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ABSTRACT

THE SO-CALLED MIXED TEXT: AN EXAMINATION OF THE
NON-ALEXANDRIAN AND NON-BYZANTINE TEXT-TYPE
IN THE CATHOLIC EPISTLES

by

Clinton Baldwin

Co-Advisers: William Warren
Robert Johnston

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE SO-CALLED MIXED TEXT: AN EXAMINATION OF THE NON-ALEXANDRIAN AND NON-BYZANTINE TEXT-TYPE IN THE CATHOLIC EPISTLES

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Date completed: July 2007

Problem

Since the eighteenth century, textual scholars have been grouping New Testament Greek manuscripts into groups called text-types in order to evaluate the thousands of variant readings found in these manuscripts. These text-types form the basis for determining the earliest form of the text—the primary goal of New Testament Textual Criticism. Almost all textual critics recognize three main text types: Alexandrian, Western, and Byzantine. However, in recent times, W. Larry Richards and his followers identified a “mixed text-type” in six books of the Catholic Epistles that is distinguishable from the already established text-types. This text-type, if supported by empirical investigation to be more original than the Alexandrian and

Byzantine texts, could necessitate the re-evaluation of these established text-types, and also the reevaluation of the designation 'mixed' attributed to this group.

Purpose

The purpose of this study was to do a more complete identification of this supposed mixed text-type in the Catholic Epistles and to determine the weighted value of these mixed manuscripts.

Method

Two hundred and twenty manuscripts were classified using the two-tiered process of Factor Analysis and a modified form of the Claremont Profile Method. (An additional 187 manuscripts already classified were also studied.) The distinctive readings of the mixed manuscripts that were classified as a result of this process were then evaluated using the canons of textual criticism.

Results

In addition to a more comprehensive picture of these mixed manuscripts, it was confirmed that the weighted value of this mixed category was negligible in terms of uncovering the earliest original, as only thirteen (18.5%) of seventy-two unique readings were confirmed to be the earliest form of the text. Probably the most significant fact that these mixed manuscripts affirm is that the evolution of the New Testament text that began in the early centuries continued in the Middle Ages.

Conclusion

The distinctive readings of the mixed text-type do not make a significant contribution to uncovering the earliest form of the text.

Recommendation

It would be worthwhile to ascertain whether this mixed phenomenon also exists in other parts of the New Testament and what is the weighted value that it carries in these other places in all factors that surround the history of the text.

Andrews University
Seventh-day Adventist Theological Seminary

THE SO-CALLED MIXED TEXT: AN EXAMINATION OF THE
NON-ALEXANDRIAN AND NON-BYZANTINE TEXT-TYPE
IN THE CATHOLIC EPISTLES

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Clinton Baldwin

July 2007

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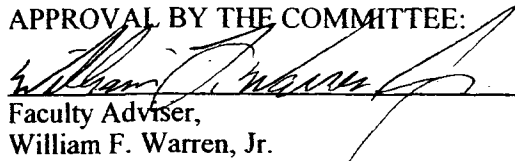
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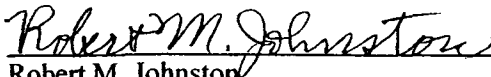
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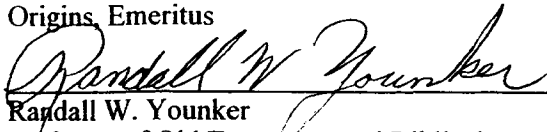
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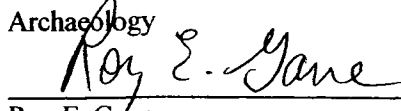
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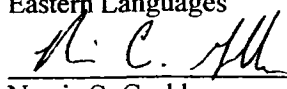
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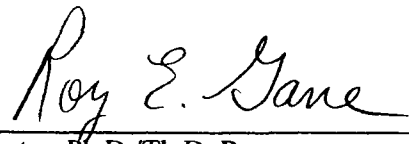

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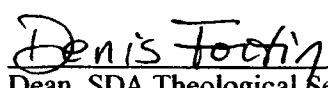

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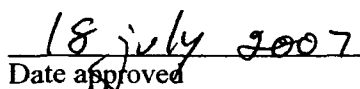

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TABLE OF CONTENTS

LIST OF FIGURES	vi
LIST OF TABLES	vii
Chapter	
I. INTRODUCTION	1
The Phenomenon of Mixture: General Characteristics	3
The So-Called Mixed Text, as Proposed by Richards, Robinson, and Yoo	6
Purpose of the Study	10
Delimitations	13
Delineation of the Study	14
II. OVERVIEW OF MAJOR WORKS OF CLASSIFICATION AND PRELIMINARY EVALUATION OF THE MIXED TEXT-TYPE IN THE CATHOLIC EPISTLES	16
Overview of Major Works of Classification	16
Preliminary Evaluation of the So-called Mixed Text-type in the Catholic Epistles	26
Description of the Manuscripts	26
Preliminary Analysis of the Known Mixed Manuscripts	34
From the Manuscripts Mixed in One Book	37
From the Manuscripts Mixed in Two Books	39
From the Manuscripts Mixed in Three Books	40
From the Manuscripts Mixed in Four Books	41
III. RECLASSIFICATION OF JAMES AND 2 PETER	45
Factor Analysis as a Means of Forming Tentative Groups	46
The Development of Factor Analysis	49
Application of Factor Analysis to Textual Criticism	49
Procedure for Its Use in Textual Criticism	51

The Classification of James by Factor Analysis and the Claremont Profile Method	53
James Mixed Group M	59
The Classification of 2 Peter by Factor Analysis and the Claremont Profile Method	63
Refining the Tentative Groups of 2 Peter by the Claremont Profile Method	63
The Mixed Groups of 2 Peter	64
Group M1 (Factor 3)	69
Group M2 (Factor 4)	71
Group M3 (Factor 5)	72
Group M4 (Factor "6z")	73
Group M5 (Factor 7)	77
Group M6 (Factor 8y)	77
Group M7 (No Factor)	78
Conclusion	79
IV. CLASSIFICATION OF MANUSCRIPTS: THE JOHANNINE EPISTLES AND 1 PETER	85
The Test Readings	86
Test Readings for Mixed Manuscripts in the Johannine Epistles	87
The Test Readings for Mixed Manuscripts in 1 Peter	89
The Actual Readings and Classifications in the Johannine Epistles	90
The Actual Readings and Classifications in 1 Peter	93
Conclusion	98
V. CLASSIFICATION OF MANUSCRIPTS IN JUDE	99
Collation of the Manuscripts	99
Selections of Readings	100
The Classification of Jude by Factor Analysis	100
Refining of Tentative Groups of Jude by The Claremont Profile Method	101
Group A1 (Factor 2)	107
Group A2 (Factor 4)	110
Group A3 (Factor 7)	111
Group A4 (Combined Group)	113
Group B1 (Factor 1)	114
Group B2 (Factor 3)	115
Group B3 (Factor 6)	119
The Mixed Group, M (Factor 5)	120

Conclusion	121
 VI. THE ANALYSIS OF THE READINGS THAT IDENTIFY THE SO-CALLED MIXED TEXT-TYPE	 129
Criteria for Determining the Earliest Form of the Text	130
Analysis of the Readings in the Epistle of James	132
Analysis of the Readings in the Epistle of 1 Peter	165
Analysis of the Readings in the Epistle of 2 Peter	173
Analysis of the Readings in the Johannine Epistles	202
Analysis of the Unique Readings in Jude	211
Conclusion	219
Unique Readings of Mixed Manuscripts: Text-types Comparisons	 223
Mixed Readings in James: Alexandrian and Byzantine Comparisons	 223
Mixed Readings in 2 Peter: Alexandrian and Byzantine Comparisons	 226
Mixed Readings in Jude: Alexandrian and Byzantine Comparisons	 228
 VII. CONCLUSION	 231
Summary	231
Areas for Further Study	234
 Appendices	
A. UNITS OF VARIATION AND THEIR SUPPORT — JUDE	239
B. THE ALEXANDRIAN AND BYZANTINE GROUPS OF JAMES AND 2 PETER	 271
 BIBLIOGRAPHY	 307

LIST OF FIGURES

1.	Scree Plot of James	54
2.	Scree Plot of 2 Peter	65
3.	Scree Plot of Jude	103
4.	Earliest Mixed Form	221

LIST OF TABLES

1.	Mixed Manuscripts of the Catholic Epistles	11
2.	Mixed Manuscripts: Their Text-type Across the Catholic Epistles	36
3.	Preliminary Analysis of the Mixed Manuscripts	38
4.	Manuscripts Mixed in Only One Book (18 MSS)	38
5.	Manuscripts Mixed in Two Books (7 MSS)	40
6.	Manuscripts Mixed in Three Books (5 MSS)	42
7.	Manuscripts Mixed in Four Books (4 MSS)	42
8.	Proposed Original Base of the Mixed Mss	43
9.	Manuscripts to Be Classified	43
10.	Sample Data Set for Factor Analysis of James	52
11.	Pattern Matrix of James to Show Tentative Groups Using Factor Analysis ...	56
12.	Profile of Mixed Group M in James, Factor 2	60
13.	Group M, James	62
14.	Pattern Matrix of 2 Peter to Show Tentative Groups Using Factor Analysis	66
15.	Group M1, 2 Peter (Factor 3)	70
16.	Group M2, 2 Peter (Factor 4)	74
17.	Group M3, 2 Peter (Factor 5)	75
18.	Group M4, 2 Peter	76

19.	Group M5, 2 Peter (Factor 7)	77
20.	Group M6, 2 Peter (8y)	78
21.	Group M1, 2 Peter (Factor 3)	80
22.	Group M2, 2 Peter (Factor 4)	82
23.	Group M3, 2 Peter (Factor 5)	83
24.	Group M4, 2 Peter (6z)	84
25.	Group M6, 2 Peter (8Y)	84
26.	Group M1 (1 John)	91
27.	Group M2 (1 John)	92
28.	Group M ^w (1, 3 John)	94
29.	Group M1, 1 Peter	95
30.	Group M2, 1 Peter	96
31.	Group M3, 1 Peter	97
32.	Types of Variation	102
33.	Pattern Matrix of Jude to Show Tentative Groups Using Factor Analysis	104
34.	Tentative Groups: Result of Factor Analysis	106
35.	Group A1 (Factor 2)	108
36.	Group A1 (Factor 2)	109
37.	Group A2 (Factor 4)	110
38.	Group A2 (Factor 4)	111
39.	Group A3 (Factor 7)	112

40.	Group A3 (Combined Groups)	113
41.	Group A4 (Combined Groups)	114
42.	Group A4 (Combined Groups)	114
43.	Group B1 (Factor 1)	115
44.	Group B1: Percentage Group Readings	116
45.	Group B2 (Factor 3)	118
46.	Group B2: Percentage Group Readings	118
47.	Group B3 (Factor 6)	119
48.	Group B3: Percentage Group Readings	119
49.	Group M (Factor 5)	122
50.	Group M: Percentage Group Readings	123
51.	Primary Readings: Jude	124
52.	Transfer of Manuscript: Factor Analysis and CPM	126
53.	Mixed MSS in the Catholic Epistles	126
54.	Mixed Manuscripts: Implied Base Text	128
55.	Summation on Earliest Mixed Forms	220
56.	Types of Mixed Originals	222
57.	James: Alexandrian/Byzantine Evidences for Mixed Readings	224
58.	2 Peter: Alexandrian/Byzantine Evidences for Mixed Readings	227
59.	Jude: Alexandrian/Byzantine Evidences for Mixed Readings	229
60.	Mixed Manuscripts in the Catholic Epistles	235

CHAPTER 1

INTRODUCTION

New Testament Textual Criticism has as its primary goal the recovering of the original text of the New Testament. This is necessary because none of the approximately 5,746¹ extant manuscripts of the Greek New Testament is an autograph. In these copies there are thousands of variants,² which present a challenge for the textual critic in arriving at the “original”³ text of the New Testament. In an effort to

¹According to the official register kept by the Institut für neutestamentliche Textforschung in Münster, Germany, as of May 2006 there are 118 Papyri, 318 Uncials, 2,877 Minuscules, and 2,433 Lectionary manuscripts. See http://www.uni-muenster.de/NTTextforschung/KgLSGII06_03 for the updates to the 1994 publication of Kurt Aland, *Kurzgefasste Liste der Griechischen Handschriften Des Neuen Testaments*, vol. 1 (New York: Walter De Gruyter, 1994), 7:16, 44, 370.

²According to Eldon Epp, these manuscripts contain an estimated 300,000 variant readings accumulatively—far more variants than there are words in the New Testament. Eldon Epp, “The Multivalence of the Term ‘Original Text’ in New Testament Textual Criticism,” *Harvard Theological Review* 92 (1999): 277. Of course, most of these variants are inconsequential to the meaning of the New Testament, but many of the significant variants still require the practice of New Testament Textual Criticism.

³Most textual scholars concede that the original words of the biblical writers cannot be completely recovered by textual criticism; however, they work towards that goal. Eldon J. Epp’s words are typical: “We no longer think so simplistically or so confidently about recovering ‘the New Testament in the Original Greek.’” “A Continued Interlude in New Testament Textual Criticism,” in *Studies and Documents: Studies in the Theory and Method of New Testament Textual Criticism*, ed. Eldon Epp and Gordon Fee (Grand Rapids: Eerdmans, 1993), 45:114. Kurt Aland and Barbara

deal with this problem, scholars since the eighteenth century¹ have classified manuscripts into different groups called text-types, “a text-type being the largest identifiable group of related New Testament manuscripts.”² These text-types serve as the basis for determining the earliest original.³ Almost all textual critics recognize

Aland claim, however, that they are certain which manuscripts belong to the ‘original’ text. Kurt Aland, *Text und Textwert der Griechischen Handschriften des Neuen Testaments: die Katholischen Briefe. Arbeiten zur neutestamentlichen Textforschung*, vol. 2 (New York: Walter de Gruyter, 1987), ix. See also, Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes (Grand Rapids: Eerdmans, 1989), 321, 333, 335. A number of scholars have pointed out that there is circularity in the Aland and Aland approach, as the readings they consider to be the original are the same readings which they use as a criterion for determining the original reading. For example, see Bart D. Ehrman, “A Problem of Textual Circularity: The Alands on the Classification of New Testament Manuscripts,” *Biblica* 70 (1989): 383, 384, 387; Eldon Epp, “New Testament Textual Criticism, Past, Present, and Future: Reflections on the Alands’ Text of the New Testament,” *Harvard Theological Review* 82 (1989): 226; W. Larry Richards, “An Analysis of Aland’s *Teststellen* in 1 John,” *New Testament Studies* 44 (1998): 30.

¹According to Metzger, Johann Albrecht Bengel (1687-1752) was the first textual critic to have divided New Testament manuscripts into text-types. Before Bengel, scholars more or less counted the number of Greek and versional witnesses supporting a particular variant reading, thereby allowing the majority of witnesses to dictate the reading of the text. For a survey of the history of New Testament textual criticism, see Bruce M. Metzger, “The Lucianic Recension of the Greek Bible,” in *Chapters in the History of New Testament Textual Criticism: New Testament Tools and Studies* (Leiden: E. J. Brill, 1963), 4:15-24; Rodney Reeves, “Methodology for Determining Text Types of New Testament Manuscripts” (Ph.D. dissertation, Southern Baptist Theological Seminary, Fort Worth, 1986), 15-72; Leon Vaganay and Christian-Bernard Amphoux, *An Introduction to New Testament Textual Criticism*, trans. Jenny Heimerdinger (New York: Cambridge, 1991), 89-162.

²Ernest Cadman Colwell, *Studies in Methodology in Textual Criticism of the New Testament*, *New Testament Tools and Studies*, ed. Bruce Metzger (Leiden: E. J. Brill, 1969), 9:45.

³J. K. Elliott writes, “Only by classifying collations and comparing alternative texts can one build up a thesaura of readings from which editors can then try to

three main text types, Alexandrian, Western, and Byzantine, with the Alexandrian and Byzantine further divided into subgroups.⁴

The Phenomenon of Mixture: General Characteristics

A key phenomenon that has characterized the manuscript tradition is the reality of mixture. Mixture, generally speaking, describes the fact that individual manuscripts contain readings of different text-types. In this general sense all manuscripts are mixed, as readings from each text-type can be found in virtually all manuscripts. As early as the end of the nineteenth century, Brooke Foss Westcott and Fenton John Anthony Hort recognized the phenomenon of mixture. They stated:

establish the original texts.” J. K. Elliott, “Why the International Greek New Testament Project Is Necessary,” *Restoration Quarterly* 30 (1988): 202. Bart Ehrman also summarizes the purpose of classification into text-types as: (1) the avoiding of the “impossible task of consulting each and every NT document before coming to a textual decision”; (2) “readings attested to by groups of witnesses can be ascertained simply by consulting the group’s best representatives”; (3) “textual alignments naturally lead to an assessment of the relative quality of each group text. That is to say, the kinds of variant readings that characterize textual groups are frequently those that are judged, on other grounds, to be more likely authentic or corrupt”; and (4) “The combined support of certain textual groupings frequently indicates true rather than corrupt readings (e.g., when Western and early Alexandrian witnesses agree against all others).” Bart D. Ehrman, “Methodological Development in the Analysis and Classification of New Testament Documentary Evidence,” *Novum Testamentum* 29 (1987): 22. See also, Eckhard Schnabel, “Textual Criticism: Recent Developments,” in *The Face of New Testament Studies: A Survey of Recent Research*, ed. Scot McKnight and Grant R. Osborne (Grand Rapids: Baker, 2004), 69, 70.

⁴For a general discussion on text-types, see Keith Elliott and Ian Moir, *Manuscripts and the Text of the New Testament: An Introduction for English Readers* (Edinburgh: T. & T. Clark, 1995), 24; Aland and Aland, *The Text of the New Testament*, 50-52; Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption and Restoration*, 3rd ed. (Oxford: Oxford University Press, 1992), 213-216.

