared" instead of "appeareth". L WHm

Mat 2:17. Read dia "through Jeremy" (rendered strictly) instead of upo "by Jeremy". L T Tr A W WH N NA

Mat 2:18. Omit "lamentation, and" before "weeping". L T Tr A WH N NA

Mat 2:21. Read eishlqen "entered into" instead of hlqen "came into". L T Tr A WH N NA
 Mat 3:2. Omit "and" before "saying". L T Trm A WH N NA
 Mat 3:3. Read dia "through the prophet" (rendered strictly) instead of upo "by the prophet". L T Tr A W WH N NA
 Mat 3:6. Add "the river" before "Jordan". L T Tr A WH N NA
 Mat 3:7. Omit "his" and render 'the baptism'. L T Trm Am WH N
 Mat 3:8. Read "fruit" instead of "fruits". G L T Tr A W WH N NA HF
 Mat 3:10. Omit "also" before "the axe". L T Tr A W WH N NA
 Mat 3:11. Omit "and [with] fire" after "Holy Ghost". HF
 Mat 3:12. Add "his" before "the garner" and render 'his garner'. L Tr W WHm
 Mat 3:14. Omit "John" and render 'he forbid'. L T Trm Am W WH N
 Mat 3:16. Omit "unto him" after "opened". Lm T WHt N NA
 Mat 3:16. Omit "and" before "lighting upon him". L T Trm Am WH N NA
 Mat 4:3. Omit "to him" after "came". T Tr A WH N NA
 Mat 4:3. Add "to him" after "said". L T Tr A W WH N NA
 Mat 4:4. Read en "in every word" instead of epi "upon every word" (KJV 'by every word'). L Tr A
 Mat 4:5. Read "set" instead of "setteth". L T Tr A WH N NA
 Mat 4:9. Read "said" instead of "saith". L T Tr A WH N NA
 Mat 4:10. Add "behind me" after "hence". G Lt W HF
 Mat 4:12. Omit "Jesus" and render 'he had heard'. T Tr A W WH N NA
 Mat 4:17. Omit "Repent, for" before "the kingdom". WHm
 Mat 4:18. Omit "Jesus" and render 'he saw'. G L T Tr A W WH N NA HF
 Mat 4:23. Omit "Jesus" and render 'he went'. T Trm A WH N NA
 Mat 4:24. Omit "and" before "those which were possessed". L Trt A WH N NA
 Mat 5:1. Omit "unto him" after "came". L WHm
 Mat 5:4. Transpose verse 4 to after verse 5. L T Tr
 Mat 5:5. Transpose verse 5 to before verse 4. L T Tr
 Mat 5:11. Omit "falsely" after "evil against you". L Trm NA
 Mat 5:22. Omit "without a cause" after "brother". L T Trm Am WH N NA
 Mat 5:25. Omit "deliver thee" after "the judge". L T Trm WH N NA
 Mat 5:27. Omit "by them of old time" after "said". G L T Tr A W WH N NA HF
 Mat 5:28. Omit "her" after "to lust after". T WHm Nm
 Mat 5:30. Read "go" instead of "should be cast". L T Tr A WH N NA
 Mat 5:32. Read "every one that putteth away" instead of "whosoever shall put away". L T Tr A WH N NA
 Mat 5:32. Read "causeth her to suffer adultery" (ERV renders 'maketh her an adulteress') instead of "causeth her to adulterate herself" (KJV 'to commit adultery'). L T Tr A WH N NA
 Mat 5:32. Omit "and whosoever shall marry her that is divorced committeth adultery" at end of verse. WHm
 Mat 5:37. Read "your communication shall be" instead of "let your communication be". L A WHm
 Mat 5:39. Read "smiteth" instead of "shall smite". L T Tr A WH N NA
 Mat 5:39. Omit "thy" and render 'the right cheek'. T WHm Nm NA
 Mat 5:44. Omit "bless them that curse you, do good to them that hate you" after "love your enemies". L T Tr A WH N NA
 Mat 5:44. Omit "despitefully use you, and" and render 'pray for them which persecute you'. L T Tr A WH N NA
 Mat 5:46. Read "so" instead of "the same". L Tr A WHm
 Mat 5:47. Read "friends" instead of "brethren". HF

Mat 5:47. Read "heathen" instead of "publicans". G L T Tr A W WH N NA
 Mat 5:47. Read "the same" instead of "so". L T Tr A W WH N NA
 Mat 5:48. Read "as" instead of "even as". L T Tr A WH N NA
 Mat 5:48. Read "your heavenly Father" instead of "your Father which is in heaven". L T Tr A WH N NA
 Mat 6:1. Add "But" before "Take heed". T At WHt N NA
 Mat 6:1. Read "righteousness" instead of "alms". G L T Tr A W WH N NA
 Mat 6:4. Omit "himself" before "shall reward". L T Tr A WH N NA
 Mat 6:4. Omit "openly" after "reward thee". L T Tr A W WH N NA
 Mat 6:5. Read "when ye pray, ye shall not be as" instead of "when thou prayest, thou shalt not be as". L T Tr A WH N NA
 Mat 6:6. Omit "openly" after "reward thee". L T Tr A WH N NA
 Mat 6:8. Add "God" before "your Father". WHt Nt
 Mat 6:12. Read "we have forgiven" instead of "we forgive". L T Tr A WH N NA
 Mat 6:13. Omit "For thine is the kingdom, and the power, and the glory, for ever. Amen" after "evil". G L T Tr A W WH N NA
 Mat 6:15. Omit "their trespasses" after "forgive not men". T WHm N NA
 Mat 6:18. Omit "openly" after "reward thee". G L T Tr A W WH N NA HF
 Mat 6:21. Read "thy" instead of "your" twice. L T Tr A WH N NA
 Mat 6:21. Omit "also" after "heart be". L WHm
 Mat 6:22. Omit "therefore" after "if". T
 Mat 6:25. Omit "or what ye shall drink" after "what ye shall eat". T WHm Nm NAm
 Mat 6:33. Omit "of God" after "the kingdom". L T Am WH N NAm
 Mat 6:34. Omit "the things of" after "take thought for". L T Tr A W WH N NA
 Mat 7:2. Omit "again" after "measured to you". G L T Tr A W WH N NA HF
 Mat 7:8. Read "it is opened" instead of "it shall be opened". L Tr WHm
 Mat 7:9. Read "whom his son shall ask" instead of "whom if his son ask". L T Tr A WH N NA
 Mat 7:10. Read "or also shall ask a fish" instead of "Or if he ask a fish". L T Tr A WH N NA
 Mat 7:13. Omit "[is] the gate" and render 'wide and broad is the way'. L Tm WHt Nm
 Mat 7:14. Read "How" instead of "Because". C G L Tr NA HF
 Mat 7:14. Omit "[is] the gate" and render 'strait and narrow is the way'. Lm Tm
 Mat 7:15. Omit "But" (unexpressed in KJV) at beginning of verse. L T Trm Am WH N NA
 Mat 7:24. Omit "these" and render 'my sayings'. Lm Trm WHm
 Mat 7:24. Read "he shall be likened" instead of "I will liken him". L T Tr WH N NA
 Mat 7:29. Add "their" and render 'their scribes' instead of 'the scribes'. L T Tr A WH N NA
 Mat 8:2. Read "came near to [him]" instead of "came". L T Tr A W WH N NA
 Mat 8:3. Omit "Jesus" and render 'he put forth'. L T Tr A WH N NA
 Mat 8:5. Read "he" instead of "Jesus". G L T Tr A W WH N NA HF
 Mat 8:7. Omit "And" at the beginning of the verse. L T Trm A WH N
 Mat 8:7. Omit "Jesus" and render 'he saith'. L T Trm A WH N NA
 Mat 8:8. Read "speak with a word" instead of "speak the word". G L T Tr A W WH N NA HF
 Mat 8:9. Add "placed" before "under authority". L WHt
 Mat 8:10. Read "with any one" instead of "no, not". L Tr A WH N NA
 Mat 8:12. Read "shall go forth" instead of "shall be cast out". T
 Mat 8:13. Omit "and" after "Go thy way". L T Trm A WH N NA
 Mat 8:13. Omit "his" and render 'the servant'. L T Tr Am WH N NAm
 Mat 8:15. Read "unto him" instead of "unto them". L T Tr A W WH N NA HF

Mat 8:18. Read "a multitude" instead of "great multitudes". L WHt N NA
 Mat 8:21. Omit "his" and render 'the disciples'. L T Tr WH N NAm
 Mat 8:22. Omit "Jesus" and render 'he said'. T
 Mat 8:22. Read "saith" instead of "said". L T Tr A W WH N NA
 Mat 8:23. Add "the" before "a ship" and render 'the ship'. S B E G T W N NA HF
 Mat 8:25. Omit "his" and render 'the disciples came'. G A W HF
 Mat 8:25. Omit "his disciples" and render 'they came'. Lm T Tr WH N NA
 Mat 8:25. Omit "us" after "save". L T Tr A W WH N NA
 Mat 8:28. Read "Gadarenes" instead of "Gergesenes". T Tr A WH N NA
 Mat 8:28. Read "Gerasenes" instead of "Gergesenes". L
 Mat 8:29. Omit "Jesus" before "thou Son of God". G L T Tr A WH N NA
 Mat 8:31. Read "send us away" instead of "suffer us to go away". G L T Tr A WH N NA
 Mat 8:32. Omit "herd of" after "into the". G L T Tr WH N NA
 Mat 8:32. Omit "of swine" before "ran". G L T Tr Am WH N NA
 Mat 9:2. Read "are forgiven" instead of "have been forgiven" (KJV 'be forgiven'). L T Tr WH N NA
 Mat 9:2. Omit "thee" after "forgiven". L T Tr A WH N NA
 Mat 9:4. Read "seeing" instead of "knowing". S B E G T A W WHm NA HF
 Mat 9:5. Add "Thy" before "sins". G L T Tr A W WH N NA HF
 Mat 9:5. Read "are forgiven" instead of "have been forgiven" (KJV 'be forgiven'). L T Tr WH N NA
 Mat 9:5. Omit "thee" after "forgiven". G L T Tr A W WH N NA HF
 Mat 9:8. Read "were afraid" instead of "marvelled". L T Tr A WH N NA
 Mat 9:12. Omit "Jesus" and render 'he heard'. L T Trm A WH N NA
 Mat 9:12. Omit "unto them" after "said". L T Tr A WH N NA
 Mat 9:13. Omit "to repentance" after "sinners". G L T Tr A W WH N NA
 Mat 9:14. Omit "oft" after "fast". L T WHt N NAm
 Mat 9:18. Read "entered" instead of "came". T A W WHm
 Mat 9:18. Read "came to [him]" instead of "came". L WH N
 Mat 9:18. Omit "certain" before "ruler". S B E T A W WHm Nm
 Mat 9:22. Omit "Jesus" and render 'he turned'. T
 Mat 9:24. Omit "unto them" after "said". L T Tr A WH N NA
 Mat 9:27. Omit "him" after "followed". L Trm WHt N NAm
 Mat 9:32. Omit "man" and render '[one] dumb'. L Trm Am WH N
 Mat 9:34. Omit "But the Pharisees said, He casteth out devils through the prince of the devils" (the entire verse). WHm
 Mat 9:35. Omit "among the people" after "every disease". G L T Tr A W WH N NA
 Mat 9:36. Read "were harassed" instead of "fainted". G L T Tr A W WH N NA HF
 Mat 10:2. Add "and" before "James". L T WH N NA
 Mat 10:3. Omit "Lebbaeus, whose surname was" before "Thaddaeus". L Tr WH N NA
 Mat 10:3. Omit "whose surname was Thaddaeus" after "Lebbaeus". T A
 Mat 10:4. Read "Canaanean" (some render this word 'Zealot') instead of "Canaanite". L T Tr A WH N NA
 Mat 10:8. Transpose "cleanse the lepers, raise the dead" to "raise the dead, cleanse the lepers". G L T Tr A W WH N NA
 Mat 10:8. Omit "raise the dead" after "cleanse the lepers". HF
 Mat 10:10. Read "a staff" instead of "staves". S B E G L T Tr A WH N NA
 Mat 10:14. Add "from" after "dust" and render 'from your feet'. L T WHm
 Mat 10:16. Read "the serpent" instead of "serpents". WHm

Mat 10:23. Read "the next" instead of "another". G L T Tr WH N NA
 Mat 10:25. Read "have surnamed" instead of "have called". G L T Tr A W WH N NA HF
 Mat 11:2. Read "by his disciples" instead of "two of his disciples". L T Tr A W WH N NA
 Mat 11:5. Omit "and" before "the lame". Lm Trm WHm
 Mat 11:5. Add "and" before "the dead". Lt T Tr A WH N NA
 Mat 11:8. Omit "raiment" and render 'a man clothed in soft [clothing]?'. Lm T Tr A WH N NA
 Mat 11:9. Read "why went ye out? to see a prophet?" instead of "what went ye out for to see? a prophet?".
 T A WH N NA
 Mat 11:10. Omit "For" before "this is". Lm T Trm Am WH N NA
 Mat 11:15. Omit "to hear" after "ears". T Trm A WH N NA
 Mat 11:16. Read "who call" instead of "and calling". L T Tr A WH N NA
 Mat 11:16. Omit "their" before "fellows". L T Tr Am WH N NA
 Mat 11:16. Read "others" instead of "fellows". T Tr WH N NA HF
 Mat 11:17. Omit "and" at beginning of verse. L T Tr A WH N NA
 Mat 11:17. Omit "unto you" after "mourned". L T Tr A WH N NA
 Mat 11:19. Read "works" instead of "children". T Tr WH N NA
 Mat 11:23. Read "shalt thou be exalted unto heaven? Thou shalt" instead of "which art exalted unto
 heaven, shalt". L T Tr A WH N NA
 Mat 11:23. Read "Thou shalt descend" instead of "shalt be brought down". L Tr A WH N NA
 Mat 12:3. Omit "himself" (unexpressed in KJV) before "and they". G L T Tr A W WH N NA
 Mat 12:4. Read "they did eat" instead of "he did eat". L T WH N NA
 Mat 12:6. Read "[something] greater" (neuter, but which may also be rendered as in ERV 'one greater')
 instead of "[one] greater" (masculine). L T Tr A W WH N NA HF
 Mat 12:8. Omit "even" after "Lord". G L T Tr A W WH N NA HF
 Mat 12:10. Omit "there was" before "a man". L T Tr A WH N NA
 Mat 12:11. Omit "shall there be" before "among you". Tr A WHm
 Mat 12:15. Omit "multitudes" after "great" and render 'many followed'. L T Trm Am WH N NAm
 Mat 12:21. Omit "in" and render 'on his name'. G L T Tr A W WH N NA HF
 Mat 12:22. Read "they brought" instead of "was brought". L WHt
 Mat 12:22. Omit "blind and" after "insomuch that the". L T Tr A WH N NA
 Mat 12:22. Omit "both" before "spake". L T Tr A WH N NA
 Mat 12:25. Omit "Jesus" and render 'he knew'. L T Tr A WH N NA
 Mat 12:31. Add "to you" after "shall be forgiven" and render 'unto you men'. At WHm
 Mat 12:31. Omit "unto men" after "shall not be forgiven". L T Tr Am WH N NA
 Mat 12:32. Read "in no wise shall it be forgiven" instead of "it shall not be forgiven". L WHm
 Mat 12:32. Read "in the present world" instead of "in this world". HF
 Mat 12:35. Omit "of the heart" after "good treasure". G L T Tr A W WH N NA HF
 Mat 12:38. Add "him" after "answered". L T Tr A WH N NA
 Mat 12:44. Add "and" after "empty". Lt T WHt N
 Mat 12:47. Omit "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to
 speak with thee" (the entire verse). Tm WHt Nm NAm
 Mat 12:49. Omit "his" and render 'the hand'. T WHm Nm
 Mat 13:2. Add "the" before "a ship" and render 'the ship'. S B E G W HF
 Mat 13:4. Read "having come devoured" instead of "came and devoured". A WHt N NA
 Mat 13:9. Omit "to hear" after "ears". T Trm A WH N NA
 Mat 13:11. Omit "unto them" after "said". T WHt N

Mat 13:14. Omit "upon" (KJV 'in') and render 'unto them is fulfilled' or 'in them is fulfilled'. G L T Tr A W WH
 N NA HF
 Mat 13:15. Read "shall heal" instead of "should heal". L T Tr A WH N NA HF
 Mat 13:16. Omit "your" before "ears" and render 'the ears'. L Trm Am WHm Nm
 Mat 13:17. Omit "for" before "verily". T
 Mat 13:22. Omit "this" and render 'the world'. L T Tr A WH N NA
 Mat 13:24. Read "sowing" instead of "which sowed". S B E G W HF
 Mat 13:25. Read "sowed besides" instead of "sowed". L T Tr A WH N NA
 Mat 13:28. Omit "servants" before "said unto him" and render 'they'. A WH
 Mat 13:28. Read "say unto him" instead of "said unto him". L T Tr A WH N NA
 Mat 13:29. Read "saith" instead of "said". L T Tr A WH N NA
 Mat 13:33. Omit "spake he unto them" after "parable". WHm
 Mat 13:34. Read "nothing" instead of "not". L T Tr A WH N NA
 Mat 13:35. Add "Isaiah" after "prophet". T WHm
 Mat 13:35. Omit "of the world" after "foundation". L T Tr A WH N NAm
 Mat 13:36. Omit "Jesus" and render 'he sent' or 'he left'. L T Tr A WH N NA
 Mat 13:36. Read "Explain" instead of "Declare". L Tr WH N NA
 Mat 13:37. Omit "unto them" after "said". L T Tr A WH N NA
 Mat 13:40. Omit "this" and render 'the world'. L T Tr Am WH N NA
 Mat 13:43. Omit "to hear" after "ears". Lm T Trm A WH N NA
 Mat 13:44. Omit "again" before "the kingdom". Lm T Tr A WH N NA
 Mat 13:44. Omit "all" after "sellest". WHt N
 Mat 13:45. Omit "man" after "merchant". WHt N
 Mat 13:46. Read "and having found" instead of "Who when he had found". G L T Tr A WH N NA
 Mat 13:48. Add "it" after "they drew". L At
 Mat 13:51. Omit "Jesus saith unto them" before "have ye understood". L T Tr A WH N NA
 Mat 13:51. Omit "Lord" after "Yea". L T Tr A WH N NA
 Mat 13:55. Read "Joseph" instead of "Joses". L T Tr A WH N NA
 Mat 14:3. Omit "him" after "bound". T WH N NAm
 Mat 14:3. Read "put [him] aside" instead of "put [him]". L T Tr A WH N NA
 Mat 14:3. Omit "Philip's" and render 'his brother's wife'. Tm A
 Mat 14:6. Read "came" instead of "was kept". L T Tr A WH N NA
 Mat 14:9. Omit "nevertheless" before "for the oath's sake". L T Tr A WH N NA
 Mat 14:12. Read "corpse" instead of "body". L T Tr WH N NA
 Mat 14:12. Read "him" instead of "it". T Tr A WH N NAt
 Mat 14:14. Omit "Jesus" and render 'he went forth'. L T Tr A WH N NA
 Mat 14:15. Omit "his" and render 'the disciples'. L T Tr A WH N NA
 Mat 14:15. Add "therefore" after "away". T At WHm N
 Mat 14:16. Omit "Jesus" and render 'he said'. T NAm
 Mat 14:22. Omit "straightway" before "Jesus constrained". T WHm Nm
 Mat 14:22. Omit "Jesus" and render 'he constrained'. G L T Tr A W WH N NA
 Mat 14:22. Omit "his" and render 'the disciples'. G T Tr A W WH N NA HF
 Mat 14:22. Add "the" before "ship" and render 'the ship'. S B E G L T A W WHm N NA HF
 Mat 14:24. Read "many furlongs distant from the land" instead of "in the midst of the sea". Tr WHt N NA
 Mat 14:25. Omit "Jesus" and render 'he went unto them'. G L T Tr A W WH N NA
 Mat 14:26. Omit "the disciples" and render 'they saw him'. T

Mat 14:27. Omit "Jesus" and render 'he spake'. T Am WHm Nm NAm
Mat 14:29. Read "and went" instead of "to go". T WHt N NA
Mat 14:30. Omit "boisterous" after "wind". T WH N NAm
Mat 14:33. Omit "came and" before "worshipped him". T Am WH N NA
Mat 14:34. Add "unto" after "land" and render 'to the land, unto'. T Tr WH N NA
Mat 14:36. Omit "him" after "besought". WHm
Mat 15:1. Transpose "scribes and Pharisees" to "Pharisees and scribes". T Tr WH N NA
Mat 15:1. Omit "which were" and render 'from Jerusalem'. L T Tr WH N NA
Mat 15:2. Omit "their" and render 'the hands'. T Trm WH N NAm
Mat 15:4. Read "said" instead of "commanded, saying". L Tr WH N NA
Mat 15:4. Omit "thy" before "father". G L T Tr A W WH N NA HF
Mat 15:6. Omit "And" at beginning of verse and omit '[he shall be free]' before "Thus have ye made". L T Tr Am WH N NA
Mat 15:6. Read "he shall not honour his father" instead of "honour not his father". L T Tr A WH N NA
Mat 15:6. Omit "or his mother". L Am WH NA
Mat 15:6. Read "word" instead of "commandment". L Tr WH N NA
Mat 15:6. Read "law" instead of "commandment". T A WHm
Mat 15:8. Omit "draweth nigh unto me with their mouth, and" before "honoureth me". G L T Tr A WH N NA
Mat 15:12. Omit "his" and render 'the disciples'. L T A WH N NA
Mat 15:12. Read "say" instead of "said". L T Tr A WH N NA
Mat 15:14. Omit "of the blind" after "blind leaders". WHt NAm
Mat 15:15. Omit "this" and render 'the parable'. L T Tr Am WH N NAm
Mat 15:16. Omit "Jesus" and render 'he said'. L T Tr A WH N NA
Mat 15:17. Read "not" instead of "not yet". L T Tr WH N NA
Mat 15:22. Omit "unto him" after "cried". L T Tr A WH N NA
Mat 15:26. Read "it is not allowed" instead of "it is not meet". L T A
Mat 15:27. Omit "for" (unexpressed in KJV) before "also the dogs" (KJV 'yet the dogs'). WHm
Mat 15:30. Transpose "lame, blind, dumb, maimed" to "lame, maimed, blind, dumb". WH N
Mat 15:30. Transpose "lame, blind, dumb, maimed" to "lame, blind, maimed, dumb". NA
Mat 15:30. Read "his" instead of "Jesus". L T Tr A WH N NA
Mat 15:31. Read "the dumb to hear" instead of "the dumb to speak". WHm
Mat 15:31. Omit "the maimed to be whole" after "the dumb to speak". WHt
Mat 15:31. Add "and" before "the lame". L T Tr A WH N NA
Mat 15:32. Omit "now" before "three days". WHm
Mat 15:33. Omit "his" and render 'the disciples'. Lm T Trm A WH N NA
Mat 15:36. Omit "And" at beginning of verse. L T Tr WH N NA
Mat 15:36. Omit "his" and render 'the disciples'. Lm T Trm A WH N NA
Mat 15:36. Read "multitudes" instead of "multitude". T Tr A WH N NA
Mat 15:38. Add "about" before "four thousand". WHm
Mat 15:38. Transpose "women and children" to "children and women". T WHm
Mat 15:39. Read "he went up into the ship" instead of "he entered into the ship" (KJV 'took ship'). G Tr A W HF
Mat 15:39. Read "Magadan" instead of "Magdala". L T Tr A WH N NA

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Matthew 16-28

Signs

Mat 16:1. Omit "The" before "Pharisees". WHm

Mat 16:2. Omit "When it is evening, ye say, [It will be] fair weather; for the sky is red" at end of verse. Tm Am WHmm Nm NAm

Mat 16:3. Omit "And in the morning, [It will be] foul weather to day: for the sky is red and lowring. [O ye] hypocrites, ye can discern the face of the sky; but can ye not [discern] the signs of the times?" (the entire verse). Tm Am WHmm Nm NAm

Mat 16:3. Omit "O [ye] hypocrites". L T Tr A WH N NA

Mat 16:4. Omit "the prophet" before "Jonas". L T Tr A WH N NA

Mat 16:5. Omit "his" and render 'the disciples'. L T Tr A WH N NA

Mat 16:8. Omit "unto them" after "said". G L T Tr A WH N NA

Mat 16:8. Read "have" instead of "have brought". L WH N NA

Mat 16:11. Read "loaves" instead of "bread". L T Tr A W WH N NA

Mat 16:11. Read "loaves? But beware of the leaven" instead of "bread, that ye should beware of the leaven". L T Tr A WH N NA

Mat 16:12. Read "of the loaves" instead of "of bread". L Tr A WH N NA

Mat 16:12. Read "of the Pharisees and Sadducees" instead of "of bread". T

Mat 16:12. Omit "of bread" after "leaven". WHm Nm

Mat 16:13. Omit "I" and render 'that the Son of man is' instead of 'that I the Son of man am'. Lm T Tr A WH N NA

Mat 16:19. Omit "And" at beginning of verse. T Am WH N NA

Mat 16:20. Read "straitly charged" (or 'rebuked') instead of "charged". L WHt N

Mat 16:20. Omit "his" and render 'the disciples'. L T Tr A WH N NA

Mat 16:20. Omit "Jesus" before "the Christ". G L T Tr A W WH N NA

Mat 16:21. Add "Christ" after "Jesus". WH N

Mat 16:22. Read "and rebuking [him], saith to him" instead of "and began to rebuke him, saying". A WHm

Mat 16:26. Read "shall a man be profited" instead of "is a man profited". L T Tr A WH N NA

Mat 17:4. Read "I will make" instead of "let us make". L T A WH N NA

Mat 17:5. Read "a cloud of light" instead of "a bright cloud". G

Mat 17:7. Read "and touching them said" instead of "and touched them, and said". L T WH N NA

Mat 17:8. Add "himself" after "Jesus". WHt N NA

Mat 17:9. Read "be raised" instead of "be risen again". L T Tr A WHt N NA

Mat 17:10. Omit "his" and render 'the disciples'. L T Tr WH N NA

Mat 17:11. Omit "Jesus" and render 'he answered'. L T Tr A WH N NA

Mat 17:11. Omit "unto them" after "said". L T Tr Am WH N NA

Mat 17:11. Omit "first" before "come". L T Tr A WH N NA

Mat 17:15. Read "is ill" instead of "suffereth grievously" (KJV 'sore vexed'). L Tr WHt N

Mat 17:20. Omit "Jesus" and render 'he said'. L T Tr A WH N NA

Mat 17:20. Read "saith" instead of "said". L T Tr A WH N NA
 Mat 17:20. Read "little faith" instead of "unbelief". L T Tr A WH N NA
 Mat 17:21. Omit "Howbeit this kind goeth not out but by prayer and fasting" (the entire verse). T Trm Am WH N NA
 Mat 17:22. Read "they were abiding together" instead of "they abode". L T Tr WH N NA
 Mat 17:23. Read "he shall rise again" instead of "he shall be raised up" (KJV 'he shall be raised again'). L WHm
 Mat 17:26. Read "and when he said" instead of "Peter saith". L T Tr WH N NA
 Mat 17:26. Omit "unto him" before "Of strangers". L T Tr WH N NA
 Mat 18:1. Add "But" at beginning of verse. WHm
 Mat 18:2. Omit "Jesus" and render 'he called'. T Tr A WH N NA
 Mat 18:6. Read "to his neck" instead of "upon his neck" (KJV 'about his neck'). A HF
 Mat 18:6. Read "about his neck" instead of "upon his neck" (KJV 'about his neck'). L T Tr WH N NA
 Mat 18:7. Omit "that" and render 'woe to the man'. L T Tr WH N NA
 Mat 18:8. Read "cut it" instead of "cut them". L T Tr A WH N NA
 Mat 18:8. Transpose "halt or maimed" to "maimed or halt". L T WH N NA
 Mat 18:10. Omit "in heaven" before "their angels". Lm WHm
 Mat 18:11. Omit "for the Son of man is come to save that which was lost" (the entire verse). L T Tr Am WH N NA
 Mat 18:12. Read "will he not leave" instead of "doth he not leave". L Tr WH N NA
 Mat 18:14. Read "my Father" instead of "your Father". L Tr WHt
 Mat 18:15. Omit "against thee" after "trespass". L T Am WH N NAm
 Mat 18:15. Omit "and" before "tell him". G L T Tr A WH N NA
 Mat 18:16. Read "with thyself" instead of "with thee". T
 Mat 18:16. Omit "with thee". L
 Mat 18:19. Read "Verily" instead of "Again". L
 Mat 18:19. Add "verily" after "Again". Tr A WHt Nt NAt HF
 Mat 18:21. Transpose "to him, and said" to "and said to him". L T Tr A WH N NA
 Mat 18:21. Omit "to him". WHm
 Mat 18:25. Read "all that he hath" instead of "all that he had". L Tr A WH N NA
 Mat 18:26. Add "that" before "the servant" and render 'that servant'. T
 Mat 18:26. Omit "Lord" before "have patience". L T Tr A WH N NA
 Mat 18:27. Omit "that" and render 'the servant'. L WHm
 Mat 18:28. Omit "me" after "Pay". L T Tr A W WH N NA
 Mat 18:28. Read "if anything" instead of "that". G L T Tr A W WH N NA HF
 Mat 18:29. Omit "at his feet" after "fell down". G L T Tr Am WH N NA
 Mat 18:29. Omit "all" after "pay thee". Lm T Tr A W WH N NA HF
 Mat 18:31. Read "therefore when" instead of "so when". L T Tr A WH N NA
 Mat 18:34. Omit "unto him" after "was due". L Tr A WH NA
 Mat 18:35. Omit "their trespasses" after "his brother". G L T Tr A WH N NA
 Mat 19:3. Omit "The" before "Pharisees". L Tr A WH N NA
 Mat 19:3. Omit "unto him" after "saying". L T Tr A WH N NA
 Mat 19:3. Omit "for a man" after "lawful". L T A WH N
 Mat 19:4. Omit "unto them" after "said". L T Tr A WH N NA
 Mat 19:4. Read "he which created" instead of "he which made". Tr WH N NA
 Mat 19:7. Omit "her" after "to put". L T Tr WHt N NAm

Mat 19:9. Read "not for fornication" instead of "except [it be] for fornication". G T Tr A W WH N NA HF
Mat 19:9. Read "saving for the cause of fornication" instead of "except [it be] for fornication". L WHm
Mat 19:9. Read "causeth her to suffer adultery" (ERVm 'maketh her an adulteress') instead of "and shall marry another, committeth adultery". WHm
Mat 19:9. Omit "and whoso marrieth her which is put away doth commit adultery" at end of verse. T Trm WHt N NA
Mat 19:10. Omit "his" and render 'the disciples'. T Am WH N NAM
Mat 19:11. Omit "this" and render 'the saying'. Lm WH NAM
Mat 19:14. Add "unto them" after "said". T WHm
Mat 19:16. Read "to him and said" instead of "and said unto him". L T Tr A WH N NA
Mat 19:16. Omit "Good" before "Master". L T Tr A WH N NA
Mat 19:17. Read "Why askest thou me concerning that which is good? One there is who is good" instead of "Why callest thou me good? [there is] none good but one". G L T Tr A W WH N NA
Mat 19:17. Omit "[that is], God" before "but if thou wilt enter". G L T Tr A WH N NA
Mat 19:18. Omit "unto him" after "saith". T WHm
Mat 19:19. Omit "thy" before "father" and render 'Honour father and mother'. G L T Tr A W WH N NA HF
Mat 19:20. Omit "from my youth up" after "have I kept". L T Tr A WH N NA
Mat 19:22. Omit "that saying" after "heard". T
Mat 19:24. Read "to enter through the eye" instead of "to go through the eye". G T Tr A WHt N
Mat 19:24. Omit "to enter" before "into the kingdom". T Trm A WHt N
Mat 19:24. Read "the heavens" instead of "God". L T Tr A
Mat 19:25. Omit "his" and render 'the disciples'. G L T Tr A W WH N NA
Mat 19:28. Read "yourselves also shall sit" instead of "ye also shall sit". T Tr WHm N
Mat 19:29. Omit "houses, or" before "brethren". T Tr A WHm
Mat 19:29. Omit "or wife" before "or children". L T Tr A WH N NA
Mat 19:29. Add "or houses" after "or lands". T Tr A WHm
Mat 19:29. Read "many times more" instead of "an hundredfold". L T Tr A WH N
Mat 20:5. Add "And" at beginning of verse. T Tr A WHt N Nat
Mat 20:6. Omit "hour" after "eleventh". L T Tr A WH N NA
Mat 20:6. Omit "idle" after "found others standing". G L T Tr A WH N NA
Mat 20:7. Omit "and whatsoever is right, [that] shall ye receive" at end of verse. L T Tr A WH N NA
Mat 20:8. Omit "them" after "give". T Trm Am WHt N
Mat 20:10. Read "And" instead of "But" at beginning of verse. Tr A WH N NA
Mat 20:15. Add "or" before "Is it not lawful". S B E G T At W Nat HF
Mat 20:15. Add "or" before "is thine eye". B E G L T Tr A W WH N NA
Mat 20:16. Omit "for many be called, but few chosen" at end of verse. T Trm Am WH N NA
Mat 20:17. Read "Jesus being about to go up" instead of "Jesus going up". WHt N
Mat 20:17. Omit "disciples" after "twelve". T Tr WHm N NAM
Mat 20:17. Transpose "apart in the way, and said" to "apart, and in the way he said". L T Tr A WH N NA
Mat 20:18. Omit "to death" after "condemn him". WHm
Mat 20:19. Read "be raised up" instead of "rise again". T Tr A WHt N NA
Mat 20:21. Omit "thy" and render 'the right hand'. L T WH N
Mat 20:21. Read "thy left" instead of "the left". G L T Tr A W WH N NA HF
Mat 20:22. Read "or to be baptised" instead of "and to be baptised". HF
Mat 20:22. Omit "and to be baptised with the baptism that I am baptised with" after "drink of". G L T Tr A WH N NA

Mat 20:23. Omit "And" at beginning of verse. L T Tr A WH N NA
Mat 20:23. Omit "and be baptised with the baptism that I am baptised with" after "my cup". G L T Tr A WH N NA
Mat 20:23. Omit "my" before "left". L T Tr A WH N NA
Mat 20:23. Add "this" before "is not mine". T A WHm N NA
Mat 20:26. Omit "but" at beginning of verse. G L T Tr A WH N NA
Mat 20:26. Read "it is not" instead of "it shall not be". L Tr WH N
Mat 20:26. Read "shall be" instead of "let him be". L T Tr A WH N NA HF
Mat 20:27. Read "shall be" instead of "let him be". L T Tr WH N NA
Mat 20:30. Omit "O Lord" after "have mercy on us". T NA
Mat 20:30. Transpose "Have mercy on us, O Lord" to "Lord, have mercy on us". L Tr A WH N
Mat 20:31. Transpose "Have mercy on us, O Lord" to "Lord, have mercy on us". L T Tr A WH N
Mat 20:34. Omit "their eyes" before "received" and render 'they received'. L T Tr A WH N NA
Mat 21:1. Read "Bethsphage" instead of "Bethphage". HF
Mat 21:3. Read "he sendeth" instead of "he will send". G HF
Mat 21:4. Omit "all" before "this was done". L T Tr A WH N NA
Mat 21:5. Omit "and" before "sitting". A
Mat 21:5. Add "upon" before "a colt". L T Tr A WH N NA
Mat 21:7. Omit "their" before "clothes". Lm T Tr A WH N NA
Mat 21:7. Read "he sat" instead of "they set [him]". S G L T Tr A W WH N NA HF
Mat 21:9. Add "him" after "before". L T Tr A WH N NA
Mat 21:11. Transpose "Jesus the prophet" to "the prophet, Jesus". L T Tr A WH N NA
Mat 21:12. Omit "of God" after "temple". L Tr WH N NA
Mat 21:13. Read "make" instead of "have made". L T Tr A WH N NA
Mat 21:14. Transpose "blind and the lame" to "lame and the blind". HF
Mat 21:15. Add "that were" before "crying". L T Tr A WH N NA
Mat 21:24. Omit "and" at beginning of verse. L WHm
Mat 21:25. Read "among" instead of "with". L Tr WHt N NA
Mat 21:28. Omit "and" before "he came". T WHt N
Mat 21:28. Omit "my" and render 'the vineyard'. T Tr A WHt N NA
Mat 21:29. Read "I [go], sir: and went not" instead of "I will not: but afterward he repented, and went". WH N
Mat 21:29. Omit "but" before "afterward". Lm T WH N
Mat 21:30. Read "other" instead of "second". G T A W NA HF
Mat 21:30. Read "I will not: but afterward he repented, and went" instead of "I [go], sir: and went not". WH N
Mat 21:31. Omit "unto him" after "they say". L T Tr A WH N NA
Mat 21:31. Read "The [one] afterward" instead of "The first". L Tr WH N
Mat 21:32. Read "not even afterward" instead of "not afterward". L Tr At WH N NA
Mat 21:33. Omit "certain" before "householder". G L T Tr A W WH N NA
Mat 21:38. Read "let us possess" instead of "let us seize on". L T Tr A WH N NA
Mat 21:44. Omit "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (the entire verse). Lm T WHm Nm NA
Mat 22:7. Read "And" instead of "But" at beginning of verse. W HF
Mat 22:7. Omit "when" and "heard [thereof]" and render 'But the king was wroth'. T Tr A WH N NA
Mat 22:7. Add "that" before "the king" and render 'that king'. HF
Mat 22:10. Read "bride-chamber" instead of "wedding". T WH N
Mat 22:13. Omit "and take him away" after "bind him hand and foot". L T Tr A WH N NA

Mat 22:13. Add "him" after "cast". L T Tr A WH N NA
 Mat 22:20. Add "Jesus" before "he saith" and render 'Jesus saith'. L T WHm
 Mat 22:21. Omit "unto him" after "they say". T Am WH N
 Mat 22:23. Omit "which" and render 'saying that there is no'. L T Tr A WH N NA
 Mat 22:27. Omit "also" after "died". T Trm A WH N NA
 Mat 22:30. Omit "of God" after "angels". L Tr Am WH N NA
 Mat 22:32. Omit "the God" before "of the dead" and render 'God is not of the dead'. L Tr Am WH N NA
 Mat 22:32. Omit "God" before "is not" and render 'He is not God of the dead'. T WHm Nm NAm
 Mat 22:35. Omit "[which was] a lawyer" after "one of them". NAm
 Mat 22:35. Omit "and saying" after "tempting him". L T Tr WH N NA
 Mat 22:37. Omit "Jesus" and render 'he said'. L T Tr A WH N NA
 Mat 22:38. Transpose "the first and great" to "the great and first". L T Tr A W WH N NA
 Mat 22:39. Omit "And" at beginning of verse. T WH N
 Mat 22:39. Read "likewise" instead of "like unto it". WHm
 Mat 22:39. Re-accent "[is] like unto it" to "like [unto it] is this". WHt
 Mat 22:40. Read "hangeth" instead of "hang" and render 'hangeth all the law, and the prophets'. L T Tr A W WH N NA
 Mat 22:44. Read "under thy feet" instead of "thy footstool" and render 'put thine enemies under thy feet'. L T Tr A WH N NA
 Mat 23:3. Read "whatsoever they bid you, [that] do and observe" instead of "whatsoever they bid you observe, [that] observe and do". L T Tr A WH N NA
 Mat 23:4. Read "but they bind" instead of "for they bind". L T Tr A WH N NA
 Mat 23:4. Omit "and grievous to be borne" after "burdens". T Trm A WHt N NAm
 Mat 23:4. Add "themselves" after "but they". L T Tr A WH N NA
 Mat 23:5. Add "for" before "they make broad". L T Tr A WH N NA
 Mat 23:5. Omit "of their garments" after "borders". L T Tr A WH N NA
 Mat 23:7. Omit "Rabbi" after "Rabbi". L T Tr Am WH N NA
 Mat 23:8. Read "Teacher" instead of "Master". L T Tr A W WH N NA
 Mat 23:8. Omit "[even] Christ" before "and all ye are brethren". G L T Tr A W WH N NA
 Mat 23:9. Read "your Father, the heavenly [one]" instead of "your Father, which is in heaven". L T Tr A WH N NA
 Mat 23:10. Transpose "for one is your Master" to "for your Master is one". L T Tr A WH N NA
 Mat 23:13. Transpose "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in" to after verse 14. S W HF
 Mat 23:14. Transpose "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" to before verse 13. S W HF
 Mat 23:14. Omit "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" (the entire verse). L T Tr A WH N NA
 Mat 23:17. Read "hath sanctified" instead of "sanctifieth". L T Tr A WH N NA
 Mat 23:19. Omit "fools and" before "blind". Lm T Tr A WHt N NA
 Mat 23:21. Read "dwelt" instead of "dwelleth". G Tr A W WHm HF
 Mat 23:23. Add "but" before "these ought ye to have done". G L Tr A W WH N NA
 Mat 23:24. Omit "which" before "strain" and render 'straining out a gnat, and swallowing'. L Tr A WH

Mat 23:25. Read "unrighteousness" instead of "excess". G W HF
 Mat 23:26. Omit "and platter" after "cup". T A WHm N NA
 Mat 23:26. Read "of it" instead of "of them". L T Tr A WH N NA
 Mat 23:32. Read "Ye fill up" instead of "Fill ye up". WHm
 Mat 23:34. Omit "and" after "scribes". L T Tr A WH N NA
 Mat 23:37. Omit "her" before "chickens" and render 'the chickens under the wings'. L WHm Nm
 Mat 23:38. Omit "desolate" after "left unto you". L WHt N
 Mat 24:2. Read "he answered and said" instead of "Jesus said". L T Tr A WH N NA
 Mat 24:6. Omit "all" before "[these things] must come to pass". L T Tr Am WH N NA
 Mat 24:7. Omit "and pestilences" after "famines". L T Tr A WH N NA
 Mat 24:17. Read "the things" instead of "anything". G L T Tr A W WH N NA HF
 Mat 24:18. Read "cloak" instead of "clothes". L T Tr WH N NA
 Mat 24:20. Omit "on" before "the sabbath". G L T Tr A W WH N NA HF
 Mat 24:24. Read "the very elect shall be deceived" instead of "they shall deceive the very elect". T Tr WHt N
 Mat 24:27. Omit "also" after "so shall". L T Tr A W WH N NA HF
 Mat 24:28. Omit "For" at beginning of verse. L T Tr A WH N NA
 Mat 24:30. Omit "then" before "shall all the tribes". T
 Mat 24:31. Omit "sound of a" before "trumpet". T WHt N NA
 Mat 24:31. Read "with a trumpet and a great voice" instead of "with a great sound of a trumpet". C
 Mat 24:32. Read "leaves are put forth" instead of "(he) putteth forth leaves". L Tr A
 Mat 24:36. Add "nor the Son" after "heaven". L T WH N NA
 Mat 24:36. Omit "my" and render 'the Father'. G L T Tr Am WH N NA
 Mat 24:37. Read "For as" instead of "But as". L Tr WH N NA
 Mat 24:37. Omit "also" after "so shall". L T Tr A WH N NA
 Mat 24:38. Add "those" before "the days" and render 'those days'. L Trt WHt Nt NAT
 Mat 24:38. Omit "that were before" and render 'days of the flood'. A
 Mat 24:39. Omit "also" after "so shall". L Tr A WH NAM
 Mat 24:40. Omit "the" before "one". L T Tr A WH N NA
 Mat 24:40. Omit "the" before "other" and render 'one'. L T Tr A WH N NA
 Mat 24:42. Read "day" instead of "hour". L T Tr A WH N NA
 Mat 24:45. Omit "his" before "lord" and render 'the lord'. L T Tr A WH N NA
 Mat 24:45. Read "household" instead of "service" (which may also be rendered 'household' as in KJV). L T Tr A WH N NA
 Mat 24:48. Omit "that" and render 'the evil servant'. T
 Mat 24:48. Omit "his coming" after "delayeth". L T Tr WH N NA
 Mat 24:49. Add "his" and render 'his fellow-servants'. L T Tr A W WH N NA
 Mat 24:49. Read "and shall eat" instead of "and to eat". G L T Tr A W WH N NA
 Mat 25:2. Transpose "wise, and five were foolish" to "foolish, and five were wise". L T Tr A WH N NA
 Mat 25:3. Read "For the foolish" instead of "They that [were] foolish". T A WH N NA
 Mat 25:3. Read "For those who [were] foolish" instead of "They that [were] foolish". Tr
 Mat 25:3. Read "But the foolish" instead of "They that [were] foolish". L
 Mat 25:3. Omit "their" before "lamps". T WHm N
 Mat 25:4. Omit "their" and render 'the vessels'. L T Tr A WH N NA
 Mat 25:6. Omit "cometh" after "the bridegroom". L T Tr A WH N NA
 Mat 25:6. Omit "him" after "to meet". T A WH N NAM

Mat 25:9. Omit "but" before "go ye". G L T Tr A W WH N NA
 Mat 25:11. Omit "also" before "the other virgins". L Trm
 Mat 25:13. Omit "wherein the Son of man cometh" after "nor the hour". G L T Tr A WH N NA
 Mat 25:15. Omit "straightway" before "took his journey". Lm T Trm WH N NA
 Mat 25:16. Read "Straightway" instead of "Then". Lm T Trm WH N NA
 Mat 25:16. Read "gained" instead of "made [them]". L Tr WH N NA
 Mat 25:16. Omit "talents" after "other five". L Tr Am WH N NA
 Mat 25:17. Omit "And" at beginning of verse. Lm T WHt N NA
 Mat 25:17. Omit "he also" before "gained". L T Tr Am WH N NA
 Mat 25:20. Omit "beside them" after "I have gained". L T Tr WH N NA
 Mat 25:22. Omit "had received" after "He also that". L T Tr A WH N NA
 Mat 25:22. Omit "beside them" after "two other talents". L T Tr WH N NA
 Mat 25:31. Omit "holy" before "angels". G L T Tr A WH N NA
 Mat 25:40. Omit "my brethren" after "least of these". Lm
 Mat 25:41. Omit "ye" before "cursed". T WH N NAM
 Mat 25:42. Add "and" before "I was thirsty". WHt
 Mat 25:44. Omit "him" after "answer". G L T Tr A W WH N NA HF
 Mat 26:3. Omit "and the scribes" after "chief priests". L T Tr A WH N NA
 Mat 26:8. Omit "his" and render 'the disciples'. L T Tr A WH N NA
 Mat 26:9. Omit "ointment" after "this". G L T Tr A W WH N NA
 Mat 26:17. Omit "unto him" after "saying". L T Tr A W WH N NA
 Mat 26:20. Add "disciples" after "twelve". L T WHt N
 Mat 26:22. Omit "of them" after "every one". L T Tr A WH N NA
 Mat 26:26. Read "gave thanks" instead of "blessed [it]". HF
 Mat 26:26. Read "having given [it] to the disciples, said" instead of "gave [it] to the disciples, and said". L T Tr WH N NA
 Mat 26:27. Omit "the" and render 'a cup'. T Tr A WH N NA
 Mat 26:28. Omit "new" before "testament". T Am WH N NA
 Mat 26:33. Add "yet" before "will I never". HF
 Mat 26:35. Add "but" before "likewise". W HF
 Mat 26:36. Read "his disciples" instead of "the disciples". L
 Mat 26:38. Add "Jesus" and render 'Jesus saith'. W HF
 Mat 26:39. Read "he went towards [them] a little" instead of "he went a little farther". T Tr WHm HF
 Mat 26:39. Omit "my" before "Father". T Trm
 Mat 26:42. Omit "saying" after "prayed". WHm
 Mat 26:42. Omit "cup" after "if this". L T Tr A WH N NA
 Mat 26:42. Omit "from me" after "pass away". Lm T Tr A WH N NA
 Mat 26:43. Transpose "came and found them asleep again" to "came again and found them asleep". L T Tr A WH N NA
 Mat 26:44. Omit "the third time" after "prayed". Lm A
 Mat 26:44. Add "again" after "saying". T WH N NA
 Mat 26:45. Omit "his" and render 'the disciples'. L T Tr A WH N NA
 Mat 26:45. Add "for" before "behold". WHm
 Mat 26:52. Read "die" instead of "perish". HF
 Mat 26:53. Omit "now" before "pray". T Tr WH N NA
 Mat 26:53. Add "now" before "give me". T Tr WH N NA

Mat 26:55. Omit "with you" after "I sat daily". T Trm A WH N NA
 Mat 26:56. Add "his" and render 'his disciples'. Lt WHm
 Mat 26:59. Omit "and elders" after "chief priests". L T Tr A WH N NA
 Mat 26:60. Omit "yea" before "though many". G L T Tr WH N NA
 Mat 26:60. Omit "[yet] found they none" after "witnesses came". G Lm T Tr A WH N NA
 Mat 26:60. Omit "false witnesses" after "two". T Tr A WH N NA
 Mat 26:61. Omit "it" after "build" and render 'build [it]' or 'build [another]'. Tr A WH N NA
 Mat 26:63. Omit "answered and" after "high priest". Tr WH N NA
 Mat 26:65. Omit "his" after "heard" and render 'the blasphemy'. Lm T Tr A WH N NA
 Mat 26:70. Add "them" before "all". G HF
 Mat 26:71. Omit "also" before "with Jesus". T WH N NA
 Mat 26:75. Omit "unto him" after "said". Lm T Tr A WH N NA
 Mat 27:2. Omit "Pontius" before "Pilate". T Tr WH N NA
 Mat 27:4. Read "just" instead of "innocent". WHt
 Mat 27:5. Read "into" instead of "in". T Tr WH N NA
 Mat 27:10. Read "I gave" instead of "(they) gave". WHm
 Mat 27:11. Omit "unto him" after "Jesus said". T WHt N NA
 Mat 27:16. Add "Jesus" before "Barabbas". Meyer NAT
 Mat 27:17. Add "Jesus" before "Barabbas". Meyer NAT
 Mat 27:22. Omit "unto him" after "all say". L T Tr A WH N NA
 Mat 27:23. Omit "the governor" and render 'he said'. T Tr A WH N NA
 Mat 27:24. Omit "just person" after "blood of this" and render 'of this blood' or 'of the blood of this [man]'. Lm
 T Trm A WHt N NA
 Mat 27:28. Read "clothed him" instead of "stripped him". L WHm
 Mat 27:34. Read "wine" instead of "vinegar". L T Tr WH N NA
 Mat 27:35. Omit "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" after "casting lots". G L T Tr A WH N NA HF
 Mat 27:40. Add "and" before "come down" and render 'save thyself, if thou be the Son of God, and come
 down'. L T N NAT
 Mat 27:41. Omit "also" before "the chief priests". Lm T WHm Nm
 Mat 27:41. Add "and Pharisees" after "elders". HF
 Mat 27:42. Omit "if" and render 'He is the King of Israel; let'. T Tr A WH N NA
 Mat 27:42. Read "we would believe" (or 'let us believe') instead of "we will believe". T
 Mat 27:42. Read "we believe" instead of "we will believe". L
 Mat 27:42. Add "on" before "him". T Tr W WH N NA HF
 Mat 27:43. Omit "him" after "deliver". T Trm WH N NA
 Mat 27:46. Read "eloi" (Aramaic) instead of "eli" (Hebrew). WH
 Mat 27:46. Read "lema" (Aramaic) instead of "lama" (Hebrew). L T Tr A WH N NA
 Mat 27:46. Read "lima" instead of "lama". HF
 Mat 27:49. Add "but another took a spear and pierced his side, and there came forth water and blood" at
 end of verse. WHtt
 Mat 27:54. Read "were happening" instead of "were done". L T Tr A WH N
 Mat 27:56. Read "Joseph" instead of "Joses". T WHt N NA
 Mat 27:58. Omit "the body" after "commanded". T Trm WH N NA
 Mat 27:64. Omit "his" and render 'the disciples'. T WHt N
 Mat 27:64. Omit "by night" after "disciples come". G L T Tr A WH N NA

Mat 27:65. Omit "But" (unexpressed in KJV) at beginning of verse. G L T Tr A W WHt N NA
Mat 28:2. Omit "from the door" after "the stone". L T Tr A WH N NA
Mat 28:6. Omit "the Lord" and render 'where he lay'. T Trm Am WH N NA
Mat 28:9. Omit "as they went to tell his disciples" before "behold, Jesus met them". L T Tr A WH N NA
Mat 28:14. Omit "him" after "persuade". T Trm WH N NAm
Mat 28:15. Read "is reported" instead of "is commonly reported". T WHm
Mat 28:17. Omit "him" after "worshipped". L T Tr A WH N NA
Mat 28:19. Omit "therefore" after "Go ye". G Lm T Trm A HF
Mat 28:19. Read "having baptised" instead of "baptizing". Tr WHm
Mat 28:20. Omit "Amen" at end of verse. G L T Tr A WH N NA
Mat Sub. Add "According to Matthew". Tr A

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Mark 1-8

Signs

Mark Title. Omit "The Gospel" before "According to". T WH N NA HF
Mark Title. Omit "Saint" before "Mark". G L T Tr A W WH N NA HF
Mark 1:1. Omit "the Son of God" after "Jesus Christ". T WHt N NAm
Mark 1:2. Read "Isaiah the prophet" instead of "the prophets". G L T Tr A W WH N NA
Mark 1:2. Omit "before thee" after "prepare thy way". G L T Tr A W WH N NA
Mark 1:3. Repunctuate "crying in the wilderness, Prepare" to "crying, In the wilderness prepare". Tr HF
Mark 1:4. Add "who" before "did baptize" and render 'John came, who baptized'. T Tr A WH NAt
Mark 1:4. Omit "and" and render 'preaching'. Trm A WH
Mark 1:5. Transpose "they of Jerusalem, and were all baptized" to "all they of Jerusalem, and were baptised". G L T Tr A WH N NA
Mark 1:7. Omit "me" after "after". WHm Nm
Mark 1:8. Omit "indeed" before "have baptized". Lm T Tr A WH N NA
Mark 1:8. Omit "in" (KJV 'with') before "water" and render 'with water'. T Trm A WH N NA
Mark 1:8. Omit "in" (KJV 'with') before "the Holy Ghost" and render 'with the Holy Ghost'. Lm Trm A WH N
Mark 1:9. Omit "And" at beginning of verse. Lm WHm
Mark 1:10. Read "out of the water" instead of "from the water" (which may also be rendered as in KJV 'out of the water'). L T Tr A WH N NA
Mark 1:10. Read "descending unto him" instead of "descending upon him". L T Tr A WH N NA
Mark 1:11. Omit "there came" before "a voice". T WHm Nm
Mark 1:11. Read "in thee" instead of "in whom". L T Tr A WH N NA
Mark 1:13. Omit "there" before "in the wilderness". G L T Tr A W WH N NA
Mark 1:14. Omit "of the kingdom" after "the gospel". Lm T Tr A WH N NA
Mark 1:15. Omit "and saying" before "The time is fulfilled". T WHm Nm

Mark 1:15. Omit "and" before "saying". A
 Mark 1:16. Read "as he passed along" instead of "as he walked". L T Tr A WH N NA
 Mark 1:16. Read "Simon's" instead of "his". L T Tr A W WH N NA
 Mark 1:16. Add "[that is], Simon's)" after "his". HF
 Mark 1:16. Read "casting around" instead of "casting". G L T Tr A W WH N NA
 Mark 1:16. Omit "a net" after "casting". T Tr A WH N NA
 Mark 1:18. Omit "their" and render 'the nets'. L T Tr Am WH N NA
 Mark 1:19. Omit "thence" after "a little farther". Lm T Tr A WH N NA
 Mark 1:21. Omit "he entered into" and render 'he taught in the synagogue'. T Trm A WHm
 Mark 1:21. Omit "the" before "synagogue" and render 'a synagogue'. B E
 Mark 1:23. Add "straightway" after "and" at beginning of verse. T A WH N NA
 Mark 1:24. Omit "Let [us] alone" after "Saying". L T Tr A WH N NA
 Mark 1:24. Read "we know" instead of "I know". T WHm
 Mark 1:25. Omit "saying" after "rebuked him". T WHm Nm
 Mark 1:27. Read "a new doctrine! with" instead of "what new doctrine is this? for with". L T Tr A WH N NA
 Mark 1:28. Add "everywhere" after "abroad". T Trt A WH N NA
 Mark 1:29. Read "he was come out" instead of "they were come out". L Tr WHm
 Mark 1:29. Read "he entered" instead of "they entered". L Tr WHm
 Mark 1:31. Omit "immediately" before "the fever left". T Tr WH N NA
 Mark 1:34. Add "to be Christ" after "knew him". WHt
 Mark 1:35. Omit "and departed" after "went out". WHm
 Mark 1:37. Read "they found him and said" instead of "when they had found him, they said". T Tr A WH N NA
 Mark 1:38. Add "elsewhere" after "let us go". T Tr A WH N NA
 Mark 1:39. Read "he went preaching" instead of "he preached". T Tr WH N NA
 Mark 1:39. Read "into their synagogues" instead of "in their synagogues". G L T Tr A W WH N NA
 Mark 1:40. Omit "and kneeling down to him" after "beseeching him". L Trm Am WHm NAM
 Mark 1:40. Omit "to him" after "kneeling down". T WH N NA
 Mark 1:40. Omit "and" before "saying". T Am WH N NA
 Mark 1:41. Omit "Jesus" and render 'he being moved'. L T Tr WH N NA
 Mark 1:41. Omit "unto him" after "saith". T
 Mark 1:42. Omit "as soon as he had spoken" before "immediately". L T Tr WH N NA
 Mark 1:44. Read "tell no man" instead of "say nothing to any man". L Trm
 Mark 1:45. Read "at desert places" instead of "in desert places". T Tr A WH N NA
 Mark 2:1. Read "when he entered again into Capernaum" instead of "again he entered into Capernaum". T Tr A WH N NA
 Mark 2:1. Omit "and" after "after [some] days". Lm T Tr A WH N NA
 Mark 2:2. Omit "straightway" before "many were gathered". Lm T Trm WH N NA
 Mark 2:3. Transpose "come unto him, bringing" to "come, bringing unto him". T A WH N NA
 Mark 2:4. Read "bring nigh" instead of "come nigh". T WH N NA
 Mark 2:4. Read "where" instead of "wherein". L T Tr A WH N NA
 Mark 2:5. Add "And" at beginning of verse. T WH N NA
 Mark 2:5. Read "are forgiven" instead of "have been forgiven" (KJV 'be forgiven'). L T Tr WH N NA
 Mark 2:5. Omit "thee" after "forgiven". G T Tr A WH N NA
 Mark 2:7. Read "thus speak? he blasphemeth" instead of "thus speak blasphemies?". L T Tr A WH N NA
 Mark 2:8. Omit "so" before "reasoned". L WHm

Mark 2:8. Read "saith" instead of "said". T Tr A WH N NA
 Mark 2:8. Omit "unto them" after "said". WHm
 Mark 2:9. Read "Thy" instead of "thee" and render 'Thy sins have been forgiven' instead of '[Thy] sins have been forgiven thee' (KJV 'be forgiven'). G T Tr A W WH N NA HF
 Mark 2:9. Read "are forgiven" instead of "have been forgiven" (KJV 'be forgiven'). L T Tr WH N NA
 Mark 2:9. Omit "and" after "Arise". G Trm A W WHm
 Mark 2:9. Read "go" instead of "walk". T
 Mark 2:11. Omit "and" after "Arise". G Lm T Tr A W WH N NA
 Mark 2:12. Transpose "And immediately he arose, took" to "And he arose, and immediately took". T Tr A WH N NA
 Mark 2:12. Omit "saying" after "glorified God". Lm A WHm
 Mark 2:13. Read "to the sea side" instead of "by the sea side". T
 Mark 2:15. Read "it cometh to pass" instead of "it came to pass". T Tr A WH N NA
 Mark 2:15. Repunctuate "many, and they followed him. And" to "many. And there followed him also". T Tr
 Mark 2:16. Read "And there followed him also scribes of the Pharisees. And when they saw" instead of "and they followed him. And when the scribes and Pharisees saw". T Tr
 Mark 2:16. Read "scribes of the Pharisees" instead of "scribes and Pharisees". T Tr WH N NA
 Mark 2:16. Read "saw that he did eat" instead of "saw him eating". L T Tr A WH N NA
 Mark 2:16. Transpose "publicans and sinners" to "sinners and publicans" (first occurrence). L Tr A WH N NA
 Mark 2:16. Omit "how is it that" and render 'they say unto his disciples, He eateth'. T Tr A WH N NA
 Mark 2:16. Omit "and drinketh" after "he eateth". Lm WHt N NA
 Mark 2:16. Transpose "publicans and sinners" to "sinners and publicans" (second occurrence). L Tr
 Mark 2:17. Omit "to repentance" after "but sinners". G L T Tr A W WH N NA
 Mark 2:18. Read "And the disciples of John and the Pharisees used to fast" instead of "And the disciples of John and of the Pharisees used to fast". G L T Tr A W WH N NA
 Mark 2:18. Add "the disciples" after "Why do the disciples of John and". T Tr A WH N NA
 Mark 2:18. Omit "disciples" after "thy". WHm
 Mark 2:20. Read "fast in that day" instead of "fast in those days". G L T Tr A W WH N NA
 Mark 2:21. Omit "also" after "No man". G L T Tr A W WH N NA
 Mark 2:22. Omit "new" before "wine doth burst". L T Tr A WH N NA
 Mark 2:22. Read "will burst" instead of "doth burst". L T Tr A WH N NA
 Mark 2:22. Read "the wine perisheth, and [also] the bottles" instead of "the wine is spilled, and the bottles will be marred". T Tr A WH N NA
 Mark 2:22. Omit "but new wine must be put into new bottles" at end of verse. T Trm A WHm Nm
 Mark 2:22. Omit "must be put" before "into new bottles". WH N NA
 Mark 2:25. Read "saith" instead of "said". L T Tr WH N NA
 Mark 2:26. Omit "How" at beginning of verse. Trm Am WHm Nm
 Mark 2:26. Omit "the" before "high priest" and render 'when Abiathar [was] high priest'. L T Tr A W WH N NA HF
 Mark 3:1. Omit "the" before "synagogue" and render 'a synagogue'. T Trm A WH N
 Mark 3:2. Read "he healeth" instead of "he would heal". T
 Mark 3:5. Omit "thine" before "hand" and render 'the hand'. T Trm A WHm N NA
 Mark 3:5. Omit "whole as the other" after "restored". G L T Tr A W WH N NA
 Mark 3:6. Read "gave counsel" instead of "took counsel". Tr A WHt N NA
 Mark 3:7. Omit "followed" after "from Galilee". NAm

Mark 3:7. Omit "him" after "followed". Lm T Tr A WH N NA
 Mark 3:8. Omit "they" before "about Tyre". Lm T Tr Am WH N NA
 Mark 3:8. Read "hearing" instead of "when they had heard". L T Tr A WH N NA
 Mark 3:8. Read "he is doing" instead of "he did". Tr A WHt N
 Mark 3:14. Add "whom also he called apostles" after "twelve". WH NAT
 Mark 3:15. Omit "to heal sicknesses, and" after "power". T Tr A WH N NA
 Mark 3:16. Add "and he appointed the twelve" before "and Simon". T WH N NAT
 Mark 3:18. Read "Cananaean" (some render this word 'Zealot') instead of "Canaanite". L T Tr A W WH N NA
 Mark 3:19. Read "he cometh" instead of "they went". T WH N NA
 Mark 3:25. Read "will not be able to stand" instead of "cannot stand". T Tr A WH N NA
 Mark 3:26. Read "he is divided, and" instead of "and be divided". T
 Mark 3:27. Add "But" before "No man". T Tr A WH N NA
 Mark 3:29. Read "shall be in danger of" instead of "is in danger of" (ERV 'is guilty of'). T
 Mark 3:29. Read "sin" instead of "damnation" and render 'guilty of eternal sin'. L T Tr A WH N NA
 Mark 3:31. Transpose "his brethren and his mother" to "his mother and his brethren". G L T Tr W WH N NA
 Mark 3:32. Read "say" instead of "said". L T Tr A W WH N NA
 Mark 3:32. Add "and thy sisters" after "brethren". L T At W N NAT HF
 Mark 3:33. Read "and my brethren" instead of "or my brethren". L T Tr WH N NA
 Mark 3:33. Omit "my" before "brethren". Tr Am WH N NAm
 Mark 3:35. Omit "For" at beginning of verse. L T Trm A WHt N NAm
 Mark 3:35. Read "the things God wills" instead of "the will of God". A WHm
 Mark 3:35. Omit "my" before "sister". L T Tr A WH N NA
 Mark 4:1. Read "is gathered" instead of "was gathered". L T Tr A W WH N NA
 Mark 4:1. Read "very great" instead of "great". T Tr A W WH N NA
 Mark 4:4. Omit "of the air" after "fowls". G L T Tr A W WH N NA HF
 Mark 4:5. Add "and" after "stony ground". Lt Trt A WHt
 Mark 4:6. Read "they were scorched" instead of "it was scorched". Tr WHm
 Mark 4:8. Read "others fell" instead of "other fell". T A WH N NA
 Mark 4:8. Read "unto thirty, and unto sixty, and unto an hundred" instead of "some thirty, and some sixty, and some an hundred". T Tr WHm
 Mark 4:8. Read "unto thirty, and in sixty, and in an hundred" instead of "some thirty, and some sixty, and some an hundred". WHt N
 Mark 4:9. Omit "unto them" after "said". G L T Tr A W WH N NA HF
 Mark 4:10. Read "the parables" instead of "the parable". T Tr A WH N NA
 Mark 4:11. Omit "to know" before "the mystery" and render 'Unto you is given the mystery'. L T Tr A WH N NA
 Mark 4:12. Omit "[their] sins" and render 'it should be forgiven'. Lm T Tr A WH N NA
 Mark 4:15. Read "in them" instead of "in their hearts". T Tr A WH N NA
 Mark 4:16. Omit "likewise" before "which are sown". NA
 Mark 4:18. Read "And others" instead of "And these". G L T Tr A W WH N NA
 Mark 4:18. Read "thorns; these are they that" instead of "thorns; such as". S B E G L T Tr A W WH N NA
 Mark 4:18. Read "heard" instead of "hear". T Tr A WH N NA
 Mark 4:19. Omit "this" and render 'the world'. G L T Tr A WH N NA
 Mark 4:20. Read "those" instead of "these". T Tr A WH N NA

Mark 4:20. Re-accent "some thirtyfold, some sixty, and some an hundred" to "in thirtyfold, in sixty, and in an hundred". T Tr WHt N

Mark 4:20. Omit "some" before "sixty" and before "an hundred". WHm

Mark 4:21. Read "under a candlestick" instead of "on a candlestick". WHm (?)

Mark 4:22. Read "save that it should be manifested" instead of "which shall not be manifested". L T A WH N NA

Mark 4:22. Read "except it be manifested" instead of "which shall not be manifested". Tr

Mark 4:24. Omit "that hear" before "shall more be given". G L T Tr A WH N NA

Mark 4:28. Omit "For" at beginning of verse. L T Tr A WH N NA

Mark 4:30. Read "how shall we liken" instead of "whereunto shall we liken". T Tr A WH N NA

Mark 4:30. Read "set it forth" instead of "compare it". L T Tr A WH N NA

Mark 4:31. Read "being less" instead of "is less" (leaving the sentence incomplete). L T Tr A WH N NA

Mark 4:34. Read "his own disciples" instead of "his disciples". T A WH N NA

Mark 4:36. Omit "And" after "in the ship". L Tr Am WH N NA

Mark 4:36. Read "ships" instead of "little ships". G L T Tr A WH N NA

Mark 4:37. Read "the ship was now full" instead of "it was now full". L T Tr A WH N NA

Mark 4:40. Read "why are ye fearful? Have ye not yet faith?" instead of "Why are ye so fearful? How is it that ye have no faith?". L Tr WH NA

Mark 5:1. Read "Gerasenes" instead of "Gadarenes". L T Tr WH N NA

Mark 5:1. Read "Gergesenes" instead of "Gadarenes". A

Mark 5:2. Omit "immediately" before "there met him". L WHm Nm

Mark 5:3. Add "any more" before "bind". L T Tr A W WH N NA

Mark 5:3. Read "a chain" instead of "chains". L T Tr A WH N NA

Mark 5:5. Transpose "mountains, and in the tombs" to "tombs, and in the mountains". G L T Tr A W WH N NA

Mark 5:7. Read "saith" instead of "said". L T Tr A W WH N NA

Mark 5:9. Read "saith to him" instead of "answered, saying". G L T Tr A W WH N NA

Mark 5:11. Read "the mountain" instead of "the mountains". G L T Tr A W WH N NA HF

Mark 5:12. Omit "all" before "the devils besought him". G Lm T Tr A W WH N NA

Mark 5:12. Omit "all the devils" and render 'they besought him'. T Tr A WH N NA

Mark 5:13. Omit "forthwith Jesus" and render 'he gave them leave'. Lm T Tr Am WH N NA

Mark 5:13. Omit "they were" before "about two thousand". Lm T Tr A WH N NA

Mark 5:14. Read "they that fed them" instead of "they that fed the swine". G L T Tr A W WH N NA

Mark 5:14. Read "they went to see" instead of "they went out to see". L T Tr A W WH N NA

Mark 5:15. Omit "and" before "clothed". L T Tr A WH N NA

Mark 5:18. Read "as he was coming" instead of "when he was come". L T Tr A W WH N NA

Mark 5:19. Read "And" instead of "Howbeit". G L T Tr A W WH N NA

Mark 5:19. Omit "Jesus" and render 'he suffered him not'. G L T Tr A W WH N NA

Mark 5:21. Omit "by ship" after "passed over again". NAm

Mark 5:22. Omit "behold" before "there cometh". Lm T Tr A WH N NA

Mark 5:23. Read "beseecheth" instead of "besought". T Tr A WHt N NA

Mark 5:25. Omit "certain" before "woman". L T Tr Am WH N NA

Mark 5:27. Add "the things" after "heard" and render 'heard the things concerning Jesus'. T At WH N

Mark 5:33. Omit "in" and render 'done to her'. Lm T Tr A WH N NA

Mark 5:36. Omit "as soon as" before "Jesus" and render 'But Jesus'. Lm T Tr Am WH N NA

Mark 5:36. Read "having disregarded" instead of "heard". T Tr A WH N NA

Mark 5:37. Add "with" before "him". T Tr A WH N NA
Mark 5:38. Read "they come" instead of "he cometh". L T Tr A W WH N NA
Mark 5:38. Omit "and" after "tumult". S B E HF
Mark 5:40. Omit "lying" after "damsel was". G Lm T Tr A WH N NA
Mark 5:42. Add "straightway" after "astonished". T Trt A WH N NA
Mark 6:1. Read "cometh" instead of "came". T Tr A W WH N NA
Mark 6:2. Add "the" before "many". T At WH N
Mark 6:2. Read "given to this one" instead of "given unto him". T Tr A WH N NA
Mark 6:2. Omit "that" before "even such mighty works" and render 'given to this one? and such mighty works'. G L T Tr A W WH N NA HF
Mark 6:2. Read "being wrought" instead of "are wrought". Tr WH N NA
Mark 6:8. Transpose "no scrip, no bread" to "no bread, no scrip". T Tr A WH N NA
Mark 6:11. Read "whatsoever place will not receive" instead of "whosoever shall not receive". T Tr A WH N NA
Mark 6:11. Omit "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city" at end of verse. G Lm T Tr A WH N NA
Mark 6:14. Read "they said" instead of "he said". L WHt N NA
Mark 6:15. Add "But" before "Others" at beginning of verse. L T Tr A W WH N NA
Mark 6:15. Omit "or" after "a prophet". G L T Tr A W WH N NA HF
Mark 6:16. Omit "from the dead" after "risen". T Trm A WH N NA
Mark 6:20. Read "was much perplexed" instead of "did many things". T WH N NA
Mark 6:22. Read "his daughter Herodias" instead of "the daughter of the said Herodias". WH NA
Mark 6:22. Read "she pleased" instead of "and pleased". L T Tr A WH N NA
Mark 6:22. Add "and" before "the king". T Tr A WH N
Mark 6:23. Add "much" (perhaps render 'solemnly') after "sware unto her". NAt
Mark 6:23. Read "For if thou shalt ask" instead of "Whatsoever thou shalt ask". WHt NA
Mark 6:26. Omit "with him" and render 'sat [at table]'. T Tr A WH N NA
Mark 6:27. Read "and commanded [him] to bring his head" instead of "and commanded his head to be brought". T Tr A WH N NA
Mark 6:29. Read "laid him" instead of "laid it". T
Mark 6:30. Omit "both" before "what they had done". L T Tr A W WH N NA
Mark 6:30. Omit "what they" before "had taught". T
Mark 6:31. Read "saith" instead of "said". T Tr A W WH N NA
Mark 6:33. Omit "the people" and render 'they saw' or '[many] saw'. G L T Tr A W WH N NA HF
Mark 6:33. Omit "him" after "knew". G L Tr A WH N NA
Mark 6:33. Read "knew them" instead of "knew him". T
Mark 6:33. Omit "and came together unto him" at end of verse. G L T Tr A W WH N NA
Mark 6:34. Omit "Jesus" and render 'he saw'. G Lm T Tr A W WH N NA
Mark 6:35. Omit "unto him" after "came". T
Mark 6:36. Omit "bread: for they have nothing" and render 'somewhat to eat' instead of 'bread: for they have nothing to eat'. Lm T Tr A WH N NA
Mark 6:38. Omit "and" after "go". Lm T Tr A WH N NA
Mark 6:41. Omit "his" and render 'the disciples'. T Tr A WH N NAm
Mark 6:44. Omit "of the loaves" after "eat". NAm
Mark 6:44. Omit "about" before "five thousand". G L T Tr A W WH N NA HF
Mark 6:45. Read "sendeth away" instead of "sent away". L T Tr A WH N NA

Mark 6:48. Read "seeing" instead of "he saw". L T Tr A WH N NA
 Mark 6:48. Omit "and" before "about the fourth". L T Tr A WH N NA
 Mark 6:51. Omit "beyond measure" after "amazed in themselves". Trm WH NAm
 Mark 6:51. Omit "and wondered" at end of verse. Lm T Tr A WH N NA
 Mark 6:52. Read "but their heart" instead of "for their heart". T Tr WH N NA
 Mark 6:53. Add "unto" after "land" and render 'to the land, unto Gennesaret'. T WH N NA
 Mark 6:53. Read "Gennesareth" instead of "Gennesaret". Er
 Mark 6:55. Read "region" instead of "region round about". T Tr A WH N NA
 Mark 6:56. Add "into" after "or" (twice). Lt T Tr A WH N NA
 Mark 7:2. Omit "they found fault" at end of verse (leaving the sentence incomplete). G L T Tr A W WH N NA
 Mark 7:3. Read "wash [their] hands with the fist" (perhaps render 'diligently') instead of "wash [their] hands off". S B E G L Tr A W WH N NA HF
 Mark 7:4. Read "except they sprinkle themselves" instead of "except they wash" (lit 'baptize themselves'). WHt N
 Mark 7:4. Omit "and of tables" after "brasen vessels". T WH N NAm
 Mark 7:5. Read "And" instead of "Then" at beginning of verse. L T Tr A WH N NA
 Mark 7:5. Read "defiled" instead of "unwashed". G L T Tr A W WH N NA
 Mark 7:6. Omit "answered and" before "said". T Tr A WH N NA
 Mark 7:8. Omit "For" at beginning of verse. L T Tr A WH N NA
 Mark 7:8. Omit "[as] the washing of pots and cups: and many other such like things ye do" at end of verse. T Trm Am WH N NA
 Mark 7:9. Read "establish" instead of "keep". NA
 Mark 7:12. Omit "And" before "ye suffer him" and render 'profited by me; (12) ye suffer him'. L T Tr Am WH N NA
 Mark 7:14. Read "again" instead of "all". L T Tr A WH N NA
 Mark 7:15. Read "come out of the man" instead of "come out of him". L T Tr A WH N NA
 Mark 7:15. Omit "those" before "are they that defile". T Trm WH N NA
 Mark 7:16. Omit "If any man have ears to hear, let him hear" (the entire verse). T Trm Am WH N NA
 Mark 7:17. Omit "concerning" before "the parable". L T Tr A WH N NA
 Mark 7:19. Read "(he) purging" instead of "(it) purging" and render 'the draught purging' or 'the draught? [This he said], making clean'. L T Tr A WH N NA
 Mark 7:21. Transpose "adulteries, fornications, murders, thefts" to "fornications, thefts, murders, adulteries". T Tr A WH N NA
 Mark 7:22. Transpose "adulteries, fornications, murders, thefts" to "fornications, thefts, murders, adulteries". T Tr A WH N NA
 Mark 7:24. Omit "and Sidon" after "Tyre". T A WHm N NA
 Mark 7:25. Read "But" instead of "For" at beginning of verse. T Tr A WH N NA
 Mark 7:25. Add "straightway" before "a [certain] woman". T Tr A WH N NA
 Mark 7:27. Omit "Jesus" and render 'he said'. L T Tr A WH N NA
 Mark 7:28. Omit "Yes" before "Lord". NA
 Mark 7:30. Read "the child" instead of "her daughter". L T Tr A WH N NA
 Mark 7:31. Read "he came through Sidon" instead of "and Sidon, he came". L T Tr A WH N NA
 Mark 7:35. Omit "straightway" before "his ears were opened". Lm T Tr A WH N NAm
 Mark 7:35. Add "straightway" after "were opened, and". T N
 Mark 7:37. Add "as" before "he maketh". WHm
 Mark 8:1. Read "again great" instead of "very great". L T Tr A WH N NA

Mark 8:1. Omit "Jesus" and render 'he called'. G L T Tr A W WH N NA
Mark 8:1. Omit "his" and render 'the disciples'. T Tr WH N NA
Mark 8:2. Omit "with me" before "three days". L Trm A WHm
Mark 8:3. Read "by the way: and" instead of "by the way: for". L T Tr A WH N NA
Mark 8:3. Read "are from afar" instead of "came from afar". A WH N
Mark 8:3. Read "come from afar" instead of "came from afar". E W HF
Mark 8:6. Read "commandeth" instead of "commanded". L T Tr A WH N NA
Mark 8:7. Read "he set" instead of "(he) commanded to set". T A
Mark 8:9. Omit "that had eaten" before "were about". T Trm A WH N NA
Mark 8:12. Omit "unto you" after "I say". Am WHt
Mark 8:13. Omit "into the ship" and render 'and having embarked again he'. T Trm A WH N NA
Mark 8:13. Omit "the" before "ship" and render 'a ship'. L Tr W HF
Mark 8:14. Add "the disciples" and render 'the disciples had forgotten' without italics. B
Mark 8:16. Omit "saying" and render 'reasoned among themselves, We have no bread'. T
Mark 8:16. Omit "saying" and read "they have" instead of "we have" and render 'reasoned among themselves because they have no bread'. L Tr A WH N NA
Mark 8:17. Omit "Jesus" and render 'he knew'. T Trm A WH N NA
Mark 8:17. Omit "yet" before "hardened". L T Tr A WH N NA
Mark 8:20. Omit "And" at beginning of verse. Trm Am WHt N NA
Mark 8:20. Read "say" instead of "said". T A WH N NA
Mark 8:20. Add "to him" after "said". A WH NA
Mark 8:21. Omit "how is it that" after "said unto them". T A WH N NA
Mark 8:21. Read "not yet" instead of "not". L T Tr A WH N NA
Mark 8:22. Read "they come" instead of "he cometh". L T Tr A WH N NA
Mark 8:23. Read "brought him out" instead of "led him out". T Tr A WH N NA
Mark 8:23. Read "Seest thou aught?" instead of "if he saw ought". A WHt N NA
Mark 8:24. Add "for I behold [them]" before "as trees". S E L T Tr A W WH N NA HF
Mark 8:25. Read "he saw distinctly" (ERV renders 'he looked steadfastly') instead of "made him look up". T Tr A WH N NA
Mark 8:25. Read "saw again every" instead of "saw every". HF
Mark 8:25. Read "all things" instead of "every man". L T Tr A W WH N NA
Mark 8:26. Read "Do not go" instead of "Neither go" (or 'Do not even go'). T
Mark 8:26. Omit "nor tell it to any in the town" at end of verse. T WH N NA
Mark 8:28. Read "spake" instead of "answered". T A WH N NA
Mark 8:28. Add "to him saying" before "John". L T Tr A WH N NA
Mark 8:29. Read "asked them" instead of "saith unto them". L T Tr A WH N NA
Mark 8:29. Omit "And" before "Peter answereth". L T Tr A WH N NA
Mark 8:31. Read "by the elders" instead of "of the elders". L T Tr A W WH N NA
Mark 8:31. Add "[of] the" before "scribes". G L T Tr A W WH N NA HF
Mark 8:33. Read "and saith" instead of "saying". T Tr A WH N NA
Mark 8:34. Read "if anyone" instead of "whosoever". L Tr WH N NA
Mark 8:34. Read "follow" instead of "come". G T Tr A W NA HF
Mark 8:35. Omit "my" and "and" and render 'for the gospel's sake'. WHm
Mark 8:35. Omit "the same" before "shall save it". G L T Tr A W WH N NA
Mark 8:36. Read "doth it profit" instead of "shall it profit". T A WHt N NA
Mark 8:36. Read "to gain" instead of "if he shall gain". T A WH N NA

Mark 8:36. Read "to lose" instead of "lose". T A WH N NA
Mark 8:37. Read "For what" instead of "Or what". T Tr A WH N NA

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Luke 1-11

Signs

Luke Title. Omit "The Gospel" before "According to". Am T WH N NA HF
Luke Title. Omit "Saint" before "Luke". G L T Tr A W WH N NA HF
Luke 1:17. Read "go near to in front of him" (ERVm 'come nigh before his face') instead of "go before in front of him" (KJV 'go before him'). WHm
Luke 1:26. Read "by God" instead of "from God". S B E G L W HF
Luke 1:28. Omit "the angel" and render 'he came'. Trm A WH NA
Luke 1:28. Omit "blessed [art] thou among women" at end of verse. T Trm A WH N NA
Luke 1:29. Omit "when she saw [him]" before "she was troubled". G T Tr A WH N NA
Luke 1:29. Omit "his" and render 'the saying'. G T Tr A WH N NA
Luke 1:35. Omit "of thee" after "born". S E G Lm T Tr A W WH N NA HF
Luke 1:37. Read "from God" instead of "with God" and render 'no word from God shall be impossible'. T Tr A WH N NA
Luke 1:42. Read "cry" instead of "voice". T Tr A WH N NA
Luke 1:50. Read "unto generations and generations" instead of "from generation to generation". T Tr A WH N NA
Luke 1:62. Read "have it called" instead of "have him called". L T Tr A WH N NA
Luke 1:66. Add "for" before "And the hand" and render 'For also the hand of the Lord'. L T Tr A WH N NA
Luke 1:74. Omit "our" before "enemies". Lm T Tr A WH N NA
Luke 1:75. Omit "life" and render 'all our days'. G L T Tr A W WH N NA
Luke 1:76. Add "Yea" before "And thou, child". T Tr A WH N NA
Luke 1:78. Read "shall visit" instead of "hath visited". WH NA
Luke 2:2. Read "this taxing was the first one made" (ERV 'this was the first enrolment') instead of "this taxing was first made". L T Tr A WH N NA
Luke 2:5. Omit "wife" after "espoused". L T Tr A WH N NA
Luke 2:9. Omit "lo" before "the angel". T Trm Am WH N NA
Luke 2:12. Add "and" before "lying in a manger". Lt Tr A WH NA
Luke 2:12. Omit "lying" before "in a manger". T
Luke 2:13. Read "host of heaven" instead of "heavenly host". Tr WHm
Luke 2:14. Read "peace among men of [his] good will" (perhaps render 'among men, peace of [his] good will') instead of "peace, good will among men" (KJV 'toward men'). L T Tr A WHt N NA
Luke 2:17. Read "made known" instead of "made known abroad". L T Tr A WH N NA
Luke 2:21. Read "him" instead of "the child". G L T Tr A W WH N NA HF
Luke 2:22. Read "their purification" instead of "her purification". S G L T Tr A W WH N NA HF

Luke 2:33. Read "his father" instead of "Joseph". G T Tr A WH N NA
 Luke 2:35. Omit "yea" at beginning of verse. Lm Trm WHt NAM
 Luke 2:37. Read "up to fourscore" instead of "of about fourscore". L T Tr A WH N NA
 Luke 2:38. Read "God" instead of "the Lord". L T Tr A WH N NA
 Luke 2:38. Omit "in" before "Jerusalem" and render 'the redemption of Jerusalem'. L T Tr Am WH N NA
 Luke 2:38. Read "in Israel" instead of "in Jerusalem". none
 Luke 2:40. Omit "in spirit" after "waxed strong". L T Tr A WH N NA
 Luke 2:42. Omit "to Jerusalem" after "they went up". T Trm A WH N NA
 Luke 2:43. Read "his parents" instead of "Joseph and his mother". L T Tr A WH N NA
 Luke 2:51. Omit "these" and render 'all the sayings'. Lm T Am WH N NA
 Luke 2:52. Transpose "in wisdom and stature" to "in stature and wisdom". Tr
 Luke 3:2. Read "priest" instead of "priests". G L T Tr A W WH N NA HF
 Luke 3:3. Omit "the" before "country" and render 'every country'. L Tr A WH NAM
 Luke 3:4. Omit "saying" before "The voice". L T Tr A WH N NA
 Luke 3:9. Omit "good" before "fruit". Lm WHm
 Luke 3:11. Read "said" instead of "saith". L T Tr A WH N NA
 Luke 3:14. Read "no one accuse" instead of "neither accuse". T
 Luke 3:17. Read "to thoroughly purge" instead of "and he will thoroughly purge". T WH N NA
 Luke 3:17. Read "to gather" instead of "will gather". T WH N NA
 Luke 3:19. Omit "Philip's" and render 'his brother's wife'. G L T Tr A W WH N NA HF
 Luke 3:20. Omit "that" before "he shut up". T Am WH N NAM
 Luke 3:22. Omit "which said" after "a voice came from heaven". L T Tr A WH N NA
 Luke 3:23. Transpose "being as was supposed the son of Joseph" to "being the son as was supposed of Joseph". L T Tr A WH N NA
 Luke 3:26. Read "Josech" instead of "Joseph". T Tr A WH N NA
 Luke 3:29. Read "Jesus" instead of "Jose". L T Tr A WH N NA
 Luke 3:32. Read "Jobel" instead of "Obed". WH
 Luke 3:32. Read "Sala" instead of "Salmon". T WH N NA
 Luke 3:33. Read "Admin" instead of "Aminadab". WH
 Luke 3:33. Read "Adam" instead of "Aminadab". WHm
 Luke 3:33. Add "which was [the son] of Admin" after "Aminadab". T A NA
 Luke 3:33. Read "Arni" instead of "Aram". T A WH N NA
 Luke 3:33. Add "which was [the son] of Joram" after "Aram". HF
 Luke 4:1. Read "in the wilderness" instead of "into the wilderness". L T Tr A WH N NA
 Luke 4:2. Omit "afterward" before "hungered". L T Tr A WH N NA
 Luke 4:4. Omit "saying" after "answered him". T Tr A WH N NA
 Luke 4:4. Omit "but by every word of God" after "bread alone". T Trm A WH N NA
 Luke 4:5. Omit "the devil" and render 'he shewed'. T Tr A WH N NA
 Luke 4:5. Omit "into an high mountain" after "taking him up". Lm T Tr A WH N NA
 Luke 4:8. Omit "get thee behind me, Satan" after "said unto him". G Lm T Tr A WH N NA
 Luke 4:8. Omit "for" before "it is written". G L T Tr A W WH N NA HF
 Luke 4:9. Omit "unto him" after "said". WHm
 Luke 4:9. Omit "the" before "Son" and render 'God's Son' or 'a son of God'. G L T Tr A W WH N NA HF
 Luke 4:17. Read "opened" instead of "unrolled" (KJV 'opened'). L Tr WH
 Luke 4:18. Omit "to heal the broken-hearted" after "sent me". G Lm T Tr A WH N NA
 Luke 4:34. Omit "saying" at beginning of verse. T Trm A WH N NA

Luke 4:38. Read "from the synagogue" instead of "out of the synagogue". T Tr A WH N NA
 Luke 4:41. Omit "Christ" before "the Son of God". G L T Tr A WH N NA
 Luke 4:43. Read "was I sent" instead of "am I sent". L T Tr A WH N NA
 Luke 4:44. Read "Judaea" instead of "Galilee". A WH NA
 Luke 5:1. Add "also" after "him". T Tr A WH N NA
 Luke 5:2. Read "boats" instead of "ships". T A WHm
 Luke 5:3. Read "in the ship" instead of "out of the ship". T
 Luke 5:5. Omit "unto him" after "said". T WH N NA
 Luke 5:5. Read "the nets" instead of "the net". T Tr WH N NA
 Luke 5:6. Read "their nets" instead of "their net". T Tr A WH N NA
 Luke 5:7. Omit "which were" before "in the other ship". Lm T Tr A WH N NA
 Luke 5:15. Omit "by him" after "healed". L T Tr A WH N NA
 Luke 5:17. Read "the power of the Lord was with him to heal" instead of "the power of the Lord was [present] to heal them". T A WH N NA
 Luke 5:18. Add "him" after "to lay". A WHt NAT
 Luke 5:19. Omit "by" before "what [way]". G L T Tr A W WH N NA HF
 Luke 5:20. Omit "unto him" after "said". G L T Tr A WH N NA
 Luke 5:22. Omit "answering" before "said". L Trm
 Luke 5:29. Read "with him" instead of "with them". WHm
 Luke 5:30. Transpose "their scribes and Pharisees" to "the Pharisees and their scribes". L T Tr A W WH N NA
 Luke 5:30. Add "the" before "publicans". G L T Tr A W WH N NA HF
 Luke 5:30. Omit "and sinners" after "publicans". A
 Luke 5:33. Omit "Why do" after "said unto him" and render as a statement. T A WH N NA
 Luke 5:34. Add "Jesus" and render 'Jesus said'. T Tr A WH N NA
 Luke 5:36. Read "No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old". T Tr A WH N NA
 Luke 5:36. Omit "the piece" before "that was [taken] out". HF
 Luke 5:38. Omit "and both are preserved" at end of verse. T Trm A WH N NA
 Luke 5:39. Omit "also" after "No man". WHt NAM
 Luke 5:39. Omit "straightway" before "desireth new". T Tr A WH N NA
 Luke 5:39. Read "The old is good" instead of "The old is better". T Tr A WH N NA
 Luke 5:39. Omit "No man also having drunk old [wine] desireth new: for he saith, The old is good" (the entire verse). WHm
 Luke 6:1. Omit "second" and "after the first" and render 'on the sabbath'. Lm T Am WH N NA
 Luke 6:1. Transpose "the ears of corn, and did eat" to "and did eat the ears of corn". Tr A WH NA
 Luke 6:2. Omit "unto them" after "said". Lm T Tr A WH N NA
 Luke 6:2. Omit "to do" after "not lawful". L Tr A WH NA
 Luke 6:4. Omit "how" at beginning of verse. Trm WHm NAM
 Luke 6:4. Omit "also" after "gave". L Tr A WH NA
 Luke 6:5. Omit "also" after "Lord". WHt NA
 Luke 6:6. Omit "also" after "came to pass". L T Tr Am WH N NA
 Luke 6:7. Omit "him" after "watched". L T Tr A W HF
 Luke 6:7. Read "he healeth" instead of "he would heal". L T Tr A WHt N NA
 Luke 6:7. Read "to accuse" instead of "an accusation against" and render 'find how to accuse'. T Tr A WH N NA

Luke 6:9. Read "And" instead of "Then" at beginning of verse. L T Tr WH N NA
Luke 6:9. Read "I ask" instead of "I will ask". T Tr A WH N NA
Luke 6:9. Read "ask you if it is" (ERV 'ask you, Is it') instead of "ask you one thing; Is it". L T Tr A WH N NA
Luke 6:9. Read "sabbath day" instead of "sabbath days". L T Tr A WH N NA
Luke 6:9. Read "kill" instead of "destroy". G W HF
Luke 6:10. Read "unto him" instead of "unto the man". G L T Tr A W WH N NA HF
Luke 6:10. Omit "so" after "did". G T Tr A W WH N NA HF
Luke 6:10. Omit "whole" after "restored". G L T Tr A W WH N NA
Luke 6:10. Omit "as the other" after "restored whole". Lm T Trm A WH N NA
Luke 6:14. Add "and" before "James" and before "Philip". L T Tr A WH N NA
Luke 6:15. Add "and" before "Matthew". L T Tr A WH N NA
Luke 6:15. Add "and" before "James". T WHt N NA
Luke 6:16. Omit "and" before "Judas [the brother] of James". S B E G W HF
Luke 6:16. Omit "also" before "was the traitor". L T Trm A WH N NA
Luke 6:17. Read "a great company" instead of "the company". T WH N NA
Luke 6:18. Omit "and" after "spirits" and render 'with unclean spirits were healed'. L T Tr A WH N NA
Luke 6:25. Add "now" after "full". T Trt A WH N NA
Luke 6:26. Omit "unto you" after "Woe". G L T Tr A W WH N NA HF
Luke 6:26. Omit "all" before "men". G HF
Luke 6:28. Omit "and" before "pray". G L T Tr A W WH N NA HF
Luke 6:31. Omit "ye also" before "to them likewise". Lm WHt NA
Luke 6:33. Add "For" before "And" and render 'for if ye also'. T WHt N NA
Luke 6:33. Omit "for" before "sinners". T WH N NA
Luke 6:34. Omit "for" before "sinners also lend". T Trm A WH N NA
Luke 6:35. Read "no man" instead of "nothing". T WHm
Luke 6:36. Omit "therefore" after "Be ye". L T Tr A WH N NA
Luke 6:36. Omit "also" after "Father". Lm T Trm WH N NA
Luke 6:37. Add "and" before "Judge" at beginning of verse. S B E G L T Tr A W WH N NA HF
Luke 6:37. Add "and" after "judged". T A WH N NA
Luke 6:38. Omit "and" before "shaken" and before "running over". L T Tr A WH N NA
Luke 6:38. Omit "same" before "measure". L T Tr WH N NA
Luke 6:38. Omit "again" after "measured to you". WHm
Luke 6:39. Add "also" after "spake". L T Tr A WH N NA
Luke 6:40. Omit "his" after "above" and render 'the master'. L T Tr A WH N NA
Luke 6:42. Omit "Either" at beginning of verse. T Trm A WH N NA
Luke 6:43. Add "again" after "neither". Lt T Trt A WH N NA
Luke 6:45. Omit "his" after "good treasure of" and render 'the heart'. T WH N NA
Luke 6:45. Omit "man" after "evil". Lm T Tr A WH N NA
Luke 6:45. Omit "treasure of his heart" after "out of the evil". Lm T Tr A WH N NA
Luke 6:48. Read "because it was well built" instead of "for it was founded upon a rock". T Tr A WH N NA
Luke 6:49. Read "fell together" instead of "fell". T Tr A WH N NA
Luke 7:1. Omit "Now" at beginning of verse. L T Tr A WHt N NA
Luke 7:4. Read "asked" instead of "besought". T
Luke 7:4. Read "thou shouldest do" (which may also be rendered 'he should do') instead of "he should do" and render 'saying, He is worthy for whom thou shouldest do this'. L T Tr A WH N NA
Luke 7:6. Omit "to him" after "sent friends". T WH N NA

Luke 7:6. Omit "unto him" after "saying". T
 Luke 7:7. Read "let my servant be healed" instead of "my servant shall be healed". T Tr A WH N NA
 Luke 7:10. Omit "that had been sick" after "found the servant whole". L T Tr Am WH N NA
 Luke 7:11. Read "the next thing" instead of "the day after". Tr WHt NA HF
 Luke 7:11. Omit "many of" before "his disciples". Lm Tr Am WH NA
 Luke 7:17. Omit "throughout" after "Judaea, and". Lm T Trm A WH N NA
 Luke 7:19. Read "the Lord" instead of "Jesus". T Tr A WH N NA
 Luke 7:21. Omit "And" at beginning of verse. L T Tr A WH N NA
 Luke 7:22. Omit "Jesus" and render 'he said'. Lm T Tr A WH N NA
 Luke 7:22. Omit "how that" before "the blind see". L Trm WH NA
 Luke 7:22. Add "and" before "the deaf hear". WH NA
 Luke 7:28. Omit "For" at beginning of verse. T Tr A WH N NA
 Luke 7:28. Omit "prophet" after "a greater". L Trm Am WH NA
 Luke 7:28. Omit "the Baptist" after "John". T Tr A WH N NA
 Luke 7:31. Omit "And the Lord said" at beginning of verse. G L T Tr A W WH N NA HF
 Luke 7:32. Omit "and" before "saying". T Tr A WH N NA
 Luke 7:32. Omit "to you" after "mourned". T Tr WH N NA
 Luke 7:37. Add "and" after "sinner". L T Tr A W WH N NA
 Luke 7:39. Add "the" before "prophet" and render 'the prophet'. WHt
 Luke 7:42. Omit "And" at beginning of verse. Lm T Tr A WH N NA
 Luke 7:42. Omit "tell me" before "therefore, which". L T Tr Am WH N NA
 Luke 7:44. Omit "head" and render 'with her hairs'. G L T Tr A W WH N NA
 Luke 7:45. Read "she came" instead of "I came". B
 Luke 8:3. Read "unto them" instead of "unto him". T Tr A WH N NA HF
 Luke 8:6. Read "fell down" instead of "fell". T Tr A WH N NA
 Luke 8:8. Read "into good ground" instead of "on good ground". G L T Tr A W WH N NA HF
 Luke 8:9. Omit "saying" after "asked him". L T Tr Am WH N NA
 Luke 8:12. Read "heard" instead of "hear". T Tr A WH N NA
 Luke 8:13. Read "themselves have no root" instead of "these have no root". WHm
 Luke 8:19. Add "his" before "mother". T
 Luke 8:20. Omit "[by certain] which said" after "was told him". L T Tr Am WH N NA
 Luke 8:24. Read "was aroused" (ERV 'awoke') instead of "arose". T Tr WH N NA
 Luke 8:26. Read "Gerasenes" instead of "Gadarenes". L Tr A WH NA
 Luke 8:26. Read "Gergesenes" instead of "Gadarenes". T
 Luke 8:27. Read "had devils, and for a long time had worn no clothes" instead of "had devils long time, and ware no clothes". T Tr WH N NA
 Luke 8:28. Omit "God" and render 'Son of the Most High'. WHm
 Luke 8:29. Read "he was commanding" instead of "he commanded" (KJV 'he had commanded'). S L T Tr A W WHt N
 Luke 8:30. Omit "saying" after "asked him". L WH NA
 Luke 8:31. Read "he besought" instead of "they besought". S B E G W HF
 Luke 8:34. Omit "went and" before "told". G L T Tr A W WH N NA HF
 Luke 8:36. Omit "also" after "They". L T Tr Am WH N NA
 Luke 8:37. Read "Gerasenes" instead of "Gadarenes". L Tr A WH NA
 Luke 8:37. Read "Gergesenes" instead of "Gadarenes". T
 Luke 8:37. Omit "the" before "ship" and render 'a ship'. L T Tr A WH N NA

Luke 8:38. Omit "Jesus" and render 'he sent him away'. Lm T Tr A WH N NA
 Luke 8:40. Omit "it came to pass, that" before "when Jesus". Tr WH NA
 Luke 8:40. Read "was returning" instead of "was returned". T WH N NA
 Luke 8:41. Read "this man was a ruler" instead of "he was a ruler". L Tr WHt NA
 Luke 8:43. Omit "had spent all her living upon physicians" before "neither could be healed". WH NAm
 Luke 8:45. Omit "and they that were with him" after "Peter". WH NA
 Luke 8:45. Omit "and sayest thou, Who touched me?" after "and press [thee]". T Trm Am WH N NA
 Luke 8:47. Omit "unto him" after "she declared". L T Tr A WH N NA
 Luke 8:48. Omit "be of good comfort" before "thy faith". L T Tr A WH N NA
 Luke 8:49. Omit "to him" after "saying". T Trm WH N NA
 Luke 8:49. Read "trouble no longer" instead of "trouble not". L T Tr WH N NA
 Luke 8:50. Omit "saying" after "answered him". L T Tr Am WH N NA
 Luke 8:51. Read "not any man to enter in with him" instead of "no man to go in". L T Tr A WH N NA
 Luke 8:51. Transpose "James and John" to "John and James". G L T Tr A W WH N NA HF
 Luke 8:52. Add "for" before "she is not". L Tr A WH NA
 Luke 8:54. Omit "put them all out, and" before "took her". L T Tr A WH N NA
 Luke 9:1. Omit "his disciples" and render 'the twelve'. G T Tr A W WH N NA HF
 Luke 9:2. Omit "the sick" after "to heal". T A WH N NAm
 Luke 9:3. Read "a staff" instead of "staves". G L T Tr A WH N NA
 Luke 9:3. Omit "apiece" after "two coats". Trm Am WH NAm
 Luke 9:5. Omit "very" before "dust". Lm Tr A WH NA
 Luke 9:7. Omit "by him" after "was done". Lm T Tr A WH N NA
 Luke 9:10. Omit "desert place belonging to the" before "city". T Tr A WH N NA
 Luke 9:11. Read "he welcomed" instead of "he received". L T Tr A WH N NA
 Luke 9:14. Read "And" instead of "For" at beginning of verse. T
 Luke 9:14. Add "about" before "fifties". Lt Trt A WH NAt
 Luke 9:18. Read "met with him" instead of "were with him". WHm
 Luke 9:22. Read "rise again" instead of "be raised". L A WHm
 Luke 9:23. Omit "daily" after "take up his cross". L HF
 Luke 9:25. Read "what doth it advantage a man" instead of "what is a man advantaged". WHm
 Luke 9:35. Read "chosen" instead of "beloved". T Tr A WH N NA
 Luke 9:43. Omit "Jesus" and render 'which he did'. T Tr A WH N NA
 Luke 9:47. Read "knowing" instead of "perceiving". T WHt N NA
 Luke 9:48. Read "is great" instead of "shall be great". L T Tr A WH N NA
 Luke 9:50. Read "you" instead of "us" twice. G L T Tr A WH N NA
 Luke 9:52. Read "city" instead of "village". T
 Luke 9:54. Omit "his" and render 'the disciples'. T Trm Am WH N NA
 Luke 9:54. Omit "even as Elias did" after "consume them". T Tr Am WH N NA
 Luke 9:55. Omit "and said, Ye know not what manner of spirit ye are of" at end of verse. L T Tr A WH N NA
 Luke 9:56. Omit "For the Son of man is not come to destroy men's lives, but to save [them]" at beginning of verse. G L T Tr A WH N NA
 Luke 9:57. Omit "it came to pass, that" before "as they went". T Tr A WH N NA
 Luke 9:57. Omit "Lord" before "I will follow". L T Tr Am WH N NA
 Luke 9:59. Omit "Lord" before "suffer me". T WHt N NAm
 Luke 9:60. Omit "Jesus" and render 'he said'. Lm T Tr A WH N NA
 Luke 9:62. Omit "unto him" after "said". A WHm NAm

Luke 10:1. Add "two" after "seventy". Lt WHt NAT
Luke 10:1. Omit "also" before "and sent them". Trm Am WH NA
Luke 10:2. Read "And" instead of "Therefore" at beginning of verse. L T Tr A WH N NA
Luke 10:4. Omit "and" before "salute no man". T
Luke 10:6. Omit "the" and render 'a son'. S G L T Tr A W WH N NA HF
Luke 10:11. Read "cleaveth to our feet" instead of "cleaveth on us". L T Tr A WH N NA
Luke 10:11. Omit "unto you" after "come nigh". G L T Tr A WH N NA
Luke 10:12. Omit "But" at beginning of verse. G Lm Tr A W WH NA HF
Luke 10:15. Read "shalt thou be exalted to heaven?" instead of "which art exalted to heaven". L T Tr A WH N NA
Luke 10:15. Read "Thou shalt descend" instead of "shalt be thrust down" (ERV 'shalt be brought down'). WHt NA
Luke 10:17. Add "two" after "seventy". Lt WHt NAT
Luke 10:19. Read "I have given" instead of "I give". T Tr A WH N NA
Luke 10:20. Omit "rather" before "rejoice, because". G L T Tr A W WH N NA HF
Luke 10:21. Omit "Jesus" and render 'he rejoiced'. L T Tr A WH N NA
Luke 10:21. Add "the Holy" before "spirit". L T Tr A WH N NA
Luke 10:22. Add "and having turned to the disciples he said" at beginning of verse. S L T At W HF
Luke 10:27. Omit "thy" before "God". WHm
Luke 10:30. Omit "And" at beginning of verse. T WH N NA
Luke 10:32. Omit "when he was" before "at the place". Tr WH NAm
Luke 10:35. Omit "when he departed" after "on the morrow". L T Tr Am WH N NA
Luke 10:35. Omit "unto him" after "said". Lm T Tr Am WH N NA
Luke 10:36. Omit "now" after "Which". Lm T Trm A WH N NA
Luke 10:37. Read "And Jesus said" instead of "Then said Jesus". G L T Tr A WH N NA
Luke 10:38. Omit "it came to pass" before "as they went". Tr WH NA
Luke 10:38. Omit "that" after "as they went". Lm Trm WH NA
Luke 10:38. Omit "her" and render 'the house'. T Trm WHt N NA
Luke 10:38. Omit "into her house". WHm NA
Luke 10:39. Omit "which" and render 'and she sat'. WHm NAm
Luke 10:39. Read "the Lord's" instead of "Jesus". L T Tr A W WH N NA
Luke 10:41. Read "the Lord" instead of "Jesus". T WH N NA
Luke 10:41. Omit "careful and" before "troubled" and omit "about many things" after "troubled". WHm
Luke 10:42. Read "But few things are needful, or one" instead of "But one thing is needful". WH
Luke 10:42. Omit "But one thing is needful". WHm
Luke 10:42. Read "for Mary" instead of "and Mary". T WH N NA
Luke 10:42. Omit "and" before "Mary". WHm
Luke 11:2. Omit "Our" before "Father". G T Tr A WH N NA
Luke 11:2. Omit "which art in heaven" after "Father". G T Tr A WH N NA
Luke 11:2. Omit "Thy will be done" after "kingdom come". G T Tr A WH N NA
Luke 11:2. Omit "as in heaven, so in earth" at end of verse. G Lm T Tr A WH N NA
Luke 11:4. Omit "but deliver us from evil" after "temptation". G T Tr A WH N NA
Luke 11:6. Omit "of mine" after "friend". HF
Luke 11:8. Read "as much" instead of "as many". HF
Luke 11:10. Read "it is opened" instead of "it shall be opened". WHm NAm

Luke 11:11. Omit "bread" and "will he give him a stone? or if [he ask]" and render 'if a son shall ask a fish of any of you that is a father, will he for a fish give him a serpent?'. WHt NA

Luke 11:14. Omit "and it was" before "dumb" and render 'a dumb devil'. Trm Am WH NAm

Luke 11:24. Add "then" before "he saith". Lt WHt NAT

Luke 11:25. Add "empty" before "swept". WHt

Luke 11:26. Read "come" instead of "enter in". HF

Luke 11:29. Add "generation" after "This". L T Tr A WH N NA

Luke 11:29. Omit "the prophet" after "Jonas". G L T Tr A WH N NA

Luke 11:32. Read "men [who were] Ninevites" instead of "men of Nineve". L T Tr W WH N NA

Luke 11:33. Read "cellar" instead of "secret place". E G L T Tr A W WH N NA HF

Luke 11:33. Omit "neither under a bushel" before "but on a candlestick". NAm

Luke 11:34. Add "thine" and render 'The light of the body is thine eye'. L T Tr A WH N NA

Luke 11:34. Omit "therefore" before "when thine eye". L T Tr A WH N NA

Luke 11:37. Omit "certain" before "Pharisee". T Tr A WH N NA

Luke 11:37. Read "beseecheth" instead of "besought". L T A WH N NA

Luke 11:42. Add "but" before "these". Lt Tr WH NA

Luke 11:42. Read "to pass by the other" instead of "to leave the other undone". L T Tr A WH N NA

Luke 11:44. Omit "scribes and Pharisees, hypocrites" after "Woe unto you". G Lm T Tr A WH N NA

Luke 11:48. Read "are witnesses" instead of "bear witness". T Tr A WH N NA

Luke 11:48. Omit "their sepulchres" after "ye build". Lm T Tr A WH N NA

Luke 11:49. Read "drive out" instead of "persecute". S B E G L T Trt At W HF

Luke 11:50. Read "which has been shed" instead of "which was shed". Tr WHt NA

Luke 11:53. Read "and as he went out thence" instead of "and as he said these things unto them". T Tr A WH N NA

Luke 11:54. Omit "for him" after "laying wait". T

Luke 11:54. Omit "and" after "laying wait for him". G L T Tr A W WH N NA HF

Luke 11:54. Omit "seeking" before "to catch". T Trm A WH N NA

Luke 11:54. Omit "that they might accuse him" after "out of his mouth". T Trm A WH N NA

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["Bible Research > Textual Criticism > English Guide: Luke 12-24](#)

Luke 12-24

Signs

Luke 12:1. Repunctuate "say unto his disciples first of all, Beware" to "say unto his disciples, First of all beware". B

Luke 12:7. Omit "therefore" after "Fear not". Lm T Tr A WH N NA

Luke 12:11. Omit "or what thing" after "how". Trm Am WHm

Luke 12:13. Transpose "one of the company said unto him" to "one said to him from the company". S B E G L Tr A W HF

Luke 12:15. Add "all" before "covetousness". L T Tr A W WH N NA
Luke 12:18. Read "all the corn" instead of "all my fruits". Tr WH NA
Luke 12:19. Omit "laid up for many years; take thine ease, eat, drink, [and]" after "much goods". WHm
Luke 12:21. Omit "So [is] he that layeth up treasure for himself, and is not rich toward God" (the entire verse). WHm
Luke 12:22. Omit "his" and render 'the disciples'. Lm WHm NAm
Luke 12:22. Add "your" and render 'your body'. Lt WHt
Luke 12:23. Add "For" before "the life". Lt Trt At WH NA
Luke 12:25. Omit "one" and render 'a cubit'. T Trm A WH N NA
Luke 12:27. Omit "they grow" after "how". T A
Luke 12:27. Read "they neither spin nor weave" instead of "they toil not, they spin not". T A
Luke 12:28. Read "clothe the grass in the field, which to day is" instead of "clothe the grass, which is to day in the field". T A WH N NA
Luke 12:29. Read "and" instead of "or" before "what ye shall drink". T Tr WH N NA
Luke 12:31. Read "his kingdom" instead of "the kingdom of God". L T Tr A WH N NA
Luke 12:31. Omit "all" before "these things". Lm T Tr A WH N NA
Luke 12:38. Read "And if in the second and if in the third watch he shall come" instead of "And if he shall come in the second watch, or come in the third watch". T Tr A WH N NA
Luke 12:38. Omit "servants" and render 'blessed are those'. Trm Am WH NA
Luke 12:38. Omit "those servants" and render 'blessed are they'. T
Luke 12:39. Omit "have watched, and" after "he would". T WHm NA
Luke 12:40. Omit "therefore" after "Be ye". L T Tr A WH N NA
Luke 12:41. Omit "unto him" after "said". L Tr Am WH NA
Luke 12:42. Read "faithful steward, the wise one whom" instead of "faithful and wise steward, whom". L T Tr A WH N NA
Luke 12:42. Omit "the" (KJV '[their]') before "portion of meat" and render 'give a portion of meat'. Tr A WHm NAm
Luke 12:47. Read "or" instead of "neither". T WH N NA
Luke 12:52. Read "two against three shall be divided, (53) the father against" instead of "two against three. (53) The father shall be divided against". L T Tr A
Luke 12:53. Omit "her" and render 'the daughter in law'. T
Luke 12:53. Omit "her" and render 'the mother in law'. T Tr A WH N NA
Luke 12:54. Read "at the west" instead of "out of the west". T WH N NA
Luke 12:56. Transpose "of the sky and of the earth" to "of the earth and of the sky". S B E G L T Tr A W WH N NA HF
Luke 12:56. Read "ye know not how to discern" instead of "ye do not discern". Tr WH NA
Luke 13:2. Omit "Jesus" and render 'he said'. Lm T Tr A WH N NA
Luke 13:2. Read "these things" instead of "such things". T Tr WH N NA
Luke 13:7. Add "therefore" before "cut it down". L NAT
Luke 13:9. Transpose "bear fruit, [well]: and if not, [then] after that thou shalt" to "bear fruit after that, [well]: and if not, [then] thou shalt". T Tr A WH N NA
Luke 13:15. Read "But the Lord" instead of "The Lord then". L T Tr A WH N NA
Luke 13:15. Read "Ye hypocrites" instead of "Thou hypocrite". L T Tr A W WH N NA HF
Luke 13:18. Read "Therefore said" instead of "Then said". T Tr A WH N NA
Luke 13:19. Omit "great" before "tree". Lm T Trm Am WH N NA
Luke 13:20. Omit "And" at beginning of verse. W HF

Luke 13:24. Read "door" instead of "gate". G L T Tr A WH N NA
Luke 13:27. Omit "you" after "I know". Lm Tr A WH NAm
Luke 13:29. Omit "from" before "the north". Lm T Trm Am HF
Luke 13:31. Read "hour" instead of "day". T A WH N NA
Luke 13:35. Omit "desolate" after "left unto you". G L T Tr A W WH N NA
Luke 13:35. Omit "and" after "left unto you desolate". T WHm NAm
Luke 13:35. Omit "verily" before "I say". G L T Tr A W WH N NA HF
Luke 13:35. Omit "[the time] come" after "not see me, until". WH NAm
Luke 13:35. Omit "when" before "ye shall say". Trm Am WH NAm
Luke 14:3. Add "or not" after "sabbath day". Lt T Tr A WH N NA
Luke 14:5. Omit "answered" and render 'he said to them'. L Tr Am WH NA
Luke 14:5. Read "a son" instead of "an ass". L T Tr A W WH N NA HF
Luke 14:6. Omit "him" after "answer". T Tr A WH N NA
Luke 14:10. Add "all" after "presence of". L T Tr A WH N NA
Luke 14:14. Read "but thou shalt be recompensed" instead of "for thou shalt be recompensed". T
Luke 14:15. Read "dinner" instead of "bread". HF
Luke 14:17. Read "bidden to come" instead of "bidden, Come". WHm
Luke 14:17. Omit "all things" and render '[things] are now ready'. Lm T Trm Am WH N NA
Luke 14:21. Omit "that" and render 'the servant came'. L T Tr A WH N NA
Luke 14:21. Transpose "the halt and the blind" to "the blind and the halt". L T Tr A WH N NA
Luke 14:22. Read "which thou hast commanded" instead of "as thou hast commanded". T Tr A WH N NA
Luke 14:27. Omit "And" at beginning of verse. T WH N NA
Luke 14:31. Read "will consult" instead of "consulteth". T WH N NA
Luke 14:32. Omit "conditions" (lit 'the [things]') and render 'asketh toward peace'. WHt
Luke 14:34. Add "Therefore" at beginning of verse. T Trt A WH N NA
Luke 14:34. Add "also" after "but if". L T Tr A WH N NA
Luke 14:35. Omit "to hear" after "ears". T
Luke 15:2. Add "both" before "the Pharisees". L T Tr A WH N NA
Luke 15:16. Read "been fed" instead of "filled his belly". WH NA
Luke 15:17. Add "here" after "perish". G L T Tr A WH N NA
Luke 15:19. Omit "and" at beginning of verse. G L T Tr A W WH N NA
Luke 15:21. Omit "and" before "am" and render 'I am no more worthy'. L T Tr A WH N NA
Luke 15:21. Add "Make me as one of thy hired servants" at end of verse. WHt
Luke 15:22. Add "quickly" after "Bring forth". L Trt A WH NA
Luke 15:24. Read "is alive" instead of "is alive again". WHm
Luke 15:26. Add "his" and render 'his servant'. S
Luke 15:28. Read "but his father came out" instead of "therefore came his father out". L T Tr A WH N NA
Luke 15:29. Add "his" and render 'his father'. L Tr A WH NA
Luke 15:32. Read "is alive" instead of "is alive again". T Tr A WH N NA
Luke 15:32. Omit "and" before "was lost". T
Luke 16:1. Omit "his" and render 'the disciples'. T Tr A WH N NA
Luke 16:6. Read "bills" instead of "bill". L T Tr A WH N NA
Luke 16:7. Omit "and" after "measures of wheat". L T Tr A WH N NA
Luke 16:7. Read "bills" instead of "bill". L T Tr A WH N NA
Luke 16:9. Read "when it shall fail" instead of "when ye fail". L T Tr A WH N NA
Luke 16:12. Read "our own" instead of "your own". WHt

Luke 16:14. Omit "also" after "the Pharisees". T Tr Am WH N NA
 Luke 16:18. Omit "whosoever" before "marrieth" and render 'he that marrieth'. L T Tr A WH N NA
 Luke 16:21. Omit "the crumbs" and render 'that which fell'. Lm T Trm A WH N NA
 Luke 16:25. Add "here" after "now". L T Tr A W WH N NA HF
 Luke 16:26. Read "in all this" instead of "beside all this". T WH N NA
 Luke 16:29. Add "But" before "Abraham saith". L T Tr A W WH N NA
 Luke 16:29. Omit "unto him" after "saith". T Trm Am WH N NA
 Luke 17:1. Add "his" and render 'his disciples'. L T Tr A W WH N NA
 Luke 17:3. Omit "against thee" after "trespass". L T Tr A WH N NA
 Luke 17:4. Omit "in a day" before "turn again". L T Tr A WH N NA
 Luke 17:4. Omit "to thee" after "turn again". G HF
 Luke 17:6. Read "ye have" instead of "ye had". T Tr A WH N NA HF
 Luke 17:6. Omit "this" and render 'the sycamine tree'. WHm NAM
 Luke 17:9. Omit "that" and render 'the servant'. L T Tr A WH N NA
 Luke 17:9. Omit "him" after "commanded". G L T Tr A W WH N NA HF
 Luke 17:9. Omit "I trow not" at end of verse. Lm T Tr A WH N NA
 Luke 17:12. Omit "him" after "they met" (KJV 'there met'). L Trm Am WH NAM
 Luke 17:12. Read "rose up" instead of "stood". WHt
 Luke 17:17. Omit "but" before "where". L T Trm WHm
 Luke 17:21. Omit "lo" before "there". T A WH N NA
 Luke 17:23. Transpose "see here" and "see there". T Tr A WH N NA
 Luke 17:23. Omit "or" between "see here" and "see there". T Tr WHm NAM
 Luke 17:23. Omit "go not after [them]" and render 'do not follow'. WHm
 Luke 17:24. Omit "that" after "lightning" and render 'the lightning, when it lighteneth'. T Trm Am WH N NA
 Luke 17:24. Omit "also" before "the Son of man be". G Lm T Tr A W WH N NA HF
 Luke 17:24. Omit "in his day" after "the Son of man be". L WHt NAM
 Luke 17:28. Omit "also" after "Likewise". T Tr A WH N NA
 Luke 17:28. Read "even as" instead of "as". T Tr A WH N NA
 Luke 17:33. Read "seek to gain" instead of "seek to save". T Tr A WH N NA
 Luke 17:34. Omit "one" before "bed" and render 'a bed'. Lm WHm
 Luke 17:34. Omit "the" before "one shall be taken". G L T Tr A W HF
 Luke 17:35. Omit "the" before "one". S Trm W HF
 Luke 17:36. Omit "Two [men] shall be in the field; the one shall be taken, and the other left" (the entire verse). S G L T Tr A W WH N NA HF
 Luke 17:37. Add "also" after "thither". T Tr A WH N NA
 Luke 18:1. Add "them" and render 'it always behoves them to pray' instead of 'it always behoves [men] to pray' (KJV 'men ought always to pray'). L T Tr A W WH N NA
 Luke 18:3. Add "certain" before "widow". E
 Luke 18:7. Read "and he beareth long" instead of "though he bear long". L T Tr A WH N NA
 Luke 18:9. Omit "also" (unexpressed in KJV) after "he spake". Lm HF
 Luke 18:11. Transpose "standing thus by himself was praying" (KJV 'stood and prayed thus with himself') to "standing by himself thus was praying". S B E G L A W WHm NA HF
 Luke 18:11. Omit "with himself" after "prayed thus". T
 Luke 18:13. Omit "upon" after "smote". L T Tr Am WH N NA
 Luke 18:14. Add "indeed" before "than the other". G T W HF
 Luke 18:16. Omit "them" after "Jesus called". WHm

Luke 18:21. Omit "my" before "youth". T Trm A WH N NA
 Luke 18:22. Omit "these things" after "Jesus heard". L T Tr A WH N NA
 Luke 18:24. Omit "that he was very sorrowful" and render 'when Jesus saw him'. T Trm A WH N NAM
 Luke 18:24. Read "do they (enter)" instead of "shall they (enter)". T Tr A WH N NA
 Luke 18:28. Read "left our own" instead of "left all". L T Tr A WH N NA
 Luke 18:29. Transpose "parents, or brethren, or wife" to "wife, or brethren, or parents". T A WH N NA
 Luke 18:41. Omit "saying" at beginning of verse. T Trm A WH N NA
 Luke 19:5. Omit "and saw him" after "looked up". T Tr Am WH N NA
 Luke 19:9. Omit "is" before "a son". T WHm
 Luke 19:13. Read "said to occupy them" instead of "said unto them, Occupy". WHt
 Luke 19:13. Read "while I am coming" instead of "till I come". L T Tr A WH N NA
 Luke 19:15. Omit "every man" and render 'how much they had gained'. Tr A WH NA
 Luke 19:17. Read "Well done" instead of "Well". L T Tr A WHt N NA
 Luke 19:20. Read "the other" instead of "another". L T Tr A WH N NA
 Luke 19:22. Omit "And" at beginning of verse. T Tr A WH N NA
 Luke 19:23. Omit "the" and render 'a bank'. L T Tr A W WH N NA HF
 Luke 19:26. Omit "For" at beginning of verse. Lm T Trm A WH N NA
 Luke 19:26. Omit "from him" after "taken away". Lm T A WH N NA
 Luke 19:27. Read "these" instead of "those". T Tr A WH N NA
 Luke 19:27. Add "them" after "slay". T Tr A WH N NA
 Luke 19:29. Read "Bethsphage" instead of "Bethphage". HF
 Luke 19:29. Re-accent "[the mount] of Olives" (circumflex accent over omega: genitive plural of common noun) to "Olivet" (acute accent over omega: nominative singular proper noun). L T Tr A
 Luke 19:29. Omit "his" and render 'the disciples'. T Trm A WH N NA
 Luke 19:31. Omit "unto him" after "say". Lm T Tr Am WH N NA
 Luke 19:38. Omit "that cometh" after "King". T WHm
 Luke 19:38. Add "the" before "King" and render 'Blessed [be] he that cometh, the King, in the name'. WHt NA
 Luke 19:40. Omit "unto them" after "said". T Trm A WH N NA
 Luke 19:42. Omit "at least" before "in this". Lm Tr Am WH NA
 Luke 19:42. Omit "thy" before "day". L Tr Am WH NA
 Luke 19:42. Omit "thy" before "peace". Lm Trm Am WH NA
 Luke 19:43. Read "shall cast a rampart against" instead of "shall cast a rampart about" (KJV 'a trench'). T WHt N NA
 Luke 19:45. Omit "therein and them that bought" after "them that sold". T Tr A WH N NA
 Luke 19:46. Add "and" before "My house". T Tr A WH N NA
 Luke 19:46. Add "that" before "My house". L
 Luke 19:46. Read "shall be a house" instead of "is the house". T Tr A WH N NA
 Luke 20:1. Omit "those" and render 'the days'. L T Tr A WH N NA
 Luke 20:1. Read "priests" instead of "chief priests". T A HF
 Luke 20:2. Omit "saying" after "spake unto him". Tr A
 Luke 20:5. Omit "then" after "Why". Lm T Tr A WH N NA HF
 Luke 20:9. Omit "certain" before "man". G L T Tr A W WH N NAm HF
 Luke 20:13. Omit "[him] when they see" after "reverence". L T Tr Am WH N NA
 Luke 20:14. Read "with one another" instead of "among themselves". T Tr A WH N NA
 Luke 20:14. Omit "come" before "let us kill him". L T Tr A WH N NA

Luke 20:19. Transpose "the chief priests and the scribes" to "the scribes and the chief priests". L T Tr A WH N NA

Luke 20:19. Omit "the people" after "they feared". HF

Luke 20:23. Omit "why tempt ye me" after "said unto them". T Tr A WH N NA

Luke 20:24. Omit "answered and" before "said". T WH N NA

Luke 20:26. Read "the words" instead of "his words". A WH

Luke 20:27. Read "which say there is no resurrection" instead of "which deny that there is any resurrection". Tr WH NAm

Luke 20:28. Read "be without children" instead of "die without children". L T Tr A WH N NA

Luke 20:30. Omit "took her to wife, and he died childless" after "the second". T Tr A WH N NA

Luke 20:31. Omit "and" after "also" and so render 'also left' instead of 'also. And they left'. S B G L T Tr A W WH N NA HF

Luke 20:32. Omit "of all" after "Last". L T Tr A WH N NA

Luke 20:33. Add "The woman," before "Therefore". T A WH N NA

Luke 20:33. Read "shall she be" instead of "is she". NAm

Luke 20:34. Omit "answering" before "said". L T Tr A WH N NA

Luke 20:35. Read "are accounted" instead of "shall be accounted". S B E G L T Tr A W WH N NA HF

Luke 20:40. Read "For" instead of "And" at beginning of verse. T Tr A WH N NA

Luke 20:42. Read "For" instead of "And" at beginning of verse. T WH N NA

Luke 20:45. Omit "his" and render 'unto the disciples'. T Tr WH N NAm

Luke 20:45. Read "unto them" instead of "unto his disciples". A

Luke 20:47. Read "They that devour" instead of "which devour" and render 'feasts. They that devour'. L

Luke 21:2. Omit "also" after "he saw". Lm T Tr Am WH N NA

Luke 21:4. Omit "of God" after "offerings". T Trm A WH N NA

Luke 21:6. Add "here" after "one stone". L WH

Luke 21:8. Omit "therefore" after "go ye not". L T Tr A WH N NA

Luke 21:11. Transpose "famines, and pestilences" to "pestilences, and famines". L Tr A WHt

Luke 21:13. Omit "And" at beginning of verse. T Trm Am WH N NA

Luke 21:15. Transpose "gainsay" and "resist". L T Tr A WH N NA

Luke 21:15. Read "or" instead of "nor". G T Tr A WH N NA

Luke 21:15. Omit "gainsay nor" before "resist". Trm

Luke 21:16. Transpose "brethren, and kinfolks, and friends" to "kinfolks, and friends, and brethren". HF

Luke 21:19. Read "ye shall possess" instead of "possess ye". L Tr A WH

Luke 21:23. Omit "But" at beginning of verse. L T Tr A WH N NA

Luke 21:23. Omit "upon" and render 'to this people'. G L T Tr A W WH N NA

Luke 21:24. Add "and they shall be" at end of verse. WHt

Luke 21:25. Read "in perplexity at the roaring of the sea and the waves" instead of "with perplexity; the sea and the waves roaring". G L T Tr A WH N NA

Luke 21:34. Read "unawares as a snare. (35) for it shall come in upon" instead of "unawares. (35) For as a snare shall it come on". L T Tr A WH N NA

Luke 21:35. Read "unawares as a snare. (35) for it shall come in upon" instead of "unawares. (35) For as a snare shall it come on". L T Tr A WH N NA

Luke 21:36. Read "But watch ye" instead of "Watch ye therefore". L T Tr A WH N NA

Luke 21:36. Read "may prevail" instead of "may be accounted worthy". T Tr A WH N NA

Luke 21:36. Omit "these" before "things". HF

Luke 21:37. Re-accent "[the mount] of Olives" (circumflex accent over omega: genitive plural of common noun) to "Olivet" (acute accent over omega: nominative singular proper noun). L T Tr A
 Luke 22:3. Read "called" instead of "surnamed". T Tr A WH N NA
 Luke 22:10. Read "house in which" instead of "house where". L T Tr A WH N NA
 Luke 22:11. Add "saying" before "The Master saith". WHm
 Luke 22:14. Omit "twelve" before "apostles". L T Tr A WH N NA
 Luke 22:16. Omit "any more" before "eat". Lm Trm A WH NA
 Luke 22:16. Read "eat it" instead of "eat thereof". L T Tr A WH N NA
 Luke 22:17. Omit "the" before "cup" and render 'a cup'. S B E G T Tr A W WH N NA HF
 Luke 22:18. Add "from henceforth" after "drink". T Trt At WH N NA
 Luke 22:19. Omit "which is given for you: this do in remembrance of me" at end of verse. WHmm
 Luke 22:20. Omit "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (the entire verse). WHmm
 Luke 22:22. Read "For" instead of "And" at beginning of verse. T Tr A WH N NA
 Luke 22:30. Read "and ye shall sit on thrones" instead of "and (may) sit on thrones". G L T Tr W WHm NA HF
 Luke 22:30. Read "and ye sit on thrones" instead of "and (may) sit on thrones". A WH
 Luke 22:31. Omit "And the Lord said" at beginning of verse. T Trm A WH N NA
 Luke 22:34. Read "until thou" instead of "before that thou". L T Tr A WH N NA
 Luke 22:36. Read "But" instead of "Then" at beginning of verse. T Tr WH N NA
 Luke 22:36. Read "he shall sell his garment, and buy one" instead of "let him sell his garment, and buy one". HF
 Luke 22:37. Omit "yet" before "be accomplished". L T Tr A WH N NA
 Luke 22:37. Omit "for" before "the things concerning me". Lm Trm
 Luke 22:39. Omit "his" and render 'the disciples'. T Tr A WH N NA
 Luke 22:39. Omit "also" after "disciples". WHm
 Luke 22:42. Read "willing to remove" instead of "willing, remove". S B E G T A W HF
 Luke 22:43. Omit "And there appeared an angel unto him from heaven, strengthening him" (the entire verse). Lm WHmm NAMm
 Luke 22:44. Omit "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (the entire verse). Lm WHmm NAMm
 Luke 22:45. Omit "his" and render 'the disciples'. S B G L T Tr A W WH N NA HF
 Luke 22:47. Omit "And" at beginning of verse. L T Tr A W WH N NA
 Luke 22:49. Omit "unto him" after "said". T Tr A WH N NA
 Luke 22:55. Read "set down around [it]" instead of "set down together". L
 Luke 22:57. Omit "him" after "denied". L Tr Am WH NA
 Luke 22:61. Add "to-day" after "crow". T Tr A WH N NA
 Luke 22:62. Omit "Peter" and render 'he went out'. G T Tr Am WH N NA
 Luke 22:62. Omit "And Peter went out, and wept bitterly" (the entire verse). WHm
 Luke 22:63. Read "him" instead of "Jesus". L T Tr A WH N NA
 Luke 22:64. Omit "struck him on the face, and" after "blindfolded him, they". Lm T Tr A WH N NA
 Luke 22:66. Omit "both" (KJV 'and') before "the chief priests". HF
 Luke 22:66. Read "led him away" instead of "led him". T Tr A WH N NA
 Luke 22:68. Omit "also" before "ask". L T Tr A WH N NA
 Luke 22:68. Omit "me, nor let [me] go" after "answer". T Trm Am WH N NA
 Luke 22:69. Add "But" before "Hereafter". L T Tr A WH N NA

Luke 23:2. Add "our" before "nation" and render 'our nation'. L T Tr At W WH N NA
 Luke 23:2. Add "and" before "saying that he". Lt T Tr At WH N NA
 Luke 23:5. Add "even" after "Jewry". T Tr At WH N NA
 Luke 23:6. Omit "of Galilee" after "heard". T Am WH N NA
 Luke 23:8. Omit "many things" after "he had heard". T Tr A WH N NA
 Luke 23:8. Add "time" after "long". L T Tr A WH N NA
 Luke 23:11. Add "also" after "Herod". T WHm NAt
 Luke 23:12. Transpose "Pilate and Herod" to "Herod and Pilate". T Tr A WH N NA
 Luke 23:15. Read "for he sent him back to us" instead of "for I sent you to him". T WH N NA
 Luke 23:17. Omit "(For of necessity he must release one unto them at the feast)" (the entire verse). Lm T Tr Am WH N NA
 Luke 23:20. Read "But Pilate" instead of "Pilate therefore". L T Tr A WH N NA
 Luke 23:23. Read "[he] might crucify him" instead of "he might be crucified". WHm
 Luke 23:23. Omit "and of the chief priests" and render 'their voices'. Lm T Trm Am WH N NA
 Luke 23:25. Omit "unto them" after "released". G Lm T Tr A W WH N NA HF
 Luke 23:27. Omit "also" before "bewailed". L T Tr A WH N NA
 Luke 23:29. Read "nourished" instead of "gave suck". L T Tr A WH N NA
 Luke 23:32. Transpose "other two malefactors" (Greek word order. KJV 'two other, malefactors' is a possible rendering) to "other malefactors two" (strictly, 'two other malefactors', but never rendered as such in the major translations). WH NA
 Luke 23:34. Omit "Then said Jesus, Father, forgive them; for they know not what they do" at beginning of verse. Lm WHmm NAm
 Luke 23:35. Omit "also" after "rulers". L T
 Luke 23:35. Omit "with them" before "derided". Lm T Tr A WH N NA
 Luke 23:35. Read "the Christ of God, the chosen" instead of "Christ, the chosen of God". T A WH N NA
 Luke 23:38. Omit "written" before "over him". T A WH N NA
 Luke 23:38. Omit "in letters of Greek, and Latin, and Hebrew" after "over him". Lm T Tr Am WH N NA
 Luke 23:39. Omit "saying" after "railed on him". T Trm A WH N
 Luke 23:39. Read "Art not thou the Christ?" instead of "If thou be Christ". T Tr A WH N NA
 Luke 23:42. Omit "unto" and render 'he said, Jesus'. T Tr A WH N NA
 Luke 23:42. Omit "Lord" after "Jesus". Lm T Tr A WH N NA
 Luke 23:42. Read "in" instead of "into". S B E G L T Tr A W WHm HF
 Luke 23:43. Omit "Jesus" and render 'he said'. T Trm A WH N NA
 Luke 23:44. Add "now" before "about". L T Trt At WH N NA
 Luke 23:45. Read "ninth hour, the sun's light failing: and" instead of "ninth hour. And the sun was darkened, and". T WH N NA
 Luke 23:46. Read "I will commend" instead of "I commend". S B E G HF
 Luke 23:48. Read "having beheld" instead of "beholding". L T Tr A WH N NA
 Luke 23:50. Add "and" before "[he was] a good man". T NAt
 Luke 23:51. Omit "also himself" before "waited for". L T Tr A WH N NA
 Luke 23:53. Read "laid him" instead of "laid it". L T Tr A WH N NA
 Luke 23:54. Omit "and" before "the sabbath". HF
 Luke 23:55. Omit "also" after "the women". L T Tr A W WH N NA HF
 Luke 24:1. Omit "and certain [others] with them" at end of verse. L T Tr A WH N NA
 Luke 24:3. Omit "of the Lord Jesus" after "the body". WHmm
 Luke 24:4. Read "perplexed" instead of "much perplexed". L T Tr A WH N NA

Luke 24:6. Omit "He is not here, but is risen" at beginning of verse. WHmm
 Luke 24:9. Omit "from the sepulchre" after "returned". WHm
 Luke 24:10. Omit "It was" at beginning of verse. Trm Am
 Luke 24:10. Omit "which" before "told" and render 'James: and the other women with them told'. L T Tr Am
 WH N NA
 Luke 24:11. Read "these words" instead of "their words". L T Tr A WH N NA
 Luke 24:12. Omit "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen
 clothes laid by themselves, and departed, wondering in himself at that which was come to pass" (the entire
 verse). Lm T Trm WHmm
 Luke 24:12. Omit "laid by themselves". Am
 Luke 24:12. Omit "laid". Tr WH NA
 Luke 24:17. Read "as ye walk? And they stood still, looking sad" instead of "as ye walk, and are sad?". T
 Tr A WH N NA
 Luke 24:18. Read "by name" instead of "whose name was". Tr A WH NA
 Luke 24:21. Add "and" before "beside" and render 'yea, and beside'. L T Tr A WH N NA
 Luke 24:21. Omit "to-day" and render 'it is the third day'. T Trm Am WH N NA
 Luke 24:24. Omit "even" before "so". L Tr A WH
 Luke 24:29. Add "already" before "is far spent". Lt T Tr A WH N NA
 Luke 24:32. Omit "within us" after "burn". Trm Am WHt NAM
 Luke 24:36. Omit "Jesus" and render 'he himself'. G L T Tr A WH N NA
 Luke 24:36. Omit "and saith unto them, Peace [be] unto you" at end of verse. T WHmm
 Luke 24:36. Add "I am [he], fear not" at end of verse. Lt
 Luke 24:38. Read "your heart" instead of "your hearts". L T Tr A WH N NA
 Luke 24:40. Omit "And when he had thus spoken, he shewed them [his] hands and [his] feet" (the entire
 verse). T Trm WHmm
 Luke 24:42. Omit "and of an honeycomb" after "fish". L T Trm Am WH N NA
 Luke 24:44. Add "my" and render 'my words'. Lt T Tr A WH N NA
 Luke 24:46. Omit "and thus it behoved" after "written" and render 'written, that the Christ should suffer'. Lm
 T Tr A WH N NA
 Luke 24:47. Read "unto remission" instead of "and remission". T WHt N NA
 Luke 24:47. Read "(ye) beginning" instead of "(it) beginning" and perhaps render 'all nations. Ye, beginning
 at Jerusalem, (48) are witnesses'. T Tr A WH N NA
 Luke 24:48. Omit "And" at beginning of verse. T Tr A WH N NA
 Luke 24:49. Omit "behold" after "And". T NAM
 Luke 24:49. Read "send out" instead of "send". T Tr A WH N
 Luke 24:49. Omit "of Jerusalem" after "the city". G L T Tr A WH N NA
 Luke 24:50. Read "near to Bethany" instead of "into Bethany" (KJV 'to Bethany'). L T Tr A WH N NA
 Luke 24:51. Omit "and carried up into heaven" after "parted from them". T WHmm
 Luke 24:52. Omit "worshipped him and" before "returned". T WHmm
 Luke 24:53. Omit "praising and" before "blessing God". Trm Am WH NA
 Luke 24:53. Omit "and blessing" after "praising". T
 Luke 24:53. Omit "Amen" at end of verse. G Lm T Tr A WH N NA
 Luke Sub. Add "The gospel according to Luke". S
 Luke Sub. Add "According to Luke". Tr A

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John 1-8

Signs

- John Title. Omit "The Gospel" before "According to". T WH N NA HF
- John Title. Omit "Saint" before "John". G L T Tr A W WH N NA HF
- John 1:3. Repunctuate "any thing made that was made. (4) In him" to "any thing made. That which has been made in him". L Tr WHt NA
- John 1:4. Read "In him is life" instead of "In him was life". L T
- John 1:15. Read "(This was he that said [it])" instead of "This was he of whom I spake". WHt
- John 1:16. Read "For" instead of "And" at beginning of verse. G L T Tr A WH N NA
- John 1:18. Read "God" instead of "Son". Tr WH NA
- John 1:19. Add "unto him" after "sent". L Tr A WH NA
- John 1:21. Omit "and" before "he saith". T
- John 1:24. Omit "they which" and render 'And [certain] had been sent from among the Pharisees'. T Tr A WH N NA
- John 1:26. Omit "but" before "there standeth". T Tr A WH N NA
- John 1:26. Read "standeth" instead of "hath stood" (KJV 'standeth'). T Tr A WH N
- John 1:27. Omit "he it is" and render '[even] he that cometh after me'. G Lm T Tr A NA
- John 1:27. Omit "He it is, who" and render '[one] coming after me'. Trm Am WH
- John 1:27. Omit "is preferred before me". G Lm T Tr A WH N NA
- John 1:28. Read "Bethany" instead of "Bethabara". G L T Tr A W WH N NA HF
- John 1:29. Omit "John" and render 'he seeth'. G L T Tr A W WH N NA HF
- John 1:32. Read "as a dove" instead of "like a dove". G L T Tr A W WH N NA
- John 1:37. Omit "And" at beginning of verse. T
- John 1:38. Omit "Then" at beginning of verse. T
- John 1:39. Read "ye shall see" instead of "see". L T Tr A WH N NA
- John 1:39. Add "therefore" after "came". Lt T Tr A WH N NA
- John 1:39. Omit "for" before "it was about". G L T Tr A W WH N NA HF
- John 1:42. Omit "And" at beginning of verse. Lm T Tr A WH N NA
- John 1:42. Omit "And" before "when Jesus". G T Tr A W WH N NA HF
- John 1:42. Read "John" instead of "Jona". L T Tr A WH N NA
- John 1:43. Omit "Jesus" and render 'he would go'. G L T Tr A W WH N NA HF
- John 1:43. Add "Jesus" before "findeth". L T Tr A W WH N NA HF
- John 1:46. Omit "And" at beginning of verse. T
- John 1:49. Omit "and saith unto" after "answered". T Tr A WH N NA
- John 1:51. Omit "Hereafter" before "ye shall see". L T Tr A WH N NA
- John 2:3. Read "And they had no wine, for the wine of the marriage-feast was finished. Then the mother" instead of "And when they wanted wine, the mother". T
- John 2:3. Read "there is no wine" instead of "they have no wine". T

John 2:4. Add "And" before "Jesus saith". Lt Tr A WH NAT
 John 2:10. Omit "then" before "that which is worse". Lm T Trm Am WH N NA
 John 2:12. Omit "his" before "brethren" and render 'the brethren'. Lm Tr Am WH NAM
 John 2:15. Read "coins" instead of "money" (lit. 'coin'). Tr A WH
 John 2:17. Omit "And" at beginning of verse. Lm T Tr A WH N NA
 John 2:17. Read "shall eat" instead of "hath eaten". G L T Tr A W WH N NA HF
 John 2:22. Omit "unto them" after "said this". G L T Tr A W WH N NA HF
 John 3:2. Read "came to him" instead of "came to Jesus". G L T Tr A W WH N NA HF
 John 3:5. Read "of the heavens" instead of "of God". T
 John 3:13. Omit "which is in heaven" after "Son of man". WH NA
 John 3:15. Omit "not perish, but" before "have eternal life". Lm T Tr A WH N NA
 John 3:16. Omit "his" and render 'the only begotten'. T WH N NA
 John 3:17. Omit "his" and render 'the Son'. T Trm Am WH N NA
 John 3:18. Omit "but" after "not condemned". Lm T Trm A WH N
 John 3:25. Read "a Jew" instead of "the Jews". G L T Tr A W WHt N NA HF
 John 3:27. Read "not even one thing" instead of "nothing". NA
 John 3:28. Omit "me" after "bear". HF
 John 3:31. Omit "is above all" after "from heaven" and render 'he that cometh from heaven testifieth what he hath seen and heard'. T WHm NAM
 John 3:32. Omit "And" at beginning of verse. Lm T Tr A WH N NA
 John 3:32. Omit "that" before "he testifieth". T WHm
 John 3:34. Omit "God" before "giveth" and render 'he giveth'. Lm T Trm A WH N NA
 John 3:36. Omit "and" after "everlasting life". T
 John 4:1. Read "Jesus" instead of "the Lord". T NA
 John 4:1. Omit "than" before "John" and render 'Jesus made more disciples and John baptized'. WHm
 John 4:3. Omit "again" after "departed". HF
 John 4:9. Omit "Then" at beginning of verse. T
 John 4:9. Omit "for the Jews have no dealings with the Samaritans" at end of verse. T WHm
 John 4:11. Omit "The woman" and render 'She saith'. Am WHt NAM
 John 4:11. Omit "then" after "from whence". T
 John 4:15. Read "come all the way" instead of "come". T A WH N NA
 John 4:16. Omit "Jesus" and render 'he saith'. Lm T Trm A WH N NA
 John 4:17. Add "unto him" after "answered and said". Lt A WHt NA
 John 4:24. Omit "him" after "they that worship". T
 John 4:29. Read "that I did" instead of "that ever I did". T WH N
 John 4:30. Omit "Then" at beginning of verse. G L T Tr A W WH N NA HF
 John 4:31. Omit "his" and render 'the disciples'. S B E G L T Tr A W WH N NA HF
 John 4:33. Omit "Therefore" at beginning of verse. W
 John 4:35. Repunctuate "white already to harvest. (36) He that reapeth" to "white to harvest. (36) Already he that reapeth". T WH N NA
 John 4:36. Omit "And" at beginning of verse. G Lm T Tr A WH N NA
 John 4:36. Omit "both" before "he that soweth". Tr Am WH NA
 John 4:42. Omit "the Christ" before "the Saviour". L T Tr A WH N NA
 John 4:43. Omit "and went" after "departed thence". Lm T Tr A WH N NA
 John 4:46. Omit "Jesus" and render 'he came'. G L T Tr A WH N NA
 John 4:47. Omit "him" after "besought". Lm T Tr A WH N NA

John 4:50. Omit "And" before "the man believed". Lm T Trm A WH N NA
 John 4:51. Omit "his" and render 'the servants'. T
 John 4:51. Omit "and told [him]" before "saying". Trm Am WH NA
 John 4:51. Omit "saying" after "and told [him]". T
 John 4:51. Read "his son" instead of "Thy son". L T Tr A WH N NA
 John 4:52. Read "Therefore they said" instead of "And they said". T Tr A WH N NA
 John 4:54. Add "Now" at beginning of verse. Tr At WHt NAT
 John 5:1. Add "the" before "feast" and render 'the feast'. T HF
 John 5:2. Read "Bethzatha" instead of "Bethesda". T WH N NA
 John 5:2. Read "Bethsaida" instead of "Bethesda". WHm
 John 5:3. Omit "great" before "multitude". Lm T Tr A WH N NA
 John 5:3. Omit "waiting for the moving of the water" at end of verse. Gm T Tr A WH N NA
 John 5:4. Omit "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" (the entire verse). Gm T Tr A WH N NA
 John 5:5. Add "his" and render 'his infirmity'. Lt T Tr A WH N NA
 John 5:9. Omit "immediately" before "the man was made whole". T
 John 5:10. Add "and" before "it is not lawful". Lt T Trt A WH N NA
 John 5:10. Add "thy" before "bed". L NA
 John 5:11. Add "But" at beginning of verse. NA
 John 5:11. Read "who however answered" instead of "He answered". L Tr WH
 John 5:12. Omit "Then" at beginning of verse. Lm T Trm A WH N NA
 John 5:12. Omit "thy bed" after "Take up". T Trm A WH N NA
 John 5:13. Read "was impotent" instead of "was healed". T
 John 5:16. Omit "and sought to slay him" after "Jews persecute Jesus". G Lm T Tr A WH N NA
 John 5:17. Omit "Jesus" and render 'he answered'. T WH N NAm
 John 5:19. Omit "Jesus" and render 'he answered'. WHm
 John 5:27. Omit "also" after "execute judgment". L T Tr A WH N NA
 John 5:29. Omit "and" before "they that have done evil". Lm T Trm A WHt N
 John 5:30. Omit "the Father" and render 'the will of him that'. G L T Tr A W WH N NA
 John 5:32. Read "ye know" instead of "I know". T
 John 5:44. Omit "God" and render 'honour that [cometh] from the only [one]'. Lm WHm
 John 5:47. Read "how do ye believe" instead of "how shall ye believe". WHm
 John 6:2. Omit "his" and render 'the miracles'. G L T Tr A W WH N NA
 John 6:7. Read "answereth" instead of "answered". T
 John 6:7. Omit "of them" after "every one". L T Tr A WH N NA
 John 6:10. Omit "And" at beginning of verse. Lm T Tr A WH N NA
 John 6:10. Omit "the" before "men sat" and render 'So they sat down, men [being] in number about five thousand'. WHm
 John 6:11. Read "Therefore" instead of "And" at beginning of verse. L T Tr A WH N NA
 John 6:11. Read "gave thanks and" instead of "when he had given thanks". T
 John 6:11. Omit "to the disciples, and the disciples" after "he distributed". L T Tr A WH N NA
 John 6:14. Read "miracles" instead of "miracle". WHt
 John 6:14. Omit "Jesus" and render 'he did'. T Tr A WH N NA
 John 6:15. Read "escapeth" instead of "departed". T
 John 6:15. Omit "again" after "he departed". HF

John 6:17. Read "And darkness overtook them" instead of "And it was now dark". T

John 6:17. Read "not yet come" instead of "not come". L T Tr A WH N NA

John 6:22. Read "the people which stood on the other side of the sea saw" instead of "when the people which stood on the other side of the sea saw". L T Tr A WH N NA

John 6:22. Omit "that whereinto his disciples were entered" and render 'none other boat there, save one'. G L T Tr A WH N NA

John 6:22. Read "into the ship" instead of "into the boat". G L T Tr A WH N NA

John 6:23. Omit "howbeit" at beginning of verse. T Tr Am WH N NA

John 6:23. Re-accent "other" to "But" and render 'But there came boats'. WH

John 6:23. Read "ships" instead of "boats". L WH NAM

John 6:24. Omit "also" before "took shipping". L T Tr A W WH N NA HF

John 6:27. Read "giveth you" instead of "shall give unto you". T

John 6:32. Read "Moses gave you not" instead of "Moses hath not given you" (KJV 'gave you not'). L Tr A WHt

John 6:35. Omit "And" at beginning of verse. Lm Tr A WH NA

John 6:36. Omit "me" after "have seen". Lm T WHm NAM

John 6:39. Omit "the Father" and render 'the will of him that'. G L T Tr A W WH N NA

John 6:39. Read "raise him up" instead of "raise it up". HF

John 6:40. Read "For" instead of "And" at beginning of verse. G L T Tr A W WH N NA

John 6:40. Read "my Father" instead of "him that sent me". L T Tr A WH N NA

John 6:42. Read "how is it now" instead of "how is it then". T Tr A WH N NA

John 6:43. Omit "therefore" after "Jesus". G Lm T Tr A W WH N NA

John 6:45. Omit "therefore" after "Every man". G L T Tr A WH N NA

John 6:45. Read "heareth" instead of "hath heard". HF

John 6:46. Read "he hath seen God" instead of "he hath seen the Father". T

John 6:47. Omit "on me" after "believeth". T Trm Am WH N NA

John 6:51. Read "my bread" instead of "this bread". T

John 6:51. Omit "which I will give" after "my flesh" and render 'the bread that I will give is my flesh, for the life of the world'. L Tr A WH NA

John 6:51. Read "the bread that I will give for the life of the world is my flesh" instead of "the bread that I will give is my flesh, which I will give for the life of the world". T

John 6:52. Add "his" before "flesh". L WHt NAT

John 6:58. Omit "your" and render 'the fathers'. L T Tr A WH N NA

John 6:58. Omit "manna" after "fathers did eat". G T Tr A WH N NA

John 6:63. Read "I have spoken" instead of "I speak". L T Tr A W WH N NA

John 6:65. Omit "my" and render 'the Father'. L T Tr A WH N NA

John 6:66. Add "therefore" after "that [time]". T

John 6:66. Add "out" before "of his disciples". Lt Tr At WH NAT

John 6:68. Omit "Then" at beginning of verse. G L T Tr A WH N NA

John 6:69. Read "the holy one" instead of "that Christ the Son". G L T Tr A WH N NA

John 6:69. Omit "the living" before "God". G L T Tr A WH N NA

John 6:70. Omit "Jesus" and render 'He answered'. HF

John 6:71. Read "Judas [son] of Simon Iscariot" instead of "Judas Iscariot [the son] of Simon". L T Tr A WH N NA

John 6:71. Omit "being" before "one of the twelve". L Tr A WH NA

John 7:3. Read "shall see" instead of "may see". T Tr A WH N NA

John 7:3. Add "thy" and render 'thy works that thou doest'. S B E G L T Tr A W WH N NA HF
 John 7:4. Read "he seeketh it" instead of "he himself seeketh". L WHm
 John 7:6. Omit "Then" at beginning of verse. T
 John 7:8. Omit "this" after "Go ye up unto" and render 'the feast'. L T Tr A W WH N NA
 John 7:8. Read "I go not up" instead of "I go not up yet". G T Tr A WHm NA
 John 7:9. Omit "And" (unexpressed in KJV) at beginning of verse. G T Tr
 John 7:9. Omit "unto them" after "words". T WHm NA
 John 7:10. Omit "as it were" before "in secret". T NAM
 John 7:12. Omit "but" (unexpressed in KJV) before "others said". G T W WHm NAM HF
 John 7:15. Read "Therefore" instead of "And" at beginning of verse. L T Tr A W WH N NA
 John 7:16. Add "therefore" after "Jesus". L T Tr A W WH N NA HF
 John 7:19. Read "Did not Moses give" instead of "Hath not Moses given" (KJV 'Did not Moses give'). L Tr A WHt
 John 7:20. Omit "and said" after "answered". L T Tr A WH N NA
 John 7:21. Repunctuate "ye all marvel. (22) Moses therefore gave" to "ye all marvel because of this. (22) Moses gave". G L Tr W
 John 7:22. Omit "therefore" before "gave". T
 John 7:26. Omit "very" before "Christ". G L T Tr A W WH N NA
 John 7:29. Omit "But" at beginning of verse. G L T Tr A W WH N NA HF
 John 7:31. Read "doeth" instead of "hath done". T
 John 7:32. Transpose "the Pharisees and the chief priests" to "the chief priests and the Pharisees". L T Tr A W WH N NA
 John 7:33. Omit "unto them" after "said Jesus". G L T Tr A W WH N NA HF
 John 7:34. Add "me" after "find". L A WH NAT
 John 7:36. Add "me" after "find". L A WH NAT
 John 7:37. Omit "unto me" after "come". T
 John 7:39. Read "believed" instead of "believe". L Tr A WH NA
 John 7:39. Omit "Holy" before "Ghost was not yet". L T Trm Am WH N NA
 John 7:39. Add "given" after "Ghost was not yet". L
 John 7:40. Omit "Many" and render 'Some of the people'. L T Tr A WH N NA
 John 7:40. Read "these sayings" instead of "this saying". L T Tr A W WH N NA
 John 7:41. Omit "But" after "This is the Christ". T HF
 John 7:41. Read "they said, Shall" instead of "some said, Shall". L Tr A WH NA
 John 7:46. Omit "like this man" and render 'spake thus'. L Trm Am WH NA
 John 7:46. Add "speaketh" after "this man" and render 'spake as this man speaketh'. T
 John 7:47. Omit "Then" at beginning of verse. T A
 John 7:47. Omit "them" after "answered". Trm WHm
 John 7:50. Omit "he that came to Jesus by night". T
 John 7:50. Read "before" instead of "by night". L Tr A WH NA
 John 7:50. Read "him" instead of "Jesus". S B E G L T Tr A W WH N NA HF
 John 7:52. Read "hath arisen" instead of "ariseth". S B E G W HF
 John 7:53. Omit "And every man went unto his own house" (the entire verse). Gm L T Tr Am WHmm NAm
 John 8:1. Omit "Jesus went unto the mount of Olives" (the entire verse). Gm L T Tr Am WHmm NAm
 John 8:1. Read "And" instead of "But" (unexpressed in KJV) at beginning of verse. HF
 John 8:2. Omit "and all the people came unto him; and he sat down, and taught them". WHm

John 8:2. Omit "And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:2. Add "very" before "early". HF

John 8:2. Add "Jesus" and render 'Jesus came'. HF

John 8:3. Omit "unto him" after "brought". WH NA

John 8:3. Read "sin" instead of "adultery". WHm

John 8:3. Omit "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:4. Omit "They say unto him, Master, this woman was taken in adultery, in the very act" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:4. Read "we found this [woman]" instead of "this woman was taken". HF

John 8:4. Read "adulterating herself" instead of "suffering adultery" (KJV 'in adultery'). HF

John 8:5. Read "in our law commanded" instead of "in the law commanded us". HF

John 8:5. Omit "us" after "commanded". WHm

John 8:5. Read "to stone such" instead of "that such should be stoned". W WH NA HF

John 8:5. Add "concerning her" after "sayest thou". W WHm HF

John 8:5. Omit "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:6. Read "an accusation against him" instead of "to accuse him". HF

John 8:6. Omit "This they said, tempting him, that they might have to accuse him". WHm

John 8:6. Add "as though he heard them not" at end of verse, and render without italics. C S1546 S1549

John 8:6. Omit "This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with [his] finger wrote on the ground, [as though he heard them not]" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:7. Omit "him" after "asking". WHm

John 8:7. Read "he looked up" instead of "he lifted up himself". HF

John 8:7. Omit "unto them" after "said". WHm

John 8:7. Omit "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:8. Add "with his finger" before "wrote". WHm

John 8:8. Omit "And again he stooped down, and wrote on the ground" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:9. Omit "being convicted by [their own] conscience" before "went out". WH NA HF

John 8:9. Omit "[even] unto the last" after "beginning at the eldest". WH NA

John 8:9. Omit "Jesus" and render 'he was left alone'. WHt NA

John 8:9. Read "the woman being" instead of "the woman standing". W WH NA HF

John 8:9. Omit "And they which heard [it], being convicted by [their own] conscience, went out one by one, beginning at the eldest, [even] unto the last: and Jesus was left alone, and the woman standing in the midst" (the entire verse). Gm L T Tr Am WHmm NAmm

John 8:10. Omit "and saw none but the woman" before "he said". WH NA

John 8:10. Read "he saw her and he said" instead of "and saw none but the woman, he said". HF

John 8:10. Omit "unto her" after "he said". HF

John 8:10. Omit "Woman" after "he said unto her". W

John 8:10. Read "he said unto the woman, Where" instead of "he said unto her, Woman, where". WHm

John 8:10. Omit "those" before "thine accusers". HF

John 8:10. Omit "those thine accusers" and render 'where are they?'. WH NA

John 8:10. Omit "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?" (the entire verse). Gm L T Tr Am WHmm NAm

John 8:11. Omit "unto her" after "said". WH NA

John 8:11. Omit "and" before "sin no more". WH NAm

John 8:11. Add "from henceforth" before "sin no more". WH NA HF

John 8:11. Omit "She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (the entire verse). Gm L T Tr Am WHmm NAm

John 8:14. Omit "but" before "ye cannot tell". T

John 8:14. Read "or whither I go" instead of "and whither I go" at end of verse. G T Tr A W WH N NA

John 8:16. Omit "the Father" and render 'he that sent me'. T WHm

John 8:20. Omit "Jesus" and render 'he spake'. G L T Tr A W WH N NA

John 8:21. Omit "Jesus" and render 'he said'. L T Tr A W WH N NA

John 8:25. Omit "And" before "Jesus saith". L T Tr A W WH N NA

John 8:28. Omit "unto them" after "said Jesus". L T Tr A WH N NAm

John 8:28. Omit "my" and render 'the Father'. L T Tr A WH N NA

John 8:29. Omit "the Father" and render 'he hath not left'. L T Tr A WH N NA

John 8:34. Omit "of sin" and render 'is a servant'. WHm

John 8:38. Omit "my" and render 'the Father'. L T Tr A WH N NA

John 8:38. Read "ye have heard" instead of "ye have seen". L T Tr A WH N NA

John 8:38. Omit "your" and render 'the father'. L T Tr A WH N NA

John 8:39. Read "If ye are" instead of "If ye were". G L T Tr A WH N NA

John 8:39. Read "do ye" (ERVm 'ye do') instead of "ye would do". WHt

John 8:41. Omit "Then" before "said they". L T Tr A WH N NAm

John 8:42. Add "Therefore" before "Jesus said". S B E W HF

John 8:44. Read "was not standing" (imperfect tense: ERVt 'stood not') instead of "hath not stood" (perfect tense: KJV 'abode not', but ERVm interprets as present 'standeth not'). T WH N NA

John 8:46. Omit "And" before "if I say". G L T Tr A WH N NA

John 8:48. Omit "Then" at beginning of verse. G L T Tr A WH N NA

John 8:52. Omit "Then" at beginning of verse. L T Tr A WH N NAm

John 8:54. Read "our God" instead of "your God". T Tr A W WHm NA HF

John 8:57. Read "has Abraham seen thee" instead of "hast thou seen Abraham". WHm

John 8:59. Omit "going through the midst of them, and so passed by" at end of verse. G L T Tr A WH N NA

["Bible Research > Textual Criticism > English Guide: John 1-8](#)

["Bible Research > Textual Criticism > English Guide: John 9-21](#)

John 9-21

Signs

John 9:4. Read "We must work" instead of "I must work". T Tr WH N NA

John 9:4. Read "sent us" instead of "sent me". T

John 9:4. Read "as" instead of "while". WHm

John 9:6. Read "put upon" instead of "anointed". WHt
John 9:6. Add "his" (or "of it") before "the eyes" and render 'his eyes' or 'of it the eyes'. L T Tr A WH N NA
John 9:6. Omit "of the blind man" after "eyes". Lm T Tr A WH N NA
John 9:8. Read "was a beggar" instead of "was blind". G L T Tr A W WH N NA
John 9:9. Add "said, No, but" before "He is like him". L T Tr A WH N NA
John 9:10. Add "then" after "How". Lt T At WHt N NA
John 9:11. Omit "and said" after "He answered". Lm T Tr A WH N NA
John 9:11. Add "The" before "A man" and render 'The Man'. T Tr At WH N NA
John 9:11. Omit "the pool of" before "Siloam". G L T Tr A WH N NA
John 9:11. Read "therefore I went" instead of "and I went". L T Tr A WH N NA
John 9:12. Omit "Then" at beginning of verse. L T Tr A
John 9:12. Add "And" at beginning of verse. Trt WH NA
John 9:14. Read "in the day that Jesus" instead of "when Jesus". L T Tr A WH N NA
John 9:16. Add "But" before "Others said". WHt NA
John 9:17. Add "Therefore" at beginning of verse. L T Tr A W WH N NA
John 9:20. Add "But" at beginning of verse. HF
John 9:20. Omit "them" after "answered". Lm T Tr A WH N NA
John 9:20. Add "therefore" after "answered". L T WH N NA
John 9:25. Omit "and said" after "He answered". L T Tr A W WH N NA
John 9:26. Omit "again" after "to him". L T Tr A WH N NA
John 9:27. Add "then" after "wherefore". WHm
John 9:28. Read "But they reviled" instead of "Then they reviled". Tr
John 9:28. Read "And they reviled" instead of "Then they reviled". WH NA
John 9:28. Read "They reviled" instead of "Then they reviled". G L T A W HF
John 9:30. Add "the" before "a marvelous thing" and render 'the marvel'. T Tr WH N NA
John 9:31. Omit "Now" at beginning of verse. L T Tr A WH N NA
John 9:35. Omit "unto him" after "he said". T Trm Am WH N NA
John 9:35. Read "Son of man" instead of "Son of God". T WH N NA
John 9:36. Omit "answered and" before "said". WHm
John 9:36. Omit "and said" after "answered". L Am WHm
John 9:36. Add "And" before "Who". G T Tr A W WH N NA HF
John 9:37. Omit "And" at beginning of verse. L T Tr A WH N NA
John 9:40. Omit "And" at beginning of verse. T Tr A WH N NA
John 9:40. Omit "these words" after "heard". T
John 9:41. Omit "therefore" before "your sin remaineth". Lm T Tr A WH N NA
John 10:4. Omit "And" at beginning of verse. T Tr A WH N NA
John 10:4. Read "all his own" instead of "his own sheep". L T Tr A WH N NA
John 10:7. Omit "unto them" after "said Jesus". T A WH N NA
John 10:7. Omit "again" before "Verily". T
John 10:8. Omit "before me" after "came". T NAm HF
John 10:12. Omit "But" at beginning of verse. T Trm WH N NA
John 10:12. Omit "the sheep" after "scattereth" and render 'scattereth [them]'. Lm T Tr Am WH N NA
John 10:13. Omit "The hireling fleeth" and render '[He fleeth] because'. Lm T Tr A WH N NA
John 10:14. Read "mine own know me" instead of "am known of mine". L T Tr A WH N NA
John 10:16. Read "they shall become" instead of "there shall be". Tr A WH NA
John 10:16. Read "one flock" instead of "one fold". S B E G L T Tr A W WH N NA HF

John 10:18. Read "No man took" instead of "No man taketh". WHt
 John 10:19. Omit "therefore" after "There was a division". L T Tr A WH N NA
 John 10:20. Read "Then" instead of "And" at beginning of verse. T
 John 10:22. Read "At that time" instead of "And" at beginning of verse. WH NA
 John 10:22. Omit "and" before "it was winter". T Tr A WH N NA
 John 10:25. Omit "them" after "Jesus answered". T
 John 10:26. Omit "as I said unto you" after "not of my sheep". Lm T Tr Am WH N NA
 John 10:29. Omit "My" and render 'The Father' at beginning of verse. T
 John 10:29. Read "Father has given me that which is greater than all" instead of "Father, which gave [them] me, is greater than all". T Tr A WHt N NA
 John 10:29. Omit "my" and render 'the Father's hand'. T Trm A WH N NA
 John 10:31. Omit "Then" at beginning of verse. T Trm WH N NA
 John 10:32. Omit "my" and render 'the Father'. Lm T Trm A WH N NA
 John 10:33. Omit "saying" after "answered him". L T Tr A W WH N NA
 John 10:38. Read "and know" instead of "and believe" and render 'may perceive and know that the Father'. L T Tr A WH N NA
 John 10:38. Read "in the Father" instead of "in him". L T Tr A WH N NA
 John 10:39. Omit "Therefore" at beginning of verse. Trm Am WHm NAm
 John 10:39. Omit "again" after "they sought". T WHm
 John 11:12. Add "unto him" after "said". L T Tr A WH N NA
 John 11:12. Omit "his" and render 'the disciples'. L T Tr A WH N NA
 John 11:17. Omit "already" after "four days". T
 John 11:19. Read "came to those [women] around Martha and Mary" instead of "came to Martha and Mary". S B E G T W HF
 John 11:21. Omit "Lord" before "if". WHm
 John 11:22. Omit "But" at beginning of verse. Lm T Tr A WH N NAm
 John 11:29. Add "But" at beginning of verse. Tr At WH NA
 John 11:30. Add "still" before "in that place". L Tr At WH NA
 John 11:31. Read "thinking" instead of "saying". T Tr A WH N NA
 John 11:41. Omit "[from the place] where the dead was laid" after "stone". G L T Tr A WH N NA
 John 11:44. Omit "And" at beginning of verse. G T Tr A WH N NA
 John 11:45. Read "seen that which" instead of "seen the things which". Tr A WHt
 John 11:45. Omit "Jesus" and render 'which he did'. G L T Tr A W WH N NA
 John 11:50. Read "for you" instead of "for us". T Tr A WH N NA
 John 11:53. Read "took counsel" instead of "took counsel together". L T Tr WH N NA
 John 11:54. Omit "his" and render 'the disciples'. T Tr A WH N NA
 John 11:57. Omit "both" before "the chief priests". L T Tr A W WH N NA
 John 11:57. Read "commandments" instead of "a commandment". T Tr A WH N NA
 John 12:1. Omit "which had been dead" after "Lazarus was". Lm T Trm Am WH N NA
 John 12:1. Add "Jesus" and render 'whom Jesus raised'. L T Tr A W WH N NA
 John 12:4. Read "But" instead of "Then" at beginning of verse. T WH N NA
 John 12:4. Omit "Then" at beginning of verse. WHm
 John 12:4. Omit "Simon's [son]" after "Judas Iscariot". T Tr A WH N NA
 John 12:6. Read "having the bag, bare" instead of "had the bag, and bare". T Tr A WH N NA
 John 12:7. Read "Let her alone: so that against the day of my burying she may keep this" instead of "Let her alone: against the day of my burying hath she kept this". L T Tr A W WH N NA

John 12:9. Add "the" before "Much people" and render 'The great crowd of the Jews' (ERV 'the common people of the Jews'). T WH N NAT

John 12:12. Add "the" before "much people" and render 'the great crowd' (ERVm 'the common people'). WH NA

John 12:13. Read "to meet them" instead of "to meet him". W

John 12:13. Add "even" and render 'Blessed [is] he that cometh in the name of the Lord, even the King of Israel' instead of 'Blessed [is] the King of Israel that cometh in the name of the Lord'. T Tr A WH N NAT

John 12:17. Read "bare record that he called Lazarus out of his grave, and raised him from the dead" instead of "when he called Lazarus out of his grave, and raised him from the dead, bare record". B E G L T W

John 12:18. Omit "also" after "For this cause the people". Tr NAM

John 12:22. Read "cometh Andrew" instead of "and again Andrew". L T Tr A WH N NA

John 12:22. Add "and" before "tell Jesus". L T Tr A WH N NA

John 12:23. Read "answereth" instead of "answered". T Tr WH N NA

John 12:25. Read "loseth" instead of "shall lose". T Tr WH N NA

John 12:26. Add "and" before "if any man serve me, him will [my] Father honour". S B E W HF

John 12:29. Omit "therefore" after "The people". Lm Trm WHm

John 12:29. Omit "and" before "heard" and render 'that stood by heard [it]: they said'. T

John 12:34. Add "therefore" after "The people". T A WH N NA

John 12:35. Read "light among you" instead of "light with you". G L T Tr A WH N NA

John 12:35. Read "Walk according as" instead of "Walk while". L T Tr A WH N NA

John 12:36. Read "According as ye have light" instead of "While ye have light". L T Tr A WH N NA

John 12:41. Read "because he saw" instead of "when he saw". G L T Tr A WH N NA

John 12:47. Read "keep [them] not" instead of "believe not". L T Tr A W WH N NA

John 13:2. Read "supper coming" instead of "supper having come" (KJV renders 'supper being ended'). T Tr WH N NA

John 13:2. Read "put into the heart that Judas ... should betray him" (which may mean 'into [his own] heart') instead of "put into the heart of Judas ... that he should betray him" (KJV 'to betray him'). T Tr A WH N NA

John 13:2. Read "Judas, [son] of Simon Iscariot" instead of "Judas Iscariot, [son] of Simon". NA

John 13:3. Omit "Jesus" before "knowing". Lm T Tr A WH N NA

John 13:6. Omit "and" before "Peter saith". T Tr A WH N NA

John 13:10. Omit "save" and "[his] feet" and render 'needeth not to wash, but is clean'. T WHm

John 13:18. Read "eateth my bread" instead of "eateth bread with me". Tr A WH NA

John 13:22. Omit "Then" at beginning of verse. T Trm A WH N NA

John 13:23. Omit "Now" at beginning of verse. T Tr A WH N NA

John 13:24. Read "and saith to him, Say who it is" instead of "that he should ask who it should be". L T Tr A WH N

John 13:25. Omit "then" after "He" at beginning of verse. Tr A WH

John 13:25. Read "therefore" instead of "then". T NA

John 13:25. Read "lying back" instead of "lying". L Tr A WH NA

John 13:25. Add "thus" after "lying" and render 'lying, as he was, on'. T Trt A W WH N NA HF

John 13:26. Add "therefore" after "answered". Lt A WH

John 13:26. Read "for whom I shall dip a sop, and give to him" instead of "to whom I shall give a sop, when I have dipped [it]". T Tr A WH N NA

John 13:26. Add "he taketh [it] and" before "he gave". T Tr A WH N NAT

John 13:26. Read "Judas [son] of Simon Iscariot" instead of "Judas Iscariot, [the son] of Simon". T Tr A WH N NA

John 13:28. Omit "Now" at beginning of verse. WHm NAM

John 13:31. Omit "Therefore" before "when". S G W HF

John 13:32. Omit "If God be glorified in him" before "God shall also" and render 'and God shall glorify'. Lm Trm Am WH NAM

John 13:36. Omit "him" after "Jesus answered". L T Tr A WH N NAM

John 13:36. Omit "me" after "thou shalt follow". L T Tr A WH N NA

John 13:37. Omit "Lord" before "why". WHm

John 13:38. Read "answereth" instead of "answered". L T Tr A W WH N NA

John 13:38. Omit "him" after "Jesus answered". L T Tr A W WH N NA

John 14:2. Add "For" (or 'that') before "I go". L T Tr A W WH N NA

John 14:4. Omit "and" before "the way" and omit "ye know" after "the way" and render 'whither I go ye know the way'. Lm T Tr A WH N NA

John 14:5. Omit "and" before "how". L Tr WH NA

John 14:5. Omit "can" and render 'how know we'. L T Tr A WH N

John 14:7. Read "If ye have known" instead of "If ye had known". T NA

John 14:7. Read "ye shall know" instead of "ye should have known". T NA

John 14:7. Omit "and" before "from henceforth". L T Trm WH N

John 14:7. Omit "him" after "and have seen". Lm Trm Am WHt

John 14:9. Omit "and" before "how sayest". L T Trm WH N NA

John 14:10. Read "in me doeth his works" instead of "in me, he doeth the works". T Tr A WH N NA

John 14:10. Add "his" and render 'he doeth his works'. Lt

John 14:11. Omit "me" after "or else believe". T Trm WHt N NA

John 14:11. Read "his works' sake" instead of "the very works' sake". WHm

John 14:12. Omit "my" and render 'the Father'. L T Tr A WH N NA

John 14:14. Add "me" after "ask". Lt T WHt N NA

John 14:14. Read "that will I do" instead of "I will do [it]". WHt

John 14:15. Read "ye will keep" instead of "keep". T Tr WH N NA

John 14:16. Read "may be with you" instead of "may abide with you". L T Tr A WH N NA

John 14:17. Omit "but" before "ye know him". Lm T Trm A WH N NA

John 14:17. Read "is in you" instead of "shall be in you". L Tr A WHt

John 14:22. Add "and" after "Lord". G T At W NAt HF

John 14:23. Read "word" instead of "words". S B E G L T Tr A W WH N NA HF

John 14:28. Omit "I said" after "rejoice, because". G L T Tr A W WH N NA

John 14:28. Omit "my" and render 'the Father is greater'. Lm T Tr A WH N NA

John 14:30. Omit "this" and render 'the world'. G L T Tr A W WH N NA HF

John 15:6. Read "gather it" instead of "gather them". T

John 15:7. Read "ask ye" instead of "ye shall ask". L T Tr A W WH N NA

John 15:8. Read "bear much fruit and be my disciples" instead of "bear much fruit; so shall ye be my disciples". L Tr A WHt NA

John 15:10. Read "I also have kept" instead of "I have kept". T

John 15:10. Omit "my" and render 'the Father's'. L A WHt

John 15:11. Read "might be in you" instead of "might remain in you". L T Tr A WH N NA

John 15:13. Omit "a man" and render 'he lay down'. T

John 15:14. Read "the things which I command" instead of "whatsoever I command". L T Tr A WHm NA

John 15:14. Read "the thing that I command" instead of "whatsoever I command". WH
 John 15:18. Omit "[it hated] you" after "hated me before". T
 John 15:26. Omit "But" at beginning of verse. T Trm Am WH N NA
 John 16:2. Omit "you" after "killeth". WHm
 John 16:3. Omit "unto you" after "will they do". G L T Tr A W WH N NA HF
 John 16:4. Add "their" and render 'their time'. L Tr A WH NA
 John 16:7. Read "in no wise should come" instead of "will not come". Tr WH
 John 16:10. Omit "my" and render 'the Father'. T Tr Am WH N NA
 John 16:13. Read "in all truth" instead of "into all truth". T WHm NA
 John 16:13. Read "he shall hear" instead of "he may hear" (KJV 'he shall hear'). Tr A WHm NA
 John 16:13. Read "he heareth" instead of "he may hear" (KJV 'he shall hear'). T WH N
 John 16:15. Read "he taketh" instead of "he shall take". G L T Tr A W WH N NA HF
 John 16:16. Read "no longer see me" instead of "not see me". L T Tr A WH N NA
 John 16:16. Omit "because I go to the Father" at end of verse. T Tr A WH N NA
 John 16:18. Omit "that he saith" after "What is this". NAm
 John 16:18. Omit "what he saith" at end of verse. WHm
 John 16:19. Omit "Now" at beginning of verse. G T Tr A W WH N NA
 John 16:20. Omit "and" before "ye shall be sorrowful". L T Tr A WH N NA
 John 16:22. Read "shall take" instead of "taketh". L Tr A WHt
 John 16:23. Read "if anything" instead of "whatsoever". L T Tr A WH N NA
 John 16:23. Transpose "ask the Father in my name, he will give [it] you" to "ask the Father, he will give [it] you in my name". T Tr A WH N
 John 16:25. Omit "but" before "the time". Er G Lm T Tr A W WH N NA
 John 16:27. Read "from the Father" instead of "from God". Tr A WH
 John 16:28. Read "out of the Father" instead of "from the Father". L T Tr A WH N
 John 16:29. Omit "unto him" after "said". Lm T Tr A WH N NA
 John 16:32. Omit "now" before "come". L T Tr A WH N NA
 John 16:33. Read "ye have tribulation" instead of "ye shall have tribulation". S G T Tr A W WH N NA HF
 John 17:1. Omit "thy" after "that" and render 'glorify thy Son, that the Son'. T Tr Am WH N NA
 John 17:1. Omit "also" before "may glorify thee". L T Tr A W WH N NA
 John 17:2. Read "he shall give" instead of "he should give". A WH HF
 John 17:3. Read "they know" instead of "they might know". T Tr
 John 17:4. Read "having finished" instead of "I have finished". L T Tr A WH N NA
 John 17:7. Read "thou gavest" instead of "thou hast given". L WHt
 John 17:11. Read "they are in the world" instead of "these are in the world". T WHt N NA
 John 17:11. Read "which" instead of "whom" and render 'keep them in thy name which thou hast given me'. G L T Tr A W WH N NA HF
 John 17:11. Add "also" after "as". Tr
 John 17:12. Omit "in the world" after "with them". L T Tr A WH N NA
 John 17:12. Read "which" instead of "those that" and render 'I kept them in thy name which thou hast given me'. T Tr A WH N NA
 John 17:12. Add "and" after "given me" and render 'given me: and I guarded [them], and'. Lt T Tr A WH N NA
 John 17:17. Omit "thy" and render 'through the truth'. L T Tr A WH N NA
 John 17:20. Read "believe" instead of "shall believe". G L T Tr A W WH N NA HF
 John 17:21. Omit "one" before "in us". Lm T Tr A WH N NA