Manuscripts are written in which there is an eclectic fusion of the text from different exemplars, either by the simultaneous use of more than one at the time of transcription, or by the incorporation of various readings noted in the margin of a single exemplar from other copies, or by a scribe's conscious or unconscious recollections of a text differing from that which lies before him. This mixture, as it may be conveniently called, of texts previously independent has taken place on a large scale in the New Testament.¹

Kurt Aland also attests to the fluid state of the text in the earliest period. He affirms that the text "circulated in many divergent forms, proceeding in different directions, at about the same time, in the same ecclesiastical province."² It is partly this fluid state of the manuscripts in the early period that Aland used to abandon the traditional designations of text-types.³

In addition to this general type of mixture, there is what Ernest C. Colwell refers to as "block mixture"⁴ in manuscripts. By this he means that a manuscript may have sections or blocks of texts of different text-types within a single book.⁵ Colwell cites manuscripts L, Δ, Ψ, 59, 61, 485, 574, 579, 700, 1204, 1241, and 2400 as

¹Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek* (London: Macmillan, 1882), 8; see also, 37-39.

²Kurt Aland, "The Significance of the Papyri for Progress in New Testament Research." in Philip J. Hyatt, ed. *The Bible in Modern Scholarship: Papers Read at the 100th Meeting of the Society of Biblical Literature, December 28-30, 1964.* (Nashville/New York: Abingdon, 1965), 334.

³Aland and Aland contend that we cannot determine the text-types of the papyri based on criteria developed to identify later manuscripts. *The Text of the New Testament*, 59.

⁴Colwell, *Studies in Methodology*, 9:22.

⁵Ibid.

demonstrating this characteristic of block mixture.¹ In speaking of the phenomenon of text-types, Colwell affirms that a “major mistake is made in thinking of the ‘old text-types’ as frozen blocks,” since no one manuscript is a perfect witness to any text-type, and all manuscripts are partially mixed.²

Colwell went on to posit that a text-type is the result of a process,³ which was the reason for so much mixture among the manuscripts. This reality of mixture in the manuscript tradition is one of the chief elements that Colwell and others used to discredit Westcott and Hort’s genealogical method.⁴ The reason given was that since all manuscripts are to some extent mixed, no extended genealogy can be traced from any one manuscript that would lead precisely to a particular original manuscript or set

¹Ibid. For example, in speaking of 574 (Karahissar), Colwell states that the type of text in the Gospels of this manuscript changes eight times. He writes: “Matthew is a single block of text; Mark and Luke each have three blocks; John has two blocks of text.” He gives the details regarding 574 in Ernest Cadman Colwell, “The Complex Character of the Late Byzantine Text of the Gospels,” *Journal of Biblical Literature* 54 (1935): 211-221.

²Colwell, *Studies in Methodology*, 9:51, 52. In his study of Codex Washingtonianus, Larry Hurtado found that it has Western Characteristics in Mark 1:1-5:6, but hardly any Western tendencies in Mark 5:7-16:8. Larry Hurtado, *Text Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark*, SD 43 (Grand Rapids: Eerdmans, 1981).

³Hurtado, 48-53. Colwell cites Gunter Zuntz, who has also produced much evidence on the evolutionary process of text-types. See Gunter Zuntz, *The Text of the Epistles: A Disquisition Upon the Corpus Paulinum* (London: Oxford, 1953), 156, 157, 271-274.

⁴The reason being that no pure parentage of a particular manuscript can be traced backward for any considerable distance. See Colwell, *Studies in Methodology*, 63-82. D. C. Parker states: “It is quite rare to be able to demonstrate that two manuscripts are related as exemplar and copy.” David Parker, *The Living Text of the Gospels* (Cambridge: University Press, 1997), 205.

of manuscripts. The actual situation is that the manuscript tradition is characterized by significant mixture among the text-types. Before the discovery of papyri such as the Chester Beatty and Bodmer Papyri, some scholars held that the Alexandrian text-type, as demonstrated in Codex Vaticanus (B), preserved a pure form of the text.¹ However, the discoveries of the above papyri have greatly challenged that position due to the diversity in their text. The early papyri generally do not fit neatly into the somewhat standard text-type categories. Fee's words are pertinent when he summarizes: "All of these discoveries [i.e., of the papyri] showed a much more fluid and 'mixed' state of textual transmission than Hort had proposed. In fact, the mixture was of such a nature that none of the fourth-century text-types was found in these manuscripts in a 'pure' state. This led to such expressions as 'pre-recensional' and 'proto-Alexandrian.'"² This type of general mixture had an impact on the process of classification to the extent that it has caused many manuscripts not to fall within the established text-types.

The So-Called Mixed Text, as Proposed by Richards, Robinson, and Yoo

While in general terms all manuscripts can be described as mixed, most manuscripts still fall within the boundaries of the major text-types. In recent times

¹According to Westcott and Hort, B represented a pure "neutral" text. Westcott and Hort, 271-287.

²Gordon D. Fee, "P⁷⁵, P⁶⁶ and Origen: The Myth of Early Textual Recension in Alexandria," in *Studies and Documents: Studies in the Theory and Method of New Testament Textual Criticism*, ed. Eldon Epp and Gordon Fee (Grand Rapids: Eerdmans, 1993), 45: 248.

however, W. Larry Richards and his followers, namely, Joel D. Awoniyi,¹ Kenneth Keumsang Yoo, and Terry Robertson, have uncovered a textual tradition within the Catholic Epistles that could be called a “mixed text-type.”² These manuscripts do not fall within any of the established text-types. By looking at them from the perspective of the established text-types, they can be categorized only as a “mixed” group or text-type.³ The most significant characteristic about these mixed manuscripts is that they are a mixture of both the Alexandrian and Byzantine text-types even while containing

¹Awoniyi did not use the word “mixed” to describe his category. He described it as an “independent category deserving of separate and special consideration in the future.” Joel D. Awoniyi, “The Classification of the Greek Manuscripts of the Epistle of James” (Th.D. dissertation, Andrews University, 1979), 50-52. See discussion below.

²Richards repeatedly described his mixed group as a text-type. He wrote, “M is not as sharply defined as A and B, but is nevertheless noticeably distinguished from them to be considered a separate major type. . . . Two of the three text-types (A and B) were further subdivided into groups. . . . The manuscripts belong to the Byzantine, Mixed, and Alexandrian Text-types. Within the Text-types, the A and M groups show the sharpest group distinction, with the B group being most homogeneous.” William Larry Richards, *The Classification of the Greek Manuscripts of the Johannine Epistles* (Missoula: Scholars Press, 1977), 69, 199. Yoo also affirms: “I found that 27 of the manuscripts are Alexandrian in text-type, 63 Byzantine, and 16 mixed.” Kenneth Keumsang Yoo, “The Classification of the Greek Manuscripts of 1 Peter With Special Emphasis on Methodology” (Ph.D. dissertation, Seventh-day Adventist Theological Seminary, 2001), 189. Terry Robertson, “The Classification of the Greek Manuscripts of 2 Peter” (Master’s project, Andrews University, 1980), 75-79. The designation “text-types” to these manuscripts has to be taken seriously, as the process by which they were delineated as text-types is the exact process by which other manuscripts were grouped into verifiable Alexandrian and Byzantine text-types.

³However, it cannot be ruled out that these mixed manuscripts were the original from which the other text-types evolved.

unique group readings of their own.¹ Richards describes this mixed text-type as follows:

The manuscripts in the M [i.e., mixed] group may be characterized as mixed in two ways: (1) they share group readings (a) with A which are not found in B; (b) which belong to some of the groups in both A and B; (c) with B which are not found in A. (2) They have considerably more readings against the TR than the B manuscripts, but not as many as the A manuscripts, and often these non-TR readings are scattered and form no pattern among themselves. Here and there a non TR reading appears, but not with any frequency at a given reading in the M manuscripts.²

In his dissertation on the Johannine Epistles, Richards found sixteen out of eighty-one manuscripts to be mixed.³ In addition to the Alexandrian and Byzantine readings of these manuscripts, Richards also demonstrated that some of them have unique readings of their own,⁴ that is, readings that are found only in some mixed manuscripts.

Awoniyi's dissertation, "The Classification of the Manuscripts of the Epistle of James,"⁵ classified manuscripts of James using the statistical method of "Cluster

¹Richards, *Classification*, 176-181, 196-198.

²Ibid., 176.

³The sixteen manuscripts identified by Richards as mixed are: 69, 181, 424, 424c, 642, 643, 876, 917, 959, 999, 1522, 1799, 1827, 1845, 1874, and 1898. Ibid., 196-198.

⁴"The most striking feature of this group of four manuscripts (referring to his M¹ group) is the fact that it has among its mixture of A and B group readings, six unique group readings, readings not even found in the other M manuscripts." Ibid.

⁵Awoniyi, "Classification, 1-200.

Analysis.¹” He lists nine manuscripts as being neither Alexandrian nor Byzantine, but of a special quality which in his words “deserves separate and special consideration in the future.”² When I examined these manuscripts, I discovered that they are of a mixed type as described by Richards, giving yet another testimony of a particular mixture in the manuscript tradition of the Catholic Epistles.

Yoo’s Ph.D. dissertation titled, “The Classification of the Greek Manuscripts of 1 Peter With Special Emphasis on Methodology,” identified sixteen manuscripts characterized with the same kind of mixture as those found by Richards.³ Robertson, in his master’s project “The Classification of the Greek Manuscripts of 2 Peter,” identified eight manuscripts in 2 Peter as mixed.⁴ From the dendrographic representation of these manuscripts, they are classified as mixed because they do not

¹Cluster Analysis is a computer-generated method of grouping manuscripts. It is a process in which manuscripts are grouped (clustered) based on their highest coefficient of agreements. To begin with, the total number of manuscripts under consideration are placed in groups consisting of one manuscript each. (According to Brower, “This is a major advantage of this method. . . . It makes its classification on the basis of no pre-determined, pre-defined grouping. You cannot in fact, begin with a less biased initial grouping than by putting each ms. in its own individual group.” As quoted in Awoniyi, 38-40.) Each manuscript-group is then joined (cluster) with another manuscript at their highest level of agreement and the initial groups thus formed are compared with all other initial groups formed, and manuscripts are relocated into new groups based on the highest coefficient of agreements between manuscripts/groups. For a further description of the method, see *ibid*, 38-40.

²The manuscripts are: 206, 522, 614, 1505, 1522, 1611, 1799, 1890, and 2412. *Ibid.*, 50, 51, 52.

³Yoo, 166, 170, 171. They are: 020, 6, 69, 104, 181, 378, 642, 876, 917, 999, 1563, 1751, 1874, 1877, 1898, and 2494.

⁴These are: 104, 467, 876, 1563, 1751, 1838, 2197, and 2494. Terry Robertson, “The Classification of the Greek Manuscripts of 2 Peter,” 75, 77, 79.

contain sufficient readings to classify them as firmly Byzantine or Alexandrian.¹ In reference to the classification of two of these manuscripts (876 and 2494), Robertson proposed that “they have drawn readings from several traditions in an eclectic fashion.”² Six of these manuscripts (104, 467, 1563, 1751, 1838, and 2197), while they are also mixed, “do not have any clear-cut mixture, like the previous manuscripts.”³

In another study of 2 Peter, Robertson identified one manuscript, 378, as mixed.⁴ This manuscript is among a group of manuscripts which, according to Robertson, “none of the generally accepted text-types based on the broader New Testament context describes adequately.”⁵ Table 1 outlines all the mixed manuscripts discovered by these scholars.

Purpose of the Study

The preceding discussion shows that a mixed text-type exists in six books of the Catholic Epistles. While this mixed type spans these six books, the text-type of

¹The “dendrogram” is the graphical representation of actual grouping of the total number of manuscripts. For illustration of this see Awoniyi, 132; see also, 69, 70.

²Ibid., 79.

³Ibid. This probably corresponds with Richards’s M^w and Yoo’s M3 group. See discussion below on pages 69-73.

⁴Terry Robertson, “Relationships Among the Non-Byzantine Manuscripts of 2 Peter,” *Andrews University Seminary Studies* 39 (2001): 52.

⁵Ibid., 54.

Table 1. Mixed Mss of the Catholic Epistles

Richards (1, 2, 3 John)	Awoniyi (James)	Yoo (1 Peter)	Robertson (2 Peter)
		020	
		6	
69		69	
		104	104
181		181	
	206		
	522		
		378	378
424			
424c			
			467
	614		
642		642	
643			
876		876	876
917		917	
959			
999		999	
	1505		
1522	1522		
	1611		

Table 1—*Continued.*

Richards (1, 2, 3 John)	Awoniyi (James)	Yoo (1 Peter)	Robertson (2 Peter)
		1563	1563
		1751	1751
1799	1799		
1827			
			1838
1845			
1874		1874	
		1877	
	1890		
1898		1898	
			2197
	2412		
		2494	2494

many of the manuscripts known to be mixed in some books is not known in other books of the Catholic Epistles.¹ My goal is to uncover what the textual affinities of these mixed manuscripts are in the books in which their type-type is not known. Since

¹For example, 1563 and 1751 are shown to be mixed in the Petrine Epistles but were not classified in the Johannine Epistles. There are nineteen such manuscripts of similar positions. The discussion on pages 34 to 38 offers a more detailed picture of this situation.

the mixed text-type has not been established in Jude, a further objective is to determine if this mixed phenomenon also exists in Jude.¹ After developing a more detailed picture of the existence of the mixed text-type across the Catholic Epistles, I will then examine its distinctive readings so as to determine how they best recommend themselves as being preferred or not preferred readings, that is, which readings are to be adopted or rejected when compared to those of the established text-types, namely the Alexandrian and Byzantine types. If the readings of these mixed manuscripts are confirmed to be more original than those of the Alexandrian and Byzantine text-types, then it would strongly suggest that manuscripts which are neither Alexandrian nor Byzantine need to be given more attention in the continued quest of approximating the original text.

Delimitations

Although the inclusion of manuscript 917 in 2 Peter, and manuscript 1838 in James, 1 Peter, and the Johannine Epistles was desirable, copies of these were not obtainable even after repeated efforts.² As will be shown, their absence did not affect the overall findings of this study. In the classification of James and 2 Peter, the Alexandrian and Byzantine groups are not fully discussed as they are not the concern of this study. However, the information has been placed in Appendix B for the reader's benefit.

¹For the collation classification and analysis of Jude, see chapter 5 below.

²I made inquiries at several universities throughout the United States and Europe but was unable to obtain a copy of these manuscripts.

Delineation of the Study

Building upon what has already been covered in this introduction, chapter 2 provides a further summary of some of the major text critical works in the Catholic Epistles along with a preliminary evaluation of thirty-four known mixed manuscripts. The overview highlights the fact that most text-critical efforts in the Catholic Epistles have been concerned with the classification of manuscripts and not with examining the comparative value of text-types in the Catholic corpus. The need to examine the worth of the distinctive readings of these mixed manuscripts is therefore made obvious.

In chapter 3, a reclassification of the manuscripts in James and 2 Peter is done.¹ In addition, the relatively new statistical technique of Factor Analysis² is employed to classify manuscripts into tentative groups. These tentative groups are then refined by the Claremont Profile Method.

Having verified the mixed manuscripts of James and 2 Peter, in chapter 4, the manuscripts known to be mixed in these books but not classified in the Johannine Epistles and 1 Peter are classified. This was done by comparing the reading of these unknown manuscripts with particular profile readings provided by Richards and Yoo.

¹This reclassification was necessary because Awoniyi and Robertson did not indicate the specific readings by which their mixed manuscripts were identified. Due to this omission, any distinctive readings of these manuscripts were not available for examination, so determining these readings is a key objective of this study. Furthermore, not having these readings, the text-type of an unknown manuscript in James and 2 Peter could not be readily known, since there were no specific readings by which an unknown manuscript could have been classified.

²As stated above this technique for doing quantitative analysis was first used by Kenneth Yoo in 2001. Yoo, "Classification," 63-92. This is the second known use of this very fast and efficient technique.

As stated previously, mixed manuscripts have already been identified in all the books of the Catholic Epistles except Jude. Chapter 5 addresses the status of the text in Jude by classifying eighty-four manuscripts in this epistle. In chapter 6 the distinctive readings that identify the mixed text-type are analyzed for their comparative value. Finally, chapter 7 summarizes the findings of this dissertation and presents the implications and recommendations derived from this study.

CHAPTER 2

OVERVIEW OF MAJOR WORKS OF CLASSIFICATION AND PRELIMINARY EVALUATION OF THE MIXED TEXT-TYPE IN THE CATHOLIC EPISTLES

Overview of Major Works of Classification

As has been observed, historically the Catholic Epistles have received comparatively little attention by textual critics. Sakae Kubo, for example, points out that Hort in his commentary discusses only fifteen variant readings in the Petrine Epistles and Jude.¹ Richards posits that the negative view of Westcott and Hort regarding the Byzantine text affected work on the Catholic Epistles, particularly in the area of classifications.² Awoniyi observed that conclusions arrived at regarding other parts of the New Testament were automatically attributed to the Catholic Epistles.³

¹Sakae Kubo, *P⁷² and the Codex Vaticanus*, Studies and Documents, vol. 27, ed. Jacob Geerlings (Salt Lake City: University of Utah Press, 1965), 4. In fact, Hort discusses only 21 variants in the entire Catholic Epistles: seven in 1 Peter, three in 2 Peter, five in Jude, five in 1 John, one in 2 John, and none in 3 John or James. See Westcott and Hort, 2: 102-107.

²Richards, *Classification*, 3-4. For a survey of recent scholarly views toward the study of the Catholic Epistles, see *ibid.*, 3-11; see also, Yoo, 30-37.

³Awoniyi, 2. E. C. Colwell points out that “the textual history of the New Testament differs from corpus to corpus, and even from book to book; therefore the witnesses have to be regrouped in each section.” “The Origin of Text-types of the New Testament Manuscripts,” in *Early Christian Origins*, ed. Allen Wikgren (Chicago: Quadrangle Books, 1961), 138. This implies that conclusions arrived at

Thus, scholars saw no real need to extend any special effort on these Epistles. While the first major effort on this corpus was that of von Soden in 1902,¹ subsequently, very little was done until the mid 1960s and 70s. Between 1964 and 2000, one Master's project and seven doctoral dissertations were written in textual criticism on the Catholic Epistles. Most of these works focus on the classification of the Greek text of the Epistles. In 1964, Wayne Allen Blakely wrote his dissertation in which he developed an apparatus from 129 manuscripts of Jude and 2 Peter.²

Also in 1964, Kubo completed his dissertation, "A Comparative Study of P⁷² and the Codex Vaticanus." Kubo's work demonstrated that in 1 and 2 Peter and Jude, P⁷² is a superior text to that of Vaticanus (B).³ In another study, Kubo classified thirty-seven manuscripts of Jude in order to determine if von Soden's classification in these Epistles were correct.⁴ He found von Soden's classification to be partially correct.

regarding one section of the New Testament text tradition ought not to be imposed on another section.

¹Hermann F. von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten Erreichbaren Textgestalt*, Teil 1: *Untersuchungen: Abteilung 3, Die Textformen: B. Der Apostolos mit Apokalypse* (Berlin: Alexander Duncker, 1902), 1840-1898.

²Wayne Allen Blakely, "Manuscript Relationships as Indicated by the Epistles of Jude and II Peter" (Ph.D. dissertation, Emory University, 1964).

³Kubo, *P⁷² and the Codex Vaticanus*, 150.

⁴Sakae Kubo, "Textual Relationships in Jude," in *Studies in New Testament Language and Text: Essays in Honour of George D. Kilpatrick on the Occasion of His Sixty-fifth Birthday*, ed. J. K. Elliott (Leiden: E.J. Brill, 1976), 280. The manuscripts are: P⁷², N, A, B, C, K, L, P, Ψ, S, 5, 33, 69, 201, 206, 216, 223, 319, 323, 917, 440, 479, 483, 489, 623, 642, 876, 917, 920, 1022, 1522, 1611, 1739, 1799, 1874, 2401, and 2412.

The next major work in the area was that of Muriel M. Carder, who wrote her Th.D. dissertation on “An Enquiry into the Textual Transmission of the Catholic Epistles.”¹ Carder’s primary objective was to determine what the Greek text of the Catholic Epistles tells us about its history of transmission. She classified twenty-five manuscripts of 1 Peter into four different text-types: the Alexandrian, Byzantine, Caesarean, and Western.² Her work has been strongly criticized due to methodological flaws.³

The work of Richards, mentioned above, is significant because it broke new ground in New Testament textual criticism in terms of methodology. Richards demonstrated that, as opposed to using either Quantitative Analysis or the Claremont Profile method, a modified combination of both methods was a better way of classifying manuscripts. Colwell and Tune had proposed that manuscripts belonged to the same group if they agreed 70 percent of the time, with a 10 percent difference from other groups of manuscripts. Richards demonstrated that if manuscripts are to be classified on this basis, then most manuscripts would belong to one big group, as quantitatively most manuscripts agree more than 70 percent of the time.⁴

¹Muriel M. Carder, “An Enquiry into the Textual Transmission of the Catholic Epistles” (Ph.D. dissertation, Victoria University, 1968).

²These are P⁷², \aleph , A, B, C, Ψ , 5, 69, 876, 959, 1240, 1243, 1248, 1315, 1319, 1424, 1739, 1799, 1854, 1874, 1876, 1888, 1889, 2401, and 2412. See Carder, 78.

³For example, by Richards, *Classification*, 7, 202- 206.

⁴*Ibid.*, 53-55.

Richards also showed that the Claremont Profile method was weak because it relies on the previously formed groups of Hermann von Soden as its base for forming new groups. In effect, the method eliminates the very readings that would have altered the pre-determined groups with which McReynolds and Wisse began. Using a modified form of both methods, Richards formed groups that were better substantiated than the results from either method used by itself.¹ He identified three categories of manuscripts in the Johannine Epistles: Alexandrian, Byzantine, and Mixed. His mixed group is, in part, the launching point of this investigation.

Next was Awoniyi's dissertation, mentioned earlier. Awoniyi's objective was to do "an independent" and "thorough classification" of the Greek manuscripts of James so as to determine their text-type relationships.² Using the method of "Cluster Analysis," which combines Richards's two-step process of Quantitative Analysis and Profiles into one process, Awoniyi identified three major clusters of manuscripts.³ He named these groups 2, 7, and 37, respectively, with Group 2 consisting of ten Alexandrian manuscripts, Group 7 consisting of sixty-seven Byzantine manuscripts,

¹Richards, "A Critique of A New Testament Text-Critical Methodology- The Claremont Profile Method," *Journal of Biblical Literature* 96 (1977) 555-556. This method has been recognized as one of the best methods of classifying manuscripts. Rodney Reeves, for example, considers it the "apex of textual critical methodological advances . . . and the best on methodological grounds alone." Reeves, 281. Bart Ehrman also spoke favorably of the method in his critique of the *Teststellen* method of Kurt Aland. Ehrman, "Circularity," 379, 387.

²Awoniyi, 8, 38-42. He classified 86 of the 600 extant manuscripts of James. Ibid., 10.

³Ibid., 53-54.

and group 37 consisting of nine manuscripts.¹ He gave group 37 the siglum “C” since it did not fit into either the Alexandrian or Byzantine category. According to Awoniyi, group “C” formed an independent category warranting further investigation in the future.² Some of the further investigation will be realized in the present study.

Terry Robertson’s Master’s project, mentioned previously, classified 150 manuscripts of 2 Peter. His purpose was to examine the “value of Dendrograms for the classification of manuscripts by checking their groupings with the Claremont Profile Method.”³ He also proposed that, with respect to the use of dendrograms, a series of dendrograms was more advantageous than just one.⁴ Robertson’s dendrogram identified five different groups of manuscripts in 2 Peter. He then confirmed these groups by the use of the Claremont Profile Method.⁵

Another significant work of classification in the Catholic Epistles is James Cate’s dissertation, “The Text of the Catholic Epistles and Revelation in the Writings of Origin.”⁶ As suggested by the topic, Cate’s purpose was to determine the textual

¹Ibid., 43, 45, 50.

²Ibid., 51, 52, 54.

³Robertson, “Relationships,” 2.

⁴Ibid.

⁵Ibid., 83.

⁶James Jeffrey Cate, “The Text of the Catholic Epistles and Revelation in the Writings of Origin” (Ph.D. dissertation, New Orleans Baptist Theological Seminary, 1997).

character of the Catholic Epistles and Revelation in the writings of Origen.¹ Cate demonstrated that even though the writings of Origen could not be established as a solid member of the Alexandrian text-type in the Catholic Epistles, it certainly has its closest textual relationship with the Alexandrian text.² Cate showed that Origen has a 77.8 percent agreement with the Alexandrian text-type, a 69.8 percent agreement with the Byzantine text, a 62.9 agreement with the Mixed text-type, and a 62.9 agreement with the Old Latin.³

Cate recommended a number of readings from Origen that could be added/ corrected in the critical apparatus of NA²⁷ and UBS4. He did not indicate that these were preferred readings to be placed in the text, but rather only made recommendations for the critical apparatus.⁴

Speaking of Richards's mixed group, Cate wrote, "Manuscripts of Richards' 'mixed' group display enough consistency to warrant inclusion in any analysis of the Catholic Epistles yet they fall short of representing a well defined text-type."⁵

Although Cate made the above observation, he offered no reasons why Richards's

¹Ibid.

²This was so because the available data are statistically insufficient to establish him as a strong member of the Alexandrian text. In fact, Cate would rather speak of "affinities" to the various text-types instead of solid members of each. Ibid., 219, 220.

³Ibid.

⁴Ibid., 294-300.

⁵Ibid., 46.

mixed group should not be considered as a text-type. He went on to use several of Richards's mixed manuscripts in his analysis of the writing of Origen.¹

The next major text-critical work in the Catholic Epistles was that of Kenneth Keumsang Yoo. Again, this is a work concerned with classification. Using a combination of the Profile method and the statistical technique of Factor Analysis,² Yoo classified 106 manuscripts of 1 Peter. He delineated three groups of Alexandrian manuscripts (27 manuscripts), ten groups of Byzantine manuscripts (63 manuscripts), and three groups of mixed manuscripts (16 manuscripts). Yoo's approach introduces a new and innovative method of classification, "Factor Analysis,"³ which in time could become a standard method of classification. His Factor Analysis method is used in the present study.

In addition to these dissertations, the Institut für neutestamentliche Textforschung in Münster, Germany, founded by Kurt Aland (now deceased) and currently directed by Holger Strutwolf, has also done major work on the Catholic Epistles. Two major undertakings are noteworthy, the *Teststellen* Method, and the *Editio Critica Maior*. The *Teststellen* Method is a method by which a previously

¹Ibid.

²In defining Factor Analysis, Yoo writes: "Factor Analysis is used to study the correlations among a large number of interrelated variables (elements) by grouping the variables into more meaningful interpretable factors (groups). In other words, when the researcher wants to understand a meaningful underlying structure of a vast amount of information, he or she may use Factor Analysis to render comprehensible the nature of relationships within interrelated groups." Yoo, 71-72, 61-70.

³Of course Factor Analysis is a standard statistical procedure, but Yoo's application of it to Textual Criticism could be very advantageous.

unexamined manuscript is examined in only a few “carefully selected” test passages (*Teststellen*) so as to determine its textual affinities.¹ In 1987, they published the results of the classification of 553 Greek manuscripts of the Catholic Epistles using ninety-eight *Teststellen*.² The groupings of these manuscripts were in the five categories previously established by Aland and Aland:

Category I: Manuscripts of a very special quality which should always be considered as containing the original text. (Most of the manuscripts prior to the fourth century are assigned to this category). Category II: Manuscripts of a special quality but distinguishable from manuscripts of Category I by the presence of alien influences. Category III: Manuscripts of a distinctive character with an independent text, particularly important for the history of the text.” Category IV: Manuscripts of the D text. Category V: Manuscripts with a purely Byzantine text-type.³

These five categories do not exactly correspond with the traditional classification of manuscripts into the now established text-types. However, Aland and Aland proposed that these categories represent a more efficient, reliable, and verifiable way of classifying manuscripts.⁴ Although their methodology has not been fully accepted, their classification provides an external norm by which to compare manuscripts that

¹Aland and Aland, *The Text of the New Testament*, 318.

²These passages can be found in Kurt Aland, *Text und Textwert der Griechischen Handschriften des Neuen Testaments: die Katholischen Briefe. Arbeiten zur neutestamentlichen Textforschung*, vols. 9-11.

³The results of their work are summarized in Aland and Aland, *The Text of the New Testament*, 159-162, 317-337. Aland and Aland claim that their primary objective is not to classify manuscripts but simply to identify the Byzantine manuscripts so as to eliminate most of them from consideration in the critical apparatus. Their work, however, is unavoidably a form of classification.

⁴*Ibid.*, 332.

are being evaluated. The classification that Aland and Aland give in their method to the mixed manuscripts that are being considered in this study will be illustrated later, and the possible implications for the value of these mixed manuscripts will be demonstrated.

The publication of the *Editio Critica Maior* by the Institut für neutestamentliche Textforschung, beginning in 1997, marks yet another major work in the Catholic Epistles. This critical edition of the Catholic Epistles (published in four different installments) provides a Greek text that is based on a larger number of manuscripts than all modern editions of the Greek New Testament. In addition, this series has a critical apparatus that presents the most extensive array of variant readings available on the text of the Catholic Epistles. This includes “all variants found in hundreds of selected Greek manuscripts,”¹ in addition to evidence from the Greek Fathers, and the Latin, Syriac, Coptic, Armenian, Georgian, Old Church Slavonic, and Ethiopic versions.²

The supplementary volumes to the *Editio Critica Maior* “contain descriptions of New Testament manuscripts with definition of their textual character in light of the total evidence and arrangement of the manuscript and manuscript groups by their role in the development of the text.”³ The key objective of these very comprehensive and

¹Barbara Aland et al., *Novum Testamentum Graecum Editio Critica Maior: Catholic Letters, James, Part 1* (Stuttgart: Deutsche Bibelgesellschaft, 1997), 11*

²Ibid.

³Ibid.

detailed volumes is to “provide the full range of resources necessary for scholarly research in establishing the text and reconstructing the history of the New Testament text during its first thousand years.”¹ Although the *Editio Critica Maior* has such a comprehensive apparatus, its actual printed text of the Catholic Epistles is with a few exceptions similar to that of the NA27.²

Apart from Kubo, Blakely, and the *Editio Critica Maior*, these works on the Catholic Epistles are not concerned directly with evaluating the comparative value of the different text-types. They were more concerned with the classification of the manuscripts into the already known text-types.³ Since the mixed manuscripts defined by Richards and his followers have not been examined in detail, there is a need to determine their worth in comparison to the already known text-types.⁴

¹Ibid.

²For example, in the book of James it differs from the NA²⁷ in only two places: 1:22 ἀκροαται μόνον and 2:3 ἢ κάθου ἐκεῖ in 1 Peter it differs from the NA²⁷ and the UBS 4th edition in seven passages, see *ibid.*, also, Barbara Aland et al., *Novum Testamentum Graecum Editio Critica Maior: Catholic Letters, 1 Peter*, Part 1 (Stuttgart: Deutsche Bibelgesellschaft, 2000), 1V, 23.

³Although Richards’s initial objective was classification, his work has become known for its methodology.

⁴In fact, since all manuscripts are mixed, then the designation *mixed* may not be an appropriate designation for this group of manuscripts as indeed the readings that they contain may just be the earlier original from which the other text-types have emerged. Thus, the mixed category could redefine the value we place on the already known text-types, in that, if the readings of the mixed manuscripts are shown to be more original than the established text-types, then it may become necessary to reappraise the value placed on these established text-types, namely, the Alexandrian, Byzantine, and Western text-types. It would also be necessary to give this group of manuscripts a designation other than *mixed*.

Preliminary Evaluation of the So-called Mixed Text-Type in the Catholic Epistles

Thirty-four manuscripts are already known to be mixed in the Catholic Epistles. What follows is a brief description of some of these manuscripts and then a preliminary analysis of the pattern of mixture that characterizes these manuscripts. The latter will serve to clarify what these manuscripts were when not mixed.

Description of the Manuscripts

I am indebted to Aland and Aland's *Text of the New Testament* for much of the information on these manuscripts. Other information was gleaned from physical examination of microfilm copies of these manuscripts when available. Aland and Aland's categories for each manuscript relate to the Catholic Epistles only.

MS 181: This eleventh-century manuscript consists of the Apostolos,¹ the Pauline letters (including Hebrews), and Revelation. The repository for this parchment manuscript is the Vatican Library. Aland classified it as category III.² The manuscript is written in a very legible Greek, that would be the delight of any collator. Each page is fully occupied with the text. There is very little marginalia. Verses and chapter divisions are indicated or implied by breaks in the text and capital letters in some parts of the manuscript. There are no ornamentations or lacunae in the Catholic Epistles.

MS 206: Manuscript 206, stored in the Lambeth Library in London, is a thirteenth-century manuscript written on paper and contains the Apostolos and the

¹That is, Acts and the Catholic Epistles.

²Aland and Aland, *The Text of the New Testament*, 129, 130.

Pauline letters. The manuscript has lacunae in certain areas. It is listed as category III in the Catholics and V in the Pauline letters.¹ von Soden has it in his I^{b1} group.

MS 424: Manuscript 424 consists of the Apostolos, the Pauline Epistles, and Revelation. This eleventh-century manuscript is written on parchment, and is stored in the Österreichische National Bibliothek Library in Vienna, Austria. The document is extensively corrected against an earlier text and, as such, the reading of the original hand is distinguished from that of the copied version. Although the original hand is deemed category V, Aland rates the corrected version as category III.² von Soden lists it among his H group. The manuscript also has extensive commentary (marginalia) throughout. In fact, the text of the epistles is surrounded by marginalia. For example, the text of Jude occupies a small section of each page and has writings (marginalia) on all four sides. The text of the Catholic Epistles flows smoothly without any lacunae.

MS 467: This manuscript, stored in the *Bibliothèque Nationale* in Paris, is a fifteenth-century manuscript written on paper. It contains the Apostolos followed by the Pauline Epistles and Revelation. Aland and Aland rate it as category III in the Pauline Epistles and indicate that the text is of a 'lower' rank in Acts and the Catholics.³ von Soden classifies it among his I^{a3} group. The manuscript is written in one column per page with few marginal notations. The 1 and 2 John have a κεφαλαια as does also Jude. Jude's is more extensive than those of 1 and 2 John.

¹Ibid., 132.

²Ibid.

³Ibid., 133.

MS 522: This manuscript is stored in the Bodleian Library in Oxford, is written on paper, and is dated 1515. The document is comprised of the entire New Testament. Aland lists it as category III in Acts and the Catholics, but V in the Gospels, Paul, and Revelation.¹ von Soden classifies it in his I^{e2} group. The manuscript has no marginalia or lacunae. Apart from short notations at the end of some chapters, the text flows continuously from one book to the next. The books of the Johannine Epistles, and Jude are not given a title; the text simply begins after a short introductory paragraph (hypothesis).

MS 614: This thirteenth-century parchment manuscript consists of the Apostolos and the Pauline Epistles. This sister manuscript to 2412 is stored in *Biblioteca Ambrosiana* in Milan.² In small portions of pages in 2 Peter and 1 John, the text is slightly obscure (apparently the parchment is worn in these areas). The text can still be deciphered, although with some effort. The Epistle of Jude is extant in only the first three verses. It is categorized in Aland's category III and von Soden's I^{bl} group.

MS 642: This fifteenth-century manuscript is written on paper, and is stored in the Lambeth Palace in London, England. It consists of the Apostolos and the Pauline Epistles. The text flows smoothly in this manuscript without much break. There is also very little marginal notations. The handwriting is very legible. There are lacunae

¹Ibid.

²Ibid.

in parts of the text in Romans.¹ The quality of the text in some of the Pauline Epistles 1 and 2 Corinthians, for example, is somewhat obscure and seems to have been written by a different scribe from the one for Acts and the Catholic Epistles. The text is rated as category III in the Catholics and V in the Pauline Epistles. von Soden placed it in his I^{a3} group.

MS 643: Housed in the British Museum, this manuscript contains the Apostolos and the Pauline Epistles, written on 244 folios. The handwriting is a somewhat small, minuscule script. The Petrine Epistles and 1 John have hypotheses. The text flows from one book to the next, separated by small spaces and sometimes a decorated horizontal line. Most of the book of Jude is missing due to lacunae. Portions of about twenty-two lines can be deciphered, but only with some difficulty. Neither von Soden nor Aland categorized this manuscript.

MS 917: This twelfth-century manuscript, written on parchment, includes the Apostolos and the Pauline letters. The manuscript is stored in the *Escorial Biblioteca*. It is ranked as category III in the Catholics and V in the Pauline Epistles. von Soden placed it in his I^{a1} group. A microfilm copy of this manuscript was unavailable.