John 17:23. Omit "and" before "that the world may know". L T Tr A WH N NA
John 17:24. Read "that which thou hast given" instead of "whom thou hast given". T Tr A WH N NA
John 18:1. Read "Cedrus" (or 'of the cedar') instead of "Cedron" (or 'of the cedars'). T
John 18:2. Add "also" after "Jesus". HF
John 18:3. Add "from the" before "Pharisees". T WHt N NA
John 18:4. Read "however" instead of "therefore". Tr
John 18:4. Read "saith" instead of "said". L T Tr A WH N NA
John 18:5. Omit "Jesus" and render 'he saith'. Tr A WH NA
John 18:5. Read "he saith unto them, I am Jesus" instead of "Jesus saith unto them, I am [he]". WHm
John 18:11. Omit "thy" and render 'the sword'. G L T Tr A W WH N NA
John 18:13. Add "And Annas sent Christ bound unto Caiaphas the high priest" at end of verse. Bm
John 18:15. Add "the" before "another" and render 'the other disciple'. S B E G W Trt At HF
John 18:18. Add "also" after "Peter". L T Tr A WH N NA
John 18:20. Read "have spoken" instead of "spake". L T Tr A W WH N NA
John 18:20. Read "all the Jews" instead of "the Jews always". G L T Tr A W WH N NA
John 18:20. Read "the Jews round about" instead of "the Jews always". B E
John 18:24. Omit "Now" (ERV 'Therefore') before "Annas". S G Trm W HF
John 18:25. Add "therefore" after "he denied [it]". HF
John 18:29. Read "saith" instead of "said". T Tr A WH N NA
John 18:31. Omit "him" after "judge". T
John 18:31. Omit "therefore" after "the Jews". L Tr A WH NA
John 18:34. Omit "him" after "Jesus answered". L T Tr A W WH N NA
John 18:40. Omit "all" after "cried they". T WH N NA
John 19:3. Add "And they came to him" before "And said". L T Tr A WH N NA
John 19:4. Add "and" before "Pilate". L Tr A WHt NA
John 19:4. Omit "therefore" after "Pilate". G L T Tr A WH N NA
John 19:4. Omit "in him" after "no fault". T
John 19:6. Omit "saying" after "cried out". T
John 19:6. Add "him" after "Crucify [him], crucify". G L W HF
John 19:7. Omit "him" after "answered". T
John 19:7. Omit "our" and render 'by the law'. L T Tr A WH N NA
John 19:10. Omit "Then" at beginning of verse. T Am
John 19:10. Transpose "power to crucify thee, and have power to release" to "power to release thee, and have power to crucify". L T Tr A WH N NA
John 19:11. Add "him" after "answered". Lt Tr At WH NAt
John 19:11. Read "hast no power" instead of "couldst have no power". T
John 19:13. Read "these words" instead of "that saying". L T Tr A W WH N NA
John 19:14. Read "it was about the sixth" instead of "and about the sixth". L T Tr A W WH N NA
John 19:15. Read "They therefore cried out" instead of "But they cried out". T Tr A WH N NA
John 19:16. Read "Therefore they took" instead of "And they took". L T Tr A WH N NA
John 19:16. Omit "and led [him] away" after "took Jesus". L T Tr A WH N NA
John 19:17. Read "bearing the cross for himself" instead of "bearing his cross". L T Tr A WH N NA
John 19:17. Add "the place" before "of a skull". HF
John 19:20. Transpose "Greek [and] Latin" to "Latin [and] Greek". T Tr A WH N NA
John 19:24. Omit "which saith" before "They parted". L T WH N NAM
John 19:28. Read "seeing" instead of "knowing". HF

John 19:29. Omit "Now" at beginning of verse. L T Tr A W WH N NA
John 19:29. Read "so they put a sponge full of the vinegar upon hyssop" instead of "And they filled a sponge with vinegar, and put it upon hyssop". L T Tr A WH N NA
John 19:30. Omit "Jesus" and render 'when he had received'. T
John 19:35. Add "also" after "ye". G L T Tr A W WH N NA
John 19:38. Omit "And" at beginning of verse. HF
John 19:38. Read "They came" instead of "He came". T
John 19:38. Read "and took his body" instead of "and took the body of Jesus". L Tr A WH NA
John 19:38. Read "and took him" instead of "and took the body of Jesus". T
John 19:39. Read "came to him" instead of "came to Jesus". L T Tr A W WH N NA
John 19:39. Read "roll" instead of "mixture". WHt
John 20:6. Add "also" before "Simon Peter". Tr A WH NA
John 20:13. Omit "And" at beginning of verse. T
John 20:14. Omit "And" at beginning of verse. G L T Tr A W WH N NA
John 20:16. Add "in Hebrew" after "saith unto him". Lt T Tr A WH N NA
John 20:17. Omit "my" and render 'not yet ascended to the Father'. Lm T Tr A WH N NA
John 20:18. Read "I have seen" instead of "that she had seen". T Tr A WH N NA
John 20:19. Omit "assembled" after "where the disciples were". L T Tr A WH N NA
John 20:20. Add "both" after "shewed". L Tr A WH
John 20:20. Omit "his" before "side" and render 'the side'. L T Tr A WH N NA
John 20:21. Omit "Jesus" and render 'he said'. T Tr Am WHm NAm
John 20:23. Read "they have been remitted" instead of "they are remitted". L T Tr WHt N NA
John 20:25. Read "into the place" instead of "into the print". L T
John 20:28. Omit "And" at beginning of verse. G L T Tr A W WH N NA
John 20:29. Omit "Thomas" after "saith unto him". G L T Tr A W WH N NA HF
John 20:30. Omit "his" and render 'the disciples'. L T Tr A WHt N NAm
John 21:1. Omit "Jesus" and render 'he shewed himself'. A
John 21:3. Omit "immediately" after "entered into a ship". L T Tr A WH N NA
John 21:4. Read "morning was coming" instead of "morning was now come". T Tr W WH N
John 21:5. Omit "Jesus" and render 'he saith'. Lm
John 21:6. Omit "And" at beginning of verse. T
John 21:6. Read "saith" instead of "said". T
John 21:11. Add "therefore" after "went up". Tr A WH NA
John 21:12. Omit "And" before "none". Trm A WH
John 21:12. Read "Christ" instead of "the Lord". B
John 21:13. Omit "then" after "Jesus". G L T Tr A WH N NA
John 21:14. Omit "his" and render 'the disciples'. L T Tr A W WH N NA
John 21:15. Read "John" instead of "Jonas". L T Tr A WH N NA
John 21:16. Read "John" instead of "Jonas". L T Tr A WH N NA
John 21:16. Read "little sheep" instead of "sheep". T WHt N
John 21:17. Read "John" instead of "Jonas". L T Tr A WH N NA
John 21:17. Read "he saith unto him, Lord" instead of "he said unto him, Lord". T NA
John 21:17. Omit "Jesus" and render 'he saith'. T Trm NAm
John 21:17. Read "little sheep" instead of "sheep". T Tr A WHt N
John 21:20. Omit "Then" at beginning of verse. L T Tr A W WH N NA
John 21:21. Add "therefore" after "Peter". L T Tr A WH N NA

John 21:23. Omit "what [is that] to thee" at end of verse. T NAM
John 21:24. Add "also" before "testifieth". WHm
John 21:24. Add "which" before "wrote". L Tr At WHt NA
John 21:25. Omit "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (the entire verse). T
John 21:25. Omit "Amen" at end of verse. G L Tr A WH NA
John Sub. Add "According to John". Tr A

["Bible Research > Textual Criticism > English Guide: John 9-21](#)

["Bible Research > Textual Criticism > English Guide: Acts 1-14](#)

Acts 1-14

Signs

Acts Title. Add "Holy" before "Apostles". S B E
Acts Title. Omit "of the Apostles" after "Acts". T
Acts 1:4. Add "with them" after "assembled together" and render without italics. B
Acts 1:7. Omit "And" at beginning of verse. T Tr WH N
Acts 1:8. Read "my witnesses" instead of "witnesses unto me". L T Tr A W WH N NA
Acts 1:13. Transpose "James and John" to "John and James". L T Tr A W WH N NA
Acts 1:14. Omit "and supplication" after "prayer". G L T Tr A W WH N NA
Acts 1:14. Omit "with" before "his brethren". L T Trm A W NA
Acts 1:15. Read "brethren" instead of "disciples". L T Tr A W WH N NA
Acts 1:16. Omit "this" and render 'the scripture'. L T Tr Am W WH N NA
Acts 1:17. Read "among us" instead of "with us". G L T Tr A W WH N NA
Acts 1:19. Add "which" before "And" and render 'which also'. T
Acts 1:19. Omit "proper" before "tongue". Trm Am WH
Acts 1:25. Read "take the place" instead of "take part". L T Tr A WH N NA
Acts 1:26. Read "lots for them" instead of "their lots". L T Tr A WH N NA
Acts 2:1. Read "together" instead of "with one accord". L T Tr A WH N NA
Acts 2:7. Omit "one to another" after "saying". L T Tr A WH N NA
Acts 2:7. Omit "all" before "amazed". L Trm A WH NA HF
Acts 2:16. Omit "Joel" after "the prophet". A
Acts 2:17. Omit "And" at beginning of verse. A
Acts 2:17. Read "dream with dreams" instead of "dream dreams". G L T Tr A W WH N NA
Acts 2:20. Omit "and notable" after "great". T
Acts 2:22. Omit "also" before "know". L T Tr A WH N NA
Acts 2:23. Omit "ye have taken, and" after "foreknowledge of God". L T Tr A WH N NA
Acts 2:23. Read "by the hand of lawless [men]" instead of "by wicked hands". L T Tr A WH N NA
Acts 2:25. Add "my" and render 'my Lord'. T
Acts 2:30. Omit "according to the flesh, he would raise up Christ" and render 'that of the fruit of his loins he would set [one] upon his throne'. G L T Tr A WH N NA

Acts 2:31. Omit "his soul" and render 'he was not left'. G L T Tr A WH N NA
Acts 2:31. Read "neither was" and "nor did" instead of "was not" and "neither did". L T Tr A W WH N NA
Acts 2:33. Omit "now" before "see and hear". G L T Tr A WH N NA
Acts 2:33. Add "both" before "see and hear". T At WHt N NA
Acts 2:36. Omit "both" before "Lord". B E
Acts 2:38. Omit "said" after "Peter". L T Tr A WH N NA
Acts 2:38. Add "saith" after "unto them". T NA
Acts 2:38. Read "upon the name" instead of "in the name". S B E G T A W NA HF
Acts 2:38. Add "your" before "sins". L T Tr WH N NA
Acts 2:40. Add "them" after "exhort". L T Tr A W WH N NA
Acts 2:41. Omit "gladly" before "received his word". L T Tr A WH N NA
Acts 2:41. Add "in" before "the same day". L T Tr At WH N NA
Acts 2:42. Omit "and" before "in breaking of bread". L T Tr A WH N NA
Acts 2:43. Add "in Jerusalem, and great fear was upon all" after "done by the apostles". T
Acts 2:44. Add "and" and render 'Yea, and all that believed' instead of 'And all that believed'. T
Acts 2:44. Omit "were" before "together" and omit "and" after "together" and render 'together had all things common'. WHt
Acts 2:47. Omit "to the church" after "the Lord added". L T Tr A WH N NA
Acts 2:47. Add "together" after "the Lord added". L T Tr A WH N NA
Acts 3:1. Omit "together" after "went up". L T Tr A WH N NA
Acts 3:3. Add "to receive" before "an alms". S B E G L T Tr A W WH N NA
Acts 3:6. Omit "rise up and" before "walk". T Am WH N NA
Acts 3:7. Add "him" after "lifted". L T Tr A WH N NA
Acts 3:11. Read "he held" instead of "the lame man which was healed held". G L T Tr A W WH N NA
Acts 3:13. Add "God" before "of Isaac" and before "of Jacob". L T NA
Acts 3:13. Add "indeed" after "ye". G L T Tr A W WH N NA HF
Acts 3:13. Omit "him" after "denied". L T Trm Am WH N NA
Acts 3:18. Omit "his" and render 'the prophets'. L T Tr A WH N NA
Acts 3:18. Add "his" before "Christ". L T Tr A W WH N NA
Acts 3:20. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A WH N NA HF
Acts 3:20. Read "was appointed beforehand" instead of "before was preached" and render 'send Christ Jesus, who was appointed beforehand for you' or 'send him who was appointed beforehand for you Christ, [even] Jesus'. G L T Tr A W WH N NA HF
Acts 3:21. Omit "all" before "his holy prophets". G L T Tr A W WH N NA
Acts 3:22. Omit "For" at beginning of verse. G L T Tr A W WH N NA
Acts 3:22. Omit "unto the fathers" after "said". L T Tr A WH N NA
Acts 3:22. Read "our God" instead of "your God". T HF
Acts 3:22. Omit "your" before "God" and render 'the Lord God'. WH
Acts 3:24. Read "announced these days" instead of "foretold of these days". G L T Tr A W WH N NA HF
Acts 3:25. Read "your fathers" instead of "our fathers". Tr A WHt NA
Acts 3:26. Omit "Jesus" after "his Son" (or 'his Servant'). G L T Tr A WH N NA
Acts 3:26. Read "their" instead of "your" (KJV 'his') before "iniquities". L
Acts 3:26. Omit "your" (KJV 'his') before "iniquities". WHm
Acts 4:1. Read "high priests" instead of "priests". WHt
Acts 4:2. Read "of the dead" instead of "from the dead". HF
Acts 4:3. Add "them" after "put". W

Acts 4:4. Omit "about" before "five thousand". T Lm Trm Am NAm
Acts 4:8. Omit "of Israel" after "elders". L T Tr Am WH N NA
Acts 4:17. Omit "straitly" before "threaten". L T Tr Am WH N NA
Acts 4:24. Omit "[art] God" after "Lord, thou" and render 'Lord, thou that didst make'. L T Tr Am WH N NA
Acts 4:25. Read "who by the Holy Ghost, [by] the mouth of our father David thy servant, hast said" instead of "who by the mouth of thy servant David hast said". B L T Tr A WH N NA
Acts 4:27. Add "in this city" after "of a truth". B G L T Tr A W WH N NA
Acts 4:28. Omit "thy" before "counsel". L Trm WH NAM
Acts 4:30. Omit "thine" before "hand" and render 'the hand'. L Tr WH NAM
Acts 4:33. Add "Christ" after "Jesus". Lt T
Acts 4:36. Read "Joseph" instead of "Joses". B L T Tr A W WH N NA
Acts 5:5. Omit "these things" after "them that heard". L T Tr A WH N NA
Acts 5:12. Read "many signs and wonders came to pass" instead of "were many signs and wonders wrought". S
Acts 5:15. Read "even into the streets" instead of "into the streets". L T Tr WH N NA
Acts 5:16. Omit "unto" before "Jerusalem". L T Tr A WH N NA
Acts 5:18. Omit "their" before "hands". L T Tr A W WH N NA
Acts 5:23. Omit "truly" before "found". L T Tr A W WH N NA
Acts 5:23. Omit "without" after "standing". G L T Tr A W WH N NA HF
Acts 5:24. Omit "the high priest and" before "the captain". L T Tr A WH N NA
Acts 5:25. Omit "saying" after "told them". G L T Tr A W WH N NA HF
Acts 5:28. Omit "not" and render 'We did straitly command'. L T Tr A WH N NAm
Acts 5:32. Omit "his" before "witnesses". T Tr WH N NA
Acts 5:32. Read "we in him are witnesses" instead of "we are his witnesses". L WHm
Acts 5:32. Read "we are for him witnesses" instead of "we are his witnesses". WHm
Acts 5:32. Omit "also" before "the Holy Ghost". L T Tr Am WH N NA
Acts 5:32. Omit "whom" after "the Holy Ghost" and render 'And God hath given the Holy Ghost to them that obey him'. WHm
Acts 5:33. Read "resolved" instead of "took counsel". L Tr WH NA
Acts 5:34. Read "men" instead of "apostles". L T Tr A WH N NA
Acts 5:37. Omit "much" before "people". L T Tr A WH N NA
Acts 5:38. Omit "this" before "counsel" and render 'the counsel'. HF
Acts 5:39. Read "ye will not be able to" instead of "ye cannot". L T Tr WH N NA
Acts 5:39. Read "overthrow them" instead of "overthrow it". G L T Tr A WH N NA
Acts 5:41. Omit "his" and render 'the Name'. G L T Tr A W WH N NA
Acts 5:41. Read "the name of Jesus" instead of "his name". HF
Acts 5:42. Transpose "Jesus Christ" to "Christ Jesus" and render 'preach [that] the Christ [is] Jesus'. L T Tr A WH N NA
Acts 6:3. Read "But" instead of "Wherefore" at beginning of verse. T WH N NA
Acts 6:3. Read "Indeed" instead of "Wherefore" at beginning of verse. L WHm
Acts 6:3. Omit "Wherefore" at beginning of verse. WHm
Acts 6:3. Omit "Holy" before "Ghost". G L T Tr A WH N NA
Acts 6:3. Read "we will appoint" instead of "we may appoint". S B G L T Tr A WH N NA
Acts 6:8. Read "full of grace" instead of "full of faith". G L T Tr A W WH N NA
Acts 6:9. Read "the synagogue of them who are called the Libertines" instead of "the synagogue, which is called [the synagogue] of the Libertines". T

Acts 6:9. Omit "and of Asia" after "of Cilicia". L
 Acts 6:13. Omit "blasphemous" before "words". G L T Tr A W WH N NA
 Acts 6:13. Omit "this" and render 'the holy place'. G L T Tr A W WHm NAm HF
 Acts 7:2. Read "your" instead of "our". B
 Acts 7:3. Omit "from" before "thy kindred". Lm Tr Am WHt NAM
 Acts 7:10. Add "over" before "all his house". T WHm NAT
 Acts 7:11. Omit "the land of" before "Egypt". L T Tr A WH N NA
 Acts 7:13. Read "his kindred" instead of "Joseph's kindred". T
 Acts 7:14. Omit "his" before "kindred". G L T Tr A WH N NA HF
 Acts 7:15. Omit "into Egypt" after "Jacob went down". WHm
 Acts 7:16. Add "in" after "Emmor" and render 'Emmor in Sychem'. L T Tr WH N NA
 Acts 7:17. Read "vouchsafed" instead of "had sworn". L T Tr A W WH N NA
 Acts 7:18. Add "over Egypt" after "arose". L T Tr WH N NAT
 Acts 7:19. Omit "our" and render 'the fathers'. L T Tr A WH N NAM
 Acts 7:20. Omit "his" before "father's". G L T Tr A W WH N NA HF
 Acts 7:22. Omit "in" before "deeds". L T Tr A WH N NA HF
 Acts 7:22. Add "his" before "deeds". G L T Tr A W WH N NA
 Acts 7:25. Omit "his" before "brethren" and render 'the brethren'. T Tr Am WH N NAM
 Acts 7:30. Omit "of the Lord" after "angel". L T Tr A WH N NA
 Acts 7:31. Omit "unto him" after "came". L T Tr A WH N NA
 Acts 7:32. Omit "the God" before "of Isaac" and before "of Jacob". L T Tr A WH N NA
 Acts 7:34. Read "his groaning" instead of "their groaning". L Tr WH
 Acts 7:35. Add "both" before "a ruler". L T Tr A WH N NAT
 Acts 7:35. Read "with the hand" instead of "by the hand". L T Tr A W WH N NA
 Acts 7:36. Omit "the land of" before "Egypt". L Tr WH
 Acts 7:37. Omit "the Lord" before "God". L T Tr A WH N NA
 Acts 7:37. Omit "your" before "God". G L T Tr A WH N NA
 Acts 7:37. Read "our God" instead of "your God". HF
 Acts 7:37. Omit "him shall ye hear" after "like unto me". L T Tr A WH N NA HF
 Acts 7:38. Read "unto you" instead of "unto us". WHt
 Acts 7:39. Read "heart" instead of "hearts". HF
 Acts 7:43. Omit "your" and render 'the god Remphan'. L T Tr A WH N NAM
 Acts 7:43. Read "Rephan" instead of "Remphan". L Tr A W
 Acts 7:43. Read "Romphan" instead of "Remphan". T
 Acts 7:43. Read "Rompha" instead of "Remphan". WH
 Acts 7:43. Read "Raiphan" instead of "Remphan". NA
 Acts 7:44. Read "the tabernacle of witness was among our fathers" instead of "Our fathers had the tabernacle of witness". S B E G W
 Acts 7:44. Add "he who" after "appointed" and render 'he appointed who spake'. S B E G L T Tr A W WH N NA HF
 Acts 7:46. Read "house of Jacob" instead of "God of Jacob". L T NA
 Acts 7:48. Omit "temples" and render '[places] made with hands'. G L T Tr A W WH N NA
 Acts 7:51. Read "hearts" instead of "heart". L T Tr A WHt N NA
 Acts 7:58. Omit "their" before "clothes". HF
 Acts 8:1. Omit "and" before "they were all scattered". T WHm

Acts 8:5. Add "the" and render 'the city' instead of 'a city' (strictly so; but perhaps render with KJV 'the city'). L T WH N NA

Acts 8:7. Read "For many of those which had unclean spirits, crying with a loud voice they came out" (broken construction) instead of "For [in the case] of many of those which had unclean spirits, crying with a loud voice it came out" (compare with KJV). L T Tr A WH N NA

Acts 8:10. Omit "all" after "they". HF

Acts 8:10. Add "which is called" before "great" and render 'power of God which is called great'. G L T Tr A W WH N NA

Acts 8:12. Omit "the things" before "concerning the kingdom". L T Tr A W WH N NA

Acts 8:13. Transpose "miracles and signs" to "signs and miracles". S B E L T Tr A WH N NA

Acts 8:13. Add "great" before "miracles". S B E G L T Tr A W WH N NA

Acts 8:16. Read "Christ Jesus" instead of "Lord Jesus". HF

Acts 8:18. Omit "Holy" before "Ghost". T Trm A WH N NA

Acts 8:22. Read "the Lord" instead of "God". L T Tr A W WH N NA

Acts 8:27. Omit "who" (KJV 'and') before "had come". L T Trm WHm

Acts 8:28. Add "and" after "chariot" and render 'in his chariot, and he was reading'. S B E G L Trt A WH NA HF

Acts 8:33. Omit "his" and render 'the humiliation'. L T Tr WH N NA

Acts 8:33. Omit "and" before "who shall declare". L T Tr Am WH N NA

Acts 8:37. Omit "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (the entire verse). G L T Tr A WH N NA HF

Acts 9:5. Omit "Lord said" before "I am Jesus" and render 'And he [said], I am Jesus'. L T Tr A W WH N NA

Acts 9:5. Add "the Nazarene" after "Jesus". Lt W

Acts 9:5. Omit "[it is] hard for thee to kick against the pricks" at end of verse. G L T Tr A W WH N NA HF

Acts 9:6. Omit "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [said] unto him" at beginning of verse. G L T Tr A W WH N NA HF

Acts 9:6. Add "but" before "Arise". G L T Tr A W WH N NA HF

Acts 9:8. Read "nothing" instead of "no man". L T Tr W WH N NA

Acts 9:11. Read "Arise" instead of "Having risen" (KJV 'Arise and'). L WHt

Acts 9:12. Omit "in a vision" after "hath seen". L T Trm A WHm NA

Acts 9:12. Read "hands" instead of "hand". L T Tr WH N NA

Acts 9:15. Add "both" and render 'both Gentiles'. L T Tr A W WH N NA

Acts 9:15. Omit "the" before "Gentiles". S B E G T Tr A W WHm NA HF

Acts 9:17. Omit "[even] Jesus" after "the Lord". HF

Acts 9:18. Omit "forthwith" after "received sight". G L T Tr A WH N NA HF

Acts 9:19. Omit "Saul" and render 'was he'. G L T Tr A W WH N NA

Acts 9:20. Read "Jesus" instead of "Christ". G L T Tr A W WH N NA

Acts 9:21. Read "unto Jerusalem" instead of "in Jerusalem". T NA

Acts 9:24. Read "But also they watched" instead of "And they watched". L T Tr A WH N NA

Acts 9:25. Add "his" and render 'his disciples'. L T Tr A WH N NA

Acts 9:26. Omit "Saul" and render 'when he was come'. G L T Tr A W WH N NA

Acts 9:28. Omit "and going out" after "coming in". HF

Acts 9:29. Omit "And" before "he spake" and render 'speaking boldly'. L T Tr A WH N NA

Acts 9:29. Omit "Jesus" after "the Lord". L T Tr A W WH N NA

Acts 9:31. Read "the church" instead of "the churches". L T Tr A W WH N NA

Acts 9:31. Read "was edified" and "was multiplied" instead of "were edified" and "were multiplied". L T Tr A W WH N NA

Acts 9:35. Read "Assaron" instead of "Saron". HF

Acts 9:38. Omit "two men" after "sent unto him". HF

Acts 9:38. Read "Delay not" instead of "that he would not delay" and render 'beseeching [him], Delay not'. L T Tr A W WH N NA

Acts 9:38. Read "come to us" instead of "come to them". L T Tr A W WH N NA

Acts 10:5. Add "a certain" before "Simon". L T Tr A WH N NA

Acts 10:6. Omit "he shall tell thee what thou oughtest to do" at end of verse. G L T Tr A W WH N NA HF

Acts 10:7. Read "unto him" instead of "unto Cornelius". G L T Tr A W WH N NA

Acts 10:7. Omit "his" and render 'the household servants'. L T Tr A W WH N NA

Acts 10:11. Omit "unto him" after "descending". G L T Tr A W WH N NA

Acts 10:11. Omit "knit" and "and" and render 'a great sheet by the four corners let down upon the earth' instead of "a great sheet knit at the four corners, and let down to the earth". L T Tr Am WH N NA

Acts 10:12. Read "fourfooted beasts and creeping things of the earth" instead of "fourfooted beasts of the earth, and wild beasts, and creeping things". L T Tr A W WH N NA

Acts 10:14. Read "and unclean" instead of "or unclean". L T Tr A WH N NA

Acts 10:16. Read "immediately" instead of "again". L T Tr A W WH N NA

Acts 10:17. Read "by Cornelius" instead of "from Cornelius". T WH N NA

Acts 10:19. Omit "unto him" after "said". WHt NAM

Acts 10:19. Omit "three" before "men". T A WHm HF

Acts 10:19. Read "two men" instead of "three men". WHt

Acts 10:20. Read "But arise" instead of "Arise therefore". S B E G L T Tr A W WH N NA HF

Acts 10:21. Omit "which were sent unto him from Cornelius" after "the men". G L T Tr A W WH N NA HF

Acts 10:23. Read "he, having arisen, went away" instead of "Peter went away". G L T Tr A W WH N NA

Acts 10:24. Read "he entered" instead of "they entered". L Tr WH NA

Acts 10:30. Omit "fasting" and omit "and" after "this hour" and render 'Four days ago to this hour I was praying the ninth [hour] in my house' (or, 'keeping the ninth hour of prayer in my house'. see 3:1). L T Tr Am WH N NA

Acts 10:30. Omit "hour" after "ninth". L T Tr A WH N NA

Acts 10:32. Omit "who, when he cometh, shall speak unto thee" at end of verse. L T Tr Am WH N NA

Acts 10:33. Read "commanded thee of the Lord" instead of "commanded thee of God". L T Tr WH N NA

Acts 10:36. Omit "which" after "the word" and render 'He sent the word unto the children'. L Trm WHt NAM

Acts 10:39. Add "also" after "whom". G L T Tr A W WH N NA HF

Acts 10:45. Read "who came" instead of "as many as came". L WHt

Acts 10:48. Read "Jesus Christ" instead of "the Lord". L T Tr WH N NA

Acts 11:3. Read "he went in" instead of "Thou wentest in". Tr WHt

Acts 11:3. Read "did eat" instead of "didst eat". Tr WHt

Acts 11:7. Add "also" after "heard". L T Tr A WH N NA

Acts 11:9. Omit "me" after "answered". L T Tr A WH N NA

Acts 11:11. Read "where we were" instead of "where I was". L T Tr WHt N NA

Acts 11:12. Read "making no distinction" instead of "nothing doubting". L T Tr WH N NA

Acts 11:12. Omit "nothing doubting". A

Acts 11:13. Omit "unto him" after "said". L T Tr WH N NA

Acts 11:13. Omit "men" after "Send". G L T Tr A W WH N NA

Acts 11:20. Add "also" after "spake". L T Tr A WH N NA

Acts 11:20. Read "Greeks" instead of "Grecians" (lit 'Hellenists', the Greek-speaking Jews). G L T Tr A
 Acts 11:22. Omit "that he should go" before "as far as Antioch". L T Tr WH N NAM
 Acts 11:23. Add "which [was]" before "of God". L T Tr A WH N NAt
 Acts 11:23. Add "in" before "the Lord" and render 'that they would cleave unto the purpose of their heart in the Lord'. WHt
 Acts 11:25. Omit "Barnabas" and render 'he departed'. L T Tr A WH N NA
 Acts 11:26. Add "even" before "a whole year". L T Tr A WH N NA
 Acts 11:28. Omit "Caesar" after "Claudius". G L T Tr A W WH N NA
 Acts 12:6. Read "brought him to [him]" instead of "brought him forth". WHt
 Acts 12:9. Omit "him" after "followed". L T Tr A WH N NA
 Acts 12:13. Read "he knocked" instead of "Peter knocked". G L T Tr A W WH N NA
 Acts 12:17. Omit "unto them" after "declared". T Trm NAM
 Acts 12:20. Omit "Herod" and render 'he was highly displeased'. G L T Tr A W WH N NA
 Acts 12:24. Read "of the Lord" instead of "of God". WHt
 Acts 12:25. Read "to Jerusalem" instead of "from Jerusalem". WHt NA HF
 Acts 13:1. Omit "certain" before "prophets". L T Tr A WH N NA
 Acts 13:2. Omit "both" (unexpressed in KJV) before "Barnabas". G L T Tr A W WH N NA HF
 Acts 13:6. Add "whole" before "isle". G L T Tr A W WH N NA
 Acts 13:6. Add "a man" after "found". L T Tr A W WH N NA
 Acts 13:17. Omit "of Israel" after "this people". G HF
 Acts 13:18. Read "he nursed them" instead of "suffered he their manners". G L T A W
 Acts 13:19. Omit "And" at beginning of verse. WHt NA
 Acts 13:19. Omit "to them" after "divided their land". T Tr Am WH N NA
 Acts 13:19. Transpose "by lot. (20) And after that he gave [unto them] judges about the space of four hundred and fifty years" to "by lot (20) about the space of four hundred and fifty years. And after that he gave". L T Tr W WH N NA
 Acts 13:20. Transpose "by lot. (20) And after that he gave [unto them] judges about the space of four hundred and fifty years" to "by lot (20) about the space of four hundred and fifty years. And after that he gave". L T Tr W WH N NA
 Acts 13:22. Omit "a man" after "Jesse". WHm
 Acts 13:23. Read "brought unto Israel" instead of "raised unto Israel". G L T Tr A W WH N NA HF
 Acts 13:23. Read "salvation" instead of "a saviour, Jesus". HF
 Acts 13:24. Omit "all the people of" before "Israel". HF
 Acts 13:25. Read "What" instead of "Who". L T Tr A WH N NA
 Acts 13:26. Read "to us is the word" instead of "to you is the word". T A WH N NA
 Acts 13:26. Read "sent forth" instead of "sent". L T Tr A W WH N NA
 Acts 13:31. Add "now" after "who". L T Tr A W WHt N NAt
 Acts 13:32. Add "now" after "we". W
 Acts 13:33. Read "unto our children" instead of "unto us their children". L T Tr WH N
 Acts 13:33. Omit "their" before "children" and render 'unto us the children'. NAM
 Acts 13:33. Read "first psalm" instead of "second psalm". Er G L T Tr
 Acts 13:39. Omit "And" at beginning of verse. L T Trm Am NAM
 Acts 13:40. Omit "upon you" after "come". L T Tr Am WH N NA
 Acts 13:41. Omit "a work" before "which ye shall". HF
 Acts 13:42. Read "when they were gone out" instead of "when the Jews were gone out". G L T Tr A W WH N NA

Acts 13:42. Omit "of the synagogue" after "gone out". G L T Tr A W WH N NA
Acts 13:42. Omit "the Gentiles" and render 'they besought'. G L T Tr A W WH N NA
Acts 13:43. Omit "to them" after "speaking". HF
Acts 13:44. Read "word of the Lord" instead of "word of God". L T Tr WHm NA
Acts 13:45. Omit "contradicting and" before "blaspheming". L Tr Am WH NA
Acts 13:46. Omit "but" before "seeing ye put it from you". L T Tr WHt N NA
Acts 13:48. Read "word of God" instead of "word of the Lord". WHt
Acts 13:50. Omit "and" after "devout". G L T Tr A W WH N NA
Acts 14:2. Read "the Jews that refused to believe" (aorist) instead of "the unbelieving Jews" (present). L T Tr A WH N NA
Acts 14:3. Omit "and" before "granted" and render 'granting signs'. G L T Tr A W WH N NA HF
Acts 14:8. Omit "being" before "a cripple". G L T Tr A W WH N NA
Acts 14:13. Omit "their" and render 'the city'. G L T Tr A W WH N NA
Acts 14:14. Read "sprang forth" instead of "ran in". G L T Tr A W WH N NA
Acts 14:17. Read "gave you" instead of "gave us". G L T Tr A WH N NA HF
Acts 14:17. Omit "us" after "gave". Trm
Acts 14:17. Read "your hearts" instead of "our hearts". G L T Tr A WH N NA
Acts 14:21. Add "to" before "Iconium". L T Tr A WH N NA
Acts 14:21. Add "to" before "Antioch". L T Tr A WHt N NA
Acts 14:21. Read "And preaching the gospel to that city, and teaching many" instead of "And when they had preached the gospel to that city, and had taught many". L T
Acts 14:25. Read "unto Perga" instead of "in Perga". T WHm
Acts 14:28. Omit "there" before "they abode". G L T Tr A W WH N NA

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Acts 15-28

Signs

Acts 15:2. Read "But when" instead of "When therefore". T Tr WH N NA
Acts 15:3. Add "both" before "Phenice". L T Tr A WH N NA
Acts 15:7. Read "among you" instead of "among us". L T Tr A WH N NA
Acts 15:8. Omit "them" after "giving". T Tr A WH N NA
Acts 15:11. Omit "Christ" after "Jesus". G T Tr A W WH N NA HF
Acts 15:17. Omit "all" before "these things". G L T Tr A W WH N NA
Acts 15:18. Omit "unto God are all his works" after "Known" and render 'who doeth these things, [which were] known [to him] from the beginning of the world' or 'who maketh these things known from the beginning of the world'. G T Tr A WH N NA
Acts 15:18. Read "Known to the Lord [is] his work" instead of "Known unto God are all his works". L
Acts 15:22. Read "called" instead of "surnamed". L T Tr A W WH N NA
Acts 15:23. Omit "after this manner" after "wrote [letters] by them". L T Tr A WH N NA

Acts 15:23. Omit "and" after "elders" and render 'elders [who are] brethren' or 'elder brethren'. L T Tr A WH N NA

Acts 15:24. Omit "which went out" before "from us". WH NAm

Acts 15:24. Omit "saying, [Ye must] be circumcised, and keep the law" after "subverting your souls". L T Tr A WH N NA

Acts 15:25. Read "having chosen, to send men" instead of "to send chosen men". L Tr W WHt NA

Acts 15:28. Omit "these" before "necessary things". A

Acts 15:33. Read "unto those that had sent them" instead of "unto the apostles". G L T Tr A W WH N NA

Acts 15:34. Omit "Notwithstanding it pleased Silas to abide there still" (the entire verse). L T Tr A W WH N NA HF

Acts 15:36. Omit "our" and render 'the brethren'. G L T Tr A W WH N NA

Acts 15:37. Read "was minded" instead of "determined". L T Tr A W WH N NA

Acts 15:37. Add "also" after "with them". G L T Tr A WH N NA

Acts 15:40. Read "grace of the Lord" instead of "grace of God". L T Tr A W WH N NA

Acts 16:1. Add "also" before "to Derbe". L Trt WH NAt

Acts 16:1. Add "to" before "Lystra". L T Tr WH N NA

Acts 16:1. Omit "certain" before "woman". G L T Tr A W WH N NA

Acts 16:6. Read "they passed through" instead of "when they had gone throughout" and render 'Now they went through Phrygia and the region of Galatia, having been forbidden'. L T Tr A W WH N NA

Acts 16:7. Add "And" at beginning of verse. L T Tr A W WH N NA

Acts 16:7. Add "of Jesus" after "Spirit". B G L T Tr A W WH N NA

Acts 16:10. Read "God" instead of "the Lord". L T Tr A WH N NA

Acts 16:11. Read "And" instead of "Therefore" at beginning of verse. T A NA

Acts 16:12. Read "a city of the first district" instead of "the chief city of that part" (KJVm 'the first city of that part', RSV 'the leading city of the district', NASB 'a leading city of the district'). NAt

Acts 16:12. Read "in the same city" instead of "in that city". HF

Acts 16:13. Read "gate" instead of "city". L T Tr A W WH N NA

Acts 16:13. Read "where we supposed was a place for prayer" instead of "where prayer was wont to be made". L T Tr WH N NA

Acts 16:16. Add "the" before "prayer" and render 'the [place of] prayer'. L T Tr A W WH N NA

Acts 16:17. Read "shew unto you" instead of "shew unto us". B E T Tr WH N NA

Acts 16:26. Omit "immediately" before "all the doors". WHm

Acts 16:31. Omit "Christ" after "Jesus". L T Tr A WH N NA

Acts 16:32. Read "word of God" instead of "word of the Lord". WHt

Acts 16:32. Read "with all" instead of "and to all". G L T Tr A W WH N NA

Acts 16:34. Omit "his" and render 'into the house'. L T Trm A WH N NA

Acts 16:36. Omit "this" and render 'the saying'. L Tr WH NAm

Acts 16:37. Omit "us" after "fetch". HF

Acts 17:3. Omit "the" before "Christ" (unexpressed in KJV) and render 'this is Christ Jesus, whom I preach unto you' or 'this is Christ: Jesus whom I preach unto you'. L T Tr WHm

Acts 17:3. Add "the" before "Jesus" and render 'this is the Christ: the Jesus whom I preach unto you'. A WHt NA

Acts 17:4. Add "and of" before "Greeks". L

Acts 17:5. Omit "which believed not" after "the Jews". G L T Tr A W WH N NA

Acts 17:5. Omit "moved with envy" before "took". G HF

Acts 17:13. Add "and troubled" after "stirred up". L T Tr A WH N NA

Acts 17:14. Read "as far as to the sea" instead of "as it were to the sea". L T Tr WH N NA
 Acts 17:18. Add "also" after "Then" at beginning of verse. L T Tr A W WH N NA HF
 Acts 17:18. Omit "unto them" after "he preached". T Tr Am WH N NA HF
 Acts 17:23. Read "What" instead of "Whom". L T Tr A W WH N NA
 Acts 17:23. Read "this" instead of "him". L T Tr A W WH N NA
 Acts 17:25. Read "human" instead of "men's". L T Tr A WH N NA
 Acts 17:25. Read "in every [respect]" instead of "and all things". S HF
 Acts 17:26. Omit "blood" after "one". L T Tr Am WH N NA
 Acts 17:26. Read "appointed" instead of "before appointed". G L T Tr A W WH N NA HF
 Acts 17:27. Read "God" instead of "the Lord". G L T Tr A WH N NA
 Acts 17:27. Read "and yet he is" instead of "though he be". L T Tr A WH N NA HF
 Acts 17:28. Read "poets among us" instead of "poets among you" (KJV 'your own poets'). WHm
 Acts 17:30. Omit "this" before "ignorance". S B E G L T Tr A W WH N NA HF
 Acts 17:30. Read "sendeth word to" instead of "commandeth". T WH N
 Acts 18:1. Omit "Paul" and render 'he departed'. L T Tr A WH N NA
 Acts 18:3. Read "they wrought" instead of "(he) wrought". T WHt N
 Acts 18:5. Read "pressed in the word" (perhaps render 'engrossed with the word') instead of "pressed in the spirit". G L T Tr A W WH N NA
 Acts 18:5. Add "was" after "Jesus". L T Tr WH N NA
 Acts 18:6. Repunctuate "I [am] clean: from henceforth I will go unto the Gentiles" to "I from henceforth clean will go unto the Gentiles". S G L T Tr A W WHm NA
 Acts 18:7. Read "entered into" instead of "came into" (KJV 'entered into'). L T NA
 Acts 18:7. Add "Titus" before "Justus". T Trt WH N NA
 Acts 18:15. Read "questions" instead of "a question". L T Tr A WH N NA
 Acts 18:15. Omit "for" before "I will be no judge". L T Tr A W WH N NA
 Acts 18:17. Omit "the Greeks" and render 'they all took'. L T Tr A W WH N NA
 Acts 18:19. Read "they came" instead of "he came". L T Tr A WH N NA
 Acts 18:20. Omit "with them" after "tarry longer time". L T Tr A WH N NA
 Acts 18:21. Read "bidding farewell" instead of "bade them farewell". L T Tr A WH N NA
 Acts 18:21. Add "and" before "saying". L T Tr A WH N NA
 Acts 18:21. Omit "I must by all means keep this feast that cometh in Jerusalem" after "saying". L T Tr A WH N NA
 Acts 18:21. Omit "but" before "I will return". L T Tr A WH N NA
 Acts 18:21. Omit "and" before "he sailed" and render 'but bidding farewell and saying, I will return again unto you if God will [it], he sailed from Ephesus'. L T Tr A WH N NA
 Acts 18:25. Read "the things concerning Jesus" instead of "the things concerning the Lord" (KJV 'of the Lord'). L T Tr A W WH N NA
 Acts 18:26. Transpose "Aquila and Priscilla" to "Priscilla and Aquila". L T Tr A WH N NA
 Acts 18:26. Omit "of God" after "the way". A NAm
 Acts 19:1. Add "down" after "came". T NAt
 Acts 19:1. Read "found" instead of "finding". L T Tr A WH N NA
 Acts 19:2. Add "and" before "he said". L T Tr A WH N NA
 Acts 19:3. Omit "unto them" after "said". L T Tr A W WH N NA
 Acts 19:4. Omit "verily" before "baptized". G L T Tr A WH N NA
 Acts 19:4. Omit "Christ" before "Jesus". G L T Tr A WH N NA
 Acts 19:8. Omit "the things" before "concerning the kingdom". L Tr WH NAm

Acts 19:9. Omit "one" before "Tyrannus". L T Tr A WH N NA

Acts 19:10. Omit "Jesus" after "the Lord". G L T Tr A W WH N NA

Acts 19:12. Omit "of them" after "spirits went out". G L T Tr A W WH N NA

Acts 19:13. Add "also" after "certain". L T Tr A WH N NA

Acts 19:13. Read "I adjure" instead of "We adjure". G L T Tr A W WH N NA

Acts 19:15. Add "unto them" after "said". L T Tr A W WH N NA

Acts 19:15. Add "verily" after "Jesus". WHt NA

Acts 19:16. Read "overcame both" (perhaps render 'overcame all') instead of "overcame them". L T Tr A WH N NA

Acts 19:20. Read "of the Lord" instead of "of God". S B E G L T Tr A W WH N NA HF

Acts 19:24. Omit "silver" before "shrines". WHm

Acts 19:27. Read "and that she should even be thrown down from her magnificence" instead of "and her magnificence should be destroyed". L T Tr A WH N NA

Acts 19:29. Omit "whole" before "city". L T Tr A WH N NA

Acts 19:33. Read "instructed Alexander" (but of uncertain meaning) instead of "drew Alexander". L T Tr WH N NA

Acts 19:34. Add "Great [is] Diana of the Ephesians" after "Great [is] Diana of the Ephesians". WHm

Acts 19:35. Read "who of men" instead of "what man". L T Tr A WH N NA

Acts 19:35. Omit "goddess" before "Diana". G L T Tr A W WH N NA

Acts 19:37. Read "our goddess" instead of "your goddess". L T Tr A WH N NA

Acts 19:39. Read "any thing further" instead of "any thing concerning other matters". L Tr WH NA

Acts 19:40. Add "not" after "we may" and render 'no cause [for it]: and, concerning it, we shall not be able to give an account'. T Tr At WH N NA HF

Acts 19:40. Add "concerning" before "this concourse" and render 'concerning this concourse'. L T Tr WH N NA

Acts 20:1. Read "sent for" instead of "called unto [him]". T Tr WH N NA

Acts 20:1. Add "exhorted [and]" before "embraced [them]". L T Tr A WH N NA

Acts 20:4. Omit "into Asia" after "accompanied him". T Trm WH N NA

Acts 20:4. Add "[the son] of Pyrrhus" after "Sopater". G L T Tr A W WH N NA

Acts 20:5. Add "But" at beginning of verse. L T Tr At WH N NA

Acts 20:5. Read "having gone thither" instead of "having gone before" (KJV 'going before'). Tr WHt HF

Acts 20:7. Read "we" instead of "the disciples". G L T Tr A W WH N NA

Acts 20:8. Read "we were" instead of "they were". G L T Tr A W WH N NA HF

Acts 20:10. Read "not to be troubled" instead of "Trouble not yourselves". WHm

Acts 20:13. Read "we went thither" instead of "we went before". Tr WHm HF

Acts 20:15. Read "in the evening we arrived at Samos" instead of "the next [day] we arrived at Samos". WHm

Acts 20:15. Omit "and tarried at Trogyllium" after "Samos". L T Tr WH N NA

Acts 20:19. Omit "many" before "tears". G L T Tr A W WH N NA

Acts 20:21. Omit "Christ" after "Jesus". L Trm A WHt NA HF

Acts 20:23. Add "unto me" after "witnesseth". G L T Tr A W WH N NA

Acts 20:24. Omit "neither count I" and render 'But of not even one thing do I make life dear to myself, so that'. T Tr A WH N NA

Acts 20:24. Omit "with joy" after "finish my course". L T Tr A WH N NA

Acts 20:25. Omit "of God" after "kingdom". L T Tr A W WH N NA

Acts 20:26. Read "I am" instead of "I [am]". L T Tr A WH N NA

Acts 20:28. Omit "therefore" after "Take heed". Lm T Tr WH N NA
Acts 20:28. Read "church of the Lord" instead of "church of God". G L T Tr
Acts 20:28. Add "of the Lord and" before "of God". HF
Acts 20:28. Read "the blood of his own" (RSV 'the blood of his own son', but it may be rendered as in ERV 'his own blood') instead of "his own blood". G L T Tr A W WH N NA
Acts 20:29. Omit "For" at beginning of verse. L T Tr A W WH N NA
Acts 20:29. Omit "this" after "I know". L T Tr A W WH N NA
Acts 20:30. Omit "own selves" and render 'Also of you shall'. WHm
Acts 20:32. Omit "brethren" before "I commend you". L T Tr A WH N NA
Acts 20:32. Read "to the Lord" instead of "to God". WHt
Acts 20:32. Omit "you" after "give". L T Tr A WH N NA
Acts 20:34. Omit "Yea" at beginning of verse. G L T Tr A W WH N NA HF
Acts 21:4. Add "the" before "disciples". S B E G L T Tr A W WH N NA
Acts 21:6. Read "having prayed (6) we took leave one of another, and we took ship" instead of "prayed. (6) And when we had taken our leave one of another, we took ship". L T Tr A W WH N NA
Acts 21:8. Read "they came" instead of "we came". S B HF
Acts 21:8. Omit "that were of Paul's company" before "departed". G L T Tr A W WH N NA
Acts 21:11. Omit "and" before "bound". B L T Tr A W WH N NA
Acts 21:11. Omit "his own" after "bound". B
Acts 21:11. Transpose "hands and feet" to "feet and hands". L T Tr A W WH N NA HF
Acts 21:13. Add "and said" after "answered". T
Acts 21:17. Read "welcomed" instead of "received". L T Tr A W WH N NA
Acts 21:20. Read "God" instead of "the Lord". G L T Tr A W WH N NA
Acts 21:20. Read "saying" instead of "and said". L HF
Acts 21:20. Add "among the" after "thousands" and render 'thousands among the Jews'. L Tr A W WH NA
Acts 21:20. Omit "of Jews". T
Acts 21:21. Omit "all" before "the Jews". L Trm
Acts 21:22. Omit "the multitude must needs come together: for" after "What is it therefore?" and render 'they will certainly hear'. Tr WH NA
Acts 21:24. Read "will know" instead of "may know". G L T Tr A W WH N NA
Acts 21:25. Read "have sent" instead of "have written". L Tr WHt
Acts 21:25. Omit "that they observe no such thing, save only" after "concluded" and render 'given judgment that they keep themselves from [things] offered'. L T Tr WH N NA
Acts 21:29. Omit "before" after "seen". HF
Acts 22:3. Omit "verily" after "I am". L T Tr A W WH N NA
Acts 22:9. Omit "and were afraid" after "saw indeed the light". L T Tr Am WH N NA
Acts 22:11. Read "nothing" instead of "not". WHm
Acts 22:11. Read "see" instead of "see clearly" (KJV 'see'). WHm
Acts 22:12. Add "in Damascus" after "dwelt [there]". HF
Acts 22:16. Read "his name" instead of "the name of the Lord". G L T Tr A W WH N NA
Acts 22:20. Omit "unto his death" after "consenting". G L T Tr A W WH N NA
Acts 22:25. Read "he bound" instead of "they bound". S E HF
Acts 22:26. Omit "Take heed" and render 'What art thou about to do?'. G L T Tr A W WH N NA
Acts 22:28. Omit "And" at beginning of verse. A
Acts 22:30. Omit "from [his] bands" after "loosed him". G L T Tr A W WH N NA
Acts 22:30. Omit "their" and render 'the council'. G L T Tr A W WH N NA

Acts 22:30. Read "come together" instead of "appear". G L T Tr A W WH N NA

Acts 23:6. Read "son of Pharisees" instead of "son of a Pharisee". L T Tr A W WH N NA

Acts 23:9. Read "some of the scribes" instead of "the scribes". T Tr A WH N NA

Acts 23:9. Read "some of the Pharisees" instead of "the scribes [that were] of the Pharisees' part". L

Acts 23:9. Omit "let us not fight against God" at end of verse (leaving the sentence incomplete, or rendering 'what if a spirit or an angel hath spoken to him?'). G L T Tr A W WH N NA

Acts 23:11. Omit "Paul" after "Be of good cheer". G L T Tr A W WH N NA

Acts 23:12. Omit "certain of" before "the Jews". G L T Tr A W WH N NA

Acts 23:15. Omit "to-morrow" after "bring him down unto you". G L T Tr A W WH N NA

Acts 23:20. Read "thou wouldest inquire" instead of "they would inquire". L T Tr A W WH N

Acts 23:28. Omit "I brought him forth into their council" at end of verse. WHm

Acts 23:29. Omit "but" before "to have nothing" and render 'having nothing'. HF

Acts 23:30. Omit "the Jews" and render 'a plot against the man was to be [carried out]'. L T Tr A WH N NA

Acts 23:30. Read "by them, I sent" instead of "I sent straightway". L T Tr

Acts 23:30. Omit "what [they had]" and render 'to speak before thee'. L T Tr WH N NAM

Acts 23:30. Read "them" instead of "against him" and render 'for them to speak before thee'. L T

Acts 23:30. Omit "Farewell" at end of verse. L T Tr A WH N NA

Acts 23:34. Omit "the governor" and render 'he had read'. G L T Tr A W WH N NA

Acts 24:1. Read "certain elders" instead of "the elders". L T Tr A WH N NA

Acts 24:2. Read "reforms" instead of "very worthy deeds". L T Tr A WH N NA

Acts 24:5. Read "seditions" instead of "sedition". L T Tr W WH N NA

Acts 24:6. Omit "and would have judged according to our law" after "whom we took". L T Tr Am WH N NA
HF

Acts 24:7. Omit "But the chief captain Lysias came [upon us], and with great violence took [him] away out of our hands" (the entire verse). L T Tr Am WH N NA HF

Acts 24:8. Omit "commanding his accusers to come unto thee" at beginning of verse. L T Tr Am WH N NA
HF

Acts 24:8. Omit "these things" after "all". B

Acts 24:9. Read "joined in the charge" instead of "assented". G L T Tr A W WH N NA HF

Acts 24:10. Read "cheerfully" instead of "the more cheerfully". L T Tr A WH N NA

Acts 24:13. Add "to thee" after "prove". L T Tr A W WH N NA

Acts 24:13. Add "[against] me" after "prove". S HF

Acts 24:14. Read "all things which [are] through the law and which are written in the prophets" instead of "all things which are written through" (KJV 'in') "the law and in the prophets". G T Tr WH N NA

Acts 24:15. Omit "of the dead" after "resurrection". L T Tr A WH N NA

Acts 24:16. Read "having" instead of "to have". HF

Acts 24:18. Read "In [presenting] which" instead of "Whereupon" at beginning of verse. L T Tr A WH N NA

Acts 24:18. Add "but" before "certain Jews" and render 'they found me purified in the temple, neither with multitude, nor with tumult: but certain Jews, who'. S G L T Tr A W WH N NA

Acts 24:20. Omit "if" and render 'what evil doing they have found'. G L T Tr A W WH N NA HF

Acts 24:20. Omit "in me" after "evil doing". L T Trm Am WH N NA

Acts 24:21. Read "before you" instead of "by you". L T Tr A W WH N NA

Acts 24:22. Omit "when" and "heard these things" and render 'But Felix, having more perfect knowledge'. G
L T Tr A W WH N NA

Acts 24:23. Omit "And" at beginning of verse. L T Tr A W WH N NA

Acts 24:23. Read "keep him" instead of "keep Paul". G L T Tr A W WH N NA

Acts 24:23. Omit "or come" after "minister". L T Tr A W WH N NA
Acts 24:24. Omit "his" before "wife" and render 'the wife'. G A HF
Acts 24:24. Add "Jesus" after "Christ". L T WH N NA
Acts 24:25. Read "was terrified" instead of "trembled". S B E G L T Tr A W WH N NA HF
Acts 24:26. Omit "him" after "given". WHm
Acts 24:26. Omit "that he might loose him" after "given him of Paul". L T Tr A W WH N NA
Acts 25:2. Read "the chief priests" instead of "the high priest". L T Tr A WH N NA
Acts 25:5. Omit "this" and render 'the man'. G L T Tr A WH N NA
Acts 25:5. Omit "amiss" (KJV 'wickedness') after "any" and render 'anything in'. S W HF
Acts 25:6. Read "not more than eight or ten" instead of "more than ten". B G L T Tr A W WH N NA
Acts 25:7. Add "him" after "round about". L T Tr A W WH N NA
Acts 25:7. Read "laid down many" instead of "laid many". L T Tr A WH N NA
Acts 25:7. Omit "against Paul" after "complaints". L T Tr A WH N NA
Acts 25:8. Read "Paul answered" instead of "he answered". L T Tr A WH N NA
Acts 25:11. Read "Therefore" instead of "For" at beginning of verse. L T Tr A W WH N NA
Acts 25:13. Read "and saluted" (aorist participle) instead of "to salute" (future participle). T Tr A WH N NA HF
Acts 25:14. Read "he had been there" instead of "they had been there". HF
Acts 25:16. Omit "to die" after "deliver any man". G L T Tr A W WH N NA
Acts 25:18. Add "evil" before "accusation". L T At W WHm
Acts 25:18. Add "evil" before "things". Tr WH NA
Acts 26:1. Read "concerning thyself" instead of "for thyself". L T Tr A WHm NA
Acts 26:3. Add "I know" before "thee to be" and render without italics. B
Acts 26:4. Add "and" before "at Jerusalem". L T Tr A W WH N NA
Acts 26:6. Omit "our" and render 'the fathers'. S B E G HF
Acts 26:7. Omit "Agrippa" and render 'O king'. L T Tr A W WH N NA
Acts 26:7. Omit "the" before "Jews". G L T Tr A W WH N NA HF
Acts 26:10. Add "also" after "many". L T Tr A WHt N NA
Acts 26:14. Read "saying unto me" instead of "speaking unto me". L T Tr A WH N NA
Acts 26:14. Omit "and saying" after "unto me". L T Tr A WH N NA
Acts 26:15. Add "the Lord" and render 'and the Lord said'. L T Tr A W WH N NA
Acts 26:16. Add "me" after "seen" and render 'the things wherein thou hast seen me' instead of 'these things which thou hast seen'. WH NAt
Acts 26:17. Add "from" before "the Gentiles". L T Tr A WH N NA
Acts 26:17. Omit "now" before "I send". G L T Tr A W WH N NA HF
Acts 26:18. Read "and" instead of "so" before "to turn" and render without italics. B
Acts 26:20. Read "shewing" instead of "(I) shewed". S B HF
Acts 26:20. Add "both" before "of Damascus". L T Tr A WH N NA
Acts 26:20. Omit "throughout" before "all". L T Tr Am WH N NA
Acts 26:21. Add "being" before "in the temple". T NAt
Acts 26:23. Add "both" before "unto the people". L T Tr A WH N NA
Acts 26:24. Read "Festus saith" instead of "Festus said". L T Tr A WH N NA
Acts 26:25. Add "Paul" and render 'but Paul said'. L T Tr W WH N NA
Acts 26:26. Omit "also" before "I speak freely". WHt
Acts 26:28. Read "thou persuadest me, to make [me] a Christian" instead of "thou persuadest me to be a Christian". L T Tr A WH N NA

Acts 26:28. Read "thou persuadest thyself to make me a Christian" instead of "thou persuadest me to be a Christian". A

Acts 26:30. Omit "And when he had thus spoken" at beginning of verse. G L T Tr A W WH N NA

Acts 26:30. Add "and" before "the king". G L T Tr A W WH N NA

Acts 27:2. Read "a ship of Adramyttium about to sail into the coasts of Asia, we launched" instead of "a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia". L T Tr A WH N NA

Acts 27:3. Omit "the" (KJV 'his') before "friends". S B E

Acts 27:8. Read "Alassa" instead of "Lasea". L

Acts 27:12. Read "depart thence" instead of "depart thence also". L T Tr A WH N NA

Acts 27:14. Read "Euracylon" (ERV 'Euraquilo') instead of "Euroclydon". L T Tr A W WH N NA

Acts 27:16. Read "Cauda" instead of "Clauda". L Tr WH NA

Acts 27:19. Read "they cast out with their own hands" instead of "we cast out with our own hands". G L T Tr A W WH N NA

Acts 27:27. Read "some country resounded to them" instead of "some country drew near to them" (KJV 'they drew near to some country'). WHm

Acts 27:29. Read "they should have fallen" instead of "we should have fallen". S B E

Acts 27:29. Read "against rocks" instead of "upon rocks". L T Tr A W WH N NA

Acts 27:34. Read "shall not an hair perish" instead of "shall not an hair fall". G L T Tr A W WH N NA

Acts 27:37. Read "about threescore and sixteen" instead of "two hundred threescore and sixteen". WHt

Acts 27:39. Read "to save the ship" instead of "to thrust in the ship". WHt

Acts 27:41. Omit "of the waves" after "the violence". L T Trm Am WH N NAm

Acts 28:1. Read "when we were escaped, then we knew" instead of "when they were escaped, then they knew". L T Tr A W WH N NA

Acts 28:1. Read "Melitene" instead of "Melita". WH

Acts 28:3. Read "there came out a viper from the heat" (ERV 'by reason of the heat') instead of "there came out a viper out of the heat". L T Tr A W WH N NA

Acts 28:9. Read "And" instead of "So" at beginning of verse. L T Tr A WH N NA

Acts 28:9. Omit "also" after "others". WHm

Acts 28:13. Read "cast loose" instead of "fetched a compass" (that is, 'made a circuit'). WH NA

Acts 28:16. Read "entered Rome" instead of "came to Rome". L T Tr A WH N NA

Acts 28:16. Omit "the centurion delivered the prisoners to the captain of the guard: but" after "came to Rome". L T Tr A WH N NA

Acts 28:17. Read "he called" instead of "Paul called". G L T Tr A W WH N NA

Acts 28:25. Read "your fathers" instead of "our fathers". L T Tr A WH N NA

Acts 28:28. Add "this" before "salvation" and render 'this salvation'. L T Tr A WH N NA

Acts 28:29. Omit "And when he had said these words, the Jews departed, and had great reasoning among themselves" (the entire verse). L T Tr A WH N NA

Acts 28:30. Omit "Paul" and render 'he dwelt'. G L T Tr A W WH N NA

Acts 28:31. Omit "Christ" after "Jesus". T

Acts Sub. Add "The Acts of the Apostles". Tr A

["Bible Research > Textual Criticism > English Guide: Acts 15-28](#)

["Bible Research > Textual Criticism > English Guide: Romans](#)

Romans

Signs

Title. Read "Epistles" instead of "Epistle" and repunctuate to 'The Epistles of Paul. To the Romans'. L Tr

Title. Omit "the Apostle" before "to the Romans". G L T Tr A W WH N NA HF

Title. Omit "The Epistle of Paul the Apostle" before "to the Romans". T A W WH N NA HF

1:1. Transpose "Jesus Christ" to "Christ Jesus". T Tr WHm NA

1:16. Omit "of Christ" after "gospel". G L T Tr A W WH N NA

1:16. Omit "first" after "to the Jew". Lm WHm

1:24. Omit "also" before "gave them up". L T Tr Am WH N NA

1:27. Read "in them" instead of "in themselves". WH

1:29. Omit "fornication" after "unrighteousness". G L T Tr A W WH N NA

1:29. Transpose "wickedness, covetousness, maliciousness" to "wickedness, maliciousness, covetousness". T WHm

1:29. Transpose "wickedness, covetousness, maliciousness" to "maliciousness, wickedness, covetousness". L WHm

1:29. Transpose "fornication, wickedness, covetousness, maliciousness" to "maliciousness, fornication, wickedness, covetousness". B

1:31. Omit "implacable" before "unmerciful". L T Tr A W WH N NA

2:2. Read "For" instead of "But" at beginning of verse. T WHm

2:5. Add "and" after "revelation". HF

2:8. Transpose "indignation and wrath" to "wrath and indignation". G L T Tr A W WH N NA

2:16. Read "in which God" instead of "when God". L A WHt

2:16. Transpose "Jesus Christ" to "Christ Jesus". T WHt N NA

2:17. Read "But if" instead of "Behold" at beginning of verse. G L T Tr A W WH N NA

3:7. Read "But" instead of "For" at beginning of verse. T WHt N NA

3:8. Omit "and" before "as some affirm". WHm

3:12. Omit "no, not" before "one" and render 'there is not so much as one that doeth good'. WHm NAM

3:22. Omit "Jesus" before "Christ". WHm

3:22. Omit "and upon all" after "unto all". L T Tr Am WH N NA

3:28. Read "For" instead of "Therefore" at beginning of verse. G L T Tr A W WHt N NA

3:30. Read "if indeed" instead of "seeing" at beginning of verse. L T Tr A WH N NA

4:1. Read "forefather" instead of "father". L T Tr A WH N NA

4:1. Omit "hath found" and render 'What then shall we say of Abraham, our forefather according to the flesh?'. Am WHt

4:8. Read "whose sin the Lord will not impute" instead of "to whom the Lord will not impute sin". T Tr WHt N NA

4:9. Omit "that" after "we say". Lm T Tr WH N NA

4:11. Omit "also" after "imputed unto them". T Tr Am WH N NAM

4:15. Read "but where no law" instead of "for where no law". L T Tr A W WH N NA

4:19. Omit "not" after "he considered" and render 'he considered his own body now dead, being about an hundred years old, and the deadness of Sarah's womb: but he staggered not'. L T Tr Am WH N NA

4:19. Omit "now" before "dead". Lm T Am WHm NAM

4:22. Omit "And" at beginning of verse. Lm Trm Am WHm NAM

5:1. Read "let us have" instead of "we have". T Tr A WH N

5:2. Omit "by faith" after "we have access". Lm Trm A WHm NAM

5:3. Read "glorying" instead of "we glory". Tr A WHm

5:6. Read "If indeed" instead of "For when". A WH
5:6. Add "yet" before "strength". G L T Tr A W WH N NA
5:8. Omit "God" and render 'he commendeth'. A
5:11. Omit "Christ" after "Jesus". WHm
5:15. Omit "also" after "so". WHm
5:17. Read "by one offence" instead of "by one man's offence". B
5:17. Read "in one man's offence" instead of "by one man's offence". WHm
5:17. Omit "of the gift" before "of righteousness". Lm WHm
5:17. Transpose "Jesus Christ" to "Christ Jesus". WHm
6:1. Read "Do we continue" instead of "Shall we continue". HF
6:3. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF
6:3. Omit "Jesus" before "Christ". WHm
6:11. Omit "to be" before "dead". G L Trm A W NAM
6:11. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF
6:11. Omit "our Lord" after "Jesus Christ". G L T Tr A W WH N NA
6:12. Omit "it in" after "obey". G L T Tr A W WH N NA
6:19. Omit "unto iniquity" after "and to iniquity". WHm
6:21. Add "indeed" after "for". L A
6:23. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF
7:2. Omit "the law of" after "she is loosed from". E
7:6. Read "we having died [to that]" instead of "that being dead". S G L T Tr A W WH N NA HF
7:14. Read "fleshy" (as to material) instead of "fleshly" (as to inclination: KJV 'carnal'). G L T Tr A W WH N NA
7:18. Read "[is] not" instead of "I find not". L T Tr A WH N NA
7:23. Add "in" before "to the law of sin" and render 'in the law of sin'. T Tr At WHt N NA HF
7:25. Add "But" at beginning of verse. WHt NA
7:25. Read "thanks [be] to God" instead of "I thank God". L T Tr A WHt N NA
8:1. Omit "who walk not after the flesh, but after the Spirit" at end of verse. G L T Tr A W WH N NA
8:2. Read "made thee free" instead of "made me free". T WHt N NA
8:11. Add "Jesus" after "Christ". Lt T WH N
8:11. Omit "also" before "quicken". WHm
8:11. Read "because of his Spirit that dwelleth in you" instead of "by his Spirit, that dwelleth in you". S G L Tr A W WHm HF
8:20. Repunctuate "subjected [the same] in hope, because" to "subjected [it], in hope that". B L T WH N NA
8:23. Omit "we" before "ourselves groan". Lm Trm WHm
8:24. Omit "yet" and render 'for what a man seeth, why doth he hope for?'. L Tr Am
8:24. Omit "why" and "yet" and render 'for what a man seeth, doth he hope for?'. WHt NA
8:24. Omit "why" and read "await" instead of "hope for" and render 'doth he yet await?'. WHm
8:26. Read "infirmity" instead of "infirmities". L T Tr A W WH N NA
8:26. Omit "for us" after "maketh intercession". L T Tr A W WH N NA
8:28. Add "God" and render 'God works with all things for good'. L WHt
8:34. Add "Jesus" after "Christ". Lt T WHt N NAT
8:34. Add "from the dead" after "risen". WHt
8:34. Omit "even" before "at the right hand". Lm T WH N
8:35. Read "God" instead of "Christ". WHm
8:38. Transpose "nor powers" to end of verse. G L T Tr A W WH N NA

9:5. Repunctuate "Christ [came], who is over all, God blessed forever" to "Christ [came], who is blessed God over all for ever". S B E G Tr A W NA HF
9:5. Repunctuate "Christ [came], who is over all, God blessed forever" to "Christ [came]. He who is God over all [be] blessed forever". L T WHm N
9:13. Read "Even as" instead of "As" at beginning of verse. WHt
9:19. Add "then" after "Why". L At W NAT
9:19. Omit "For" before "who hath resisted". E
9:23. Omit "and" at beginning of verse. WH
9:26. Omit "unto them" after "it was said". Lm Tr WHm
9:28. Omit "in righteousness; because a short work" and render 'For finishing and cutting short [his] word the Lord will perform [it] upon the earth'. L T Tr Am WH N NA
9:31. Omit "of righteousness" after "not attained to the law". L T Tr A W WH N NA
9:32. Omit "of the law" and render 'by works'. L T Tr Am W WH N NA
9:32. Omit "For" before "they stumbled". L T Tr A WH N NA
9:33. Omit "whosoever" and render 'he that believeth'. L T Tr A W WH N NA
10:1. Read "for them" instead of "for Israel". G L T Tr A W WH N NA
10:3. Omit "righteousness" after "their own". G L Tr Am W WH NAm
10:5. Add "that" after "describeth" and render 'writeth that'. T WH N
10:5. Omit "the" before "law". T Tr A WH N NAm
10:5. Omit "That" before "the man which doeth". T WH N
10:5. Omit "those things" and render 'the man which doeth the righteousness which is of the law shall live'. Lm T WH N
10:5. Read "live by it" instead of "live by them". L T Tr A WH N
10:9. Add "the word that" before "[the] Lord" and render 'confess with thy mouth the word that Jesus [is] Lord'. WHt
10:15. Read "even as" instead of "as". WHt
10:15. Omit "that preach the gospel of peace, and" before "bring glad tidings". L T Tr Am WH N NA
10:17. Read "word of Christ" instead of "word of God". L T Tr A WH N NA
10:20. Add "amongst" after "found" and render 'found amongst them'. Lt Trt At WHm NAT
10:20. Add "amongst" after "manifest" and render 'manifest amongst them'. Lt Trt WHm
11:2. Omit "saying" at end of verse. G L T Tr A W WH N NA
11:3. Omit "and" before "digged" and render 'they have digged down'. L T Tr A W WH N NA
11:6. Omit "But if [it be] of works, then is it no more grace: otherwise work is no more work" at end of verse. G L T Tr Am WH N NA
11:8. Read "even as" instead of "according as". T Tr WH N
11:13. Read "But" instead of "For" at beginning of verse. L T Tr A WH N NA
11:13. Add "then" after "inasmuch" and render 'Gentiles. Inasmuch then'. L T Trt A W WH N NA
11:17. Omit "and" before "fatness" and render 'root of the fatness'. T Trm A WH N NA
11:19. Omit "The" before "branches". G L T Tr A W WH N NA HF
11:21. Omit "[take heed] lest" and render 'neither will he spare thee'. L T Tr Am WH N NAm
11:22. Add "God's" after "but toward thee". L T Tr A WH N NA
11:26. Omit "and" after "Deliverer" and render 'He shall turn away'. L T Tr A W WH N NA
11:28. Add "Therefore" at beginning of verse. B
11:31. Read "through our mercy" instead of "through your mercy". E
11:31. Add "now" before "obtain mercy". Lt T WH N NAT
12:2. Read "and not to be conformed" instead of "And be not conformed". L A WHm

12:2. Read "but to be transformed" instead of "but be ye transformed". L A WHm
12:5. Read "severally" (or 'individually') instead of "every one". L T Tr A W WH N NA
12:11. Read "serving in season" instead of "serving the Lord". S G
12:14. Omit "you" after "persecute". WH NAM
12:15. Omit "and" before "weep with them that weep". L T Tr A W WHt N NA
12:20. Read "But" instead of "Therefore" at beginning of verse. L T Tr A WH N NA
13:1. Omit "powers" before "that be" and render 'those that be are ordained'. G L T Tr A W WH N NA
13:3. Read "to a good work" instead of "to good works". L T Tr A W WH N NA
13:7. Omit "therefore" after "Render". L T Tr A W WH N NA
13:9. Omit "thou shalt not bear false witness" after "not steal". G L T Tr A W WH N NA HF
13:9. Omit "namely" after "this saying". Lm Trm Am WHm NAM
13:11. Read "for you" instead of "for us" (unexpressed in KJV) before "to awake". T A WHt N NA
13:12. Omit "and" before "let us put on". WHm NAM
13:13. Read "strifes and envyings" instead of "strife and envying". WHm
13:14. Read "Christ Jesus" instead of "the Lord Jesus Christ". WHm
14:2. Omit "For" at beginning of verse. S B E G L T Tr A W WH N NA HF
14:4. Read "the Lord" instead of "God". L T Tr A
14:5. Add "For" at beginning of verse. Lt T WHt N NA
14:6. Omit "and he that regardeth not the day, to the Lord he doth not regard [it]" after "regardeth [it] unto the Lord". L T Tr Am WH N NA
14:6. Add "and" before "He that eateth". G L T Tr A W WH N NA HF
14:9. Omit "both" before "died". L T Tr A W WH N NA
14:9. Omit "and rose" after "died". G L T Tr A W WH N NA
14:9. Read "lived" instead of "revived". G L T Tr A W WH N NA HF
14:10. Read "God" instead of "Christ". L T Tr A W WH N NA
14:12. Omit "then" after "So". L Tr Am WHm NAM
14:12. Omit "to God" after "give account of himself". Lm WHm NAM
14:13. Omit "or an occasion to fall" after "a stumbling block". WHm
14:15. Read "For" instead of "But" at beginning of verse. L T Tr A W WH N NA
14:18. Read "in this" instead of "in these things". G L T Tr A W WH N NA
14:19. Read "We therefore follow after" instead of "Let us therefore follow after". T WHm
14:21. Omit "or is offended, or is made weak" after "stumbleth". T WH N NA
14:22. Add "which" after "faith" and render 'the faith which thou hast, have' instead of "hast thou faith? have [it]". L T Tr At WH N NA
14:23. Transpose "Now to him that is of power ... Amen" from 16:25-27 to the end of chapter 14. G HF
15:4. Add "all" before "written for our learning". WHt
15:4. Add "through" before "comfort". L T Tr A W WH N NA HF
15:4. Add "of the comfort" after "have hope". WHm
15:5. Transpose "Christ Jesus" to "Jesus Christ". Tr WHm
15:7. Read "received you" instead of "received us". G L T Tr A W WHm NA HF
15:8. Read "For" instead of "Now" at beginning of verse. L T Tr A W WH N NA
15:8. Omit "Jesus" before "Christ". L T Tr A WH N NA
15:8. Transpose "Jesus Christ" to "Christ Jesus". HF
15:8. Read "became a minister" (aorist) instead of "has become a minister" (perfect: KJV 'was'). L Tr WHm
15:11. Add "he saith" after "again". Lt
15:14. Add "the" before "knowledge". T At WH N NA

15:14. Read "others" instead of "one another". HF
15:15. Omit "brethren" after "Nevertheless". L T Tr Am WH N NA
15:16. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WH N NA
15:18. Read "I do not dare" instead of "I will not dare". WHm
15:19. Add "Holy" before "Spirit". G L Tr At W WHt
15:19. Omit "of God" after "Spirit". G L Tr A W WH NAm
15:24. Omit "I will come to you" after "into Spain" (leaving the sentence incomplete). G L T Tr A W WH N NA
15:29. Omit "of the gospel" after "blessing". G L T Tr A W WH N NA
15:30. Omit "brethren" after "I beseech you". Am WHm NAm
15:32. Read "that having come unto you with joy by the will of God, I may with you be refreshed" instead of "that I may come unto you with joy by the will of God, and may with you be refreshed". T WHt N NA
15:32. Read "the will of the Lord Jesus" instead of "the will of God". L
15:32. Omit "and may with you be refreshed". L Am
15:33. Omit "Amen" at end of verse. Lm Trm
16:1. Add "also" before "a servant". WHt NAT
16:3. Read "Prisca" instead of "Priscilla". G L T Tr A W WH N NA HF
16:5. Read "Asia" instead of "Achaia". G L T Tr A W WH N NA
16:6. Read "you" instead of "us". L T Tr A WH N NA
16:8. Read "Ampliatius" instead of "Amplias". T Tr A WH N NA
16:14. Transpose "Hermas, Patrobas, Hermes" to "Hermes, Patrobas, Hermas". L T Tr A W WH N NA
16:16. Add "All" before "The churches". G L T Tr A W WH N NA
16:18. Omit "Jesus" before "Christ". G L T Tr A W WH N NA
16:20. Omit "Christ" after "Jesus". T Trm Am WHt N NA
16:20. Omit "Amen" at end of verse. S G L T Tr A W WH N NA HF
16:21. Omit "my" before "workfellow" and render 'the workfellow'. WHm
16:24. Omit "The grace of our Lord Jesus Christ [be] with you all. Amen" (the entire verse). L T Tr Am WH N NA
16:25. Transpose verses 25-27 to the end of chapter 14. G HF
16:25. Omit the entire verse (with verses 25-27). NAm
16:26. Omit the entire verse (with verses 25-27). NAm
16:27. Add "to whom" after "Jesus Christ" and render 'through Jesus Christ, to whom be the glory' instead of '[be] glory through Jesus Christ'. S E G L T Tr A W WHt N NA HF
16:27. Add "and ever" after "for ever". L T
16:27. Omit the entire verse (with verses 25-27). NAm
Sub. Omit "Written to the Romans from Corinthus, [and sent] by Phebe servant of the church at Cenchrea". G L T W WH N NA HF
Sub. Read "To the Romans" instead of "Written to the Romans from Corinthus, [and sent] by Phebe servant of the church at Cenchrea". Tr A

["Bible Research > Textual Criticism > English Guide: Romans](#)

["Bible Research > Textual Criticism > English Guide: Corinthians](#)

First and Second Corinthians

Signs

- 1 Cor Title. Omit "of Paul the Apostle" before "to the Corinthians". S L T Tr A W WH N NA HF
- 1 Cor Title. Omit "the Apostle" before "to the Corinthians". G
- 1 Cor Title. Read "to the Corinthians 1" instead of "The First Epistle of Paul the Apostle to the Corinthians".
L T Tr A W WH N NA HF
- 1 Cor 1:1. Omit "called [to be]" before "an apostle". Lm Am
- 1 Cor 1:1. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WHm NA
- 1 Cor 1:2. Omit "both" before "theirs and ours". L T Tr Am WH N NA
- 1 Cor 1:4. Omit "my" before "God always". WH
- 1 Cor 1:4. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF
- 1 Cor 1:8. Omit "Christ" after "Jesus". WHm NAM
- 1 Cor 1:14. Omit "God" and render 'I give thanks that'. T WHt N NAM
- 1 Cor 1:15. Read "ye were baptised" instead of "I had baptized". L T Tr A W WH N NA
- 1 Cor 1:20. Omit "this" and render 'wisdom of the world'. L T Tr A W WH N NA
- 1 Cor 1:22. Read "signs" instead of "a sign". G L T Tr A W WH N NA
- 1 Cor 1:23. Read "Gentiles" instead of "Greeks". G L T Tr A W WH N NA
- 1 Cor 1:28. Omit "and" before "things which are not". L T Tr A WHm NA
- 1 Cor 1:29. Read "in God's presence" instead of "in his presence". G L T Tr A W WH N NA HF
- 1 Cor 2:1. Read "mystery" instead of "testimony". WHt NA
- 1 Cor 2:4. Omit "words" and render 'enticement of'. NAM
- 1 Cor 2:4. Omit "man's" before "wisdom". G L T Tr A W WH N NA
- 1 Cor 2:9. Read "whatsoever things" instead of "the things which". L Tr A WH
- 1 Cor 2:10. Read "For" instead of "But" at beginning of verse. WHt
- 1 Cor 2:10. Omit "his" and render 'the Spirit'. L T Tr Am WH N NA
- 1 Cor 2:11. Read "seeth" instead of "knoweth" twice. B
- 1 Cor 2:13. Omit "Holy" before "Ghost". G L T Tr A W WH N NA
- 1 Cor 2:13. Read "spiritually" instead of "with spiritual (things)". WHm
- 1 Cor 3:1. Read "fleshy" (as to material) instead of "fleshly" (as to inclination: KJV 'carnal'). G L T Tr A W WH N NA
- 1 Cor 3:2. Omit "and" before "not with meat". G L T Tr A W WH N NA
- 1 Cor 3:2. Omit "yet" before "now". Lm WHm
- 1 Cor 3:3. Read "among us" instead of "among you". B
- 1 Cor 3:3. Omit "and divisions" after "strife". L T Tr A WH N NA
- 1 Cor 3:4. Read "men" instead of "carnal". L T Tr A W WH N NA
- 1 Cor 3:5. Read "what" instead of "who" twice. L T Tr Am WH N NA
- 1 Cor 3:5. Transpose "Apollos" and "Paul". L T Tr A W WH N NA
- 1 Cor 3:5. Omit "but" before "ministers" and render the rest of the verse as a statement. G L T Tr A W WH N NA
- 1 Cor 3:10. Read "I laid" instead of "I have laid". L T Tr A WH N NA
- 1 Cor 3:12. Omit "this" and render 'the foundation'. L T Tr Am WH N NA
- 1 Cor 3:12. Add "and" after "gold". WHm
- 1 Cor 3:13. Add "itself" after "and the fire". L T Tr A W WH N NA
- 1 Cor 3:14. Read "shall abide" instead of "abide". G L T A W WH N NA
- 1 Cor 4:2. Read "In this case" instead of "But" (untranslated in KJV) before "Moreover" at beginning of verse. L T Tr A WH N NA

1 Cor 4:6. Omit "to think [of men]" before "above that which is written" and render 'learn in us, [Go] not above that which is written'. L T Tr A W WH N NA
 1 Cor 4:9. Omit "that" after "think". L T Tr A W WH N NA
 1 Cor 4:14. Read "warning" instead of "I warn". T WH N NAT
 1 Cor 4:17. Add "very" after "this". T WHm
 1 Cor 4:17. Add "Jesus" after "Christ". L T WHt N NAT
 1 Cor 5:1. Omit "named" before "among the Gentiles". G L T Tr A W WH N NA
 1 Cor 5:3. Omit "as" before "absent". L T Tr A W WH N NA
 1 Cor 5:4. Omit "our" after "name of" and render 'name of the Lord'. Lm T WHm NAM
 1 Cor 5:4. Omit "Christ" after "Jesus" twice. L T Tr A WH N NA
 1 Cor 5:5. Add "our" and render 'our Lord'. Lt W
 1 Cor 5:5. Omit "Jesus" after "Lord". A WHt NA
 1 Cor 5:7. Omit "therefore" after "Purge out". G L T Tr A W WH N NA HF
 1 Cor 5:7. Omit "for us" after "sacrificed". L T Tr A W WH N NA
 1 Cor 5:8. Read "not with the leaven of malice" instead of "neither with the leaven of malice". WHm
 1 Cor 5:10. Omit "yet" at beginning of verse. L T Tr A W WH N NA
 1 Cor 5:10. Read "and extortioners" instead of "or extortioners". L T Tr A W WH N NA
 1 Cor 5:12. Omit "also" before "that are without". L T Tr A WH N NA
 1 Cor 5:13. Re-accent "judgeth" to "shall judge". G L T NA HF
 1 Cor 5:13. Omit "Therefore" before "put away". G L T Tr A W WH N NA
 1 Cor 6:2. Add "Or" at beginning of verse. G L T Tr A W WH N NA
 1 Cor 6:7. Omit "therefore" after "Now" at beginning of verse. T Trm NAM
 1 Cor 6:7. Omit "among" before "you" and render 'a fault with you'. G L T Tr A W WH N NA HF
 1 Cor 6:10. Transpose "nor thieves nor covetous" to "nor covetous nor thieves". HF
 1 Cor 6:11. Add "our" and render 'our Lord'. Lt WHt
 1 Cor 6:11. Add "Christ" after "Jesus". L T Tr WH N NA
 1 Cor 6:14. Read "also raiseth up us" instead of "will also raise up us". L
 1 Cor 6:14. Read "also raised up us" instead of "will also raise up us". WHm
 1 Cor 6:14. Read "will also raise up you" instead of "will also raise up us". E
 1 Cor 6:16. Omit "Or" (KJV 'What?') at beginning of verse. NAm HF
 1 Cor 6:20. Omit "and in your spirit, which are God's" at end of verse. G L T Tr A W WH N NA
 1 Cor 7:1. Omit "unto me" after "wrote". T Trm A WH N NA
 1 Cor 7:3. Omit "benevolence" and render '[her] due'. G L T Tr A W WH N NA
 1 Cor 7:5. Omit "fasting and" before "prayer". G L T Tr A W WH N NA
 1 Cor 7:5. Read "and may be together" instead of "and come together". G L T Tr A W WH N NA
 1 Cor 7:5. Omit "your" before "incontinency". WHm
 1 Cor 7:7. Read "But" instead of "For" at beginning of verse. L T Tr A W WH N NA
 1 Cor 7:13. Read "if any woman" instead of "the woman which". T NA
 1 Cor 7:13. Read "leave the husband" instead of "leave him". L T Tr A W WH N NA
 1 Cor 7:14. Read "by the brother" instead of "by the husband". L T Tr A W WH N NA
 1 Cor 7:15. Read "called you" instead of "called us". T WHt N NA
 1 Cor 7:17. Transpose "the Lord" and "God". G L T Tr A W WH N NA
 1 Cor 7:18. Read "hath any been called in uncircumcision" instead of "Is any called in uncircumcision". L T Tr A W WH N NA
 1 Cor 7:22. Omit "also" after "likewise". L T Tr A W WH N NA
 1 Cor 7:29. Add "because" before "the time [is] short". B E

1 Cor 7:31. Omit "this" after "use" and render 'use the world'. L T Tr A WH N NA
 1 Cor 7:34. Add "And" at beginning of verse. L T Tr A WH N NA
 1 Cor 7:34. Add "also" after "divided is" (KJV 'There is difference between'). L T Tr A W WH N NA HF
 1 Cor 7:34. Read "an unmarried woman and a virgin" instead of "a wife and a virgin" and render 'please his wife, and is divided. And an unmarried woman and a virgin'. L Tr WH NA
 1 Cor 7:34. Omit "The unmarried woman" after "virgin" and render 'a virgin careth'. Tr WH NA
 1 Cor 7:34. Omit "both" before "in body". Lm Trm WHm
 1 Cor 7:37. Read "decreed in his own heart" instead of "decreed in his heart". T Tr A WH N NA
 1 Cor 7:37. Read "shall do well" instead of "doeth well". L T Tr A WH N NA
 1 Cor 7:38. Add "his own virgin" after "So then he that giveth" and render 'giveth his own virgin [daughter] in marriage'. L T Tr At WH N NA
 1 Cor 7:38. Read "shall do well" instead of "doeth well". WHm
 1 Cor 7:38. Read "and" instead of "but". G L T Tr A W WH N NA
 1 Cor 7:38. Read "shall do better" instead of "doeth better". L T Tr A WH N NA
 1 Cor 7:39. Omit "by the law" after "wife is bound". G L T Tr A W WH N NA
 1 Cor 7:39. Add "also" after "but if". HF
 1 Cor 7:39. Omit "her" before "husband be dead". HF
 1 Cor 7:40. Read "for I think" instead of "and I think". WHt
 1 Cor 8:2. Omit "And" at beginning of verse. L T Tr A W WH N NA
 1 Cor 8:2. Read "not yet" instead of "nothing yet". L T Tr A WH N NA
 1 Cor 8:4. Omit "other" and render 'no God but one'. L T Tr A WH N NA
 1 Cor 8:6. Omit "but" at beginning of verse. Lm WHm
 1 Cor 8:6. Read "Christ, because of whom" instead of "Christ, by whom". WHm
 1 Cor 8:7. Read "being used to the idol" instead of "with conscience of the idol". L T Tr WH N NA
 1 Cor 8:8. Read "will not commend us" instead of "commendeth us not". L T Tr A WH N NA
 1 Cor 8:8. Omit "for" after "to God". L T Tr A WH N NA
 1 Cor 8:10. Omit "thee" after "see" and render 'see him that hast'. Lm WHm
 1 Cor 8:11. Read "For" instead of "And" at beginning of verse. L T Tr WH N NA
 1 Cor 8:11. Read "he that is weak perisheth, the brother for whom Christ died" instead of "shall the weak brother perish, for whom Christ died?". L T Tr A W WH N NA
 1 Cor 9:1. Transpose "Am I not an apostle? am I not free?" to "Am I not free? am I not an apostle?". G L T Tr A W WH N NA
 1 Cor 9:1. Omit "Christ" after "Jesus". L T Tr A WH N NA
 1 Cor 9:7. Read "eateth not the fruit" instead of "eateth not of the fruit". L T Tr A W WH N NA
 1 Cor 9:7. Omit "or" before "who feedeth a flock". L Trm A W WHm
 1 Cor 9:10. Read "he that thresheth [should thresh] in hope of partaking" instead of "he that thresheth in hope should be partaker of his hope". G L T Tr A W WH N NA
 1 Cor 9:13. Add "of the things" before "of the temple". T Tr At WH N NA
 1 Cor 9:16. Read "for woe" instead of "yea, woe". G L T Tr A W WH N NA
 1 Cor 9:18. Omit "of Christ" after "may make the gospel". L T Tr A W WH N NA
 1 Cor 9:20. Add "not being myself under law" after "as under the law". G L T Tr A W WH N NA
 1 Cor 9:21. Read "not without law of God" instead of "not without law to God". L T Tr A W WH N NA
 1 Cor 9:21. Read "under the law of Christ" instead of "under the law to Christ". L T Tr A W WH N NA
 1 Cor 9:22. Omit "as" before "weak, that I might". Lm T Tr A W WH N NA
 1 Cor 9:23. Read "all things I do" instead of "this I do". L T Tr A W WH N NA
 1 Cor 10:1. Read "For" instead of "Moreover" at beginning of verse. G L T Tr A W WH N NA