MS 999: This thirteenth/fourteenth-century manuscript consists of the Gospels, the Apostolos, and the Pauline Epistles. Written on vellum with 360 folios, this manuscript is housed in the Mount Athos Library. The text is clearly written with

¹For example, Rom 3:27 to 29, from 4:9b to 4:11b, and also parts of 4:17, 18.

an average amount of marginalia. A few books carry an introduction. Aland categorizes it under the general Byzantine group (V).¹ von Soden grouped it as I^{a3}.

MS 959: This manuscript, dated 1331, is written on paper and has the Gospels, the Apostolos, and the Pauline Epistles. It comprises 356 folios. The original is housed at Mount Athos. Aland categorizes it as Byzantine (category V). This manuscript virtually has no marginal notes. Apart from the occasional introductions to some books and the initial capital letters that mark the beginning of a new section/chapter, the text flows continuously from one book to the next. There are no lacunae and the text is written clearly. von Soden classified it as K^r.

MS 1505: Manuscript 1505, dated A.D. 1084, contains the Gospels, the Apostolos, and the Pauline Epistles. The document is written on parchment in 270 folios and is kept in the Mount Athos Library. Aland which lists it as category III in the Apostolos and Pauline letters, but V in the Gospels.² von Soden places it in his K^x group. The manuscript is very decorated with pictures of animals and images of the Evangelists as contemplative scribes at the beginning of each Gospel and each of the Catholic Epistles. The main sections are clearly marked by large capital letters. James is entitled επιστο καθολικη Ιακωβου. A later hand adds λι to επιστο. Note that the word επιστο also occurs in the title of 1 Peter, but without λι added to it. The manuscript presents a script that is easy to read. There are no lacunae.

¹Aland and Aland, *The Text of the New Testament*, 134.

²Ibid., 135.

MS 1563: This thirteenth-century parchment, consisting of 306 folios, includes the Gospels, the Apostolos, and the Pauline Epistles. Aland ranks it as being below category III.¹ von Soden places it in his K^x group. The Mount Athos Library serves as the repository for this document. The manuscript has a limited amount of marginalia and is divided into sections by large capitals. The text flows smoothly without any lacunae.

MS 1611: This manuscript, housed in the National Library in Athens, is a twelfth-century document consisting of the Apostolos, the Pauline Epistles, and Revelation.² This manuscript is written in double columns on each page. Each of the Catholic Epistles has an introduction and a concluding discussion after each book, which sometimes are a bit lengthy. For example, the introduction to the book of James, entitled κεφαλαι ιακωβου επιστολων, occupies almost two pages. Marginal glosses in this manuscript, particularly in the Catholics, are at a minimum. Aland and Aland rank it as category III in all books except Revelation, where its designation is category II. von Soden places it in his I^{c1} group.

MS 1751: This paper manuscript is dated 1479. Along with the Catholic Epistles, it contains the Pauline Epistles, and Acts. Only the book of Acts, which is category III, is categorized by Aland and Aland.³ It was not classified by von Soden. The script is written in double columns on each page and is decorated with occasional

¹Ibid.

²Ibid.

³Ibid.

icons such as letters made in the pictures of animals and human faces and even the occasional picture of a whole human person. The text is written clearly. Each book flows into the next with very little commentary between, although a line across the column marks the end of a book and the beginning of the next book. The beginning of each book is marked by a very decorated first letter.

MS 1838: This eleventh-century minuscule, written on parchment, is an incomplete copy of the Apostolos and the Pauline Epistles. Housed in the *Biblioteca della Badia Grottaferrata* in Rome, it is a category III manuscript in the Pauline letters, the only text where it has a positive designation.¹

MS 1845: This manuscript consists of the Apostolos and the Pauline Epistles. The repository for this tenth-century parchment is the Vatican Library. It is category III “with reservations.”² von Soden placed it in his I^{a3} group. This manuscript is written in two columns on each page in somewhat shabby handwriting. The script is divided into sectionals by capital letters and other marginal notations at the beginning of each section. There also seems to be verse divisions indicated by periods, spaces between words, and bold letters. This is particularly evident in 1 John. Most of the Catholic Epistles have an introduction. The introduction before 1 Peter is entitled κεφαλαῖ πετρου (sic) ἐπιστολῆς α. No lacunae occur in the Catholics.

¹Ibid.

²Ibid., 136.

MS 1874: This tenth-century parchment manuscript, housed in St. Catherine Monastery at Mt. Sinai, is composed of the Apostolos and the Pauline letters.¹ This document is written on 191 folios with double columns on each page. Verses and chapter divisions are indicated by bold and sometimes decorated capital letters. There is very little marginal notation. The text is clear and legible and seems to have been written by the same scribe throughout. The designation is category III in the Pauline Letters and category V in the Catholics and Acts. It was placed in von Soden's I^{a1} group.

MS 1898: This manuscript, written in double columns on each page, contains the Catholic and the Pauline Epistles. The handwriting of this manuscript is very small and marginal notes are at a minimum throughout. It has occasional icons, particularly in the Pauline Epistles, where the various pictures of a man give the impression that repeated representations of Paul are intended. Aland and Aland do not categorize it, but von Soden groups it as I^{a1}.

MS 2197: Manuscript 2197 contains the Apostolos and the Pauline Epistles. Some sections are missing and there is some commentary in the margins. The manuscript is written on parchment and is dated in the fourteenth century. The manuscript, kept in Vatopediou, Athos, is ranked as category III by Aland.²

MS 2412: This manuscript contains the Apostolos and the Pauline Epistles. It is written on parchment and dated to the thirteenth century. This manuscript, held at

¹Ibid.

²Ibid., 137.

the University of Chicago Library,¹ is a sister manuscript to 614. Most of the Pauline Epistles have an introduction ranging from one and one-half to two pages long. Each Catholic Epistle also carries an introduction averaging one page in length. There are no lacunae and very few marginal notations. The Catholic Epistles are rated as category III by Aland and Aland.

In conclusion, from the above descriptions it can be seen that most of the mixed manuscripts range from the ninth to the fourteenth century. Interestingly, most of these manuscripts are in Aland and Aland's category III (and a sub-group of von Soden's "I" group), the category that most aptly represents mixture. This suggests that indeed these manuscripts are in a special group by themselves.

Preliminary Analysis of the Known Mixed Manuscripts

In this section I will take a more detailed, although preliminary, look at the thirty-four mixed manuscripts in the Catholic Epistles that the previous studies have identified. The objective is to achieve some possible indication of the text-types of these manuscripts whenever they are not mixed.² This could give some clue as to whether or not they were derived from the Alexandrian or Byzantine types.

The tally of mixed manuscripts that are based on the works of scholars in this area are as follows: sixteen manuscripts in the Johannine Epistles (according to

¹Ibid.

²For sure, this cannot be conclusive, but serves only to indicate some possible trends. In fact, as will be seen, it supports the fact that indeed all these manuscripts are of a very mixed category.

Richards); sixteen manuscripts in 1 Peter (Yoo's study); and eight manuscripts in 2 Peter (according to Robertson). For this evaluation, I will tentatively categorize Awonyi's nine unknown manuscripts as mixed. Some of these mixed manuscripts are mixed in more than one book of the Catholic Epistles. Table 2 outlines the spread of mixture of each individual manuscript across the six books dealt with by these scholars.

The mixed manuscripts are identified with the respective siglam given to them by each researcher. These are M^1 , M^2 , and M^W for those classified by Richards; "C" for those classified by Awonyi; M1, M2, and M3 for those classified by Yoo; and "Mixed," etc., for those classified by Robertson. The Roman numerals in the column that reads "date," indicate the particular century in which a manuscript is dated. Table 2 shows the classification of these manuscripts by each researcher. Tables 3 to 7 provide summary analyses of all these manuscripts.

Table 3 represents a preliminary analysis of the mixed manuscripts outlined in table 2. Six books of the Catholic Epistles are included: 1-3 John, James, and 1 and 2 Peter. These are the books for which mixed manuscripts are available from the work of the four scholars mentioned. The following data emerged:

1. Eighteen manuscripts are mixed in one book.
2. Seven manuscripts are mixed in two books.
3. Five manuscripts are mixed in three books.
4. Four manuscripts are mixed in four books.
5. No manuscript is mixed in all five books.

Table 2. Mixed Manuscripts: Their Text Types Across the Catholic Epistles

No	MSS	Date	Richards			Awoniyi	Yoo	Robertson
			1 John	2 John	3 John	James	1 Peter	2 Peter
1	020	IX	B ⁶	B ⁶	B ⁶	B ¹	M1	....
2	6	XIII	A ²	A ²	A ²	B1	M3	MT ^{maj}
3	69	XV	M ^w	M ^w	M ^w	B/A ³	M3	MT ^{ind}
4	104	1087	....	....	....	B ¹	M3	Mixed
5	181	X	M ¹	M ^w	M ^w		M1	....
6	206	XIII	A ¹	B	B	C	A1	1V
7	378	XIII	....	....	....	B/A ³	M3	IV
8	424	XI	B ⁶	M ^w	B ⁶	B ¹	B6	MT ³
9	424c	XI	M ²	M ^w	M ^w	....	....	....
10	467	XV	....	....	....	B ⁴	B1	Mixed
11	522	1515	....	....	....	C	A1	1V
12	614	XIII	A	A1	A1	C	A1	1V
13	642	XIV	M ²	A ³	A ³	B/A ³	M2	MT ^{ind}
14	643	XII/ XIII	M ^w	B	B	B ¹	B4	MT ^{maj}
15	876	XII	M ²	M ^w	A ¹	B/A ³	M2	Mixed
16	917	XII	M ¹	M ^w	B	B ¹	M1	....
17	959	1331	B ²	B ²	M ^w	B ²	B1	MT ⁱⁿ
18	999	XIII	M2	B	M ^w	B ²	M3	MT ^{ind}
19	1505	XII	....	....	....	C	A1	1V
20	1522	1890	M ^w	B	M ^w	C ¹	A1	IV/MT
21	1563	XIII	....	....	....	....	M2	Mixed
22	1611	X	A ¹	A ¹	A ¹	C	A1	1V

Table 2– *Continued.*

No	MSS	Date	Richards			Awoniyi	Yoo	Robertson
23	1751	1479	....	....	....	....	M3	Mixed
24	1799	XII/XIII	A ¹	B	M ^w	C ¹	A1	IV
25	1827	1295	M ²	B	B	B ³	....	MT ⁴
26	1838	XI	....	....	....	....	....	Mixed
27	1845	X	M ^w	A ³	A ³	B/A ²	B7	III
28	1874	X	M ¹	M ^w	B	B ¹	M1	MT4
39	1877	XIV	....	....	....	....	M1	MT ⁴
30	1890	XIV	....	....	....	C	A1	1V/MT
31	1898	X	M ¹	M ^w	M ^w	B ¹	M1	....
32	2197	XIV	....	....	....	....	....	Mixed
33	2412	XII	A1	A1	A1	C	A1	1V
34	2494	1316	....	....	....	....	M2	Mixed

From the above data, let us take a closer look at these mixed manuscripts so as to arrive at some precise conclusions. First, the manuscripts are diagramed based on the number of books in which they occur, then conclusions are drawn. A more detailed observation of these mixed manuscripts now follows as outlined in tables 4 to 7.

From the Manuscripts Mixed in One Book

Eighteen manuscripts are mixed in one book (table 4). Whenever they are not mixed, five of these eighteen manuscripts are Byzantine in text-type: manuscripts 020,

Table 3. Preliminary Analysis of the Mixed Manuscripts

# of Books	Manuscripts	Total
1	020 6 206 424 467 522 614 643 959 1505 1611 1827 1838 1845 1877 1890 2197 2412	18
2	104 378 642 1563 1751 1799 2494	7
3	424c 917 999 1522 1874	5
4	69 181 876 1898	4
5	0	0

Table 4. Manuscripts Mixed in Only One Book (18 MSS)

MSS	Date	1 John	2 John	3 John	James	1Peter	2 Peter	Aland
020	IX	B ⁶	B ⁶	B ⁶	B ¹	M1	....	V
6	XIII	A ²	A ²	A ²	B ¹	M3	MT maj	III
206	XIII	A ¹	B	B	C	A ¹	1V	1V
424	XI	B ⁶	M ^w	B ⁶	B ¹	B6	MT3	III
467	XV	....	....	....	B ⁴	B1	Mixed	....
522	1515	....	....	....	....	C	A1	1V
614	XIII	A	A1	A1	C	A1	IV	....
643	XII/X	Mw	B	B	B	B4	MTmaj	....
959	1331	B ²	B ²	M ^w	B ²	B1	MT ^{maj}	V
1505	XII	....	....	....	C	A1	IV	....
1611	X	A1	A1	A1	C	A1	IV	....
1827	1295	M ²	B	B	B ³	....	MT ⁴	none

Table 4— *Continued.*

1838	XI	....	....	....	....	....	Mixed	III
1845	X	M ^w	A ³	A ³	B/A2	B7	III	III
1877	XIV	....	....	....	....	M1	MT4	....
1890	XII	....	....	....	C	A1	IV/MT	....
2197	XIV	....	....	....	....	....	Mixed	....
2412	XII	A1	A1	A1	C	A1	I	....

424, 643, 959, and 827. Three manuscripts (614, 1611, and 2412) are Alexandrian in type whenever they are not mixed.¹ Two others (6 and 206) are Alexandrian three out of the five times in which they are not mixed, and Byzantine the other two times.

Manuscript 1845 is equally Alexandrian and Byzantine when not mixed. It cannot be deduced what manuscripts 467, 522, 1505, 1838, 1877, 1890, and 2197 are when not mixed, as they are not classified in sufficient books other than the one book in which they are mixed. While the trend for these mixed manuscripts is slightly towards the Byzantine text-type when not mixed, the results are too ambiguous for certainty.

From the Manuscripts Mixed in Two Books

As can be readily seen from table 5, a conclusion cannot be made regarding the possible status of a manuscript whenever it is not mixed. From the statistics available,

¹This is taking Robertson's category IV to mean Alexandrian.

only manuscript 1799 gives a reasonable indication of its status when not mixed.

This manuscript is Alexandrian three out of four times.¹ Manuscript 642 is equally Alexandrian and Byzantine whenever it is not mixed, while manuscripts 104, 378, 1563, 1751, and 2494 are not classified in sufficient books so as to make a deduction.

Table 5. Manuscripts Mixed in Two Books (7 MSS)

MSS	Date	1 John	2 John	3 John	James	1 Peter	2 Peter	Aland
104	1087	....	....	....	B1	M3	Mixed	III
378	XIII	....	....	....	B/A3	M3	IV	....
642	XIV	M2	A3	A3	B/A3	M2	MTind	....
1563	XIII	....	....	....	....	M2	Mixed	III
1751	1494	....	....	....	....	M3	Mixed	III
1799	XII/XIII	A1	B	Mw	C1	A1	IV	....
2494	1316	....	....	....	....	M2	Mixed	....

From the Manuscripts Mixed in Three Books

There are five manuscripts in this category, three of which tend to be more Byzantine when not mixed (see table 6): 917, 999, and 1874. Manuscript 424c has not been classified in any other book than the book in which it shows mixture, therefore its type when not mixed cannot be determined at this point. Manuscript 1890 is equally Alexandrian and Byzantine when not mixed. Therefore, by a 3:2 margin the manuscripts that are mixed in three books indicate that when they are not mixed, they are more Byzantine in type.

¹Again, taking Robertson's category IV to indicate Alexandrian.

From the Manuscripts Mixed in Four Books

With regard to the manuscripts that are mixed in four books, the findings are also inconclusive. Manuscript 69 tends to be more Byzantine, whereas manuscript 876 tends to be more Alexandrian when not mixed. The text-type for manuscripts 181 and 1898 cannot be ascertained when not mixed, as they are not classified in sufficient books. The most that can be said is that 1898 is Byzantine at least 50 percent of the time when not mixed. Therefore the textual affinities of these four manuscripts cannot be ascertained when they are not mixed.

In conclusion, table 8 presents a summary of the preceding data. This summary reveals that six (17%) of the manuscripts indicate that they are Alexandrian in type when not mixed (see table 8), while ten (29%) of the manuscripts are Byzantine when not mixed. At this stage fifteen (44%) of the manuscripts do not indicate what their base type would be otherwise, due to not being classified in a sufficient number of books.

Judging from those manuscripts that are definite in indicating their text-type when not mixed, the balance is tipped in favor of these mixed manuscripts having a Byzantine base. This suggests that the primary or base text of the proposed mixed text-type was the Byzantine text. This deduction is strengthened when allowance is made for a percentage of those not “classified in enough books” (15 manuscripts) to indicate that their base text is Byzantine. In other words, the mixed text-type of Richards and his followers appears to have been a Byzantine text originally, with Alexandrian and other (unique) readings introduced later, thereby creating the mixed

text condition as we now have it. However, this finding regarding the base text of the mixed manuscripts has to be held tentatively until those fifteen manuscripts yet to be classified in sufficient books are studied. Table 9, derived from table 2, illustrates the books other than Jud¹e in which mixed manuscripts are yet to be studied.

Table 6. Manuscripts Mixed in Three Books (5 MSS)

MSS	Date	1 John	2 John	3 John	James	1Peter	2 Peter	Aland
424c	XI	M ²	M ^w	M ^w	....	....	....	III
917	XII	M ¹	M ^w	B	B1	M1	....	V
999	XIII	M ²	B	M ^w	B2	M3	MT ^{ind}	V
1522	1890	Mw	B	Mw	C1	A1	IV/MT	....
1874	X	M ¹	M ^w	B	B1	M1	MT ⁴	V

Table 7. Manuscripts Mixed in Four Books (4 MSS)

MSS	Date	1 John	2 John	3 John	James	1 Peter	2 Peter	Aland
69	XV	Mw	Mw	Mw	B/A3	M3	MTind	
181	X	M ¹	M ^w	M ^w	....	M1	....	V
876	XII	M2	M ^w	A1	B/A3	M2	Mixed	
1898	1875	M ¹	M ^w	M ^w	B ¹	M1	....	not class

¹Jude is considered later in chapter 5.

Table 8. Proposed Original Base of the Mixed Mss

Base Indicated	MSS	Total
Alexandrian Base	(6 206) 614 1611 2412 1799 MSS	6
Byzantine Base	020 69 424 876 643 959 827 917 999 1874	10
Equally Alexandrian and Byzantine Base	642 1845 1890	3
Not enough books classified	104 181 378 424c 467 522 1505 1563 1751 1838 1877 1890 1898 2197 2494	15

Table 9. Manuscripts to Be Classified

Mss	James	1 Peter	2 Peter	1-3 John	Jude
020			X		
104				X	
181	X		X		
206					
216			X		
378				X	
424	X		X		X
467				X	
522			X	X	
917			X		
1505				X	
1563	X			X	
1751	X			X	

Table 9—*Continued.*

Mss	James	1 Peter	2 Peter	1-3 John	Jude
1827		X			X
1838	X	X		X	X
1877	X			X	
1890				X	X
2197	X	X		X	X
2494	X			X	

CHAPTER 3

RECLASSIFICATION OF JAMES AND 2 PETER

While readings of 1 Peter and the Johannine Epistles can be readily identified from the works of Yoo and Richards, Awoniyi and Robertson did not indicate the profile readings for their classifications. In addition, the designations that Robertson gives to his various groups are somewhat unclear. For example, manuscripts are designated as B/M^{maj} or MT^{ind}, or MT¹, etc. It is not clear whether B/M^{maj} indicates Byzantine or Majority text. Or, if they mean both, what distinctions did he make between them? In addition, the superscripts “maj,” “ind,” etc., are unclear.

Because of these reasons, it becomes necessary to reclassify 2 Peter and James so as to ascertain the distinctive readings of these supposed mixed groups and also to verify that the manuscripts classified as mixed are indeed mixed. As stated earlier, the Alexandrian and Byzantine groups resulting from these classifications are not elaborated upon since they are not the concern of this study. Some information on them, however, is found in appendix B for the convenience of the reader.

The method of classification used for this process is a two-tiered process of Factor Analysis and the group mapping scheme of the Claremont Profile Method.

First, tentative groups are formed using the statistical method of Factor Analysis.

These groups are then refined into definitive groups by the Claremont Profile Method.

Factor Analysis as a Means of Forming Tentative Groups

Factor Analysis is a data reduction technique that groups a number of variables into clusters and seeks to detect structure in the relationships among variables.¹ These clusters are formed based on the underlying shared commonality of variables. This shared commonality between variables is called a factor. The formation of factors represents the linear combinations of the original variables. For example, if a thousand people comprise a population, some with red hair, others with black hair, some with blond, some with blue eyes, while others have brown eyes and one has black eyes, then these people could be grouped based on the factors of hair color or eye color. Based on these two factors, different combinations (clusters or groups) of people could be formed.

Factors will be formed by the variables that are most highly correlated on a particular characteristic. The most dominant factor will be selected out first, to be followed by the second most dominant factor and so on down to the least dominant factor until there is no longer any correlational residue.² Usually the most dominant factor will attract the largest number of variables and each successive factor will have more variables in its group than the next in line.

¹Variable refers to the object or entity being studied. Roger C. Pfaffenberger and James H. Patterson, *Statistical Methods* (Homewood: Richard D. Irwin, 1987), 19; *SPSS 12.0 Software Help* (Chicago: SPSS, 2003); see also "Principal Components and Factor Analysis," *Electronic Textbook Statsoft*, 1984-2003, <http://www.statsoft.com/textbook/stfacan.html> (21 March 2005).

²"Principal Components and Factor Analysis." *Electronic Textbook Statsoft*, 1984-2003, <http://www.statsoft.com/textbook/stfacan.html> (21 March 2005).

Factor Analysis is of two basic types: Exploratory Factor Analysis and Confirmatory Factor Analysis. Exploratory Factor Analysis refers to the formulation of factors from a given data set without any restrictions on the number of factors to be extracted in the initial solution output.¹ Confirmatory Factor Analysis refers to data analysis situations where it is predetermined to restrict the number of factors extracted before the data set is presented for analysis.²

Factor Analysis employs two primary operations for arriving at data output results. These two primary operations are extraction and rotation.³ There are several methods of extraction, namely, the principal components method, unweighted least squares, generalized least squares, maximum likelihood, principal axis factoring, alpha factoring, and image factoring.⁴ The method of extraction selected for this study is the principal components method. This method was selected because it analyzes the total variance in the data set, a practice which is of primary importance to textual criticism.

¹L. R. Fabrigar et al., "Evaluating the Use of Exploratory Factor Analysis in Psychological Research," *Psychological Methods*, 1999, <http://core.ecu.edu/psyc/wuenschk/StatHelp/EFA.html> (23 May 2005).

²G. David Garson, "Confirmatory Factor Analysis," *Factor Analysis*, 1 October 2006, <http://www2.chass.ncsu.edu/garson/pa765/factor.html> (17 January 2006).

³G. David Garson, "Topics in Multivariate Analysis: Factor Analysis," North Carolina State University, Raleigh, NC, <http://www2.chass.ncsu.edu/garson/pa765/statnote.htm> (10 January 2006).

⁴*SPSS 12.0 Software Help* (Chicago: SPSS, 2003).

In this process, 100 percent of the variance¹ is treated as common or shared among the variables, without distinguishing between similar and dissimilar variances.²

As the term suggests, *Rotation* refers to turning around on an axis.³ As in a cartesian coordinate system, in Factor Analysis there are axes and points. The axes are used to represent the factors, and the points represent the variables. The variables are held constant, and the factors are rotated to achieve the highest level of correlation possible in the factor output.⁴ There are five methods of rotation: Direct Oblimin, Promax, Varimax, Quartimax, and Equamax.⁵ The Direct Oblimin and Promax methods of rotation are regarded as the best methods for computing factor solutions where the extracted factors are correlated (oblique).⁶ The methods of Varimax, Quartimax, and Equamax compute factor solutions where the extracted factors are independent of each other (orthogonal) and the degree of correlation between factors therefore is zero and is synonymous to a 90-degree angle in a cartesian coordinate system.⁷

¹Which in the case of textual criticism equals the individual variant readings.

²“Factor Analysis: Definitions,” <http://marketing.byu.edu/htmlpages/books/pcmds/FACTOR.html>.

³Garson, “Topics in Multivariate,” January 1, 2006.

⁴Ibid.

⁵See the software program *SPSS 12.0 Software Help*.

⁶Ibid.

⁷“Principal Components and Factor Analysis.” *Electronic Textbook Statsoft*, 1984-2003, <http://www.statsoft.com/textbook/stfacan.html> (21 March 2005).

The Development of Factor Analysis

According to Darlington,¹ Factor Analysis was developed by Charles Spearman in the 1940s as a method of measuring general intelligence (g).² Thurstone, however, is credited for refining and expanding its use to the fields of psychology and other behavioral sciences. Since then its use has been expanded to other disciplines such as biology, economics, and business.

Application of Factor Analysis to Textual Criticism

In applying Factor Analysis to Textual Criticism, the manuscripts are the variables. The variant readings of each manuscript are the data items (variants) from which the factors are formed. Thus SPSS compares every single variant reading of each manuscript with every variant of all other manuscripts (rotation), and by this process determines the factors or shared commonality of these variant readings.

Once the factors have been determined, all manuscripts are compared with each factor, and the manuscripts that have the highest correlation coefficients are clustered or grouped together around these factors. (See, for example, the pattern matrix in table 11). As noted above, once a factor and its accompanying manuscripts are clustered, SPSS automatically removes it from further iterations, and the next

¹Richard B. Darlington, "Some Examples of Factor Analysis Problems," *Factor Analysis*, 5 November 2005, <http://www.psych.cornell.edu/Darlington/factor.html> (21 May 2005).

²Ibid.

highest factor is selected with its accompanying manuscripts. The process continues until there is no longer any correlation residue (no more factors to be so processed).

The strength of the principal component-based Factor Analysis as a technique for classifying manuscripts lies in the fact that all variability in the data set is considered in the analysis. Since the factors around which the manuscripts are grouped are determined from the individual variant readings, and since these variants are both similar and dissimilar, then the manuscripts are grouped based on both the similarity and dissimilarity of actual variant readings. As is well known in the field of textual criticism, this is a critical criterion for grouping manuscripts.

Richards and Ehrman¹ have recognized, it is beneficial to first form tentative groups by a thoroughgoing method of quantitative analysis so as to ascertain, 1) the proportional relationships of manuscripts to one another in their total amount of variation, and, 2) manuscripts highest level of relationship to each other, not just in some areas where they show a two-thirds agreement.

McReynolds and Wisse did not do this in their application of the CPM, but rather rely on the previous groups formed by von Soden. This reliance on von Soden's groups was demonstrated by Richards as a shortcoming of the method one of the CPM's criteria is the elimination of the readings found in one- third of the manuscripts

¹Richards, "A Critique of a New Testament Text-Critical Methodology," 555-566; Ehrman, "The Use of Group Profiles," 465-468. In Richards' words, "merely having some group readings that are supported by two thirds of manuscripts that have been bunched together is not enough. We must look for the combination of manuscripts that yield the highest number of group readings." Richards, "A Critique," 564.

of one's tentative group(s). However, these one-third readings according to Richards, when placed in combination with other readings of other manuscripts could alter the placement of manuscripts. While a reading may be found in one-third of a particular group of manuscripts, the same reading could be a two-thirds reading (or more) when placed in combination with other readings of other manuscripts and thus alter the grouping of those manuscript(s). Therefore, to overcome this shortcoming, manuscripts are first grouped quantitatively in a very scientific manner (Factor Analysis) that places them into groups based on their total amount of variation and their highest proportion of agreement with each other.

Procedure for Its Use in Textual Criticism

Factor Analysis for this study was performed on the books of James, 2 Peter, and Jude. The computer program used was *SPSS, version 12*.¹ The selected method of extraction was Principal Components and the method of rotation was Direct Oblimin. The units of variation for James and 2 Peter were organized into a variables-observations matrix that can be read by *SPSS*. This matrix shows the values in numeric form only as *SPSS* cannot process Greek words. Table 10 illustrates how the collations from the appendices of Awoniyi's and Robertson's works were adopted for

¹*SPSS (Statistical Package for the Social Sciences)* is a statistical software program that analyzes data distributions for quantitative or mixed data. Its various functions enable the calculation of descriptive and inferential statistics. Descriptive functions enable the calculation of measures of central tendencies and dispersions, whereas inferential statistical functions allow for the calculation of several tests of statistical significance among others.

the process.¹ The units column displays the units of variations. “MS” (for manuscript) is prefaced to each Gregory number. A “1” indicates the reading of the TR, a “2,” “3,” or “4” shows the different non-TR readings and “0” the SOUL² reading. The computer was then used to factor analyze the data. The tentative groups formed as a result of Factor Analysis are illustrated in tables 11, 14, and 33.

Table 10. Sample Data Set for Factor Analysis of James

Units	MS 01	MS 02	MS 020	MS 044	MS 5
7	1	2	1	1	1
10	4	0	1	1	0
20	2	1	2	2	2
30	1	2	4	4	1
35	2	2	0	2	2

¹The same process is done for Jude in chapter 5 below.

²The meaning of the acronym SOUL is as follows: ‘S’ stands for singular readings. ‘O’ represents omissions. These are singular omissions as opposed to omissions found in four or more manuscripts. The latter are used as legitimate variants. ‘U’ stands for ‘unavailable,’ that is, whenever a reading cannot be determined for some reason. And ‘L,’ “lacunae,” signifies a missing portion of the manuscript due to deterioration or because that portion of the text is no longer extant. This acronym was developed by Richards (*Classification*, 28).

The Classification of James by Factor Analysis and the Claremont Profile Method

According to the scree plot¹ produced for James (see fig. 1), between one and eight factors can be used to classify the manuscripts of James. This is indicated on the scree plot by the distinguishing points which range from “1” to “8” on the X axis. As is illustrated in the scree plot, after point “8” on the X axis, the remainder of the data points/factors are hardly distinguishable. This undefined portion is called the scree or rubble.

The number of groups formed are equivalent to the number of factors that are used to classify the total data set.² With each experiment with the different number of factors, the composition of all the groups are displayed in a pattern matrix as illustrated in Table 11. In addition to the physical layout of the different groups, the pattern matrix also displays the coefficient of agreement between manuscripts. Therefore, with this physical display of how the manuscripts cluster together based on the number of factors used, along with the coefficient of agreement between each manuscript, it can easily be determined how many groups are realistic and practical for classifying the total data set. After trying a number of factors (which in turn display

¹Note, the scree plot is the graphical representation of the number of factors in which the data set can be grouped. This is formed automatically by SPSS once the data is supplied and this function is selected. My use of Factor Analysis was guided by Dr. Jerry Thayer, one of the leading statisticians at Andrews University.

²This is a principle that holds true for the Factor Analysis process. In this same sense, the same is the case for manuscripts of 2 Peter and Jude below that are also classified by Factor Analysis.



the identical number of groups), using eight factors best grouped the manuscripts of James in reasonably defined groups, as illustrated in the Pattern Matrix (table 11). These eight groups were then refined by a modified version of the CPM.¹ The CPM as used by McReynolds and Wisse groups manuscripts based on the profile of certain readings² found only in sample chapters of the book(s) being classified. For example, in order to classify manuscripts of Luke, McReynolds and Wisse created their profiles from Luke chapters 1, 10 and 20.³ Ehrman observed that this practice of creating profiles only from certain chapters constitute a fundamental weakness of the CPM, in that it minimizes the prospect of detecting a possible shift in a manuscript's text-type due to block mixture.⁴ Therefore, failure to recognize "block mixture" can allow manuscripts to be classified in the wrong groups. In this study I eliminated this

¹This refinement is necessary, for as was mentioned earlier, the intent of Factor Analysis is only to form tentative groups. Factor Analysis is a quantitative method which essentially groups manuscripts based on their percentage of relationships. On the other hand, the CPM groups manuscripts based on actual readings and therefore is more precise.

²Namely, the readings that are found in two thirds of the manuscripts of the tentative group with which one begins. Manuscripts are deemed to belong to the same group if they share two thirds of these primary readings.

³Frederik Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence in Studies and Documents*, 44, ed. Irving Alan Sparks (Grand Rapids: Eerdmans, 1982), 39, 122-124.

⁴Bart Ehrman, "The Use of Group Profiles for the Classification of New Testament Documentary Evidence," *Journal of Biblical Literature* (1987): 447-468.

Table 11. Pattern Matrix of James to Show Tentative Groups Using Factor Analysis

Patten Matrix								
Mss	Factor1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8
337	0.804							
177	0.804							
1738	0.752							
491	0.720							
2143	0.600							
263	0.591				-0.304			
203	0.579							
020	0.550							
1424	0.536							
6	0.492				-0.376			
917	0.475							
209	0.466							
1827	0.440							
927	0.425							
1240	0.424				-0.351			
1597	0.418				-0.322			
383	0.394				-0.311			
38	0.391				-0.387			
489	0.377							
319	0.363							
104	0.355							
378	0.342						-0.335	
642	0.335						-0.308	
1610	0.326							
2412		0.885						
1505		0.872						
1799		0.859						
522		0.856						
614		0.833						
1611		0.812						
206		0.800						
1522		0.779						
1890		0.778						
876								
1739			0.892					
1241			0.858					
2298			0.711					
1243			0.706					
1175			0.687					
03			0.651					
1735			0.506					-0.375M
01			0.506					
02			0.472					-0.397
323			0.389					
044			0.365			0.326		-0.316
479				-0.985				
1248				-0.971				

Table 11– *Continued.*

Patten Matrix								
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8
1249				-0.938				
1503				-0.935				
201				-0.933				
1892				-0.927				
1876				-0.851				
1247				-0.671				
2423				-0.511	-0.369			0.316
226				-0.380	-0.370			
1245					-0.786			
1022					-0.703			
385					-0.599			
547					-0.543			
1854	0.384				-0.530			
049	0.389				-0.526			
1889				-0.413	-0.514			
1874	0.317				-0.491			
483					-0.486			
1829					-0.485			
467					-0.454			
1898					-0.438			
920	0.407				-0.427			
424					-0.426		-0.418	
1891	0.408				-0.421			
1888					-0.420			
1319	0.356				-0.389			
1845						1.009		
623						1.007		
5						0.953		
1315							-0.811	
440							-0.804	
216							-0.761	
307							-0.435	
69						0.303	-0.378	
643	0.355						-0.368	
2401								0.512
999	0.372							0.487
51					-0.403			0.467
223					-0.403			0.467
959								0.380

Note: Extraction Method: Principal Component Analysis; Rotation Method: Oblimin with Kaiser Normalization. Rotation converged in 25 iterations.

potential weakness by using a modified version of the CPM as described by Richards.¹ In this adopted method, the profiles are formed from all chapters of the books being studied, instead of only from selected chapters. This totally eliminates the weaknesses associated with block mixture, as all manuscripts are collated in their entirety and all sections of the books being analyzed are involved in the analysis.

Using all chapters of the book being studied in forming the profiles (not just the sample chapters) also gives another advantage over the CPM as used by Reynolds and Wisse. The advantage is that both the unique readings of each tentative group and in Ehrman's words "the total amount of agreement of group witnesses in all units of genetically significant variation"² are used. It is well established in the field that the unique readings of a group need to be considered in establishing groups,³ as they highlight the distinguishing features of each group.

By using all significant variation units in all sections of the text a more comprehensive and accurate picture of manuscript groupings can be obtained. Manuscripts can first be compared and grouped at their highest proportionate level of agreement, not just in areas where they agree in two thirds of their readings to a pre-determined group derived from sample chapters. Ehrman observed that it was the failure of McReynolds and Wisse to have employed these principles that resulted in the placement of Codex Bezae and Codex Vaticanus in the same group, two

¹Richards, "Classification," 43-71, 131-38, 206-209.

²Ehrman, "The Use of Group Profiles," 470.

³Ernest C. Colwell, *Studies in Methodology*, 30.

manuscripts which are clearly of different text-types.¹ This weakness of the CPM is avoided by the use of complete collations of all the chapters, and of a very detailed method of quantitative analysis (namely, Factor Analysis) prior to the application of the CPM. In this method of quantitative analysis the manuscripts are first grouped based on their highest level of agreement with each other.