1 Cor 10:2. Read "were all baptized" instead of "all baptized themselves" (KJV 'were all baptized'). L T WHm NA

1 Cor 10:3. Omit "the same" before "spiritual meat". WHm

1 Cor 10:9. Read "the Lord" instead of "Christ". L T Tr A WH N

1 Cor 10:9. Omit "also" after "some of them". L T Tr A W WH N NA

1 Cor 10:10. Omit "also" after "some of them". L T Tr A W WH N NA

1 Cor 10:11. Omit "all" before "these things". Lm T Tr Am WH N NA

1 Cor 10:11. Read "by way of ensample" instead of "for ensamples". L T Tr A W WH N NA

1 Cor 10:19. Transpose "that the idol is anything, or that which is offered in sacrifice to idols is anything?" to "that a thing offered in sacrifice to idols is anything, or that the idol is anything?". L T Tr A W WH N NA

1 Cor 10:20. Omit "the Gentiles" and render 'which they sacrifice'. L T A WHm NA

1 Cor 10:20. Omit "they sacrifice" before "to devils". NAM

1 Cor 10:23. Omit "for me" after "lawful" twice. G L T Tr A W WH N NA

1 Cor 10:24. Omit "every man" after "but". G L T Tr A W WH N NA

1 Cor 10:28. Read "offered in sacrifice" instead of "offered in sacrifice unto idols". L T Tr A WH N NA

1 Cor 10:28. Omit "and" before "for conscience sake". B

1 Cor 10:28. Omit "for the earth [is] the Lord's, and the fulness thereof" at end of verse. G L T Tr A W WH N NA

1 Cor 10:30. Omit "For" at beginning of verse. G L T Tr A W WH N NA HF

1 Cor 11:2. Omit "brethren" after "I praise you". L T Tr A W WH N NA

1 Cor 11:11. Transpose "the man without the woman, neither the woman without the man" to "the woman without the man, neither the man without the woman". G L T Tr A W WH N NA

1 Cor 11:15. Omit "her" after "given". Am NAM HF

1 Cor 11:17. Read "Now this I charge [you], not praising [you], for" instead of "Now in this that I charge [you] I praise [you] not, that" (KJV 'in this that I declare [unto you]'). L Tr A W WHm

1 Cor 11:18. Omit "the" before "church" and render 'in assembly'. G L T Tr A W WH N NA HF

1 Cor 11:19. Add "also" after "that they". Lt Tr At WHt NAT

1 Cor 11:24. Omit "Take, eat" after "and said". G L T Tr A W WH N NA

1 Cor 11:24. Omit "broken" and render 'my body, which is for you'. L T Tr A WH N NA

1 Cor 11:26. Omit "this" before "cup" and render 'the cup'. L T Tr A W WH N NA

1 Cor 11:27. Omit "this" and render 'the bread'. G L T Tr A W WH N NA

1 Cor 11:27. Read "or drink" instead of "and drink". S B E G L T Tr A W WH N NA HF

1 Cor 11:27. Add "of the Lord" after "unworthily". HF

1 Cor 11:29. Omit "unworthily" after "drinketh". L T Tr A WH N NA

1 Cor 11:29. Omit "Lord's" before "body". L T Tr A WH N NA

1 Cor 11:31. Read "But" instead of "For" at beginning of verse. L T Tr A W WH N NA

1 Cor 11:34. Omit "And" at beginning of verse. G L T Tr A W WH N NA

1 Cor 12:2. Add "when" before "ye were Gentiles" and render 'when ye were Gentiles, ye were carried'. Lt T Tr A WH N NA HF

1 Cor 12:3. Read "saith, Jesus is accursed" instead of "calletth Jesus accursed". L T Tr A W WH N NA

1 Cor 12:3. Read "say, Jesus is the Lord" instead of "say that Jesus is the Lord". L T Tr A W WH N NA

1 Cor 12:6. Read "and" instead of "but" before "it is the same God". A WHt

1 Cor 12:6. Omit "it is" before "the same God". G L T Tr A W WH N NA

1 Cor 12:9. Read "the one Spirit" instead of "the same Spirit" at end of verse. L T Tr A WH N NA

1 Cor 12:12. Omit "one" after "members of that". L T Tr A W WH N NA

1 Cor 12:13. Omit "into" and render 'drink of one Spirit'. L T Tr A W WH N NA

1 Cor 12:21. Omit "And" at beginning of verse. G Lm WHm
 1 Cor 12:25. Read "schisms" instead of "schism". T HF
 1 Cor 12:26. Read "if one member suffer anything" instead of "whether one member suffer". L Tr
 1 Cor 12:26. Omit "one" before "member be honoured" and render 'a member'. T Tr Am WH N NAm
 1 Cor 12:31. Read "greater gifts" instead of "best gifts". L T Tr A WH N NA
 1 Cor 13:3. Read "deliver up my body, that I may boast" instead of "give my body to be burned". WH NA
 1 Cor 13:4. Omit "charity" before "vaunteth not itself". Lm Trm Am WH NAm
 1 Cor 13:5. Read "seeketh not what is not her own" instead of "seeketh not her own". WHm
 1 Cor 13:8. Read "prophecy, it shall fail" instead of "prophecies, they shall fail". WHm
 1 Cor 13:9. Read "But" instead of "For" at beginning of verse. HF
 1 Cor 13:10. Omit "then" after "is come". L T Tr A W WH N NA
 1 Cor 13:11. Omit "but" before "when I became a man". L T Tr A WH N NA
 1 Cor 14:5. Read "but greater" instead of "for greater". L T Tr A WH N NA
 1 Cor 14:6. Omit "by" before "doctrine". T Trm NAm
 1 Cor 14:10. Omit "of them" after "none" and render with italics 'none [of them]'. L T Tr A W WH N NA
 1 Cor 14:14. Omit "For" at beginning of verse. Lm Trm WHm NAm
 1 Cor 14:15. Omit "and" after "sing with the spirit". L Trm WHm
 1 Cor 14:16. Add "in" and render 'in the Spirit'. WHt NAt
 1 Cor 14:18. Omit "my" before "God". G L T Tr A W WH N NA
 1 Cor 14:18. Read "a tongue" instead of "tongues". L T Tr A WHm
 1 Cor 14:21. Read "lips of others" instead of "other lips". L T Tr A WH N NA
 1 Cor 14:25. Omit "and thus" before "are the secrets" and render 'the secrets of his heart are'. G L T Tr A W WH N NA
 1 Cor 14:26. Omit "of you" after "every one". L T Tr Am WH N NA
 1 Cor 14:26. Transpose "hath a tongue, hath a revelation" to "hath a revelation, hath a tongue". L T Tr A W WH N NA
 1 Cor 14:33. Repunctuate "peace, as in all churches of the saints. (34) Let your women" to "peace. (34) As in all churches of the saints, let your women". G L T WHm NA HF
 1 Cor 14:34. Omit "your" and render 'the women'. L T Tr A WH N NA
 1 Cor 14:34. Read "let them be under obedience" instead of "[they are commanded] to be under obedience". L T Tr WH N NA
 1 Cor 14:35. Read "a woman" instead of "women". L T Tr A WH N NA
 1 Cor 14:37. Omit "the commandments" before "of the Lord". T
 1 Cor 14:37. Read "commandment" instead of "commandments". L Tr A W WH NA
 1 Cor 14:38. Read "he is ignored" instead of "let him be ignorant". L T WHt N NA
 1 Cor 14:39. Add "my" and render 'my brethren'. Lt T Tr At WH N NAt
 1 Cor 14:40. Add "But" at beginning of verse. G L T Tr A W WH N NA
 1 Cor 15:10. Omit "which was" before "with me". L T Tr A WHt N NAm
 1 Cor 15:14. Add "also" before "[is] our preaching vain". Lt T A W WHm NAt
 1 Cor 15:14. Omit "and" after "[is] our preaching vain". L T Tr A W WH N NA
 1 Cor 15:14. Read "our faith" instead of "your faith". WHt
 1 Cor 15:17. Add "is" before "vain". Lt WHt
 1 Cor 15:20. Omit "[and] become" before "the firstfruits". G L T Tr A W WH N NA
 1 Cor 15:24. Read "shall deliver up" instead of "shall have delivered up". L T Tr A WH N NA
 1 Cor 15:28. Omit "also" after "the Son". Lm Tr Am WHm NAm
 1 Cor 15:29. Read "for them" instead of "for the dead" at end of verse. G L T Tr A W WH N NA

1 Cor 15:31. Read "our rejoicing" instead of "your rejoicing". S
 1 Cor 15:31. Add "brethren," after "rejoicing". L T Tr A WH N NA
 1 Cor 15:32. Repunctuate "advantageth it me, if the dead rise not? let us eat" to "advantageth it me? if the dead rise not, let us eat". G L T Tr A WH N NA HF
 1 Cor 15:39. Omit "[kind of] flesh" before "of men". G L T Tr A W WH N NA HF
 1 Cor 15:39. Add "flesh" after "flesh of beasts, another". Lt T Tr A WH N NA
 1 Cor 15:39. Transpose "of fishes, [and] another of birds" to "of birds, [and] another of fishes". L T Tr A W WH N NA
 1 Cor 15:44. Read "If there is a natural body, there is also a spiritual [one]" instead of "There is a natural body, and there is a spiritual body". L T Tr A W WH N NA
 1 Cor 15:47. Omit "the Lord" before "from heaven". L T Tr A WH N NA
 1 Cor 15:49. Read "let us also bear" instead of "we shall also bear". L T Tr WHt N HF
 1 Cor 15:51. Read "We shall all sleep, but we shall not all be changed" instead of "We shall not all sleep, but we shall all be changed". L
 1 Cor 15:54. Omit "this corruptible shall have put on incorruption, and" before "this mortal". WHt
 1 Cor 15:55. Transpose "victory" and "sting". B L T Tr WH N NA
 1 Cor 15:55. Read "O death" instead of "O grave" (Greek 'hades'). L T Tr A WH N NA
 1 Cor 16:6. Omit "and" before "winter with you". WHt
 1 Cor 16:7. Read "for I trust" instead of "but I trust". G L T Tr A W WH N NA
 1 Cor 16:10. Omit "also" after "as I". WHt
 1 Cor 16:19. Read "Prisca" instead of "Priscilla". T Tr WH N NA
 1 Cor 16:22. Omit "Jesus Christ" after "the Lord". L T Tr A WH N NA
 1 Cor 16:22. Repunctuate "Maran-atha" (Aramaic for 'Our Lord has come') to "Marana-tha" ('Our Lord comes' or 'Our Lord, come!'). NA HF
 1 Cor 16:23. Omit "our" and render 'the Lord'. S B E G L T Tr A W WH N NA HF
 1 Cor 16:23. Omit "Christ" after "Jesus". T Tr A WH N NA
 1 Cor 16:24. Omit "Amen" at end of verse. Lm T Tr Am WH N NA
 1 Cor Sub. Omit "The first [epistle] to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus". G L T Tr W WH N NA HF
 1 Cor Sub. Read "To the Corinthians 1" instead of "The first [epistle] to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus". A
 2 Cor Title. Omit "of Paul the Apostle" before "to the Corinthians". S L T Tr A W WH N NA HF
 2 Cor Title. Omit "the Apostle" before "to the Corinthians". G
 2 Cor Title. Read "To the Corinthians 2" instead of "The Second Epistle of Paul the Apostle to the Corinthians". L T Tr A W WH N NA HF
 2 Cor 1:1. Transpose "Jesus Christ" to "Christ Jesus". T Tr A WH N NA
 2 Cor 1:2. Omit "God" before "our Father". W
 2 Cor 1:6. Omit "and salvation" after "afflicted, [it is] for your consolation". WHm
 2 Cor 1:6. Transpose "which is effectual in the enduring of the same sufferings which we also suffer" to end of verse. G T WH N NA
 2 Cor 1:6. Transpose "or whether we be comforted, [it is] for your consolation and salvation" to after "And our hope of you [is] steadfast" in verse 7. L Tr A W WHm
 2 Cor 1:6. Omit "and salvation" at end of verse. G T WH N NA
 2 Cor 1:6. Read "for your consolation and salvation, or whether we be comforted, it is for your consolation, which is effectual in the enduring of the same sufferings which we also suffer. (7) And our hope of you is stedfast; knowing". B G T WH N NA

2 Cor 1:6. Read "for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer (7) (and our hope of you is stedfast); or whether we be comforted, [it is] for your consolation and salvation. Knowing". L Tr A W HF

2 Cor 1:6. Read "for your consolation, which is effectual in the enduring of the same sufferings which we also suffer, (7) and our hope of you is stedfast; or whether we be comforted, [it is] for your consolation and salvation. Knowing". WHm

2 Cor 1:8. Omit "to us" after "trouble which came". L T Tr A W WH N NA

2 Cor 1:10. Read "shall deliver" instead of "doth deliver". Lt T Tr A WH N NA

2 Cor 1:10. Omit "that" after "we trust" and render 'trust; and he will yet deliver'. Lm Trm WHm NAM

2 Cor 1:11. Read "on your behalf" instead of "on our behalf". HF

2 Cor 1:12. Read "holiness" instead of "simplicity". L T Tr A WH N

2 Cor 1:12. Add "and" before "not". WHt NAT

2 Cor 1:13. Omit "even" before "to the end". L T Tr A WH N NA

2 Cor 1:14. Add "our" and render 'our Lord'. Lt T A WH N NAT

2 Cor 1:15. Read "joy" instead of "benefit". WHt

2 Cor 1:18. Read "is not" instead of "was not". L T Tr A W WH N NA

2 Cor 1:19. Transpose "Jesus Christ" to "Christ Jesus". T WH N

2 Cor 1:20. Read "wherefore also through him [is the] Amen" instead of "and in him Amen". L T Tr A W WH N NA

2 Cor 1:22. Omit "who" and render 'and he hath sealed us'. WHm

2 Cor 2:1. Read "For" instead of "But" at beginning of verse. WHt NA

2 Cor 2:3. Omit "unto you" after "wrote this same". L T Tr A W WH N NA

2 Cor 2:7. Omit "rather" before "to forgive". Trm Am WHt

2 Cor 2:9. Read "in which [proof] ye are obedient" instead of "whether ye be obedient". WHm

2 Cor 2:10. Read "for what I also have forgiven, if I have forgiven any thing" instead of "for if I forgave any thing, to whom I forgave [it]". G L T Tr A W WH N NA

2 Cor 2:16. Add "from" after "savour" (twice) and render 'savour from death' and 'savour from life'. L T Tr A WH N NA

2 Cor 2:17. Read "others" instead of "many". HF

2 Cor 3:1. Read "if not, need we" instead of "or need we". S E W HF

2 Cor 3:1. Omit "[letters] of commendation" after "epistles of commendation to you, or" and render 'to you or from you'. L T Tr A W WH N NA

2 Cor 3:3. Add "and" before "written". WHm

2 Cor 3:3. Read "tables [that are] hearts of flesh" instead of "fleshy tables of the heart". L T Tr A WH N NA HF

2 Cor 3:5. Read "as of them" instead of "as of ourselves". L Tr WH

2 Cor 3:7. Read "death in the letter" instead of "death in letters" (KJV 'death, written'). L Tr A

2 Cor 3:9. Read "For if with the ministration of condemnation [is] glory" instead of "For if the ministration of condemnation [be] glory". L T Tr WHm NA

2 Cor 3:14. Repunctuate to "the same veil at the reading of the old testament remains, not unveiled that [it] is done away in Christ". B G L T Tr A W NA

2 Cor 3:14. Repunctuate to "the same veil at the reading of the old testament remains not unveiled, for [it] is done away in Christ" (render 'remains not lifted'). WH HF

2 Cor 3:17. Omit "there" before "[is] liberty". G L T Tr A W WH N NA

2 Cor 4:4. Read "the light of the gospel, the glory of Christ" instead of "the light of the gospel of the glory of Christ" (KJV 'the light of the glorious gospel of Christ'). E

2 Cor 4:4. Omit "unto them" after "shine". L T Tr A W WH N NA
 2 Cor 4:5. Transpose "Christ Jesus" to "Jesus Christ". L WHm NA
 2 Cor 4:5. Read "through Jesus" instead of "for Jesus' sake". WHm
 2 Cor 4:6. Read "said, Light shall shine" instead of "commanded the light to shine". L T Tr A WH N NA
 2 Cor 4:6. Omit "Jesus" before "Christ". L T Tr A WH N NAM
 2 Cor 4:10. Omit "the Lord" before "Jesus". G L T Tr A W WH N NA
 2 Cor 4:10. Read "manifest in our bodies" instead of "manifest in our body". T
 2 Cor 4:13. Add "also" after "I believed, and therefore". T
 2 Cor 4:14. Omit "the Lord" before "Jesus". Trm Am WHm
 2 Cor 4:14. Read "with Jesus" instead of "by Jesus". L T Tr A W WH N NA
 2 Cor 4:16. Add "our" and render 'our inward [man]'. L T Tr A WH N NA
 2 Cor 4:17. Omit "our" before "light affliction". WHt
 2 Cor 5:3. Read "unclothed" instead of "clothed". NA
 2 Cor 5:4. Read "since we would not be unclothed" instead of "not for that we would be unclothed". S
 2 Cor 5:5. Omit "also" before "hath given". L T Tr A W WH N NA
 2 Cor 5:12. Omit "For" at beginning of verse. L T Tr A W WH N NA
 2 Cor 5:14. Omit "if" before "one" and render 'that one died for all, therefore all died'. L T Tr A W WH N NA
 2 Cor 5:17. Omit "all things" and render 'they are become new'. L T Tr A WH N NA
 2 Cor 5:18. Omit "Jesus" before "Christ". L T Tr A W WH N NA
 2 Cor 5:21. Omit "For" at beginning of verse. L T Tr A W WH N NA
 2 Cor 6:14. Read "or what" instead of "and what". L T Tr A W WH N NA
 2 Cor 6:15. Read "Beliar" instead of "Belial". S G T Tr A W WH N NA HF
 2 Cor 6:16. Read "we are the temple" instead of "ye are the temple". L T Tr WH N NA
 2 Cor 7:8. Omit "for" before "I perceive". Lm Tr WH NAM
 2 Cor 7:12. Add "but" before "nor for his cause that suffered wrong". WHt
 2 Cor 7:12. Read "your care for us" instead of "our care for you". S L T Tr A W WH N NA HF
 2 Cor 7:13. Read "comforted: and in our comfort exceedingly" instead of "comforted in your comfort: yea, and exceedingly". L T Tr A W WH N NA
 2 Cor 7:13. Read "comforted: and in your comfort exceedingly" instead of "comforted in your comfort: yea, and exceedingly". HF
 2 Cor 7:14. Read "your boasting" instead of "our boasting". L A
 2 Cor 7:14. Omit "which [I made]" after "boasting". T Trm WHt N
 2 Cor 7:16. Omit "therefore" after "rejoice". S G L T Tr A W WH N NA HF
 2 Cor 8:4. Omit "that we would receive" and render 'beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints'. G L T Tr A W WH N NA HF
 2 Cor 8:7. Read "love from us in you" (render 'the love we inspired in you' or 'our love to you') instead of "love from you in us" (KJV 'your love to us'). WHt NA
 2 Cor 8:8. Read "our love" instead of "your love". E
 2 Cor 8:9. Omit "Christ" after "Jesus". WHm
 2 Cor 8:12. Omit "a man" and render 'he hath'. L T Tr A W WH N NA
 2 Cor 8:13. Omit "and" and render '[while] ye be burdened'. L T Tr Am WH N NA
 2 Cor 8:16. Read "gave" instead of "giveth" (KJV 'put'). W NA
 2 Cor 8:19. Read "in this grace" instead of "with this grace". L Tr A W WH
 2 Cor 8:19. Omit "same" before "Lord". L Tr A W WH NAM
 2 Cor 8:19. Read "our ready mind" instead of "your ready mind". G L T Tr A W WH N NA HF
 2 Cor 8:21. Read "for we provide" instead of "providing". L T Tr A WH N NA

2 Cor 8:24. Omit "and" after "shew ye to them". B G L T Tr A W WH N NA HF

2 Cor 8:24. Read "shewing" instead of "shew ye" and perhaps render 'Wherefore when ye shew to them the proof of your love and of our boasting on your behalf, [ye do it] before the churches'. L T Tr A WHm NA

2 Cor 9:4. Read "I say" instead of "we say". NA

2 Cor 9:4. Omit "boasting" and render 'same confidence'. G L T Tr A W WH N NA

2 Cor 9:5. Read "bounty before promised" instead of "bounty, whereof ye had notice before". L T Tr A W WH N NA

2 Cor 9:5. Omit "and" before "not as [of] covetousness". T

2 Cor 9:7. Read "as he hath purposed" instead of "as he purposeth". L T Tr A W WH N NA

2 Cor 9:10. Read "shall minister" instead of "(may he) minster". G L T Tr A W WH N NA

2 Cor 9:10. Read "shall multiply" instead of "(may he) multiply". G L T Tr A W WH N NA

2 Cor 9:10. Read "shall increase" instead of "(may he) increase". G L T Tr A W WH N NA

2 Cor 9:11. Read "thanksgiving of God" instead of "thanksgiving to God". WHm

2 Cor 10:7. Omit "Christ's" after "so [are] we". G L T Tr A W WH N NA

2 Cor 10:8. Omit "us" after "given". L T Tr A WH N NA

2 Cor 10:10. Read "saith he" instead of "say they". S G T Tr A W WHt N NA HF

2 Cor 10:14. Omit "not" after "For we stretch" and render 'For do we stretch ourselves beyond [our measure], as though we reached not unto you?'. L WHm

2 Cor 11:1. Read "bear with me in some little folly" instead of "bear with me a little in [my] folly". B E L T Tr A W WH N NA

2 Cor 11:3. Omit "so" before "your minds". L T Tr A WH N NA

2 Cor 11:3. Add "and purity" after "simplicity". L Tr A W WHt NA

2 Cor 11:4. Read "well do ye bear with [him]" instead of "well were ye bearing with [him]" (KJV 'ye might well bear with [him]'). L A WHt NA

2 Cor 11:6. Read "we have made [it] manifest" instead of "we have been throughly made manifest". L T Tr A WH N NA

2 Cor 11:10. Read "seal" instead of "stop". S

2 Cor 11:23. Transpose "in stripes above measure, in prisons more frequent" to "in prisons more frequent, in stripes above measure". L Tr A WH NA

2 Cor 11:28. Read "presseth upon me" instead of "cometh upon me". L T Tr A W WH N NA

2 Cor 11:30. Omit "mine" before "infirmities". WHm

2 Cor 11:31. Omit "our" and render 'the Lord'. L T Tr A W WH N NA HF

2 Cor 11:31. Omit "Christ" after "Jesus". L T Tr A WH N NA

2 Cor 11:32. Omit "desirous" before "to apprehend me". L T Tr Am W WH N NA

2 Cor 12:1. Read "It behoves [me] to glory; not expedient indeed, but I will come" instead of "It is not expedient for me doubtless to glory. I will come". L T Tr WH N NA

2 Cor 12:1. Read "Now to glory is not expedient, but I will come" instead of "It is not expedient for me doubtless to glory. I will come". WHm

2 Cor 12:3. Read "apart from the body" instead of "out of the body". L T Tr A WH N NA

2 Cor 12:3. Omit "I cannot tell" before "God knoweth". L WHm

2 Cor 12:5. Omit "mine" before "infirmities". L Tr Am WH NA

2 Cor 12:7. Add "therefore" before "lest I should be exalted". L Tr At WH NA

2 Cor 12:7. Omit "lest I should be exalted above measure" at end of verse. Lm Tr Am

2 Cor 12:9. Omit "my" before "strength". L T Tr A WH N NA

2 Cor 12:9. Omit "my" before "infirmities". Trm WH

2 Cor 12:10. Read "persecutions and distresses" instead of "persecutions, in distresses". T WHt N NA

2 Cor 12:11. Omit "in glorying" after "a fool". G L T Tr A W WH N NA
 2 Cor 12:12. Omit "in" before "signs" and render 'by signs'. L T Tr A W WH N NA
 2 Cor 12:12. Add "also" before "wonders". T A WHt N NA
 2 Cor 12:14. Add "this" and render 'this third time'. G L T Tr At W WH N NA
 2 Cor 12:14. Omit "to you" after "be burdensome". L T Tr A WH N NA
 2 Cor 12:15. Read "if" instead of "even if" (KJV 'though'). L T Tr A WH N NA
 2 Cor 12:15. Read "I love" instead of "loving" (KJV 'though I love') and repunctuate to "If I love you more abundantly, am I loved the less?". T WHt N NA
 2 Cor 12:19. Read "all this time" instead of "Again" and render 'Ye think all this time that'. L T Tr A WH N NA
 2 Cor 12:20. Read "debate" instead of "debates". L T WH N NA
 2 Cor 12:20. Read "envying" instead of "envyings". L T Tr A W WH N NA
 2 Cor 13:2. Omit "I write" after "being absent now". G L T Tr A W WH N NA
 2 Cor 13:4. Omit "though" before "he was crucified". Lm T Tr A WH N NA
 2 Cor 13:4. Omit "also" before "are weak". S G L T Tr A W WH N NA HF
 2 Cor 13:4. Read "weak with him" instead of "weak in him". WHm
 2 Cor 13:4. Omit "toward you" at end of verse. Am WHm
 2 Cor 13:5. Transpose "Jesus Christ" to "Christ Jesus". T Tr WHm
 2 Cor 13:7. Read "we pray" instead of "I pray". L T Tr A W WH N NA
 2 Cor 13:9. Omit "and" before "this also we wish". L T Tr A W WH N NA
 2 Cor 13:14. Omit "Christ" after "Jesus". WHm
 2 Cor 13:14. Omit "Amen" at end of verse. G L T Tr A W WH N NA
 2 Cor Sub. Omit "The second [epistle] to the Corinthians was written from Philippi, [a city] of Macedonia, by Titus and Lucas". G L T W WH N NA HF
 2 Cor Sub. Read "To the Corinthians 2" instead of "The second [epistle] to the Corinthians was written from Philippi, [a city] of Macedonia, by Titus and Lucas". Tr A

["Bible Research > Textual Criticism > English Guide: Corinthians](#)

["Bible Research > Textual Criticism > English Guide: Galatians](#)

Galatians

Signs

Gal Title. Omit "the Apostle" before "to the Galatians". S G
 Gal Title. Omit "The Epistle of Paul the Apostle" before "to the Galatians". L T Tr A W WH N NA HF
 Gal 1:3. Read "God our Father, and [from] the Lord" instead of "God the Father, and [from] our Lord". WHt NA
 Gal 1:3. Omit "our" and render 'the Lord'. WHm
 Gal 1:6. Omit "of Christ" and render 'into grace'. NA
 Gal 1:8. Omit "unto you" after "other gospel". T WHm NA
 Gal 1:10. Omit "for" before "if I yet pleased men". L T Tr A W WH N NA
 Gal 1:11. Read "For" instead of "But" at beginning of verse. Tr A WHt NA
 Gal 1:15. Omit "God" and render 'when he was pleased'. Lm T A WHm NA

Gal 1:17. Read "went I away to Jerusalem" instead of "went I up to Jerusalem". L A
Gal 1:18. Read "Cephas" instead of "Peter". L T Tr A W WH N NA
Gal 2:11. Read "Cephas" instead of "Peter". L T Tr A W WH N NA
Gal 2:12. Read "he came" instead of "they were come". L Tr
Gal 2:13. Omit "also" (unexpressed in KJV) before "with him". WHm NAm
Gal 2:14. Read "Cephas" instead of "Peter". L T Tr A W WH N NA
Gal 2:14. Read "how compellest" instead of "why compellest". G L T Tr A W WH N NA
Gal 2:16. Add "But" at beginning of verse. G L T Tr A W WH N NAt
Gal 2:16. Transpose "faith of Jesus Christ" to "faith of Christ Jesus". T Tr WH N
Gal 2:16. Transpose "believed in Jesus Christ" to "believed in Christ Jesus". S B E G L T Tr A W WHt N NA
HF
Gal 2:20. Read "faith of God and Christ" instead of "faith of the Son of God". L Tr
Gal 3:1. Omit "that ye should not obey the truth" after "bewitched you". G L T Tr A W WH N NA
Gal 3:1. Omit "among you" after "crucified". L T Tr A WH N NA
Gal 3:12. Omit "man" and render 'He that doeth'. G L T Tr A W WH N NA
Gal 3:14. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T A W WHm NA HF
Gal 3:17. Omit "in Christ" after "God". L T Tr A WH N NA
Gal 3:21. Omit "of God" after "promises". Lm WHm NAm
Gal 3:21. Read "in the law" instead of "from the law" (KJV 'by the law'). WHt
Gal 3:29. Omit "and" before "heirs". L T Tr A WH N NA
Gal 4:6. Read "our hearts" instead of "your hearts". G L T Tr A W WH N NA
Gal 4:7. Read "through God" instead of "of God through Christ". L T Tr A WH N NA
Gal 4:14. Read "your temptation in my flesh" (perhaps render 'that which was a temptation to you in my flesh') instead of "my temptation which was in my flesh". L T Tr A W WH N NA
Gal 4:15. Read "What" instead of "Where" at beginning of verse. S B E G HF
Gal 4:17. Read "exclude us" instead of "exclude you". B E
Gal 4:19. Read "children" instead of "little children". L T Tr WHm NA
Gal 4:24. Omit "the" before "two covenants". G L T Tr A W WH N NA HF
Gal 4:25. Read "Now" instead of "For" at beginning of verse. WHt NA
Gal 4:25. Omit "Agar" after "this". L T Trm WHm
Gal 4:25. Read "for she is in bondage" instead of "and is in bondage". G L T Tr A W WH N NA
Gal 4:26. Omit "all" after "mother of us". G Lm T Tr A WH N NA
Gal 4:28. Read "ye" instead of "we". L T Tr A WHm NA
Gal 4:31. Read "Wherefore" instead of "So then" at beginning of verse. L T Tr A WH N NA
Gal 5:1. Read "For liberty Christ hath made us free: stand fast therefore" instead of "Stand fast therefore in the liberty wherewith Christ hath made us free". L T Tr A WH N NA
Gal 5:6. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF
Gal 5:6. Omit "Jesus" before "Christ". WHm
Gal 5:17. Read "for these" instead of "and these". L T Tr A W WH N NA
Gal 5:19. Omit "Adultery" before "fornication". G L T Tr A W WH N NA
Gal 5:20. Read "variance, emulation" instead of "variances, emulations". L T Tr A W WHt N NA
Gal 5:21. Omit "murders" after "envyings". Lm T Trm Am WH N NA
Gal 5:21. Omit "also" before "told". Lm T Tr WHt N NA
Gal 5:24. Add "Jesus" and render 'they that are of Christ Jesus'. Lt T Tr A WH N NAt
Gal 6:2. Read "ye shall fulfil" instead of "fulfil (ye)". L T NA
Gal 6:4. Omit "every man" and render 'let him prove'. WHm

Gal 6:10. Read "As we may have" instead of "As we have". T WH N
Gal 6:12. Add "Jesus" after "Christ". WHt
Gal 6:13. Read "who have been circumcised" instead of "who are being circumcised" (KJV 'who are circumcised'). L WHm HF
Gal 6:15. Omit "in Christ Jesus" before "neither circumcison". T Tr A WH N NA
Gal 6:15. Read "is any thing" instead of "availeth any thing". G L T Tr A W WH N NA
Gal 6:17. Omit "the Lord" before "Jesus". L T Tr A W WH N NA
Gal 6:18. Omit "our" and render 'the Lord'. WHm
Gal Sub. Omit "Unto the Galatians written from Rome". G L T W WH N NA HF
Gal Sub. Omit "written from Rome". Tr A

["Bible Research > Textual Criticism > English Guide: Galatians](#)

["Bible Research > Textual Criticism > English Guide: Ephesians](#)

Ephesians

Signs

Eph Title. Omit "the Apostle" before "to the Ephesians". S G
Eph Title. Omit "The Epistle of Paul the Apostle" before "to the Ephesians". L T Tr A W WH N NA HF
Eph 1:1. Transpose "apostle of Jesus Christ" to "apostle of Christ Jesus". L T Tr A WH N NA
Eph 1:1. Omit "at Ephesus" and render 'to the saints which are also faithful'. Tm Am WHm NAm
Eph 1:3. Read "with Christ" instead of "in Christ". S
Eph 1:6. Read "grace which he freely bestowed on us" instead of "grace, wherein he hath made us accepted". L T Tr A WH N NA
Eph 1:10. Omit "both" before "which are in heaven". G L T Tr A W WH N NA HF
Eph 1:14. Read "which" (neuter) instead of "who" (masculine: KJV 'which') before "is the earnest". L A WHt NA
Eph 1:15. Omit "love" before "unto all the saints" and render 'and which [faith ye shew] unto all the saints'. L Am WH
Eph 1:16. Omit "of you" after "making mention". L T Tr A WH N NA
Eph 1:18. Read "heart" instead of "understanding". G L T Tr A W WH N NA HF
Eph 1:18. Omit "your" and render 'the eyes of the heart'. WHm NAm
Eph 1:18. Omit "and" before "what the riches". L T Tr A WH N NA
Eph 1:20. Read "which he hath wrought" instead of "which he wrought". L T A WHt N
Eph 1:20. Add "him" after "set". T
Eph 2:1. Add "your" before "trespasses". L T Tr At WH N NA
Eph 2:5. Add "in" and render 'together in Christ' instead of 'together with Christ'. Lt WHm
Eph 2:11. Transpose "ye [being] in time past Gentiles in the flesh" to "in time past ye, the Gentiles in the flesh". L T Tr A WH N NA
Eph 2:17. Add "peace" before "to them that were nigh". L T Tr A W WH N NA
Eph 2:19. Add "ye are" after "but". L T Tr A WH N NA
Eph 2:20. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A WH N NA

Eph 2:21. Omit "the" before "building" and render 'all [the] building' or 'every building'. L T Tr A W WH N NA HF

Eph 3:1. Transpose "Jesus Christ" to "Christ Jesus". S B E G L Tr W WH NA HF

Eph 3:1. Omit "Jesus" before "Christ". T Am NAM

Eph 3:3. Omit "how that" at beginning of verse. Lm WHm NAM

Eph 3:3. Read "was made known" instead of "he made known". G L T Tr A W WH N NA

Eph 3:6. Omit "his" and render 'the promise'. L T Tr A WH N NA

Eph 3:6. Add "Jesus" after "Christ". L T Tr A WH N NA

Eph 3:8. Omit "among" and render 'unto the Gentiles'. L T Tr A WH N NA

Eph 3:9. Omit "all [men]" and render 'to enlighten what [is] the'. Lm T WHt N NAM

Eph 3:9. Read "dispensation" instead of "fellowship". G L T Tr A W WH N NA HF

Eph 3:9. Omit "by Jesus Christ" after "created all things". G L T Tr A W WH N NA

Eph 3:14. Omit "of our Lord Jesus Christ" after "the Father". L T Tr A W WH N NA

Eph 3:18. Transpose "depth and height" to "height and depth". L Tr A WHt NA

Eph 3:19. Read "that all the fulness of God might be filled up" instead of "that ye might be filled with all the fulness of God". WHm

Eph 3:21. Add "and" after "church" and render 'and in Christ'. L T Tr At WH N NA

Eph 4:4. Omit "also" (unexpressed in KJV) after "even as". WHm

Eph 4:6. Read "in us all" instead of "in you all". G W HF

Eph 4:6. Omit "you" and render 'in all'. L T Tr A WH N NA

Eph 4:8. Omit "and" before "gave" and render 'he gave'. L T W WHm NA

Eph 4:9. Omit "first" after "descended". G L T Tr A W WHt N NA

Eph 4:9. Omit "parts" after "lower". W NAM

Eph 4:16. Read "member" instead of "part". WHm

Eph 4:17. Omit "other" before "Gentiles". L T Tr A WH N NA

Eph 4:21. Re-accent "as the truth is in Jesus" to "as he is in truth, [even] in Jesus". WHm

Eph 4:28. Add "his own" before "hands". L T Tr W WHm NAT

Eph 4:32. Omit "And" at beginning of verse. L WHm NAM

Eph 4:32. Read "forgiven us" instead of "forgiven you". L WHm HF

Eph 5:2. Read "loved you" instead of "loved us". T Tr A WH N

Eph 5:2. Read "given himself for you" instead of "given himself for us". A WHt

Eph 5:4. Read "or foolish talking" instead of "nor foolish talking". L T

Eph 5:9. Read "light" instead of "Spirit". G L T Tr A W WH N NA

Eph 5:17. Read "understand ye" instead of "understanding". L T Tr A WH N NA

Eph 5:19. Omit "spiritual" before "songs". Lm Am

Eph 5:21. Read "fear of Christ" instead of "fear of God". G L T Tr A W WH N NA

Eph 5:22. Omit "submit yourselves" after "Wives". T A WHt N NA

Eph 5:23. Omit "and" before "he" and omit "is" after "he" and render '[being] himself the saviour of the body'. L T Tr A W WH N NA

Eph 5:24. Omit "their own" and render 'to the husbands'. L T Tr A WH N NA

Eph 5:27. Read "he himself might present" instead of "he might present it". G L T Tr A W WH N NA

Eph 5:28. Add "also" after "So". L Tr A W WHt NAT

Eph 5:29. Read "Christ" instead of "the Lord". G L T Tr A W WH N NA

Eph 5:30. Omit "of his flesh, and of his bones" after "of his body". L T Tr Am WH N NA

Eph 5:31. Omit "his" before "father". L T Tr A WH N NA

Eph 5:31. Omit "his" before "wife" and render 'a wife'. T

Eph 5:32. Omit "concerning" (unexpressed in KJV) before "the church". Lm Am WHm
Eph 6:1. Omit "in the Lord" after "parents". L Trm Am WHm NAm
Eph 6:7. Omit "as" before "to the Lord". S E
Eph 6:9. Read "both their Master and yours" instead of "your Master also". C L T Tr A W WH N NA
Eph 6:10. Omit "my brethren" after "Finally". L T Tr A WH N NA
Eph 6:12. Read "you wrestle" instead of "we wrestle". L WHm
Eph 6:12. Omit "world" and render 'rulers of this darkness'. G L T Tr A WH N NA
Eph 6:12. Omit "of this world" and render 'rulers of darkness'. W
Eph 6:16. Read "In all" instead of "Above all". L T Tr WH N NA
Eph 6:19. Omit "of the gospel" after "the mystery". Lm WHm
Eph 6:24. Omit "Amen" at end of verse. G L T Tr A WH N NA
Eph Sub. Omit "Written from Rome unto the Ephesians by Tychicus". G L T W WH N NA HF
Eph Sub. Read "To the Ephesians" instead of "Written from Rome unto the Ephesians by Tychicus". Tr A

["Bible Research > Textual Criticism > English Guide: Ephesians](#)

["Bible Research > Textual Criticism > English Guide: Philippians](#)

Philippians

Signs

Phil Title. Omit "of Paul the Apostle" before "to the Philippians". S L T Tr A W WH N NA HF
Phil Title. Omit "the Apostle" before "to the Philippians". G
Phil Title. Omit "The Epistle of Paul the Apostle" before "to the Philippians". L T Tr A W WH N NA HF
Phil 1:1. Transpose "servants of Jesus Christ" to "servants of Christ Jesus". L T Tr A W WH N NA
Phil 1:2. Transpose "Jesus Christ" to "Christ Jesus". W
Phil 1:6. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WHm NA HF
Phil 1:8. Transpose "Jesus Christ" to "Christ Jesus". G L T Tr A W WH N NA
Phil 1:11. Read "fruit" instead of "fruits". G L T Tr A W WH N NA
Phil 1:14. Add "of God" after "word". L T Tr A WH N
Phil 1:16. Transpose verses 16 and 17 except "the one" and "but the other". G L T Tr A W WH N NA
Phil 1:16. Read "to raise up affliction" instead of "to add affliction". L T Tr A W WH N NA
Phil 1:17. Transpose verses 16 and 17 except "the one" and "but the other". G L T Tr A W WH N NA
Phil 1:18. Add "that" before "every" and render 'except that every' instead of 'notwithstanding, every'. L T Tr A WH N NA
Phil 1:19. Read "But" instead of "For" at beginning of verse. WHm
Phil 1:23. Read "But" instead of "For" at beginning of verse. G L T Tr A W WH N NA HF
Phil 1:23. Add "for" after "Christ" and render 'for it is far better'. B E G L T Tr A W WH N NA
Phil 1:28. Read "of your salvation" instead of "to you of salvation". L T Tr A W WH N NA
Phil 2:2. Read "of the same mind" instead of "of one mind" at end of verse. WHm
Phil 2:3. Read "nor through vainglory" instead of "or vainglory". L T Tr A WH N NA
Phil 2:4. Read "looking" instead of "Look". G L T Tr A W WH N NA
Phil 2:4. Omit "also" before "on the things of others". NAm

Phil 2:9. Add "the" before "a name" and render 'the name which'. L T Tr At W WH N NA
 Phil 2:12. Omit "as" before "in my presence". WHm
 Phil 2:15. Read "without blemish" (or 'unblameable') instead of "without rebuke". L T Tr A WH N NA
 Phil 2:21. Transpose "Jesus Christ's" to "Christ Jesus". S B E T WHt N HF
 Phil 2:24. Add "unto you" after "come". B
 Phil 2:26. Add "to see" before "you all" and render 'longed to see you all'. Lt WHt
 Phil 2:30. Omit "of Christ" after "work". A
 Phil 2:30. Read "of [the] Lord" instead of "of Christ". WHt
 Phil 2:30. Read "hazarding his life" instead of "not regarding his life". G L T Tr A W WH N NA
 Phil 3:3. Read "worship by the Spirit of God" instead of "worship God in the spirit". L T Tr A W WH N NA HF
 Phil 3:7. Omit "But" at beginning of verse. Lm T Am NAM
 Phil 3:11. Add "from" after "resurrection" and render 'from the dead'. L T Tr A W WH N NA
 Phil 3:12. Omit "that" after "if". T
 Phil 3:12. Omit "Jesus" after "Christ". G L Tr A W WHm NAM
 Phil 3:13. Read "not yet" instead of "not". T WHt N
 Phil 3:16. Omit "rule, let us mind the same thing" after "walk by the same". G L T Tr A WH N NA
 Phil 3:20. Read "But" instead of "For" at beginning of verse. B
 Phil 3:21. Omit "that it may be" before "fashioned". G L T Tr A W WH N NA
 Phil 4:1. Add "my" before "dearly beloved" at end of verse. WHm
 Phil 4:3. Read "Yea" instead of "And" at beginning of verse. G L T Tr A W WH N NA HF
 Phil 4:12. Read "And I know" instead of "I know both" at beginning of verse. S B E
 Phil 4:13. Omit "Christ" and render 'through him that strengtheneth'. G L T Tr A W WH N NA
 Phil 4:23. Omit "our" and render 'the Lord'. L T Tr A W WH N NA HF
 Phil 4:23. Read "your spirit" instead of "you all". L T Tr A W WH N NA
 Phil 4:23. Omit "Amen" at end of verse. Lm T Tr Am WH N NA
 Phil Sub. Omit "It was written to the Philippians from Rome by Epaphroditus". G L T W WH N NA HF
 Phil Sub. Read "To the Philippians" instead of "It was written to the Philippians from Rome by Epaphroditus". Tr A

["Bible Research > Textual Criticism > English Guide: Philippians](#)

["Bible Research > Textual Criticism > English Guide: Colossians](#)

Colossians

Signs

Col Title. Omit "the Apostle" before "to the Colossians". S G
 Col Title. Omit "The Epistle of Paul the Apostle" before "to the Colossians". L T Tr A W WH N NA HF
 Col 1:1. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WH N NA
 Col 1:2. Add "Jesus" after "in Christ". B L
 Col 1:2. Omit "and the Lord Jesus Christ" after "Father". G Lm T Tr A W WH N NA
 Col 1:3. Omit "and" after "God". L A WH NA
 Col 1:3. Omit "Christ" after "Jesus". WHm

Col 1:4. Add "which ye have" after "love". L T Tr A W WHt N NA

Col 1:6. Omit "and" before "bringeth forth fruit" and render 'which is come unto you; even as [it is] in all the world bringing forth fruit'. L T Tr A W WH N NA

Col 1:6. Add "and growing" after "fruit". G L T Tr A W WH N NA HF

Col 1:7. Omit "also" before "learned". L T Tr A W WH N NA

Col 1:7. Read "for us a faithful minister" (ERV 'on our behalf') instead of "for you a faithful minister". L Tr A WHt

Col 1:10. Omit "ye" and render 'to walk' instead of 'that ye might walk'. G L T Tr A WH N NA

Col 1:10. Read "by the knowledge" instead of "in the knowledge". G L T Tr A W WH N NA

Col 1:12. Add "God" before "the Father". WHm

Col 1:12. Read "made you meet" instead of "made us meet". T WHt N NA

Col 1:14. Read "had redemption" instead of "have redemption". WHm

Col 1:14. Omit "through his blood" after "redemption". G L T Tr A W WH N NA HF

Col 1:16. Omit "that are" before "in heaven". L T Tr WH N NA

Col 1:16. Omit "that are" before "in earth". Lm T Trm WH N NA

Col 1:20. Omit "by him, [I say]," before "whether [they be] things in earth". L Tr WHm NAM

Col 1:21. Read "yet now were ye reconciled" instead of "yet now hath he reconciled". L WHm

Col 1:24. Omit "who" and render 'Now I rejoice' instead of 'who now rejoice'. S E G L T Tr A W WH N NA HF

Col 1:24. Omit "my" before "sufferings" and render 'the sufferings'. G L T Tr A W WH N NA HF

Col 1:28. Omit "Jesus" after "Christ". G L T Tr A W WH N NA

Col 2:2. Omit "and of the Father, and of" after "God" and render 'mystery of God, [even] Christ'. L T Tr W WH N NA

Col 2:2. Omit "and of the Father, and of Christ" after "God". G A

Col 2:4. Omit "And" at beginning of verse. T Trm Am WH N NA

Col 2:7. Omit "in" before "the faith" and render 'in the faith' or 'by the faith'. L T Tr Am WH N NA

Col 2:7. Omit "therein" after "abounding". T Tr Am WHm NA

Col 2:11. Omit "of the sins" after "the body". G L T Tr A W WH N NA

Col 2:13. Omit "in" before "your sins" and render 'by your sins'. T Tr WH N NAM

Col 2:13. Add "you, [I say]," before "hath he quickened". L T Tr A W WH N NA HF

Col 2:13. Read "forgiven us" instead of "forgiven you". S G L T Tr A W WH N NA HF

Col 2:16. Read "and in drink" instead of "or in drink". A WHt NA

Col 2:18. Omit "not" before "seen". Lm T Tr A WH N NA

Col 2:20. Omit "Wherefore" at beginning of verse. G L T Tr A W WH N NA HF

Col 2:23. Omit "and" before "neglecting of the body". Lm WHm NAM

Col 3:4. Read "your life" instead of "our life". T Tr WHm NA

Col 3:5. Omit "your" and render 'the members'. T Tr A WH N NA

Col 3:6. Omit "on the children of disobedience" after "wrath of God cometh". Lm T Tr A WH N NAM

Col 3:7. Read "lived in these things" instead of "lived in them". L T Tr A W WH N NA

Col 3:12. Omit "and" before "beloved". WHm

Col 3:12. Read "of mercy" instead of "of mercies". G L T Tr A W WH N NA HF

Col 3:13. Read "the Lord" instead of "Christ". L Tr A WHt NA

Col 3:15. Read "of Christ" instead of "of God". G L T Tr A W WH N NA

Col 3:15. Omit "one" and render 'the body'. WHm

Col 3:16. Read "word of the Lord" instead of "word of Christ". WHm

Col 3:16. Read "word of God" instead of "word of Christ". none

Col 3:16. Omit "and" before "hymns" and before "spiritual songs". L T Tr A W WH N NA
 Col 3:16. Read "to God" instead of "to the Lord". G L T Tr A W WH N NA
 Col 3:17. Read "Jesus Christ" instead of "the Lord Jesus". L W
 Col 3:17. Omit "and" after "God". L T Tr A W WH N NA
 Col 3:18. Omit "your own" and render 'unto the husbands'. G L T Tr A W WH N NA
 Col 3:20. Read "in the Lord" instead of "unto the Lord". G L T Tr A W WH N NA HF
 Col 3:22. Read "eyeservice" instead of "eyeservices" (KJV 'eyeservice'). L W WHm NA
 Col 3:22. Read "the Lord" instead of "God". G L T Tr A W WH N NA
 Col 3:23. Omit "and" at beginning of verse. L T Tr A W WH N NA
 Col 3:24. Omit "for" before "ye serve". L T Tr A W WH N NA
 Col 3:25. Read "For" instead of "But" at beginning of verse. L T Tr A W WH N NA
 Col 4:8. Read "that ye may know our estate, and that he may comfort" instead of "that he might know your estate, and comfort". L T Tr WH N NA
 Col 4:10. Read "of Barnabas" instead of "to Barnabas". S E G L T Tr A W WH N NA HF
 Col 4:12. Add "Jesus" after "Christ". L T Tr A WH N NA
 Col 4:12. Read "perfect and fully assured" instead of "perfect and complete". L T Tr A W WH N NA
 Col 4:13. Read "labour for you" instead of "zeal for you". G L T Tr A W WH N NA
 Col 4:15. Read "Nympha" instead of "Nymphas". L WH NA
 Col 4:15. Read "her house" instead of "his house". L WH NA
 Col 4:15. Read "their house" instead of "his house". T Tr A
 Col 4:18. Omit "Amen" at end of verse. G L T Tr A W WH N NA
 Col Sub. Omit "Written from Rome to the Colossians by Tychicus and Onesimus". G L T W WH N NA HF
 Col Sub. Read "To the Colossians" instead of "Written from Rome to the Colossians by Tychicus and Onesimus". Tr A

["Bible Research > Textual Criticism > English Guide: Colossians](#)

["Bible Research > Textual Criticism > English Guide: Thessalonians](#)

First and Second Thessalonians

Signs

1 Th Title. Omit "the Apostle" before "to the Thessalonians". S G
 1 Th Title. Read "To the Thessalonians 1" instead of "The First Epistle of Paul the Apostle to the Thessalonians". L T Tr A W WH N NA HF
 1 Th 1:1. Omit "from God our Father, and the Lord Jesus Christ" at end of verse. Lm T Tr A WH N NA
 1 Th 1:2. Omit "of you" after "making mention". L T Tr Am WH N NA
 1 Th 1:5. Omit "in" before "much assurance". T Trm WH N NAm
 1 Th 1:5. Omit "among" before "you for your sake" and render 'to you'. Trm WHt NAm
 1 Th 1:7. Read "an ensample" instead of "ensamples". L T Tr A W WHt N NA
 1 Th 1:7. Add "in" before "Achaia". L T Tr A W WH N NA
 1 Th 1:8. Add "in" before "Achaia". L T NAt HF
 1 Th 1:8. Omit "also" before "in every place". L T Tr A W WH N NA
 1 Th 1:9. Read "shew of you" instead of "shew of us". WHm

1 Th 1:9. Read "we have" instead of "we had". S B E
 1 Th 2:2. Omit "even" after "but" at beginning of verse. G L T Tr A W WH N NA HF
 1 Th 2:4. Read "your hearts" instead of "our hearts". W
 1 Th 2:7. Read "babes among you" instead of "gentle among you". L WH NA
 1 Th 2:9. Omit "for" before "labouring". G L T Tr A W WH N NA
 1 Th 2:12. Read "callest" instead of "hath called". S B E G L T Tr A W WHt N NA HF
 1 Th 2:13. Add "And" at beginning of verse. L T Tr A WH N NA
 1 Th 2:15. Omit "their own" and render 'the prophets'. G L T Tr A W WH N NA
 1 Th 2:15. Read "persecuted you" instead of "persecuted us". S
 1 Th 2:16. Read "but the wrath" instead of "for the wrath". S B E G L T Tr A W WH N NA HF
 1 Th 2:16. Read "has come" (perfect) instead of "came" (aorist: KJV 'is come'). L WHm
 1 Th 2:18. Read "Because" instead of "Wherefore" at beginning of verse. L T Tr A W WH N NA
 1 Th 2:19. Omit "Christ" after "Jesus". L T Tr A WH N NA HF
 1 Th 3:2. Read "fellow labourer of God" instead of "minister of God". G L A W WHm NA
 1 Th 3:2. Read "fellow labourer" instead of "minister of God". WHm
 1 Th 3:2. Omit "and our fellow-labourer" after "God". G L T Tr A W WH N NA
 1 Th 3:2. Omit "you" after "comfort". L T Tr A W WH N NA
 1 Th 3:7. Transpose "affliction and distress" to "distress and affliction". L T Tr A W WH N NA
 1 Th 3:11. Omit "Christ" after "Jesus". L T Tr A WH N NA
 1 Th 3:13. Read "unblameably" instead of "unblameable". WHm
 1 Th 3:13. Omit "Christ" after "Jesus". L T Tr A W WH N NA
 1 Th 3:13. Add "Amen" at end of verse. Lt T WHm NAT
 1 Th 4:1. Omit "then" after "Furthermore". WHt
 1 Th 4:1. Add "even as ye do walk" after "God". L T Tr A W WH N NA
 1 Th 4:8. Read "giveth" instead of "hath given". L T Tr WH N NA
 1 Th 4:8. Omit "also" before "given". L Tr Am WH NAM
 1 Th 4:8. Read "unto you" instead of "unto us". L T Tr A W WH N NA HF
 1 Th 4:10. Omit "which are" before "in all Macedonia". L T Trm WHm NAM
 1 Th 4:11. Omit "own" before "hands". L T Tr A W WH N NAM
 1 Th 4:13. Read "we would" instead of "I would". G L T Tr A W WH N NA HF
 1 Th 5:3. Omit "For" at beginning of verse. G T Tr A WH N NA
 1 Th 5:3. Read "But" instead of "For" at beginning of verse. L WHm
 1 Th 5:4. Read "as thieves" instead of "as a thief". L WHt
 1 Th 5:5. Add "For" at beginning of verse. G L T Tr A W WH N NA
 1 Th 5:9. Omit "Christ" after "Jesus". WHm
 1 Th 5:15. Omit "both" before "among yourselves". L T Tr WHt N NAM
 1 Th 5:21. Add "But" at beginning of verse. G L T Tr A W WHt N NA HF
 1 Th 5:25. Add "also" after "pray". Lt WHt NAT
 1 Th 5:27. Omit "holy" before "brethren". L T Tr A WHt N NA
 1 Th 5:28. Omit "Amen" at end of verse. G L T Tr A W WH N NA
 1 Th Sub. Omit "The first [epistle] unto the Thessalonians was written from Athens". G L T W WH N NA HF
 1 Th Sub. Read "To the Thessalonians 1" instead of "The first [epistle] unto the Thessalonians was written from Athens". Tr A

Second Thessalonians

2 Th Title. Omit "of Paul the Apostle" before "to the Thessalonians". S

2 Th Title. Omit "the Apostle" before "to the Thessalonians". G
 2 Th Title. Read "to the Thessalonians 2" instead of "The Second Epistle of Paul the Apostle to the Thessalonians". L T Tr A W WH N NA HF
 2 Th 1:2. Omit "our" and render 'the Father'. Lm Trm A WH NAM
 2 Th 1:4. Read "tribulations in which ye are held" instead of "tribulations that ye endure". WHm
 2 Th 1:8. Read "in a flame of fire" instead of "in flaming fire". L Tr W
 2 Th 1:8. Omit "Christ" after "Jesus". Lm T Tr A WH N NA
 2 Th 1:10. Read "them that believed" instead of "them that believe". G L T Tr A W WH N NA HF
 2 Th 1:12. Omit "Christ" after "name of our Lord Jesus". Lm T Tr A W WH N NA HF
 2 Th 2:1. Omit "our" before "Lord" and render 'the Lord'. WHm
 2 Th 2:2. Read "the Lord" instead of "Christ". G L T Tr A W WH N NA
 2 Th 2:3. Read "lawlessness" instead of "sin". T Tr WHt N NA
 2 Th 2:4. Omit "as God" before "sitteth". G L T Tr A W WH N NA
 2 Th 2:8. Add "Jesus" after "Lord". G L T Tr A W WHt N NAT
 2 Th 2:8. Read "shall slay" instead of "shall consume". L T Tr A WHt N NA
 2 Th 2:10. Omit "in" and render 'to them that perish'. L T Tr A W WH N NA
 2 Th 2:11. Read "sendeth" instead of "shall send". L T Tr A W WH N NA
 2 Th 2:13. Read "as a beginning" instead of "from the beginning". L WHm NA
 2 Th 2:14. Add "also" after "whereunto". T NAT
 2 Th 2:16. Omit "even" before "our Father". L T Tr A WH N NA
 2 Th 2:17. Transpose "good word and work" to "good work and word". L T Tr A W WH N NA
 2 Th 3:4. Omit "both" before "do and will do". Lm T Trm WHm NAM
 2 Th 3:4. Omit "you" after "we command". Lm T Tr A WH N NA
 2 Th 3:6. Omit "our" and render 'the Lord'. Lm A WHt NAM
 2 Th 3:6. Read "they received" instead of "he received". G A T W WHm NA HF
 2 Th 3:6. Read "ye received" instead of "he received". L Tr WH
 2 Th 3:12. Read "in the Lord" instead of "by our Lord". L T Tr A WH N NA
 2 Th 3:14. Omit "and" after "note that man". L T Tr A WH N NA
 2 Th 3:14. Read "to have no company" instead of "have no company". L Tr A WH NA
 2 Th 3:16. Read "in every place" instead of "by all means". L
 2 Th 3:18. Omit "Amen" at end of verse. T Tr A WH N NA
 2 Th Sub. Omit "The second [epistle] to the Thessalonians was written from Athens". G L T W WH N NA HF
 2 Th Sub. Read "To the Thessalonians 2" instead of "The second [epistle] to the Thessalonians was written from Athens". Tr A

["Bible Research > Textual Criticism > English Guide: Thessalonians](#)

["Bible Research > Textual Criticism > English Guide: Timothy](#)

First and Second Timothy

[Signs](#)

1 Tim Title. Omit "of Paul the Apostle" before "to Timothy". S

1 Tim Title. Omit "the Apostle" before "to Timothy". G
 1 Tim Title. Read "To Timothy 1" instead of "The First Epistle of Paul the Apostle to Timothy". L T Tr A W WH N NA HF
 1 Tim 1:1. Transpose "apostle of Jesus Christ" to "apostle of Christ Jesus". T Tr A W WH N NA
 1 Tim 1:1. Read "Christ Jesus" instead of "Lord Jesus Christ". G L T Tr A W WH N NA
 1 Tim 1:2. Omit "our" before "Father" and render 'the Father'. L T Tr A W WH N NA
 1 Tim 1:2. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF
 1 Tim 1:4. Read "a dispensation of God" instead of "godly edifying". S G L T Tr A W WH N NA HF
 1 Tim 1:12. Omit "And" at beginning of verse. L T Tr A WH N NA
 1 Tim 1:12. Read "enableth" instead of "enabled". WHm
 1 Tim 1:16. Transpose "Jesus Christ" to "Christ Jesus". L Tr A WHt NA
 1 Tim 1:17. Omit "wise" before "God". G L T Tr A W WH N NA
 1 Tim 2:3. Omit "For" at beginning of verse. L T Tr WH N NA
 1 Tim 2:7. Omit "in Christ" after "I speak the truth". G L T Tr A W WH N NA
 1 Tim 2:8. Read "doubtings" instead of "doubting". WHt
 1 Tim 2:9. Omit "also" after "in like manner". L T Trm WH N NAM
 1 Tim 2:9. Read "adorn themselves modestly in apparel" instead of "adorn themselves in modest apparel". WHm
 1 Tim 2:9. Read "and gold" instead of "or gold". L T Tr A WH N NA
 1 Tim 3:3. Omit "not greedy of filthy lucre" after "no striker". G L T Tr A W WH N NA
 1 Tim 3:14. Omit "unto thee" after "to come". WHm
 1 Tim 3:16. Read "He who was manifest" instead of "God was manifest". G L T Tr A W WH N NA
 1 Tim 3:16. Read "which was manifest" instead of "God was manifest". none
 1 Tim 4:6. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WH N NA
 1 Tim 4:6. Read "which thou followed" instead of "which thou hast followed" (KJV 'whereunto thou hast attained'). WHm
 1 Tim 4:10. Omit "both" before "labour". L T Tr Am WH N NA
 1 Tim 4:10. Read "strive" instead of "suffer reproach". L T Tr WHt N NA
 1 Tim 4:12. Omit "in spirit" before "in faith". G L T Tr A W WH N NA
 1 Tim 5:4. Omit "good and" before "acceptable". G L T Tr A W WH N NA HF
 1 Tim 5:5. Read "the Lord" instead of "God". WHm
 1 Tim 5:16. Omit "man or" before "woman". L T Tr Am WH N NA
 1 Tim 5:20. Add "But" at beginning of verse. L At WHt
 1 Tim 5:21. Read "Christ Jesus" instead of "the Lord Jesus Christ". L T Tr A W WH N NA
 1 Tim 5:21. Read "advocacy" instead of "partiality". L HF
 1 Tim 5:25. Add "But" at beginning of verse. L W
 1 Tim 6:3. Read "cleaveth not" instead of "consent not". T
 1 Tim 6:5. Read "constant quarrellings" (KJVm 'gallings one of another') instead of "perverse disputings". G L T Tr A W WH N NA HF
 1 Tim 6:5. Omit "from such withdraw thyself" at end of verse. L T Tr A W WH N NA
 1 Tim 6:7. Omit "[and it is] certain" and render 'so that we can carry nothing out'. L T Tr A WH N NA
 1 Tim 6:12. Omit "also" before "called". G L T Tr A W WH N NA HF
 1 Tim 6:13. Omit "thee" after "I give". T NAM
 1 Tim 6:13. Read "bringeth forth alive" (in birth) instead of "quickeneth". L T Tr A WH N NA
 1 Tim 6:13. Transpose "Christ Jesus" to "Jesus Christ". WHm
 1 Tim 6:17. Read "mind not high things" instead of "be not highminded". T WHm

1 Tim 6:17. Omit "the living" before "God". L T Tr A WH N NA
1 Tim 6:19. Read "that which [is] truly life" instead of "eternal life". G L T Tr A W WH N NA
1 Tim 6:21. Read "with you" instead of "with thee". L T Tr WH N NA
1 Tim 6:21. Omit "Amen" at end of verse. G L T Tr A W WH N NA
1 Tim Sub. Omit "The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana". G L T W WH N NA HF
1 Tim Sub. Read "To Timothy 1" instead of "The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana". Tr A

Second Timothy

2 Tim Title. Omit "of Paul the Apostle" before "to Timothy". S
2 Tim Title. Omit "the Apostle" before "to Timothy". G
2 Tim Title. Read "To Timothy 2" instead of "The Second Epistle of Paul the Apostle to Timothy". L T Tr A W WH N NA HF
2 Tim 1:1. Transpose "apostle of Jesus Christ" to "apostle of Christ Jesus". T Tr A W WH N NA HF
2 Tim 1:2. Read "the Lord Jesus Christ our Lord" instead of "Christ Jesus our Lord". WHm
2 Tim 1:5. Read "Having called to remembrance" instead of "When I call to remembrance". L T Tr A WH N NA
2 Tim 1:10. Transpose "Jesus Christ" to "Christ Jesus". L T Tr WH N NA
2 Tim 1:11. Omit "of the Gentiles" after "teacher". T WH N NA
2 Tim 1:17. Read "diligently" instead of "very diligently". L T Tr WH N NA
2 Tim 1:18. Omit "unto me" after "ministered". S B E G L T Tr A W WH N NA HF
2 Tim 2:3. Read "Endure hardness with [me]" instead of "Thou therefore endure hardness". L T Tr A W WH N NA
2 Tim 2:3. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WH N NA
2 Tim 2:7. Read "shall give" instead of "(may he) give" and render 'for the Lord shall give thee'. L T Tr A W WH N NA
2 Tim 2:12. Read "if we shall deny" instead of "if we deny". L T Tr A WH N NA
2 Tim 2:13. Add "for" before "he cannot deny himself". L T Tr A W WH N NA
2 Tim 2:14. Read "God" instead of "the Lord". T Tr WHt N NA
2 Tim 2:18. Omit "the" before "resurrection". T Tr Am WHt N NAM
2 Tim 2:19. Read "name of [the] Lord" instead of "name of Christ". G L T Tr A W WH N NA HF
2 Tim 2:21. Omit "and" after "sanctified". L T Tr A WH N NA
2 Tim 2:22. Add "all" before "them that call". L WHm
2 Tim 2:22. Read "Christ" instead of "the Lord". B
2 Tim 3:10. Read "thou didst diligently follow" instead of "thou hast diligently followed" (KJV 'thou hast fully known'). L T Tr A WHt N NA
2 Tim 3:14. Read "from what men" instead of "from what man" (KJV 'of whom'). L T Tr A WH N NA
2 Tim 3:15. Omit "the" before "holy scriptures". Lm T Trm Am WH N NAM
2 Tim 4:1. Omit "therefore" after "I charge [thee]". G L T Tr A W WH N NA
2 Tim 4:1. Read "Christ Jesus" instead of "the Lord Jesus Christ". L T Tr A W WH N NA
2 Tim 4:1. Read "and [by] his appearing" instead of "at his appearing". G L T Tr A W WH N NA
2 Tim 4:2. Transpose "rebuke, exhort" to "exhort, rebuke". T WHm
2 Tim 4:10. Read "Gallia" instead of "Galatia". T
2 Tim 4:14. Read "shall reward him" instead of "(may he) reward him". L T Tr A W WH N NA
2 Tim 4:15. Read "he greatly withstood" instead of "he hath greatly withstood". L T Tr A W WH N NA

2 Tim 4:16. Read "stood by me" instead of "stood with me". L T Tr WH N NA
2 Tim 4:18. Omit "And" at beginning of verse. L T Tr A WH N NA
2 Tim 4:21. Omit "all" before "the brethren". WHm
2 Tim 4:22. Omit "Christ" after "the Lord Jesus". L T Tr Am WH N NA
2 Tim 4:22. Omit "Jesus" after "the Lord". T Tr Am WHt N NA
2 Tim 4:22. Omit "Amen" at end of verse. G L T Tr A W WH N NA
2 Tim Sub. Omit "The second [epistle] unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time". G L T W WH N NA HF
2 Tim Sub. Read "To Timothy 2". Tr
2 Tim Sub. Read "To Timothy". A

["Bible Research > Textual Criticism > English Guide: Timothy](#)

["Bible Research > Textual Criticism > English Guide: Titus](#)

Titus

Signs

Titus Title. Add "the Apostle" before "to Titus". B E
Titus Title. Omit "The Epistle of Paul" before "to Titus". L T Tr A W WH N NA HF
Titus 1:1. Transpose "Jesus Christ" to "Christ Jesus". WHm
Titus 1:1. Omit "Jesus" before "Christ". WHm
Titus 1:4. Read "and peace" instead of "mercy [and] peace". T Tr A W WH N NA
Titus 1:4. Read "Christ Jesus" instead of "the Lord Jesus Christ". L T Tr A WH N NA
Titus 1:10. Omit "also" (unexpressed in KJV) before "many". L T Tr Am WH N NAm
Titus 2:5. Read "workers at home" instead of "keepers at home". L T Tr A WH N NA
Titus 2:7. Omit "sincerity" after "gravity". B E G L T Tr A W WH N NA
Titus 2:8. Read "say of us" instead of "say of you". G L T Tr A W WH N NA HF
Titus 2:10. Omit "fidelity" after "all good". WHm
Titus 2:10. Read "your Saviour" instead of "our Saviour". S
Titus 2:11. Omit "that" before "bringeth" and render 'For the grace of God hath appeared, bringing salvation for all men'. L T Tr A WH N NA
Titus 2:13. Transpose "Jesus Christ" to "Christ Jesus". T Tr WHt N
Titus 3:1. Omit "and" before "powers" and render 'to principalities, to powers, to obey'. L T Tr A WH N NA
Titus 3:9. Read "contention" instead of "contentions". T WH N
Titus 3:15. Omit "Amen" at end of verse. G Lm T Tr A W WH N NA
Titus Sub. Omit "It was written to Titus, ordained the first bishop of the church of the Cretians, from Nieopolis of Macedonia". G L T W WH N NA HF
Titus Sub. Read "To Titus" instead of "It was written to Titus, ordained the first bishop of the church of the Cretians, from Nieopolis of Macedonia". Tr A

["Bible Research > Textual Criticism > English Guide: Titus](#)

["Bible Research > Textual Criticism > English Guide: Philemon](#)

Philemon

Signs

Phile Title. Add "the Apostle" before "to Philemon". B E

Phile Title. Omit "The Epistle of Paul" before "to Philemon". L T Tr A W WH N NA HF

Phile 1:1. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF

Phile 1:2. Read "sister Apphia" instead of "beloved Apphia". L T Tr A WH N NA

Phile 1:6. Omit "which is" after "every good thing". L Tr WHm

Phile 1:6. Read "in us" instead of "in you". G L Tr A W WHt NA HF

Phile 1:6. Omit "Jesus" after "Christ". L T Tr Am WH N NA

Phile 1:7. Read "For I had great" instead of "For we have great". L T Tr A W WH N NA

Phile 1:7. Read "great thankfulness" instead of "great joy". S B HF

Phile 1:9. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A WH N NA

Phile 1:10. Omit "my" before "bonds". L T Tr A WH N NA

Phile 1:11. Add "even" after "but now". T WHm NA

Phile 1:12. Read "to thee" instead of "thou therefore receive" and render 'whom I have sent back to thee, himself, that is, my very heart'. L T Tr A WH N NA

Phile 1:20. Read "bowels in Christ" instead of "bowels in the Lord". G L T Tr A W WH N NA

Phile 1:25. Omit "our" and render 'the Lord'. T WHt N NA

Phile 1:25. Omit "Amen" at end of verse. G L T Tr A W WH N NA

Phile Sub. Omit "Written from Rome to Philemon, by Onesimus a servant". G L T W WH N NA HF

Phile Sub. Read "To Philemon" instead of "Written from Rome to Philemon, by Onesimus a servant". Tr A

["Bible Research > Textual Criticism > English Guide: Philemon](#)

["Bible Research > Textual Criticism > English Guide: Hebrews](#)

Hebrews

Signs

Heb Title. Omit "the Apostle" before "to the Hebrews". S

Heb Title. Omit "of Paul the Apostle" before "to the Hebrews". E G

Heb Title. Omit "The Epistle of Paul the Apostle" before "to the Hebrews". L T Tr A W WH N NA HF

Heb 1:1. Add "our" and render 'our fathers'. none

Heb 1:2. Read "at the end of these days" instead of "in these last days". G L T Tr A W WH N NA HF

Heb 1:3. Omit "by himself" before "purged". L T Tr A WH N NA

Heb 1:3. Omit "our" before "sins". L T Tr A W WH N NA

Heb 1:8. Omit "and ever" after "for ever". WHm

Heb 1:8. Add "and" before "a sceptre of righteousness". L

Heb 1:8. Add "and the" before "a sceptre" and render 'and the sceptre'. T Tr A WH N NA

Heb 1:8. Read "his kingdom" instead of "thy kingdom". WHt
Heb 1:9. Read "unrighteousness" instead of "iniquity". T
Heb 1:12. Read "shalt thou change them" instead of "shalt thou fold them up". T
Heb 1:12. Add "as a garment" after "fold them up" and render 'and as a vesture shalt thou fold them up, as a garment, and they shall be changed'. L Trt WH NA
Heb 2:7. Omit "and didst set him over the works of thy hands" at end of verse. G Lm T Trm A WHm NA HF
Heb 2:8. Omit "under him" after "put all in subjection". Lm WHm NAM
Heb 2:14. Transpose "flesh and blood" to "blood and flesh". L T Tr A W WH N NA
Heb 3:1. Omit "Christ" before "Jesus". G L T Tr A W WH N NA
Heb 3:1. Transpose "Christ Jesus" to "Jesus Christ". HF
Heb 3:2. Omit "all" before "his house". WHm NAM
Heb 3:6. Omit "indeed" (unexpressed in KJV) after "if". Lm T Tr A WH N NAM
Heb 3:6. Omit "firm unto the end" at end of verse. A WHm NA
Heb 3:9. Omit "me" after "tempted". L T Tr A W WH N NA
Heb 3:9. Read "by proving [me]" instead of "proved me". L T Tr A W WH N NA
Heb 3:10. Read "this generation" instead of "that generation". L T Tr A W WH N NA
Heb 3:16. Read "who" instead of "some" and render 'for who, when they heard, did provoke? nay, did not all they that came out of Egypt by Moses?'. G L T Tr A W WH N NA
Heb 4:2. Read "they not being united in faith with them that heard" instead of "(it) not being mixed with faith in them that heard". C L Tr A W WHt NA HF
Heb 4:3. Read "Therefore" instead of "For" at beginning of verse. WHm
Heb 4:7. Read "as it hath been said before" instead of "as it is said". L T Tr A W WH N NA
Heb 4:7. Read "as he hath said before" instead of "as it is said". WHm
Heb 4:15. Read "taught by trial" instead of "tempted". S HF
Heb 5:1. Omit "both" before "gifts and sacrifices". L Trm WHm
Heb 5:4. Omit "he that" before "is called" and render 'but [receiveth it] being called'. G L T Tr A W WH N NA
Heb 5:12. Omit "and" before "not of strong meat". T Trm WHt N NAM
Heb 6:2. Read "[even] the doctrine" (accusative case, referring back to "foundation") instead of "of the doctrine" (genitive, continuing the list). L WHt
Heb 6:2. Omit "and" before "of resurrection". Trm WHt
Heb 6:3. Read "let us do" instead of "will we do". HF
Heb 6:10. Omit "labour of" before "love". G L T Tr A W WH N NA
Heb 6:16. Omit "verily" before "swear". L T Tr Am WH N NA
Heb 7:1. Read "who, having met" (broken construction) instead of "who met". L Tr A WHm
Heb 7:4. Omit "even" before "the patriarch". L Tr WHt NAM
Heb 7:11. Read "upon [reception] of it the people hath received the law" instead of "[based] upon it the people had received the law" (KJV renders 'under it the people received'). L T Tr A W WH N NA
Heb 7:14. Read "priests" instead of "priesthood". L T Tr A W WH N NA
Heb 7:17. Read "it is testified [of him]" instead of "he testifieth". L T Tr A W WH N NA
Heb 7:21. Omit "after the order of Melchisedec" at end of verse. T Tr A WH N NA
Heb 7:22. Add "also" after "by so much". T A WH N NA
Heb 7:26. Add "also" after "high priest". Lt T Tr A W WHt N NA
Heb 7:27. Read "offered himself" instead of "offered up himself". T WHm
Heb 8:2. Omit "and" before "not man". L T Tr A W WH N NA
Heb 8:4. Read "If then indeed" instead of "For if". L T Tr A W WH N NA
Heb 8:4. Omit "priests" and render 'those that offer'. L T Tr A W WH N NA

Heb 8:5. Read "[that] thou shalt make" instead of "[that] thou make". L T Tr A W WH N NA HF
 Heb 8:10. Read "heart" instead of "hearts". T WHm
 Heb 8:11. Read "fellow citizen" instead of "neighbour". G L T Tr A W WH N NA HF
 Heb 8:12. Omit "and their iniquities" after "their sins". T Tr A WH N NA
 Heb 9:1. Add "tabernacle" and render 'first tabernacle'. S E
 Heb 9:1. Omit "also" before "ordinances". Trm WHm NAM
 Heb 9:2. Re-accent "called the sanctuary" to "called holy". S
 Heb 9:9. Read "according to which [figure] were offered" instead of "in which (time) were offered". L T Tr A W WH N NA
 Heb 9:10. Omit "and" before "carnal" and render "[being] carnal ordinances". L T Trm A W WHt N NA
 Heb 9:11. Read "good things that are come" instead of "good things to come". L WHt NA
 Heb 9:13. Transpose "of bulls and of goats" to "of goats and of bulls". L T Tr A W WH N NA
 Heb 9:14. Read "our conscience" instead of "your conscience". L A W WHt NA
 Heb 9:17. Read "it is not then of strength" instead of "it is of no strength at all". WHt
 Heb 9:19. Omit "and of goats" after "calves". NAM
 Heb 9:28. Add "also" after "so" at beginning of verse. B G L T Tr A W WH N NA HF
 Heb 10:1. Read "they can never" instead of "(it) can never". L Tr WHt HF
 Heb 10:2. Omit "not" and render 'For then they would have ceased to be offered. Because'. B E
 Heb 10:2. Read "purified" instead of "purged". L T Tr A W WH N NA
 Heb 10:4. Transpose "bulls and of goats" to "goats and of bulls". WHm
 Heb 10:5. Transpose "sacrifice and offering" to "offering and sacrifice". W
 Heb 10:8. Read "Sacrifices" instead of "Sacrifice". L T Tr A W WH N NA
 Heb 10:8. Read "offerings" instead of "offering". L T Tr A W WH N NA
 Heb 10:9. Omit "O God" after "do thy will". G L T Tr A W WH N NA
 Heb 10:10. Add "which is" before "of Jesus". S
 Heb 10:11. Read "high priest" instead of "priest". L A WHm
 Heb 10:15. Read "had said" instead of "had said before". L T Tr A W WH N NA
 Heb 10:16. Read "mind" instead of "minds". L T Tr A W WH N NA
 Heb 10:17. Add "Then he said" at beginning of verse. none
 Heb 10:30. Omit "saith the Lord" after "I will recompense". T Tr WH N NA
 Heb 10:34. Read "them that were in bonds" instead of "me in my bonds". G L T Tr A W WH N NA
 Heb 10:34. Omit "in" before "yourselves" and render 'knowing that ye have for yourselves'. G A W HF
 Heb 10:34. Read "knowing that ye yourselves have" (ERVm 'knowing that ye have your own selves as') instead of "knowing in yourselves that ye have". L T Tr WH N NA
 Heb 10:34. Omit "in heaven" after "ye have". L T Tr A W WH N NA
 Heb 10:38. Add "my" and render 'my just one'. L T Tr A WHt N NA
 Heb 11:3. Read "so that what is seen hath not been made" instead of "so that things which are seen were not made". L T Tr A WH N NA
 Heb 11:4. Read "testifying by his gifts to God" instead of "God testifying of his gifts". L Tr
 Heb 11:4. Read only "yet speaketh" instead of "yet speaketh/is yet spoken of" (see KJVm). G L T Tr A W WH N NA
 Heb 11:5. Omit "his" and render 'before the translation'. L T Tr A WH N NA
 Heb 11:8. Add "the" before "being called" (KJV 'when he was called') and render 'he that was called'. L Trt
 Heb 11:11. Re-accent "Sara herself" to "by Sara herself" (instrumental dative) and render 'Through faith, and by Sara herself, he received strength to establish seed when he was past age, because he judged'. WHm

Heb 11:11. Omit "was delivered of a child" after "to establish seed" (KJV wrongly renders 'to conceive seed'). G L T Tr A WH N NA
 Heb 11:11. Add "being barren" after "Sara herself" and render 'Through faith, and Sara herself being barren, he received strength to establish seed when he was past age, because he judged'. NA
 Heb 11:13. Read "not having accepted" instead of "not having received". L
 Heb 11:13. Omit "and were persuaded of [them]" before "and embraced [them]". G L T Tr A W WH N NA HF
 Heb 11:15. Read "are mindful" instead of "had been mindful". T Tr
 Heb 11:15. Read "went out" instead of "came out". L T Tr A W WH N NA
 Heb 11:20. Add "also" after "faith". L Trt A W WH NA
 Heb 11:26. Read "treasures of Egypt" instead of "treasures in Egypt". G T Tr A W WH N NA HF
 Heb 11:29. Add "land" after "dry". L T Tr A W WH N NA
 Heb 11:32. Omit "and" before "[of] Barak". L T Tr W WH N NA
 Heb 11:32. Omit "and" before "[of] Samson". L T Tr W WH N NA
 Heb 11:32. Omit "and" before "[of] Jephthae". L T Tr WH N NA
 Heb 11:35. Read "They received women, their dead" instead of "Women received their dead". L WHm
 Heb 11:37. Transpose "were sawn asunder, were tempted" to "were tempted, were sawn asunder". T WHt N
 Heb 11:37. Omit "were tempted". NA
 Heb 11:39. Read "the promises" instead of "the promise". L
 Heb 12:3. Read "against themselves" instead of "against himself". WHt
 Heb 12:7. Read "Ye endure for chastening" instead of "If ye endure chastening". L T Tr A WH N NA HF
 Heb 12:9. Read "give [them] reverence" instead of "gave [them] reverence". E
 Heb 12:9. Add "but" before "shall we not". NAt
 Heb 12:11. Read "Indeed" instead of "Now" at beginning of verse. T WHt N
 Heb 12:15. Add "the" before "many". L T Tr A W WH N
 Heb 12:18. Omit "the mount" and render 'unto [that] touched and kindled fire'. L T Tr A WH N NA
 Heb 12:19. Omit "not" and render 'refused' instead of 'intreated'. WHt
 Heb 12:20. Omit "or thrust through with a dart" after "stoned". G L T Tr A W WH N NA HF
 Heb 12:21. Read "exceedingly quake" instead of "quake". WHm
 Heb 12:22. Repunctuate "to an innumerable company of angels, (23) To the general assembly and church of the firstborn" to "to an innumerable company [in] the general assembly of angels, and to the church of the firstborn". S T W WHm
 Heb 12:22. Repunctuate "to an innumerable company of angels, (23) To the general assembly and church of the firstborn" to "to an innumerable company, the general assembly of angels, and the church of the firstborn". G L Tr A WHm
 Heb 12:24. Read "a better thing" instead of "better things". G L T Tr A W WH N NA HF
 Heb 12:24. Read "better things than that of Abel" (without italics) instead of "better things than Abel" or "better things than [that of] Abel". Er
 Heb 12:26. Read "I will shake" instead of "I shake". L T Tr A WH N NA
 Heb 12:28. Read "we serve" instead of "we may serve". HF
 Heb 12:28. Read "godly fear and awe" instead of "reverence and godly fear". L T Tr A WH N NA
 Heb 13:4. Read "for whoremongers" instead of "but whoremongers". L T Tr A WH N NA
 Heb 13:5. Read "nor do I forsake thee" instead of "nor (will I) forsake thee". T A HF
 Heb 13:6. Omit "and" before "I will not fear". Lm T Trm Am WH N NAm
 Heb 13:9. Read "carried away" instead of "carried about". G L T Tr A W WH N NA HF

Heb 13:9. Read "are occupied" instead of "have been occupied". L T Tr WHt N NA
Heb 13:10. Omit "right" and render 'they have not' instead of 'they have no right'. WHm
Heb 13:11. Omit "for sin" after "by the high priest". L A
Heb 13:15. Omit "therefore" after "By him". Trm WHt NAM
Heb 13:18. Read "we are persuaded" instead of "we trust". L T Tr A W WH N NA
Heb 13:21. Omit "work" and render 'every good thing'. T WH N NA
Heb 13:21. Add "for himself" before "working". L WHm
Heb 13:21. Read "working in us" instead of "working in you". T WH N NA
Heb 13:21. Omit "and ever" after "for ever". NAM
Heb 13:22. Read "to suffer the word" instead of "suffer (ye) the word". L WHm
Heb 13:23. Add "our" and render 'our brother'. L T Tr A W WH N NA
Heb 13:25. Omit "Amen" at end of verse. T WHt N NA
Heb Sub. Omit "Written to the Hebrews from Italy by Timothy". G L T W WH N NA HF
Heb Sub. Read "To the Hebrews" instead of "Written to the Hebrews from Italy by Timothy". Tr A

["Bible Research > Textual Criticism > English Guide: Hebrews](#)

["Bible Research > Textual Criticism > English Guide: James](#)

Epistle of James

Signs

James Title. Add "the Apostle" after "James". B E
James Title. Read "The General Epistles. The Epistle of James" instead of "The General Epistle of James".
G W
James Title. Read "General. The Epistle of James" instead of "The General Epistle of James". L
James Title. Omit "General" before "Epistle". T Tr A NA
James Title. Omit "The General Epistle" before "of James". WH HF
James 1:12. Omit "the Lord" and render 'he hath promised'. L T Tr A WH N NA
James 1:12. Read "God" instead of "the Lord". none
James 1:19. Read "Ye know [this]" instead of "Wherefore". L T Tr A WH N NA
James 1:19. Add "but" before "let" and render 'brethren. But let'. L T Tr A WH N NA
James 1:25. Omit "he" before "being not a forgetful hearer". L T Tr A WH N NA
James 1:26. Omit "among you" after "any man". G L T Tr A W WH N NA
James 2:3. Omit "unto him" after "and say". G L T Tr A WH N NA
James 2:3. Omit "here" before "under my footstool". L T Tr A WH N NA
James 2:3. Transpose "Stand thou there, or sit" to "Stand thou, or sit there". WHt
James 2:4. Omit "then" before "partial". L T Tr A WH N NA
James 2:4. Omit "not" and render the verse as a statement. WHm
James 2:5. Read "poor as to the world" instead of "poor of this world". L T Tr A W WH N NA
James 2:5. Omit "this" and render 'of the world'. HF
James 2:13. Omit "and" before "mercy rejoiceth against judgment". G L T Tr A W WH N NA HF
James 2:18. Read "shew me thy faith by" instead of "shew me thy faith without". S E HF

James 2:18. Omit "thy" before "works" and render 'shew me thy faith without the works'. L T Tr A W WH N NA

James 2:18. Omit "my" before "faith" and render 'I will shew thee the faith by my works'. T Tr A W WH N NA

James 2:19. Read "God is one" instead of "there is one God". S B E G L T Tr A W WHm NA HF

James 2:20. Read "idle" instead of "dead". L T Tr A WH N NA

James 2:22. Read "worketh with" instead of "wrought with". T Tr

James 2:24. Omit "then" after "Ye see". G L T Tr A W WH N NA

James 2:26. Omit "For" at beginning of verse. WHt

James 3:3. Read "Now if" instead of "Behold" at beginning of verse. L T Tr A W WH N NA

James 3:5. Read "how great a fire" (some render this 'how small a fire') instead of "a little fire". L T Tr A W WH N NA

James 3:6. Omit "And" at beginning of verse, and render verses 5b and 6 'Behold, how great a matter how great a fire, the tongue, kindleth; a fire [and] a world of iniquity is the tongue among'. T

James 3:6. Omit "so" before "is the tongue among our members" and render 'a world of iniquity is the tongue among our members, which defileth' or 'a world of iniquity; the tongue is among our members that which defileth'. L T Tr A W WH N NA

James 3:6. Add "both" before "defileth". T

James 3:6. Add "our" before "nature". B

James 3:8. Read "restless evil" instead of "unruly evil". L T Tr A W WH N NA

James 3:9. Read "bless we the Lord" instead of "bless we God". L T Tr A WH N NA

James 3:12. Omit "so" before "[can] no". L T Tr A W WH N NA

James 3:12. Read "neither [can] salt water yield fresh" instead of "[can] no fountain both yield salt water and fresh". G L T Tr A W WH N NA

James 3:14. Read "heart" instead of "hearts". S B E G L T Tr A W WH N NA HF

James 3:14. Transpose "glory not, and lie not against the truth" to "glory not against the truth, and lie". T

James 3:17. Omit "and" before "without hypocrisy". L T Tr A

James 4:1. Add "whence" before "fightings". L T Tr A W WH N NA

James 4:2. Read "ye envy" instead of "ye kill". Er

James 4:2. Omit "yet" before "ye have not, because ye ask not". G L Tr A WH NA HF

James 4:2. Read "And" instead of "yet". T

James 4:4. Omit "adulterers and" before "adulteresses". L T Tr A W WH N NA

James 4:5. Read "the spirit which he made to dwell" instead of "the spirit that dwelleth". L T Tr A WH N NA

James 4:7. Add "But" before "Resist the devil". L T Tr A WH N NA HF

James 4:9. Omit "and" before "weep: let your laughter". T

James 4:11. Read "or judgeth his brother" instead of "and judgeth his brother". L T Tr A WH N NA

James 4:12. Add "the" before "lawgiver" and render 'One [only] is the lawgiver'. S B E G L T Tr A W WHm NAt HF

James 4:12. Add "and judge" after "lawgiver". G L T Tr A WH N NA

James 4:12. Add "but" before "who art thou". G L T Tr A WH N NA HF

James 4:12. Read "[thy] neighbour" instead of "another". L T Tr A WH N NA

James 4:13. Read "and to morrow" instead of "or to morrow". S G A W HF

James 4:13. Read "we may go" instead of "we will go". S G HF

James 4:13. Read "(we may) continue" instead of "we will continue". S G Tr HF

James 4:13. Read "(we may) buy and sell" instead of "we will buy and sell". S G HF

James 4:13. Read "(we may) get gain" instead of "we will get gain". S G HF

James 4:14. Omit "what" before "[shall be] on the morrow" and render 'ye know not what your life [shall be] on the morrow'. WHt