James Mixed Group M

This group of nine manuscripts (206, 522, 614, 1505, 1522, 1611, 1799, 1890, and 2412) has sixty group readings (see table 12). Nine of these readings (122, 132, 219, 220, 226, 257, 287, 421, 427) are shared with the Alexandrian group A, but are not shared by any Byzantine group. Twelve group readings (135, 213, 396, 397, 413, 436, 438, 451, 494, 510, 511, 519) are shared with both the Alexandrian group and the Byzantine groups. Twelve other readings (125, 245, 269, 282, 297, 398, 400, 404, 426, 485, 495, 501) are found in the Byzantine groups but not in the Alexandrian group. Twenty-seven readings are unique to this group. These readings are: 30, 52, 60, 81, 117, 127, 134, 140, 151, 153, 155, 174, 224, 227, 242, 246, 260, 302, 306, 351, 415, 445, 446, 459, 460, 483, and 525. These mixed manuscripts also have more readings against the TR than do the regular Byzantine manuscripts of James.² Therefore, this group meets the criterion of mixed manuscripts as described by Richards.

¹Ehrman, "The Use of Group Profiles," 470.

²As is evident, for example, in the preponderance of unique readings.

Table 12. Profile of Mixed Group M, in James, Factor 2

Units	MSS								
	20 6	522	614	1505	1522	1611	1799	1890	2412
30	X	X	X	X		X	X		X
52		X	X	X	X	X	X	X	X
60	X	X	X	X	X		X	X	X
81	X	X	X	X		X	X	X	X
117	X	X	X	X	X	X	X	X	X
122	X	X	X	X		X	X	X	X
125	X	X	X	X	X	X	X	X	X
127	X	X	X	X	X	X	X	X	X
132	X	X	X		X	X	X	X	X
134	X	X	X	X	X	X	X	X	X
135	X	X	X	X	X		X	X	X
140	S	X	X	X	S	X	X	X	X
151	X	X		X	X	X		X	X
153		X	X	X	X	X	X	X	X
155	X	X	X	X	X	X	X	X	X
174	X	X	X	X	X	X	X	X	X
213	X	X	X	X	G	X	X	G	X
219	X	X	X	X			X	X	X
220	X	X	X	X	X			X	X
224	X	X	X	X	X	X	X	X	X
226	X	X	X	X	X	X	X	X	X
227	X	X	X	X	X	X	X	X	X
242	X	X	X	X	S		X	X	X
245	X	X	X	X	X	X	X	X	X
246	X	X	X	X	X	X	X	X	X
257	X	X	X	X	X	X	X	X	X
260	X		X	X		X	X		X
269	X	X	X	X	X			X	X
282	X	X	X	X	X	X	X	X	X
287			X	X	X	X		X	X
297	X	X		X	X	X	X	X	
302			X	X	X	X		X	X
306	X	X	X	X	X	X	X	X	X
351	X	X	X	X	X	X	X	X	F
396	X	X		X		X	X		X
397	X	X	X	X	X		X	X	X
398	X	X	X	X	X	X	X	X	X
400	X	X	F	X	X	X	X	X	X

Table 12—Continued.

Units	MSS								
	206	522	614	1505	1522	1611	1799	1890	2412
404	X	X	F	X	X	F	X	F	X
413	X	X	X	X	X	X	X	X	X
415	X	X		X	X		X	X	
421	X	X	X	X	X	X	X	X	X
426	X	X	X	X	X	X	X	X	X
427		X	X		X	X	X	X	X
436	X	X	X	X	X	X	X	X	X
438	X	X	X	X	X	X	X	X	X
445	X	X	X	X	X	X	X	X	X
446			X	X	X	X		X	X
451	X	X	X	X	X	X	X	X	X
459	X	X	X	X	X	X	X	X	X
460	X	X		X	X	X	X	X	X
483	X	X	X	X	X	X	X	X	X
485	X	X	X	X	X	X	X	X	X
494	X	X		X		X	X		X
495	X	X	X	X		X	X		X
501	X	X		X	X		X	X	
510	X	X	X	X	X	X	X	X	X
511	X	S	X	X	X	X	X	X	X
519	X	X	X	X	X	X	X	X	X
525			X	X	X	X	S	X	X
1	X	X	X				X		X
7	X	X	X				X		X
20			X	X		X	X		X
105			X	X		X		X	X
106			X	X	X	X			X
120		X		X	X		X	X	
163	S	X			X		X	X	X
431	X		X	X		X	S	S	X
466			X	X		X		X	

Table 13. Group M, James

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
206	59	52	88
522	60	54	90
614	60	51	85
1505	60	58	97
1522	60	49	82
1611	60	50	83
1799	59	53	90
1890	60	53	88
2412	60	56	93

The Classification of 2 Peter by Factor Analysis and the Claremont Profile Method

Using all 173 units of variations provided by Robertson, 150 manuscripts of 2 Peter were classified. The scree plot (fig. 2) indicated that between one and eight factors could be used for the best classification of 2 Peter. After experimenting with a number of factors, eight factors proved to be the best number of factors to classify 2 Peter in order to obtain well-defined groups. This produced eight groups (see Pattern Matrix, table 14), which were then refined by the CPM to produce twelve groups (see below). The range of correlation coefficients for each group is as follows: factor 1: from .930 to .509; factor 2, from .904 to .428; factor 3, from .723 to .374; factor 4, from .817 to .390; factor 5, from .342 to -.370; factor 6, from .555 to .383, factor 7, from .708 to .376, and factor 8, from -.565 to -.321.

The fact that the correlation between some of these manuscript is low does not invalidate the process of Factor Analysis, as Factor Analysis is intended only to form tentative groups, which are later refined by the Claremont Profile Method. In addition, as will be seen shortly, these low correlations are indicative of the extreme diverse and mixed condition of the manuscripts of 2 Peter.¹

Refining the Tentative Groups of 2 Peter by the Claremont Profile Method

The eight tentative groups of 2 Peter produced by Factor Analysis were refined

¹This could also explain why Robertson used such complex labels to identify them.

by the Claremont Profile Method, resulting in eleven groups.¹ Of these eleven groups, one group is Alexandrian in type, three are Byzantine, and seven are “mixed.”² Again, because the Alexandrian and Byzantine groups are not the concern of this study, discussion of them is reserved for appendix B.

The Mixed Groups of 2 Peter

The classification of the manuscripts of 2 Peter reveals a very mixed condition.³ When the criteria for mixture, as defined by Richards, were applied to the final groups resulting from the CPM, only one group, M3, qualified fully. This group was originally the tentative group of factor 5 (tables 14 and 17). Five other groups did not have sufficient primary readings to classify them as a definite group and therefore were deemed mixed in a wild sense. These seven groups are named M1, M2, M3, M4, M5, M6, and M7.⁴ The ensuing discussion, along with the statistical tables (that follow) explicates each group. The groups are discussed beginning with M1, with the particular tentative group from which they are derived indicated in parentheses in the subtitles.

¹Additional information as to why eleven groups resulted is found in Appendix B.

²I say “mixed” for, as the ensuing discussion reveals, they are not all mixed in the full sense as defined by Richards. They should probably be described as manuscripts that defy classification due to insufficient readings to establish a definite profile.

³Again, the complex labeling technique of Robertson is indicative of this very mixed state.

⁴The numbering is based on, but not necessarily equivalent to, the sequencing of the tentative groups from which the mixed groups were derived. The discussion on each mixed group tells which tentative group they were derived from.

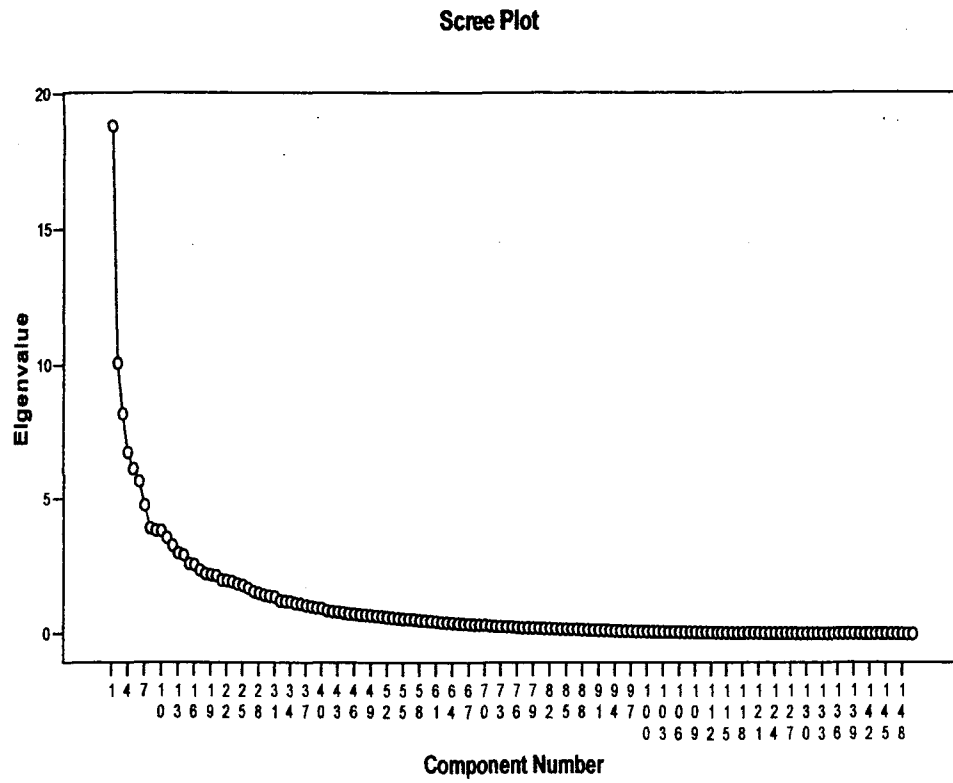


Figure 2. Scree Plot of 2 Peter.

Table 14. Pattern Matrix of 2 Peter to Show Tentative Groups Using Factor Analysis

Patten Matrix								
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8
1725	0.930							
1548	0.920							
1628	0.920							
1249	0.916							
2289	0.909							
1637	0.895							
1503	0.887							
928	0.873							
1855	0.873							
1247	0.850							
824	0.836			0.307				
1100	0.834			0.337				
1250	0.824							
1897	0.806			0.304				
1248	0.798							
1876	0.781			-0.300				
L1159	0.777			0.367				
201	0.705							
1732	0.672			0.460				
1768	0.643			0.348				
2501	0.509							
2356								
945		0.799						
323		0.796						
1739		0.779						
1241		0.701						
2298		0.701						
1881		0.648						
04		0.592						
03		0.572						
P72		0.551						
02		0.535						
1175		0.529						
1845		0.522						
044		0.506						
33		0.504						
01		0.501						
1735		0.499						
5		0.483						
1243		0.474						
104		0.388						
642	0.308	0.385						
467		0.363						
2197		0.356						
1448		0.349			-0.348			
643								
1835								

Table 14—Continued.

Pattern Matrix								
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8
424			0.690					
1720			0.647					
1244			0.637					
221			0.632					
1895			0.585					
1888			0.578	0.371				
1404			0.566					
2423			0.565					
1730			0.565					
1880			0.565					
0142			0.507					
2475			0.475					
1352			0.470					
479			0.457					
383			0.452					
209	0.315		0.448					
049			0.429					
440			0.417					
1724			0.411				0.355	
1896			0.400					
1854			0.381					
1780			0.351				0.319	
385			0.331					
1829			0.329					
2492			0.322					
1719			0.313					
69								
2191			0.413	0.713				
L1141				0.675				
L1153				0.648				
1354				0.647				-0.305
2404				0.590				
L585				0.560				
L604				0.541				
547				0.528				
226	0.338			0.527				
1				0.517				
927				0.471		0.352		
363				0.471				
1610				0.471				
1642			0.338	0.463				
L1299				0.455				
1573				0.445			0.353	
1838				0.319				
1751								

Table 14—Continued.

Pattern Matrix								
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	factor 6	factor 7	factor 8
1828								
206					-0.859			
522					-0.829			
2495					-0.816			
1799					-0.797			
1505					-0.794			
1611					-0.790			
614					-0.772			
2412					-0.761			
378					-0.559			
876					-0.507			
2494				0.324	-0.472			
2401								
1594						0.713		
2085						0.675		
223						0.667		
1727	0.379					0.509		0.337
1270			0.356			0.488		
1242						0.446		
489				0.347		0.406		
1874						0.387		-0.385
1597						0.355		
959						0.329		
1022						0.316		
1245								
6								
1894								
483								
1839								
618							0.708	
1738							0.701	
337							0.632	
498							0.614	
491							0.579	
1424							0.515	
177							0.498	
1734							0.482	
1319							0.443	
263							0.442	
2086							0.435	
319							0.421	
203							0.354	
38							0.329	
637								
1646								
1889								-0.565

Table 14—*Continued.*

Pattern Matrix								
	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7	Factor 8
1251								-0.551
1890					-0.390			-0.474
1315								-0.418
1522					-0.374			-0.376
1563		0.311						-0.373
1827						0.352		-0.371
1891								-0.367
999								-0.349
1877						0.306		-0.321
1240								
1837								
517								

Note: Extraction Method: Principal Component Analysis. Rotation Method; Oblimin with Kaiser Normalization Rotation converged in 36 iterations.

Group M1 (Factor 3)

When tentative group three (i.e., factor 3) was reclassified by the CPM, all twenty-six manuscripts remained together (table 15). However, they are held together by only one primary reading, which is “23.” All twenty-six manuscripts have reading “23.” In addition, manuscript 226, from factor 4, and manuscript 1751 (which was not placed in a tentative group by Factor Analysis) were added to this group.

Consequently, this group has twenty-eight manuscripts after the CPM process was completed. The readings of this group of manuscripts are very scattered with no definite pattern. With this scattered array of readings and only one primary reading, these manuscripts cannot be classified as being strictly Alexandrian or Byzantine in text-type. The best designation is *mixed wild*.¹

¹It should be noted that the readings of these manuscripts were checked against other groups to discover if, perchance, they qualified for any other group. They, however, failed to qualify for any other group. For further amplification of the mixed wild group, see chapter 4 below.

Table 15. Group M1, 2 Peter (Factor 3)

MSS	Units		
	23	138	157
049	X	X	
0142	X	X	X
209	X	X	
221	X	X	X
226	X		
383	X		
385	X		
424	X	X	X
440	X		X
479	X		
1244	X	X	X
1352	X		
1404	X	X	X
1719	X		
1720	X	X	
1724	X	X	
1730	X		
1751	X		
1780	X	X	
1829	X		
1854	X		
1880	X	X	
1888	X	X	X
1895	X	X	X
1896	X	X	

Group M2 (Factor 4)

Initially, seventeen manuscripts were placed together by Factor Analysis in factor 4. The profile (table 16) reveals that readings 111 and 138 were the only primary readings of this group. The group lost two manuscripts, 226 and 1354, but gained eight others. Manuscripts 226 and 1354 did not have any of the two group readings and so had to be matched against other groups so as to decide the group to which they belonged. Manuscript 226 qualified for group M1, and 1354 qualified for group 8y.¹

The eight manuscripts added to the group are: 6, 69, 467, 637, 643, 876, 1240, and 2494. Manuscript 467 was gained from factor 2, whereas 876 and 2494 were gained from factor 5.² The remaining five manuscripts, 6, 69, 637, 643, and 1240, were not placed in any particular factor by the Factor Analysis process. When the readings of these five manuscripts were read against all the established groups, M2 was the only group for which they qualified. They all qualified for M2 due to having a group reading 138.

Therefore, with the loss of two manuscripts and the addition of eight manuscripts, group M2 ends up with twenty-three manuscripts. Because this group has only one Byzantine group reading (138) and one unique group reading (111), it cannot be confirmed as being Alexandrian or Byzantine in text-type. In addition, it

¹Group 8y was created when the tentative group, factor 8, had to be divided into 8y and 8z. Group 8z is discussed in Appendix B.

²Mss 467 and 876 qualified for this group by having reading 138, whereas 2494 qualified by having readings 111 and 138.

does not have the criteria¹ enunciated by Richards for a standard mixed text-type. Apart from the two readings (111 and 138) that have a two-thirds majority in this group, the readings of these manuscripts are a scattered collage of Byzantine and Alexandrian readings. They are best designated as 'wild mixed manuscripts' in the sense used by Richards.²

Group M3 (Factor 5)

As stated above, this is the only group in 2 Peter that has a definite pattern of mixture. This group has forty primary readings. Of the eleven manuscripts classified by Factor Analysis, nine were confirmed by CPM to belong to the same group. The nine manuscripts are: 206, 378, 522, 614, 1505, 1611, 1799, 2412, and 2495. Manuscripts 876 and 2494, as mentioned, did not qualify for this group, but fitted into M2. Group M3 has five Alexandrian readings (units 1, 101, 119, 157, and 160) that are not found in any Byzantine group. It also has one reading, unit 75, which is found in both Alexandrian and Byzantine groups, and four readings (units 12, 69, 94 and 138) which are found in Byzantine groups but are not found in any Alexandrian group. In addition, it has twenty-eight unique group readings. These are units 7, 10, 11, 13,

¹The criteria are as stated earlier: "The manuscripts in the M [i.e., mixed] group may be characterized as mixed in two ways: (1) they share group readings (a) with A which are not found in B; (b) which belong to some of the groups in both A and B; (c) with B which are not found in A. (2) They have considerably more readings against the TR than the B manuscripts, but not as many as the A manuscripts, and often these non-TR readings are scattered and form no pattern among themselves." Richards, *Classification*, 176.

²*Ibid.*, 177.

20, 26, 34, 38, 46, 48, 51, 71, 74, 78, 80, 104, 105, 109, 110, 121, 123, 128, 134, 144, 152, 153, 156, and 170. Table 17 illustrates the statistics for this group.

Group M4 (Factor “6z”)¹

When examined by the CPM, the tentative group, factor 6, had no primary reading. Upon close observation, however, five manuscripts of the group were seen to be more closely related than the other manuscripts.² These manuscripts are 954, 1022, 1242, 1270, and 1597. These were placed together in a new group and called 6z,³ which after its profile was analyzed was seen to be mixed and thus designated M4. When placed together, these five manuscripts had one primary reading, unit ‘4.’ Again, the readings of these manuscripts do not present a strong profile to designate them as being Alexandrian, Byzantine, or mixed in Richards’s terms. Like group M2 above, they present a scattered collage of readings. I have therefore designated them as manuscripts that are mixed in a wild way (see table 18).

¹See the ensuing discussion for the rationale behind “6z.”

²When the readings of the group are plotted side by side so as to determine their profile, it becomes quite obvious which manuscripts are more closely related. Thus, these manuscripts can be separated and their readings plotted to see whether or not they form a distinct group.