James 4:14. Read "the things which [shall be]" instead of "what [shall be]". L WHm

James 4:14. Omit "For" before "what [is] your life". Trm WHt NA

James 4:14. Omit "even" (ERV 'For') before "a vapour". L WHm

James 4:14. Read "ye are a vapour" instead of "it is a vapour". L T Tr A W WH N NA

James 4:14. Read "it shall be a vapour" instead of "it is a vapour". HF

James 4:14. Add "even" before "vanisheth". HF

James 4:15. Read "and should we live, we also may do this" instead of "we shall live, and do this". S G HF

James 4:15. Read "and should we live, we also shall do this" instead of "we shall live, and do this". B E

James 5:4. Read "kept in arrear" instead of "kept back by fraud". T Tr WH N

James 5:5. Omit "as" before "in a day of slaughter". L T Tr A W WH N NA

James 5:7. Omit "rain" after "early and latter". L T Tr A WH N NA

James 5:9. Read "ye be judged" instead of "ye be condemned". G L T Tr A W WH N NA HF

James 5:10. Omit "my" before "brethren". L T Tr A W WH N NA

James 5:11. Read "endured" instead of "endure". L T Tr A WH N NA

James 5:11. Read "see" instead of "have seen". A

James 5:11. Omit "the Lord" before "is very pitiful" and render 'he is very pitiful'. HF

James 5:12. Read "fall into hypocrisy" instead of "fall under condemnation". S HF

James 5:14. Omit "him" after "anointing". T WH N NAM

James 5:14. Omit "of the Lord" after "name". WHm

James 5:16. Add "therefore" after "Confess". L T Tr A WH N NA

James 5:16. Read "sins" instead of "faults". L T Tr WH N NA

James 5:19. Add "my" before "Brethren". L T Tr A WH N NA

James 5:20. Read "Know ye" instead of "Let him know". A WHt

James 5:20. Add "his" and render 'save his soul'. L T WH N NA

James Sub. Add "The epistle of James". S

James Sub. Add "of James". Tr A

["Bible Research > Textual Criticism > English Guide: James](#)

["Bible Research > Textual Criticism > English Guide: Peter](#)

Epistles of Peter

[Signs](#)

1 Pet Title. Add "the Apostle" after "Peter". B E

1 Pet Title. Omit "General" after "Epistle". G

1 Pet Title. Read "The Epistle of Peter 1" instead of "The First Epistle General of Peter". Tr

1 Pet Title. Read "Of Peter 1" instead of "The First Epistle General of Peter". L T A W WH N NA HF

1 Pet 1:3. Read "hath begotten you" instead of "hath begotten us". E

1 Pet 1:4. Read "for us" instead of "for you". S E

1 Pet 1:7. Add "unto" before "glory". HF

1 Pet 1:7. Transpose "honour and glory" to "glory and honour". L T Tr A W WH N NA

1 Pet 1:9. Omit "your" before "faith". WH NAm
 1 Pet 1:12. Read "but unto you" instead of "but unto us". G L T Tr A W WH N NA HF
 1 Pet 1:16. Read "Ye shall be holy" instead of "Be ye holy". L T Tr A W WH N NA
 1 Pet 1:16. Omit "am" after "I". L T Tr A W WH N NAm
 1 Pet 1:20. Read "the end of the times" instead of "these last times". L T Tr A W WH N NA
 1 Pet 1:21. Read "are believers" instead of "do believe". L T Tr A WH N NA
 1 Pet 1:22. Omit "through the Spirit" after "obeying the truth". L T Tr A W WH N NA
 1 Pet 1:22. Omit "pure" and render 'from the heart'. L T Tr A WH N NAm
 1 Pet 1:23. Omit "for ever" after "abideth". G L T Tr A W WH N NA
 1 Pet 1:24. Read "the glory thereof" instead of "the glory of man". G L T Tr A W WH N NA
 1 Pet 1:24. Omit "thereof" after "and the flower". L T Tr Am W WH N NA
 1 Pet 2:1. Read "hypocrisy" instead of "hypocrisies". WHt
 1 Pet 2:2. Add "unto salvation" after "grow thereby". G L T Tr A W WH N NA
 1 Pet 2:5. Add "for" before "an holy priesthood". L T Tr A WH N NA
 1 Pet 2:6. Read "because" instead of "Wherefore also" at beginning of verse. G L T Tr A W WH N NA HF
 1 Pet 2:6. Omit "the" before "scripture". T Tr A WH N NA
 1 Pet 2:6. Read "the scripture contains" instead of "it is contained in the scripture". L
 1 Pet 2:7. Read "unto the unbelieving" instead of "unto them which be disobedient". T Tr WH N NA
 1 Pet 2:12. Read "they behold" instead of "they have beheld" (KJV 'they shall behold'). L T Tr A W WH N NA
 1 Pet 2:13. Add "therefore" before "Submit". S B E G W HF
 1 Pet 2:20. Add "for" before "this [is] acceptable" and render 'but if, when ye do well, and suffer [for it], ye take it patiently, [it is glory], for this is acceptable'. L A
 1 Pet 2:21. Omit "even" before "hereunto". S E G L T Tr A W WH N NA HF
 1 Pet 2:21. Read "suffered for you" instead of "suffered for us". B1565 E G L T Tr A WH N NA
 1 Pet 2:21. Read "leaving you" instead of "leaving us". B1565 E G L T Tr A W WH N NA HF
 1 Pet 2:24. Read "your sins" instead of "our sins". WHm
 1 Pet 3:1. Omit "also" after "they". WHt
 1 Pet 3:1. Read "shall be won" instead of "may be won". L T Tr A WH N NA HF
 1 Pet 3:4. Transpose "meek and quiet" to "quiet and meek". L WHt
 1 Pet 3:7. Read "unto heirs together" instead of "being heirs together". T Tr A WHm NA
 1 Pet 3:7. Read "ye in your prayers" instead of "your prayers". WHm
 1 Pet 3:8. Read "humble minded" instead of "courteous". G L T Tr A W WH N NA
 1 Pet 3:9. Omit "knowing" and render 'because ye are'. L T Tr A WH N NA
 1 Pet 3:11. Add "and" at beginning of verse. L Tr A WH NA
 1 Pet 3:13. Read "be zealous" instead of "be followers". L T Tr A W WH N NA
 1 Pet 3:15. Read "Christ [as] Lord" instead of "the Lord God". L T Tr A W WH N NA
 1 Pet 3:15. Omit "and" before "[be] ready always". L T Tr Am WH N NA
 1 Pet 3:15. Add "but" before "with meekness". L T Tr A W WH N NA
 1 Pet 3:16. Read "ye are spoken evil of" instead of "they speak evil of you". T A WH N NA
 1 Pet 3:16. Omit "as of evildoers" after "they speak evil of you". T A WH N NA
 1 Pet 3:18. Read "died for sins" instead of "suffered for sins". L T Tr WHt N
 1 Pet 3:18. Read "bring you" instead of "bring us". WH NA HF
 1 Pet 3:20. Omit "once" before "the longsuffering of God". G L T Tr A W WH N NA HF
 1 Pet 3:21. Read "which in a like figure, [even] baptism, doth also now save" instead of "the like figure whereunto, [even] baptism, doth also now save". S G L T Tr A W WH N NA HF

1 Pet 3:21. Read "save you" instead of "save us". L T Tr A WH N NA
 1 Pet 4:1. Omit "for us" after "Christ hath suffered". L T Tr A WH N NA
 1 Pet 4:1. Read "unto sins" instead of "from sin". WHt
 1 Pet 4:3. Omit "of [our] life" after "the time past". L T Tr A W WH N NA
 1 Pet 4:3. Omit "us" after "may suffice". L T Tr A WH N NA
 1 Pet 4:3. Read "suffice you" instead of "suffice us". HF
 1 Pet 4:3. Read "desire of the Gentiles" instead of "will of the Gentiles". L T Tr A W WH N NA
 1 Pet 4:5. Read "readily judging" instead of "holding readily to judge" (KJV 'ready to judge'). WH
 1 Pet 4:8. Omit "And" at beginning of verse. T Tr A WH N NA
 1 Pet 4:8. Read "covereth" instead of "shall cover". L T Tr A W WH N NA
 1 Pet 4:11. Read "as God giveth" instead of "which God giveth". HF
 1 Pet 4:14. Add "and of power" after "of glory". L
 1 Pet 4:14. Omit "on their part he is evil spoken of, but on your part he is glorified" at end of verse. L T Tr A WH N NA
 1 Pet 4:16. Read "in this name" instead of "on this behalf". L T Tr A W WH N NA
 1 Pet 4:17. Omit "the" before "time". T WHm NAm
 1 Pet 4:18. Add "then" after "where". WHt
 1 Pet 4:19. Omit "as" and render 'commit their souls in well doing unto a faithful Creator'. L T Tr A WH N NA
 1 Pet 4:19. Omit "their" and render 'the souls'. WHt
 1 Pet 5:1. Omit "which are" after "elders". L Tr A WH NA
 1 Pet 5:1. Add "therefore" after "elders". L T Tr A WH N NA
 1 Pet 5:2. Omit "taking the oversight [thereof]" before "not by constraint". T Am WH N NAm
 1 Pet 5:2. Add "according to God" after "willingly". L T Tr NA
 1 Pet 5:5. Omit "be subject" before "one to another". L T Tr A W WH N NA
 1 Pet 5:8. Omit "because" before "your adversary". G L T Tr A W WH N NA HF
 1 Pet 5:8. Omit "whom" after "seeking". WH NAm
 1 Pet 5:8. Re-accent "whom" to "some one". L WHm NA
 1 Pet 5:8. Read "to devour" instead of "he may devour". L T Tr A WH N NA
 1 Pet 5:10. Read "called you" instead of "called us". B L T Tr A W WH N NA HF
 1 Pet 5:10. Omit "Jesus" after "Christ". T Trm WH N NAm
 1 Pet 5:10. Read "shall make [you] perfect" instead of "(may he) make you perfect". L T Tr A W WH N NA
 1 Pet 5:10. Read "shall stablish" instead of "(may he) stablish". G L T Tr A W WH N NA HF
 1 Pet 5:10. Read "shall strengthen" instead of "(may he) strengthen". G L T Tr A W WH N NA HF
 1 Pet 5:10. Read "shall settle [you]" instead of "(may he) settle [you]". G T A W HF
 1 Pet 5:10. Omit "(may he) settle" at end of verse. L Tr WH
 1 Pet 5:11. Omit "glory and" before "dominion". L T Tr A WH N NA
 1 Pet 5:11. Omit "and ever" after "for ever". WH NA
 1 Pet 5:12. Read "grace of God: stand ye fast therein" instead of "grace of God wherein ye stand". L T Tr A WH N NA
 1 Pet 5:14. Omit "Jesus" after "Christ". L T Tr A WH N NA
 1 Pet 5:14. Omit "Amen" at end of verse. G L T Tr A WH N NA
 1 Pet Sub. Add "The first epistle general of Peter". S
 1 Pet Sub. Add "Of Peter 1". Tr A

Second Epistle of Peter

2 Pet Title. Add "the Apostle" after "Peter". B E

2 Pet Title. Omit "General" after "Epistle". G
 2 Pet Title. Read "The Epistle of Peter 2" instead of "The Second Epistle General of Peter". Tr
 2 Pet Title. Read "Of Peter 2" instead of "The Second Epistle General of Peter". L T A W WH N NA HF
 2 Pet 1:1. Read "Simeon Peter" instead of "Simon Peter". S B E G T Tr A W WHm NA HF
 2 Pet 1:1. Read "righteousness of our God and Saviour Jesus" instead of "righteousness of God and our Saviour Jesus". S G L T Tr A W WH N NA HF
 2 Pet 1:1. Read "righteousness of our God and our Saviour Jesus" instead of "righteousness of God and our Saviour Jesus". B E
 2 Pet 1:3. Read "by his own glory and virtue" instead of "through glory and virtue" (KJV wrongly 'to glory and virtue'). L T Tr A W WHm NA
 2 Pet 1:4. Transpose "exceeding great and precious" to "precious and exceeding great". T WH N NA HF
 2 Pet 1:5. Read "But ye also" instead of "Yet and for this very cause" (KJV 'And beside this'). L
 2 Pet 1:10. Add "that by your good works" after "give diligence" and read "ye make" instead of "to make". L
 2 Pet 1:12. Read "I will take care" instead of "I will not be negligent". L T Tr A W WH N NA
 2 Pet 1:21. Add "the" after "will of man: but". S B E
 2 Pet 1:21. Read "men from God spake" instead of "holy men of God spake". T A WH N NA
 2 Pet 2:2. Read "lascivious ways" instead of "pernicious ways". C G L T Tr A W WH N NA HF
 2 Pet 2:3. Read "shall not slumber" instead of "slumbereth not". HF
 2 Pet 2:4. Read "dens of darkness" instead of "chains of darkness". L T Tr A WH N
 2 Pet 2:4. Add "to be punished" at end of verse. L
 2 Pet 2:6. Omit "with an overthrow" after "condemned [them]". WH NAm
 2 Pet 2:6. Read "an ensample of things to come unto the ungodly" instead of "an ensample unto those that after should live ungodly". WH NAt
 2 Pet 2:8. Omit "that" before "righteous [man]" and render 'For he, [being] righteous, dwelling'. L WHt
 2 Pet 2:9. Read "temptation" instead of "temptations". S B E G L Tr A W WH NA HF
 2 Pet 2:11. Re-accent "against them" to "against themselves". none
 2 Pet 2:11. Omit "before the Lord" after "against them". L Trm WHm
 2 Pet 2:11. Read "from the Lord" instead of "before the Lord". NA
 2 Pet 2:12. Read "brute beasts, born naturally to be taken" instead of "natural brute beasts, born to be taken" (KJV 'made to be taken'). L Tr A W WH NA
 2 Pet 2:12. Add "also" before "shall utterly perish". L T Tr A W WH N NA HF
 2 Pet 2:12. Read "shall perish" instead of "shall utterly perish". L T Tr A W WH N NA
 2 Pet 2:13. Read "suffering injustice as the reward of unrighteousness" instead of "and shall receive the reward of unrighteousness". WH NA
 2 Pet 2:13. Read "in their love feasts" instead of "with their own deceivings". L Tr WHm
 2 Pet 2:14. Read "insatiable for sin" instead of "that cannot cease from sin". L WH
 2 Pet 2:15. Read "are forsaking" instead of "have forsaken". T WHt N NA
 2 Pet 2:15. Read "Beor" instead of "Bosor". WHt
 2 Pet 2:15. Read "they loved" instead of "who loved". WHm
 2 Pet 2:17. Read "and mists that are carried" instead of "clouds that are carried". G L T Tr A W WH N NA
 2 Pet 2:17. Omit "for ever" after "reserved". L T Tr A WH N NA
 2 Pet 2:18. Read "are escaping from" instead of "were escaped from". L T Tr A W WH N NA
 2 Pet 2:18. Read "scarcely" instead of "indeed" (KJV 'clean'). C G L T Tr A W WH N NA
 2 Pet 2:20. Add "our" and render 'our Lord'. L T WHm NAt
 2 Pet 2:21. Read "to turn back" instead of "to turn". L T Tr A WH N NA
 2 Pet 2:22. Omit "But" at beginning of verse. L T Tr A WH N NA

2 Pet 3:2. Read "commandment by your apostles" instead of "commandment of us the apostles". L T Tr A W WH N NA HF

2 Pet 3:3. Add "with scoffing" after "scoffers". G L T Tr A W WH N NA

2 Pet 3:5. Read "things put together by the word of God were the heavens of old and the earth" instead of "by the word of God the heavens were of old, and the earth put together" (KJV 'standing'). WHm

2 Pet 3:7. Read "by his word" instead of "by the same word". S G Tr A W HF

2 Pet 3:9. Read "longsuffering because of you" instead of "longsuffering to us-ward". L T

2 Pet 3:9. Read "longsuffering to you-ward" instead of "longsuffering to us-ward". Tr A WH NA

2 Pet 3:10. Omit "in the night" after "thief". G L T Tr A W WH N NA

2 Pet 3:10. Read "shall be discovered" instead of "shall be burned up". Tr WH NA

2 Pet 3:11. Read "[Seeing that] thus" instead of "[Seeing] then [that]". A WH NA

2 Pet 3:11. Omit "ye" and render 'ought [men]'. WHm NAm

2 Pet 3:13. Read "according to his promises" instead of "according to his promise". T

2 Pet 3:13. Read "we look for new heavens and a new earth and his promises" instead of "we, according to his promise, look for new heavens and a new earth". L

2 Pet 3:18. Omit "Amen" at end of verse. T Trm Am WH N NAm

2 Pet Sub. Add "Of Peter 2". Tr A

["Bible Research > Textual Criticism > English Guide: Peter](#)

["Bible Research > Textual Criticism > English Guide: Epistles of John](#)

Epistles of John

Signs

1 John Title. Add "the Apostle" after "John". B E

1 John Title. Omit "General" after "Epistle". G

1 John Title. Read "The Epistle of John 1" instead of "The First Epistle General of John". Tr

1 John Title. Read "Of John 1" instead of "The First Epistle General of John". L T A W WH N NA HF

1 John 1:3. Add "also" after "declare we". L T Tr A W WH N NA

1 John 1:4. Omit "unto you" after "write we". T Tr A WH N NA

1 John 1:4. Read "our joy" instead of "your joy". S L T Tr A WHt N NA HF

1 John 1:5. Read "promise" instead of "message". S B E

1 John 1:7. Omit "Christ" after "Jesus". L T Tr A WH N NA

1 John 1:9. Read "forgive our" instead of "forgive us [our]". W

1 John 2:6. Omit "so" before "to walk". L Tr Am WH NAm

1 John 2:7. Read "Beloved" instead of "Brethren". G L T Tr A W WH N NA

1 John 2:7. Omit "from the beginning" after "ye have heard". L T Tr A WH N NA

1 John 2:13. Read "I have written unto you, little children" instead of "I write unto you, little children". L T Tr A W WH N NA

1 John 2:14. Omit "of God" after "word". WHm

1 John 2:17. Omit "thereof" after "lust". WHm

1 John 2:20. Omit "and" before "ye know". WHt

1 John 2:20. Read "ye all know" instead of "ye know all things". T WHt N NA

1 John 2:23. Omit "[but] he that acknowledgeth the Son hath the Father also" after "hath not the Father". S E HF

1 John 2:24. Omit "therefore" before "abide". L T Tr A WH N NA

1 John 2:24. Omit "in" before "the Father". L WHm

1 John 2:25. Read "promised you" instead of "promised us". none

1 John 2:27. Omit "as" before "the same anointing". WHm

1 John 2:27. Read "his anointing" instead of "the same anointing". T Tr A WH N NA

1 John 2:27. Read "abide ye in him" (or 'ye abide in him') instead of "ye shall abide in him". L T Tr A W WH N NA

1 John 2:28. Read "if" instead of "when". L T Tr A WH N NA

1 John 2:29. Add "also" before "every one". T Tr A WHm NA

1 John 3:1. Add "and such we are." after "sons of God:". L T Tr A WH N NA

1 John 3:1. Read "knoweth you not" instead of "knoweth us not". HF

1 John 3:2. Omit "but" before "we know". L T Tr A W WH N NA

1 John 3:5. Omit "our" before "sins". L T Tr A WH N NA

1 John 3:10. Read "is not righteous" instead of "doeth not righteousness". L

1 John 3:13. Add "And" at beginning of verse. T NAt

1 John 3:13. Omit "my" before "brethren". L T Tr A W WH N NA

1 John 3:14. Omit "[his] brother" after "loveth not". L T Tr A W WH N NA

1 John 3:16. Add "of God" after "love" and render without italics. C B

1 John 3:18. Omit "My" before "little children". L T Tr A W WH N NA

1 John 3:18. Add "the" before "tongue". G L T Tr A W WH N NA HF

1 John 3:19. Omit "And" at beginning of verse. L Trm Am WH NAm

1 John 3:19. Read "we shall know" instead of "we know". L T Tr A W WH N NA

1 John 3:19. Read "our heart" instead of "our hearts". WH NA

1 John 3:20. Repunctuate "him. For if our heart condemn us," to "him, whereinsoever our heart condemn us;". L

1 John 3:20. Add "that" before "God" and render 'him, that if our heart condemn us, that [also] God is greater'. S B E G L T Tr A W WH N NA HF

1 John 3:21. Omit "our" before "heart" and render 'the heart'. L Tr Am WH NAm

1 John 3:21. Omit "us" after "condemn". WH NA

1 John 3:23. Read "we believe" instead of "we should believe". L T Tr WHm

1 John 3:23. Omit "us" after "he gave". HF

1 John 4:2. Read "is known" instead of "know ye". HF

1 John 4:3. Read "annulleth" instead of "confesseth not". WHm

1 John 4:3. Omit "Christ is come in the flesh" and render 'confesseth not Jesus is not'. G L T Tr A WH N NA

1 John 4:3. Omit "Christ" and render 'confesseth not the Jesus come in the flesh is not'. W

1 John 4:10. Read "we have loved" instead of "we loved". WHt NA

1 John 4:15. Add "Christ" after "Jesus". WHt

1 John 4:16. Add "abideth" after "him". Lt T A WHt N NA HF

1 John 4:19. Add "therefore" after "We". L

1 John 4:19. Omit "him" after "We love". L T Tr A W WH N NA

1 John 4:20. Read "cannot love God, whom he hath not seen." instead of "how can he love God whom he hath not seen?". L T Tr A WH N NA

1 John 5:1. Omit "also" before "that is begotten". Lm Trm WH NAm

1 John 5:2. Read "do" instead of "keep". L T Tr A W WH N NA

1 John 5:4. Read "your faith" instead of "our faith". HF
 1 John 5:5. Add "And" at beginning of verse. Trt WHt NAT
 1 John 5:6. Add "by" after "but by water and". L T Tr A W WH N NA
 1 John 5:7. Omit "in heaven, the Father, the Word, and the Holy Ghost: and these three are one" at end of verse. Er1516 Er1519 G L T Tr A W WH N NA HF
 1 John 5:8. Omit "And there are three that bear witness in earth" at beginning of verse. Er1516 Er1519 G L T Tr A W WH N NA HF
 1 John 5:9. Read "God, that he hath testified" instead of "God which he hath testified". L T Tr A W WH N NA
 1 John 5:10. Add "of God" after "hath the witness". L
 1 John 5:10. Read "in him" instead of "in himself". T Tr A WH N HF
 1 John 5:10. Read "he that believeth not the Son" instead of "he that believeth not God". L
 1 John 5:13. Omit "that believe on the name of the Son of God" after "unto you". G L T Tr A W WH N NA
 1 John 5:13. Read "who believe" instead of "and that ye may believe". G L W
 1 John 5:13. Read "unto you that believe" instead of "and that ye may believe". T Tr A WH N NA
 1 John 5:18. Read "he that is begotten of God keepeth him" instead of "he that is begotten of God keepeth himself". T Tr A WH N NA
 1 John 5:20. Read "we know him" instead of "we may know him". T Tr A WH N
 1 John 5:21. Omit "Amen" at end of verse. G L T Tr A W WH N NA
 1 John Sub. Add "The first epistle general of John". S
 1 John Sub. Add "Of John 1". Tr A
 2 John Title. Add "General" after "Epistle". E
 2 John Title. Add "the Apostle" after "John". B E
 2 John Title. Read "The Epistle of John 2". Tr
 2 John Title. Read "Of John 2". L T A W WH N NA HF
 2 John 1:3. Read "Grace shall be with" instead of "(may) Grace be with". S B E G L T Tr A W WH N NA HF
 2 John 1:3. Read "with us" instead of "with you". S T Tr A WH N NA HF
 2 John 1:3. Omit "the Lord" before "Jesus". L T Tr A W WH N NA
 2 John 1:7. Read "are gone forth" instead of "are entered". L T Tr A W WH N NA
 2 John 1:8. Read "ye lose" instead of "we lose". L T Tr A W WH N NA
 2 John 1:8. Read "ye have wrought" instead of "we have wrought". L T Tr W
 2 John 1:8. Read "ye receive" instead of "we receive". L T Tr A W WH N NA
 2 John 1:9. Read "goeth forward" instead of "transgresseth". L T Tr A W WH N NA
 2 John 1:9. Read "Christ's doctrine" instead of "the doctrine of Christ". B
 2 John 1:9. Omit "of Christ" after "abideth in the doctrine". L T Tr A W WH N NA
 2 John 1:12. Read "your joy" instead of "our joy". L Tr A WHt
 2 John 1:13. Omit "Amen" at end of verse. G L T Tr A W WH N NA
 2 John Sub. Add "The second epistle of John". S
 2 John Sub. Add "Of John 2". Tr A
 3 John Title. Add "General" after "Epistle". E
 3 John Title. Add "the Apostle" after "John". B E
 3 John Title. Read "The Epistle of John 3". Tr
 3 John Title. Read "Of John 3". L T A W WH N NA HF
 3 John 1:3. Omit "For" at beginning of verse. T Trm
 3 John 1:4. Read "grace" (or 'thankfulness') instead of "joy". WHt
 3 John 1:4. Add "the" before "truth". L T Tr A W WH N NA

3 John 1:5. Read "and that strangers" instead of "and to strangers". L T Tr A W WH N NA
3 John 1:7. Read "the Name's sake" instead of "his name's sake". S G L T Tr A W WH N NA HF
3 John 1:8. Read "to sustain" instead of "to receive". L T Tr A W WH N NA
3 John 1:9. Add "somewhat" after "I wrote". L T Tr A W WH N NA
3 John 1:11. Omit "but" before "he that doeth evil". G L T Tr A W WH N NA HF
3 John 1:12. Read "thou knowest" instead of "ye know". L T Tr A WH N NA
3 John 1:13. Add "unto thee" after "to write". L T Tr A W WH N NA
3 John Sub. Add "The third epistle general of John". S
3 John Sub. Add "Of John 3". Tr A

["Bible Research > Textual Criticism > English Guide: Epistles of John](#)

["Bible Research > Textual Criticism > English Guide: Jude](#)

Epistle of Jude

Signs

Jude Title. Add "the Apostle" after "Jude". B E
Jude Title. Omit "General" before "Epistle". G L Tr W
Jude Title. Omit "The General Epistle" before "of Jude". T A WH N NA HF
Jude 1:1. Read "beloved" instead of "sanctified". L T Tr A W WH N NA
Jude 1:3. Add "our" and render 'our common'. L T Tr A WH N NA
Jude 1:4. Omit "God" after "only Lord" and render 'our only Master and Lord, Jesus Christ'. G L T Tr A W WH N NA
Jude 1:5. Read "all things" instead of "this" and render 'though ye know all things once for all'. L T Tr A W WH N
Jude 1:5. Read "ye know all things, how that the Lord, having once saved" instead of "ye once knew this, how that the Lord, having saved". NA
Jude 1:5. Read "Jesus" instead of "the Lord". L A WHm
Jude 1:12. Add "they who are" after "These are" at beginning of verse. L T Tr A WH N NA
Jude 1:12. Omit "you" after "feast with". S B E G L T Tr A W WH N NA HF
Jude 1:12. Read "carried along" instead of "carried about". G L T Tr A W WH N NA HF
Jude 1:15. Read "convince every soul" instead of "convince all that are ungodly". NA
Jude 1:15. Omit "among them" after "all that are ungodly". L T Tr A WH N NA
Jude 1:15. Add "speeches" after "hard". T
Jude 1:18. Read "at the end of the time" (or 'at the end of time') instead of "in the last time". L T Tr A W WH N NA
Jude 1:19. Omit "themselves" after "separate" and render 'make separations'. S L T Tr A W WH N NA HF
Jude 1:22. Read "and some convict" instead of "and of some have compassion". L T Tr A W
Jude 1:22. Read "while they dispute [with you]" (which may also be rendered 'who are in doubt') instead of "making a difference". L T Tr A W WH N NA
Jude 1:23. Read "and others save, pulling [them] out of the fire; and others pity with fear" instead of "and others save with fear, pulling [them] out of the fire". L T Tr A W NA
Jude 1:23. Read "Save [them], pulling [them] out of the fire; and others pity with fear". WH

Jude 1:24. Read "keep them" instead of "keep you". S A HF
Jude 1:25. Omit "wise" before "God". G L T Tr A W WH N NA
Jude 1:25. Add "through Jesus Christ our Lord" after "Saviour". G L T Tr A W WH N NA
Jude 1:25. Omit "and" after "glory". L T Tr A W WH N NA
Jude 1:25. Add "before all time" after "power". L T Tr A W WH N NA
Jude Sub. Add "The general epistle of Jude". S
Jude Sub. Add "Jude". Tr A

["Bible Research > Textual Criticism > English Guide: Jude](#)

["Bible Research > Textual Criticism > English Guide: Revelation 1-11](#)

Revelation 1-11

Signs

Rev Title. Omit "Saint" before "John". S B E G L T Tr A W WH N NA HF
Rev Title. Omit "the Divine" after "John". G L T Tr A W WH N NA HF
Rev Title. Omit "of Saint John the Divine" after "The Revelation". G HF
Rev 1:2. Omit "and" before "of all things". G L T Tr A W WH N NA HF
Rev 1:3. Read "the word" instead of "the words". T
Rev 1:4. Add "God" before "him which is". HF
Rev 1:5. Read "loveth" instead of "loved". G L T Tr A W WH N NA HF
Rev 1:5. Read "freed" instead of "washed". L T Tr Am WH N NA
Rev 1:5. Omit "our" before "sins". Am WHm
Rev 1:6. Read "made for us" instead of "made us". L Tr WHm
Rev 1:6. Read "a kingdom, priests" instead of "kings and priests". G L T Tr A W WH N NA HF
Rev 1:6. Omit "and ever" after "for ever". A WH NAm
Rev 1:8. Omit "the beginning and the ending" after "Omega". G L T Tr A W WH N NA HF
Rev 1:8. Add "God" after "the Lord". G L T Tr A W WH N NA HF
Rev 1:9. Omit "also" after "who". G L T Tr A W WH N NA HF
Rev 1:9. Omit "in the" before "kingdom". G L T Tr A W WH N NA HF
Rev 1:9. Add "in" after "patience" and render 'patience in Jesus'. L T Tr A W WH N NA HF
Rev 1:9. Omit "Christ" after "Jesus" twice. L T Tr A WH N NA
Rev 1:9. Transpose "Jesus Christ" to "Christ Jesus" (first occurrence). W HF
Rev 1:9. Omit "for" before "the testimony". L Tr Am WH NA
Rev 1:11. Omit "I am Alpha and Omega, the first and the last: and" after "saying". G L T Tr A W WH N NA HF
Rev 1:11. Omit "seven" before "churches". S B E
Rev 1:11. Omit "which are in Asia" after "churches". G L T Tr A W WH N NA HF
Rev 1:12. Add "there" before "I turned". HF
Rev 1:13. Omit "seven" before "candlesticks". L T Trm Am WH N NA
Rev 1:15. Read "it burned" instead of "they burned". L T Tr WHt N NA
Rev 1:17. Omit "unto me" after "saying". G L T Tr A W WH N NA HF
Rev 1:18. Omit "Amen" after "alive for evermore". G L T Tr A W WH N NA

Rev 1:18. Transpose "of hell and of death" to "of death and of hell". G L T Tr A W WH N NA HF
 Rev 1:19. Add "therefore" after "write". G L T Tr A W WH N NA HF
 Rev 1:20. Omit "which thou sawest" before "are the seven churches". G L T Tr A W WH N NA HF
 Rev 2:1. Read "[the] church, who" instead of "the church". L Tr WH
 Rev 2:1. Read "in Ephesus" instead of "of Ephesus". G L T Tr A W WH N NA HF
 Rev 2:2. Omit "thy" before "labour". L T Tr A WH N NA
 Rev 2:3. Transpose "hast borne, and hast patience" to "hast patience, and hast borne". G L T Tr A W WH N NA HF
 Rev 2:3. Omit "and" before "for my name's sake". G L T Tr A W WH N NA HF
 Rev 2:3. Read "and hast not grown weary" instead of "hast laboured, and hast not fainted". L T Tr A WH N NA
 Rev 2:3. Read "and didst not weary" instead of "hast laboured, and hast not fainted". G W HF
 Rev 2:5. Omit "quickly" after "come unto thee". L T Tr A WH N NA
 Rev 2:7. Omit "the midst of" before "the paradise". G L T Tr A W WH N NA HF
 Rev 2:7. Add "my" before "God". G At W WHm HF
 Rev 2:8. Read "[the] church, who" instead of "the church". L WH
 Rev 2:9. Omit "works, and" before "tribulation". L T Tr A WH N NA
 Rev 2:10. Read "not" instead of "not at all" (KJV 'none of'). L Tr A W WHt
 Rev 2:10. Add "indeed" before "shall cast". At W HF
 Rev 2:10. Read "and may have tribulation" instead of "and ye shall have tribulation". L WHt
 Rev 2:10. Read "and ye have tribulation" instead of "and ye shall have tribulation". WHm
 Rev 2:13. Omit "thy works, and" before "where thou dwellest". L T Tr A WH N NA
 Rev 2:13. Omit "even" before "in those days". T Trm Am HF
 Rev 2:13. Omit "wherein" and perhaps render 'in the days [of] Antipas, my'. L T Tr Am WH N NA
 Rev 2:13. Add "my" and render 'my martyr, my faithful [one]'. L T Trt At W WHt N NA
 Rev 2:14. Omit "because" before "thou hast". WHm
 Rev 2:14. Add "through" before "Balac". S
 Rev 2:14. Add "both" before "to eat". HF
 Rev 2:15. Omit "the" before "Nicolaitanes". L Trm A W WH NAm HF
 Rev 2:15. Read "in like manner" instead of "which thing I hate". G L T Tr A W WH N NA HF
 Rev 2:16. Add "therefore" after "Repent". G L Tr At W WH NA HF
 Rev 2:17. Omit "to eat of" before "the hidden manna". G L T Tr A W WH N NA HF
 Rev 2:18. Read "[the] church, who" instead of "the church". L WH
 Rev 2:18. Omit "his" before "eyes". L WHm
 Rev 2:19. Transpose "charity, and service, and faith" to "faith, and charity, and service". Tr
 Rev 2:19. Transpose "charity, and service, and faith" to "charity, and faith, and service". G L T A WH N NA HF
 Rev 2:19. Omit "thy" before "patience". T
 Rev 2:19. Omit "and" before "the last" and render 'and that thy last works are more than the first'. G L T Tr A W WH N NA HF
 Rev 2:20. Omit "a few things" and render 'I have [this] against thee, that'. G L T Tr A W WH N NA HF
 Rev 2:20. Add "thy" before "that woman" and render 'thy wife'. G L At W WHm HF
 Rev 2:20. Read "and she teacheth and seduceth" instead of "to teach and to seduce". G L T Tr A W WH N NA HF
 Rev 2:21. Read "to repent, and she willeth not to repent of her fornication" instead of "to repent of her fornication; and she repented not". G L T Tr A W WH N NA HF

Rev 2:22. Read "her deeds" instead of "their deeds". G L T Tr A W WHt N NA HF
Rev 2:24. Omit "and" before "unto the rest". G L T Tr A W WH N NA HF
Rev 2:24. Omit "and" before "which have not known". G L T Tr A W WH N NA HF
Rev 2:24. Read "I put" instead of "I will put". L T Tr A W WH N NA HF
Rev 3:1. Omit "seven" before "spirits". S
Rev 3:1. Read "and thou livest" instead of "that thou livest". HF
Rev 3:2. Read "keep" instead of "strengthen". HF
Rev 3:2. Read "were ready to be cast away" instead of "are ready to die". HF
Rev 3:2. Read "were ready to die" instead of "are ready to die". G L T Tr A W WH N NA
Rev 3:2. Read "have not found works of thine" instead of "have not found thy works". L Trm Am WHt
Rev 3:2. Add "my" before "God". G L T Tr A W WH N NA HF
Rev 3:3. Omit "on thee" before "as a thief". L T Tr A WH N NA
Rev 3:4. Add "But" at beginning of verse. G L T Tr A W WH N NA HF
Rev 3:4. Omit "even" before "in Sardis". G L T Tr A W WH N NA HF
Rev 3:5. Read "shall thus be clothed" instead of "the same shall be clothed". L T Tr WH N NA
Rev 3:7. Transpose "he that is holy, he that is true" to "he that is true, he that is holy". A WHm
Rev 3:7. Read "no man shall shut" instead of "no man shutteth". L T Tr A W WH N NA HF
Rev 3:7. Read "except he that openeth" instead of "and shutteth". HF
Rev 3:7. Read "no man shall open" instead of "no man openeth". T Tr A W HF
Rev 3:8. Read "which no man can shut" instead of "and no man can shut it". G L T Tr A W WH N NA HF
Rev 3:11. Omit "Behold" at beginning of verse. G L T Tr A W WH N NA HF
Rev 3:14. Read "in Laodicea" instead of "of the Laodiceans". C G L T Tr A W WH N NA HF
Rev 3:16. Transpose "cold nor hot" to "hot nor cold". G T Tr A W WH N NA HF
Rev 3:17. Add "the" before "miserable". G L At WHm HF
Rev 3:18. Read "and eyesalve to anoint thine eyes" instead of "and anoint thine eyes with eyesalve". L A WH NA
Rev 3:18. Read "and eyesalve, that thou mayest anoint thine eyes" instead of "and anoint thine eyes with eyesalve". HF
Rev 3:20. Add "both" before "come in". T At W WHm NAt HF
Rev 4:1. Read "one saying" (masculine) instead of "which said" (feminine, as 'voice'). G L T Tr A W WH N NA HF
Rev 4:2. Omit "And" at beginning of verse. L T Tr A W WH N NA HF
Rev 4:3. Omit "And he that sat was" and render 'in appearance [it was] like a jasper'. HF
Rev 4:3. Read "likewise [it had] the appearance of emeralds" instead of "in sight like unto an emerald". HF
Rev 4:4. Omit "And" at beginning of verse. HF
Rev 4:4. Omit "I saw" after "upon the seats". G L T Tr A W WH N NA HF
Rev 4:4. Omit "they had" before "on their heads". G L T Tr A W WH N NA HF
Rev 4:5. Transpose "thunderings and voices" to "voices and thunderings". G L T Tr A W WH N NA HF
Rev 4:5. Add "his" and render 'burning before his throne'. At HF
Rev 4:6. Add "as it were" before "a sea of glass". G L T Tr A W WH N NA HF
Rev 4:7. Omit "as" after "a face". G Am W HF
Rev 4:7. Read "of a man" instead of "a man". G L T Tr A W WH N NA HF
Rev 4:7. Omit "beast" after "fourth". HF
Rev 4:8. Omit "of them" after "each". HF
Rev 4:8. Read "are full" instead of "[were] full". G L T Tr A W WH N NA HF
Rev 4:8. Add "holy, holy, holy, holy, holy, holy" after "Holy, holy, holy". HF

Rev 4:10. Read "shall worship him" instead of "worship him". B E G L T Tr A W WH N NA HF
Rev 4:10. Read "shall cast their crowns" instead of "cast their crowns". B E G L T Tr A W WH N NA HF
Rev 4:11. Read "our Lord" instead of "O Lord". L T Tr A W WH N NA HF
Rev 4:11. Add "and our God" after "Lord". L T Tr A W WH N NA HF
Rev 4:11. Add "and our God, the Holy One" after "Lord". HF
Rev 4:11. Read "they were" instead of "they are". G L T Tr A W WH N NA HF
Rev 5:1. Read "within and without" instead of "within and on the backside". HF
Rev 5:3. Add "above" after "heaven". HF
Rev 5:4. Omit "and to read" after "to open". G L T Tr A W WH N NA HF
Rev 5:5. Read "who openeth" instead of "to open". HF
Rev 5:5. Omit "to loose" before "the seven seals". G L T Tr A W WH N NA HF
Rev 5:6. Omit "and" after "beheld". G T Tr A W WH N NA HF
Rev 5:6. Omit "lo" before "in the midst of the throne". G L T Tr A W WH N NA HF
Rev 5:6. Omit "seven" before "Spirits". L WHm NAM
Rev 5:6. Read "being sent forth" instead of "which have been sent forth" (KJV 'sent forth'). W HF
Rev 5:7. Omit "the book" and render 'took [it]'. L T Tr A WH N NA HF
Rev 5:8. Read "a harp" instead of "harps". L T Tr A W WH N NA HF
Rev 5:9. Omit "us" after "redeemed". L T A W WH N NA
Rev 5:10. Read "made them" instead of "made us". G L T Tr A W WH N NA HF
Rev 5:10. Omit "unto our God" after "made them". A
Rev 5:10. Read "a kingdom" instead of "kings". L T Tr A WH N NA
Rev 5:10. Read "they shall reign" instead of "we shall reign". G T NA HF
Rev 5:10. Read "they reign" instead of "we shall reign". L Tr A W WH
Rev 5:11. Add "as it were" after "I heard". T Tr At WHm HF
Rev 5:11. Omit "and the number of them was ten thousand times ten thousand" after "elders". S
Rev 5:13. Omit "such as" before "are in the sea". L T Tr A WH N NA HF
Rev 5:13. Omit "are" before "in the sea". T Tr WHm NA
Rev 5:13. Add "also" after "heard I". T
Rev 5:13. Add "Amen" at end of verse. HF
Rev 5:14. Add "the" before "Amen". W HF
Rev 5:14. Omit "four [and] twenty" before "elders". G L T Tr A W WH N NA HF
Rev 5:14. Omit "him that liveth for ever and ever" after "worshipped". G L T Tr A W WH N NA HF
Rev 6:1. Read "I saw that" instead of "I saw when". HF
Rev 6:1. Add "seven" before "seals". G L T Tr A W WH N NA HF
Rev 6:1. Omit "and see" after "Come". L T Tr A WH N NA
Rev 6:2. Omit "And I saw" at beginning of verse. HF
Rev 6:3. Omit "and see" after "Come". G L T Tr A W WH N NA HF
Rev 6:4. Read "horse of fire" instead of "horse [that was] red". HF
Rev 6:4. Omit "from" before "the earth" and render 'take the peace of the earth'. WHm
Rev 6:4. Omit "and" after "earth". HF
Rev 6:5. Omit "and see" after "Come". L T Tr A WH N NA
Rev 6:5. Omit "And I beheld" before "and lo". HF
Rev 6:6. Add "as it were" after "I heard". L T Tr A WH N NA
Rev 6:7. Omit "the voice of" before "the fourth beast". G Trm W HF
Rev 6:7. Omit "and see" after "Come". L T Tr A WH N NA
Rev 6:8. Omit "And I looked" at beginning of verse. HF

Rev 6:8. Omit "with" after "followed". HF
 Rev 6:8. Read "given unto him" instead of "given unto them". C G HF
 Rev 6:9. Omit "for" before "the testimony". L Am
 Rev 6:9. Add "of the Lamb" after "testimony". HF
 Rev 6:11. Read "a white robe was given" instead of "white robes were given". G L T Tr A W WH N NA HF
 Rev 6:11. Read "given unto them" instead of "given unto every one of them". G W HF
 Rev 6:11. Read "given unto them, to each one of them" instead of "given unto every one of them". L T Tr A WH N NA
 Rev 6:11. Omit "little" before "season". G HF
 Rev 6:11. Add "and" after "brethren" and render 'and those that should be killed'. HF
 Rev 6:11. Read "should have fulfilled [their course]" instead of "should be fulfilled". G T Tr A WHm HF
 Rev 6:12. Omit "lo" before "there was a great earthquake". G L T Tr A W WH N NA HF
 Rev 6:12. Add "whole" before "moon". B G L T Tr A W WH N NA HF
 Rev 6:13. Read "casting" instead of "casteth". T HF
 Rev 6:14. Read "the heaven, rolled together, departed as a scroll" instead of "the heaven departed as a scroll when it is rolled together". WHm HF
 Rev 6:15. Transpose "the rich men, and the chief captains" to "the chief captains, and the rich men". G L T Tr A W WH N NA HF
 Rev 6:15. Read "the strong" instead of "the mighty men". G L T Tr A W WH N NA HF
 Rev 6:15. Omit "every" before "free man". L T Tr A W WH N NA HF
 Rev 6:17. Read "their wrath" instead of "his wrath". T Tr WH N NA
 Rev 7:1. Omit "And" at beginning of verse. L Trm Am WHt NA
 Rev 7:1. Read "this" instead of "these things". L T Tr A W WH N NA HF
 Rev 7:2. Read "having ascended" instead of "ascending". S B E
 Rev 7:3. Read "and the sea" instead of "neither the sea". WHm
 Rev 7:5. Omit "[were] sealed" after "Reuben" and after "Gad". L T Tr A W WH N NA HF
 Rev 7:6. Omit "[were] sealed" 3 times. L T Tr A W WH N NA HF
 Rev 7:7. Omit "[were] sealed" 3 times. L T Tr A W WH N NA HF
 Rev 7:8. Omit "[were] sealed" after "Zabulon" and after "Joseph". L T Tr A W WH N NA HF
 Rev 7:10. Read "they cry" instead of "cried". G L T Tr A W WH N NA HF
 Rev 7:10. Read "Salvation to him which sitteth upon the throne of our God, even unto the Lamb" instead of "Salvation to our God which sitteth upon the throne, and unto the Lamb". S
 Rev 7:11. Add "his" and render 'fell before his throne'. HF
 Rev 7:12. Omit "Amen" at end of verse. L WHm
 Rev 7:14. Add "my" before "Sir" and render 'my Lord'. G Lt T Tr A W WH N NA HF
 Rev 7:14. Read "and made their robes white" instead of "and made them white". S B E
 Rev 7:17. Read "feedeth them, and leadeth them" instead of "shall feed them, and shall lead them". HF
 Rev 7:17. Read "fountains of waters of life" instead of "living fountains of waters". G L T Tr A W WH N NA HF
 Rev 8:2. Read "was given" instead of "were given". WHm
 Rev 8:3. Read "over the altar" instead of "at the altar". T Tr A WHt N NA HF
 Rev 8:5. Transpose "voices and thunderings and lightnings" to "thunderings and voices and lightnings". T Tr A WH N NA HF
 Rev 8:5. Transpose "voices and thunderings and lightnings" to "thunderings and lightnings and voices". L WHm
 Rev 8:6. Read "angels, having the seven" instead of "angels which had the seven". S B E

Rev 8:7. Omit "angel" after "first". G L T Tr A W WH N NA HF
Rev 8:7. Add "and the third part of the earth was burnt up" after "earth". G L T Tr A W WH N NA HF
Rev 8:8. Omit "with fire" after "burning". HF
Rev 8:9. Omit "which were" before "in the sea". HF
Rev 8:11. Omit "of the waters" after "third part". S
Rev 8:13. Read "eagle" instead of "angel". G L T Tr A W WH N NA HF
Rev 9:2. Read "a burning furnace" instead of "a great furnace". HF
Rev 9:4. Omit "only" before "those men". G L T Tr A W WH N NA HF
Rev 9:5. Read "to them" (masc. i.e., the men) instead of "to them" (fem. i.e., the locusts). L T WHm NA
Rev 9:6. Read "fleeth" instead of "shall flee". L T Tr A WH N NA
Rev 9:7. Read "golden crowns" instead of "crowns like gold". HF
Rev 9:10. Read "and stings; and in their tails is their power to hurt" instead of "and there were stings in their tails: and their power was to hurt". L T Tr A W WH N NA
Rev 9:10. Read "and stings; and in their tails they have power to hurt" instead of "and there were stings in their tails: and their power was to hurt". HF
Rev 9:11. Omit "And" at beginning of verse. G L T Tr A W WH N NA HF
Rev 9:13. Omit "four" before "horns". L Tr Am WH NAm
Rev 9:14. Read "One saying" (masculine) instead of "Saying" (feminine, as 'voice'). L T Tr A W WH N NA HF
Rev 9:15. Add "for the" before "a day" and render 'for the day'. HF
Rev 9:16. Read "horse" instead of "horsemen". HF
Rev 9:16. Omit "two" and render 'an hundred'. HF
Rev 9:16. Read "twenty thousands of ten thousands" instead of "two ten thousands of ten thousands" (KJV 'two hundred thousand thousand'). L T A
Rev 9:16. Omit "and" before "I heard". G L T Tr A W WH N NA HF
Rev 9:18. Read "From" instead of "By" at beginning of verse. G L T Tr A W WH N NA HF
Rev 9:18. Add "plagues" after "three". G L T Tr A W WH N NA HF
Rev 9:19. Read "the power of the horses" instead of "their power". G L T Tr A WH N NA HF
Rev 9:19. Omit "and in their tails" after "mouth". S B E
Rev 9:20. Omit "yet" before "repented not". G W WHt HF
Rev 10:1. Omit "another" before "mighty angel". HF
Rev 10:1. Add "the" before "rainbow" and render 'the rainbow'. G L T Tr A W WH N NA HF
Rev 10:2. Read "a book" instead of "a little book". HF
Rev 10:4. Omit "their voices" after "when the seven thunders had uttered". G L T Tr A W WH N NA HF
Rev 10:4. Omit "unto me" after "a voice from heaven saying". G L T Tr A W WH N NA HF
Rev 10:5. Add "right" before "hand". G L T Tr A W WH N NA HF
Rev 10:6. Omit "and the sea, and the things which are therein" after "earth, and the things that therein are". Lm WHm
Rev 10:7. Add "even [then]" before "the mystery". S E G L T Tr A W WH N NA HF
Rev 10:7. Read "was finished" instead of "should be finished". G L T Tr A W WH N NA HF
Rev 10:8. Read "book" instead of "little book". L Tr A WH NA
Rev 10:9. Read "told him to give" instead of "said unto him, Give". G L T Tr A W WH N NA HF
Rev 10:10. Read "the book" instead of "the little book". HF
Rev 10:11. Read "they say" instead of "he said". L T Tr A WH N NA HF
Rev 10:11. Add "before" after "peoples, and". T HF

Rev 11:1. Omit "and the angel stood" before "saying" (ERV renders 'and one said'). S G L T Tr A W WH N NA HF

Rev 11:2. Read "within" instead of "without". S

Rev 11:4. Read "Lord" instead of "God". G L T Tr A W WH N NA HF

Rev 11:8. Read "dead body" instead of "dead bodies". G L T Tr A W WH N NA HF

Rev 11:8. Read "their Lord" instead of "our Lord". G L T Tr A W WH N NA HF

Rev 11:9. Read "see" instead of "shall see". G L T Tr A W WH N NA HF

Rev 11:9. Read "see their dead body" instead of "see their dead bodies". G L T Tr A W WH N NA HF

Rev 11:9. Read "suffer not" instead of "shall not suffer". L T Tr A WH N NA

Rev 11:9. Read "a grave" instead of "graves". G L T Tr A W WH N NA HF

Rev 11:10. Read "rejoice" instead of "shall rejoice". G L T Tr A W WH N NA HF

Rev 11:10. Read "they make merry" instead of "(they shall) make merry". L T Tr A W WH N NA

Rev 11:10. Read "send" instead of "shall send". T

Rev 11:10. Read "shall give" instead of "shall send". HF

Rev 11:12. Read "I heard" instead of "they heard". HF

Rev 11:13. Omit "And" at beginning of verse. HF

Rev 11:13. Read "day" instead of "hour". HF

Rev 11:14. Add "and" before "behold" and render without italics. B

Rev 11:15. Read "The kingdom of this world is" instead of "The kingdoms of this world are". G L T Tr A W WH N NA HF

Rev 11:16. Add "the throne of" after "which sat before". HF

Rev 11:17. Omit "and art to come" after "and wast". G L T Tr A W WH N NA HF

Rev 11:17. Add "and" before "because". T WHm

Rev 11:19. Add "that [is]" before "in heaven" and render 'there was opened the temple of God that [is] in heaven'. L T Tr WH N NA

Rev 11:19. Read "the testament of the Lord" instead of "his testament". G HF

Rev 11:19. Omit "and an earthquake" after "thunderings". HF

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["Bible Research > Textual Criticism > English Guide: Revelation 12-22](#)

Revelation 12-22

Signs

Rev 12:2. Add "and" before "cried" and render 'was with child, and cried'. L T At WHt N NA

Rev 12:3. Read "dragon of fire" instead of "red dragon". HF

Rev 12:5. Add "unto" after "God and". G L T Tr A W WH N NA HF

Rev 12:6. Add "there" before "a place". G T A W WH N NA HF

Rev 12:6. Read "they feed" instead of "they should feed". T Tr WHm

Rev 12:7. Read "with" instead of "against". G L T Tr A W WH N NA HF

Rev 12:8. Read "he prevailed" instead of "(they) prevailed". G WHt NA HF

Rev 12:8. Read "a place for him" instead of "their place". HF

Rev 12:10. Read "cast out" instead of "cast down". L T Tr A WH N NA HF

Rev 12:12. Omit "the inhabitants of" and render 'Woe to the earth and to the sea'. G L T Tr A W WH N NA HF

Rev 12:14. Read "that she might be nourished" instead of "where she is nourished". HF

Rev 12:17. Omit "Christ" after "Jesus". G L T Tr A W WH N NA HF

Rev 13:1. Read "he stood" instead of "I stood" and render 'and he stood upon the sand of the sea. And I saw'. L Tr A WH NA

Rev 13:1. Transpose "seven heads and ten horns" to "ten horns and seven heads". G L T Tr A W WH N NA HF

Rev 13:1. Read "names" instead of "the name". C G L T Tr W WHt N NA HF

Rev 13:2. Read "of lions" instead of "of a lion". T WHm

Rev 13:3. Omit "I saw" before "one of his heads". G L T Tr A W WH N NA HF

Rev 13:3. Read "there was wonder in all the world" instead of "all the world wondered". S Tr

Rev 13:4. Read "because he gave the power" instead of "which gave power". G L T Tr A W WH N NA

Rev 13:4. Read "which had given the power" instead of "which gave power". HF

Rev 13:4. Add "and" before "who is able". G L T Tr A W WH N NA

Rev 13:5. Read "great and blasphemous things" instead of "great things and blasphemies". L A

Rev 13:5. Read "blasphemy" instead of "blasphemies". HF

Rev 13:5. Add "war" after "continue" and render 'to make war'. C E HF

Rev 13:6. Read "blasphemies" instead of "blasphemy". L T Tr A W WH N NA

Rev 13:6. Omit "and" before "them that dwell" and render '[even] them that dwell'. L T Tr A W WH N NA HF

Rev 13:7. Omit "And it was given unto him to make war with the saints, and to overcome them" at beginning of verse. L WHm

Rev 13:7. Add "and people" after "kindreds". G L T Tr A W WH N NA HF

Rev 13:8. Read "[all] of whom have not been written the name" instead of "whose names are not written". G W HF

Rev 13:8. Read "[everyone] of whom has not been written his name" instead of "whose names are not written". L T Tr A W WH N NA

Rev 13:8. Add "which was" before "slain". G L T Tr A W WH N NA HF

Rev 13:10. Read "If any man" instead of "He that". S B E G L T Tr A W WH N NA HF

Rev 13:10. Omit "leadeth into captivity" and render 'If any man [is] for captivity, he goeth'. Tr

Rev 13:10. Omit "leadeth" and render 'If any man [is] for captivity, into captivity he goeth'. L T A W WH N NA

Rev 13:10. Read "If any man hath captivity [in store], he goeth" instead of "He that leadeth into captivity shall go into captivity". HF

Rev 13:10. Read "[is] to be killed" instead of "killeth". A NA

Rev 13:10. Omit "killeth" and omit "with the sword" (second occurrence) and render 'he that [is found] with the sword must be killed'. HF

Rev 13:10. Omit "must" and render 'shall be killed'. A NA

Rev 13:13. Read "even fire that should come down" instead of "so that he maketh fire come down". G W HF

Rev 13:14. Add "of mine" after "deceiveth them". HF

Rev 13:14. Read "who had the wound" instead of "which had the wound" (masculine instead of neuter). L T Tr A W WH N NA

Rev 13:14. Read "had a wound, and did live, by the sword" instead of "had the wound by a sword, and did live". HF

Rev 13:15. Read "he shall cause" instead of "(he should) cause" and render 'that even the image of the beast should speak; and he shall cause'. WHm

Rev 13:16. Read "that they should give them a mark" instead of "that he should give them a mark" (KJV 'to receive a mark'). G L T Tr A W WH N NA HF

Rev 13:16. Read "that he shall give them a mark" instead of "that he should give them a mark" (KJV 'to receive a mark'). WHm

Rev 13:16. Read "marks" instead of "a mark". HF

Rev 13:16. Read "forehead" instead of "foreheads". G L T Tr A W WH N NA HF

Rev 13:17. Omit "and" at beginning of verse. L T Am WHm

Rev 13:17. Omit "or" before "the name of the beast". G L T Tr A W WH N NA HF

Rev 13:17. Read "of the name of the beast" instead of "the name of the beast". L

Rev 13:18. Omit "and" before "his number". HF

Rev 13:18. Read "Six hundred and sixteen" instead of "Six hundred threescore [and] six". Lm

Rev 14:1. Read "the Lamb" instead of "a Lamb". G L T Tr A W WH N NA HF

Rev 14:1. Add "a number" before "an hundred". HF

Rev 14:1. Add "his name and" before "his Father's name". G L T Tr A W WH N NA HF

Rev 14:2. Read "the voice which I heard [was] as [the voice] of harpers" instead of "I heard the voice of harpers". G L T Tr A W WH N NA HF

Rev 14:3. Omit "as it were" before "a new song". G T Trm Am NAm HF

Rev 14:4. Omit "These are" at beginning of verse. WHm

Rev 14:4. Add "by Jesus" after "redeemed". HF

Rev 14:5. Read "falsehood" instead of "guile". G L T Tr A W WH N NA HF

Rev 14:5. Omit "for" before "they are without fault". L A WH NA

Rev 14:5. Omit "before the throne of God" after "they are without fault". G L T Tr A W WH N NA HF

Rev 14:6. Omit "another" before "angel". Am HF

Rev 14:6. Read "sit" instead of "dwell". G L T Tr A W WH N NA HF

Rev 14:7. Read "the Lord" instead of "God". HF

Rev 14:8. Add "a second" after "another". L T Tr A W WH N NA HF

Rev 14:8. Omit "angel" after "another". WHm

Rev 14:8. Omit "is fallen" after "is fallen". Am HF

Rev 14:8. Omit "city" and render 'Babylon the great'. G L T Tr A W WH N NA HF

Rev 14:8. Read "which hath made" instead of "because she made". G L T Tr A W WH N NA

Rev 14:8. Omit "because" before "she made". HF

Rev 14:9. Add "another" before "the third angel". G L T Tr A W WH N NA HF

Rev 14:10. Omit "holy" before "angels". A WHm

Rev 14:12. Omit "here [are]" before "they that keep". G L T Tr A W WH N NA HF

Rev 14:13. Omit "unto me" after "saying". G L T Tr A W WH N NA HF

Rev 14:13. Read "for their works" instead of "and their works". L T Tr A WH N NA

Rev 14:15. Omit "for thee" after "the time is come". G L T Tr A W WH N NA HF

Rev 14:18. Omit "came" before "out from". L WHm NAm

Rev 14:18. Read "loud voice" instead of "loud cry". L T Tr WH N NA

Rev 14:18. Omit "of the vine" after "clusters". S

Rev 14:18. Read "the grape of the earth" instead of "her grapes". HF

Rev 15:2. Omit "over his mark [and]" before "over the number". G L T Tr A W WH N NA HF

Rev 15:3. Read "nations" instead of "saints". C G L T Tr A W WHm NA HF

Rev 15:3. Read "ages" instead of "saints". WH

Rev 15:4. Omit "thee" after "fear". L T Tr A WH N NA
 Rev 15:4. Omit "nations" after "all". HF
 Rev 15:5. Omit "behold" before "the temple". G L T Tr A W WH N NA HF
 Rev 15:6. Omit "of the temple" after "came out". HF
 Rev 15:6. Add "those" before "having the seven plagues". G L T Tr At W WHt N NA HF
 Rev 15:6. Add "who were" before "clothed". HF
 Rev 15:6. Omit "and" before "white". G L T Tr A W WH N NA HF
 Rev 15:6. Read "stone" instead of "linen". L Tr WH
 Rev 16:1. Add "seven" before "vials". G L T Tr A W WH N NA HF
 Rev 16:3. Omit "angel" after "second". L T Tr A W WH N NA
 Rev 16:3. Omit "living" before "soul". HF
 Rev 16:4. Omit "angel" after "third". G L T Tr A W WH N NA HF
 Rev 16:4. Read "it became blood" (or 'there came blood') instead of "they became blood". S B E G T Tr A W WHt N NA HF
 Rev 16:5. Omit "O Lord" after "righteous". G L T Tr A W WH N NA HF
 Rev 16:5. Read "and the holy one" instead of "and shalt be". S E
 Rev 16:5. Read "the holy one" (perhaps render 'thou Holy One') instead of "and shalt be". G T WH N NA
 Rev 16:5. Read "holy" instead of "and shalt be". L Tr A W WHm HF
 Rev 16:6. Omit "for" before "they are worthy". G L T Tr A W WH N NA HF
 Rev 16:7. Omit "another out of" and render 'I heard the altar say'. G L T Tr A W WH N NA HF
 Rev 16:8. Omit "angel" after "fourth". G L T Tr A W WH N NA HF
 Rev 16:9. Add "men" before "blasphemed". HF
 Rev 16:10. Omit "angel" after "fifth". G L T Tr A W WH N NA HF
 Rev 16:12. Omit "angel" after "sixth". G L T Tr A W WH N NA HF
 Rev 16:13. Read "as" instead of "like". G L T Tr A W WH N NA HF
 Rev 16:14. Read "miracles, to go forth" instead of "miracles, which go forth". S
 Rev 16:14. Omit "of the earth and" after "kings". G L T Tr A W WH N NA HF
 Rev 16:14. Omit "that" and render 'the great day'. L T Tr A WH N NA
 Rev 16:16. Read "Magedon" instead of "Armageddon". HF
 Rev 16:17. Omit "angel" after "seventh". G L T Tr A W WH N NA HF
 Rev 16:17. Read "upon the air" instead of "into the air". G L T Tr A W WH N NA HF
 Rev 16:17. Omit "great" before "voice". L A
 Rev 16:17. Omit "of heaven" after "the temple". L T Tr A W WH N NA
 Rev 16:18. Transpose "voices, and thunders, and lightnings" to "lightnings, and voices, and thunders". G L T Tr A W WH N NA
 Rev 16:18. Transpose "voices, and thunders, and lightnings" to "lightnings, and thunders, and voices". HF
 Rev 16:18. Omit "there was" before "a great earthquake". HF
 Rev 16:18. Read "man was" instead of "men were". L T Tr A W WHm NA
 Rev 16:21. Read "this plague" instead of "the plague thereof". HF
 Rev 17:1. Omit "unto me" after "saying". G L T Tr A W WH N NA HF
 Rev 17:1. Add "the" before "many". S B E G At W HF
 Rev 17:3. Read "(they being) full of names" or "names being full" instead of "(it being) full of names". L T A WH N NA
 Rev 17:3. Add "the" before "names". Tr
 Rev 17:4. Omit "was" after "woman". S B E
 Rev 17:4. Read "unclean things" instead of "filthiness". G L T Tr A W WH N NA HF

Rev 17:4. Read "the fornication of the earth" instead of "her fornication". HF
Rev 17:5. Read "fornications" instead of "harlots". none
Rev 17:6. Omit "and" after "saints". HF
Rev 17:8. Read "and is about to ascend out of the bottomless pit, and he goeth" instead of "and is about to ascend out of the bottomless pit, and to go" (KJV 'and shall ascend out of the bottomless pit, and go'). L A W WHt NA
Rev 17:8. Read "[they] whose name hath not been written" instead of "whose names were not written". L T Tr A WH N NA HF
Rev 17:8. Read "when they behold the beast, how that he was, and" instead of "when they behold the beast that was, and". G L T Tr A W WH N NA
Rev 17:8. Read "when they behold that the beast was, and" instead of "when they behold the beast that was, and". HF
Rev 17:8. Read "and shall be present" instead of "and yet is". G L T Tr A W WH N NA HF
Rev 17:9. Omit "And" at beginning of verse. S B E G L T Tr A W WH N NA HF
Rev 17:10. Omit "and" before "one is". G L T Tr A W WH N NA HF
Rev 17:11. Read "this is the eighth" instead of "he is the eighth". Tr HF
Rev 17:13. Read "give" instead of "shall give". G L T Tr A W WH N NA HF
Rev 17:16. Read "and the beast" instead of "upon the beast". G L T Tr A W WH N NA HF
Rev 17:16. Add "shall make her" before "naked". HF
Rev 18:1. Omit "And" at beginning of verse. L T Tr A W WH N NA HF
Rev 18:1. Omit "another" after "I saw". S B E
Rev 18:2. Read "with a mighty voice" instead of "mightily with a strong voice". G L T Tr A W WH N NA HF
Rev 18:2. Omit "is fallen" after "is fallen". Tr Am HF
Rev 18:2. Add "and a cage of every unclean beast" and render 'every unclean bird, and a cage of every unclean and hateful beast'. NAT
Rev 18:3. Read "have fallen by" instead of "have drunk of". Tr At WHt
Rev 18:3. Omit "the wine of" before "the wrath". L Trm A WHm
Rev 18:5. Read "sins followed" instead of "sins have reached". S B E
Rev 18:5. Add "her" and render 'remembered her [for] her iniquities'. HF
Rev 18:6. Omit "you" after "she rewarded". G L T Tr A W WH N NA HF
Rev 18:6. Omit "unto her" after "and double". L T Tr A W WH N NA
Rev 18:6. Read "double the double as also she [did], even according to her works" instead of "double unto her double according to her works". HF
Rev 18:6. Add "her" and render 'her cup'. HF
Rev 18:8. Omit "and" before "mourning". HF
Rev 18:8. Omit "the Lord" before "God". Am WHm
Rev 18:8. Read "judged" instead of "judgeth". G L T Tr A W WH N NA HF
Rev 18:9. Omit "her" after "bewail". G L T Tr A W WH N NA HF
Rev 18:13. Add "and amomum" after "cinnamon". G L T Tr A W WH N NA
Rev 18:13. Transpose "beasts and sheep" to "sheep and beasts". HF
Rev 18:14. Read "lusted after are destroyed" instead of "lusted after are departed". W
Rev 18:14. Read "goodly are destroyed" instead of "goodly are departed". G L T Tr A W WH N NA HF
Rev 18:14. Read "they shall find" instead of "thou shalt find". L T Tr A W WH N NA
Rev 18:15. Add "both" before "weeping". HF
Rev 18:16. Omit "and" at beginning of verse. L T Tr A W WH N NA
Rev 18:16. Read "pearl" instead of "pearls". L T Tr A WH N NA

Rev 18:17. Read "every one that saileth to [any] place" instead of "all the company in ships". G L T Tr A W WH N NA HF

Rev 18:19. Add "and" before "saying". HF

Rev 18:20. Read "[ye] saints and [ye] apostles" instead of "[ye] holy apostles". G L T Tr A W WH N NA HF

Rev 18:22. Omit "of whatsoever craft [he be]" after "craftsman". WHm

Rev 18:23. Omit "for" before "thy merchants". HF

Rev 18:23. Read "merchants of thine were" instead of "thy merchants were". L WHm

Rev 18:24. Read "bloods" instead of "blood". G T W HF

Rev 19:1. Omit "And" at beginning of verse. G L T Tr A W WH N NA HF

Rev 19:1. Add "as it were" after "I heard". E G L T Tr A W WH N NA HF

Rev 19:1. Omit "and honour" after "glory". G L T Tr A W WH N NA HF

Rev 19:1. Transpose "glory" and "power". HF

Rev 19:1. Read "belong to our God" instead of "unto the Lord our God". G L T Tr A W WH N NA HF

Rev 19:2. Read "did throughly corrupt" instead of "did corrupt". HF

Rev 19:3. Read "a second one said" instead of "again they said". HF

Rev 19:5. Read "from the throne" instead of "out of the throne". L Tr A W WH NA HF

Rev 19:5. Omit "and" before "ye that fear him". T Trm Am WH N NAm

Rev 19:5. Omit "both" before "small". G L T Tr A W WH N NA HF

Rev 19:6. Add "our" before "God". G T Tr W WHt N NAt HF

Rev 19:7. Read "and we will give" instead of "and (let us) give". L A WHt

Rev 19:8. Transpose "clean and white" to "white and clean". G HF

Rev 19:8. Read "white [and] clean" instead of "clean and white". L T Tr A WH N NA

Rev 19:11. Omit "[was] called" before "Faithful". Am WHm NAm

Rev 19:12. Omit "as" before "a flame of fire". T Tr Am WHt N NAm HF

Rev 19:12. Add "names written and" before "a name written". At HF

Rev 19:13. Read "sprinkled with" instead of "dipped in". WH

Rev 19:13. Read "sprinkled round with" instead of "dipped in". T

Rev 19:14. Omit "which were" after "armies". S T Tr Am NAm

Rev 19:14. Omit "and" after "white" and render 'clean white fine linen'. G L T A W WH N NA HF

Rev 19:15. Add "two edged" before "sword". HF

Rev 19:15. Omit "and" after "fierceness" and render 'fierceness of the wrath'. G L T Tr A WH N NA HF

Rev 19:17. Omit "and" after "Come". G L T Tr A W WH N NA HF

Rev 19:17. Read "great supper of God" instead of "supper of the great God". G L T Tr A W WH N NA HF

Rev 19:18. Add "both" before "free" and render without italics. C G L T Tr A W WH N NA HF

Rev 19:18. Add "and" before "both small". W HF

Rev 19:19. Read "his armies, gathered" instead of "their armies, gathered". L

Rev 19:20. Add "the" before "with him" and render 'and the one with him, the'. WHm

Rev 20:2. Add "which deceiveth the whole world" after "Satan". HF

Rev 20:3. Omit "him" after "shut" and render 'and shut [it], and sealed [it] over him'. G L T Tr A W WH N NA HF

Rev 20:3. Omit "and" before "after that". L T Tr A W WH N NA HF

Rev 20:4. Add "the" before "thousand" and render 'the thousand years'. S B E G HF

Rev 20:5. Omit "But" at beginning of verse. L T A W WH N NA

Rev 20:5. Read "And" instead of "But" at beginning of verse. Tr WHm HF

Rev 20:5. Read "lived not" instead of "lived not again". G L T Tr A W WH N NA HF

Rev 20:6. Add "the" before "thousand" and render 'the thousand years'. T Tr At WHt N NAt

Rev 20:7. Read "after the thousand years" instead of "when the thousand years are expired". HF
Rev 20:9. Omit "from God" before "out of heaven". L T A W WHt N NA
Rev 20:10. Add "both" before "the beast". G L T Tr A W WH N NA HF
Rev 20:12. Transpose "small and great" to "the great and the small". L T Tr A W WH N NA HF
Rev 20:12. Read "before the throne" instead of "before God". G L T Tr A W WH N NA HF
Rev 20:12. Read "they opened the books" instead of "the books were opened". HF
Rev 20:13. Read "his works" instead of "their works". HF
Rev 20:14. Add "[even] the lake of fire" after "the second death". L T Tr A W WH N NA HF
Rev 21:2. Omit "I John" and render 'And I saw'. G L T Tr A W WH N NA HF
Rev 21:3. Read "out of the throne" instead of "out of heaven". L T A WH N NA
Rev 21:3. Read "his people" instead of "his peoples" (KJV 'his people'). G W WHm HF
Rev 21:3. Omit "[and be] their God" at end of verse. T Tr WHt N NAm HF
Rev 21:4. Omit "God" and render 'he shall wipe away'. G T Tr Am W WH N NA HF
Rev 21:4. Add "from them" after "wipe away". HF
Rev 21:4. Omit "for" before "the former things". L Trm Am WHt NAm
Rev 21:5. Omit "unto me" after "And he said". L T Trm Am W WHt N NA HF
Rev 21:5. Transpose "true and faithful" to "faithful and true". G L T Tr A W WH N NA HF
Rev 21:5. Add "[words] of God" at end of verse. HF
Rev 21:6. Read "They are done" instead of "It is done". L T Tr At W WH N NA
Rev 21:6. Read "I am become" instead of "It is done. I". Am HF
Rev 21:6. Omit "am" before "Alpha". T Am WH N NAm HF
Rev 21:6. Add "and" before "the beginning". HF
Rev 21:7. Read "to him I will give" instead of "shall inherit". HF
Rev 21:7. Read "these things" instead of "all things". C G L T Tr A W WH N NA HF
Rev 21:8. Add "and sinners" after "unbelieving". W HF
Rev 21:9. Omit "unto me" after "there came". G L T Tr A W WH N NA HF
Rev 21:9. Read "vials, which [angels] were full" instead of "vials full". L T Tr A WH N NA
Rev 21:9. Transpose "the bride, the Lamb's wife" to "the wife, the Lamb's bride". HF
Rev 21:10. Omit "great" before "city" and render 'the holy city, Jerusalem'. G L T Tr A W WH N NA HF
Rev 21:11. Omit "and" before "her light". G L T Tr A W WH N NA HF
Rev 21:12. Omit "and" before "had" and render 'having'. G L T Tr A W WH N NA HF
Rev 21:12. Omit "and at the gates twelve angels" after "twelve gates". L
Rev 21:12. Add "the names" after "which are". L Trt At NAt HF
Rev 21:13. Add "and" before "on the north" and before "on the south". L T Tr A W WH N NA HF
Rev 21:13. Omit "and" before "on the west". S B E G
Rev 21:14. Read "on them twelve names" instead of "in them the names". G L T Tr A W WH N NA HF
Rev 21:15. Add "a measure" before "a golden reed". G L T Tr A WH N NA HF
Rev 21:16. Omit "is as large" after "length". G L T Tr A W WH N NA HF
Rev 21:16. Add "[and] twelve" after "twelve thousand". HF
Rev 21:17. Omit "he measured" before "the wall". HF
Rev 21:19. Omit "And" at beginning of verse. L T A WH N NA HF
Rev 21:23. Omit "in" and render 'shine for it'. G L T Tr A W WH N NA
Rev 21:23. Read "to shine: for the glory itself of God" instead of "to shine in it: for the glory of God". HF
Rev 21:24. Omit "of them which are saved" after "nations". G L T Tr A W WH N NA HF
Rev 21:24. Read "by the light" instead of "in the light". G L T Tr A W WH N NA HF
Rev 21:24. Omit "and honour" after "glory". L T Tr A WH N NA

Rev 21:24. Read "the glory and honour of the nations" instead of "their glory and honour". HF
Rev 21:26. Add "that they may enter in" at end of verse. HF
Rev 21:27. Read "common" instead of "that defileth". G L T Tr A W WH N NA HF
Rev 21:27. Read "he that worketh" instead of "[whatsoever] worketh". L T Tr A W WH N NA HF
Rev 22:1. Omit "pure" before "river". G L T Tr A W WH N NA HF
Rev 22:5. Read "night no more" instead of "no night there". G L T Tr A W WH N NA
Rev 22:5. Omit "there" after "night". HF
Rev 22:5. Add "light of a" before "candle". L T Tr A WH N NA
Rev 22:5. Omit "of the sun" after "neither light". W HF
Rev 22:5. Read "shall give them light" instead of "giveth them light". G L T Tr A W WH N NA HF
Rev 22:6. Read "spirits of the prophets" instead of "holy prophets". G L T Tr A W WH N NA HF
Rev 22:7. Add "And" at beginning of verse. G L T Tr A W WH N NA HF
Rev 22:8. Transpose "saw these things, and heard [them]" to "heard and saw these things". G L Tr A W WH NA HF
Rev 22:8. Add "when I had" before "seen". HF
Rev 22:9. Omit "for" before "I am". G L T Tr A W WH N NA HF
Rev 22:11. Read "let him be made filthy" instead of "let him be filthy". G L T Tr A W WH N NA HF
Rev 22:11. Read "let him do righteousness" instead of "let him be righteous". G L T Tr A W WH N NA HF
Rev 22:12. Omit "And" at beginning of verse. G L T Tr A W WH N NA HF
Rev 22:12. Read "his work is" instead of "his work shall be". L T Tr A WH N NA
Rev 22:13. Transpose "the beginning and the end, the first and the last" to "the first and the last, the beginning and the end". G L T Tr A WH N NA HF
Rev 22:14. Read "wash their robes" instead of "do his commandments". L T Tr A WH N NA
Rev 22:15. Omit "For" at beginning of verse. G L T Tr A W WH N NA HF
Rev 22:15. Transpose "loveth and maketh" to "maketh and loveth". T
Rev 22:16. Read "in the churches" instead of "over the churches" (KJV 'in the churches'). L WHm
Rev 22:16. Read "the bright, the morning star" instead of "the bright and morning star". G T Tr A W WH N NA HF
Rev 22:17. Omit "And" before "whosoever will, let him take". G L T Tr A W WH N NA HF
Rev 22:18. Omit "For" at beginning of verse. G L T Tr A W WH N NA HF
Rev 22:18. Read "them" instead of "these things". G L T Tr A W WH N NA HF
Rev 22:18. Read "may God add" instead of "God shall add". HF
Rev 22:19. Read "may God take away" instead of "God shall take away". HF
Rev 22:19. Read "from the tree of life" instead of "out of the book of life". C G L T Tr A W WH N NA HF
Rev 22:19. Omit "out of" before "the holy city". L Trm Am
Rev 22:19. Omit "and [from]" before "the things which are written". G L T Tr A W WH N NA HF
Rev 22:20. Omit "Even so" after "Amen". G L T Tr A W WH N NA
Rev 22:20. Read "and" instead of "Even so". B
Rev 22:21. Omit "our" and render 'the Lord'. G L T Tr A W WH N NA HF
Rev 22:21. Omit "Christ" after "Jesus". L T Tr A WHm NA
Rev 22:21. Read "with the saints" instead of "with you all". Tr A WH
Rev 22:21. Read "with all the saints" instead of "with you all". G W HF
Rev 22:21. Read "with all" instead of "with you all". L T NA
Rev 22:21. Omit "Amen" at end of verse. G L T Tr A WH N NA
Rev Sub. Add "The Revelation of John". A

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The Majority Text collated against the Received Text

Signs

Mat Title. Omit "The Gospel" before "According to". Am T WH N NA HF.
Mat Title. Omit "Saint" before "Matthew". G L T Tr A W WH N NA HF.
Mat 3:8. Read "fruit" instead of "fruits". G L T Tr A W WH N NA HF.
Mat 3:11. Omit "and [with] fire" after "Holy Ghost". HF.
Mat 4:10. Add "behind me" after "hence". G L T W HF.
Mat 4:18. Omit "Jesus" and render 'he saw'. G L T Tr A W WH N NA HF.
Mat 5:27. Omit "by them of old time" after "said". G L T Tr A W WH N NA HF.
Mat 5:47. Read "friends" instead of "brethren". HF.
Mat 6:18. Omit "openly" after "reward thee". G L T Tr A W WH N NA HF.
Mat 7:2. Omit "again" after "measured to you". G L T Tr A W WH N NA HF.
Mat 7:14. Read "How" instead of "Because". C G L Tr NA HF.
Mat 8:5. Read "he" instead of "Jesus". G L T Tr A W WH N NA HF.
Mat 8:8. Read "speak with a word" instead of "speak the word". G L T Tr A W WH N NA HF.
Mat 8:15. Read "unto him" instead of "unto them". L T Tr A W WH N NA HF.
Mat 8:23. Add "the" before "a ship" and render 'the ship'. S B E G T W N NA HF.
Mat 8:25. Omit "his" and render 'the disciples came'. G A W HF.
Mat 9:4. Read "seeing" instead of "knowing". S B E G T A W WHm NA HF.
Mat 9:5. Add "Thy" before "sins". G L T Tr A W WH N NA HF.
Mat 9:5. Omit "thee" after "forgiven". G L T Tr A W WH N NA HF.
Mat 9:36. Read "were harassed" instead of "fainted". G L T Tr A W WH N NA HF.
Mat 10:8. Omit "raise the dead" after "cleanse the lepers". HF.
Mat 10:25. Read "have surnamed" instead of "have called". G L T Tr A W WH N NA HF.
Mat 11:16. Read "others" instead of "fellows". T Tr WH N NA HF.
Mat 12:6. Read "[something] greater" (neuter, but which may also be rendered as in ERV 'one greater') instead of "[one] greater" (masculine). L T Tr A W WH N NA HF.
Mat 12:8. Omit "even" after "Lord". G L T Tr A W WH N NA HF.
Mat 12:21. Omit "in" and render 'on his name'. G L T Tr A W WH N NA HF.
Mat 12:32. Read "in the present world" instead of "in this world". HF.
Mat 12:35. Omit "of the heart" after "good treasure". G L T Tr A W WH N NA HF.
Mat 13:2. Add "the" before "a ship" and render 'the ship'. S B E G W HF.
Mat 13:14. Omit "upon" (KJV 'in') and render 'unto them is fulfilled' or 'in them is fulfilled'. G L T Tr A W WH N NA HF.
Mat 13:15. Read "shall heal" instead of "should heal". L T Tr A WH N NA HF.
Mat 13:24. Read "sowing" instead of "which sowed". S B E G W HF.

Mat 14:22. Omit "his" and render 'the disciples'. G T Tr A W WH N NA HF.
Mat 14:22. Add "the" before "ship" and render 'the ship'. S B E G L T A W WHm N NA HF.
Mat 15:4. Omit "thy" before "father". G L T Tr A W WH N NA HF.
Mat 15:39. Read "he went up into the ship" instead of "he entered into the ship" (KJV 'took ship'). G Tr A W HF.
Mat 18:6. Read "to his neck" instead of "upon his neck" (KJV 'about his neck'). A HF.
Mat 18:19. Add "verily" after "Again". Tr A WHt Nt NAt HF.
Mat 18:28. Read "if anything" instead of "that". G L T Tr A W WH N NA HF.
Mat 18:29. Omit "all" after "pay thee". Lm T Tr A W WH N NA HF.
Mat 19:9. Read "not for fornication" instead of "except [it be] for fornication". G T Tr A W WH N NA HF.
Mat 19:19. Omit "thy" before "father" and render 'Honour father and mother'. G L T Tr A W WH N NA HF.
Mat 20:15. Add "or" before "Is it not lawful". S B E G T At W NAt HF.
Mat 20:21. Read "thy left" instead of "the left". G L T Tr A W WH N NA HF.
Mat 20:22. Read "or to be baptised" instead of "and to be baptised". HF.
Mat 20:26. Read "shall be" instead of "let him be". L T Tr A WH N NA HF.
Mat 21:1. Read "Bethsphage" instead of "Bethphage". HF.
Mat 21:3. Read "he sendeth" instead of "he will send". G HF.
Mat 21:7. Read "he sat" instead of "they set [him]". S G L T Tr A W WH N NA HF.
Mat 21:14. Transpose "blind and the lame" to "lame and the blind". HF.
Mat 21:30. Read "other" instead of "second". G T A W NA HF.
Mat 22:7. Read "And" instead of "But" at beginning of verse. W HF.
Mat 22:7. Add "that" before "the king" and render 'that king'. HF.
Mat 23:13. Transpose "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in [yourselves], neither suffer ye them that are entering to go in" to after verse 14. S W HF.
Mat 23:14. Transpose "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation" to before verse 13. S W HF.
Mat 23:21. Read "dwelt" instead of "dwelleth". G Tr A W WHm HF.
Mat 23:25. Read "unrighteousness" instead of "excess". G W HF.
Mat 24:17. Read "the things" instead of "anything". G L T Tr A W WH N NA HF.
Mat 24:20. Omit "on" before "the sabbath". G L T Tr A W WH N NA HF.
Mat 24:27. Omit "also" after "so shall". L T Tr A W WH N NA HF.
Mat 25:44. Omit "him" after "answer". G L T Tr A W WH N NA HF.
Mat 26:26. Read "gave thanks" instead of "blessed [it]". HF.
Mat 26:33. Add "yet" before "will I never". HF.
Mat 26:35. Add "but" before "likewise". W HF.
Mat 26:38. Add "Jesus" and render 'Jesus saith'. W HF.
Mat 26:39. Read "he went towards [them] a little" instead of "he went a little farther". T Tr WHm HF.
Mat 26:52. Read "die" instead of "perish". HF.
Mat 26:70. Add "them" before "all". G HF.
Mat 27:35. Omit "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" after "casting lots". G L T Tr A WH N NA HF.
Mat 27:41. Add "and Pharisees" after "elders". HF.
Mat 27:42. Add "on" before "him". T Tr W WH N NA HF.
Mat 27:46. Read "lima" instead of "lama". HF.

Mat 28:19. Omit "therefore" after "Go ye". G Lm T Trm A HF.

Mark Title. Omit "The Gospel" before "According to". T WH N NA HF.

Mark Title. Omit "Saint" before "Mark". G L T Tr A W WH N NA HF.

Mark 1:3. Repunctuate "crying in the wilderness, Prepare" to "crying, In the wilderness prepare". Tr HF.

Mark 1:16. Add "([that is], Simon's)" after "his". HF.

Mark 2:9. Read "Thy" instead of "thee" and render 'Thy sins have been forgiven' instead of '[Thy] sins have been forgiven thee' (KJV 'be forgiven'). G T Tr A W WH N NA HF.

Mark 2:26. Omit "the" before "high priest" and render 'when Abiathar [was] high priest'. L T Tr A W WH N NA HF.

Mark 3:32. Add "and thy sisters" after "brethren". L T At W N NA HF.

Mark 4:4. Omit "of the air" after "fowls". G L T Tr A W WH N NA HF.

Mark 4:9. Omit "unto them" after "said". G L T Tr A W WH N NA HF.

Mark 5:11. Read "the mountain" instead of "the mountains". G L T Tr A W WH N NA HF.

Mark 5:38. Omit "and" after "tumult". S B E HF.

Mark 6:2. Omit "that" before "even such mighty works" and render 'given to this one? and such mighty works'. G L T Tr A W WH N NA HF.

Mark 6:15. Omit "or" after "a prophet". G L T Tr A W WH N NA HF.

Mark 6:33. Omit "the people" and render 'they saw' or '[many] saw'. G L T Tr A W WH N NA HF.

Mark 6:44. Omit "about" before "five thousand". G L T Tr A W WH N NA HF.

Mark 7:3. Read "wash [their] hands with the fist" (perhaps render 'diligently') instead of "wash [their] hands off". S B E G L Tr A W WH N NA HF.

Mark 8:3. Read "come from afar" instead of "came from afar". E W HF.

Mark 8:13. Omit "the" before "ship" and render 'a ship'. L Tr W HF.

Mark 8:24. Add "for I behold [them]" before "as trees". S E L T Tr A W WH N NA HF.

Mark 8:25. Read "saw again every" instead of "saw every". HF.

Mark 8:31. Add "[of] the" before "scribes". G L T Tr A W WH N NA HF.

Mark 8:34. Read "follow" instead of "come". G T Tr A W NA HF.

Mark 9:7. Omit "saying" before "This is my". G T Tr A W WH N NA HF.

Mark 9:40. Read "against you is on your" instead of "against us is on our". S G L HF.

Mark 10:2. Omit "the" before "Pharisees". G L Tr A W WH N NA HF.

Mark 10:14. Omit "and" before "forbid them not". G T Tr A W WH N NA HF.

Mark 10:16. Read "blesseth them" instead of "blessed them". L W HF.

Mark 10:25. Read "to enter through the eye" instead of "to go through the eye". S HF.

Mark 10:28. Omit "Then" at beginning of verse. G L T Tr A W WH N NA HF.

Mark 10:29. Add "sake" after "gospel's". G Lt T Tr A W WHt N NA HF.

Mark 10:33. Omit "unto the" before "scribes". L HF.

Mark 11:1. Read "Bethsphage" instead of "Bethphage". HF.

Mark 11:3. Read "he sendeth" instead of "he will send". G L T Tr A W WH N NA HF.

Mark 11:4. Omit "the" before "colt" and render 'a colt'. G L Tr A W WH N NA HF.

Mark 11:32. Omit "if" and render 'But shall we say'. L T Tr A W WH N NA HF.

Mark 12:20. Omit "Now" before "there were seven". S G L T Tr A WH N NA HF.

Mark 12:23. Omit "therefore" after "In the resurrection". T Tr A WH N NA HF.

Mark 12:28. Read "commandment of all [things]" (neuter) instead of "commandment of all [commandments]" (feminine). G L T Tr A W WH N NA HF.

Mark 12:29. Read "the first [commandment] of all [things] of the commandments" instead of "the first of all the commandments". HF.

Mark 12:32. Omit "God" after "there is one" and render 'he is one'. G L T Tr A W WH N NA HF.
 Mark 12:36. Read "The Lord saith" instead of "The Lord said". G Tr HF.
 Mark 13:9. Read "stand" instead of "be brought". S B E G L T Tr A W WH N NA HF.
 Mark 13:32. Read "or [that] hour" instead of "and [that] hour". L T Tr A W WH N NA HF.
 Mark 13:37. Read "the things I say" instead of "what I say". S B E G W HF.
 Mark 14:9. Add "And" before "Verily". Lt T Tr A WH N NA HF.
 Mark 14:30. Add "thou" after "I say unto thee, that". G L T Tr A W WH N NA HF.
 Mark 14:35. Read "he went towards [them]" instead of "he went forward". Tr WHm HF.
 Mark 14:43. Add "being" before "one of the twelve". S B E G At W HF.
 Mark 14:45. Add "to him" after "saith". HF.
 Mark 14:51. Read "followed" instead of "was following" (KJV 'followed'). W HF.
 Mark 14:69. Add "the" and render 'the maid'. S B E G L T Tr A W WH N NA HF.
 Mark 15:3. Omit "but he answered nothing" at end of verse. S B E G L T Tr A W WH N NA HF.
 Mark 15:24. Read "they part" instead of "they parted". G L T Tr A W WH N NA HF.
 Mark 15:31. Omit "And" (unexpressed in KJV) at beginning of verse. G L T Tr A W WH N NA HF.
 Mark 15:32. Add "him" after "believe". L HF.
 Mark 15:34. Read "lima" instead of "lama". HF.
 Mark 15:40. Add "also" (ERV 'both') before "Mary Magdalene". S B E G L T Tr A W WH N NA HF.
 Mark 16:1. Omit "the [mother]" before "of James". HF.
 Mark 16:8. Omit "quickly" after "they went out". G L T Tr A W WH N NA HF.
 Luke Title. Omit "The Gospel" before "According to". Am T WH N NA HF.
 Luke Title. Omit "Saint" before "Luke". G L T Tr A W WH N NA HF.
 Luke 1:26. Read "by God" instead of "from God". S B E G L W HF.
 Luke 1:35. Omit "of thee" after "born". S E G Lm T Tr A W WH N NA HF.
 Luke 2:21. Read "him" instead of "the child". G L T Tr A W WH N NA HF.
 Luke 2:22. Read "their purification" instead of "her purification". S G L T Tr A W WH N NA HF.
 Luke 3:2. Read "priest" instead of "priests". G L T Tr A W WH N NA HF.
 Luke 3:19. Omit "Philip's" and render 'his brother's wife'. G L T Tr A W WH N NA HF.
 Luke 3:33. Add "which was [the son] of Joram" after "Aram". HF.
 Luke 4:8. Omit "for" before "it is written". G L T Tr A W WH N NA HF.
 Luke 4:9. Omit "the" before "Son" and render 'God's Son' or 'a son of God'. G L T Tr A W WH N NA HF.
 Luke 5:19. Omit "by" before "what [way]". G L T Tr A W WH N NA HF.
 Luke 5:30. Add "the" before "publicans". G L T Tr A W WH N NA HF.
 Luke 5:36. Omit "the piece" before "that was [taken] out". HF.
 Luke 6:7. Omit "him" after "watched". L T Tr A W HF.
 Luke 6:9. Read "kill" instead of "destroy". G W HF.
 Luke 6:10. Read "unto him" instead of "unto the man". G L T Tr A W WH N NA HF.
 Luke 6:10. Omit "so" after "did". G T Tr A W WH N NA HF.
 Luke 6:16. Omit "and" before "Judas [the brother] of James". S B E G W HF.
 Luke 6:26. Omit "unto you" after "Woe". G L T Tr A W WH N NA HF.
 Luke 6:26. Omit "all" before "men". G HF.
 Luke 6:28. Omit "and" before "pray". G L T Tr A W WH N NA HF.
 Luke 6:37. Add "and" before "Judge" at beginning of verse. S B E G L T Tr A W WH N NA HF.
 Luke 7:11. Read "the next thing" instead of "the day after". Tr WHt NA HF.
 Luke 7:31. Omit "And the Lord said" at beginning of verse. G L T Tr A W WH N NA HF.
 Luke 8:3. Read "unto them" instead of "unto him". T Tr A WH N NA HF.

Luke 8:8. Read "into good ground" instead of "on good ground". G L T Tr A W WH N NA HF.
Luke 8:31. Read "he besought" instead of "they besought". S B E G W HF.
Luke 8:34. Omit "went and" before "told". G L T Tr A W WH N NA HF.
Luke 8:51. Transpose "James and John" to "John and James". G L T Tr A W WH N NA HF.
Luke 9:1. Omit "his disciples" and render 'the twelve'. G T Tr A W WH N NA HF.
Luke 9:23. Omit "daily" after "take up his cross". L HF.
Luke 10:6. Omit "the" and render 'a son'. S G L T Tr A W WH N NA HF.
Luke 10:12. Omit "But" at beginning of verse. G Lm Tr A W WH NA HF.
Luke 10:20. Omit "rather" before "rejoice, because". G L T Tr A W WH N NA HF.
Luke 10:22. Add "and having turned to the disciples he said" at beginning of verse. S L T At W HF.
Luke 11:6. Omit "of mine" after "friend". HF.
Luke 11:8. Read "as much" instead of "as many". HF.
Luke 11:26. Read "come" instead of "enter in". HF.
Luke 11:33. Read "cellar" instead of "secret place". E G L T Tr A W WH N NA HF.
Luke 11:49. Read "drive out" instead of "persecute". S B E G L T Trt At W HF.
Luke 11:54. Omit "and" after "laying wait for him". G L T Tr A W WH N NA HF.
Luke 12:13. Transpose "one of the company said unto him" to "one said to him from the company". S B E G L Tr A W HF.
Luke 12:56. Transpose "of the sky and of the earth" to "of the earth and of the sky". S B E G L T Tr A W WH N NA HF.
Luke 13:15. Read "Ye hypocrites" instead of "Thou hypocrite". L T Tr A W WH N NA HF.
Luke 13:20. Omit "And" at beginning of verse. W HF.
Luke 13:29. Omit "from" before "the north". Lm T Trm Am HF.
Luke 13:35. Omit "verily" before "I say". G L T Tr A W WH N NA HF.
Luke 14:5. Read "a son" instead of "an ass". L T Tr A W WH N NA HF.
Luke 14:15. Read "dinner" instead of "bread". HF.
Luke 16:25. Add "here" after "now". L T Tr A W WH N NA HF.
Luke 17:4. Omit "to thee" after "turn again". G HF.
Luke 17:6. Read "ye have" instead of "ye had". T Tr A W WH N NA HF.
Luke 17:9. Omit "him" after "commanded". G L T Tr A W WH N NA HF.
Luke 17:24. Omit "also" before "the Son of man be". G Lm T Tr A W WH N NA HF.
Luke 17:34. Omit "the" before "one shall be taken". G L T Tr A W HF.
Luke 17:35. Omit "the" before "one". S Trm W HF.
Luke 17:36. Omit "Two [men] shall be in the field; the one shall be taken, and the other left" (the entire verse). S G L T Tr A W WH N NA HF.
Luke 18:9. Omit "also" (unexpressed in KJV) after "he spake". Lm HF.
Luke 18:11. Transpose "standing thus by himself was praying" (KJV 'stood and prayed thus with himself') to "standing by himself thus was praying". S B E G L A W WHm NA HF.
Luke 18:14. Add "indeed" before "than the other". G T W HF.
Luke 19:23. Omit "the" and render 'a bank'. L T Tr A W WH N NA HF.
Luke 19:29. Read "Bethsphage" instead of "Bethphage". HF.
Luke 20:1. Read "priests" instead of "chief priests". T A HF.
Luke 20:5. Omit "then" after "Why". Lm T Tr A W WH N NA HF.
Luke 20:9. Omit "certain" before "man". G L T Tr A W WH N NAm HF.
Luke 20:19. Omit "the people" after "they feared". HF.

Luke 20:31. Omit "and" after "also" and so render 'also left' instead of 'also. And they left'. S B G L T Tr A W WH N NA HF.

Luke 20:35. Read "are accounted" instead of "shall be accounted". S B E G L T Tr A W WH N NA HF.

Luke 21:16. Transpose "brethren, and kinfolks, and friends" to "kinfolks, and friends, and brethren". HF.

Luke 21:36. Omit "these" before "things". HF.

Luke 22:17. Omit "the" before "cup" and render 'a cup'. S B E G T Tr A W WH N NA HF.

Luke 22:30. Read "and ye shall sit on thrones" instead of "and (may) sit on thrones". G L T Tr W WHm NA HF.

Luke 22:36. Read "he shall sell his garment, and buy one" instead of "let him sell his garment, and buy one". HF.

Luke 22:42. Read "willing to remove" instead of "willing, remove". S B E G T A W HF.

Luke 22:45. Omit "his" and render 'the disciples'. S B G L T Tr A W WH N NA HF.

Luke 22:66. Omit "both" (KJV 'and') before "the chief priests". HF.

Luke 23:25. Omit "unto them" after "released". G Lm T Tr A W WH N NA HF.

Luke 23:42. Read "in" instead of "into". S B E G L T Tr A W WHm HF.

Luke 23:46. Read "I will commend" instead of "I commend". S B E G HF.

Luke 23:54. Omit "and" before "the sabbath". HF.

Luke 23:55. Omit "also" after "the women". L T Tr A W WH N NA HF.

John Title. Omit "The Gospel" before "According to". T WH N NA HF.

John Title. Omit "Saint" before "John". G L T Tr A W WH N NA HF.

John 1:28. Read "Bethany" instead of "Bethabara". G L T Tr A W WH N NA HF.

John 1:29. Omit "John" and render 'he seeth'. G L T Tr A W WH N NA HF.

John 1:39. Omit "for" before "it was about". G L T Tr A W WH N NA HF.

John 1:42. Omit "And" before "when Jesus". G T Tr A W WH N NA HF.

John 1:43. Omit "Jesus" and render 'he would go'. G L T Tr A W WH N NA HF.

John 1:43. Add "Jesus" before "findeth". L T Tr A W WH N NA HF.

John 2:17. Read "shall eat" instead of "hath eaten". G L T Tr A W WH N NA HF.

John 2:22. Omit "unto them" after "said this". G L T Tr A W WH N NA HF.

John 3:2. Read "came to him" instead of "came to Jesus". G L T Tr A W WH N NA HF.

John 3:25. Read "a Jew" instead of "the Jews". G L T Tr A W WHt N NA HF.

John 3:28. Omit "me" after "bear". HF.

John 4:3. Omit "again" after "departed". HF.

John 4:30. Omit "Then" at beginning of verse. G L T Tr A W WH N NA HF.

John 4:31. Omit "his" and render 'the disciples'. S B E G L T Tr A W WH N NA HF.

John 5:1. Add "the" before "feast" and render 'the feast'. T HF.

John 6:15. Omit "again" after "he departed". HF.

John 6:24. Omit "also" before "took shipping". L T Tr A W WH N NA HF.

John 6:39. Read "raise him up" instead of "raise it up". HF.

John 6:45. Read "heareth" instead of "hath heard". HF.

John 6:70. Omit "Jesus" and render 'He answered'. HF.

John 7:3. Add "thy" and render 'thy works that thou doest'. S B E G L T Tr A W WH N NA HF.

John 7:12. Omit "but" (unexpressed in KJV) before "others said". G T W WHm NAm HF.

John 7:16. Add "therefore" after "Jesus". L T Tr A W WH N NA HF.

John 7:29. Omit "But" at beginning of verse. G L T Tr A W WH N NA HF.

John 7:33. Omit "unto them" after "said Jesus". G L T Tr A W WH N NA HF.

John 7:41. Omit "But" after "This is the Christ". T HF.

John 7:50. Read "him" instead of "Jesus". S B E G L T Tr A W WH N NA HF.
John 7:52. Read "hath arisen" instead of "arised". S B E G W HF.
John 8:1. Read "And" instead of "But" (unexpressed in KJV) at beginning of verse. HF.
John 8:2. Add "very" before "early". HF.
John 8:2. Add "Jesus" and render 'Jesus came'. HF.
John 8:4. Read "we found this [woman]" instead of "this woman was taken". HF.
John 8:4. Read "adulterating herself" instead of "suffering adultery" (KJV 'in adultery'). HF.
John 8:5. Read "in our law commanded" instead of "in the law commanded us". HF.
John 8:5. Read "to stone such" instead of "that such should be stoned". W WH NA HF.
John 8:5. Add "concerning her" after "sayest thou". W WHm HF.
John 8:6. Read "an accusation against him" instead of "to accuse him". HF.
John 8:7. Read "he looked up" instead of "he lifted up himself". HF.
John 8:9. Omit "being convicted by [their own] conscience" before "went out". WH NA HF.
John 8:9. Read "the woman being" instead of "the woman standing". W WH NA HF.
John 8:10. Read "he saw her and he said" instead of "and saw none but the woman, he said". HF.
John 8:10. Omit "unto her" after "he said". HF.
John 8:10. Omit "those" before "thine accusers". HF.
John 8:11. Add "from henceforth" before "sin no more". WH NA HF.
John 8:42. Add "Therefore" before "Jesus said". S B E W HF.
John 8:54. Read "our God" instead of "your God". T Tr A W WHm NA HF.
John 9:20. Add "But" at beginning of verse. HF.
John 9:28. Read "They reviled" instead of "Then they reviled". G L T A W HF.
John 9:36. Add "And" before "Who". G T Tr A W WH N NA HF.
John 10:8. Omit "before me" after "came". T NAm HF.
John 10:16. Read "one flock" instead of "one fold". S B E G L T Tr A W WH N NA HF.
John 11:19. Read "came to those [women] around Martha and Mary" instead of "came to Martha and Mary". S B E G T W HF.
John 12:26. Add "and" before "if any man serve me, him will [my] Father honour". S B E W HF.
John 13:25. Add "thus" after "lying" and render 'lying, as he was, on'. T Trt A W WH N NA HF.
John 13:31. Omit "Therefore" before "when". S G W HF.
John 14:22. Add "and" after "Lord". G T At W NAt HF.
John 14:23. Read "word" instead of "words". S B E G L T Tr A W WH N NA HF.
John 14:30. Omit "this" and render 'the world'. G L T Tr A W WH N NA HF.
John 16:3. Omit "unto you" after "will they do". G L T Tr A W WH N NA HF.
John 16:15. Read "he taketh" instead of "he shall take". G L T Tr A W WH N NA HF.
John 16:33. Read "ye have tribulation" instead of "ye shall have tribulation". S G T Tr A W WH N NA HF.
John 17:2. Read "he shall give" instead of "he should give". A WH HF.
John 17:11. Read "which" instead of "whom" and render 'keep them in thy name which thou hast given me'. G L T Tr A W WH N NA HF.
John 17:20. Read "believe" instead of "shall believe". G L T Tr A W WH N NA HF.
John 18:2. Add "also" after "Jesus". HF.
John 18:15. Add "the" before "another" and render 'the other disciple'. S B E G W Trt At HF.
John 18:24. Omit "Now" (ERV 'Therefore') before "Annas". S G Trm W HF.
John 18:25. Add "therefore" after "he denied [it]". HF.
John 19:6. Add "him" after "Crucify [him], crucify". G L W HF.
John 19:17. Add "the place" before "of a skull". HF.

John 19:28. Read "seeing" instead of "knowing". HF.
John 19:38. Omit "And" at beginning of verse. HF.
John 20:29. Omit "Thomas" after "saith unto him". G L T Tr A W WH N NA HF.
Acts 2:7. Omit "all" before "amazed". L Trm A WH NA HF.
Acts 2:38. Read "upon the name" instead of "in the name". S B E G T A W NA HF.
Acts 3:13. Add "indeed" after "ye". G L T Tr A W WH N NA HF.
Acts 3:20. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A WH N NA HF.
Acts 3:20. Read "was appointed beforehand" instead of "before was preached" and render 'send Christ Jesus, who was appointed beforehand for you' or 'send him who was appointed beforehand for you Christ, [even] Jesus'. G L T Tr A W WH N NA HF.
Acts 3:22. Read "our God" instead of "your God". T HF.
Acts 3:24. Read "announced these days" instead of "foretold of these days". G L T Tr A W WH N NA HF.
Acts 4:2. Read "of the dead" instead of "from the dead". HF.
Acts 5:23. Omit "without" after "standing". G L T Tr A W WH N NA HF.
Acts 5:25. Omit "saying" after "told them". G L T Tr A W WH N NA HF.
Acts 5:38. Omit "this" before "counsel" and render 'the counsel'. HF.
Acts 5:41. Read "the name of Jesus" instead of "his name". HF.
Acts 6:13. Omit "this" and render 'the holy place'. G L T Tr A W WHm NAm HF.
Acts 7:14. Omit "his" before "kindred". G L T Tr A WH N NA HF.
Acts 7:20. Omit "his" before "father's". G L T Tr A W WH N NA HF.
Acts 7:22. Omit "in" before "deeds". L T Tr A WH N NA HF.
Acts 7:37. Read "our God" instead of "your God". HF.
Acts 7:37. Omit "him shall ye hear" after "like unto me". L T Tr A WH N NA HF.
Acts 7:39. Read "heart" instead of "hearts". HF.
Acts 7:44. Add "he who" after "appointed" and render 'he appointed who spake'. S B E G L T Tr A W WH N NA HF.
Acts 7:58. Omit "their" before "clothes". HF.
Acts 8:10. Omit "all" after "they". HF.
Acts 8:16. Read "Christ Jesus" instead of "Lord Jesus". HF.
Acts 8:28. Add "and" after "chariot" and render 'in his chariot, and he was reading'. S B E G L Trt A WH NA HF.
Acts 8:37. Omit "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (the entire verse). G L T Tr A WH N NA HF.
Acts 9:5. Omit "[it is] hard for thee to kick against the pricks" at end of verse. G L T Tr A W WH N NA HF.
Acts 9:6. Omit "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [said] unto him" at beginning of verse. G L T Tr A W WH N NA HF.
Acts 9:6. Add "but" before "Arise". G L T Tr A W WH N NA HF.
Acts 9:15. Omit "the" before "Gentiles". S B E G T Tr A W WHm NA HF.
Acts 9:17. Omit "[even] Jesus" after "the Lord". HF.
Acts 9:18. Omit "forthwith" after "received sight". G L T Tr A WH N NA HF.
Acts 9:28. Omit "and going out" after "coming in". HF.
Acts 9:35. Read "Assaron" instead of "Saron". HF.
Acts 9:38. Omit "two men" after "sent unto him". HF.
Acts 10:6. Omit "he shall tell thee what thou oughtest to do" at end of verse. G L T Tr A W WH N NA HF.
Acts 10:19. Omit "three" before "men". T A WHm HF.
Acts 10:20. Read "But arise" instead of "Arise therefore". S B E G L T Tr A W WH N NA HF.

Acts 10:21. Omit "which were sent unto him from Cornelius" after "the men". G L T Tr A W WH N NA HF.

Acts 10:39. Add "also" after "whom". G L T Tr A W WH N NA HF.

Acts 12:25. Read "to Jerusalem" instead of "from Jerusalem". WHt NA HF.

Acts 13:2. Omit "both" (unexpressed in KJV) before "Barnabas". G L T Tr A W WH N NA HF.

Acts 13:17. Omit "of Israel" after "this people". G HF.

Acts 13:23. Read "brought unto Israel" instead of "raised unto Israel". G L T Tr A W WH N NA HF.

Acts 13:23. Read "salvation" instead of "a saviour, Jesus". HF.

Acts 13:24. Omit "all the people of" before "Israel". HF.

Acts 13:41. Omit "a work" before "which ye shall". HF.

Acts 13:43. Omit "to them" after "speaking". HF.

Acts 14:3. Omit "and" before "granted" and render 'granting signs'. G L T Tr A W WH N NA HF.

Acts 14:17. Read "gave you" instead of "gave us". G L T Tr A WH N NA HF.

Acts 15:11. Omit "Christ" after "Jesus". G T Tr A W WH N NA HF.

Acts 15:34. Omit "Notwithstanding it pleased Silas to abide there still" (the entire verse). L T Tr A W WH N NA HF.

Acts 16:12. Read "in the same city" instead of "in that city". HF.

Acts 16:37. Omit "us" after "fetch". HF.

Acts 17:5. Omit "moved with envy" before "took". G HF.

Acts 17:18. Add "also" after "Then" at beginning of verse. L T Tr A W WH N NA HF.

Acts 17:18. Omit "unto them" after "he preached". T Tr Am WH N NA HF.

Acts 17:25. Read "in every [respect]" instead of "and all things". S HF.

Acts 17:26. Read "appointed" instead of "before appointed". G L T Tr A W WH N NA HF.

Acts 17:27. Read "and yet he is" instead of "though he be". L T Tr A WH N NA HF.

Acts 17:30. Omit "this" before "ignorance". S B E G L T Tr A W WH N NA HF.

Acts 19:20. Read "of the Lord" instead of "of God". S B E G L T Tr A W WH N NA HF.

Acts 19:40. Add "not" after "we may" and render 'no cause [for it]: and, concerning it, we shall not be able to give an account'. T Tr At WH N NAt HF.

Acts 20:5. Read "having gone thither" instead of "having gone before" (KJV 'going before'). Tr WHt HF.

Acts 20:8. Read "we were" instead of "they were". G L T Tr A W WH N NA HF.

Acts 20:13. Read "we went thither" instead of "we went before". Tr WHm HF.

Acts 20:21. Omit "Christ" after "Jesus". L Trm A WHt NA HF.

Acts 20:28. Add "of the Lord and" before "of God". HF.

Acts 20:34. Omit "Yea" at beginning of verse. G L T Tr A W WH N NA HF.

Acts 21:8. Read "they came" instead of "we came". S B HF.

Acts 21:11. Transpose "hands and feet" to "feet and hands". L T Tr A W WH N NA HF.

Acts 21:20. Read "saying" instead of "and said". L HF.

Acts 21:29. Omit "before" after "seen". HF.

Acts 22:12. Add "in Damascus" after "dwelt [there]". HF.

Acts 22:25. Read "he bound" instead of "they bound". S E HF.

Acts 23:29. Omit "but" before "to have nothing" and render 'having nothing'. HF.

Acts 24:6. Omit "and would have judged according to our law" after "whom we took". L T Tr Am WH N NA HF.

Acts 24:7. Omit "But the chief captain Lysias came [upon us], and with great violence took [him] away out of our hands" (the entire verse). L T Tr Am WH N NA HF.

Acts 24:8. Omit "commanding his accusers to come unto thee" at beginning of verse. L T Tr Am WH N NA HF.

Acts 24:9. Read "joined in the charge" instead of "assented". G L T Tr A W WH N NA HF.
Acts 24:13. Add "[against] me" after "prove". S HF.
Acts 24:16. Read "having" instead of "to have". HF.
Acts 24:20. Omit "if" and render 'what evil doing they have found'. G L T Tr A W WH N NA HF.
Acts 24:24. Omit "his" before "wife" and render 'the wife'. G A HF.
Acts 24:25. Read "was terrified" instead of "trembled". S B E G L T Tr A W WH N NA HF.
Acts 25:5. Omit "amiss" (KJV 'wickedness') after "any" and render 'anything in'. S W HF.
Acts 25:13. Read "and saluted" (aorist participle) instead of "to salute" (future participle). T Tr A WH N NA HF.
Acts 25:14. Read "he had been there" instead of "they had been there". HF.
Acts 26:6. Omit "our" and render 'the fathers'. S B E G HF.
Acts 26:7. Omit "the" before "Jews". G L T Tr A W WH N NA HF.
Acts 26:17. Omit "now" before "I send". G L T Tr A W WH N NA HF.
Acts 26:20. Read "shewing" instead of "(I) shewed". S B HF.
Rom Title. Omit "the Apostle" before "to the Romans". G L T Tr A W WH N NA HF.
Rom Title. Omit "The Epistle of Paul the Apostle" before "to the Romans". T A W WH N NA HF.
Rom 2:5. Add "and" after "revelation". HF.
Rom 6:1. Read "Do we continue" instead of "Shall we continue". HF.
Rom 6:3. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.
Rom 6:11. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.
Rom 6:23. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.
Rom 7:6. Read "we having died [to that]" instead of "that being dead". S G L T Tr A W WH N NA HF.
Rom 7:23. Add "in" before "to the law of sin" and render 'in the law of sin'. T Tr At WHt N NA HF.
Rom 8:11. Read "because of his Spirit that dwelleth in you" instead of "by his Spirit, that dwelleth in you". S G L Tr A W WHm HF.
Rom 9:5. Repunctuate "Christ [came], who is over all, God blessed forever" to "Christ [came], who is blessed God over all for ever". S B E G Tr A W NA HF.
Rom 11:19. Omit "The" before "branches". G L T Tr A W WH N NA HF.
Rom 13:9. Omit "thou shalt not bear false witness" after "not steal". G L T Tr A W WH N NA HF.
Rom 14:2. Omit "For" at beginning of verse. S B E G L T Tr A W WH N NA HF.
Rom 14:6. Add "and" before "He that eateth". G L T Tr A W WH N NA HF.
Rom 14:9. Read "lived" instead of "revived". G L T Tr A W WH N NA HF.
Rom 14:23. Transpose "Now to him that is of power ... Amen" from 16:25-27 to the end of chapter 14. G HF.
Rom 15:4. Add "through" before "comfort". L T Tr A W WH N NA HF.
Rom 15:7. Read "received you" instead of "received us". G L T Tr A W WHm NA HF.
Rom 15:8. Transpose "Jesus Christ" to "Christ Jesus". HF.
Rom 15:14. Read "others" instead of "one another". HF.
Rom 16:3. Read "Prisca" instead of "Priscilla". G L T Tr A W WH N NA HF.
Rom 16:20. Omit "Amen" at end of verse. S G L T Tr A W WH N NA HF.
Rom 16:25. Transpose verses 25-27 to the end of chapter 14. G HF.
Rom 16:27. Add "to whom" after "Jesus Christ" and render 'through Jesus Christ, to whom be the glory' instead of '[be] glory through Jesus Christ'. S E G L T Tr A W WHt N NA HF.
Rom Sub. Omit "Written to the Romans from Corinthus, [and sent] by Phebe servant of the church at Cenchrea". G L T W WH N NA HF.
1 Cor Title. Omit "of Paul the Apostle" before "to the Corinthians". S L T Tr A W WH N NA HF.

1 Cor Title. Read "to the Corinthians 1" instead of "The First Epistle of Paul the Apostle to the Corinthians". L T Tr A W WH N NA HF.

1 Cor 1:4. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.

1 Cor 1:29. Read "in God's presence" instead of "in his presence". G L T Tr A W WH N NA HF.

1 Cor 5:7. Omit "therefore" after "Purge out". G L T Tr A W WH N NA HF.

1 Cor 5:13. Re-accent "judgeth" to "shall judge". G L T NA HF.

1 Cor 6:7. Omit "among" before "you" and render 'a fault with you'. G L T Tr A W WH N NA HF.

1 Cor 6:10. Transpose "nor thieves nor covetous" to "nor covetous nor thieves". HF.

1 Cor 6:16. Omit "Or" (KJV 'What?') at beginning of verse. NAm HF.

1 Cor 7:34. Add "also" after "divided is" (KJV 'There is difference between'). L T Tr A W WH N NA HF.

1 Cor 7:39. Add "also" after "but if". HF.

1 Cor 7:39. Omit "her" before "husband be dead". HF.

1 Cor 10:30. Omit "For" at beginning of verse. G L T Tr A W WH N NA HF.

1 Cor 11:15. Omit "her" after "given". Am NAm HF.

1 Cor 11:18. Omit "the" before "church" and render 'in assembly'. G L T Tr A W WH N NA HF.

1 Cor 11:27. Read "or drink" instead of "and drink". S B E G L T Tr A W WH N NA HF.

1 Cor 11:27. Add "of the Lord" after "unworthily". HF.

1 Cor 12:2. Add "when" before "ye were Gentiles" and render 'when ye were Gentiles, ye were carried'. Lt T Tr A WH N NA HF.

1 Cor 12:25. Read "schisms" instead of "schism". T HF.

1 Cor 13:9. Read "But" instead of "For" at beginning of verse. HF.

1 Cor 14:33. Repunctuate "peace, as in all churches of the saints. (34) Let your women" to "peace. (34) As in all churches of the saints, let your women". G L T WHm NA HF.

1 Cor 15:32. Repunctuate "advantageth it me, if the dead rise not? let us eat" to "advantageth it me? if the dead rise not, let us eat". G L T Tr A WH N NA HF.

1 Cor 15:39. Omit "[kind of] flesh" before "of men". G L T Tr A W WH N NA HF.

1 Cor 15:49. Read "let us also bear" instead of "we shall also bear". L T Tr WHt N HF.

1 Cor 16:22. Repunctuate "Maran-atha" (Aramaic for 'Our Lord has come') to "Marana-tha" ('Our Lord comes' or 'Our Lord, come!'). NA HF.

1 Cor 16:23. Omit "our" and render 'the Lord'. S B E G L T Tr A W WH N NA HF.

1 Cor Sub. Omit "The first [epistle] to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus". G L T Tr W WH N NA HF.

2 Cor Title. Omit "of Paul the Apostle" before "to the Corinthians". S L T Tr A W WH N NA HF.

2 Cor Title. Read "To the Corinthians 2" instead of "The Second Epistle of Paul the Apostle to the Corinthians". L T Tr A W WH N NA HF.

2 Cor 1:6. Read "for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer (7) (and our hope of you is stedfast); or whether we be comforted, [it is] for your consolation and salvation. Knowing". L Tr A W HF.

2 Cor 1:11. Read "on your behalf" instead of "on our behalf". HF.

2 Cor 2:17. Read "others" instead of "many". HF.

2 Cor 3:1. Read "if not, need we" instead of "or need we". S E W HF.

2 Cor 3:3. Read "tables [that are] hearts of flesh" instead of "fleshy tables of the heart". L T Tr A WH N NA HF.

2 Cor 3:14. Repunctuate to "the same veil at the reading of the old testament remains not unveiled, for [it] is done away in Christ" (render 'remains not lifted'). WH HF.

2 Cor 6:15. Read "Beliar" instead of "Belial". S G T Tr A W WH N NA HF.

2 Cor 7:12. Read "your care for us" instead of "our care for you". S L T Tr A W WH N NA HF.

2 Cor 7:13. Read "comforted: and in your comfort exceedingly" instead of "comforted in your comfort: yea, and exceedingly". HF.

2 Cor 7:16. Omit "therefore" after "rejoice". S G L T Tr A W WH N NA HF.

2 Cor 8:4. Omit "that we would receive" and render 'beseeching us with much intreaty in regard of this grace and the fellowship in the ministering to the saints'. G L T Tr A W WH N NA HF.

2 Cor 8:19. Read "our ready mind" instead of "your ready mind". G L T Tr A W WH N NA HF.

2 Cor 8:24. Omit "and" after "shew ye to them". B G L T Tr A W WH N NA HF.

2 Cor 10:10. Read "saith he" instead of "say they". S G T Tr A W WHt N NA HF.

2 Cor 11:31. Omit "our" and render 'the Lord'. L T Tr A W WH N NA HF.

2 Cor 13:4. Omit "also" before "are weak". S G L T Tr A W WH N NA HF.

2 Cor Sub. Omit "The second [epistle] to the Corinthians was written from Philippi, [a city] of Macedonia, by Titus and Lucas". G L T W WH N NA HF.

Gal Title. Omit "The Epistle of Paul the Apostle" before "to the Galatians". L T Tr A W WH N NA HF.

Gal 2:16. Transpose "believed in Jesus Christ" to "believed in Christ Jesus". S B E G L T Tr A W WHt N NA HF.

Gal 3:14. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T A W WHm NA HF.

Gal 4:15. Read "What" instead of "Where" at beginning of verse. S B E G HF.

Gal 4:24. Omit "the" before "two covenants". G L T Tr A W WH N NA HF.

Gal 5:6. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.

Gal 6:13. Read "who have been circumcised" instead of "who are being circumcised" (KJV 'who are circumcised'). L WHm HF.

Gal Sub. Omit "Unto the Galatians written from Rome". G L T W WH N NA HF.

Eph Title. Omit "The Epistle of Paul the Apostle" before "to the Ephesians". L T Tr A W WH N NA HF.

Eph 1:10. Omit "both" before "which are in heaven". G L T Tr A W WH N NA HF.

Eph 1:18. Read "heart" instead of "understanding". G L T Tr A W WH N NA HF.

Eph 2:21. Omit "the" before "building" and render 'all [the] building' or 'every building'. L T Tr A W WH N NA HF.

Eph 3:1. Transpose "Jesus Christ" to "Christ Jesus". S B E G L Tr W WH NA HF.

Eph 3:9. Read "dispensation" instead of "fellowship". G L T Tr A W WH N NA HF.

Eph 4:6. Read "in us all" instead of "in you all". G W HF.

Eph 4:32. Read "forgiven us" instead of "forgiven you". L WHm HF.

Eph Sub. Omit "Written from Rome unto the Ephesians by Tychicus". G L T W WH N NA HF.

Phil Title. Omit "of Paul the Apostle" before "to the Philippians". S L T Tr A W WH N NA HF.

Phil Title. Omit "The Epistle of Paul the Apostle" before "to the Philippians". L T Tr A W WH N NA HF.

Phil 1:6. Transpose "Jesus Christ" to "Christ Jesus". L T Tr A W WHm NA HF.

Phil 1:23. Read "But" instead of "For" at beginning of verse. G L T Tr A W WH N NA HF.

Phil 2:21. Transpose "Jesus Christ's" to "Christ Jesus". S B E T WHt N HF.

Phil 3:3. Read "worship by the Spirit of God" instead of "worship God in the spirit". L T Tr A W WH N NA HF.

Phil 4:3. Read "Yea" instead of "And" at beginning of verse. G L T Tr A W WH N NA HF.

Phil 4:23. Omit "our" and render 'the Lord'. L T Tr A W WH N NA HF.

Phil Sub. Omit "It was written to the Philippians from Rome by Epaphroditus". G L T W WH N NA HF.

Col Title. Omit "The Epistle of Paul the Apostle" before "to the Colossians". L T Tr A W WH N NA HF.

Col 1:6. Add "and growing" after "fruit". G L T Tr A W WH N NA HF.

Col 1:14. Omit "through his blood" after "redemption". G L T Tr A W WH N NA HF.

Col 1:24. Omit "who" and render 'Now I rejoice' instead of 'who now rejoice'. S E G L T Tr A W WH N NA HF.

Col 1:24. Omit "my" before "sufferings" and render 'the sufferings'. G L T Tr A W WH N NA HF.

Col 2:13. Add "you, [I say]," before "hath he quickened". L T Tr A W WH N NA HF.

Col 2:13. Read "forgiven us" instead of "forgiven you". S G L T Tr A W WH N NA HF.

Col 2:20. Omit "Wherefore" at beginning of verse. G L T Tr A W WH N NA HF.

Col 3:12. Read "of mercy" instead of "of mercies". G L T Tr A W WH N NA HF.

Col 3:20. Read "in the Lord" instead of "unto the Lord". G L T Tr A W WH N NA HF.

Col 4:10. Read "of Barnabas" instead of "to Barnabas". S E G L T Tr A W WH N NA HF.

Col Sub. Omit "Written from Rome to the Colossians by Tychicus and Onesimus". G L T W WH N NA HF.

1 Th Title. Read "To the Thessalonians 1" instead of "The First Epistle of Paul the Apostle to the Thessalonians". L T Tr A W WH N NA HF.

1 Th 1:8. Add "in" before "Achaia". L T NAt HF.

1 Th 2:2. Omit "even" after "but" at beginning of verse. G L T Tr A W WH N NA HF.

1 Th 2:12. Read "callesh" instead of "hath called". S B E G L T Tr A W WHt N NA HF.

1 Th 2:16. Read "but the wrath" instead of "for the wrath". S B E G L T Tr A W WH N NA HF.

1 Th 2:19. Omit "Christ" after "Jesus". L T Tr A WH N NA HF.

1 Th 4:8. Read "unto you" instead of "unto us". L T Tr A W WH N NA HF.

1 Th 4:13. Read "we would" instead of "I would". G L T Tr A W WH N NA HF.

1 Th 5:21. Add "But" at beginning of verse. G L T Tr A W WHt N NA HF.

1 Th Sub. Omit "The first [epistle] unto the Thessalonians was written from Athens". G L T W WH N NA HF.

2 Th Title. Read "to the Thessalonians 2" instead of "The Second Epistle of Paul the Apostle to the Thessalonians". L T Tr A W WH N NA HF.

2 Th 1:10. Read "them that believed" instead of "them that believe". G L T Tr A W WH N NA HF.

2 Th 1:12. Omit "Christ" after "name of our Lord Jesus". Lm T Tr A W WH N NA HF.

2 Th 3:6. Read "they received" instead of "he received". G A T W WHm NA HF.

2 Th Sub. Omit "The second [epistle] to the Thessalonians was written from Athens". G L T W WH N NA HF.

1 Tim Title. Read "To Timothy 1" instead of "The First Epistle of Paul the Apostle to Timothy". L T Tr A W WH N NA HF.

1 Tim 1:2. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.

1 Tim 1:4. Read "a dispensation of God" instead of "godly edifying". S G L T Tr A W WH N NA HF.

1 Tim 5:4. Omit "good and" before "acceptable". G L T Tr A W WH N NA HF.

1 Tim 5:21. Read "advocacy" instead of "partiality". L HF.

1 Tim 6:5. Read "constant quarrellings" (KJVm 'gallings one of another') instead of "perverse disputings". G L T Tr A W WH N NA HF.

1 Tim 6:12. Omit "also" before "called". G L T Tr A W WH N NA HF.

1 Tim Sub. Omit "The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana". G L T W WH N NA HF.

2 Tim Title. Read "To Timothy 2" instead of "The Second Epistle of Paul the Apostle to Timothy". L T Tr A W WH N NA HF.

2 Tim 1:1. Transpose "apostle of Jesus Christ" to "apostle of Christ Jesus". T Tr A W WH N NA HF.

2 Tim 1:18. Omit "unto me" after "ministered". S B E G L T Tr A W WH N NA HF.

2 Tim 2:19. Read "name of [the] Lord" instead of "name of Christ". G L T Tr A W WH N NA HF.

2 Tim Sub. Omit "The second [epistle] unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time". G L T W WH N NA HF.

Titus Title. Omit "The Epistle of Paul" before "to Titus". L T Tr A W WH N NA HF.

Titus 2:8. Read "say of us" instead of "say of you". G L T Tr A W WH N NA HF.

Titus Sub. Omit "It was written to Titus, ordained the first bishop of the church of the Cretians, from Nieopolis of Macedonia". G L T W WH N NA HF.

Phile Title. Omit "The Epistle of Paul" before "to Philemon". L T Tr A W WH N NA HF.

Phile 1:1. Transpose "Jesus Christ" to "Christ Jesus". S B E G L T Tr A W WH N NA HF.

Phile 1:6. Read "in us" instead of "in you". G L Tr A W WHt NA HF.

Phile 1:7. Read "great thankfulness" instead of "great joy". S B HF.

Phile Sub. Omit "Written from Rome to Philemon, by Onesimus a servant". G L T W WH N NA HF.

Heb Title. Omit "The Epistle of Paul the Apostle" before "to the Hebrews". L T Tr A W WH N NA HF.

Heb 1:2. Read "at the end of these days" instead of "in these last days". G L T Tr A W WH N NA HF.

Heb 2:7. Omit "and didst set him over the works of thy hands" at end of verse. G Lm T Trm A WHm NA HF.

Heb 3:1. Transpose "Christ Jesus" to "Jesus Christ". HF.

Heb 4:2. Read "they not being united in faith with them that heard" instead of "(it) not being mixed with faith in them that heard". C L Tr A W WHt NA HF.

Heb 4:15. Read "taught by trial" instead of "tempted". S HF.

Heb 6:3. Read "let us do" instead of "will we do". HF.

Heb 8:5. Read "[that] thou shalt make" instead of "[that] thou make". L T Tr A W WH N NA HF.

Heb 8:11. Read "fellow citizen" instead of "neighbour". G L T Tr A W WH N NA HF.

Heb 9:28. Add "also" after "so" at beginning of verse. B G L T Tr A W WH N NA HF.

Heb 10:1. Read "they can never" instead of "(it) can never". L Tr WHt HF.

Heb 10:34. Omit "in" before "yourselves" and render 'knowing that ye have for yourselves'. G A W HF.

Heb 11:13. Omit "and were persuaded of [them]" before "and embraced [them]". G L T Tr A W WH N NA HF.

Heb 11:26. Read "treasures of Egypt" instead of "treasures in Egypt". G T Tr A W WH N NA HF.

Heb 12:7. Read "Ye endure for chastening" instead of "If ye endure chastening". L T Tr A WH N NA HF.

Heb 12:20. Omit "or thrust through with a dart" after "stoned". G L T Tr A W WH N NA HF.

Heb 12:24. Read "a better thing" instead of "better things". G L T Tr A W WH N NA HF.

Heb 12:28. Read "we serve" instead of "we may serve". HF.

Heb 13:5. Read "nor do I forsake thee" instead of "nor (will I) forsake thee". T A HF.

Heb 13:9. Read "carried away" instead of "carried about". G L T Tr A W WH N NA HF.

Heb Sub. Omit "Written to the Hebrews from Italy by Timothy". G L T W WH N NA HF.

James Title. Omit "The General Epistle" before "of James". WH HF.

James 2:5. Omit "this" and render 'of the world'. HF.

James 2:13. Omit "and" before "mercy rejoiceth against judgment". G L T Tr A W WH N NA HF.

James 2:18. Read "shew me thy faith by" instead of "shew me thy faith without". S E HF.

James 2:19. Read "God is one" instead of "there is one God". S B E G L T Tr A W WHm NA HF.

James 3:14. Read "heart" instead of "hearts". S B E G L T Tr A W WH N NA HF.

James 4:2. Omit "yet" before "ye have not, because ye ask not". G L Tr A WH NA HF.

James 4:7. Add "But" before "Resist the devil". L T Tr A WH N NA HF.

James 4:12. Add "the" before "lawgiver" and render 'One [only] is the lawgiver'. S B E G L T Tr A W WHm NAt HF.

James 4:12. Add "but" before "who art thou". G L T Tr A WH N NA HF.

James 4:13. Read "and to morrow" instead of "or to morrow". S G A W HF.

James 4:13. Read "we may go" instead of "we will go". S G HF.

James 4:13. Read "(we may) continue" instead of "we will continue". S G Tr HF.

James 4:13. Read "(we may) buy and sell" instead of "we will buy and sell". S G HF.

James 4:13. Read "(we may) get gain" instead of "we will get gain". S G HF.

James 4:14. Read "it shall be a vapour" instead of "it is a vapour". HF.

James 4:14. Add "even" before "vanisheth". HF.

James 4:15. Read "and should we live, we also may do this" instead of "we shall live, and do this". S G HF.

James 5:9. Read "ye be judged" instead of "ye be condemned". G L T Tr A W WH N NA HF.

James 5:11. Omit "the Lord" before "is very pitiful" and render 'he is very pitiful'. HF.

James 5:12. Read "fall into hypocrisy" instead of "fall under condemnation". S HF.

1 Pet Title. Read "Of Peter 1" instead of "The First Epistle General of Peter". L T A W WH N NA HF.

1 Pet 1:7. Add "unto" before "glory". HF.

1 Pet 1:12. Read "but unto you" instead of "but unto us". G L T Tr A W WH N NA HF.

1 Pet 2:6. Read "because" instead of "Wherefore also" at beginning of verse. G L T Tr A W WH N NA HF.

1 Pet 2:13. Add "therefore" before "Submit". S B E G W HF.

1 Pet 2:21. Omit "even" before "hereunto". S E G L T Tr A W WH N NA HF.

1 Pet 2:21. Read "leaving you" instead of "leaving us". Bó1565ð E G L T Tr A W WH N NA HF.

1 Pet 3:1. Read "shall be won" instead of "may be won". L T Tr A WH N NA HF.

1 Pet 3:18. Read "bring you" instead of "bring us". WH NA HF.

1 Pet 3:20. Omit "once" before "the longsuffering of God". G L T Tr A W WH N NA HF.

1 Pet 3:21. Read "which in a like figure, [even] baptism, doth also now save" instead of "the like figure whereunto, [even] baptism, doth also now save". S G L T Tr A W WH N NA HF.

1 Pet 4:3. Read "suffice you" instead of "suffice us". HF.

1 Pet 4:11. Read "as God giveth" instead of "which God giveth". HF.

1 Pet 5:8. Omit "because" before "your adversary". G L T Tr A W WH N NA HF.

1 Pet 5:10. Read "called you" instead of "called us". B L T Tr A W WH N NA HF.

1 Pet 5:10. Read "shall stablish" instead of "(may he) stablish". G L T Tr A W WH N NA HF.

1 Pet 5:10. Read "shall strengthen" instead of "(may he) strengthen". G L T Tr A W WH N NA HF.

1 Pet 5:10. Read "shall settle [you]" instead of "(may he) settle [you]". G T A W HF.

2 Pet Title. Read "Of Peter 2" instead of "The Second Epistle General of Peter". L T A W WH N NA HF.

2 Pet 1:1. Read "Simeon Peter" instead of "Simon Peter". S B E G T Tr A W WHm NA HF.

2 Pet 1:1. Read "righteousness of our God and Saviour Jesus" instead of "righteousness of God and our Saviour Jesus". S G L T Tr A W WH N NA HF.

2 Pet 1:4. Transpose "exceeding great and precious" to "precious and exceeding great". T WH N NA HF.

2 Pet 2:2. Read "lascivious ways" instead of "pernicious ways". C G L T Tr A W WH N NA HF.

2 Pet 2:3. Read "shall not slumber" instead of "slumbereth not". HF.

2 Pet 2:9. Read "temptation" instead of "temptations". S B E G L Tr A W WH NA HF.

2 Pet 2:12. Add "also" before "shall utterly perish". L T Tr A W WH N NA HF.

2 Pet 3:2. Read "commandment by your apostles" instead of "commandment of us the apostles". L T Tr A W WH N NA HF.

2 Pet 3:7. Read "by his word" instead of "by the same word". S G Tr A W HF.

1 John Title. Read "Of John 1" instead of "The First Epistle General of John". L T A W WH N NA HF.

1 John 1:4. Read "our joy" instead of "your joy". S L T Tr A WHt N NA HF.

1 John 2:23. Omit "[but] he that acknowledgeth the Son hath the Father also" after "hath not the Father". S E HF.

1 John 3:1. Read "knoweth you not" instead of "knoweth us not". HF.
1 John 3:18. Add "the" before "tongue". G L T Tr A W WH N NA HF.
1 John 3:20. Add "that" before "God" and render 'him, that if our heart condemn us, that [also] God is greater'. S B E G L T Tr A W WH N NA HF.
1 John 3:23. Omit "us" after "he gave". HF.
1 John 4:2. Read "is known" instead of "know ye". HF.
1 John 4:16. Add "abideth" after "him". Lt T A WHt N NA HF.
1 John 5:4. Read "your faith" instead of "our faith". HF.
1 John 5:7. Omit "in heaven, the Father, the Word, and the Holy Ghost: and these three are one" at end of verse. Eró1516ð Eró1519ð G L T Tr A W WH N NA HF.
1 John 5:8. Omit "And there are three that bear witness in earth" at beginning of verse. Eró1516ð Eró1519ð G L T Tr A W WH N NA HF.
1 John 5:10. Read "in him" instead of "in himself". T Tr A WH N HF.
2 John Title. Read "Of John 2". L T A W WH N NA HF.
2 John 1:3. Read "Grace shall be with" instead of "(may) Grace be with". S B E G L T Tr A W WH N NA HF.
2 John 1:3. Read "with us" instead of "with you". S T Tr A WH N NA HF.
3 John Title. Read "Of John 3". L T A W WH N NA HF.
3 John 1:7. Read "the Name's sake" instead of "his name's sake". S G L T Tr A W WH N NA HF.
3 John 1:11. Omit "but" before "he that doeth evil". G L T Tr A W WH N NA HF.
Jude Title. Omit "The General Epistle" before "of Jude". T A WH N NA HF.
Jude 1:12. Omit "you" after "feast with". S B E G L T Tr A W WH N NA HF.
Jude 1:12. Read "carried along" instead of "carried about". G L T Tr A W WH N NA HF.
Jude 1:19. Omit "themselves" after "separate" and render 'make separations'. S L T Tr A W WH N NA HF.
Jude 1:24. Read "keep them" instead of "keep you". S A HF.
Rev Title. Omit "Saint" before "John". S B E G L T Tr A W WH N NA HF.
Rev Title. Omit "the Divine" after "John". G L T Tr A W WH N NA HF.
Rev Title. Omit "of Saint John the Divine" after "The Revelation". G HF.
Rev 1:2. Omit "and" before "of all things". G L T Tr A W WH N NA HF.
Rev 1:4. Add "God" before "him which is". HF.
Rev 1:5. Read "loveth" instead of "loved". G L T Tr A W WH N NA HF.
Rev 1:6. Read "a kingdom, priests" instead of "kings and priests". G L T Tr A W WH N NA HF.
Rev 1:8. Omit "the beginning and the ending" after "Omega". G L T Tr A W WH N NA HF.
Rev 1:8. Add "God" after "the Lord". G L T Tr A W WH N NA HF.
Rev 1:9. Omit "also" after "who". G L T Tr A W WH N NA HF.
Rev 1:9. Omit "in the" before "kingdom". G L T Tr A W WH N NA HF.
Rev 1:9. Add "in" after "patience" and render 'patience in Jesus'. L T Tr A W WH N NA HF.
Rev 1:9. Transpose "Jesus Christ" to "Christ Jesus" (first occurrence). W HF.
Rev 1:11. Omit "I am Alpha and Omega, the first and the last: and" after "saying". G L T Tr A W WH N NA HF.
Rev 1:11. Omit "which are in Asia" after "churches". G L T Tr A W WH N NA HF.
Rev 1:12. Add "there" before "I turned". HF.
Rev 1:17. Omit "unto me" after "saying". G L T Tr A W WH N NA HF.
Rev 1:18. Transpose "of hell and of death" to "of death and of hell". G L T Tr A W WH N NA HF.
Rev 1:19. Add "therefore" after "write". G L T Tr A W WH N NA HF.
Rev 1:20. Omit "which thou sawest" before "are the seven churches". G L T Tr A W WH N NA HF.
Rev 2:1. Read "in Ephesus" instead of "of Ephesus". G L T Tr A W WH N NA HF.

Rev 2:3. Transpose "hast borne, and hast patience" to "hast patience, and hast borne". G L T Tr A W WH N NA HF.

Rev 2:3. Omit "and" before "for my name's sake". G L T Tr A W WH N NA HF.

Rev 2:3. Read "and didst not weary" instead of "hast laboured, and hast not fainted". G W HF.

Rev 2:7. Omit "the midst of" before "the paradise". G L T Tr A W WH N NA HF.

Rev 2:7. Add "my" before "God". G At W WHm HF.

Rev 2:10. Add "indeed" before "shall cast". At W HF.

Rev 2:13. Omit "even" before "in those days". T Trm Am HF.

Rev 2:14. Add "both" before "to eat". HF.

Rev 2:15. Omit "the" before "Nicolaitanes". L Trm A W WH NAm HF.

Rev 2:15. Read "in like manner" instead of "which thing I hate". G L T Tr A W WH N NA HF.

Rev 2:16. Add "therefore" after "Repent". G L Tr At W WH NA HF.

Rev 2:17. Omit "to eat of" before "the hidden manna". G L T Tr A W WH N NA HF.

Rev 2:19. Transpose "charity, and service, and faith" to "charity, and faith, and service". G L T A WH N NA HF.

Rev 2:19. Omit "and" before "the last" and render 'and that thy last works are more than the first'. G L T Tr A W WH N NA HF.

Rev 2:20. Omit "a few things" and render 'I have [this] against thee, that'. G L T Tr A W WH N NA HF.

Rev 2:20. Add "thy" before "that woman" and render 'thy wife'. G L At W WHm HF.

Rev 2:20. Read "and she teacheth and seduceth" instead of "to teach and to seduce". G L T Tr A W WH N NA HF.

Rev 2:21. Read "to repent, and she willeth not to repent of her fornication" instead of "to repent of her fornication; and she repented not". G L T Tr A W WH N NA HF.

Rev 2:22. Read "her deeds" instead of "their deeds". G L T Tr A W WHt N NA HF.

Rev 2:24. Omit "and" before "unto the rest". G L T Tr A W WH N NA HF.

Rev 2:24. Omit "and" before "which have not known". G L T Tr A W WH N NA HF.

Rev 2:24. Read "I put" instead of "I will put". L T Tr A W WH N NA HF.

Rev 3:1. Read "and thou livest" instead of "that thou livest". HF.

Rev 3:2. Read "keep" instead of "strengthen". HF.

Rev 3:2. Read "were ready to be cast away" instead of "are ready to die". HF.

Rev 3:2. Add "my" before "God". G L T Tr A W WH N NA HF.

Rev 3:4. Add "But" at beginning of verse. G L T Tr A W WH N NA HF.

Rev 3:4. Omit "even" before "in Sardis". G L T Tr A W WH N NA HF.

Rev 3:7. Read "no man shall shut" instead of "no man shutteth". L T Tr A W WH N NA HF.

Rev 3:7. Read "except he that openeth" instead of "and shutteth". HF.

Rev 3:7. Read "no man shall open" instead of "no man openeth". T Tr A W HF.

Rev 3:8. Read "which no man can shut" instead of "and no man can shut it". G L T Tr A W WH N NA HF.

Rev 3:11. Omit "Behold" at beginning of verse. G L T Tr A W WH N NA HF.

Rev 3:14. Read "in Laodicea" instead of "of the Laodiceans". C G L T Tr A W WH N NA HF.

Rev 3:16. Transpose "cold nor hot" to "hot nor cold". G T Tr A W WH N NA HF.

Rev 3:17. Add "the" before "miserable". G L At WHm HF.

Rev 3:18. Read "and eyesalve, that thou mayest anoint thine eyes" instead of "and anoint thine eyes with eyesalve". HF.

Rev 3:20. Add "both" before "come in". T At W WHm NAt HF.

Rev 4:1. Read "one saying" (masculine) instead of "which said" (feminine, as 'voice'). G L T Tr A W WH N NA HF.

Rev 4:2. Omit "And" at beginning of verse. L T Tr A W WH N NA HF.

Rev 4:3. Omit "And he that sat was" and render 'in appearance [it was] like a jasper'. HF.

Rev 4:3. Read "likewise [it had] the appearance of emeralds" instead of "in sight like unto an emerald". HF.

Rev 4:4. Omit "And" at beginning of verse. HF.

Rev 4:4. Omit "I saw" after "upon the seats". G L T Tr A W WH N NA HF.

Rev 4:4. Omit "they had" before "on their heads". G L T Tr A W WH N NA HF.

Rev 4:5. Transpose "thunderings and voices" to "voices and thunderings". G L T Tr A W WH N NA HF.

Rev 4:5. Add "his" and render 'burning before his throne'. At HF.

Rev 4:6. Add "as it were" before "a sea of glass". G L T Tr A W WH N NA HF.

Rev 4:7. Omit "as" after "a face". G Am W HF.

Rev 4:7. Read "of a man" instead of "a man". G L T Tr A W WH N NA HF.

Rev 4:7. Omit "beast" after "fourth". HF.

Rev 4:8. Omit "of them" after "each". HF.

Rev 4:8. Read "are full" instead of "[were] full". G L T Tr A W WH N NA HF.

Rev 4:8. Add "holy, holy, holy, holy, holy, holy" after "Holy, holy, holy". HF.

Rev 4:10. Read "shall worship him" instead of "worship him". B E G L T Tr A W WH N NA HF.

Rev 4:10. Read "shall cast their crowns" instead of "cast their crowns". B E G L T Tr A W WH N NA HF.

Rev 4:11. Read "our Lord" instead of "O Lord". L T Tr A W WH N NA HF.

Rev 4:11. Add "and our God" after "Lord". L T Tr A W WH N NA HF.

Rev 4:11. Add "and our God, the Holy One" after "Lord". HF.

Rev 4:11. Read "they were" instead of "they are". G L T Tr A W WH N NA HF.

Rev 5:1. Read "within and without" instead of "within and on the backside". HF.

Rev 5:3. Add "above" after "heaven". HF.

Rev 5:4. Omit "and to read" after "to open". G L T Tr A W WH N NA HF.

Rev 5:5. Read "who openeth" instead of "to open". HF.

Rev 5:5. Omit "to loose" before "the seven seals". G L T Tr A W WH N NA HF.

Rev 5:6. Omit "and" after "beheld". G T Tr A W WH N NA HF.

Rev 5:6. Omit "lo" before "in the midst of the throne". G L T Tr A W WH N NA HF.

Rev 5:6. Read "being sent forth" instead of "which have been sent forth" (KJV 'sent forth'). W HF.

Rev 5:7. Omit "the book" and render 'took [it]'. L T Tr A WH N NA HF.

Rev 5:8. Read "a harp" instead of "harps". L T Tr A W WH N NA HF.

Rev 5:10. Read "made them" instead of "made us". G L T Tr A W WH N NA HF.

Rev 5:10. Read "they shall reign" instead of "we shall reign". G T NA HF.

Rev 5:11. Add "as it were" after "I heard". T Tr At WHm HF.

Rev 5:13. Omit "such as" before "are in the sea". L T Tr A WH N NA HF.

Rev 5:13. Add "Amen" at end of verse. HF.

Rev 5:14. Add "the" before "Amen". W HF.

Rev 5:14. Omit "four [and] twenty" before "elders". G L T Tr A W WH N NA HF.

Rev 5:14. Omit "him that liveth for ever and ever" after "worshipped". G L T Tr A W WH N NA HF.

Rev 6:1. Read "I saw that" instead of "I saw when". HF.

Rev 6:1. Add "seven" before "seals". G L T Tr A W WH N NA HF.

Rev 6:2. Omit "And I saw" at beginning of verse. HF.

Rev 6:3. Omit "and see" after "Come". G L T Tr A W WH N NA HF.

Rev 6:4. Read "horse of fire" instead of "horse [that was] red". HF.

Rev 6:4. Omit "and" after "earth". HF.

Rev 6:5. Omit "And I beheld" before "and lo". HF.

Rev 6:7. Omit "the voice of" before "the fourth beast". G Trm W HF.
Rev 6:8. Omit "And I looked" at beginning of verse. HF.
Rev 6:8. Omit "with" after "followed". HF.
Rev 6:8. Read "given unto him" instead of "given unto them". C G HF.
Rev 6:9. Add "of the Lamb" after "testimony". HF.
Rev 6:11. Read "a white robe was given" instead of "white robes were given". G L T Tr A W WH N NA HF.
Rev 6:11. Read "given unto them" instead of "given unto every one of them". G W HF.
Rev 6:11. Omit "little" before "season". G HF.
Rev 6:11. Add "and" after "brethren" and render 'and those that should be killed'. HF.
Rev 6:11. Read "should have fulfilled [their course]" instead of "should be fulfilled". G T Tr A WHm HF.
Rev 6:12. Omit "lo" before "there was a great earthquake". G L T Tr A W WH N NA HF.
Rev 6:12. Add "whole" before "moon". B G L T Tr A W WH N NA HF.
Rev 6:13. Read "casting" instead of "casteth". T HF.
Rev 6:14. Read "the heaven, rolled together, departed as a scroll" instead of "the heaven departed as a scroll when it is rolled together". WHm HF.
Rev 6:15. Transpose "the rich men, and the chief captains" to "the chief captains, and the rich men". G L T Tr A W WH N NA HF.
Rev 6:15. Read "the strong" instead of "the mighty men". G L T Tr A W WH N NA HF.
Rev 6:15. Omit "every" before "free man". L T Tr A W WH N NA HF.
Rev 7:1. Read "this" instead of "these things". L T Tr A W WH N NA HF.
Rev 7:5. Omit "[were] sealed" after "Reuben" and after "Gad". L T Tr A W WH N NA HF.
Rev 7:6. Omit "[were] sealed" 3 times. L T Tr A W WH N NA HF.
Rev 7:7. Omit "[were] sealed" 3 times. L T Tr A W WH N NA HF.
Rev 7:8. Omit "[were] sealed" after "Zabulon" and after "Joseph". L T Tr A W WH N NA HF.
Rev 7:10. Read "they cry" instead of "cried". G L T Tr A W WH N NA HF.
Rev 7:11. Add "his" and render 'fell before his throne'. HF.
Rev 7:14. Add "my" before "Sir" and render 'my Lord'. G Lt T Tr A W WH N NA HF.
Rev 7:17. Read "feedeth them, and leadeth them" instead of "shall feed them, and shall lead them". HF.
Rev 7:17. Read "fountains of waters of life" instead of "living fountains of waters". G L T Tr A W WH N NA HF.
Rev 8:3. Read "over the altar" instead of "at the altar". T Tr A WHt N NA HF.
Rev 8:5. Transpose "voices and thunderings and lightnings" to "thunderings and voices and lightnings". T Tr A WH N NA HF.
Rev 8:7. Omit "angel" after "first". G L T Tr A W WH N NA HF.
Rev 8:7. Add "and the third part of the earth was burnt up" after "earth". G L T Tr A W WH N NA HF.
Rev 8:8. Omit "with fire" after "burning". HF.
Rev 8:9. Omit "which were" before "in the sea". HF.
Rev 8:13. Read "eagle" instead of "angel". G L T Tr A W WH N NA HF.
Rev 9:2. Read "a burning furnace" instead of "a great furnace". HF.
Rev 9:4. Omit "only" before "those men". G L T Tr A W WH N NA HF.
Rev 9:7. Read "golden crowns" instead of "crowns like gold". HF.
Rev 9:10. Read "and stings; and in their tails they have power to hurt" instead of "and there were stings in their tails: and their power was to hurt". HF.
Rev 9:11. Omit "And" at beginning of verse. G L T Tr A W WH N NA HF.
Rev 9:14. Read "One saying" (masculine) instead of "Saying" (feminine, as 'voice'). L T Tr A W WH N NA HF.

Rev 9:15. Add "for the" before "a day" and render 'for the day'. HF.
Rev 9:16. Read "horse" instead of "horsemen". HF.
Rev 9:16. Omit "two" and render 'an hundred'. HF.
Rev 9:16. Omit "and" before "I heard". G L T Tr A W WH N NA HF.
Rev 9:18. Read "From" instead of "By" at beginning of verse. G L T Tr A W WH N NA HF.
Rev 9:18. Add "plagues" after "three". G L T Tr A W WH N NA HF.
Rev 9:19. Read "the power of the horses" instead of "their power". G L T Tr A W WH N NA HF.
Rev 9:20. Omit "yet" before "repented not". G W WHt HF.
Rev 10:1. Omit "another" before "mighty angel". HF.
Rev 10:1. Add "the" before "rainbow" and render 'the rainbow'. G L T Tr A W WH N NA HF.
Rev 10:2. Read "a book" instead of "a little book". HF.
Rev 10:4. Omit "their voices" after "when the seven thunders had uttered". G L T Tr A W WH N NA HF.
Rev 10:4. Omit "unto me" after "a voice from heaven saying". G L T Tr A W WH N NA HF.
Rev 10:5. Add "right" before "hand". G L T Tr A W WH N NA HF.
Rev 10:7. Add "even [then]" before "the mystery". S E G L T Tr A W WH N NA HF.
Rev 10:7. Read "was finished" instead of "should be finished". G L T Tr A W WH N NA HF.
Rev 10:9. Read "told him to give" instead of "said unto him, Give". G L T Tr A W WH N NA HF.
Rev 10:10. Read "the book" instead of "the little book". HF.
Rev 10:11. Read "they say" instead of "he said". L T Tr A WH N NA HF.
Rev 10:11. Add "before" after "peoples, and". T HF.
Rev 11:1. Omit "and the angel stood" before "saying" (ERV renders 'and one said'). S G L T Tr A W WH N NA HF.
Rev 11:4. Read "Lord" instead of "God". G L T Tr A W WH N NA HF.
Rev 11:8. Read "dead body" instead of "dead bodies". G L T Tr A W WH N NA HF.
Rev 11:8. Read "their Lord" instead of "our Lord". G L T Tr A W WH N NA HF.
Rev 11:9. Read "see" instead of "shall see". G L T Tr A W WH N NA HF.
Rev 11:9. Read "see their dead body" instead of "see their dead bodies". G L T Tr A W WH N NA HF.
Rev 11:9. Read "a grave" instead of "graves". G L T Tr A W WH N NA HF.
Rev 11:10. Read "rejoice" instead of "shall rejoice". G L T Tr A W WH N NA HF.
Rev 11:10. Read "shall give" instead of "shall send". HF.
Rev 11:12. Read "I heard" instead of "they heard". HF.
Rev 11:13. Omit "And" at beginning of verse. HF.
Rev 11:13. Read "day" instead of "hour". HF.
Rev 11:15. Read "The kingdom of this world is" instead of "The kingdoms of this world are". G L T Tr A W WH N NA HF.
Rev 11:16. Add "the throne of" after "which sat before". HF.
Rev 11:17. Omit "and art to come" after "and wast". G L T Tr A W WH N NA HF.
Rev 11:19. Read "the testament of the Lord" instead of "his testament". G HF.
Rev 11:19. Omit "and an earthquake" after "thunderings". HF.
Rev 12:3. Read "dragon of fire" instead of "red dragon". HF.
Rev 12:5. Add "unto" after "God and". G L T Tr A W WH N NA HF.
Rev 12:6. Add "there" before "a place". G T A W WH N NA HF.
Rev 12:7. Read "with" instead of "against". G L T Tr A W WH N NA HF.
Rev 12:8. Read "he prevailed" instead of "(they) prevailed". G WHt NA HF.
Rev 12:8. Read "a place for him" instead of "their place". HF.
Rev 12:10. Read "cast out" instead of "cast down". L T Tr A WH N NA HF.

Rev 12:12. Omit "the inhabitants of" and render 'Woe to the earth and to the sea'. G L T Tr A W WH N NA HF.

Rev 12:14. Read "that she might be nourished" instead of "where she is nourished". HF.

Rev 12:17. Omit "Christ" after "Jesus". G L T Tr A W WH N NA HF.

Rev 13:1. Transpose "seven heads and ten horns" to "ten horns and seven heads". G L T Tr A W WH N NA HF.

Rev 13:1. Read "names" instead of "the name". C G L T Tr W WHt N NA HF.

Rev 13:3. Omit "I saw" before "one of his heads". G L T Tr A W WH N NA HF.

Rev 13:4. Read "which had given the power" instead of "which gave power". HF.

Rev 13:5. Read "blasphemy" instead of "blasphemies". HF.

Rev 13:5. Add "war" after "continue" and render 'to make war'. C E HF.

Rev 13:6. Omit "and" before "them that dwell" and render '[even] them that dwell'. L T Tr A W WH N NA HF.

Rev 13:7. Add "and people" after "kindreds". G L T Tr A W WH N NA HF.

Rev 13:8. Read "[all] of whom have not been written the name" instead of "whose names are not written". G W HF.

Rev 13:8. Add "which was" before "slain". G L T Tr A W WH N NA HF.

Rev 13:10. Read "If any man" instead of "He that". S B E G L T Tr A W WH N NA HF.

Rev 13:10. Read "If any man hath captivity [in store], he goeth" instead of "He that leadeth into captivity shall go into captivity". HF.

Rev 13:10. Omit "killeth" and omit "with the sword" (second occurrence) and render 'he that [is found] with the sword must be killed'. HF.

Rev 13:13. Read "even fire that should come down" instead of "so that he maketh fire come down". G W HF.

Rev 13:14. Add "of mine" after "deceiveth them". HF.

Rev 13:14. Read "had a wound, and did live, by the sword" instead of "had the wound by a sword, and did live". HF.

Rev 13:16. Read "that they should give them a mark" instead of "that he should give them a mark" (KJV 'to receive a mark'). G L T Tr A W WH N NA HF.

Rev 13:16. Read "marks" instead of "a mark". HF.

Rev 13:16. Read "forehead" instead of "foreheads". G L T Tr A W WH N NA HF.

Rev 13:17. Omit "or" before "the name of the beast". G L T Tr A W WH N NA HF.

Rev 13:18. Omit "and" before "his number". HF.

Rev 14:1. Read "the Lamb" instead of "a Lamb". G L T Tr A W WH N NA HF.

Rev 14:1. Add "a number" before "an hundred". HF.

Rev 14:1. Add "his name and" before "his Father's name". G L T Tr A W WH N NA HF.

Rev 14:2. Read "the voice which I heard [was] as [the voice] of harpers" instead of "I heard the voice of harpers". G L T Tr A W WH N NA HF.

Rev 14:3. Omit "as it were" before "a new song". G T Trm Am NAm HF.

Rev 14:4. Add "by Jesus" after "redeemed". HF.

Rev 14:5. Read "falsehood" instead of "guile". G L T Tr A W WH N NA HF.

Rev 14:5. Omit "before the throne of God" after "they are without fault". G L T Tr A W WH N NA HF.

Rev 14:6. Omit "another" before "angel". Am HF.

Rev 14:6. Read "sit" instead of "dwell". G L T Tr A W WH N NA HF.

Rev 14:7. Read "the Lord" instead of "God". HF.

Rev 14:8. Add "a second" after "another". L T Tr A W WH N NA HF.

Rev 14:8. Omit "is fallen" after "is fallen". Am HF.

Rev 14:8. Omit "city" and render 'Babylon the great'. G L T Tr A W WH N NA HF.
Rev 14:8. Omit "because" before "she made". HF.
Rev 14:9. Add "another" before "the third angel". G L T Tr A W WH N NA HF.
Rev 14:12. Omit "here [are]" before "they that keep". G L T Tr A W WH N NA HF.
Rev 14:13. Omit "unto me" after "saying". G L T Tr A W WH N NA HF.
Rev 14:15. Omit "for thee" after "the time is come". G L T Tr A W WH N NA HF.
Rev 14:18. Read "the grape of the earth" instead of "her grapes". HF.
Rev 15:2. Omit "over his mark [and]" before "over the number". G L T Tr A W WH N NA HF.
Rev 15:3. Read "nations" instead of "saints". C G L T Tr A W WHm NA HF.
Rev 15:4. Omit "nations" after "all". HF.
Rev 15:5. Omit "behold" before "the temple". G L T Tr A W WH N NA HF.
Rev 15:6. Omit "of the temple" after "came out". HF.
Rev 15:6. Add "those" before "having the seven plagues". G L T Tr At W WHt N NA HF.
Rev 15:6. Add "who were" before "clothed". HF.
Rev 15:6. Omit "and" before "white". G L T Tr A W WH N NA HF.
Rev 16:1. Add "seven" before "vials". G L T Tr A W WH N NA HF.
Rev 16:3. Omit "living" before "soul". HF.
Rev 16:4. Omit "angel" after "third". G L T Tr A W WH N NA HF.
Rev 16:4. Read "it became blood" (or 'there came blood') instead of "they became blood". S B E G T Tr A W WHt N NA HF.
Rev 16:5. Omit "O Lord" after "righteous". G L T Tr A W WH N NA HF.
Rev 16:5. Read "holy" instead of "and shalt be". L Tr A W WHm HF.
Rev 16:6. Omit "for" before "they are worthy". G L T Tr A W WH N NA HF.
Rev 16:7. Omit "another out of" and render 'I heard the altar say'. G L T Tr A W WH N NA HF.
Rev 16:8. Omit "angel" after "fourth". G L T Tr A W WH N NA HF.
Rev 16:9. Add "men" before "blasphemed". HF.
Rev 16:10. Omit "angel" after "fifth". G L T Tr A W WH N NA HF.
Rev 16:12. Omit "angel" after "sixth". G L T Tr A W WH N NA HF.
Rev 16:13. Read "as" instead of "like". G L T Tr A W WH N NA HF.
Rev 16:14. Omit "of the earth and" after "kings". G L T Tr A W WH N NA HF.
Rev 16:16. Read "Magedon" instead of "Armageddon". HF.
Rev 16:17. Omit "angel" after "seventh". G L T Tr A W WH N NA HF.
Rev 16:17. Read "upon the air" instead of "into the air". G L T Tr A W WH N NA HF.
Rev 16:18. Transpose "voices, and thunders, and lightnings" to "lightnings, and thunders, and voices". HF.
Rev 16:18. Omit "there was" before "a great earthquake". HF.
Rev 16:21. Read "this plague" instead of "the plague thereof". HF.
Rev 17:1. Omit "unto me" after "saying". G L T Tr A W WH N NA HF.
Rev 17:1. Add "the" before "many". S B E G At W HF.
Rev 17:4. Read "unclean things" instead of "filthiness". G L T Tr A W WH N NA HF.
Rev 17:4. Read "the fornication of the earth" instead of "her fornication". HF.
Rev 17:6. Omit "and" after "saints". HF.
Rev 17:8. Read "[they] whose name hath not been written" instead of "whose names were not written". L T Tr A W WH N NA HF.
Rev 17:8. Read "when they behold that the beast was, and" instead of "when they behold the beast that was, and". HF.
Rev 17:8. Read "and shall be present" instead of "and yet is". G L T Tr A W WH N NA HF.

Rev 17:9. Omit "And" at beginning of verse. S B E G L T Tr A W WH N NA HF.
Rev 17:10. Omit "and" before "one is". G L T Tr A W WH N NA HF.
Rev 17:11. Read "this is the eighth" instead of "he is the eighth". Tr HF.
Rev 17:13. Read "give" instead of "shall give". G L T Tr A W WH N NA HF.
Rev 17:16. Read "and the beast" instead of "upon the beast". G L T Tr A W WH N NA HF.
Rev 17:16. Add "shall make her" before "naked". HF.
Rev 18:1. Omit "And" at beginning of verse. L T Tr A W WH N NA HF.
Rev 18:2. Read "with a mighty voice" instead of "mightily with a strong voice". G L T Tr A W WH N NA HF.
Rev 18:2. Omit "is fallen" after "is fallen". Tr Am HF.
Rev 18:5. Add "her" and render 'remembered her [for] her iniquities'. HF.
Rev 18:6. Omit "you" after "she rewarded". G L T Tr A W WH N NA HF.
Rev 18:6. Read "double the double as also she [did], even according to her works" instead of "double unto her double according to her works". HF.
Rev 18:6. Add "her" and render 'her cup'. HF.
Rev 18:8. Omit "and" before "mourning". HF.
Rev 18:8. Read "judged" instead of "judgeth". G L T Tr A W WH N NA HF.
Rev 18:9. Omit "her" after "bewail". G L T Tr A W WH N NA HF.
Rev 18:13. Transpose "beasts and sheep" to "sheep and beasts". HF.
Rev 18:14. Read "goodly are destroyed" instead of "goodly are departed". G L T Tr A W WH N NA HF.
Rev 18:15. Add "both" before "weeping". HF.
Rev 18:17. Read "every one that saileth to [any] place" instead of "all the company in ships". G L T Tr A W WH N NA HF.
Rev 18:19. Add "and" before "saying". HF.
Rev 18:20. Read "[ye] saints and [ye] apostles" instead of "[ye] holy apostles". G L T Tr A W WH N NA HF.
Rev 18:23. Omit "for" before "thy merchants". HF.
Rev 18:24. Read "bloods" instead of "blood". G T W HF.
Rev 19:1. Omit "And" at beginning of verse. G L T Tr A W WH N NA HF.
Rev 19:1. Add "as it were" after "I heard". E G L T Tr A W WH N NA HF.
Rev 19:1. Omit "and honour" after "glory". G L T Tr A W WH N NA HF.
Rev 19:1. Transpose "glory" and "power". HF.
Rev 19:1. Read "belong to our God" instead of "unto the Lord our God". G L T Tr A W WH N NA HF.
Rev 19:2. Read "did thoroughly corrupt" instead of "did corrupt". HF.
Rev 19:3. Read "a second one said" instead of "again they said". HF.
Rev 19:5. Read "from the throne" instead of "out of the throne". L Tr A W WH NA HF.
Rev 19:5. Omit "both" before "small". G L T Tr A W WH N NA HF.
Rev 19:6. Add "our" before "God". G T Tr W WHt N NA HF.
Rev 19:8. Transpose "clean and white" to "white and clean". G HF.
Rev 19:12. Omit "as" before "a flame of fire". T Tr Am WHt N NAm HF.
Rev 19:12. Add "names written and" before "a name written". At HF.
Rev 19:14. Omit "and" after "white" and render 'clean white fine linen'. G L T A W WH N NA HF.
Rev 19:15. Add "two edged" before "sword". HF.
Rev 19:15. Omit "and" after "fierceness" and render 'fierceness of the wrath'. G L T Tr A WH N NA HF.
Rev 19:17. Omit "and" after "Come". G L T Tr A W WH N NA HF.
Rev 19:17. Read "great supper of God" instead of "supper of the great God". G L T Tr A W WH N NA HF.
Rev 19:18. Add "both" before "free" and render without italics. C G L T Tr A W WH N NA HF.
Rev 19:18. Add "and" before "both small". W HF.

Rev 20:2. Add "which deceiveth the whole world" after "Satan". HF.

Rev 20:3. Omit "him" after "shut" and render 'and shut [it], and sealed [it] over him'. G L T Tr A W WH N NA HF.

Rev 20:3. Omit "and" before "after that". L T Tr A W WH N NA HF.

Rev 20:4. Add "the" before "thousand" and render 'the thousand years'. S B E G HF.

Rev 20:5. Read "And" instead of "But" at beginning of verse. Tr WHm HF.

Rev 20:5. Read "lived not" instead of "lived not again". G L T Tr A W WH N NA HF.

Rev 20:7. Read "after the thousand years" instead of "when the thousand years are expired". HF.

Rev 20:10. Add "both" before "the beast". G L T Tr A W WH N NA HF.

Rev 20:12. Transpose "small and great" to "the great and the small". L T Tr A W WH N NA HF.

Rev 20:12. Read "before the throne" instead of "before God". G L T Tr A W WH N NA HF.

Rev 20:12. Read "they opened the books" instead of "the books were opened". HF.

Rev 20:13. Read "his works" instead of "their works". HF.

Rev 20:14. Add "[even] the lake of fire" after "the second death". L T Tr A W WH N NA HF.

Rev 21:2. Omit "I John" and render 'And I saw'. G L T Tr A W WH N NA HF.

Rev 21:3. Read "his people" instead of "his peoples" (KJV 'his people'). G W WHm HF.

Rev 21:3. Omit "[and be] their God" at end of verse. T Tr WHt N NAm HF.

Rev 21:4. Omit "God" and render 'he shall wipe away'. G T Tr Am W WH N NA HF.

Rev 21:4. Add "from them" after "wipe away". HF.

Rev 21:5. Omit "unto me" after "And he said". L T Trm Am W WHt N NA HF.

Rev 21:5. Transpose "true and faithful" to "faithful and true". G L T Tr A W WH N NA HF.

Rev 21:5. Add "[words] of God" at end of verse. HF.

Rev 21:6. Read "I am become" instead of "It is done. I". Am HF.

Rev 21:6. Omit "am" before "Alpha". T Am WH N NAm HF.

Rev 21:6. Add "and" before "the beginning". HF.

Rev 21:7. Read "to him I will give" instead of "shall inherit". HF.

Rev 21:7. Read "these things" instead of "all things". C G L T Tr A W WH N NA HF.

Rev 21:8. Add "and sinners" after "unbelieving". W HF.

Rev 21:9. Omit "unto me" after "there came". G L T Tr A W WH N NA HF.

Rev 21:9. Transpose "the bride, the Lamb's wife" to "the wife, the Lamb's bride". HF.

Rev 21:10. Omit "great" before "city" and render 'the holy city, Jerusalem'. G L T Tr A W WH N NA HF.

Rev 21:11. Omit "and" before "her light". G L T Tr A W WH N NA HF.

Rev 21:12. Omit "and" before "had" and render 'having'. G L T Tr A W WH N NA HF.

Rev 21:12. Add "the names" after "which are". L Trt At NAt HF.

Rev 21:13. Add "and" before "on the north" and before "on the south". L T Tr A W WH N NA HF.

Rev 21:14. Read "on them twelve names" instead of "in them the names". G L T Tr A W WH N NA HF.

Rev 21:15. Add "a measure" before "a golden reed". G L T Tr A W WH N NA HF.

Rev 21:16. Omit "is as large" after "length". G L T Tr A W WH N NA HF.

Rev 21:16. Add "[and] twelve" after "twelve thousand". HF.

Rev 21:17. Omit "he measured" before "the wall". HF.

Rev 21:19. Omit "And" at beginning of verse. L T A WH N NA HF.

Rev 21:23. Read "to shine: for the glory itself of God" instead of "to shine in it: for the glory of God". HF.

Rev 21:24. Omit "of them which are saved" after "nations". G L T Tr A W WH N NA HF.

Rev 21:24. Read "by the light" instead of "in the light". G L T Tr A W WH N NA HF.

Rev 21:24. Read "the glory and honour of the nations" instead of "their glory and honour". HF.

Rev 21:26. Add "that they may enter in" at end of verse. HF.

Rev 21:27. Read "common" instead of "that defileth". G L T Tr A W WH N NA HF.

Rev 21:27. Read "he that worketh" instead of "[whatsoever] worketh". L T Tr A W WH N NA HF.

Rev 22:1. Omit "pure" before "river". G L T Tr A W WH N NA HF.

Rev 22:5. Omit "there" after "night". HF.

Rev 22:5. Omit "of the sun" after "neither light". W HF.

Rev 22:5. Read "shall give them light" instead of "giveth them light". G L T Tr A W WH N NA HF.

Rev 22:6. Read "spirits of the prophets" instead of "holy prophets". G L T Tr A W WH N NA HF.

Rev 22:7. Add "And" at beginning of verse. G L T Tr A W WH N NA HF.

Rev 22:8. Transpose "saw these things, and heard [them]" to "heard and saw these things". G L Tr A W WH NA HF.

Rev 22:8. Add "when I had" before "seen". HF.

Rev 22:9. Omit "for" before "I am". G L T Tr A W WH N NA HF.

Rev 22:11. Read "let him be made filthy" instead of "let him be filthy". G L T Tr A W WH N NA HF.

Rev 22:11. Read "let him do righteousness" instead of "let him be righteous". G L T Tr A W WH N NA HF.

Rev 22:12. Omit "And" at beginning of verse. G L T Tr A W WH N NA HF.

Rev 22:13. Transpose "the beginning and the end, the first and the last" to "the first and the last, the beginning and the end". G L T Tr A WH N NA HF.

Rev 22:15. Omit "For" at beginning of verse. G L T Tr A W WH N NA HF.

Rev 22:16. Read "the bright, the morning star" instead of "the bright and morning star". G T Tr A W WH N NA HF.

Rev 22:17. Omit "And" before "whosoever will, let him take". G L T Tr A W WH N NA HF.

Rev 22:18. Omit "For" at beginning of verse. G L T Tr A W WH N NA HF.

Rev 22:18. Read "them" instead of "these things". G L T Tr A W WH N NA HF.

Rev 22:18. Read "may God add" instead of "God shall add". HF.

Rev 22:19. Read "may God take away" instead of "God shall take away". HF.

Rev 22:19. Read "from the tree of life" instead of "out of the book of life". C G L T Tr A W WH N NA HF.

Rev 22:19. Omit "and [from]" before "the things which are written". G L T Tr A W WH N NA HF.

Rev 22:21. Omit "our" and render 'the Lord'. G L T Tr A W WH N NA HF.

Rev 22:21. Read "with all the saints" instead of "with you all". G W HF.

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Changes in the King James Version

In 1769 the Oxford University Press published an edition of the King James version in which many small changes were made. These changes were of five kinds: 1. Greater and more regular use of italics; 2. minor changes in the text; 3. the adoption of modern spelling; 4. changes in the marginal notes and references; and, 5. correction of printers' errors. This edition soon came to be known as "The Oxford Standard" edition, because it was widely accepted as a standard text by commentators and other publishers. The editions of the King James version published in our century generally reproduce this Oxford edition of 1769, with or

without the marginal notes. The following information is given so that the reader may gain an accurate impression of how far the modern editions differ from the original King James version of 1611.

§ 1. ITALICIZED WORDS OR PHRASES

The King James version was originally printed in the type style known as "black letter," which has the following appearance:

"

Words of the translation which were supplied to make the sense clear, but which were not represented in the Greek text used by the translators, were often set in small "roman" type:

"

In later editions, the ordinary text was set in roman type, with the supplied words in italics:

When Herod the king had heard *these things*, he was troubled.

This typographical feature was not employed very consistently in the 1611 edition; in many places the supplied words are not indicated as one might expect. This inconsistency was probably the fault of the printer's compositors, who very often modified even the spelling of words in order to lengthen or shorten a line of type.

The editors of the 1769 Oxford edition undertook, therefore, to regularize the use of italics by italicizing all words of the translation which did not have a counterpart in the text of **Stephens 1550**. Consequently, modern editions of the King James version are much more heavily italicized than the original: In Matthew, the 1611 edition uses roman type 69 times, whereas the more exact 1769 edition uses italics 384 times. The reader should be aware of the fact that the King James version is not, strictly speaking, a translation of Estienne 1550; and so in some cases the modern italics are misleading if used as an indication of the readings upon which the version is based. For example, in Mark 8:14 the modern editions italicize the words *the disciples* because they are not in Estienne, but it is evident that here the King James translators were following, as usual, the text of **Beza 1598**, where the words *hoi mathetai* are found. The following is a complete list of such cases.

Abbreviations:

S - Stephens 1550

B - Beza 1598

E - Elzevir 1624

C - Complutensian Polyglot 1522

Er - Erasmus 1527

Vul - Clementine Vulgate 1592

Tyn - Tyndale 1535

Gen - Genevan Bible 1560

Bish - Bishops Bible 1568

Mark 8:14 Modern editions italicize *the disciples*, in accordance with S E. But the text of 1611 was probably based upon B. Mark 9:42 Modern editions italicize *these*, in accordance with S B E. But the text of 1611 was probably based upon C Vul. John 8:6 Modern editions italicize *as though he heard them not* at end of verse, in accordance with S B E. But the text of 1611 was probably based upon C S¹⁵⁴⁶ S¹⁵⁴⁹ and the Bishops'

Bible. Acts 1:4 Modern editions italicize *them* after *assembled together with*, in accordance with S E. But the text of 1611 was probably based upon B. Acts 26:3 Modern editions italicize *because I know*, in accordance with S E. But the text of 1611 was probably based upon B. Acts 26:18 Modern editions italicize *and* before *turn*, in accordance with S E. But the text of 1611 was probably based upon B. 1 Cor 14:10 Modern editions print the words *of them* in ordinary type, in accordance with S B E. But the text of 1611 had them in italics, in accordance with Vul. Heb 12:24 Modern editions italicize *that of* before *Abel*, in accordance with S B E. But the text of 1611 was probably based upon Er. 1 John 3:16 Modern editions italicize *of God* after *love*, in accordance with S E. But the text of 1611 was probably based upon C B. Rev 11:14 Modern editions italicize *and* before *behold*, in accordance with S. But the text of 1611 was probably based upon B Vul. Rev 19:18 Modern editions italicize *both* before *free*, in accordance with S B E. But the text of 1611 was probably based upon C.

§ 2. MINOR ALTERATIONS OF THE TEXT

The following list includes all changes to the text of 1611 which do not involve the correction of obvious errors of the press (examples of which are given in § 5 below), or changes of spelling, capitalization, and punctuation. Most of these changes were made with reference to the text of **Estienne 1550**, and with a view to greater clarity or accuracy. The changes marked with an asterix "*" are all those which are considered improper or unnecessary by F.H.A. Scrivener, an eminent authority on the text of the KJV, in his book, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. (Cambridge: University Press, 1884).