³The other four manuscripts bonded together with eight group readings and are called 6y. See Appendix 2.

Table 16. Group M2, 2 Peter (Factor 4)

Mss	Units			
	111	138	4	68
1	X	X		X
6	X	X		X
69		X		
363	X			G
467		X	X	
547		X	X	G
637		X		
643		X		
876		X		
927	X	X		G
1240		X		
1573	X			
1610	X	X	X	
1624	X	X		
1838	X	X	X	X
2191	X	X		0
2404	X			X
2494	X	X		X
L585	0	X	X	X
L604	X	X	X	G
L1141	X	X	X	X
L1153	X	X	X	X
L1299	X			

Table 17. Group M3, 2 Peter (Factor 5)

Units	MSS								
	206	378	522	614	1505	1611	1799	2412	2495
4	X	X	X	X	X	X	X	X	X
12	X	X	X	X	X	X	X	X	X
46	X	X	X	X	X	X	X	X	X
48	X	X	X	X	X	X	X	X	X
51	X	X	X	X	X	X	X	X	X
101	X	X	X	X	X	X	X	X	X
105	X	X	X	X	X	X	X	X	X
121	X	X	X	X	X	X	X	X	X
156	X	X	X	X	X	X	X	X	X
157	X	X	X	X	X	X	X	X	X
160	X	X	X	X	X	X	X	X	X
80	X		X	X	X	X	X	X	X
104	X	S	X	X	X	X	X	X	X
109	X	X	X	X	X	X	X	S	X
144	X	K	X	X	X	X	X	X	X
10	X	X	X	X	X	X	X	X	X
13	X	X	X	X	X	X	X	X	X
20	X	X	X	X	X	X	X	X	X
1	X	X	X	X		X	X	X	
7	X	X	X	X	X		X	X	X
8	X	X	X	X	X	X		X	X
11	X	X	X	X	X	X	X	X	S
26	X	S	X	X	X	X	X	X	X
34	X	X	X	X	X	S	X	X	X
38	X		X	X	X	X	X	X	X
69	X	X	X	X	X	X	X	X	X
71	X	X	X	X	X	X	X		X
74	X		X	X	X	X	X	X	X
75	X		X	X	X	X	X	X	X
78	X		X	X	X	X	X	X	X
94	X	X	X	X	X	X		X	X
110	X		S		X	X	X		X
119	X	X	X	X		X	X	X	
123	X	X	X	X	X	X	X	X	X
128	X		X		X	X	X		X
134	X	X	X	X	X	X	X	X	X
138	X		X		X	X	X		X
152	X		X	X	X	X	X	X	X

Table 17—*Continued.*

Units	MSS								
	206	378	522	614	1505	1611	1799	2412	2495
153			X	X	X	X	X	X	X
170	X	X	X	S	X	X	X	S	X
5				X	X	X		X	X
33	X	X			X		X		X
37	X		X		X	X	X		X
44	X		X	X			X	X	
49	X		X	X	X		X	S	X
52	X		X		X	X			X
60	X	S	X	S	X	X	X	S	X
63	X	S	X	X	X		X	S	X
89		X		X	S	X		X	X
108			X		X	X			X
145	X		X				X		
148	X		X		X		X		X
167	X		X	X		X		X	X
169	X		X		X	X	S		X
172	X		X	S	X	X	X	S	

Table 18. Group M4, 2 Peter

Units	MSS				
	959	1022	1242	1270	1597
4	X	X	X	X	X
138				X	X
147			X	X	
90	X	X		X	
15		X			
95	X				X
151	X		X		
69	X			X	

Group M5 (Factor 7)

All fourteen manuscripts placed together by Factor Analysis in factor 7 remained together when later classified by the CPM. The fourteen manuscripts are: 38, 177, 203, 263, 319, 337, 491, 498, 618, 1319, 1424, 1734, 1738, and 2086 (see table 19). These manuscripts, however, had only one primary reading, unit 92. Like the groups mentioned above, there is not a strong enough profile to categorize these into any of the established text-types or even into Richards's mixed type, and consequently must be seen as *mixed-wild*.

Table 19. Group M5, 2 Peter (Factor 7)

Units	MSS													
			203	263	319	337	491	498	618	1319	1424	1734	1738	2086
92	X	X	X	X	X	X	X	X	X	X	X	X	X	X
68		X				X	X		X		X		X	
119		X			X	X	X	X	X				X	X
159					X		X	X		X	X	X		X

Group M6 (Factor 8y)¹

Originally, ten manuscripts were grouped together by Factor Analysis in factor 8. Factor 8, like factor 6, had no primary readings. However, six of its ten manuscripts (999, 1251, 1315, 1563, 1889, and 1890) were seen to be more closely related than the rest, and so their readings were matched against each other. They were placed in a new

¹See the ensuing discussion for the rationale behind "8y."

group designated 8y,¹ which after its profile was analyzed, was named, M6 (see table 20). Two readings, 94 and 112, are primary to the group.² Reading 94 is found in the Byzantine group but not in any Alexandrian group, and 112 is unique to these six manuscripts. Again, this group is nonspecific in nature and is therefore classified as a *mixed-wild*.

Table 20. Group M6, 2 Peter (8y³)

Units	MSS					
	999	1251	1315	1563	1889	1890
94	X	X	X	X	X	X
112	X	X	X		X	X
12		X		X		X
147	X		X	X		
26		X		X	X	G
121	X	X		X		S
157	X		X	X		
83	3					

Group M7 (No Factor)

This group is a catchall category, and hence no profiles for this group can be demonstrated. It consists of manuscripts that remained unplaced both by the Factor Analysis and CPM process, or which, although placed in a tentative group by Factor Analysis, did not have enough group readings of any of the established groups, and so

¹The other four manuscripts were placed in another group called 8z.

²Being found in four of the six manuscripts. See table 25.

³As explained above 8y was formed from the original factor 8.

remained outside all the possible groups. Nine manuscripts, 483, 517, 1245, 1646, 1835, 1837, 1839, 1894, and 2356, did not fit into any of the groups established by Factor Analysis. The readings of these manuscripts were compared with the primary readings of all the groups established by CPM, but none of these manuscripts had two thirds of the primary readings of any group. Three other manuscripts, 489, 1874, and 2197, although originally placed by Factor Analysis,¹ did not have sufficient group readings to qualify for any of the established groups. In addition, when placed together, these 12 manuscripts have no primary readings to identify them as a group. Therefore, these manuscripts can only be treated as mixed manuscripts with no pattern, hence they fall into the same category of “mixed-wild,” as previously seen. These “mixed-wild” manuscripts again register the extreme mixed situation that exists with the manuscripts of 2 Peter.

Conclusion

Robertson identified nine manuscripts in 2 Peter as mixed. However, from my analysis of 2 Peter, I have found a total of 74 manuscripts (including eight of his nine)² to be mixed. The mixture found within most of these manuscripts, however, is not of the defined type as designated by Richards in his M1 and M2 groups, but more of the mixed wild category designated in his M^w group. Apart from the nine M3

¹Mss 489 and 1874 were originally placed in factor 6, and 2197 in factor 2.

²These are: 1751 as M1; 467, 876, 1838, 2494 as M2; 378 as M3; 1563 as M6, and 2197 as M7. The only difference is manuscript 104, which is Alexandrian in type.

manuscripts¹ that show definite mixture along the lines defined by Richards, it is doubtful as to whether or not the other sixty-nine manuscripts can be called a mixed text-type. Probably, they should be seen as manuscripts that are so mixed they do not fall into any particular text-type.

Table 21 gives further information on each of the groups, showing the difference between the number of manuscripts classified by Factor Analysis and the final number in each group after the classification by the CPM method.

Table 21. Group M1, 2 Peter (Factor 3)

MSS	No of Possible Group Readings	No of Group Readings	Percentage of Group Readings
049	1	1	100
0142	1	1	100
209	1	1	100
221	1	1	100
226	1	1	100
383	1	1	100
385	1	1	100
424	1	1	100
440	1	1	100
479	1	1	100

¹That is, mss 206, 378, 522, 614, 1505, 1611, 1799, 2412, and 2495. See discussion above.

Table 21—*Continued.*

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
1244	1	1	100
1352	1	1	100
1404	1	1	100
1719	1	1	100
1720	1	1	100
1724	1	1	100
1730	1	1	100
1751	1	1	100
1780	1	1	100
1829	1	1	100
1854	1	1	100
1880	1	1	100
1888	1	1	100
1895	1	1	100
1896	1	1	100
2423	1	1	100
2475	1	1	100
2492	1	1	100

Table 22. Group M2, 2 Peter (Factor 4)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
1	2	2	100
6	2	1	50
69	2	1	50
363	2	1	50
467	2	1	50
547	2	1	50
637	2	1	50
643	2	1	50
876	2	1	50
927	2	2	100
1240	2	1	50
1573	2	1	50
1610	2	2	100
1642	2	2	100
1838	2	2	100
2191	2	2	100
2404	2	1	50
2494	2	2	100
L585	2	1	50
L604	2	2	100
L1141	2	2	100
L1153	2	2	100
L1299	2	1	50
L1141	2	2	100

Table 22—*Continued.*

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
L1153	2	2	100
L1299	2	1	50

Table 23. Group M3, 2 Peter (Factor 5)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
206	40	39	98
378	40	27	68
522	40	39	98
614	40	36	90
1505	40	38	95
1611	40	38	95
1799	40	38	95
2412	40	34	85
2495	39	37	95

Table 24. Group M4, 2 Peter (6z)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
959	1	1	100
1022	1	1	100
1242	1	1	100
1270	1	1	100
1597	1	1	100
489	1	1	100

Table 25. Group M6, 2 Peter (8y)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
999	2	2	100
1251	2	2	100
1315	2	2	100
1354	2	2	100
1448	2	1	50
1522	2	1	50
1563	2	1	50
1828	2	1	50
1889	2	2	100
1890	2	2	100

CHAPTER 4

THE CLASSIFICATION OF MANUSCRIPTS: THE JOHANNINE EPISTLES AND 1 PETER

In this chapter, the manuscripts known to be mixed in 2 Peter and James, but which were not classified in the Johannine Epistles and 1 Peter, are now classified.¹ There are fifteen such manuscripts: three manuscripts (1827, 1838, 2197) in 1 Peter, and twelve manuscripts (020, 378, 467, 522, 1563, 1751, 1827, 1838, 1877, 1890, 2197, 2494) in the Johannine Epistles.

The collating base used for all manuscripts examined in this dissertation was the 1873 Oxford edition of the Textus Receptus (TR). The TR is used because this facilitates fewer entries, as most manuscripts are Byzantine and are therefore closer to the text of the TR. Using the TR becomes even more germane in light of the preliminary findings, which seem to indicate that most of these mixed manuscripts might have been Byzantine in type originally. Again, this would allow for fewer entries and, consequently, a faster process. In addition, the TR was the collating base used by all four scholars whose mixed text I studied. Therefore, using the TR serves to give more consistency to the findings. All manuscripts were collated according to the procedure outlined by the International

¹Jude will be treated separately in chapter 5.

Greek New Testament Project,¹ hereafter referred to as IGNTP. These manuscripts were obtained from microfilm copies in The Greek Manuscript Research Center at Andrews University, The James White Library of the same institution, and the Ancient Biblical Manuscript Research Center at Claremont University Graduate School.

The Test Readings

The classification process used by Richards and Yoo lists the specific readings that identified their mixed groups. The principle is well established in the field of Textual Criticism that an unclassified manuscript can be classified based on specific “test-readings,” which have been identified by a legitimate classification process. Therefore, all that is necessary to establish additional mixed manuscripts in the Johannine Epistles and 1 Peter is to determine whether or not they have the required number of test-readings that identify the mixed text-type.

Richards and Yoo used the Claremont Profile Method to form their final groups. As is well known, the CPM classifies manuscripts based on the profile of certain readings. These special test-readings are the readings found in two thirds of the manuscripts of whatever tentative group is being considered. Manuscripts belong to the same group if they share two thirds of these test-readings.

¹The American and British Committees of the International Greek New Testament Project, *The Gospel of John, Rules for Collators* (Claremont, CA: American and British Committees, 1990).

Test-Readings for Mixed Manuscripts in the Johannine Epistles

According to Richards, there are fifteen readings¹ that identify a manuscript as M¹, and seventeen² readings that identify a M² manuscript in the Johannine Epistles. Six of these M¹ readings are unique to the M¹ group, and eleven of the M² readings, although not unique to the M² group, can be used for rapid identification of an M² manuscript.³

From the charts provided by Richards,⁴ it becomes evident that the manuscripts of the M^w category are so mixed that either there are not sufficient primary readings to

¹Actually, the number 15 had to be deduced from Richards's work as he gives four different totals for the numbers of group readings that are found in his M¹ group. On page 176 of his dissertation he mentions 17 readings, on page 178 he has 16; on page 179 he lists 15 and on page 183/4 he lists 14 group readings. The number 15 is here used, as his table showing his actual profile readings (table 41) identified 15 and his comparative table that lists the group readings of all the groups showed 14 readings due to the absence of reading "286," which was shown on table 41. Thus, if reading 286 is added to table 44 (as it should be) then the number 15 would have been collaborated from two tables, whereas the numbers 17 and 16 are unsubstantiated. Richards, *Classification*, 176, 178, 179, 183, 184.

²As is the case of the M¹ group above, the final number of group readings has to be derived from Richards's work, for again he gives different totals at different places. He mentioned 17 group readings on pages 178 and 180, respectively, but lists 19 readings on pages 183-185. Seventeen is more likely, as the extra two readings, 286 and 394, that are listed on pages 183 and 185 are not group readings. From table 42 (page 180) that demonstrates the actual profile readings of the M² group, reading "286" is not found in any of the six M² manuscripts, and "494" is found in only three manuscripts of the six M² manuscripts. They are both not group readings of M² and should therefore not be listed as such, in which case the twice-stated figure of 17 would be confirmed. Ibid., 178, 180, 183-185.

³Ibid., 191.

⁴Ibid., 181-185.

distinguish them as a group,¹ or, where there are sufficient primary readings, there are not enough manuscripts that share at least two thirds of these primary readings, and hence the tentative group falls apart.² Thus, with regard to group readings of these manuscripts, as Richards states, “it is not possible to speak of group readings as such.”³

Essentially, the M^w category is a group of manuscripts that, according to Richards, “have a significant number of A and B readings, but show no agreement with any of the A, B, or M group profiles.”⁴ Therefore, the identity of an unknown manuscript as M^w can only be determined after the classification process has failed to identify that manuscript as Alexandrian, Byzantine, M¹ or M², and the manuscript

¹For example, in 2 John, six manuscripts (69, 181, 424, 424c, 1874, 1898) are in a tentative group. However, they do not have any primary readings. Hence they cannot be designated as belonging to a particular text-type. Also, in 3 John, there are ten manuscripts in a tentative group but with only two primary readings. One of these readings (553) is unique, and the other (572) is shared with both the Alexandrian and Byzantine groups. Four manuscripts (97, 424c, 959, 1522) have only one of the two group readings, and four others (181, 999, 1799, 1898, 2143) have the two group readings. One manuscript (69) did not have any of the two group readings. In light of these nebulous situations, Richards obviously did not identify these manuscripts as a specific text-type, but designated them as mixed-wild (M^w). Ibid., 177-185.

²Between 1 to 3 John, seven primary readings are found in four M^w manuscripts. (Five of these are in 1 John and two are in 3 John.) However, only two of these four manuscripts (1522 and 1845) have four of these seven readings. The other two manuscripts (69 and 643) have only two of the seven readings. Hence the group falls apart as only two manuscripts qualify for the group. Ibid.

³Ibid., 176.

⁴Ibid., 177.

shows no distinctive profile, in which case, there would be no alternative but to designate it as part of a “mixed-wild” category.

In order to determine if an unknown manuscript is mixed in the Johannine Epistles, its readings need only be verified in seventeen places.¹ For easy reference, these readings are here identified with the same numbers assigned to them by Richards (the same procedure is also followed for Yoo’s readings). The readings according to their groupings are: $M^1 = 89, 173, 220, 225, 232, 347$; and $M^2 = 21, 57, 271, 282, 344, 372, 390, 395, 396, 448, 452$.² (The verses and actual readings are listed in tables 26 and 27.) The first reading is the reading of the TR, and the second reading is the variation from the TR.

The Test-Readings for Mixed Manuscripts in 1 Peter

Yoo identified a total of sixty-nine group readings in 1 Peter that distinguished a mixed manuscript. His $M1$ and $M2^3$ categories have twenty-seven readings, respectively, and his $M3$ has fifteen readings. These readings are: group $M1 = 31, 37, 44, 151, 154, 172, 201, 233, 238, 242, 253, 267, 359, 371, 379, 391, 484, 500, 517, 519, 546, 613, 701$,

¹These are at the six unique M^1 readings, and eleven M^2 readings that were distilled by Richards for rapid identification of an M^1 and M^2 manuscript. Ibid., 179-185, 191.

²Ibid., 191.

³The number 27 for $M2$ group readings is used because this number, which is the individual breakdown of the different types of $M2$ readings stated on page 168, corresponds with the actual profile readings listed on pages 174-175 of his dissertation. The totals of 26 and 29 mentioned on pages 168 and 171, respectively, are likely due to an error. Yoo, 168, 171, 174, 175.

780, 798, 802, 803; group M2 =125, 154, 172, 184, 238, 242, 304, 341, 377, 384, 415, 444, 484, 500, 517, 553, 568, 593, 663, 668, 684, 701, 769, 798, 802, 803, 827; and group M3 =103, 169, 172, 242, 371, 484, 500, 517, 546, 613, 701, 730, 798, 802, and 803.¹

The Actual Readings and Classifications in the Johannine Epistles

Tables 26 and 27 illustrate the actual readings that identify a mixed manuscript in the Johannine Epistles. A manuscript needs to have four M¹ and nine M² readings in order to qualify as a member of these groups.² From these tables (26 and 27), it can be seen that none of the manuscripts under investigation qualifies for either the M¹ or M² groups of 1 John. In the M¹ group, the manuscript that has the greatest number of group readings is 1877, with two of the six primary readings, namely units 225 and 232. The number of readings possessed by the other manuscripts ranges from zero to one. In the M² group, 1563 and 2494 come closest to qualifying for the group. Each possesses seven of the eleven readings necessary to qualify for the group. Manuscript 1563 has units 21, 57, 271, 282, 344, 395, and 452; and manuscript 2494 has units 21, 57, 271, 282, 344, 372, and 390. The number of readings possessed by the other manuscripts ranges from one to four. It is obvious that these manuscripts are not M¹ or M² in the Johannine Epistles.