*Mat 3:12 Add *he* before *will burn up*. Rejected by Scrivener. Mat 6:3 Add *hand* after *right*. Approved by Scrivener. *Mat 9:34 Omit *the* before *devils*. *Mat 12:23 Add *not* before *this the son*. *Mat 13:6 Read *had no root* instead of *had not root*. Mat 16:16 Add *the* before *Christ*. Mat 16:19 Add *and* before *whatsoever thou shalt loose*. Mat 26:75 Read *word* instead of *words*. Mat 27:22 Read *Pilate saith* instead of *Pilate said*. *Mat 27:52 Add *the* before *saints*. Mark 2:4 Add *the* before *press*. Mark 6:6 Read *he ran* instead of *he came*. *Mark 6:7 Read *he called* instead of *he calleth*. *Mark 6:53 Read *Gennesaret* instead of *Gennesareth*. 1611 followed another source. 1769: S B E. 1611: Er Vul. Mark 10:18 Read *[there is] none good but one* instead of *there is no man good, but one*. Mark 11:8 Read *branches off the trees* instead of *branches of the trees*. Luke 1:3 Add *all* before *things*. Luke 1:74 Read *hand* instead of *hands*. Luke 3:21 Omit *and* before *it came to pass*. *Luke 8:8 Add *had* before *said*. *Luke 11:16 Read *others* instead of *other*. Luke 17:34 Add *and* before *the other shall be left*. *Luke 18:9 Read *others* instead of *other*. Luke 19:9 Read *a son of Abraham* instead of *the son of Abraham*. Luke 20:12 Read *sent a third* instead of *sent the third*. Luke 23:19 Read *cast into prison* instead of *cast in prison*. John 5:18 Transpose *not only because he* to *because he not only*. John 7:16 Add *and said* after *Jesus answered them*. John 8:30 Read *these words* instead of *those words*. John 11:3 Read *his sisters* instead of *his sister*. *John 11:34 Read *They said unto him* instead of *They say unto him*. John 12:22 Read *tell Jesus* instead of *told Jesus*. John 15:20 Read *than his lord* instead of *than the Lord*. *John 16:25 Add *but* before *the time*. 1611 followed another source. 1769: S B E. 1611: Er Vul. John 21:17 Read *He saith unto him* instead of *he said unto him*. Acts 2:22 Add *and* before *wonders*. *Acts 5:34 Add *the* before *law*. Acts 7:35 Read *by the hand* instead of *by the hands*. Acts 8:32 Read *his shearer* instead of *the shearer*. *Acts 10:9 Add *top* after *upon the house*. *Acts 18:5 Add *the* before *spirit*. *Acts 19:19 Transpose *also of them* to *of them also*. *Acts 24:14 Add *in* before *the prophets*. Acts 24:24 Read *Jewess* instead of *Jew*. Acts 27:18 Read *And we being exceedingly tossed with a tempest, the next [day]* instead of *And being exceedingly tossed with a tempest the next day*. Rom 3:24 Read *Christ Jesus* instead of *Jesus Christ*. Rom 4:12 Add *who* before *also walk*. Rom 6:12 Transpose *reign therefore* to *therefore reign*. *Rom 7:2 Read *law of her husband* instead of *law of the husband*. Rom 7:13 Transpose *Was that then* to *Was then that*. Rom

11:28Read *for your sakes* instead of *for your sake*.Rom 12:2Read *and acceptable* instead of *that acceptable*.Rom 14:6Read *regardeth the day* instead of *regardeth a day*.Rom 14:10Add *for* before *we shall all stand*.*1 Cor 4:9Read *appointed to death* instead of *approved to death*.1 Cor 7:32Read *things that belong* instead of *things that belongeth*.1 Cor 10:28Add *for* before *the earth is*.1 Cor 12:28Read *helps, governments* instead of *helps in governments*.*1 Cor 13:2Read *have not charity* instead of *have no charity*.*1 Cor 14:15Add *I* before *will pray*.*1 Cor 14:18Read *than ye all* instead of *than you all*.1 Cor 14:23Read *one place* instead of *some place*.1 Cor 15:6Read *After that* instead of *And that*.1 Cor 15:41Read *and another glory of the moon* instead of *another of the moon*.1 Cor 15:48Add *also* before *that are earthy*.1 Cor 16:22Read *anathema, Maranatha* instead of *Anathema Maranatha*.*2 Cor 5:1Read *made with hands* instead of *made with hand*.2 Cor 5:2Read *groan, earnestly desiring* instead of *groan earnestly, desiring*.2 Cor 5:20Omit *that* before *be ye reconciled*.2 Cor 8:21Add *also* before *in the sight*.2 Cor 9:5Add *and* before *not*.2 Cor 9:5Add *as* before *of covetousness*.2 Cor 9:6Add *also* after *reap twice*.2 Cor 11:26Read *journeyings* instead of *journeying*.2 Cor 11:32Add *of the Damascenes* after *the city*.*Gal TitleAdd *the Apostle* before *to the Galatians*. 1611 followed another source. 1769: E. 1611: S.Gal 3:13Add *a* before *tree*.*Gal 5:16Add *that* after *take heed*.*Eph 1:9Read *hath purposed* instead of *had purposed*.Eph 4:24Read *the new man* instead of *that new man*.*Eph 6:24Add *Amen* at end of verse. 1611 followed another source. 1769: S E. 1611: Vul.Phil 4:6Read *requests* instead of *request*.2 Th 2:14Read *our Lord Jesus Christ* instead of *the Lord Jesus Christ*.1 Tim 1:4Add *godly* before *edifying*.*1 Tim 2:9Read *shamefacedness* instead of *shamefastness*.2 Tim 1:7Add *and* before *of love*.*2 Tim 1:12Omit *I* before *am persuaded*.2 Tim 2:19Read *this seal* instead of *the seal*.2 Tim 4:8Add *all* before *them also*.2 Tim 4:13Add *and the books* after *bring [with thee]*.Heb 3:10Read *their heart* instead of *their hearts*.Heb 8:8Add *with* before *the house of Judah*.Heb 11:23Add *were* before *not afraid*.Heb 12:1Omit *unto* before *the race*.James 5:2Add *are* before *motheaten*.1 Pet 2:1Add *all* before *evil speakings*.1 Pet 2:5Read *sacrifices* instead of *sacrifice*.1 Pet 2:6Add *also* after *Wherefore*.*1 Pet 5:10Read *called us unto* instead of *called us into*.1 John 2:16Add *and* before *the lust of the eyes*.*1 John 3:17Read *have need* instead of *hath need*.1 John 5:12Add *of God* after *hath not the Son*.Jude 1:25Add *both* before *now and ever*.Rev 1:4Add *which are* before *in Asia*.Rev 1:11Add *unto* before *Philadelphia*.Rev 5:13Add *and* before *honour*.Rev 5:13Add *and* before *glory*.Rev 12:14Read *fly* instead of *flee*.Rev 13:6Read *them that dwell* instead of *them that dwelt*.*Rev 17:4Read *precious stones* instead of *precious stone*.*Rev 22:2Read *on either side* instead of *of either side*.

§ 3. MODERNIZED SPELLING, CAPITALIZATION, AND PUNCTUATION

The following lists show every instance of altered spelling, capitalization, and punctuation from the first chapter of Matthew.

Spelling

It will be noticed below that *fourteen* is spelled two different ways in the 1611 edition: This is because early printers employed various spellings according to the requirements of space, i.e., they would lengthen or shorten the words orthographically in order to present the text in neatly justified columns. The ampersand (&) was frequently used instead of the word *and* for the same reason. Another graphic abbreviation sometimes used is the form *y^e* (properly pronounced, *the*) instead of a fully written *the*.

*begate/begatdreame/dreamhee/hesleepe/sleepbin/beenfeare/fearknewe/knewsonne/sonbooke/
bookfoorth/forthpublique/publicktooke/tookborne/bornfoureteene/fourteenshee/sheuntill/untillchilde/
childfourteene/fourteensinnes/sins&/and*Capitalization

The use of capital letters in the 1611 edition was somewhat irregular, but in general it may be observed that, in addition to proper nouns, common nouns referring to important persons were often capitalized, after the custom of the times. Pronouns referring to persons of the Trinity were not capitalized. Because each verse of the translation was printed as one paragraph, the first word of every verse was also capitalized. Below are listed all changes from the first chapter of Matthew.

16111769*Angel of the Lord**angel of the Lord**holy Ghost**Holy Ghost**this Name* *Jesushis name*
*JESUS**Behold, a Virgin**Behold, a virgin**Punctuation*

The 1611 edition was more heavily punctuated than our modern editions, as is generally true for older books; but it appears that sometimes the punctuation was influenced by mere considerations of space, as in the second example below.

1611So all the generations from Abraham to David, are fourteene ...1769So all the generations from Abraham to David *are* fourteen ...1611Then Joseph her husband being a just man, and not willing ...1769Then Joseph her husband, being a just *man*, and not willing ...1611That which is conceived in her, is of the holy Ghost1769That which is conceived in her is of the Holy Ghost

§ 4. MARGINAL CHANGES IN THE OXFORD EDITION OF 1769

In the first edition of the King James version, marginal notes indicating various renderings or readings appeared in 775 places in the New Testament. Of these notes, 34 evidently referred to various readings of the Greek manuscripts. They appear in the following places: Mat 1:11, 7:14, 24:31, 26:26; Mark 7:3, 9:16; Luke 2:38, 10:22, 17:36; John 18:13; Acts 13:18, 25:6; Rom. 5:17, 7:6, 8:11; 1 Cor. 15:31; Gal. 4:15, 4:17; Eph. 6:9; 1 Tim. 6:5; Heb. 4:2, 9:2; James 2:18; 1 Pet. 1:4, 2:21; 2 Pet. 2:2, 2:11, 2:18; 2 John 1:8; Rev. 3:14, 6:8, 13:1, 13:5, 17:5.

The editors of the 1769 edition left all of the original marginal readings and renderings unchanged, but added 87 more notes, of which 17 referred to various readings of the Greek manuscripts. The following is a list of all notes added to Matthew.

1:20Gr. *begotten*.1:21That is, *Saviour*.5:22That is, *Vain fellow*.6:1Or, *righteousness*.10:10Gr. *a staff*.10:25Gr. *Beelzebul*.12:24Gr. *Beelzebul*.14:6Gr. *in the midst*.16:22Gr. *Pity thyself*.21:19Gr. *one fig tree*.22:26Gr. *seven*.23:23Gr. *anethon*, dill.24:33Or, *he*.28:19Or, *make disciples*, or, *Christians of all nations*.Below are listed all of the alternatives added to the margin in 1769 which evidently refer to various readings of the Greek text.

Mat 6:1.Read *righteousness* instead of *alms*. 1769 margin: Vul. Text: S B E.Mat 10:10.Read *a staff* instead of *staves*. 1769 margin: S B E. Text: C S¹⁵⁴⁶ S¹⁵⁴⁹.Luke 22:42.Read *willing to remove* instead of *willing, remove*. 1769 margin: S B E. Text: unknown.John 7:50.Read *to him* instead of *to Jesus*. 1769 margin: S B E. Text: Tyndale.Acts 7:44.Read *who spake* instead of *speaking*. 1769 margin: S B E. Text: Vulgate.Acts 8:13.Transpose *miracles and signs* to *signs and miracles*. 1769 margin: S B E. Text: unknown.Acts 8:13.Add *great* before *miracles*. 1769 margin: S B E. Text: unknown.2 Cor 10:10.Read *saith he* instead of *say they*. 1769 margin: S. Text: B Vul.Heb 10:2.Omit *not* and render *For then they would have ceased to be offered. Because*. 1769 margin: B E Vul. Text: S.Heb 10:17.Add *Then he said* at beginning of verse. 1769 margin: no editors. The note evidently refers to the reading of the recently discovered *Harclean Syriac* version. Text: S B E.James 4:2.Read *ye envy* instead of *ye kill*. 1769 margin: Er. Text: S B E.2 Pet 1:1.Read *Simeon Peter* instead of *Simon Peter*. 1769 margin: S B E. Text: C Vul.2 Pet 1:1.Read *righteousness of our God and Saviour Jesus* instead of *righteousness of God and our Saviour Jesus*. 1769

margin: S. Text: unknown (B E read *of our God and our Saviour Jesus*).2 John 1:3.Read *shall be with* instead of *be with*. 1769 margin: S B E. Text: Vulgate.2 John 1:12.Read *your joy* instead of *our joy*. 1769 margin: Vul. Text: S E B.Rev 15:3.Read *nations* instead of *saints*. 1769 margin: C. Text: S B E.Rev. 15:3.Read *ages* instead of *saints*. 1769 margin: Vul. Text: S B E.Rev 21:7.Read *these things* instead of *all things*. 1769 margin: C Vul. Text: S B E.Rev 22:19.Read *from the tree of life* instead of *out of the book of life*. 1769 margin: C Vul. Text: S B E.MARGINAL REFERENCES TO THE APOCRYPHA DELETED

The total number of references to the Apocrypha in the margins of the Old and New Testaments of the King James version as printed in 1611 is 113. Of this number, 102 are in the Old Testament, and 11 in the New. The New Testament passages with references to the Apocrypha are as follows:

Mat 6:7Ecclesiasticus 7:14Mat 23:372 Esdras 1:30Mat 27:43Wisdom 2:15-16Luke 6:31Tobit 4:15Luke 14:13Tobit 4:7John 10:221 Maccabees 4:59Rom 9:21Wisdom 15:7Rom 11:34Wisdom 9:132 Cor 9:7Ecclesiasticus 35:9Heb 1:3Wisdom 7:26Heb 11:352 Maccabees 7:7

§ 5. ORIGINAL ERRORS OF THE PRESS CORRECTED

The following changes are all from Matthew.

4:25*great great*5:47*do you do ye*8:25*awoke, saying*awoke *him, saying*21:20*away?away!*
26:34*mightnight*

§ 6. BIBLIOGRAPHY

For the student who wishes to learn more concerning the history of the King James version, the following books will be of interest.

Geddes MacGregor, *A Literary History of the Bible from the Middle Ages to the Present Day*. Abingdon Press: Nashville, 1968.

An excellent layman's history of the English versions up to 1961. The original KJV prefix, *The Translators to the Reader*, is given in an appendix.

The Holy Bible, an Exact Reprint Page for Page of the Authorized Version Published in the Year MDCXI. Oxford: Oxford University Press, 1833. Reprinted by Thomas Nelson in 1993 as *The Holy Bible, 1611 Edition*.

This is an edition of the King James version which exactly reproduces the spelling, punctuation, marginal notes, and chapter headings of the first edition. An exhaustive collation with the printing of 1613 was prefixed to the Oxford edition, but left out of the Nelson reprint. The following paragraph from Scrivener, *The Authorized Edition of the Bible*, p. 35, describes the interesting circumstances surrounding the publication of this reprint. "For many years which followed the publication of the edition of 1769, even after its glaring imperfections had become in some measure known, the King's Printer and the two English universities continued to reproduce what was in substance Dr Blayney's work, when the public attention was claimed in 1831 by Mr Curtis of Islington, who complained that all modern reprints of Holy Scripture departed widely from the original edition of 1611, to the great deterioration of our Vernacular Translation [*The Existing Monopoly an inadequate protection of the Authorized Version of the Scripture, &c.* By Thomas Curtis, London, 1833, 8vo]. It is needless to revive the controversy that ensued, in which the case of the privileged presses was successfully maintained by Dr Cardwell in behalf of Oxford, by Dr Turton for

Cambridge, in the pamphlets which have been already cited in this section [*Oxford Bibles*, 1833. By Edward Cardwell; and *Text of the English Bible Considered*, 2nd edition, 1833. By T. Turton]. The consequent publication of the standard text in the Oxford reprint of 1833, which we have found so useful, virtually settled the whole debate, by shewing to the general reader the obvious impossibility of returning to the Bible of 1611, with all the defects which those who superintended the press had been engaged, for more than two centuries, in reducing to a more consistent and presentable shape."

F.H.A. Scrivener, *The Cambridge Paragraph Bible*. Cambridge: University Press, 1873.

This book is a critical edition of the Authorized Version.

F.H.A. Scrivener, *The Authorized Edition of the English Bible (1611), its subsequent Reprints and modern Representatives*. Cambridge: University Press, 1884.

This is the definitive work on the textual sources and history of the Authorized Version.

Luther Weigle, ed., *The New Testament Octapla: Eight English Versions of the New Testament in the Tyndale-King James Tradition*. New York: Thomas Nelson & Sons, 1962.

Full parallel texts of Tyndale 1535, Great Bible 1540, Geneva Bible 1562, Bishops' Bible 1568, Rheims 1582, King James version (represented by Scrivener's edition of 1873), American Standard Version 1901, Revised Standard Version 1960.

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King James English

The King James Version was produced in the Elizabethan period of Early Modern English, and so it uses forms of the verbs and pronouns that were characteristic of that period. Below is a paradigm of the verbal and pronominal forms of Elizabethan English.

Verbs

SingularPluralPresent tensel savewe savethou savesty savehe saveththey saveFuture tensel shall/will* savewe shall/will savethou shalt/wilt saveye shall/will savehe shall/will savethey shall/will savePast tensel savedwe savedthou didst saveye savedhe savedthey savedPassive voicel am savedwe are savedthou art savedye are savedhe is savedthey are savedImperative mood----save thou!save ye!----Pronouns

SingularPluralAccusative casesaved mesaved ussaved thesaved yousaved himsaved themDative casesalvation to mesalvation to ussalvation to thesalvation to yousalvation to himsalvation to themGenitive casemy salvationour salvationthy salvationyour salvationhis salvationtheir salvation**

*"shall" and "will" are both used in the KJV for the expression of the future tense. "Will" is also used for the expression of *desire*, as in Matthew 8:2-3.

**"you" and "your" are always plural.

Bibliography

For the differences between the Early Modern English of the King James Version and the form of English spoken today, the following books will be found helpful:

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Causes of Textual Variation

Categories drawn from Metzger, *The Text of the New Testament*.

Unintentional Changes

1. From faulty eyesight or by careless inspection of the original

- a) Substitution of similar letters and combinations of letters. 2 Peter 2:13 AGAPAIS ("love feasts") and APATAIS ("deceptions"); 2:18 OLIGWS ("scarcely") and ONTWS ("really").
- b) Omission of words between repeated phrases (*homoeoteleuton*). 1 John 2:23 "Whosoever denieth the Son, the same hath not [the Father; he that acknowledgeth the Son also hath] the Father."
- c) Addition of letters by repetition (*dittography*). 1 Thes. 2:7 egenhqhmen hpioi ("we were gentle") and egenhqhmen nhpioi ("we were babes").

2. From likeness of pronunciation or by incorrect spelling

- a) w confused with o. Rom. 5:1 ecomen ("we have peace") and ecwmen ("let us have peace").
- b) ai confused with e. Mat. 11:16 eteroiV ("others") and etairoiV ("fellows").
- c) ou confused with u. Rev. 1:5 lousanti ("washed") and lusanti ("freed").
- d) h, i, u, ei, oi, ui all confused with one another, because they are all pronounced "ee" in later Greek (*itacism*). 1 John 1:4 hmwn ("our") and umwn ("your"). A frequent variation in later manuscripts.
- e) ll confused with l, nn confused with n, etc. Mat. 27:35 ballonteV ("casting") and balonteV ("having cast"); Mat. 1:18 gennhsiV ("birth") and genesiV ("generation").

3. From errors of memory or anticipation

- a) Substitution of synonyms and nearly equivalent expressions. Mat. 2:17 upo Ieremiou ("by Jeremiah") and dia Ieremiou ("through Jeremiah"); Mat. 10:23 thn allhn ("the other") and thn eteran ("the next").
- b) Transposition of words to a more usual order. Rom. 1:1 "of Jesus Christ" for "of Christ Jesus"; Mat. 15:1 "scribes and Pharisees" for "Pharisees and scribes."
- c) Transposition of letters. Mark 14:65 elabon ("receive") and ebalon ("strike").
- d) Addition of words from adjacent or parallel passages. Mat. 5:27 "to them of old time" added from verses 21 and 33.
- e) Addition of expected pronouns. Mat. 14:15 autou ("of him") added after oi maqhtai ("the disciples") --a very frequent addition.

4. By incorporation of marginal notes wrongly taken as corrections

- a) Addition of notes giving brief explanations. Mat. 10:3 "Lebbaeus, whose surname was" added before "Thaddaeus."
- b) Addition of homiletic notes. Rom 8:1 "who walk not after the flesh, but after the Spirit." Rom 11:6 "But if it be of works, then is it no more grace; otherwise work is no more work." Mat. 27:35 "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."
- c) Addition of notes giving lectionary and liturgical adaptations. Luke 7:31 "And the Lord said" added at the beginning of the reading. Mat. 6:13 "For thine is the kingdom and the power and the glory forever, Amen" added to the Lord's prayer. Mark 16:20 "Amen" added to the end of the book.
- d) Addition of notes giving quotations from related Scripture passages. Luke 23:38 "in letters of Greek and Latin and Hebrew" added from John 19:20; Heb. 12:20 "or thrust through with a dart" added from Exod. 19:13.

5. Through faulty interpretation of corrections in the margin

Chiefly by treating substitutionary corrections as additions (*conflation*). Rom. 6:12 "[in] its lusts" added after "obey it" rather than substituted for "it."

Intentional Alterations

1. To make the meaning more plain

- a) Additions, omissions, and substitutions designed to simplify or correct the grammar. Mark 7:2 "they found fault" added to complete the sentence. 2 Cor. 12:7 "therefore" omitted from before "lest I should be exalted."
- b) Addition of implied words. Mat. 12:35 "of the heart" added after "treasure." Acts 25:16 "to die" added after "deliver any man up."
- c) Addition of natural supplements, often for the sake of emphasis. Mat. 6:4, 6 "openly" added after "will reward you."
- d) Substitution of more idiomatic expressions. 1 Cor. 3:4 "carnal" for "men." Phil. 2:30 "not regarding his life" for "hazarding his life."
- e) Substitution of definitions. Mat. 6:1 "alms" for "righteousness." Mark 7:5 "unwashed" for "defiled."

2. To harmonize related passages

Mat. 19:17 "Why do you ask me concerning what is good?" displaced by "Why do you call me good?" from Mark 10:18. --a very frequent kind of alteration.

3. To remove difficulties which would require tedious explanation

Mark 1:2 "in Isaiah the prophet" changed to "in the prophets."

John 1:28 "Bethany" changed to "Bethabara."

John 7:8 "yet" added to "I go not up to this feast."

Mat. 24:36 "nor the Son" omitted.

4. To emphasize or safeguard important teachings

Luke 2:33 "Joseph" substituted for "his father."

Luke 2:43 "Joseph and his mother" substituted for "his parents."

5. To reflect or promote monastic customs

Mark 9:29 "and fasting" added after "prayer" (similarly in Acts 10:30, 1 Cor. 7:5).

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The Critical Use of Faulty Manuscripts

[Codex Sinaiticus](#) is often defective, omitting a large number of words. Why then is it esteemed by critics? Because it is possible to use a manuscript with discernment, making allowances for its characteristic errors. Most of the omissions in Codex Sinaiticus have occurred by reason of a common mistake of copyists called *di homoeotéleuton* (Greek for "because of a similar ending"), which the scribe of Sinaiticus was especially prone to make. These omissions are readily recognized. Below are three examples. In the following passages the italicized words are omitted in Sinaiticus.

1 Cor. 13:1-2. Though I speak with the tongues of men and of angels, and have not charity, *I am become as sounding brass, or a tinkling cymbal.* 2 *And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity,* I am nothing.

Here the scribe had copied the verse up to the end of the *first* "and have not charity," but when he looked up to his example again to continue copying, his eye fell upon the *second* occurrence of the phrase, from which he continued, omitting all of those words between the two occurrences of the phrase. Now a more complicated example:

1 Cor. 15:25-27. For he must reign, till he hath put all enemies under his feet. 26 *The last enemy that shall be destroyed is death.* 27 *For he hath put all things under his feet.*

Here it is not immediately clear what has happened. But when it is known that in some early manuscripts the order of clauses is as shown below, once again we see that the scribe's eye has jumped from the first occurrence of a phrase to the second occurrence:

For he must reign, till he hath put all enemies under his feet. *For he hath put all things under his feet.* The last enemy that shall be destroyed is death.

And in the very next verse another such omission:

1 Cor. 15:27-28. But when he saith all things are put under him, it is manifest that he is excepted, which did subject unto him all things. *28 And when there shall be subjected unto him all things,* then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

These *di homoeotéleuton* omissions number about 300 in the New Testament of Codex Sinaiticus. And because they are readily recognized as scribal errors, they are not taken seriously as various readings by the editors of critical editions. The three omissions used for examples above, and many more like them, are not even mentioned in the notes of the critical editions currently used by translators.

Other omissions are taken more seriously, however, especially when they are confirmed by [Codex Vaticanus](#) and other manuscripts of better quality. Sinaiticus is also regarded more highly as a good witness in the case of substitutions and additions. The scribe of Sinaiticus was not given to making capricious substitutions and additions. Other scribes were guilty of this fault, as may be seen from [Codex Claromontanus](#), for instance, which is another very old manuscript. And so even the oldest manuscripts are not followed blindly, but intelligently.

Regarding Vaticanus: it is much better than Sinaiticus, and generally worthy of confidence. But even it is not used uncritically; its readings are adopted when they are confirmed by a variety of early witnesses, such as the versions, Fathers, and [Papyrus 46](#). Even Papyrus 46, from a.d. 200, is not used uncritically. It is important to recognize the need for a diversity of witnesses from different regions. Critics aim to recover the readings of *Catholic Antiquity*, and guard against regionalisms. It is often asserted by Majority text advocates that the modern critical texts are distinctively Egyptian, that they rely entirely upon manuscripts recovered from Egypt. This is simply untrue. The Greek copies used by the critical editors are indeed mostly from Egypt, but these are also compared with quotations and early versions from all quarters of the ancient world.

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["Bible Research > Textual Criticism > Rules](#)

Rules of Textual Criticism

When the manuscripts differ, how do scholars decide which words are the original ones? There is more to it than simply choosing the readings of the oldest available manuscripts. Here are three historically important sets of rules published by some influential scholars of textual criticism: [Bengel](#), [Griesbach](#), and [Hort](#).

Critical Rules of Johann Albrecht Bengel

In his essay *Prodromus Novi Testamenti recte cauteque ordinandi* [*Forerunner of a New Testament to be settled rightly and carefully*], (Denkendorf, 1725), Johann Albrecht Bengel, a Lutheran schoolmaster, published a prospectus for an edition of the Greek Testament which he had already begun to prepare (published in 1734). In it he outlines his text-critical principles, which included a novel classification of manuscripts into two primitive groups: the *Asiatic* and the *African*. The first group he supposed to be of Byzantine origin, and to it belonged the majority of modern manuscripts and the Syriac version; the second,

of Egyptian provenance, was represented by Codex Alexandrinus and the manuscripts of the early Latin and Coptic versions. In this work Bengel also set forth a very influential rule of criticism: a preference for harder readings. This rule he expressed in four pregnant words:

proclivi scriptioni praestat ardua. "before the easy reading, stands the difficult."

The "Monita" of Bengel

In Bengel's Preface to his *Gnomon Novi Testamenti* (Tubingen, 1742) he includes an enumerated list of 27 "suggestions" (*Monita*) which may be taken as a summary of his critical principles. The following extract of these is taken from pages 13 through 17 of Fausset's translation:

"1. By far the more numerous portions of the Sacred Text (thanks be to God) labour under no variety of reading deserving notice.

2. These portions contain the whole scheme of salvation, and establish every particular of it by every test of truth.

3. Every various reading ought and may be referred to these portions, and decided by them as by a normal standard.

4. The text and various readings of the New Testament are found in manuscripts and in books printed from manuscripts, whether Greek, Latin, Graeco-Latin, Syriac, etc., Latinizing Greek, or other languages, the clear quotations of Irenaeus, etc., according as Divine Providence dispenses its bounty to each generation. We include all these under the title of *Codices*, which has sometimes as comprehensive a signification.

5. These codices, however, have been diffused through churches of all ages and countries, and approach so near to the original autographs, that, when taken together, in all the multitude of their varieties, they exhibit the genuine text.

6. No conjecture is ever on any consideration to be listened to. It is safer to bracket any portion of the text, which may haply to appear to labour under inextricable difficulties.

7. All the codices taken together, should form the normal standard, by which to decide in the case of each taken separately.

8. The Greek codices, which possess an antiquity so high, that it surpasses even the very variety of reading, are very few in number: the rest are very numerous.

9. Although versions and fathers are of little authority where they differ from the Greek manuscripts of the New Testament, yet, where the Greek manuscripts of the New Testament differ from each other, those have the greatest authority, with which versions and fathers agree.

10. The text of the Latin Vulgate, where it is supported by the consent of the Latin fathers, or even of other competent witnesses, deserves the utmost consideration, on account of its singular antiquity.

11. The number of witnesses who support each reading of every passage ought to be carefully examined: and to that end, in so doing, we should separate those codices which contain only the Gospels, from those which contain the Acts and the Epistles, with or without the Apocalypse, or those which contain that book alone; those which are entire, from those which have been mutilated; those which have been collated for the Stephanic edition, from those which have been collated for the Complutensian, or the Elzevirian, or any obscure edition; those which are known to have been carefully collated, as, for instance, the Alexandrine, from those which are not known to have been carefully collated, or which are known to have been carelessly collated, as for instance the Vatican manuscript, which otherwise would be almost without an equal.

12. And so, in fine, more witnesses are to be preferred to fewer; and, which is more important, witnesses who differ in country, age, and language, are to be preferred to those who are closely connected with each other; and, which is most important of all, ancient witnesses are to be preferred to modern ones. For, since the original autographs (and they were written in Greek) can alone claim to be the well-spring, the amount

of authority due to codices drawn from primitive sources, Latin, Greek, etc., depends upon their nearness to that fountain-head.

13. A Reading, which does not allure by too great facility, but shines with its own native dignity of truth, is always to be preferred to those which may fairly be supposed to owe their origin to either the carelessness or the injudicious care of copyists.

14. Thus, a corrupted text is often betrayed by alliteration, parallelism, or the convenience of an Ecclesiastical Lection, especially at the beginning or conclusion of it; from the occurrence of the same words, we are led to suspect an omission; from too great facility, a gloss. Where the passage labours under a manifold variety of readings, the middle reading is the best.

15. There are, therefore, five principal criteria, by which to determine a disputed text. The antiquity of the witnesses, the diversity of their extraction, and their multitude; the apparent origin of the corrupt reading, and the native colour of the genuine one.

16. When these criteria all concur, no doubt can exist, except in the mind of a sceptic.

17. When, however, it happens that some of these criteria may be adduced in favour of one reading, and some in favour of another, the critic may be drawn sometimes in this, sometimes in that direction; or, even should he decide, others may be less ready to submit to his decision. When one man excels another in powers of vision, whether bodily or mental, discussion is vain. In such a case, one man can neither obtrude on another his own conviction, nor destroy the conviction of another; unless, indeed, the original autograph Scriptures should ever come to light."

Following this are ten more paragraphs, numbered 18 through 27, which do not pertain to the evaluation of various readings, but instead contain sundry remarks relative to the design and use of his critical edition. The seventeen given above may therefore be taken as Bengel's formally stated *canons* of criticism.

Griesbach's Fifteen Rules

In the Introduction to his second edition of the Greek New Testament (Halle, 1796) Griesbach set forth the following list of critical rules, by which the *intrinsic probabilities* may be weighed for various readings of the manuscripts. Rules for the prior evaluation of *documentary* evidence, such as the ones formulated by Bengel, are implicit in Griesbach's theory of the manuscript tradition, and so they are not taken up here. What follows is a translation of Griesbach's Latin as it was reprinted by Alford in the Introduction of his *Greek Testament* (London, 1849. Moody reprint, page 81).

1. The shorter reading, if not wholly lacking the support of old and weighty witnesses, is to be preferred over the more verbose. For scribes were much more prone to add than to omit. They hardly ever leave out anything on purpose, but they added much. It is true indeed that some things fell out by accident; but likewise not a few things, allowed in by the scribes through errors of the eye, ear, memory, imagination, and judgment, have been added to the text. The shorter reading, even if by the support of the witnesses it may be second best, is especially preferable-- (a) if at the same time it is harder, more obscure, ambiguous, involves an ellipsis, reflects Hebrew idiom, or is ungrammatical; (b) if the same thing is read expressed with different phrases in different manuscripts; (c) if the order of words is inconsistent and unstable; (d) at the beginning of a section; (e) if the fuller reading gives the impression of incorporating a definition or interpretation, or verbally conforms to parallel passages, or seems to have come in from lectionaries.

But on the contrary we should set the fuller reading before the shorter (unless the latter is seen in many notable witnesses) -- (a) if a "similarity of ending" might have provided an opportunity for an omission; (b) if that which was omitted could to the scribe have seemed obscure, harsh, superfluous, unusual,

paradoxical, offensive to pious ears, erroneous, or opposed to parallel passages; (c) if that which is absent could be absent without harm to the sense or structure of the words, as for example prepositions which may be called incidental, especially brief ones, and so forth, the lack of which would not easily be noticed by a scribe in reading again what he had written; (d) if the shorter reading is by nature less characteristic of the style or outlook of the author; (e) if it wholly lacks sense; (f) if it is probable that it has crept in from parallel passages or from the lectionaries.

2. The more difficult and more obscure reading is preferable to that in which everything is so plain and free of problems that every scribe is easily able to understand it. Because of their obscurity and difficulty chiefly unlearned scribes were vexed by those readings-- (a) the sense of which cannot be easily perceived without a thorough acquaintance with Greek idiom, Hebraisms, history, archeology, and so forth; (b) in which the thought is obstructed by various kinds of difficulties entering in, e.g., by reason of the diction, or the connection of the dependent members of a discourse being loose, or the sinews of an argument, being far extended from the beginning to the conclusion of its thesis, seeming to be cut.

3. The harsher reading is preferable to that which instead flows pleasantly and smoothly in style. A harsher reading is one that involves an ellipsis, reflects Hebrew idiom, is ungrammatical, repugnant to customary Greek usage, or offensive to the ears.

4. The more unusual reading is preferable to that which constitutes nothing unusual. Therefore rare words, or those at least in meaning, rare usages, phrases and verbal constructions less in use than the trite ones, should be preferred over the more common. Surely the scribes seized eagerly on the more customary instead of the more exquisite, and for the latter they were accustomed to substitute definitions and explanations (especially if such were already provided in the margin or in parallel passages).

5. Expressions less emphatic, unless the context and goal of the author demand emphasis, approach closer to the genuine text than discrepant readings in which there is, or appears to be, a greater vigor. For polished scribes, like commentators, love and seek out emphases.

6. The reading that, in comparison with others, produces a sense fitted to the support of piety (especially monastic) is suspect.

7. Preferable to others is the reading for which the meaning is apparently quite false, but which in fact, after thorough examination, is discovered to be true.

8. Among many readings in one place, that reading is rightly considered suspect that manifestly gives the dogmas of the orthodox better than the others. When even today many unreasonable books, I would not say all, are scratched out by monks and other men devoted to the Catholic party, it is not credible that any convenient readings of the manuscripts from which everyone copied would be neglected which seemed either to confirm splendidly some Catholic dogma or forcefully to destroy a heresy. For we know that nearly all readings, even those manifestly false, were defended on the condition that they were agreeable to the orthodox, and then from the beginning of the third century these were tenaciously protected and diligently propagated, while other readings in the same place, which gave no protection to ecclesiastical dogmas, were rashly attributed to treacherous heretics.

9. With scribes there may be a tendency to repeat words and sentences in different places having identical terminations, either repeating what they had lately written or anticipating what was soon to be written, the eyes running ahead of the pen. Readings arising from such easily explained tricks of symmetry are of no value.

10. Others to be led into error by similar enticements are those scribes who, before they begin to write a sentence had already read the whole, or who while writing look with a flitting eye into the original set before them, and often wrongly take a syllable or word from the preceding or following writing, thus producing new readings. If it happens that two neighbouring words begin with the same syllable or letter, an occurrence by no means rare, then it may be that the first is simply omitted or the second is accidentally passed over, of

which the former is especially likely. One can scarcely avoid mental errors such as these, any little book of few words to be copied giving trouble, unless one applies the whole mind to the business; but few scribes seem to have done it. Readings therefore which have flowed from this source of errors, even though ancient and so afterwards spread among very many manuscripts, are rightly rejected, especially if manuscripts otherwise related are found to be pure of these contagious blemishes.

11. Among many in the same place, that reading is preferable which falls midway between the others, that is, the one which in a manner of speaking holds together the threads so that, if this one is admitted as the primitive one, it easily appears on what account, or rather, by what descent of errors, all the other readings have sprung forth from it.

12. Readings may be rejected which appear to incorporate a definition or an interpretation, alterations of which kind the discriminating critical sense will detect with no trouble

13. Readings brought into the text from commentaries of the Fathers or ancient marginal annotations are to be rejected, when the great majority of critics explain them thus. ("He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources." - *Alford*)

14. We reject readings appearing first in lectionaries, which were added most often to the beginning of the portions to be read in the church service, or sometimes at the end or even in the middle for the sake of contextual clarity, and which were to be added in a public reading of the series, [the portions of which were] so divided or transposed that, separated from that which precedes or follows, there seemed hardly enough for them to be rightly understood. ("Similar cautions are here added against assuming this too promiscuously." - *Alford*)

15. Readings brought into the Greek manuscripts from the Latin versions are condemned. ("Cautions are here also inserted against the practice of the earlier critics, who if they found in the graeco-latin MSS. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing." - *Alford*)

Latin text of the above

1. Brevior lectio, nisi testium vetustorum et gravium auctoritate penitus destituatur, praeferenda est verbosiori. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam praetermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriae, phantasiae ac iudicii errore a scribis admissa, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, praeferenda est-- (a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut soloeca est, (b) si eadem res variis phrasibus in diversis codicibus expressa legitur; (c) si vocabulorum ordo inconstans est et instabilis; (d) in pericoparum initiis; (e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

Contra vero plenior lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus-- (a) si omissioni occasionem praebere potuerit homoeoteleuton; (b) si id quod omissum est, librariis videri potuit obscurum, durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans; (c) si ea quae absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, praesertim breviores, et alia, quorum defectum librarius relegens quae scripserat haud facile animadvertibat; (d) si brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est. (e) si sensu prorsus caret; (f) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2. Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit. Obscuritate vero et difficultate sua eae potissimum indoctos librarios

vexarunt lectiones-- (a) quarum sensus absque penitior graecismi, hebraismi, historiae, archaeologiae, &c. cognitione perspicere non facile poterant, (b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

3. Durior lectio praeferatur ei, qua posita, oratio suaviter leniterque fluit. Durior autem est lectio elliptica, hebraizans, soloeca, a loquendi usu graecis consueto adhorrens aut verborum sono aures offendens.

4. Insolentior lectio potior est ea, qua nil insoliti continetur. Vocabula ergo rariora, aut hac saltem significatione, quae eo de quo quaeritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritae, praeferantur vulgariis. Pro exquisitoribus enim librarii usitata cupide arripere, et in illorum locum glossemata et interpretamenta (praesertim si margo aut loca parallela talia suppeditare) substituere soliti sunt.

5. Locutiones minus emphaticae, nisi contextus et auctoris scopus emphasin postulent, propius ad genuinam scripturam accedunt, quam discrepantes ab ipsis lectionibus quibus major vis inest aut inesse videtur. Erudituli enim librarii, ut commentatores, emphases amabant ac captabant.

6. Lectio, prae aliis sensum pietati (praesertim monasticae) alendae aptum fundens, suspecta est.

7. Praeferatur aliis lectio cui sensus subest apparenter quidem falsus, qui vero re penitus examinata verus esse deprehenditur.

8. Inter plures unius loci lectiones ea pro suspecta merito habetur, quae orthodoxorum dogmatibus manifeste prae caeteris faciet. Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut haeresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinentur, inde a tertii saeculi initiis mordicus defensas seduloque propagatas, caeteras autem ejusdem loci lectiones, quae dogmati ecclesiastico nil praesidii afferrent haeticorum perfidae attributas temere fuisse.

9. Cum scribae proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, praecurrentibus calamum oculis, praeviderent, lectiones ex ejusmodi rhythmici fallacia facillime explicandae, nullius sunt pretii.

10. Hisce ad peccandum illecebris similes sunt aliae. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, saepe ex antecedentibus vel consequentibus literam, syllabam aut vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v.c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quae ex hoc errorum fonte promanarunt, quantumvis vetustae ac consequenter in complures libros transfusae sint, recte rejiciuntur, praesertim si codices caeteroqui cognati ab hujus labis contagio puri deprehendantur.

11. E pluribus ejusdem loci lectionibus ea praestat, quae velut media inter caeteras interjacet; hoc est ea, quae reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quam ratione, seu potius quonam erroris genere, ex ipsa caeterae omnes propullularint.

12. Repudiantur lectiones glossam seu interpretamentum redolentes, cujus generis interpolationes nullo negotio emunctioris naris criticus subolfaciet.

13. Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas, magno consensu critici docent...

14. Respuimus lectiones ortas primum in lectionariis, quae saepissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum

esset, resecantque vel immutant, quod, se junctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur....

15. Dammandae sunt lectiones e latina versione in graecos libros invectae....

Theories of Westcott and Hort

In 1881 two English scholars, B.F. Westcott and F.J.A. Hort, published a very influential edition of the Greek Testament (*The New Testament in the Original Greek*. New York: Harper & Brothers, 1881.) The *Introduction and Appendix of Notes on Select Readings* volume of the original edition (currently available in reprint from Hendrickson) was written by Dr. Hort, and in it he sets forth the arguments and general theories upon which the text was reconstructed, and provides explanations for many specific textual decisions.

Westcott and Hort brought the main tendency of nineteenth century textual criticism, the exaltation of the oldest Greek copies, to its culmination. They firmly set aside the Latin witnesses along with the later Greek manuscripts; but the oldest known Greek copies, Codex Vaticanus and Codex Sinaiticus, they elevated to a pristine class called "Neutral," and very nearly identified them with the original manuscripts. It cannot be said, however, that Westcott and Hort were simply following a tendency here, for they realized that if such weight were to be given to only two manuscripts, a theory must be offered to explain how the text given in them had so early disappeared from the manuscript tradition. And so Hort offered in the *Introduction* of their text a theoretical history of the manuscript tradition that met the needs of the case, or at least so it seemed to many scholars.

They theorized that the "Neutral" text was the most primitive type, carefully copied for use in the worship services of the churches. The "Western" text-type arose early on as an uncontrolled popular edition, and persisted mainly in the Latin witnesses after Greek copies were no longer being produced in Italy. The "Byzantine" group, which includes the mass of later copies, began in the fourth century as an official church-sponsored edition of the New Testament, written probably in Antioch, which combined the various readings of the Western and Neutral groups. This edition was so effectively propagated throughout Europe that both the older "Neutral" and "Western" text-types ceased to be copied in the European scriptoria, and eventually decayed. The Neutral text survived for a while in Egypt, but then suffered corruption and became the "Alexandrian" type. Codex Vaticanus and Codex Sinaiticus are relics of the Neutral type. A considerable amount of speculation is involved in this argument, but Westcott & Hort further bolstered their text with detailed arguments from two other directions, presenting "external" arguments (from the oldest manuscripts, as in Lachmann) and "internal" arguments (from the tendencies of scribes, as in the rules of Griesbach). External and internal arguments were also made to support one another by the principle, "Readings are to be preferred that are found in a manuscript that habitually contains superior readings:" superior, that is, as determined by the rules of internal criticism. The text of Westcott & Hort therefore had the appearance of resting firmly upon three-legged arguments, and it was considered by many scholars to be the best possible text.

Whatever may be the merits of Westcott and Hort's theory, the success of their text was largely due to personal influence and advantageous timing; In the 1860's the two most ancient copies, Sinaiticus and Vaticanus, were both published for the first time, creating a public sensation. Westcott and Hort began work on their text, and in 1870, the year that a critical revision of the King James version was commissioned by the church authorities in England, they were able to distribute to the members of the revision committee a draft copy of their text; they both served on the revision committee; and they published their text in 1881, the same year that the revision was published. For ten years, then, Westcott and Hort continually

advocated their views in favour of the texts of Sinaiticus and Vaticanus in regular meetings of the most influential scholars of Great Britain and America; and it is hardly surprising that their text should be so well regarded when it appeared. In fact two generations passed before most scholars would recognize that the genealogical theories of Westcott and Hort were without adequate empirical foundation.

The text of Westcott & Hort was most vigorously assailed by John William Burgon, Dean of Chichester, and more temperately criticized by many others. The common theme of criticism was the lack of historical basis for their hypothesis of an early "Byzantine" recension in Antioch.

Critical Rules of Westcott & Hort

The following summary of principles is taken from the compilation in Epp and Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (1993, pages 157-8). References in parentheses are to sections of Hort's *Introduction*, from which the principles have been extracted.

1. Older readings, manuscripts, or groups are to be preferred. ("The shorter the interval between the time of the autograph and the end of the period of transmission in question, the stronger the presumption that earlier date implies greater purity of text.") (2.59; cf. 2.5-6, 31)
2. Readings are approved or rejected by reason of the quality, and not the number, of their supporting witnesses. ("No available presumptions whatever as to text can be obtained from number alone, that is, from number not as yet interpreted by descent.") (2.44)
3. A reading combining two simple, alternative readings is later than the two readings comprising the conflation, and manuscripts rarely or never supporting conflate reading are text antecedent to mixture and are of special value. (2.49-50).
4. The reading is to be preferred that makes the best sense, that is, that best conforms to the grammar and is most congruous with the purport of the rest of the sentence and of the larger context. (2.20)
5. The reading is to be preferred that best conforms to the usual style of the author and to that author's material in other passages. (2.20)
6. The reading is to be preferred that most fitly explains the existence of the others. (2.22-23)
7. The reading is less likely to be original that combines the appearance of an improvement in the sense with the absence of its reality; the scribal alteration will have an apparent excellence, while the original will have the highest real excellence. (2.27, 29)
8. The reading is less likely to be original that shows a disposition to smooth away difficulties (another way of stating that the harder reading is preferable). (2.28)
9. Readings are to be preferred that are found in a manuscript that habitually contains superior readings as determined by intrinsic and transcriptional probability. Certainty is increased if such a better manuscript is found also to be an older manuscript (2.32-33) and if such a manuscript habitually contains reading that prove themselves antecedent to mixture and independent of external contamination by other, inferior texts (2.150-51). The same principles apply to groups of manuscripts (2.260-61).

["Bible Research > Textual Criticism > Rules](#)

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Rules of Textual Criticism

When the manuscripts differ, how do scholars decide which words are the original ones? There is more to it than simply choosing the readings of the oldest available manuscripts. Here are three historically

important sets of rules published by some influential scholars of textual criticism: [Bengel](#), [Griesbach](#), and [Hort](#).

Critical Rules of Johann Albrecht Bengel

In his essay *Prodromus Novi Testamenti recte cauteque ordinandi* [*Forerunner of a New Testament to be settled rightly and carefully*], (Denkendorf, 1725), Johann Albrecht Bengel, a Lutheran schoolmaster, published a prospectus for an edition of the Greek Testament which he had already begun to prepare (published in 1734). In it he outlines his text-critical principles, which included a novel classification of manuscripts into two primitive groups: the *Asiatic* and the *African*. The first group he supposed to be of Byzantine origin, and to it belonged the majority of modern manuscripts and the Syriac version; the second, of Egyptian provenance, was represented by Codex Alexandrinus and the manuscripts of the early Latin and Coptic versions. In this work Bengel also set forth a very influential rule of criticism: a preference for harder readings. This rule he expressed in four pregnant words:

proclivi scriptioni praestat ardua. "before the easy reading, stands the difficult."

The "Monita" of Bengel

In Bengel's Preface to his *Gnomon Novi Testamenti* (Tubingen, 1742) he includes an enumerated list of 27 "suggestions" (*Monita*) which may be taken as a summary of his critical principles. The following extract of these is taken from pages 13 through 17 of Fausset's translation:

"1. By far the more numerous portions of the Sacred Text (thanks be to God) labour under no variety of reading deserving notice.

2. These portions contain the whole scheme of salvation, and establish every particular of it by every test of truth.

3. Every various reading ought and may be referred to these portions, and decided by them as by a normal standard.

4. The text and various readings of the New Testament are found in manuscripts and in books printed from manuscripts, whether Greek, Latin, Graeco-Latin, Syriac, etc., Latinizing Greek, or other languages, the clear quotations of Irenaeus, etc., according as Divine Providence dispenses its bounty to each generation. We include all these under the title of *Codices*, which has sometimes as comprehensive a signification.

5. These codices, however, have been diffused through churches of all ages and countries, and approach so near to the original autographs, that, when taken together, in all the multitude of their varieties, they exhibit the genuine text.

6. No conjecture is ever on any consideration to be listened to. It is safer to bracket any portion of the text, which may haply to appear to labour under inextricable difficulties.

7. All the codices taken together, should form the normal standard, by which to decide in the case of each taken separately.

8. The Greek codices, which possess an antiquity so high, that it surpasses even the very variety of reading, are very few in number: the rest are very numerous.

9. Although versions and fathers are of little authority where they differ from the Greek manuscripts of the New Testament, yet, where the Greek manuscripts of the New Testament differ from each other, those have the greatest authority, with which versions and fathers agree.

10. The text of the Latin Vulgate, where it is supported by the consent of the Latin fathers, or even of other competent witnesses, deserves the utmost consideration, on account of its singular antiquity.

11. The number of witnesses who support each reading of every passage ought to be carefully examined: and to that end, in so doing, we should separate those codices which contain only the Gospels, from those which contain the Acts and the Epistles, with or without the Apocalypse, or those which contain that book

alone; those which are entire, from those which have been mutilated; those which have been collated for the Stephanic edition, from those which have been collated for the Complutensian, or the Elzevirian, or any obscure edition; those which are known to have been carefully collated, as, for instance, the Alexandrine, from those which are not known to have been carefully collated, or which are known to have been carelessly collated, as for instance the Vatican manuscript, which otherwise would be almost without an equal.

12. And so, in fine, more witnesses are to be preferred to fewer; and, which is more important, witnesses who differ in country, age, and language, are to be preferred to those who are closely connected with each other; and, which is most important of all, ancient witnesses are to be preferred to modern ones. For, since the original autographs (and they were written in Greek) can alone claim to be the well-spring, the amount of authority due to codices drawn from primitive sources, Latin, Greek, etc., depends upon their nearness to that fountain-head.

13. A Reading, which does not allure by too great facility, but shines with its own native dignity of truth, is always to be preferred to those which may fairly be supposed to owe their origin to either the carelessness or the injudicious care of copyists.

14. Thus, a corrupted text is often betrayed by alliteration, parallelism, or the convenience of an Ecclesiastical Lection, especially at the beginning or conclusion of it; from the occurrence of the same words, we are led to suspect an omission; from too great facility, a gloss. Where the passage labours under a manifold variety of readings, the middle reading is the best.

15. There are, therefore, five principal criteria, by which to determine a disputed text. The antiquity of the witnesses, the diversity of their extraction, and their multitude; the apparent origin of the corrupt reading, and the native colour of the genuine one.

16. When these criteria all concur, no doubt can exist, except in the mind of a sceptic.

17. When, however, it happens that some of these criteria may be adduced in favour of one reading, and some in favour of another, the critic may be drawn sometimes in this, sometimes in that direction; or, even should he decide, others may be less ready to submit to his decision. When one man excels another in powers of vision, whether bodily or mental, discussion is vain. In such a case, one man can neither obtrude on another his own conviction, nor destroy the conviction of another; unless, indeed, the original autograph Scriptures should ever come to light."

Following this are ten more paragraphs, numbered 18 through 27, which do not pertain to the evaluation of various readings, but instead contain sundry remarks relative to the design and use of his critical edition. The seventeen given above may therefore be taken as Bengel's formally stated *canons* of criticism.

Griesbach's Fifteen Rules

In the Introduction to his second edition of the Greek New Testament (Halle, 1796) Griesbach set forth the following list of critical rules, by which the *intrinsic probabilities* may be weighed for various readings of the manuscripts. Rules for the prior evaluation of *documentary* evidence, such as the ones formulated by Bengel, are implicit in Griesbach's theory of the manuscript tradition, and so they are not taken up here. What follows is a translation of Griesbach's Latin as it was reprinted by Alford in the Introduction of his *Greek Testament* (London, 1849. Moody reprint, page 81).

1. The shorter reading, if not wholly lacking the support of old and weighty witnesses, is to be preferred over the more verbose. For scribes were much more prone to add than to omit. They hardly ever leave out anything on purpose, but they added much. It is true indeed that some things fell out by accident; but likewise not a few things, allowed in by the scribes through errors of the eye, ear, memory, imagination,

and judgment, have been added to the text. The shorter reading, even if by the support of the witnesses it may be second best, is especially preferable-- (a) if at the same time it is harder, more obscure, ambiguous, involves an ellipsis, reflects Hebrew idiom, or is ungrammatical; (b) if the same thing is read expressed with different phrases in different manuscripts; (c) if the order of words is inconsistent and unstable; (d) at the beginning of a section; (e) if the fuller reading gives the impression of incorporating a definition or interpretation, or verbally conforms to parallel passages, or seems to have come in from lectionaries.

But on the contrary we should set the fuller reading before the shorter (unless the latter is seen in many notable witnesses) -- (a) if a "similarity of ending" might have provided an opportunity for an omission; (b) if that which was omitted could to the scribe have seemed obscure, harsh, superfluous, unusual, paradoxical, offensive to pious ears, erroneous, or opposed to parallel passages; (c) if that which is absent could be absent without harm to the sense or structure of the words, as for example prepositions which may be called incidental, especially brief ones, and so forth, the lack of which would not easily be noticed by a scribe in reading again what he had written; (d) if the shorter reading is by nature less characteristic of the style or outlook of the author; (e) if it wholly lacks sense; (f) if it is probable that it has crept in from parallel passages or from the lectionaries.

2. The more difficult and more obscure reading is preferable to that in which everything is so plain and free of problems that every scribe is easily able to understand it. Because of their obscurity and difficulty chiefly unlearned scribes were vexed by those readings-- (a) the sense of which cannot be easily perceived without a thorough acquaintance with Greek idiom, Hebraisms, history, archeology, and so forth; (b) in which the thought is obstructed by various kinds of difficulties entering in, e.g., by reason of the diction, or the connection of the dependent members of a discourse being loose, or the sinews of an argument, being far extended from the beginning to the conclusion of its thesis, seeming to be cut.

3. The harsher reading is preferable to that which instead flows pleasantly and smoothly in style. A harsher reading is one that involves an ellipsis, reflects Hebrew idiom, is ungrammatical, repugnant to customary Greek usage, or offensive to the ears.

4. The more unusual reading is preferable to that which constitutes nothing unusual. Therefore rare words, or those at least in meaning, rare usages, phrases and verbal constructions less in use than the trite ones, should be preferred over the more common. Surely the scribes seized eagerly on the more customary instead of the more exquisite, and for the latter they were accustomed to substitute definitions and explanations (especially if such were already provided in the margin or in parallel passages).

5. Expressions less emphatic, unless the context and goal of the author demand emphasis, approach closer to the genuine text than discrepant readings in which there is, or appears to be, a greater vigor. For polished scribes, like commentators, love and seek out emphases.

6. The reading that, in comparison with others, produces a sense fitted to the support of piety (especially monastic) is suspect.

7. Preferable to others is the reading for which the meaning is apparently quite false, but which in fact, after thorough examination, is discovered to be true.

8. Among many readings in one place, that reading is rightly considered suspect that manifestly gives the dogmas of the orthodox better than the others. When even today many unreasonable books, I would not say all, are scratched out by monks and other men devoted to the Catholic party, it is not credible that any convenient readings of the manuscripts from which everyone copied would be neglected which seemed either to confirm splendidly some Catholic dogma or forcefully to destroy a heresy. For we know that nearly all readings, even those manifestly false, were defended on the condition that they were agreeable to the orthodox, and then from the beginning of the third century these were tenaciously protected and diligently

propagated, while other readings in the same place, which gave no protection to ecclesiastical dogmas, were rashly attributed to treacherous heretics.

9. With scribes there may be a tendency to repeat words and sentences in different places having identical terminations, either repeating what they had lately written or anticipating what was soon to be written, the eyes running ahead of the pen. Readings arising from such easily explained tricks of symmetry are of no value.

10. Others to be led into error by similar enticements are those scribes who, before they begin to write a sentence had already read the whole, or who while writing look with a flitting eye into the original set before them, and often wrongly take a syllable or word from the preceding or following writing, thus producing new readings. If it happens that two neighbouring words begin with the same syllable or letter, an occurrence by no means rare, then it may be that the first is simply omitted or the second is accidentally passed over, of which the former is especially likely. One can scarcely avoid mental errors such as these, any little book of few words to be copied giving trouble, unless one applies the whole mind to the business; but few scribes seem to have done it. Readings therefore which have flowed from this source of errors, even though ancient and so afterwards spread among very many manuscripts, are rightly rejected, especially if manuscripts otherwise related are found to be pure of these contagious blemishes.

11. Among many in the same place, that reading is preferable which falls midway between the others, that is, the one which in a manner of speaking holds together the threads so that, if this one is admitted as the primitive one, it easily appears on what account, or rather, by what descent of errors, all the other readings have sprung forth from it.

12. Readings may be rejected which appear to incorporate a definition or an interpretation, alterations of which kind the discriminating critical sense will detect with no trouble

13. Readings brought into the text from commentaries of the Fathers or ancient marginal annotations are to be rejected, when the great majority of critics explain them thus. ("He proceeds at some length to caution against the promiscuous assumption of such corruptions in the earlier codices and versions from such sources." - *Alford*)

14. We reject readings appearing first in lectionaries, which were added most often to the beginning of the portions to be read in the church service, or sometimes at the end or even in the middle for the sake of contextual clarity, and which were to be added in a public reading of the series, [the portions of which were] so divided or transposed that, separated from that which precedes or follows, there seemed hardly enough for them to be rightly understood. ("Similar cautions are here added against assuming this too promiscuously." - *Alford*)

15. Readings brought into the Greek manuscripts from the Latin versions are condemned. ("Cautions are here also inserted against the practice of the earlier critics, who if they found in the graeco-latin MSS. or even in those of high antiquity and value, a solitary reading agreeing with the Latin, hastily condemned that codex as latinizing." - *Alford*)

Latin text of the above

1. Brevior lectio, nisi testium vetustorum et gravium auctoritate penitus destituatur, praeferenda est verbosiori. Librarii enim multo proniores ad addendum fuerunt, quam ad omittendum. Consulto vix unquam praetermiserunt quicquam, addiderunt quam plurima: casu vero nonnulla quidem exciderunt, sed haud pauca etiam oculorum, aurium, memoriae, phantasiae ac iudicii errore a scribis admissa, adjecta sunt textui. In primis vero brevior lectio, etiamsi testium auctoritate inferior sit altera, praeferenda est-- (a) si simul durior, obscurior, ambigua, elliptica, hebraizans aut soloeca est, (b) si eadem res variis phrasibus in diversis codicibus expressa legitur; (c) si vocabulorum ordo inconstans est et instabilis; (d) in pericoparum

initiis; (e) si plenior lectio glossam seu interpretamentum sapit, vel parallelis locis ad verbum consonat, vel e lectionariis immigrasse videtur.

Contra vero plenior lectionem breviori (nisi hanc multi et insignes tueantur testes) anteponimus-- (a) si omissioni occasionem praebere potuerit homoeoteleuton; (b) si id quod omissum est, librariis videri potuit obscurum, durum, superfluum, insolens, paradoxum, pias aures offendens, erroneum, aut locis parallelis repugnans; (c) si ea quae absunt, salvo sensu salvaque verborum structura abesse poterant, e quo genere sunt propositiones, quod vocant, incidentes, praesertim breviores, et alia, quorum defectum librarius relegens quae scripserat haud facile animadvertibat; (d) si brevior lectio ingenio, stylo aut scopo auctoris minus conveniens est. (e) si sensu prorsus caret; (f) si e locis parallelis aut e lectionariis eam irrepsisse probabile est.

2. Difficilior et obscurior lectio anteponenda est ei, in qua omnia tam plana sunt et extricata, ut librarius quisque facile intelligere ea potuerit. Obscuritate vero et difficultate sua eae potissimum indoctos librarios vexarunt lectiones-- (a) quarum sensus absque penitior graecismi, hebraismi, historiae, archaeologiae, &c. cognitione perspicere non facile poterant, (b) quibus admissis vel sententia, varii generis difficultatibus obstructa, verbis inesse, vel aptus membrorum orationis nexus dissolvi, vel argumentorum ab auctore ad confirmandam suam thesin prolatorum nervus incidi videbatur.

3. Durior lectio praeferatur ei, qua posita, oratio suaviter leniterque fluit. Durior autem est lectio elliptica, hebraizans, soloeca, a loquendi usu graecis consueto adhorrens aut verborum sono aures offendens.

4. Insolentior lectio potior est ea, qua nil insoliti continetur. Vocabula ergo rariora, aut hac saltem significatione, quae eo de quo quaeritur loco admittenda esset, rarius usurpata, phrasesque ac verborum constructiones usu minus tritae, praeferantur vulgatoribus. Pro exquisitoribus enim librarii usitatoria cupide arripere, et in illorum locum glossemata et interpretamenta (praesertim si margo aut loca parallela talia suppedirent) substituere soliti sunt.

5. Locutiones minus emphaticae, nisi contextus et auctoris scopus emphasin postulent, propius ad genuinam scripturam accedunt, quam discrepantes ab ipsis lectiones quibus major vis inest aut inesse videtur. Erudituli enim librarii, ut commentatores, emphases amabant ac captabant.

6. Lectio, prae aliis sensum pietati (praesertim monasticae) alendae aptum fundens, suspecta est.

7. Praeferatur aliis lectio cui sensus subest apparenter quidem falsus, qui vero re penitus examinata verus esse deprehenditur.

8. Inter plures unius loci lectiones ea pro suspecta merito habetur, quae orthodoxorum dogmatibus manifeste prae caeteris faciet. Cum enim codices hodie superstites plerique, ne dicam omnes, exarati sint a monachis aliisque hominibus catholicorum partibus addictis, credibile non est, hos lectionem in codice, quem quisque exscriberet, obviam neglexisse ullam, qua catholicorum dogma aliquod luculenter confirmari aut haeresis fortiter jugulari posse videretur. Scimus enim, lectiones quascunque, etiam manifesto falsas, dummodo orthodoxorum placitis patrocinentur, inde a tertii saeculi initiis mordicus defensas seduloque propagatas, caeteras autem ejusdem loci lectiones, quae dogmati ecclesiastico nil praesidii afferrent haeticorum perfidae attributas temere fuisse.

9. Cum scribae proclives sint ad iterandas alieno loco vocabulorum et sententiarum terminationes easdem, quas modo scripsissent aut mox scribendas esse, praecurrentibus calamum oculis, praeviderent, lectiones ex ejusmodi rhythmici fallacia facillime explicandae, nullius sunt pretti.

10. Hisce ad peccandum illecebris similes sunt aliae. Librarii, qui sententiam, antequam scribere eam inciperent, totam jam perlegissent, vel dum scriberent fugitivo oculo exemplum sibi propositum inspicerent, saepe ex antecedentibus vel consequentibus literam, syllabam aut vocabulum perperam arripuerunt, novasque sic lectiones procuderunt. Si v.c. duo vocabula vicina ab eadem syllaba vel litera inciperent, accidit haud raro, ut vel prius plane omitteretur, vel posteriori temere tribueretur, quod priori esset peculiare. Ejusmodi hallucinationes vix vitabit, qui libello paullo verbosiori exscribendo operam dat, nisi toto

animo in hoc negotium incumbat: id quod pauci librarii fecisse videntur. Lectiones ergo, quae ex hoc errorum fonte promanarunt, quantumvis vetustae ac consequenter in complures libros transfusae sint, recte rejiciuntur, praesertim si codices caeteroqui cognati ab hujus labis contagio puri deprehendantur.

11. E pluribus ejusdem loci lectionibus ea praestat, quae velut media inter caeteras interjacet; hoc est ea, quae reliquarum omnium quasi stamina ita continet, ut, hac tanquam primitiva admissa, facile appareat, quanam ratione, seu potius quonam erroris genere, ex ipsa caeterae omnes propullularint.

12. Repudiantur lectiones glossam seu interpretamentum redolentes, cujus generis interpolationes nullo negotio emunctoris naris criticus subolfaciet.

13. Rejiciendas esse lectiones, e Patrum commentariis aut scholiis vetustis in textum invectas, magno consensu critici docent...

14. Respuimus lectiones ortas primum in lectionariis, quae saepissime in anagnosmatum initiis ac interdum in clausulis etiam atque in medio contextu claritatis causa addunt, quod ex orationis serie supplendum esset, resecantque vel immutant, quod, sejunctum ab antecedentibus aut consequentibus, vix satis recte intelligi posse videretur....

15. Damnandae sunt lectiones e latina versione in graecos libros invectae....

Theories of Westcott and Hort

In 1881 two English scholars, B.F. Westcott and F.J.A. Hort, published a very influential edition of the Greek Testament (*The New Testament in the Original Greek*. New York: Harper & Brothers, 1881.) The *Introduction and Appendix of Notes on Select Readings* volume of the original edition (currently available in reprint from Hendrickson) was written by Dr. Hort, and in it he sets forth the arguments and general theories upon which the text was reconstructed, and provides explanations for many specific textual decisions.

Westcott and Hort brought the main tendency of nineteenth century textual criticism, the exaltation of the oldest Greek copies, to its culmination. They firmly set aside the Latin witnesses along with the later Greek manuscripts; but the oldest known Greek copies, Codex Vaticanus and Codex Sinaiticus, they elevated to a pristine class called "Neutral," and very nearly identified them with the original manuscripts. It cannot be said, however, that Westcott and Hort were simply following a tendency here, for they realized that if such weight were to be given to only two manuscripts, a theory must be offered to explain how the text given in them had so early disappeared from the manuscript tradition. And so Hort offered in the *Introduction* of their text a theoretical history of the manuscript tradition that met the needs of the case, or at least so it seemed to many scholars.

They theorized that the "Neutral" text was the most primitive type, carefully copied for use in the worship services of the churches. The "Western" text-type arose early on as an uncontrolled popular edition, and persisted mainly in the Latin witnesses after Greek copies were no longer being produced in Italy. The "Byzantine" group, which includes the mass of later copies, began in the fourth century as an official church-sponsored edition of the New Testament, written probably in Antioch, which combined the various readings of the Western and Neutral groups. This edition was so effectively propagated throughout Europe that both the older "Neutral" and "Western" text-types ceased to be copied in the European scriptoria, and eventually decayed. The Neutral text survived for a while in Egypt, but then suffered corruption and became the "Alexandrian" type. Codex Vaticanus and Codex Sinaiticus are relics of the Neutral type. A considerable amount of speculation is involved in this argument, but Westcott & Hort further bolstered their text with detailed arguments from two other directions, presenting "external" arguments (from the oldest manuscripts, as in Lachmann) and "internal" arguments (from the tendencies of scribes, as in the rules of

Griesbach). External and internal arguments were also made to support one another by the principle, "Readings are to be preferred that are found in a manuscript that habitually contains superior readings:" superior, that is, as determined by the rules of internal criticism. The text of Westcott & Hort therefore had the appearance of resting firmly upon three-legged arguments, and it was considered by many scholars to be the best possible text.

Whatever may be the merits of Westcott and Hort's theory, the success of their text was largely due to personal influence and advantageous timing; In the 1860's the two most ancient copies, Sinaiticus and Vaticanus, were both published for the first time, creating a public sensation. Westcott and Hort began work on their text, and in 1870, the year that a critical revision of the King James version was commissioned by the church authorities in England, they were able to distribute to the members of the revision committee a draft copy of their text; they both served on the revision committee; and they published their text in 1881, the same year that the revision was published. For ten years, then, Westcott and Hort continually advocated their views in favour of the texts of Sinaiticus and Vaticanus in regular meetings of the most influential scholars of Great Britain and America; and it is hardly surprising that their text should be so well regarded when it appeared. In fact two generations passed before most scholars would recognize that the genealogical theories of Westcott and Hort were without adequate empirical foundation.

The text of Westcott & Hort was most vigorously assailed by John William Burgon, Dean of Chichester, and more temperately criticized by many others. The common theme of criticism was the lack of historical basis for their hypothesis of an early "Byzantine" recension in Antioch.

Critical Rules of Westcott & Hort

The following summary of principles is taken from the compilation in Epp and Fee, *Studies in the Theory and Method of New Testament Textual Criticism* (1993, pages 157-8). References in parentheses are to sections of Hort's *Introduction*, from which the principles have been extracted.

1. Older readings, manuscripts, or groups are to be preferred. ("The shorter the interval between the time of the autograph and the end of the period of transmission in question, the stronger the presumption that earlier date implies greater purity of text.") (2.59; cf. 2.5-6, 31)
2. Readings are approved or rejected by reason of the quality, and not the number, of their supporting witnesses. ("No available presumptions whatever as to text can be obtained from number alone, that is, from number not as yet interpreted by descent.") (2.44)
3. A reading combining two simple, alternative readings is later than the two readings comprising the conflation, and manuscripts rarely or never supporting conflate reading are text antecedent to mixture and are of special value. (2.49-50).
4. The reading is to be preferred that makes the best sense, that is, that best conforms to the grammar and is most congruous with the purport of the rest of the sentence and of the larger context. (2.20)
5. The reading is to be preferred that best conforms to the usual style of the author and to that author's material in other passages. (2.20)
6. The reading is to be preferred that most fitly explains the existence of the others. (2.22-23)
7. The reading is less likely to be original that combines the appearance of an improvement in the sense with the absence of its reality; the scribal alteration will have an apparent excellence, while the original will have the highest real excellence. (2.27, 29)
8. The reading is less likely to be original that shows a disposition to smooth away difficulties (another way of stating that the harder reading is preferable). (2.28)
9. Readings are to be preferred that are found in a manuscript that habitually contains superior readings as determined by intrinsic and transcriptional probability. Certainty is increased if such a better manuscript is found also to be an older manuscript (2.32-33) and if such a manuscript habitually contains reading that

prove themselves antecedent to mixture and independent of external contamination by other, inferior texts (2.150-51). The same principles apply to groups of manuscripts (2.260-61).

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A Statistical Comparison of Editions of the Greek New Testament

Using a database of various readings, ¹ I compared [Scrivener's Textus Receptus](#) (representing the readings underlying the King James Version) with four critical texts, and identified 4165 translatable differences ² adopted by either [Tregelles 1857](#), [Tischendorf 1869](#), [Westcott & Hort 1881](#), or [Nestle-Aland 1979](#).

In these 4165 places, the types of differences are:

omissions ³191546%substitutions157738%additions52913%transpositions1443%In these 4165 places, the numbers for each text are:

Tregelles309574%Nestle-Aland332380%Tischendorf349884%Westcott & Hort361887%Within this sample of 4165 places the agreement of the four critical texts is exhibited in the following table. For each pairing, the number of agreements is given over the number of places in which either text differs from the TR. ⁴

TregellesTischendorfWestcott-HortNestle-AlandTregelles3095/30952765/38282907/38062803/3615Tischendorf2765/38283498/34983094/40223023/3798Westcott-Hort2907/38063094/40223618/36183195/3746Nestle-Aland2803/36153023/37983195/37463323/3323The percentage of agreement for each pair is thus:

TregellesTischendorfWestcott-HortNestle-AlandTregelles100%72%76%78%Tischendorf72%100%77%80%Westcott-Hort76%77%100%85%Nestle-Aland78%80%85%100%

What About the "Majority Text"?

The "Majority Text" of [Hodges and Farstad](#) represents the large majority of medieval manuscripts, and it corresponds much more closely to Scrivener's TR than any of the critical texts. I found that the total number of translatable differences of that text from Scrivener's TR is 1005. ⁵ In 327 places it differs from the TR without agreeing with any of the critical editors listed above. These differences fall outside the sample of 4165 places used in the statistical comparisons above. But in 678 places it agrees with one or more of the critical editors.

Some Observations on the Findings

From these findings it may be seen that where the critical texts diverge from the sixteenth-century *Textus Receptus*, they largely agree with one another. 72% of the translatable differences from the *Textus Receptus* were agreed upon by Tregelles and Tischendorf long before the publication of the Westcott-Hort text. The Westcott-Hort text (1881) departs furthest from the TR. The Nestle text (1979), though it largely corresponds with the Westcott-Hort text, differs from it in 551 places. In 295 (54%) of these places it returns to the readings of the TR. The Nestle text also has the highest percentage agreement with each of the others, ranging from 78% with Tregelles to 85% agreement with Westcott & Hort. The text of Hodges and Farstad represents a completely different method, so that comparing it with the critical texts is like comparing an apple to four oranges, but 67% of its differences from Scrivener's TR are supported by one or more of the critical texts.

Michael D. Marlowe

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Notes

¹ The body of data used for this study is given in the [collation of critical editions](#) on this site.

² These "translatable differences" include even the most trivial differences, many of which would show up only in an extremely literal translation. In fact most of the differences are of this nature. The 4165 differences do not include the longer sections, Mark 16:9-20 and John 7:53-8:11, which all the editors regard as secondary, and they do not include other verses that are doubly bracketed in the text of Westcott-Hort or Nestle-Aland.

³ i.e. "omissions" as compared to the text of Scrivener 1881. Looked at from another point of view, Scrivener 1881 has as many "additions" to the critical texts. Nothing is here implied concerning the original text.

⁴ The number of translatable disagreements between the texts can be obtained by subtracting the first number from the second number in each pairing.

⁵ In 156 of these places (16%) the text of Hodges and Farstad does however agree with another representative of the TR tradition (Estienne 1550, Beza 1598, or Elzevir 1624), so that it is necessary to enter into fine distinctions and definitions of the term "Textus Receptus" in this case. The numbers given here--it must be borne in mind--have to do with Scrivener 1881, which represents only the readings adopted by the translators of the KJV.

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Papyrus 46

"

The earliest substantial New Testament manuscript known to exist is a slightly mutilated codex of Paul's epistles from about the year 200. It consists of eighty-six leaves, measuring originally about 11 by 6½ inches. It is thought originally to have contained 104 leaves, with eighteen leaves now missing from the front and back. The existing leaves contain (in this order) the last eight chapters of Romans; all of Hebrews; virtually all of 1–2 Corinthians; all of Ephesians, Galatians, Philippians, Colossians; and two chapters of 1 Thessalonians. All of the leaves have lost some lines at the bottom through deterioration. Leaves of the manuscript first came to light in 1930 among the wares of a native antiquities vendor in Cairo, and these were immediately purchased by a private collector, Mr. Chester Beatty of London. Soon afterwards the rest of the manuscript was acquired from the same dealer by Beatty and by representatives of the University of Michigan. 30 of the leaves are now at the University of Michigan and 56 are in the Chester Beatty Collection in Dublin, Ireland. The leaf shown here, from the University of Michigan, contains 2 Cor. 11:33-12:9. Click [here](#) for a larger image.

Below is a line-by-line translation of the page shown (2 Cor. 11:33-12:9). The variations from the Received Text and from the Nestle text (27th ed.) are indicated at the bottom.

1. in a basket I was lowered through the wall
2. and escaped his hand. ¹ To boast
3. it is necessary (although not expedient indeed), and I will come
4. to visions and revelations of the Lord. ² I know
5. a man in Christ now above fourteen years—
6. whether in the body I know not, or outside the
7. body I know not, God knows—caught up
8. such a one as far as the third heaven. ³ And I know
9. such a man—whether in the body or
10. apart from the body I know not, God knows— ⁴ that
11. he was caught up into the paradise and heard
12. unspeakable words, which it is not permissible for a man
13. to speak. ⁵ On behalf of such a one will I boast, but for
14. myself I will by no means boast, except in the
15. weaknesses. ⁶ For if I wish, I will boast;
16. I shall not be foolish, for I shall speak the truth.
17. But I refrain, lest anyone unto me reckons beyond
18. what he sees of me or hears something of me. ⁷ And because of the
19. abundance of the revelations, lest
20. I should be lifted up too high, there was given to me a thorn in the flesh;
21. a messenger of Satan so that he might afflict me, lest
22. I should be lifted up too high. ⁸ Concerning this, thrice the [Lord]
23. I besought, that it might depart from [me; ⁹ and]
24. he said to me, Suffices for you the grace [of me, for the]
25. power in [weakness is perfected.]

26. **Variations of the Received Text:** *Line 3.* indeed is not expedient for me; yet I will come | *Line 10.* out of the body | *Lines 14-15.* not boast, except in my weaknesses. For if I should wish to boast | *Line 25.* power of me

27. **Variations of the Nestle text:** *Lines 14-15.* not boast, except in the weaknesses. For if I should wish to boast | *Lines 18-19.* something of me, even because of the abundance of the revelations. Therefore, lest ...

28.

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The Apparatus of a Critical Text

"

The pages of a major critical edition of the Greek New Testament can be a daunting sight to students who are just beginning the study of textual criticism. The large amount of information given in the apparatus, which on most pages takes up more room than the text itself, may give the false impression that the text is hopelessly in doubt. But most of the variations indicated in the apparatus are so trivial that they can hardly be translated, and most of the significant differences are not well enough attested to warrant serious consideration. At left is a typical page from Tischendorf's eighth edition (see [Tischendorf 1869](#)), containing the text and apparatus for Matthew 1:18-20. Eight lines of text are accompanied by 36 lines of annotations in smaller type. For a much larger and legible image of the same page, click [here](#).

Those who are unable to read Greek and Latin will not be able to see how unsubstantial nearly all of the variants are, but they may rest assured that when these variations are all sifted and weighed by scholars, it amounts to very little difference. Out of the abundance of information on the various readings of ancient witnesses in Matthew 1:18-20 that is presented on this page, only the following three minor variations from the Received Text (KJV) have been recommended by critical editors of the text:

- Mat 1:18. Read *genesis* "genesis, origin, genealogy, birth" instead of *gennhsis* "birth". Recommended by all critical editors for two hundred years now. The subtle difference in this variant is often not expressed in English translations.
- Mat 1:18. Omit "Jesus" before "Christ" and render 'birth of the Christ'. Recommended by Tregelles, and as a likely alternative by Westcott and Hort. This variant has not been adopted in any English version.
- Mat 1:18. Transpose "Jesus Christ" to "Christ Jesus". Recommended only as an alternative by Westcott and Hort, and not adopted in any English version.
- All told, there are about 200,000 various readings in the existing manuscripts, versions, patristic citations and other witnesses to the text of the New Testament. But the following paragraph from the *International Standard Bible Encyclopedia* (Chicago, 1930) explains that this large number is not at all indicative of significant corruption of the text:
 - "Not," as Dr. Warfield says, "that there are 200,000 places in the New Testament where various readings occur, but that there are nearly 200,000 readings all told, and in many cases the documents so differ among themselves that many various readings are counted on a single word, for each document is compared in turn with one standard and the

number of its divergences ascertained, then these sums are themselves added together and the result given as the number of actually observed variations." Dr. Ezra Abbott was accustomed to remark that "about nineteen-twentieths of the variations have so little support that, although there are various readings, no one would think of them as rival readings, and nineteen-twentieths of the remainder are of so little importance that their adoption or rejection would cause no appreciable difference in the sense of the passages in which they occur." Dr. Hort's view was that "upon about one word in eight, various readings exist supported by sufficient evidence to bid us pause and look at it; about one word in sixty has various readings upon it supported by such evidence as to render our decision nice and difficult, but that so many variations are trivial that only about one word in every thousand has upon it substantial variation supported by such evidence as to call out the efforts of the critic in deciding between the readings." The oft-repeated dictum of Bentley is still valid that "the real text of the sacred writings is competently exact, nor is one article of faith or moral precept either perverted or lost, choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings."

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Concerning the Story of the Adulteress in the Eighth Chapter of John

American Standard Version (1901). Marginal note: "Most of the ancient authorities omit John vii. 53--viii. 11. Those which contain it vary much from each other."

Revised Standard Version (1946). 7:53-8:11 given in the margin, with the note, "Most of the ancient authorities either omit 7.53-8.11, or insert it, with variations of the text, here or at the end of this gospel or after Luke 21.38." Since 1971 the section is printed as ordinary text, with the note, "The most ancient authorities omit 7.53-8.11; other authorities add the passage here or after 7.36 or after 21.25 or after Luke 21.38, with variations of text."

New American Standard Version (1963). "John 7:53-8:11 is not found in most of the old mss."

New International Version (1973). "The most reliable early manuscripts omit John 7:53-8:11." Later editions of the NIV have, "The earliest and most reliable manuscripts and other ancient witnesses do not have John 7:53-8:11."

New King James Version (1980). "NU [that is, the United Bible Societies' Greek text] brackets 7:53 through 8:11 as not in the original text. They are present in over 900 mss. of John."

Samuel P. Tregelles, *An Account of the Printed Text of the Greek New Testament* (London, 1854), pages 236-243.

In the application of criticism to some of the longer passages which are found in some copies, but omitted in others, it is necessary to state the evidence fully and distinctly, so as to obviate, if practicable, all possible misconception as to its value and bearing. A few such passages will now be considered; in doing which, it is only needful to premise that the principle of following the evidence which Divine Providence has caused to be transmitted to us, must in these cases, as well as in all that are similar, be strictly maintained.

St. John vii. 53--viii. 11, is a passage which has held its place in the text by a very doubtful tenure, as is familiar to all who are acquainted with the simple facts relative to biblical criticism; and even in the copies which contain these twelve verses there are peculiarities of a singular kind.

This narrative is found in some form or other in the following authorities: D F G H K U, and more than 300 cursive copies, without any note of doubt or distinction, as also in a few lectionaries. In E it is marked with asterisks in the margin; so, too, in sixteen cursive copies (two of which thus note only from viii. 3). In M there is an asterisk at vii. 53, and at viii. 3. In S, it is noted with obeli, and so, too, in more than forty cursive codices. This narrative is placed at the end of the Gospel, by itself, in ten cursive copies; four others similarly place viii. 3--11. Four MSS. (of which Cod. Leicestensis, 69, is one) place this passage at the end of Luke xxi., and one copy has it after John 7:36.

As to versions, it is found (i.) in Cod. Colbertinus and some others of the Old Latin (Cod. Veronensis is here defective); (ii.) the Vulgate, (iii.) Æthiopic, and (iv.) Jerusalem Syriac Lectionary. (As to the other versions, see below.)

It is mentioned by Jerome as being found in many copies, by Ambrose, Augustine, and other writers since the fourth century. But, though cited from the time of Augustine and onward, that father was well aware that the passage was far from universally read in the copies then extant; and he endeavored to account for the fact by a conjecture: "nonnulli modicæ, vel potius inimici veræ fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud, quod de adulteræ indulgentia dominus fecit, auferrent de codicibus suis, quasi permissionem peccandi tribuerit, qui dixit, Deinceps noli peccare. [Certain persons of little faith, or rather enemies of the true faith, fearing, I suppose, lest their wives should be given impunity in sinning, removed from their manuscripts the Lord's act of forgiveness toward the adulteress, as if he who had said, Sin no more, had granted permission to sin]" (De Adult. Conj., ii. 6, 7.) But this supposition of Augustine would not account for the fact of the omission of this passage having been so general, as it will be shown to be when the testimony of the versions against it is stated.

This passage is omitted by A B C T [also now Papyrus⁶⁶ Papyrus⁷⁵ N W] (MSS. of the oldest class⁽⁴⁾), by L X D [also Y Q Y], by Cod. 33, and more than fifty other cursive copies, by more than thirty lectionaries, in some of which, if not all, this passage is omitted where it would occur in the middle of a section. In connection with MSS. which omit this section, reference must be made to those mentioned above, which mark it as doubtful, or transfer it to the end of the Gospel, or place it elsewhere; for all these are so far witnesses against its insertion.

The versions to which this section do not belong are (i.) the Old Latin (as found in Cod. Vercellensis, the revised Cod. Brixianus, and some others), (ii.) the Peshito and (iii.) the Harclean Syriac, (iv.) the Memphitic, in the MSS. of value and authority, (v.) the Thebaic, (vi.) the Gothic, (vii.) the Armenian.

It is true that, in some of the editions of the Peshito Syriac, subsequent to that in Walton's Polyglot, this section is found; but it does not belong to that version: and so, too, such MSS. of the later Syriac as are cited as exhibiting it at all, mention that it is an addition. As to the Armenian, six old codices of those used by Zohrab omit the whole passage, as also do the MS. lectionaries; nineteen MSS. have the section separately, at the end of the Gospel, while only five (and those the most recent) place it here. One proof that it is a later addition, and not an original part of this version, is found in the great variety of forms in which it exists in those Armenian copies which contain it at all; some of these are quite peculiar, and resemble none of the Greek copies. It is thus rejected, as not a genuine part of that version. (For this precise statement I am indebted to Mr. Charles Rieu.)

Though the mere silence of ecclesiastical writers is no proof that they were unacquainted with a particular section, yet that silence becomes significant when they wrote expressly on the subject to which it relates, and when they wrote in such a way as to show that they could hardly by possibility have been acquainted with it. So, too, with regard to such ecclesiastical writers as wrote Commentaries.

Thus it may be held for certain, that Tertullian⁽²⁾ and Cyprian knew nothing of the passage; while Origen and Chrysostom show in their Commentaries, that they were not aware of its existence. It has been indeed objected that nothing is proved by Origen's silence; because he often passes by portions of St. John's Gospel, and he had no occasion to mention this narrative: but, in reading his Commentary on this part of the Gospel, it is difficult (if not impossible) to imagine that he knew of anything between vii. 52 and viii. 12: for he cites and comments on every verse from vii. 40 to 52, and then at once continues from viii. 12 in the same manner (iv. p. 299, ed. De la Rue). The silence of Chrysostom on the subject, as well as that of Cyril of Alexandria, and Theodorus of Mopsuestia, was long ago noticed.

The omission of this section by Nonnus, in his metrical Paraphrase of this Gospel, is worthy of notice; for though he does pass by parts, yet no narrative portion of certain genuineness, and of such length as this, is unnoticed.

It thus appears that the oldest MS. authority for this narration is D, and that the only important versions in its favour are the Vulgate, and such copies of the Old Latin as contain it. The Vulgate resolves itself into the testimony of Jerome, who mentions that copies existed of both kinds,--those which contained it and those which did not. I have put together the authorities which contain this narration, because, in fact, those in which it is found give it in such a variety of phraseology, as exceeds the difference commonly understood by the term various readings. In D, the oldest MS. which contains it, it is utterly unlike the other copies; and they, too, abound in extraordinary variations. This circumstance would weaken the testimony of the authorities which contain this narration, even if there had been a less conclusive array of witnesses (all the oldest MSS. except D, most versions, and decided testimony of fathers) on the other side.

In the fourth century, this section seems to have obtained a place in some copies (first perhaps in the West, where it was first mentioned), but even then it is spoken of doubtfully; it gradually was received into most MSS., but still with expressions of uncertainty, and with notes of its doubtful authenticity; and thus, even though it was adopted as a part of the printed text by the first editors, yet its genuineness was not believed by Erasmus himself: the same opinion was held in that century by Calvin, Beza,⁽³⁾ and other biblical scholars. If the last three hundred years have removed all feeling of question from many, it has not been from better grounds of certainty having been discovered, but from that kind of traditional inertness of mind, which has rendered many unconscious of what have been deemed the most manifest facts of criticism.

We can no more canonise this passage, if it were not genuine Scripture from the beginning, than we can the books of the Apocrypha, or any other writings. If the best MSS., versions, and fathers, know nothing of such a portion of Holy Scripture, it behoves all who value God's word not to adopt, as part of it, what is not only unsupported by sufficient evidence, but which is opposed by that which could hardly be surmounted. The ancient translators in general could not have agreed, in so many countries, to pass by so considerable a portion of this Gospel, if they knew it, or had it in their Greek copies.

I do not rest at all on the internal difficulties connected with this passage, on the supposition that it is genuine Scripture; because, if it had been sufficiently attested, they would not present anything insurmountable. The peculiarities of the language are indeed remarkable, and very unlike anything else in St. John's Gospel; but to this it might be said, that the copies differ so much that it is almost impossible to judge what the true phraseology is. Perhaps the difficulties in the passage have been over-estimated: at least we have no reason to conjecture that any omitted it on account of such difficulties, any more than we have to think that any expunged it on doctrinal grounds, as suggested by Augustine.

It may be felt by some to be a serious thing to conclude, that twelve whole verses which they have been accustomed to read are no part of Holy Scripture; and yet if they are only in possession of a moderate share of information, they must know well that they are and have always been regarded as of unproved genuineness: I would also ask such, if it is not a very serious thing to accept, as part of the word of God, what (as they have the full opportunity of knowing) rests on precarious grounds, and is contradicted by the

best testimonies? Would it not render all Scripture doubtful, and go far to undermine all true thoughts of its authority, if all that rests on utterly insufficient evidence, and all that is supported by unquestionable testimonies, were placed on the same ground? It is impossible to give real and sufficient sanction to that which is not attested to be a genuine part of a book of Scripture, and thus, while it is in vain to attempt to raise it to the place of authority, the only consequence will be to depress the true Scripture to the low and unsatisfactory level of such unattested additions.

Though I am fully satisfied that this narration is not a genuine part of St. John's Gospel, and though I regard the endeavors to make the evidence appear satisfactory to be such as would involve all Holy Scripture in a mist of uncertainty, I see no reason for doubting that it contains a true narration. There is nothing unworthy of the acting of the Lord Jesus detailed in this history. And thus I accept the narrative as true, although its form and phraseology are wholly uncertain, and although I do not believe it to be a divine record. No doubt, that there were many narrations current in the early church of some of the many unrecorded actions of our Lord, and the only wonder is that more have not been transmitted to us. This, from the variety of its forms, seems to have been handed down through more than one channel. Perhaps some one added it at the end of John's Gospel, as one of the "many things which Jesus did which are not written in this book," and others afterwards placed it where it seemed to them to belong.

We learn from Eusebius, that Papias transmitted an account of a woman who was accused before our Lord, "Papias also put forth another history concerning a woman accused of many sins before the Lord; and this history is contained in the Gospel according to the Hebrews." (H.E., iii. 39) The Hebrew original of St. Matthew's Gospel appears to have been the basis of "the Gospel according to the Hebrews"; and it seems, from the mode in which Eusebius mentions the narrative as having proceeded from Papias, that he regarded it as a later addition introduced into that Hebrew document. It has been much discussed whether this is the same as the narration in John vii. 53--viii. 11. In favour of the identity may be mentioned that in D (Cod. Bezae) the sin of the woman is spoken of in a general manner, *a woman seized for sin*, instead of *a woman caught in adultery*. And if it had been circulated in the fourth century in a Hebrew (Syro-Chaldaic) dress, the leading forms in which it is now found might have originated in different Greek translations of the narrative; or else from the writings of Papias in Greek, and from a Greek translation of the Syro-Chaldaic form of the narration. From Ruffinus's version of the passage in Eusebius, it seems clear that in the age immediately subsequent to that historian, it was thought that the narration to which he referred, was the same as that which had by this time found its way into some copies. Ruffinus renders, "Simul et historiam quandam jungit de muliere adultera, quae accusata est a Judæis apud Dominum." Attention to this, and also to the point of resemblance between the Cod. Bezae and the words of Eusebius, was directed by Dr. Routh; who adds, "Evidenter constat, etiamsi suspecta hæc evangelii pericope eadem esse censeatur atque historia Papiana, nondum eam codici Novi Testamenti tempore Eusebii insertam fuisse" (Rel. Sac., i. 39). The judgment expressed in these last words, however contrary to the notions of those who prefer modern tradition to ancient evidence, is fully confirmed by the most searching investigations. We first hear of this narrative in any copies of the New Testament after the middle of the fourth century. The statement of Eusebius gives us a probable account of its origin, and I believe that we shall not err if we accept this as a true history, transmitted not by the inspired apostle St. John, but by the early ecclesiastical writer Papias. **F.H.A. Scrivener, *A Plain Introduction to the Criticism of the New Testament* (4th edition. London, 1894), volume ii, pages 364-368.**

. . . on all intelligent principles of mere criticism the passage must needs be abandoned: and such is the conclusion arrived at by all the critical editors . . . we cannot help admitting that if this section be indeed the composition of St. John, it has been transmitted to us under circumstances widely different from those connected with any other genuine passage of Scripture whatever.

Bruce Metzger, *A Textual Commentary on the Greek New Testament* (Stuttgart, 1971), pages 219-221.

The evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming. It is absent from such early and diverse manuscripts as Papyrus^{66.75} Aleph B L N T W X Y D Q Y 0141 0211 22 33 124 157 209 788 828 1230 1241 1242 1253 2193 *al.* Codices A and C are defective in this part of John, but it is highly probable that neither contained the pericope, for careful measurement discloses that there would not have been space enough on the missing leaves to include the section along with the rest of the text. In the East the passage is absent from the oldest form of the Syriac version (syr^{c.s.} and the best manuscripts of syr^p), as well as from the Sahidic and the sub-Achmimic versions and the older Bohairic manuscripts. Some Armenian manuscripts and the old Georgian version omit it. In the West the passage is absent from the Gothic version and from several Old Latin manuscripts (it^{a.l*.q}). No Greek Church Father prior to Euthymius Zigabenus (twelfth century) comments on the passage, and Euthymius declares that the accurate copies of the Gospels do not contain it.

When one adds to this impressive and diversified list of external evidence the consideration that the style and vocabulary of the pericope differ noticeably from the rest of the Fourth Gospel (see any critical commentary), and that it interrupts the sequence of 7.52 and 8.12 ff., the case against its being of Johannine authorship appears to be conclusive.

At the same time the account has all the earmarks of historical veracity. It is obviously a piece of oral tradition which circulated in certain parts of the Western church and which was subsequently incorporated into various manuscripts at various places. Most copyists apparently thought that it would interrupt John's narrative least if it were inserted after 7.52 (D E F G H K M U G P 28 700 892 *al.*). Others placed it after 7.36 (ms. 225) or after 7.44 (several Georgian mss.) or after 21.25 (1 565 1076 1570 1582 arm^{mss}) or after Luke 21.38 (^f⁴³). Significantly enough, in many of the witnesses which contain the passage it is marked with asterisks or obeli, indicating that, though the scribes included the account, they were aware that it lacked satisfactory credentials.

Sometimes it is stated that the pericope was deliberately expunged from the Fourth Gospel because it was liable to be understood in a sense too indulgent to adultery. But, apart from the absence of any instance elsewhere of scribal excision of an extensive passage because of moral prudence, this theory fails "to explain why the three preliminary verses (vii 53; viii 1-2), so important as apparently descriptive of the time and place at which all the discourses of chapter viii were spoken, should have been omitted with the rest" (Hort, "Notes on Select Readings," pp. 86 f.).

Although the committee [that is, the editorial committee of the United Bible Societies' *Greek New Testament*] was unanimous that the pericope was originally no part of the Fourth Gospel, in deference to the evident antiquity of the passage a majority decided to print it, enclosed within double square brackets, at its traditional place following John 7.52.

NOTES

1. A and C are defective in this part of St. John's Gospel; but it is certain, from the exactitude with which the quantity in each page of these MSS. can be calculated, that they could not have contained these twelve verses.
2. Granville Penn, in his "Annotations to the Book of the New Covenant," states well the argument which may be drawn from Tertullian's silence: he says, "That the passage was wholly unknown to Tertullian, at the end of the second century, is manifest in his book *De Pudicitia*. The Bishop of Rome had issued an edict, granting pardon to the crime of adultery, on repentance. This new assumption of power fired the indignation of Tertullian, who thus apostrophised him: "Audio [etiam] edictum esse propositum, et quidem

peremptorium, Pontifex scilicet Maximus [quod est] episcopus episcoporum, dicit [edicit]: Ego et moechiæ et fornicationis delicta, poenitentia functis dimitto" (c. 1). He then breaks out in terms of the highest reprobation against that invasion of the divine prerogative; and (c. 6) thus challenges: "Si ostendas de quibus patrociniis exemplorum præceptorumque coelestium, soli moechiæ, et in ea fornicationi quoque, janua poenitentiae expandas, ad hanc jam lineam dimicabit nostra congressio." "If thou canst show me by what authority of heavenly examples or precepts thou openest a door for penitence to adultery alone, and therein to fornication, our controversy shall be disputed on that ground." And he concludes with asserting, "Quæcunque auctoritas, quæcunque ratio moecho et fornicatori pacem ecclesiasticam reddit, eadem dedebit et homicidæ et idololatriæ poenitentibus subvenire." "Whatever authority, whatever consideration, restores the peace of the church to the adulterer and fornicator, ought to come to the relief of those who repent of murder or idolatry." It is manifest, therefore, that the copies of St. John with which Tertullian was acquainted did not contain the *exemplum coeleste*,--the *divine example*, devised in the story of the "woman taken in adultery" (pp. 267, 268). Was this edict that of Callistus, referred to in the recently-discovered *Philosophoumena* (of Hippolytus), ix. 12, pp. 290, 291?

3. Theodore Beza [whose annotated Greek text was the basis of the King James version] did not suppose that a text ought to be traditionally adopted, and then, as it were, stereotyped: his notes gave him the opportunity for expressing his opinions; and he thus proved that if his attention were properly directed to ancient evidence on a passage, he so weighed it as to consider that it ought to prevail. Thus the passage in John viii. 1-12, the omission of which by critical editors has seemed to some such a proof of temerity, or of want of reverence for Holy Scripture, was differently regarded by Beza: he states the manner in which various ancient writers knew nothing about it, and the great variation in MSS.; he then concludes thus:--"As far as I am concerned, I do not conceal that I justly regard as suspected what the ancients with such consent either rejected or did not know of. Also such a variety in the reading causes me to doubt the fidelity of the whole of that narration." [from Tregelles p. 34. Notice also the comment of John Calvin (*Commentary on the Gospel of John*, on John 8:1). Calvin introduces the passage thus: "It is plain enough that this passage was unknown anciently to the Greek Churches; and some conjecture that it has been brought from some other place and inserted here. But as it has always been received by the Latin Churches, and is found in many old Greek manuscripts, and contains nothing unworthy of an Apostolic Spirit, there is no reason why we should refuse to apply it to our advantage." Notice that Calvin does not pretend to decide the question of authenticity here. - M.D.M.]

["Bible Research > Textual Criticism > Story of the Adulteress](#)

["Bible Research > Textual Criticism > Passages of Dogmatic Importance](#)

The following chapter was written by Samuel P. Tregelles, an eminent scholar of the text of the New Testament, who wrote this chapter before Tischendorf discovered the famous codex Sinaiticus, before the librarians of the Vatican had made codex Vaticanus fully accessible to scholars, before Westcott and Hort began their studies, and before the discovery of any of the papyrus manuscripts which figure so prominently in recent study. Yet it is remarkable to observe how Tregelles usually arrives at the same conclusions as later critical editors. This goes to show that in general the conclusions of recent editors do not depend upon a small number of recently-discovered manuscripts, nor upon any theory of recensions as developed by Westcott and Hort. Indeed, as Tregelles shows, these conclusions were anciently held by fathers of the church.

Regarding Tregelles' treatment of Acts 20:28, it should be noted that his conclusion differs from that of some recent scholars. Codex Sinaiticus was found to support the reading, "church of God." But on the other hand, Tregelles' argument is now supported by Papyrus 74, which reads "church of the Lord"; and so both of these readings are usually indicated in modern versions.

For the convenience of readers I have inserted within Tregelles' chapter some headings to divide it into sections. -- M.D.M.

Notes on Some Passages of Dogmatic Importance

Samuel P. Tregelles, *An Account of the Printed Text of the Greek New Testament; with Remarks on its Revision upon Critical Principles* (London, 1854), pages 226-236.

Amongst the passages to the reading of which discussion has been directed on *theological* grounds, the more prominent are 1 John 5:7; 1 Tim 3:16; and Acts 20:28.

1 John 5:7

To enter into a formal discussion of the genuineness of the "testimony of the heavenly witnesses," 1 John 5:7, is really superfluous; for it would only be doing over again what has been done so repeatedly that there cannot be two opinions in the minds of those who now *know* the evidence, and are capable of appreciating its force. The passage stands thus (the words not known by the ancient authorities being enclosed within brackets): Verse 7, *oti treiV eisin oi martourouteV [en tw ouranw o pathr o logoV kai to agion pneuma kai outoi oi treiV en eisin. 8 kai treiV eisen oi martourouteV en th gh] to pneuma kai to udwr kai to aimn, ktl.* I only add, that if the marked words be considered genuine, then any addition of any kind, found in any MS. (however recent), and supported by the later copies of any one version in opposition to the more ancient, possesses as good a claim to be received and used as a portion of Holy Scripture.

1 Tim 3:16

In 1 Tim 3:16, there are three readings, *qeoV efanerwqh en sarki*, as in the common text; *oV efan. ktl.* and *o efan. ktl.* Now, to state the evidence for these readings respectively, it is necessary (as I had occasion long ago to point out), to divide the authorities at first into those which support the substantive *qeoV*, and those which have in its stead a relative pronoun: *what* relative is the better supported by evidence is for after consideration.

In favour of the substantive. *qeoV* is supported by the uncial MSS. J K (also D from a third corrector), and the cursive MSS. in general. ¹ But it is upheld by no version whatever, prior to the Arabic of the Polyglot and the Slavonic, both of which are more recent than the seventh century, and possess *no value* as critical witnesses. Some of the Greek fathers, who, as *edited*, have been cited as authorities for the reading *qeoV*, ought to be omitted from the list; because it is certain, from other parts of their writings, that they did read *oV* in this passage, or because more exact collations of the MSS. of their works show that *qeoV* is an unauthorized addition; so that in this case copyists have amplified by introducing this reading; just as in the former case they substituted it, as being that to which they were accustomed, for *oV*, which was then become peculiar. ²

The fathers, then, who support *qeoV* are, Didymus, Dionysius of Alexandria, and Theodoret, the two former *possibly*, the later not improbably; and in more recent times John Damascenus, Theophylact, and Ecumenius. Cyril Alex. and Chrysostom do not belong to this list.

In favour of a relative. *oV* is the reading of A C* F G, 17, and two other cursive MSS. *o* is the reading of D*. It has, indeed, been said, that the true reading of A C F G is doubtful; and indeed, some have sited them all for *qeoV*; and it has been asserted also that G originally read *o*.

Both A and C have suffered correction in this word; A in modern times, and C at a remote period. Such a change was effected by altering OC into QC [with a line drawn above] by introducing two little strokes, and

then there was the contraction commonly found for qeoV. The ink in which this has been done in A is sufficiently modern and black to declare its recent application, but it has been said that the trace of an *original* transverse line may be seen besides the modern *black dot* in the middle, decisive that the first letter is not O but Q. Wetstein attributed this stroke, which in some lights is visible at *one side* of the O, to a part of the transverse line of the letter E on the back of the leaf. He says that it was only visible when he held it in such a position that he could see some light through the leaf. This was denied by Woide, who said (trusting to the eyes of others rather than his own) that the E was so placed that no part of it could be seen directly opposite to the O. Now I can state positively that Wetstein was right and Woide was wrong: for I have repeatedly looked at the place, sometimes alone, sometimes with others; sometimes with the unassisted eye, sometimes with the aid of a powerful lens: and as to the position of these two letters, by holding the leaf up to the light, it is seen that the E does *slightly* intersect the O, so that part of the transverse line may be seen on one side of that letter.

As to the reading of the palimpsest C, before the writing had been chemically restored, it was shown by Griesbach and others that the line denoting the contraction was not like the writing of the original copyist; and since the ancient letters have been revived, it is abundantly manifest that both this stroke and the transverse line (previously invisible) forming the Q are additions of a later corrector: Tischendorf states this explicitly in the Prolegomena to his edition of the text of this MS.; and I can abundantly confirm, from my own repeated inspection of the passage, and from comparing these strokes with the other corrections, that this is the fact.

With regard to F and G it is a mistake,³ that either or both of them read QC; they read oV, and G has no correction in the place, as if it had ever read o. It must be remembered that F and G are both of them copies of some one more ancient MS., and thus they are but one witness.

The versions which support a *relative*, are 1 the Old Latin, 2 the Vulgate, 3 Peshito and 4 Harclean Syriac, 5 Memphitic, 6 Thebaic, 7 Gothic, 8 Armenian, 9 Ethiopic: that is, **all** the versions older than the seventh century. (Also a MS. Arabic version in the Vatican.) This *united* testimony that qeoV did not belong to the passages in the days when those versions were made, is peculiarly strong; and when it is remembered that no version of similar antiquity can be brought forward to counterbalance these witnesses of every region of Christendom, the preponderance of testimony is overwhelming.

It may now be stated that some of these versions cannot show whether they support oV or o, from the want of genders in the relative; while others (such as the Vulgate), which mark the neuter, have given, not improbably, what was considered to be a *constructio ad sensum*, by taking musthrion as a personal designation for the antecedent. The two Syriac versions (the Harclean as to the *text* at least), the Armenian and the Ethiopic, are wholly doubtful as to this point: the Old Latin and the Vulgate have the neuter *quod*: the Gothic has the masculine relative, and so to the Memphitic and Thebaic; but, in the case of these two latter versions, it is said that the word by which musthrion is translated is also masculine, and so the masculine relative in itself proves nothing.

Theodorus of Mopsuestia, Cyril Alex., Epiphanius, read oV, while the Latin fathers in general (e.g. Hillary, Augustine, etc.) have *quod*. The silence of the fathers as to this passage in the fourth century, when, if they had known the reading qeoV, it would have maintained an important part in arguments, must not be forgotten, for such silence expresses much.

In addition to the evidence of the MSS., versions, and early citations, there is a narrative which relates to this passage. According to this narrative, Macedonius, Patriarch of Constantinople, was deprived by the Emperor Anastasius, anno 506, for having corrupted the Scriptures (called in the account "evangelia," as a general term), especially in this passage, by changing one letter so as to make OC into QC.

"Hoc tempore Macedonius Constantinopolitanus episcopus ab imperatore Anastasio dicitur expulsus, tamquam evangelia falsasset, et maxime illud apostoli dictum, *qui apparuit in carne*,

justificatus est in Spiritu. Hunc enim immutasse, obi habet OS, id est, QUI, monosyllabum Graecum; litera mutata O in Q vertisse, et fecisse QS, id est, ut esset, DEUS apparuit per carnem. Tamquam Nestorianus ergo culpatus expellitur per Servum Monachum."

Such is the testimony of Liberatus Diaconus, ⁴ rather less than fifty years after the event took place. It has, indeed, been thought that the reading qeoV could not have been introduced by one who was imbued with Nestorianism; for it has been said that this reading would contradict the distinction which that form of doctrine made between the natures of Christ, as though they were not joined in *unity of person*. But it must be remembered that *Cyril* was the orthodox authority then with the strong anti-Nestorian party, and *he* read oV efanerwqh: also the reading qeoV decidedly favoured *the conception then formed of the doctrine of Nestorius*; as if it had taught that God was manifest in or by the flesh of him who was born of Mary, whereas the reading oV strongly asserts unity of person.

This narration shows that in the early part of the sixth century the readings oV and qeoV were both known; even if it be doubted whether this was the origin (as it may have been) of the latter. If it did so spring up, ⁵ and if it was thus propagated, the versions made previously are witnesses against the addition: "cum multarum gentium linguis scriptura ante translata doceat falsa esse quae addita sunt," says Jerome (*ad Damasum*) of similar cases.

It is thus seen that for reading *a relative pronoun* in this place, there are MSS. A C D F G, 17, and two others, nine ancient versions, and some fathers *certainly*.

For reading the substantive qeoV, there are J K (two of the later uncial MSS.), and the cursive copies in general; no version prior to the seventh century; and of the fathers of the earlier centuries there are only some doubtfully.

Codex B does not contain this epistle.

Thus the evidence in favour of *a relative* preponderates greatly: for it is not to be supposed that the independent more ancient versions could agree fortuitously in ignoring the substantive *God*, if they had it in their copies; and if none of them had it, then the Greek copies must have agreed in reading a relative.

The advocates for qeoV, as being the reading supported by the numerical array of copies, are accustomed to divide the evidence into three heads, 1 qeoV, 2 oV, 3 o: and then, by giving the ancient versions in general to o, they seem to make oV rest on weak grounds: but upon such a question the testimony of versions must not be separated thus minutely; for the primary question between the substantive and the relative must first be settled, just as in all preliminary inquiries, *cognate readings* must be taken as presenting united evidence, when contrasted with something wholly opposite.

A relative is then by far the best attested reading. The next inquiry is, *what* relative, oV or o. This must be decided by *Greek* authorities, for most of the versions are doubtful. oV then has in its favour A C F G, 17, and two others, with *Cyril* and other Greek fathers, while o is only supported by D *prima manu*. Thus oV is by far the best supported reading.

It is also the reading from which the others might most easily have sprung from supposed correction; while the change from o or qeoV into oV would in such a sentence be most unlikely. And further, oV is the more difficult reading; for the inquiry immediately arises as to the structure and translation of the sentence: Does oV go back to qeou zwntoV for an antecedent? or are we to take musthrion oV for a constuctio ad sensum? or is the antecedent understood, that being the nominative to the verb of the next clause edikaiwqh, "he who was manifested in the flesh, was justified," etc.? I do not think that either of these solutions is *precisely* the true one: oV appears to me to relate to the person indicated, with something of the same kind of indefinite emphasis (if I may use the term) as is found in the mode in which autoV occurs in 1 John.

"Confessedly great is the mystery of godliness: HE WHO was manifested in flesh, (he who) was justified in spirit, (he who) was seen by angels, (he who) was preached among Gentiles, (he who) was believed on in the world, (he who) was received up in glory."

The passage thus sets before us the whole dignity of Christ's person; and it has been well asked, if He were not essentially superhuman, how could the Apostle have emphatically declared that he was *manifested in flesh*?

Acts 20:28

I now pass on to Acts 20:28, ποίμαινεν τὴν ἐκκλησίαν ... ἡν περιποίησάτο διὰ τοῦ αἵματος τοῦ ἰδιοῦ. After ἐκκλησίαν there are three readings which are entitled to be considered as to their claims to fill up the place which I have left blank.

1. Τὴν ἐκκλησίαν τοῦ θεοῦ, the church of God.
2. Τὴν ἐκκλησίαν τοῦ κυρίου, the church of the Lord.
3. Τὴν ἐκκλησίαν τοῦ κυρίου καὶ θεοῦ, the church of the Lord and God.

There are also three readings which have to be mentioned simply with the evidence for them; none of which has a claim requiring much attention: (i) τ. ἐκκ. τοῦ κυρίου θεοῦ in one or two later MSS., and the Arabic of the Polyglot, a version of no critical importance; (ii) τ. ἐκκ. τοῦ θεοῦ καὶ κυρίου, in one cursive copy; (iii) τ. ἐκκ. τοῦ χριστοῦ as found in the Peshito Syriac (and of course in the Erpenian Arabic made from it); Origen so reads once; and this lection is found in three copies of Athanasius, and in Theodoret twice. It has no manuscript authority, and it might easily have sprung from the connection, in which the Church is mentioned as being *his* who redeemed it with his own blood.

To revert, then, to the readings with regard to which there is some amount of evidence.

1. Τοῦ θεοῦ. This is found in B, and about twenty cursive copies:⁶ and in the following versions (1) the Vulgate in the most ancient MSS., as well as in the common Clementine (but not, however, in the Complutensian edition). (2) the Harclean Syriac (text.), and a Syriac lectionary in the Vatican of the eleventh century. Epiphanius and some later Greek writers have this reading, as also have Ambrose and other Latins. Athanasius in some MSS. has this reading, and Chrysostom has been cited for it; however, he certainly *himself* has κυρίου, and the reading θεοῦ has been taken from the Homilies on the Acts which bear his name; but even there the reading is doubtful.⁷ Cyril of Alexandria reads θεοῦ twice, in a treatise on the name θεοτοκοῦ, as applied to the Virgin Mary, edited by Cardinal Mai (Scriptorum Collectio Vaticana, viij. part 2, pp. 125, 126). It is necessary to notice this explicitly, because it has been remarked that this reading is *not* found in Cyril, and the supposed silence of this anti-Nestorian writer has been made the basis of argument. The genuineness of this treatise is supported by its being cited in the Emperor Justinian's epistle to the Alexandrian monks (p. 306), edited by Mai in vol. vii. of the same collection. This treatise is likewise thoroughly Cyrillian in tone and style.⁸

2. Τοῦ κυρίου is the reading of A C D E, 13 (with thirteen other cursive MSS.), of (1) the Old Latin, as found in D and E, (2) the Memphitic, (3) the Thebaic, (4) the Armenian, and (5) the margin of the later Syriac. Irenaeus (or his contemporary Latin interpreter), Eusebius, the Apostolic Constitutions, Didymus, Ammonius, Athanasius in one MS., Chrysostom (on Eph. 4:12), and at a later date Theophylact (three times), have this reading; as also, among the Latins, Lucifer, Jerome, Augustine, and others.

3. Τοῦ κυρίου καὶ θεοῦ: this is the common reading of MSS., being found in G H, (also C a *tertia manu*) and in more than a hundred cursive copies, also in six lectionaries. As to versions, it is found in the Slavonic alone,⁹ which is of the ninth century, and has no voice in criticism. Theophylact has this reading once, so that when he has τοῦ κυρίου simply, he may probably abbreviate the reading to which he was accustomed. This reading is found in the Complutensian edition, and as it is that supported by *numbers*, it would of course have been defended by many *if it had been in the common text*. The Latin in the Complutensian differs from other copies of the Vulgate in having "dñi (i.e. Domini) et Dei."

In this conspectus of authorities, the Ethiopic version has not been cited for any of the readings: it is doubtful whether the Roman text of this version should be quoted for θεοῦ or κυρίου, and the edition of Mr.

Platt has *cristou*. All that can be said is, that, like the Peshito Syrac, it opposes the compound reading *tou kuriou kai qeou*.

The whole question must lie between *tou kuriou* and *tou qeou*; for the reading that combines both fails as to ancient MS. authority (showing plainly that the mass of copies must not be valued on the ground of numbers), as to versions, and as to early citations: if this had not been sufficient, it might be added that it is the longer reading, and as such would require preponderating evidence before it could be received.

Tou qeou has good witnesses in B (the other MSS. are unimportant) and the Vulgate; but *tou kuriou* has preponderating testimony; for B alone could not on such a point outweigh A C D E; and as to versions and fathers, *tou kuriou* stands on stronger ground; and therefore it should be accepted, even while all that can be said in favour of *tou qeou* is fully admitted. Either of these readings might easily have sprung from the other, as the change is but one letter (KU and QU [with a stroke above to indicate abbreviation]); and while *qeou* might claim the preference as being, in connection with "blood," the more difficult reading, *h ekkhlsia tou kuriou* is a reading found nowhere else in the New Testament; so that a copyist would naturally alter it to *ekk. tou qeou*, as is found in 1 Cor. 1:2, 10:32, 11:22, 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5, 15. This whole passage may also be compared with 1 Pet 5:2, *poimanate to en umin poimnion tou qeou episkopounteV*, which might aid in suggesting *tou qeou* in Acts 20:28, *prosecete ... tw poimniw en w umaV to pna to agion eqeto episkopouV poimainein thn ekkhlsian tou kuriou*. Thus the introduction of *qeou* instead of *kuriou* would be *natural*, though the contrary would not be so; and even if the evidence for *ekk. tou kuriou* had not been so strong, it would have been confirmed by its peculiarity, and by the immense probability of the familiar phrase being substituted for it.

But although this passage with the reading *kuriou* gives no direct testimony to the Godhead of the Lord Jesus Christ, it is of very great doctrinal value; for it brings out in full view the true sacrificial character of his death on the cross: "Feed the church of the Lord, which He hath purchased *with his own blood*." Thus, even if the dignity of his person were not here stated, the preciousness of his blood is emphatically declared, as being that which was adequate to meet the infinite holiness of God and his wrath against sin, and to secure the church unto Christ as his own, as that which he has appropriated at so costly a price. If this work of propitiation is rightly considered, and its value as thus declared as applied in result, how much does it show that the dignity of this Redeemer exceeds that of a mere man. His blood was so unspeakably precious that it was capable of outweighing, even before God, the sins of all his people; and this it is that shows how exalted must be the person of whom such things could be spoken. If this passage, as rightly read, does not declare our Lord's Godhead, it still states, in clearest words, his redemption and Lordship.

Sure Testimonies

Many have shrunk from the results of criticism because of these three passages: they are accustomed to them as setting forth theological verities; and they have desired to cling to them; although they might have known that in argument they are worthless, because opposers are full well aware how groundless or uncertain are those readings of these passages which some have called *orthodox*. The consequence unhappily has been, that the most essential and fundamental truths of Christian doctrine have been supposed by some to rest on uncertain grounds. Now, the same criticism which shows that particular readings are not genuine, proves uncontestably that others are unquestionable; and thus no point of orthodox truth is weakened, even though supports, which some have thought sustained it, are found to differ from such supposed use and bearing. There are *undoubted* passages enough (such as Matt. 1:23; John 1:1, 20:28; Rom. 9:5; Phil. 2:6; Heb. 1:8) which speak of the proper Godhead of Christ, without our wishing to press into the same cause others for which we have no sufficient evidence, and which were not required to establish that necessary truth in the early controversies.

Criticism, however, need not be at all feared; if it takes away on the one hand readings which were thought to have some dogmatic value, it will give on the other quite as much. Instances of this will be seen in two passages, John 1:18, and 1 Pet. 3:15.

John 1:18

John 1:18, qeon oudeiV ewraken pwpote o monogenhV uioV o wn eiV ton kolpon tou patroV ekeinoV exhghsato.

Here, instead of monogenhV uioV of the common text, great authorities support monogenhV qeoV. This is the reading of B C* L, 33. (As to B, this reading is given in Bartolucci's MS. collation at Paris, and I myself saw it in the MS. at Rome; in C it was chemically brought to light.) This is supported by the following versions, the Peshito Syriac, and the margin of the Harclean; the Memphitic (sic) and the Ethiopic: and as to fathers, the reading may almost be called *general*, for it is that of Clement of Alexandria, Irenaeus, Origen, Eusebius, Epiphanius, Lucian, Basil, Gregory of Nazianzum, Gregory of Nussa, Didymus, Basil of Seleucia, Isadore of Pelusium, Cyril of Alexandria, Titus of Bostra; as also of Theodotus (in the second century), Arius, Marcellus, Eunomius, etc. ; and amongst the Latins, Hilary, Fulgentius, Gaudentius, Ferrandus, Phoebadius, Vigilus, Alcuin, etc. The reading of the common text, uioV, is found in A and the MSS. in general: of these A alone belongs to the most ancient class; D is here defective. It is that of the Old Latin, of the Vulgate, the Curetonian Syriac, the text of the Harclean Syriac, and the Jerusalem Syriac Lectionary, and the Armenian. It is found twice in Origen, in Eusebius, Basil, and Irenaeus (though all these writers have also the other reading, and in general they so speak of qeoV in the passage, that uioV *must* have proceeded from the copyists): - the Latin writers in general agree with the Latin versions in reading *filii*.

In forming a judgment between these two readings, it must be remembered that monogenhV would naturally suggest uioV as the word which should follow it, whereas qeoV strikes the ear as something peculiar, and not elsewhere occurring in Scripture; the change, being but of one letter (UC for QC [with a stroke above to indicate abbreviation]), might be most inadvertently made; and though the evidence of the Latin versions and the Curetonian Syriac is not of small weight, yet the same chance of change would, in a case of this kind, affect the copyists of a version (or indeed the translators) just as much as the transcribers of Greek MSS. QeoV, as the more difficult reading, is entitled to especial attention; and, confirmed as it is by MSS. of the highest character, by good versions, and by the general consent of the early Greek writers (even when, like Arius, they were opposed to the dogma taught), it is necessary, on grounds of combined evidence, to receive it in preference to the easier and more natural reading uioV. No critical edition hitherto published has given qeoV in the text; it is placed, however, in Lachmann's inner margin, as a reading between which and that in the text the evidence stands in doubt: he gave it that place on the combined testimony of Origen and Irenaeus, but he did not know (for then it was not ascertained) that this reading is that of B and C, two of the principal witnesses that he admitted. ¹⁰

1 Peter 3:15

1 Pet. 3:15, kurion de ton qeon agiasate, so the common text; but instead of qeon the reading criston is supported by most preponderating evidence; for it is the reading of A B C, 13, and some other cursive MSS.; of the Vulgate, the Peshito and Harclean Syriac, the Memphitic, Thebaic, Armenian (the Ethiopic has neither word); it is also cited by Clement and others: the reading qeon is supported by the evidence of no MS. older than G and J (at Moscow) of the ninth century, and it is found in no version older than the Arabic in the Polyglot. Thus the reading criston may be relied on confidently. This occurs in a citation by the Apostle from Isa. 8:12,13. In the Prophet the words are, "Neither fear ye their fear nor be afraid; sanctify the Lord of Hosts himself." The citation of the Apostle exactly agrees with this, except in the concluding words, in which, in the corrected text we have kurion de ton criston agiasate, "sanctify the Lord Christ" : this shows

that the expression "Jehova of Hosts himself" in the Prophet, finds its New Testament exposition as an equivalent in *kurion ton criston*, "the Lord Christ," thus marking the divine glory of our Lord in the most emphatic manner. And this is in thorough accordance with the Apostle's train of thought; for the following words of the Prophet, in which he says that Jehovah of Hosts should become "a stone of stumbling and rock of offence," had been previously applied by him (chap. 2:7,8) to the Lord Jesus. The LXX., which so often has influenced copyists to bring passages in the New Testament into verbal conformity with it, has not caused the introduction of the word *qeon*; for the passage there runs, *ton de fobon autou ou mh fobhqhte oude mh taracqhte kurion auton agiasate*. In this citation the Apostle shows how independent the New Testament writers can be of the LXX. when needful; indeed, in some part of the passage the LXX. so reads as utterly to contradict both the Hebrew text and the New Testament use of the facts previously revealed. To the LXX. translators it was incomprehensible that the Lord could become a stone of stumbling and rock of offence to Israel; and thus, in verse 14, a negative is introduced, *kai ouc wV liqon proskommati sunanthsesqe oude wV petraV ptwmati*. On such points, and all that relate to the Godhead of Christ, and in doctrinal statements, the LXX. is continually at variance with both the New Testament and the Hebrew text.

NOTES

¹ In one cursive MS., Cod. Leicest., I observed that the reading is *o qeoV*.

² Thus Cyril Alex. really read *oV*, though in his printed works *qeoV* also occurs; the very context would prove that this latter reading had no place in Cyril's sentence. Several MSS. contain a scholion to the purport that *oV* was the Cyrillian reading, even though the MSS. themselves contain the common text *qeoV* (*o en agioiV kurilloV ... fhsin, OS efanerwqh*).

Chrysostom has been cited in favour of *qeoV*; but I have had occasion to point out that though the word so stands in the editions, yet the citation of the same passage of Chrysostom in the *Catena* on 1 Tim., published by Cramer (p. 31), shows plainly that *eiV eteron anagei to pragma. oti efanerwqh en sarki*, has been transformed into *eiV eteron anagei to pragma, legwn qeoV efanerwqh en sarki*.

³ See above p. 165, *note*.

⁴ *Breviarum*, cap. xix. I take the citation from Bently (Dyce's edition, iij. 366), who adds, "The editions of Liberatus, instead of Q and QS, have W and WS; but it appears from Baronius, that the manuscript had no Greek letters here at all, and that they were supplied by the first editor. I have not scrupled, therefore, to correct the place, as the Latin clearly requires: for DEUS answers to QEOS, and the Greek *monosyllable* OS is in opposition to that *dissyllable*. And so Hinemarus in his *Opusculum*, chap. xviii., where he cites the same story (without doubt out of Liberatus), has it plainly, as I have put it, O in Q vertit et fecit QS." It is important to remember this fact out of Baronius, that the MS. of Liberatus had no Greek letters; for it has been cited again and again, as if it had been said that Macedonius changed *oV* into *wV*, and this has even been put in opposition to the testimony of Hinemar. "The first editor," whoever he may have been, had probably the same notion how a short O might be interchanged with a long one, and hence the mistake; - one which might have been avoided, if he had noticed the Latin *qui* and *Deus*; but probably he did not understand that QS would be the common contraction for *qeoV*.

The same transaction regarding Macedonius and the corruption of Scripture is referred to in the *Chronicon* of Victor. "Messala V.C. Cross. Constantinopoli, jubente Anastasio imperatore, sancta evangelia tamquam ab idiotis evangelistis composita, reprehenduntur et emendantur."

⁵ If so, the occurrence of qeoV in any earlier citations must be occasioned by copyists or editors assimilating, pro more, the Biblical citations to the text which they were accustomed to read.

⁶ As doubt has been cast on the reading of B, I state explicitly that this *is* the reading of that MS. The late Mr. Edgar Taylor procured a tracing of rather more than three lines in this passage from the *custode* of the Vatican Library: and it appeared in the editorial *Monitum* prefixed to the second London reprint of Griesbach's Greek Testament (1818). But it was soon suggested that though the MS. now reads QU, it might formerly have had KU : I therefore, when at Rome, directed my attention particularly to that point, and I can state positively that the Q stands without any erasure, or trace of there having been originally a K. This was contrary to what I had expected; for I had quite anticipated that I should have found that it had at first the same reading as A C.

⁷ In expressing my opinion that the Homilies on the Acts are not really Chrysostom's, I shall not be accused of rashness by those who understand the real state of the question; a statement which I once made that I thought they were not really his, was met by such remarks as if this was some new opinion of my own, previously maintained by no one. In reading those Homilies, I felt often astonished at their contents and style being so *un-Chrysostomlike*; and this was when I had for some weeks read hardly anything except his works, so that my perceptions were fully alive as to such points. On examination I found that, from Erasmus onwards, scholars had doubted or denied that this work is genuine. This was no small confirmation of my previously formed judgment.

⁸ Some of the other works published by Mai in the same place as Cyril's, are certainly not his (in one of these, p. 56, kuriou is cited in this passage); they contain abundant proof that they were subsequent to the Eutychian controversy; and not only do they combat heresy of later date than Cyril's time, but they express sentiments by no means Cyrillian.

⁹ It is instructive to see how repeatedly, when the mass of modern MSS. oppose the ancient, they are supported by no versions except those later than the seventh century. In speaking of the Slavonic as belonging to the ninth century, I do not discuss whether or not the other books were translated about the same time as the Gospels. We know when this version was begun, but as to its completion we have no evidence: the oldest existing MS. of the whole Slavonic Bible is of A.D. 1499. (Davidson's Biblical Criticism, ii. p.238.)

¹⁰ When Lachmann really knew from me the MS. authority in favour of qeoV, he at once admitted the claim of that word to stand in the text instead of uioV. Indeed, his principal witness for giving the preference to the latter word was B, which had been *supposed* to read thus.

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"[Bible Research](#) > [Textual Criticism](#) > Majority Text

What about the Majority Text?

by Michael D. Marlowe

The "Majority Text" is a statistical construct that does not correspond exactly to any known manuscript. It is arrived at by comparing all known manuscripts with one another and deriving from them the readings that are more numerous than any others. There are two published Greek texts which purport to represent the Majority readings -- [Hodges & Farstad 1982](#) and [Pierpont & Robinson 1991](#). The reader may click on the links here to go to brief descriptions of these texts.

What is the Difference between the Majority Text and the Received Text?

The "Received Text" is also not a single text. It is a tradition of printed texts published during the time of the Protestant Reformation, that is, the 1500's and early 1600's. It includes the editions of Erasmus, Estienne (Stephens), Beza, and Elzevir. These texts are closely allied, and are all mostly derived from [Erasmus 1516](#). They are based upon a small number of late medieval manuscripts. The King James Version is based upon the Received Text. The Majority Text is derived from the plurality of all existing Greek manuscripts; but because most of these manuscripts are late medieval manuscripts, there is a family resemblance between the Received Text and the Majority Text. They agree with one another much more than either of them agree with the critical Greek texts published by scholars in the past two hundred years. These critical texts are based upon the oldest manuscripts and versions (from the 100's to the 600's), and agree with one another much more than any of them agree with the Received Text or the Majority Text. And so it is appropriate to say that the texts in question fall into two groups: (1) The kind of text found in the majority of medieval manuscripts (often called the Byzantine text-type); and (2) the ancient type of text which is exhibited in our oldest available manuscripts (often called the "Alexandrian" text-type). I personally do not put much store by the terms "Byzantine" and "Alexandrian," because I think that these terms are prejudicial. They imply that the texts are local products of Byzantium or Alexandria, and this cannot be proven in either case.

On another page on this website I have presented an elaborate statistical comparison of the various texts, showing their degrees of affinity. It is probably more than anyone really wants to know, but readers may now go to that page by clicking [here](#). For our present discussion the most relevant statistics are the number of translatable disagreements of the texts from the Received text:

Hodges-Farstad (Majority Text) 1005
Tregelles (critical text) 3095
Nestle-Aland (critical text) 3323
Tischendorf (critical text) 3498
Westcott-Hort (critical text) 3618
And so the Majority Text has a little less than a third as many differences from the Received text as do any of the critical texts. It does not stand halfway between the Received Text and the critical texts; it is definitely closer to the Received Text -- and yet it differs from the Received Text in about a thousand places, most of them being trivial. For those who wish to examine the differences, they are all translated and listed in the [collation of majority text readings](#) on this site. The Majority Text readings are indicated by the sign "HF" (Hodges-Farstad) in the collation.

These statistics do not however tell the whole story. That is because the Majority Text happens to agree with the Received Text in some very significant verses. By way of example I would mention the "Story of the Adulteress" in the eighth chapter of John's Gospel, and the phrase "God was manifest" in 1 Timothy 3:16, both of which are often treated as key texts in preaching from the King James Version. But when the Story of the Adulteress is referred to in a modern version based upon a critical text, one encounters brackets and footnotes warning the reader that it is a later addition to the Gospel; and at 1 Tim 3:16 one encounters a decidedly weaker text, "He who was manifested." Other examples could be given, but this would take us into a very long excursion here. The point is, many people who are used to the King James Version and who compare it with the Majority Text are pleased to find the agreement in such passages,

and this has been no small factor in the popularity of the Majority Text among users of the King James Version.

Do Many Scholars Prefer the Majority Text?

The idea that the majority of existing Greek manuscripts (i.e. the numerous medieval copies) somehow represent the original text better than any of the oldest manuscripts known to us is an idea that is very hard to defend intellectually. One would suppose, even on common-sense grounds, that a consensus of the *earlier* copies is likely to be closer to the original text. Against this, it is said that perhaps all of the early manuscripts known to us have derived from a deviant kind of text which gained currency only in the area around Alexandria, where these very old manuscripts were preserved on account of the dry climate. But this hypothesis fails to account for the readings of the ancient versions (e.g. Latin and Syriac) which frequently agree with the older Greek copies against the later ones. We cannot reasonably suppose that the Latin and Syriac versions were based upon manuscripts that were not circulating in Italy and Syria. And then there are the scripture quotations from ecclesiastical writers who lived outside of Egypt, which likewise often support the earlier manuscripts. It is very hard for a Majority Text advocate to overcome this evidence, and certainly it cannot all be brushed aside with an hypothesis about "Alexandrian" deviations. For this reason, very few competent scholars have argued in favor of the Majority Text.

The most well-known advocate of the Majority text is Wilbur Pickering, who in 1977 published a book on the subject called *The Identity of the New Testament Text*.¹ This book was brought out by a major publisher (Thomas Nelson), and carried a laudatory Forward by Zane C. Hodges, who is also prominent as a Majority Text advocate.² Pickering has a doctorate in Linguistics, but no formal training in textual criticism. Of course it is not absolutely necessary to have formal training in a subject in order to have expertise in it; some men have made themselves experts in textual criticism outside of any formal training (Samuel Tregelles comes to mind). But a lack of academic credentials ought to make us cautious in evaluating their work.

Gordon Fee, who is widely recognized as a competent scholar in the field of textual criticism, has subjected Pickering's work to a close examination in a series of articles,³ and Fee's articles should be read by any student who has read Pickering's book. In my opinion, Fee shows that Pickering's arguments are badly flawed. This view of Pickering's work is also shared by the one scholar who might have been willing and able to defend it successfully, Maurice Robinson⁴

Dr. Maurice A. Robinson, whose doctorate is in Textual Criticism, is by far the most competent scholar who favors something like the Majority text. He is professor of New Testament and Greek at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. Dr. Robinson has as yet produced no general treatise on textual criticism, although he has published several articles dealing with special problems and issues. He has also published a critical edition of the Byzantine Greek text-form⁵ which represents his attempt to reconstruct the earliest form of that manuscript tradition. Dr. Robinson is a frequent contributor to the TC-list academic e-group, and many of his messages will be found in the [online archives](#) of the group. He is currently working on another edition of his Greek text, which he expects to publish in the Spring of 2002. It remains to be seen whether Robinson will produce arguments that adequately address the problems inherent in the "Byzantine Priority" theory which he proposes.

Recommended Reading

Gordon Fee, "Modern Textual Criticism and the Revival of the Textus Receptus" in *Journal of the Evangelical Theological Society*, 21 (1978) 19-33, plus "A Rejoinder," 157-60.

Gordon Fee, "A Critique of W. N. Pickering's *The Identity of the New Testament Text*" in *Westminster Theological Journal*, 41 (1979) 397-423.

Gordon Fee, "The Majority Text and the Original Text of the New Testament" in *The Bible Translator*, 31 (1980) 107-18.

Gordon Fee, "The Majority Text and the Original Text of the New Testament" (a revision of the article listed above), chapter 10 of *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1993).

Bruce Metzger, *The Text of the New Testament*. Third edition. (New York: Oxford University Press, 1992), pages 290-293 give some incisive criticism of the pro-Majority Text literature.

Michael W. Holmes, "The Majority Text Debate: New Form of an Old Issue," *Themelios*, viii, 2 (January 1983), pp. 13-19.

Harold P. Scanlin, "The Majority Text Debate: Recent Developments," *The Bible Translator*, xxxvi (1985), pp. 136-140.

Kurt Aland, "The Text of the Church?" *Trinity Journal*, viii (1987), pp. 131-44.

Daniel B. Wallace, "Some Second Thoughts on the Majority Text," *Bibliotheca Sacra*, cxlvi (1989), pp. 270-90.

Daniel B. Wallace, "The Majority Text Theory: History, Methods and Critique." In B. Ehrman and M. Holmes (eds.), *The Text of the New Testament in Contemporary Research*. Grand Rapids: Eerdmans, 1995. pp. 297-320.

Theodore P. Letis, ed., *The Majority Text: Essays and Reviews in the Continuing Debate*. Grand Rapids, Michigan: Institute for Biblical Textual Studies, 1987. 2nd edition (with a new forward), 2000. [Read a synopsis of this book.](#)

Internet Resources

- **In favor of the Majority Text:** [New Testament Textual Criticism: The Case for Byzantine Priority](#). By Dr. Maurice A. Robinson. This is the most scholarly article on the web in defense of the Majority Text.
- **Against the Majority Text:** [Some Second Thoughts on the Majority Text](#), [The Majority Text and the Original Text: Are they Identical?](#) and [Inspiration, Preservation, and New Testament Textual Criticism](#), all by Daniel Wallace at Dallas Theological Seminary.

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Notes

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• ¹ See [Pickering 1977](#) in the bibliography.

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• ² See [Hodges and Farstad 1982](#) in the bibliography. Hodges has no doctorate, but for many years he was professor of Greek at Dallas Theological Seminary. For a typical essay by Hodges, see "The Greek Text of the King James Version" in *Which Bible?* Third ed., pp. 25-38. Edited by David Otis Fuller. Grand Rapids: Grand Rapids International Publications, 1972.

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• ³ See Fee's critique in "Modern Textual Criticism and the Revival of the Textus Receptus" in *Journal of the Evangelical Theological Society*, 21 (1978) 19-33, plus "A Rejoinder," 157-60; "A Critique of W. N. Pickering's The Identity of the New Testament Text" in *Westminster Theological Journal*, 41 (1979) 397-423; "The Majority Text and the Original Text of the New Testament" in *The Bible Translator*, 31 (1980) 107-18; and chapter 10 of *Studies in the Theory and Method of New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1993).

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- ⁴ The following comment from Robinson is typical: "I also want to avoid any connection with the utter mess that Wilbur Pickering made out of various scholarly quotes in his 'Identity of the NT Text' book, where he blatantly took passages out of context, misquoted other passages, and misapplied the lot in a poor attempt to discredit the eclectic position." (online message at <http://groups.yahoo.com/group/tc-list/message/167>)

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- ⁵ See [Pierpont and Robinson 1991](#) in the bibliography.

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Westcott & Hort vs. Textus Receptus: Which is Superior?

By Douglas Kutilek

5/24/96

The New Testament was inspired by God, and came from the pens of its writers or their amanuenses in infallible form, free from any defect of any sort, including scribal mistakes. However, God in His providence did not choose to protect that infallible original text from alterations and corruptions in the copying and printing process. Scribes and printers made both accidental (usually) and deliberate (occasionally) changes in the Greek text as they copied it. As a result, the surviving manuscript copies of the New Testament differ among themselves in numerous details.

Many attempts have been made (even as early as the second century A.D.) to sort through the manuscripts of the New Testament and weed out the errors and mistakes of copyists, in order to restore the text to its original apostolic form. Those who have made such an attempt have differed one from another in the resources at their disposal, their own personal abilities as text editors, and the principles followed in trying to restore the original text of the New Testament.

The two most famous attempts at restoring the original text of the New Testament are the Textus Receptus, dating from the Reformation and post-Reformation era, and the Greek text of B. F. Westcott and F. J. A. Hort, first published in 1881. These two texts were based on differing collections of manuscripts, following differing textual principles, at different stages in the on-going process of the discovery and evaluation of surviving New Testament manuscripts, and, not surprisingly, with often differing results. There is much dispute today about which of these texts is a more faithful representation of the original form of the Greek New Testament, and it is this question which will be addressed in this study: Which is the superior Greek New Testament, the Textus Receptus/"Received Text" or the "Critical Text" of Westcott and Hort?

Any proper and adequate answer given to this question must begin with the matter of definition of terms. First, what is meant by the term "superior"? This may seem an unnecessary question since it might be supposed that all would agree on the answer, namely, the superior Greek New Testament is that one which most closely preserves and presents the precise original wording of the original Greek writings of the New Testament. However, in the rather voluminous popular literature on this issue, some writers have argued that one text or another is superior because it is perceived to contain more proof-texts of the Trinity, the Deity of Christ, or some other doctrine. In fact, to make a selection on such a basis is much beside the point. Additional supporting proof-texts of numerous doctrines can be found in various Greek manuscripts or versions, though the readings are beyond dispute not the original reading of the New Testament. "Which

Greek text most closely corresponds to the original New Testament?"--this and no other consideration is proper in deciding which Greek text is superior.

Next, what is meant by the term, "Received Text."? This name was first applied to a printed Greek text only as late as 1633, or almost 120 years after the first published Greek New Testament appeared in 1516. In 1633, the Elzevirs of Leyden published the second edition of their Greek text, and that text contained the publisher's "blurb": *textum ergo habes, nunc ab omnibus receptum*, or, "therefore you have the text now received by all," from which the term *textus receptus*, or received text was taken, and applied collectively and retroactively to the series of published Greek New Testaments extending from 1516 to 1633 and beyond. Most notable among the many editors of Greek New Testaments in this period were Erasmus (5 editions: 1516, 1519, 1522, 1527, 1535), Robert Estienne a.k.a. Robertus Stephanus (4 editions, 1546, 1549, 1550, 1551), Theodore de Beza (9 editions, between 1565 and 1604), and the Elzevirs (3 editions, 1624, 1633, 1641). These many Greek texts display a rather close general uniformity, a uniformity based on the fact that all these texts are more or less reprints of the text(s) edited by Erasmus, with only minor variations. These texts were not independently compiled by the many different editors on the basis of close personal examination of numerous Greek manuscripts, but are genealogically-related. Proof of this is to be found in a number of "unique" readings in Erasmus' texts, that is, readings which are found in no known Greek manuscript but which are nevertheless found in the editions of Erasmus. One of these is the reading "book of life" in Revelation 22:19. All known Greek manuscripts here read "tree of life" instead of "book of life" as in the *textus receptus*. Where did the reading "book of life" come from? When Erasmus was compiling his text, he had access to only one manuscript of Revelation, and it lacked the last six verses, so he took the Latin Vulgate and back-translated from Latin to Greek. Unfortunately, the copy of the Vulgate he used read "book of life," unlike any Greek manuscript of the passage, and so Erasmus introduced a "unique" Greek reading into his text. Since the first and only "source" for this reading in Greek is the printed text of Erasmus, any Greek New Testament that agrees with Erasmus here must have been simply copied from his text. The fact that all *textus receptus* editions of Stephanus, Beza, et al. read with Erasmus shows that their texts were more or less slavish reprints of Erasmus' text and not independently compiled editions, for had they been edited independently of Erasmus, they would surely have followed the Greek manuscripts here and read "tree of life." Numerous other unique or extremely rare readings in the *textus receptus* editions could be referenced.

In this connection, it is worth noting that the translators of the King James Version did not follow exclusively any single printed edition of the New Testament in Greek. The edition most closely followed by them was Beza's edition of 1598, but they departed from this edition for the reading in some other published Greek text at least 170 times, and in at least 60 places, the KJV translators abandoned all then-existing printed editions of the Greek New Testament, choosing instead to follow precisely the reading in the Latin Vulgate version. No edition of the Greek New Testament agreeing precisely with the text followed by the KJV translators was in existence until 1881 when F. H. A. Scrivener produced such an edition (though even it differs from the King James Version in a very few places, eg. Acts 19:20). It is Scrivener's 1881 text which was reprinted by the Trinitarian Bible Society in 1976. This text does not conform exactly to any of the historic texts dating from the Reformation period and known collectively as the *textus receptus*.

Furthermore, a careful distinction must be made between the *textus receptus* (even in its broadest collective sense) on the one hand, and the majority text (also known as the Byzantine or Syrian text) on the other. Though the terms *textus receptus* and majority text are frequently used as though they were synonymous, they by no means mean the same thing. When the majority text was being compiled by Hodges and Farstad, their collaborator Pickering estimated that their resultant text would differ from the *textus receptus* in over 1,000 places; in fact, the differences amounted to 1,838. In other words, the reading of the majority of Greek manuscripts differs from the *textus receptus* (Hodges and Farstad used an 1825

Oxford reprint of Stephanus' 1550 text for comparison purposes) in 1,838 places, and in many of these places, the text of Westcott and Hort agrees with the majority of manuscripts against the *textus receptus*. The majority of manuscripts and Westcott and Hort agree against the *textus receptus* in excluding Luke 17:36; Acts 8:37; and I John 5:7 from the New Testament, as well as concurring in numerous other readings (such as "tree of life" in Revelation 22:19). Except in a few rare cases, writers well-versed in textual criticism have abandoned the *textus receptus* as a standard text.

The question remains to be resolved: how shall we define *textus receptus*? It has been customary in England to employ the 1550 text of Stephanus as the exemplar of the *textus receptus* (just as the Elzevir text was so adopted on the continent of Europe), and so we will follow this custom. For our purposes here, the term *textus receptus* means the 1550 edition of the Greek New Testament published by Robertus Stephanus.

The Westcott and Hort text is much simpler to define. This is the Greek New Testament edited by B. F. Westcott and F. J. A. Hort and first published in 1881, with numerous reprints in the century since. It is probably the single most famous of the so-called critical texts, perhaps because of the scholarly eminence of its editors, perhaps because it was issued the same year as the English Revised Version which followed a text rather like the Westcott-Hort text.

It needs to be stated clearly that the text of Westcott and Hort was not the first printed Greek Testament that deliberately and substantially departed from the *textus receptus* on the basis of manuscript evidence. Westcott and Hort were preceded in the late 1700s by Griesbach, and in the 1800s by Lachmann, Alford, Tregelles, and Tischendorf (and others), all of whose texts made numerous revisions in the *textus receptus* on the basis of manuscript evidence; these texts, especially the last three named, are very frequently in agreement with Westcott and Hort, against the *textus receptus*.

Likewise, it is important to recognize that the English Revised New Testament which came out in 1881 was not directly based on the text of Westcott and Hort, although in many particulars they are the same. The Greek text followed by the Revisers was compiled and published in 1882 in an edition with the KJV and ERV in parallel columns. It is true that the Westcott-Hort text and the English Revised New Testament of 1881 are rather similar to each other, but they are not identical.

Though the Westcott-Hort text was the "standard" critical text for a generation or two, it is no longer considered such by any one, and has not been for many years. The "standard" text or texts today are the Nestle or Nestle-Aland text (1st edition, 1898; 27th edition, 1993) and/or the various editions of The Greek New Testament published by the United Bible Societies (1st edition, 1966; 4th edition, 1993). The last two editions of each of these sport an identical text, a new "received text," so to speak. It is true that the Westcott-Hort text is part of the heritage of both the Nestle texts and the UBS texts. Eberhard Nestle originally used as his text the consensus reading of three editions of the Greek New Testament in his day, Tischendorf, Westcott and Hort, and Weymouth, later substituting Weiss for Weymouth. The UBS editors used the Westcott-Hort text as their starting point and departed from it as their evaluation of manuscript evidence required.

None of the major modern English Bible translations made since World War II used the Westcott-Hort text as its base. This includes translations done by theological conservatives--the New American Standard Bible, the New International Version, the New King James, for examples--and translations done by theological liberals--the Revised Standard Version, the New English Bible, the Good News Bible, etc. The only English Bible translation currently in print that the writer is aware of which is based on the Westcott-Hort text is the New World Translation of the Jehovah's Witnesses.

In a very real sense, the very question of which is superior, Westcott and Hort, or the *textus receptus*, is *passé*, since neither is recognized by experts in the field as the standard text. However, since modern printed Greek texts are in the same respective families of text, namely the Alexandrian (Nestle, et al.) and

the Byzantine (majority text), it is suitable to ask, "which one is superior, i.e., which comes closer to presenting the Greek text in its original form?"

What is perhaps the strongest argument in favor of the Westcott-Hort text vis-a-vis the textus receptus, is the fact that it has firm support from the oldest extant Greek manuscripts, plus the earliest of the versions or translations, as well as the early Christian writers of the 2nd through 4th centuries. Age of manuscripts is probably the most objective factor in the process of textual criticism. When Westcott and Hort compiled their text, they employed the two oldest then-known manuscripts, Vaticanus and Sinaiticus, as their text base. Since their day, a good number of manuscripts as old and in some cases a century older and more than these two manuscripts have been discovered. With a general uniformity, these early manuscripts have supported the Alexandrian text-type which the Westcott-Hort text presents. It is true that these papyrus manuscripts occasionally contain Byzantine-type readings, but none of them could in any way be legitimately described as being regularly Byzantine in text. The agreement of some of the papyri with Vaticanus, especially p75 of the early third century, has been quite remarkable.

Of the early versions, the Westcott-Hort text has strong support in the various Coptic versions of the third and later centuries, plus frequent support in the Old Latin versions and the oldest forms of the Syriac, in particular the Sinaitic and Curetonian manuscripts whose text form dates to the second or third century (though there are also strong Western elements in the Old Latin and the early Syriac). Jerome's revision of the Old Latin, the Vulgate made ca. 400 A.D., also gives frequent support to the Alexandrian text. Of early Christian writers before the fourth century, the Alexandrian text has substantial support, especially in the writings of Origen, whose Scripture quotations are exceedingly numerous.

On the other hand, the Byzantine text-type, of which the textus receptus is a rough approximation, can boast of being presented in the vast majority of surviving manuscripts, as well as several important versions of the New Testament from the fourth century or later, and as being the text usually found in the quotations of Greek writers in the fifth century and after. The most notable version support for the Byzantine text is in the Peshitta Syriac and the fourth century Gothic version. A second-century date for the Peshitta used to be advocated, but study of the Biblical quotations in the writings of Syrian Fathers Aphraates and Ephraem has demonstrated that neither of these leaders used the Peshitta, and so it must date from after their time, i.e., to the late fourth century or after. Therefore, this chief support for a claimed second-century date for the Byzantine text-type has been shown to be invalid.

On the down side, the distinctively Alexandrian text all but disappears from the manuscripts after the 9th century. On the other hand, the Byzantine manuscripts, though very numerous, did not become the "majority" text until the ninth century, and though outnumbering Alexandrian manuscripts by more than 10:1, are also very much later in time, most being 1,000 years and more removed from the originals. Returning to the specific texts, Westcott-Hort vs. the textus receptus: in truth, both texts necessarily fall short of presenting the true original. Obviously, those readings in the textus receptus which are without any Greek manuscript support cannot possibly be original. Additionally, in a number of places, the textus receptus reading is found in a limited number of late manuscripts, with little or no support from ancient translations. One of these readings is the famous I John 5:7. Such readings as this are also presumptively not original. And if one holds to the "nose count" theory of textual criticism, i.e., whatever the reading found in a numerical majority of surviving Greek manuscripts is to be accepted as original, then the textus receptus falls short in the 1,838 readings where it does not follow the majority text.

Besides these shortcomings, others also apparently occur in a number of places where a perceived difficulty in the original reading was altered by scribes in the manuscript copying process. Probable examples of this include Mark 1:2 (changing "Isaiah the prophet" to "the prophets," a change motivated by the fact that the quote which follows in 1:3 is from both Malachi and Isaiah), I Corinthians 6:20 (where the phrase "and in your Spirit which are God's" seems to have been added after the original "in your body,"

which is the subject under consideration in the preceding verses), Luke 2:33 (changing "his father and his mother" into "Joseph and his mother" to 'safeguard' the doctrine of the virgin birth), Romans 8:1, end (borrowing from verse 4, in two stages, the phrase "who walk not after the flesh but after the spirit"), Romans 13:9 (the insertion of one of the Ten Commandments to complete the listing), Colossians 1:14 (the borrowing of the phrase "through his blood" from Ephesians 1:7), etc.

On the other hand, the defects of the Westcott-Hort text are also generally recognized, particularly its excessive reliance on manuscript B (Vaticanus), and to a lesser extent, Aleph (Sinaiticus). Hort declared the combined testimony of these two manuscripts to be all but a guarantee that a reading was original. All scholars today recognize this as being an extreme and unwarranted point of view. Manuscript B shows the same kinds of scribal errors found in all manuscripts, a fact to be recognized and such singular readings to be rejected, as in fact they sometimes were rejected by Westcott and Hort (e.g., at Matthew 6:33).

What shall we say then? Which text shall we choose as superior? We shall choose neither the Westcott-Hort text (nor its modern kinsmen) nor the textus receptus (or the majority text) as our standard text, our text of last appeal. All these printed texts are compiled or edited texts, formed on the basis of the informed (or not-so-well-informed) opinions of fallible editors. Neither Erasmus nor Westcott and Hort (nor, need we say, any other text editor or group of editors) is omniscient or perfect in reasoning and judgment.

Therefore, we refuse to be enslaved to the textual criticism opinions of either Erasmus or Westcott and Hort or for that matter any other scholars, whether Nestle, Aland, Metzger, Burgon, Hodges and Farstad, or anyone else. Rather, it is better to evaluate all variants in the text of the Greek New Testament on a reading by reading basis, that is, in those places where there are divergences in the manuscripts and between printed texts, the evidence for and against each reading should be thoroughly and carefully examined and weighed, and the arguments of the various schools of thought considered, and only then a judgment made.

We do, or should do, this very thing in reading commentaries and theology books. We hear the evidence, consider the arguments, weigh the options, and then arrive at what we believe to be the honest truth. Can one be faulted for doing the same regarding the variants in the Greek New Testament? Our aim is to know precisely what the Apostles originally did write, this and nothing more, this and nothing else. And, frankly, just as there are times when we must honestly say, "I simply do not know for certain what this Bible verse or passage means," there will be (and are) places in the Greek New Testament where the evidence is not clear cut, and the arguments of the various schools of thought do not distinctly favor one reading over another.

This means there will at times be a measure of uncertainty in defining precisely the exact wording of the Greek New Testament (just as there is in the interpretation of specific verses and passages), but this does not mean that there is uncertainty in the theology of the New Testament. Baptist theologian J. L. Dagg has well-stated the theological limits of the manuscript variations in the New Testament,

Although the Scriptures were originally penned under the unerring guidance of the Holy Spirit, it does not follow, that a continued miracle has been wrought to preserve them from all error in transcribing. On the contrary, we know that manuscripts differ from each other; and where readings are various, but one of them can be correct. A miracle was needed in the original production of the Scriptures; and, accordingly, a miracle was wrought; but the preservation of the inspired word, in as much perfection as was necessary to answer the purpose for which it was given, did not require a miracle, and accordingly it was committed to the providence of God. Yet the providence which has preserved the divine oracles, has been special and remarkable....The consequence is, that, although the various readings found in the existing manuscripts, are numerous, we are able, in every case, to determine the correct reading, so far as is necessary for the establishment of our faith, or the direction of our practice in every important particular. So little,

after all, do the copies differ from each other, that these minute differences, when viewed in contrast with their general agreement, render the fact of that agreement the more impressive, and may be said to serve, practically, rather to increase, than impair our confidence in their general correctness. Their utmost deviations do not change the direction of the line of truth; and if it seems in some points to widen the line a very little, the path that lies between their widest boundaries, is too narrow to permit us to stray.

To this may be added the testimony of Sir Frederic G. Kenyon, the pre-eminent British authority on New Testament manuscripts at the turn of the twentieth century. In discussing the differences between the traditional and the Alexandrian text-types, in the light of God's providential preservation of His word, he writes,

We may indeed believe that He would not allow His Word to be seriously corrupted, or any part of it essential to man's salvation to be lost or obscured; but the differences between the rival types of text is not one of doctrine. No fundamental point of doctrine rests upon a disputed reading: and the truths of Christianity are as certainly expressed in the text of Westcott and Hort as in that of Stephanus

Even advocates and defenders of the supremacy of the Byzantine over the Alexandrian text agree in this assessment. One such writer was 19th century American Southern Presbyterian theologian Robert L. Dabney. He wrote,

This received text contains undoubtedly all the essential facts and doctrines intended to be set down by the inspired writers; for if it were corrected with the severest hand, by the light of the most divergent various readings found in any ancient MS. or version, not a single doctrine of Christianity, nor a single cardinal fact would be thereby expunged.... If all the debated readings were surrendered by us, no fact or doctrine of Christianity would thereby be invalidated, and least of all would the doctrine of Christ's proper divinity be deprived of adequate scriptural support. Hence the interests of orthodoxy are entirely secure from and above the reach of all movements of modern criticism of the text whether made in a correct or incorrect method, and all such discussions in future are to the church of subordinate importance.

These sober and sensible judgments stand in marked contrast to the almost manic hysteria found in the writings of some detractors of critical texts who write as though those texts were a Pandora's box of heresy. In truth, all text families are doctrinally orthodox. A dispassionate evaluation of evidence is very much to be preferred to the emotionally charged tirades that characterize much of the current discussion.

["Bible Research > Textual Criticism > Kutilek](#)

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Bible Text

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Vol. 2, p. 94ff.

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The International Standard Bible Encyclopedia (1915)

Text and Manuscripts of the New Testament

1. SOURCES OF EVIDENCE FOR THE TEXT OF THE NEW TESTAMENT
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15.

The literary evidence to the text of the New Testament is vastly more abundant than that to any other series of writings of like compass in the entire range of ancient letters. Of the sacred books of the Hebrew Bible there is no known copy antedating the 10th century AD. Of Homer there is no complete copy earlier than the 13th century. Of Herodotus there is no manuscript earlier than the 10th century. Of Vergil but one copy is earlier than the 4th century, and but a fragment of all Cicero's writings is even as old as this. Of the New Testament, however, we have two splendid manuscripts of the 4th century, at least ten of the 5th, twenty-five of the 6th and in all a total of more than four thousand copies in whole or in part of the Greek New Testament. To these copies of the text itself may be added the very important and even more ancient evidence of the versions of the New Testament in the Latin, Syriac, and Egyptian tongues, and the quotations and clear references to the New Testament readings found in the works of the early Church Fathers, as well as the inscriptions and monumental data in Syria, Asia Minor, Africa, Italy, and Greece, dating from the very age of the apostles and their immediate successors. It thus appears that the documents of the Christian faith are both so many and so widely scattered that these very facts more than any others have embarrassed the final determination of the text. Now however, the science of textual criticism has so far advanced and the textual problems of the Greek Testament have been so well traversed that one may read the Christian writings with an assurance approximating certainty. Professor Eberhard Nestle speaks of the Greek text of the New Testament issued by Westcott and Hort as the "nearest in its approach to the goal." Professor Alexander Souter's student's edition of the Revisers' Greek New Testament, Oxford, 1910, no doubt attains even a higher watermark. It is the purpose of the present article to trace, as far as it can be done in a clear and untechnical manner, the process of connection between the original writings and this, one of the latest of the editions of the Greek New Testament.

I. Sources of Evidence for the Text of the New Testament

1. Autographs of the New Testament Writers

Until very recent times it has not been customary to take up with any degree of confidence, if at all, the subject of New Testament autographs, but since the researches in particular of Dalman, Deissmann, Moulton (W. F.) and Milligan (George), the task is not only appropriate but incumbent upon the careful student. The whole tendency of recent investigation is to give less place to the oral tradition of Christ's life and teaching and to press back the date of the writing of the Synoptic Gospels into the period falling between Pentecost and the destruction of Jerusalem. Sir William M. Ramsay goes so far as to claim that "antecedent probability founded on the general character of personal and contemporary Greek of Gr-Asiatic society" would indicate that the first Christian account of the circumstances connected with the death of Jesus must be presumed to have been written in the year when Jesus died" (*Letters to the Seven Churches*, 7). W. M. Flinders Petrie argues to the same end and says: "Some generally accepted Gospels must have been in circulation before 60 AD. The mass of briefer records and Logia which the habits and culture of that age would produce must have been welded together within 10 or 20 years by the external necessities" (*The Growth of the Gospels*, 7).

The autographs of the New Testament writers have long been lost, but the discovery during the last few years of contemporary documents enables us to form fairly clear notions as to their general literary

character and condition. In the first place papyrus was probably the material employed by all the New Testament writers, even the original Gospel of Matthew and the general Epistle of James, the only books written within Palestine, not being excepted, for the reason that they were not originally written with a view to their liturgical use, in which case vellum might possibly have been employed. Again the evidence of the writings themselves witnesses to the various literary processes followed during the 1st century. Dictation was largely followed by Paul, the names of at least four of his secretaries, Tertius, Sosthenes, Timothy, and Sylvanus, being given, while the master himself, as in many of the Egyptian papyri, appended his own signature, sometimes with a sentence or two at the end. The method of personal research was pursued, as well as compilation of diverse data including folklore and genealogies, together with the grouping of cognate matters in artistic forms and abundant quotation in writings held in high esteem by the readers, as in the First and Third Gospels and the Book of Acts. The presentation copy of one's works must have been written with unusual pains in case of their dedication to a patrician patron, as Luke to "most excellent Theophilus." For speculation as to the probable dimensions of the original papyrus rolls of New Testament books, one will find Professor J. Rendel Harris and Sir F. G. Kenyon extremely suggestive, and from opposite viewpoints; compare Kenyon, *Handbook of the Textual Criticism of the New Testament*; Harris, *New Testament Autographs*.

Comparatively few papyrus fragments of the New Testament are now known to be extant, and no complete book of the New Testament has as yet been found, though the successes in the field of contemporary Greek writings inspire confidence that ere long the rubbish heaps of Egypt will reward the diligent explorer. Of the Septuagint (Greek Old Testament) somewhat more has come to light than the New Testament, while the papyrus copies and fragments of Homer are almost daily increasing.

The list below is condensed from that of Sir Frederick G. Kenyon's *Handbook of the Textual Criticism of the New Testament*, 2nd edition, 1912, 41 ff., using Dr. Gregory's method of notation.

2. Papyrus Fragments of the Greek New Testament

- P¹ - Matthew 1:1-9,12,14-20. 3rd century. Found at Oxyrhynchus in 1896, now in the University of Pennsylvania.
- P² - John 12:12-15 in Greek on the verso, with Luke 7:18 in Sahidic on the recto. 5th or 6th century. In book form, at the Museo Archeologico, Florence.
- P³ - Luke 7:36-43; 10:38-42. 6th century. In book form. In the Rainer Collection, Vienna.
- P⁴ - Luke 1:74-80; 5:3-8,30-6:4. 4th century. In book form. Found in Egypt joined to a manuscript of Philo; now in the Bibliotheque Nationale, Paris.
- P⁵ - John 1:23-31,33-41; 20:11-17,19-25. 3rd century. An outer sheet of a single-quire book. Found at Oxyrhynchus and now in the British Museum.
- P⁶ - John 11:45. University of Strassburg.
- P⁷ - Luke 4:1,2. Archaeological Museum at Kieff.
- P⁸ - Acts 4:31-37; 5:2-9; 6:1-6,8-15. 4th century. In the Berlin Museum.
- P⁹ - 1 John 4:11-13,15-17. 4th or 5th century. In book form. Found at Oxyrhynchus; now in Harvard University Library.
- P¹⁰ - Romans 1:1-7. 4th century. Found at Oxyrhynchus; now in Harvard University Library.
- P¹¹ - 1 Corinthians 1:17-20; 6:13-18; 7:3,4,10-14. 5th century. In the Imperial Library at Petersburg.
- P¹² - Hebrews 1:1. 3d or 4th century. In the Amherst Library.
- P¹³ - Hebrews 2:14-5:5; 10:8-11:13; 11:28-12:17. 3rd or 4th century. Found at Oxyrhynchus; now in the British Museum.

- P¹⁴ - 1 Corinthians 1:25-27; 2:3-8; 3:8-10,20. 5th century. In book form; at Catherine's Monastery, Mt. Sinai.
 - P¹⁵ - 1 Corinthians 7:18-8:4; Philippians 3:9-17; 4:2-8. 4th century. Found at Oxyrhynchus.
 - P¹⁶ - Romans 12:3-8. 6th or 7th century. Ryland's Library, Manchester.
 - P¹⁷ - Titus 1:11-15; 2:3-8. 3rd century. Ryland's Library, Manchester.
 - P¹⁸ - Hebrews 9:12-19. 4th century. Found at Oxyrhynchus.
 - P¹⁹ - Revelation 1:4-7. 3rd or 4th century. Found at Oxyrhynchus.
- **3. Greek Copies or Manuscripts of the New Testament Text**
 - Greek copies or manuscripts of the New Testament text have hitherto been and probably will continue to be the chief source of data in this great field. For determining the existence of the text in its most ancient form the autographs are of supreme value. For determining the content or extent of the text the versions are of highest worth. For estimating the meaning and at the same time for gaining additional data, both as to existence and extent of usage of the New Testament, the quotations of its text by the Church Fathers, whether as apologists, preachers, or historians, in Assyria, Greece, Africa, Italy or Gaul, are of exceeding importance. But for determining the readings of the text itself the Greek manuscripts or copies of the original autographs are still the principal evidence of criticism. About 4,000 manuscripts, in whole or in part, of the Greek New Testament are now known. These manuscripts furnish abundant evidence for determining the reading of practically the entire New Testament, while for the Gospels and most important Epistles the evidence is unprecedented for quantity and for clearness. They are usually divided into two classes: Uncial, or large hand, and Minuscule, or small hand, often called Cursive. The term "cursive" is not satisfactory, since it does not coordinate with the term "uncial," nor are so-called cursive features such as ligatures and oval forms confined to minuscule manuscripts. The uncials comprise about 140 copies extending from the 4th to the 10th centuries. The minuscules include the remaining manuscripts and fall between the 9th century and the invention of printing. Herewith is given a brief description of a few of the chief manuscripts, both uncial and minuscule, of the New Testament.
 - **4. List of Manuscripts of the Greek New Testament**
 - **(1) Uncials.**
 - Codex Sinaiticus (") found by Tischendorf at Catherine's Monastery on Mt. Sinai and now in the Imperial Library at Petersburg; 4th century. This is the only uncial which contains the New Testament entire. It also has the Epistle of Barnabas and part of the Shepherd of Hermas and possibly originally the Didache. The marks of many correctors are found in the text. It is written on 147 ½ leaves of very thin vellum in four narrow columns of 48 lines each. The pages measure 15 X 13 ½ in., and the leaves are arranged in quaternions of four sheets. The open sheet exposing eight columns resembles greatly an open papyrus roll. There is but rudimentary punctuation and no use of accent or initial letters, but the Eusebian section numbers are found on the margin of the Gospels.
 - Codex Alexandrinus (A), so named since it was supposed to have come from Alexandria, being the gift of Cyril Lucar, at one time Patriarch of that Province, though later of Constantinople, to Charles I, through the English ambassador at the Turkish court in 1627, and in 1757 presented to the Royal Library and now in the British Museum. It doubtless belongs to the 5th century, and contained the entire New Testament (lacking now only portions of Matthew, John, and 1 Corinthians) as well as the two Epistles of Clement of Rome and the Psalms of Solomon. It is written on thin vellum in two columns of 41 lines to

the page, which is 12 5/8 X 10 3/8 in.; employs frequent initial capitals, and is divided into paragraphs, but has no marginal signs except in the Gospels. Several different hands are discovered in the present state of the MS.

- Codex Vaticanus (B), since 1481, at least, the chief treasure of the Vatican Library, and universally esteemed to be the oldest and best manuscript of the Greek New Testament; 4th century. Written on very fine vellum, the leaves nearly square in shape, 10 X 10 1/2 in., with three narrow columns of 40-44 lines per column and five sheets making the quire. A part of the Epistle to the Hebrews and the Pastorals, Philemon and Revelation are lacking. It is without accents, breathings or punctuation, though corrected and retraced by later hands. In the Gospels the divisions are of an earlier date than in Codex Sinaiticus. The theory of Tischendorf that Codex Sinaiticus and Codex Vaticanus were in part prepared by the same hand and that they were both among the 50 manuscripts made under the direction of Eusebius at Caesarea in 331 for use in the emperor Constantine's new capital, is not now generally accepted.
- Codex Ephraemi Rescriptus (C). This is the great palimpsest (twice written) manuscript of the uncial group, and originally contained the whole New Testament. Now, however, a part--approximately half--of every book is lacking, and 2 Thessalonians and 2 John are entirely gone. It belongs to the 5th century, is written on good vellum 9 X 12 1/2 in. to the page of 41 lines, and of one column in the original text, though the superimposed writings of Ephraem are in two. Enlarged initials and the Eusebian marginal sections are used and several hands have corrected the manuscript. Brought to Italy from the East in the 16th century, it came to France with Catherine de' Medici and is now in the Bibliotheque Nationale, Paris.
- Codex Bezae (D). This is the early known manuscript which Theodore Beza obtained in 1562 from the monastery of Irenaeus at Lyons and which he gave in 1581 to the University of Cambridge, where it now is. It is a Greek-Latin text, the Greek holding the chief place on the left-hand page, measuring 8 X 10 in., and dates probably from the end of the 5th century. Both Greek and Latin are written in large uncials and divided into short clauses, corresponding line for line. The hands of no less than nine correctors have been traced, and the critical questions arising from the character of the readings are among the most interesting in the whole range of Biblical criticism and are still unsettled. It contains only the Gospels and Acts with a fragment of 3 John.
- Codex Washingtoniensis (W). The United States has now in the National Library (Smithsonian) at the capital one of the foremost uncial manuscripts of the Greek New Testament. It is a complete codex of the Gospels, in a slightly sloping but very ancient hand, written upon good vellum, in one column of 30 lines to the page, and 6 X 9 in. in size. By all the tests ordinarily given, it belongs to the period of the earliest codices, possibly of the 4th century. Like Codex Bezae (D), it has the order of the Gospels: Matthew, John, Luke, Mark, and contains an apocryphal interpolation within the longer ending of Mark for which no other Greek authority is known, though it is probably referred to by Jerome. It has been published in facsimile by Mr. C. L. Freer of Detroit, who obtained the manuscript in Egypt in 1906, and is edited by Professor H. A. Sanders for the University of Michigan Press, 1911.
- **(2) Minuscules.**
- Out of the thousands of minuscule manuscripts now known only the four used by Erasmus will be enumerated.
 - 1. This is an 11th-century codex at Basel. It must have been copied from a good uncial, since its text often agrees with Codex Sinaiticus and Codex Vaticanus.

- 1^f. Of the 12th century, and now at Mayhingen, Bayaria. This is the only manuscript Erasmus had for Revelation in his *editio princeps*, and being defective at the end, 22:16-21, he supplied the Greek text by retranslating from the Latin. Generally speaking, this manuscript is of high quality.
- 2. This is a 15th-century manuscript at Basel, and was that on which Erasmus most depended for his 1st edition, 1516. It reflects a good quality of text.
- 2^{ap}. Some have assigned this manuscript to the 12th century, though it was probably later. It is at Basel, and was the principal text used by Erasmus in the Acts and Epistles.

- **5. Vernacular Versions**

- Vernacular VSS, or translations of the Scriptures into the tongues of western Christendom, were, some of them, made as early as the 2nd century, and thus antedate by several generations our best-known Greek text. It is considered by many as providential that the Bible was early translated into different tongues, so that its corruption to any large extent became almost if not altogether an impossibility, since the versions of necessity belonged to parts of the church widely removed from one another and with very diverse doctrinal and institutional tendencies. The testimony of translations to the exact form of words used either in an autograph or a Greek copy of an author is at best not beyond dispute, but as evidence for the presence or absence of whole sections or clauses of the original, their standing is of prime importance. Such extreme literalness frequently prevails that the vernacular idiom is entirely set aside and the order and construction of words in the original sources are slavishly followed and even transliterated, so that their bearing on many questions at issue is direct and convincing. Although the Greek New Testament has now been translated into all the principal tongues of the earth, comparative criticism is confined to those versions made during the first eight centuries.

- **6. Patristic Quotations**

- Patristic quotations afford a unique basis of evidence for determining readings of the New Testament. So able and energetic were the Church Fathers of the early centuries that it is entirely probable that the whole text of the Greek New Testament could be recovered from this source alone, if the writings of apologists, homilists and commentators were carefully collated. It is also true that the earliest heretics as well as the defenders of the faith recognized the importance of accurately determining the original text, so that their remains also comprise no mean source for critical research. It is evident that the value of patristic quotations will vary according to such factors as the reliability of the reading, as quoted, the personal equation or habit of accuracy or looseness of the particular writer, and the purity or corruption of the text he employs. One of the marked advantages of this sort of evidence arises from the fact that it affords additional ground for localizing and dating the various classes of texts found both in original copies and in versions. For general study the more prominent Church Fathers of the 2nd, 3rd and 4th centuries are sufficient, though profitable investigation may be made of a much wider period. By the beginning of the 5th century, however, the type of text quoted almost universally was closely akin to that now known as the *Textus Receptus*.

- **7. Lectionaries and Service-Books**

- Lectionaries and service-books of the early Christian period afford a source of considerable value in determining the general type of texts, together with the order and contents and distribution of the several books of the Canon. As the lectionary systems both of the eastern and western churches reach back to post-apostolic times and all are marked by great verbal conservatism, they present

data of real worth for determining certain problems of textual criticism. From the very nature of the case, being compiled for a liturgical use, the readings are often introduced and ended by set formulas, but these are easily separated from the text itself, which generally follows copy [sic] faithfully. Even the systems of chapter headings and divisions furnish clues for classifying and comparing texts, for there is high probability that texts with the same chapter divisions come from the same country. Probably the earliest system of chapter divisions is preserved in Codex Vaticanus, coming down to us from Alexandria probably by way of Caesarea. That it antedates the codex in which it appears is seen from the fact that the Pauline Epistles are numbered as comprising a continuous book with a break between Galatians and Ephesians and the dislocated section numbers attached to Hebrews which follows 2 Thessalonians here, though the numbers indicate its earlier position after Galatians. Another system of chapter divisions, at least as old as the 5th century, found in Codex Alexandrinus, cuts the text into much larger sections, known as Cephalia Majora. In all cases the enumeration begins with the 2nd section, the 1st being considered introductory. Bishop Eusebius developed a system of text division of the Gospels based upon an earlier method attributed to Ammonius, adding a series of tables or Canons. The first table contained sections giving events common to all four evangelists, and its number was written beneath the section number on the margin in each Gospel, so that their parallels could readily be found. The 2nd, 3rd and 4th Canons contain lists of sections in which three of the Gospels have passages in common (the combination Mark, Luke, John, does not occur). The 5th, 6th, 7th, 8th and 9th contain lists in which two combine (the combination Mark, John, does not occur). Canon 10 contains those peculiar to some one of the Gospels.

- **II. Necessity of Sifting and Criticizing the Evidence**
- Criticism from its very nature concerns itself entirely with the problems suggested by the errors of various kinds which it brings to light. In the writings of the New Testament the resources of textual evidence are so vast, exceeding, as we have seen, those of any other ancient literature, sacred or secular, that the area of actual error is relatively quite appreciable, though it must be remembered that this very abundance of textual variety ultimately makes for the integrity and doctrinal unity of the teaching of the New Testament books. Conjectural emendation which has played so large a part in the restoration of other writings has but slight place in the textual criticism of the New Testament, whose materials are so abundant that the difficulty is rather to select right renderings than to invent them. We have catalogued the principal sources of right readings, but on the most casual investigation of them discover large numbers of wrong readings mingled with the true, and must proceed to consider the sources of error or various readings, as they are called, of which approximately some 200,000 are known to exist in the various manuscripts, versions, patristic citations and other data for the text.
- "Not," as Dr. Warfield says, "that there are 200,000 places in the New Testament where various readings occur, but that there are nearly 200,000 readings all told, and in many cases the documents so differ among themselves that many various readings are counted on a single word, for each document is compared in turn with one standard and the number of its divergences ascertained, then these sums are themselves added together and the result given as the number of actually observed variations." Dr. Ezra Abbott was accustomed to remark that "about nineteen-twentieths of the variations have so little support that, although there are various readings, no one would think of them as rival readings, and nineteen-twentieths of the remainder are of so little importance that their adoption or rejection would cause no appreciable difference in the sense of the passages in which they occur." Dr. Hort's view was that "upon about one word in eight, various

readings exist supported by sufficient evidence to bid us pause and look at it; about one word in sixty has various readings upon it supported by such evidence as to render our decision nice and difficult, but that so many variations are trivial that only about one word in every thousand has upon it substantial variation supported by such evidence as to call out the efforts of the critic in deciding between the readings." The oft-repeated dictum of Bentley is still valid that "the real text of the sacred writings is competently exact, nor is one article of faith or moral precept either perverted or lost, choose as awkwardly as you will, choose the worst by design, out of the whole lump of readings." Despite all this, the true scholar must be furnished rightly to discriminate in the matter of diverse readings.

- From the very nature of the case it is probable that errors should be frequent in the New Testament; indeed, even printed works are not free from them, as is seen in the most carefully edited editions of the English Bible, but in manuscripts the difficulty is increased in direct proportion to the number of various copies still extant. There are two classes of errors giving rise to various readings, unconscious or unintentional and conscious or intentional.
 1. Of the first class, that of unconscious errors, there are five sorts:
 2. *Errors of the eye*, where the sight of the copyist confuses letters or endings that are similar, writing e.g. E for S; O for Q; A for L or D; P for TI; PAN for TIAN; M for LL. Here should be named *homoeoteleuton*, which arises when two successive lines in a copy end in the same word or syllable and the eye catches the second line instead of the first and the copyist omits the intervening words as in Codex Ephraemi of John 6:39.
 3. *Errors of the Pen*. Here is classed all that body of variation due to the miswriting by the penman of what is correctly enough in his mind but through carelessness he fails rightly to transfer to the new copy. Transposition of similar letters has evidently occurred in Codices E, M, and H of Mark 14:65, also in H2 L2 of Acts 13:23.
 4. *Errors of Speech*. Here are included those variations which have sprung from the habitual forms of speech to which the scribe in the particular case was accustomed and which he therefore was inclined to write. Under this head comes "itacism," arising from the confusion of vowels and diphthongs, especially in dictation. Thus, i is constantly written as ei and vice versa; ai for e; h and i for ei; h and oi for u; o for w and e for h. It is observed that in Codex Sinaiticus we have scribal preference for i alone, while in Codex Vaticanus ei is preferred.
 5. *Errors of Memory*. These are explained as having arisen from the "copyist holding a clause or sequence of letters in his somewhat treacherous memory between the glance at the manuscript to be copied and his writing down what he saw there." Here are classed the numerous petty changes in the order of words and the substitution of synonyms, as eipen for eph, ek for apo, and vice versa.
 6. *Errors of Judgment*. Under this class Dr. Warfield cites "many misreadings of abbreviations, as also the adoption of marginal glosses into the text by which much of the most striking corruption which has entered the text has been produced." Notable instances of this type of error are found in John 5:1-4, explaining how it happened that the waters of Bethesda were healing; and in John 7:53-8:12, the passage concerning the adulteress, and the last twelve verses of Mark.

7. Turning to the second class, that of conscious or intentional errors, we may tabulate:
 8. *Linguistic or rhetorical corrections*, no doubt often made in entire good faith under the impression that an error had previously crept into the text and needed correcting. Thus, second aorist terminations in a are changed to o and the like.
 9. *Historical Corrections*. Under this head is placed all that group of changes similar to the case in Mark 1:2, where the phrase "Isaiah the prophet" is changed into "the prophets."
 10. *Harmonistic Corrections*. These are quite frequent in the Gospels, e.g. the attempted assimilation of the Lord's Prayer in Luke to the fuller form in Matthew, and quite possibly the addition of the words "of sin" to the phrase in John 8:34, "Every one that doeth sin is a slave." A certain group of harmonistic corruptions where scribes allow the memory, perhaps unconsciously, to affect the writing may rightly be classed under (4) above.
 11. *Doctrinal Corrections*. Of these it is difficult to assert any unquestioned cases unless it be the celebrated Trinitarian passage (King James Version, 1 John 5:7,8a) or the several passages in which fasting is coupled with prayer, as in Matthew 17:21; Mark 9:29; Acts 10:30; 1 Corinthians 7:5.
 12. *Liturgical Corrections*. These are very common, especially in the lectionaries, as in the beginning of lessons, and are even found in early uncials, e.g. Luke 8:31; 10:23, etc.

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Textual Criticism is Nothing New

The following passage from Augustine (from his *De Consens. Evang.* book 3, chapter 7, paragraph 29) shows in what way that Father of the church met the problem of various readings in the manuscripts. The text under discussion is Matthew 27:9-10, "Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of the one whose price had been set by the sons of Israel; and they gave them for the potter's field, as the Lord directed me." The English translation of Augustine's Latin is from the *Nicene and Post-Nicene Fathers*, ser. 1, ed. Philip Schaff; vol. 6, *St. Augustine* (Grand Rapids: Eerdmans reprint, 1974), p. 191.

"Now, if any one finds a difficulty in the circumstance that this passage is not found in the writings of the prophet Jeremiah, and thinks that damage is thus done to the veracity of the evangelist, let him first take notice of the fact that this ascription of the passage to Jeremiah is not contained in all the codices of the Gospels, and that some of them state simply that it was spoken "by the prophet." It is possible, therefore, to affirm that those codices deserve rather to be followed which do not contain the name of Jeremiah. For these words were certainly spoken by a prophet, only that prophet was Zechariah. In this way the supposition is, that those codices are faulty which contain the name of Jeremiah, because they ought either to have given the name of Zechariah or to have mentioned no name at all, as is the case with a certain copy, merely stating that it was spoken "by the prophet, saying," which prophet would assuredly be understood to be Zechariah. However, let others adopt this method of defence, if they are so minded. For my part, I am not satisfied with it; and the reason is, that a majority of codices contain the name of Jeremiah, and that those critics who have studied the Gospel with more than usual care in the Greek copies, report that they have found it stand so in the more ancient Greek exemplars. I look also to this further consideration, namely, that there was no reason why this name should have been added [subsequently to the true text], and a corruption thus created; whereas there was certainly an intelligible

reason for erasing the name from so many of the codices. For venturesome inexperience might readily have done that, when perplexed with the problem presented by the fact that this passage could not be found in Jeremiah."

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