¹Ibid., 170, 171-177.

²This is two thirds of the total number of group readings; two thirds of six and eleven, respectively.

Table 26. Group M1 (1 John)

Unit	Text	TR	Variant	104	378	467	1563	1738	1877	1890	2197	2494
89	1 John 2:12	τεκνια	παιδια	..	..	..	..	..	..	..	..	..
173	1 John			..	..	..	..	..	..	..	..	..
220	1 John 3:16	ετθηκε	τεθεικε	..	..	..	..	..	..	..	..	..
225	1 John 3:16	αδελφων	ημων	..	..	..	..	..	X	..	X	..
232	1 John 3:18	αγαπωμεν	εν	..	..	..	..	..	X	..	..	..
347	1 John 4:19	πρωτος	προτον	X	..	..	X	..	..	..	..	..
Total				1	0	0	1	0	2	0	1	0

Having recognized that these manuscripts were neither M¹ or M², their readings were checked against the primary readings of all the Alexandrian and Byzantine groups in the Johannine Epistles. None of these twelve manuscripts came close to qualifying for any of the Alexandrian or Byzantine groups. By default, therefore, these manuscripts are mixed in a wild sense. Their readings were checked against the scattered “group readings”¹ of Richards’s M^w group. (Table 28 illustrates the number of readings these manuscripts share with the M^w group.) Manuscripts 1877 and 1890 share two of the five

¹Group readings are placed in quotation marks, for as Richards points out, these readings are not group readings as such. Whereas at least three other manuscripts share a significant number of these readings, probably they should now be regarded as genuine group readings.

Table 27. Group M2 (1 John)

Units	Text Source	Actual Reading		104	373	467	1563	1751	1877	1890	2197	2494
21	1 John 1:5	επαγγελια	αγγελια	X	.	X	X	..	X	X	..	X
57	1 John 2:4	λεγων	οτι	X	X	X	X	..	..	..	..	X
271	1 John 3:23	ημιν	om	..	.	..	X	X	X	..	..	X
282	1 John 4:3	τον	om	..	.	..	X	X	X	X	..	X
344	1 John 4:19	αυτον	τον θεον	..	X	..	X	..	..	X	..	X
372	1 John 5:6	αιματος	και πνευματος	X	.	X	..	..	X	..	..	X
390	1 John 5:9	ην	οτι	..	.	..	..	..	..	..	..	X
395	1 John 5:10	εαυτω	αυτω	..	.	..	X	X	..	..	X	..
396	1 John 5:10	θεω	υιω	..	.	..	..	..	..	..	..	..
448	1 John 5:20	οιδαμεν	και οιδαμεν	..	.	..	..	..	..	..	..	..
452	1 John 5:20	αληθινον	θεον	..	X	X	X	..	..	..	..	..
Total				3	3	4	7	3	4	3	1	7

M^w “group readings” of 1 John and both group readings of 3 John. Manuscript 2494 shares three of the five M^w readings in 1 John and one of the two M^w readings in 3 John. Manuscripts 104, 378, 467, 1563, and 1751 have a maximum of two group readings in 1 John and so do not qualify as M^w in 1 John. However, as mentioned earlier, these manuscripts must still be regarded as M^w as they do not qualify for any other text-type in 1 John. In 3 John all except 1563 have at least one of the two “group readings” needed to qualify as M^w. It can therefore be concluded that all of these manuscripts, namely, 104, 378, 467, 1563, 1751, 1877, 1890, 2197, and 2494, are mixed manuscripts of a wild nature (M^w) in the Johannine Epistles.

The Actual Readings and Classifications in 1 Peter

Tables 29, 30, 31 illustrates how the two¹ manuscripts under investigation for mixture in 1 Peter read against the primary readings that identify a manuscript as mixed in 1 Peter. In order to qualify as mixed, each manuscript needs to have at least eighteen M1 or M2 readings, or ten M3 readings.² None of the manuscripts met these requirements completely. For the M1, the number of readings possessed by these two manuscripts ranged from six to twelve. For the M2 group, the number of readings ranged from nine to thirteen. However, the situation is somewhat different with respect to the M3 category.

¹As mentioned before, manuscript 1838 was not available for analysis.

²This, of course, represents two thirds of the primary readings of each group.

Table 28. Group M^w (1, 3 John)

Unit	Text	Actual Readings		104	378	467	1563	1751	1838	1877	1890	2197	2494
21	1 John 1:5	επαγγελια	αγγελια	X	.	..	X	..				..
					.				S	X	X		X
233	1 John 3:18	μηδε	τη	X	X	X	..	..	S	X	X	..	X
271	1 John 3:23	ημιν	om	..	..	..	.	X	S	X	..	..	X
278	1 John 4:2	γινωσκετε	γινωσκεται	..	.	..	X	..	S	X	X	..	..
					.								
457	1 John 5:20	ζωη	η	..	X	..	..	X	S	..	X	..	..
553	3 John 7	ονοματος	αυτου	..	X	X	.	X	S	..	..	..	X
							.						
572	3 John 2	δε	om	X	X	X	.	..	S	..	X	..	X
							.						
Total				3	4	3	2	3	0	4	5	..	5

Table 29. Group M1, 1 Peter

Unit	Text	TR	Variant	MSS	MSS
				1827	2197
31	1 Peter 1:7	πολυ τιμιώτερον	πολυ τιμότερον	X	....
37	1 Peter 1:7	δοκιμαζομένου	δοκιμασμένου	X	....
44	1 Peter 1:7	και 2	είς	....	....
151	1 Peter 1:23	τον	om	....	....
154	1 Peter 1:24	αυτον	om	....	....
172	1 Peter 2:3	χρηστος	χριστος	....	....
201	1 Peter 2:6	αυτω	αυτον	....	....
233	1 Peter 2: 11	απεχεσθαι	απεχεσθε	....	....
238	1 Peter 2:12	εν τοις εθνεσιν εχοντες καλην	4 5 1 2 3	X	....
242	1 Peter 2:12	καταλαλουσιν	καταλαλωσιν	X	X
253	1 Peter 2:14	μεν	om	....	....
267	1 Peter 2:17	αγαπατε	αγαπησατε	....	....
359	1 Peter 3:1	κερδηθησονται	κερδηθησονται	....	....
371	1 Peter 3:4	παρεος	πραεως	....	....

Two manuscripts came close to qualifying as a member of this group. Manuscript 1827 has nine of the minimum ten readings needed to qualify for being a member of M3. Manuscript 2197 has seven of the ten readings. From these high scores it was suspected

that these manuscripts were at least weak members of M3. However, before this could be confirmed, these manuscripts were checked against all the established Byzantine and Alexandrian groups in 1 Peter to determine if they were Alexandrian or Byzantine in type. Neither 1827 nor 2197 came close to qualifying for any of the Alexandrian or Byzantine groups in 1 Peter. Their scores in the M3 category represent the greatest number of group readings of any group that they possess. Therefore, it can safely be concluded that 1827 and 2197 are weak members of the M3 group in 1 Peter.

Table 30. Group M2, 1 Peter

Unit	Text	TR	Variant	MSS 1827	MSS 2197
125	1 Peter 1:20	εσχατων	εσχατου	....	X
154	1 Peter 1:24	αυτου	om	....	....
172	1 Peter 2:3	χρηστος	χριστος	....	....
184	1 Peter 2:5	οικοδομεισθε	εποικοδομεισθε	X	X
238	1 Peter 2:12	εν τοις εθνεσιν εχοντες καλην	4 5 1 2 3	X	....
242	1 Peter 2:12	καταλαλουσιν	καταλαλωσιν	X	X
304	1 Peter 2:20	παρα	+ τω	....	....
341	1 Peter 2:24	αυτου 2	om	....	....

Table 30—Continued.

Unit	Text	TR	Variant	MSS	MSS
377	1 Peter 3:5	ἐπι	εἰς	....	X
384	1 Peter 3:6	τω	τον	....	....
415	1 Peter 3:8	πιλοφρονες	ταπεινοφρονες	....	....
444	1 Peter 3:13	μιμῆται	ζηλωται	....	....
484	1 Peter 3:17	θελει	θελοι	X	....
500	1 Peter 3:18	τω (2)	om	....	X
517	1 Peter 3:21	ὦ	ὁ	X	....
553	1 Peter 4:3	ἡμιν	om	....	....
568	1 Peter 4:3	ειδωλολατρειαις	ειδωλολατριαις	X	....

Table 31. Group M3, 1 Peter

Unit	Text	TR	Variant	1827	2197
103	1 Peter 1:16	γενεσθε	γινεσθε	....	....
169	1 Peter 2:2	αυξηθητε	+ εἰς σωτηριαν	X	....
172	1 Peter 2:3	χρηστος	χριστος	....	....
242	1 Peter 2:12	καταλαλουσιν	καταλαλωσιν	X	X
371	1 Peter 3:4	πραεος	πραεως	....	....
484	1 Peter 3:17	θελει	θελοι	X	....
500	1 Peter 3:18	τω (2)	om	X	X
517	1 Peter 3:21	ὦ	ὁ	X	....

Table 31—*Continued.*

Unit	Text	TR	Variant	1827	2197
546	1 Peter 4: 1	εν	om	X	X
613	1 Peter 4:11	ἡς	ὥς	X	....
701	1 Peter 4:19	ἐαυτων	αυτων	X	X
730	1 Peter 5:3	γινομενοι	γενομενοι	X	....
798	1 Peter 5:10	στηριξαι	στηριξει	....	X
802	1 Peter 5:10	σθενωσαι	σθενωσει	....	X
803	1 Peter 5 :10	θεμελιωσαι	θεμελιω	....	X
Total				9	7

Conclusion

The objective of this chapter was to determine the status of the manuscripts known to be mixed in 2 Peter and James but unknown in 1 Peter and the Johannine Epistles. This objective has been met. From the preceding discussion, it has been disclosed that all except one¹ of the manuscripts known to be mixed in 2 Peter and James are also mixed in 1 Peter and the Johannine Epistles. In the Johannine Epistles, these manuscripts are 104, 378, 467, 1563, 1751, 1827, 1877, 1890, 2197, and 2494. They are all mixed in a wild manner, and therefore qualify for Richards's M^w category. In 1 Peter, manuscripts 1827 and 2197 are also mixed in a wild manner and hence also qualify for Yoo's M3 group. It is now left to see what is the text-type of these manuscripts in Jude.

¹The exception is 1838, which, as mentioned earlier, was not available for collation.

CHAPTER 5

CLASSIFICATION OF MANUSCRIPTS IN JUDE

As was stated earlier, Jude is the only book of the Catholic Epistles in which mixed manuscripts have not yet been identified. In this chapter, eighty-four¹ manuscripts of Jude are classified so as to determine if this phenomenon of mixed manuscripts also exists in the book of Jude. Among these eighty-four manuscripts, four Alexandrian groups, three Byzantine groups, and one mixed group were found.

Collation of the Manuscripts

All manuscripts were collated against the Textus Receptus according to the IGNTP standard. I collated forty-six of these manuscripts. Having collated them once, they were then checked independently by a graduate student at Andrews University, after which I collated them a second time, so as to guarantee complete

¹Eighty four is 12.6 percent of the total number of manuscripts in Jude (662). Richards and other scholars have demonstrated that this percentage is adequate to represent the manuscript tradition of Jude, provided that the selection of manuscripts represents the dominant textual streams found in the Catholics, Alexandrian, Byzantine and Mixed. Beyond this percentage “the result of subsequent manuscripts examinations tend to be repetitive.” Richards, “Classification,” 13; Paul McReynolds, *The Claremont Profile Method and the Grouping of Byzantine New Testament Manuscripts* (Ph.D. dissertation, Claremont Graduate School, 1968) 6, 92; 13; Yoo, “Classification,” 41.

accuracy. My second collation was a “blind collation,” that is, it was done independently of the first collation. All three collations (that of the student and the two done by me) were then compared, and a final decision made by double-checking with the manuscripts when there were differences in the results. Collations of the other thirty-seven manuscripts were given to me by Sakae Kubo.

Selection of Readings

The collations of the eighty-four manuscripts produced 326 variant readings. Many of these, however, were singular readings (185), itacisms (14), nu-movables (10), and sub-singular readings, that is, readings found only in two or three manuscripts (48). Larry Richards and others have demonstrated that these types of readings are not valuable for classifying manuscripts.¹ Therefore, these readings were neutralized and placed in a category called SOUL.² This left sixty-nine significant units of variation by which the eighty-four manuscripts were classified. These sixty-nine units consist of fourteen additions, fifteen omissions, nineteen substitutions, seven transpositions, thirteen verb alterations, and one case change, as seen in table 32.

The Classification of Jude by Factor Analysis

As stated earlier, two methods of classification are employed in this dissertation. First, tentative groups are formed by Factor Analysis, and then these

¹Richards, *Classification*, 50.

²As stated earlier, SOUL represents a reading which for some reason has to be neutralized. *Ibid.*, 28.

groups are refined by the Claremont Profile Method. The scree plot that was formed with all the variation units of Jude (see Figure 3) indicated that one to seven factors could be used to classify the manuscripts of Jude. After experimenting with five, six, and eight factors, I finally chose seven factors because this presented the most cohesive clusters of manuscripts.

The range of correlation coefficients for each group is as follows: factor 1, from .945 to .334, factor 2, from .904 to .428; factor 3, from .723 to .374; factor 4, from .817 to .390; factor 5, from .342 to -.370, factor 6, from .555 to .383; and factor 7, from -.534 to -.341. These figures are deduced from the Pattern Matrix (table 33). As indicated above, although some of these correlations are low, the process of Factor Analysis still serves the purpose of forming tentative groups, which will later be refined by the CPM process. In fact, the exact correlations of manuscripts high or low is the desired intent of any method of classification. Table 34, derived from the pattern matrix, makes more explicit the tentative groups formed as a result of Factor Analysis.

Refining of Tentative Groups of Jude by the Claremont Profile Method

The CPM was undertaken according to the following procedure. The readings of all the manuscripts were placed in a matrix as described and illustrated in table 10 above. Each variation unit was given a number which was placed in the vertical column. The manuscripts along with their actual readings represented by numbers were placed horizontally to correspond with each variation unit. As mentioned in

chapter three, a “1” indicated the reading of the TR, a “2,” “3,” or “4” showed the different non-TR readings and “0” the SOUL reading.

Table 32. Types of Variation

Categories of Variations	Number of Variations
<i>Non-questionable Variations</i>	
1. Additions	14
2. Omissions	15
3. Substitution	19
4. Transposition	7
5. Verb alteration	13
6. Case Change	1
TOTAL	69
<i>Discarded Variations</i>	
1. Singular readings	185
2. Nu-movables	10
3. Readings of 2 or 3 manuscripts	48
4. Obvious itacisms	14
TOTAL	257
GRAND TOTAL	326

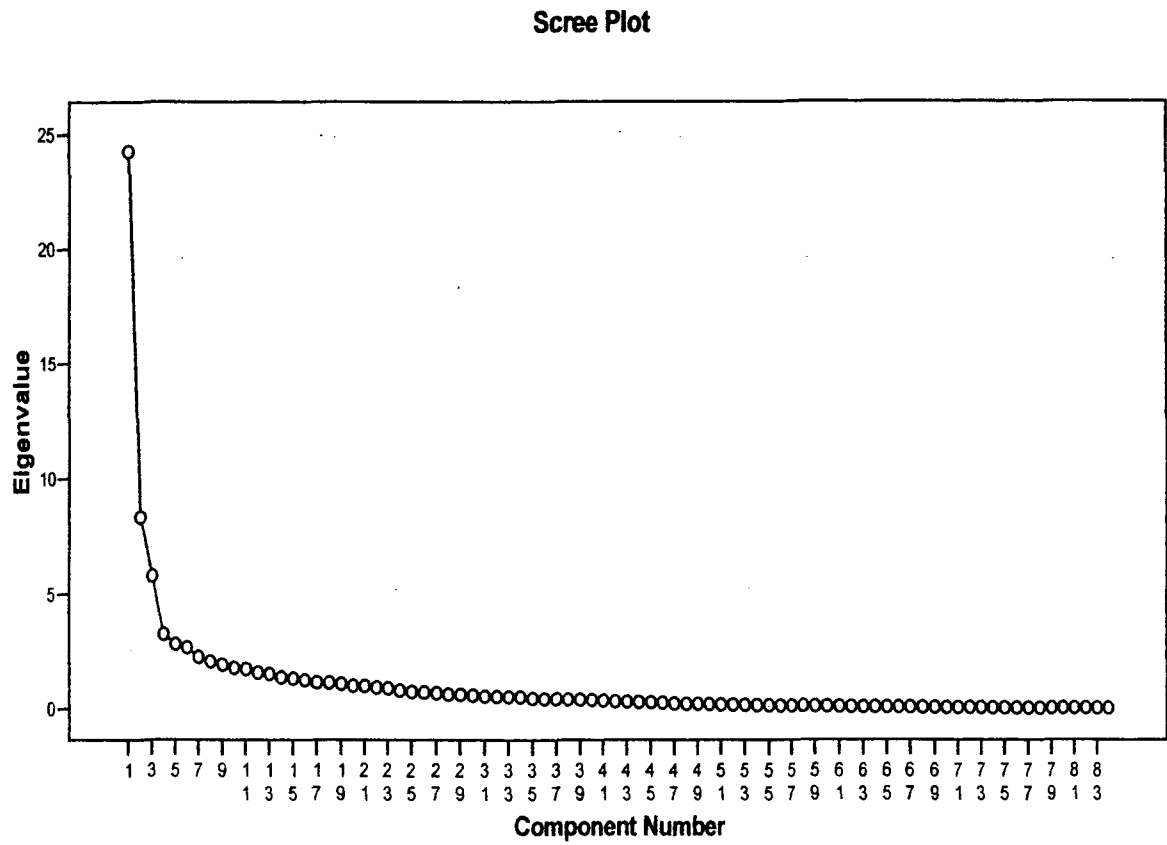


Figure 3. Scree Plot of Jude.

Table 33. Pattern Matrix of Jude to Show Tentative Groups Using Factor Analysis

Patten Matrix							
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
928	.945						
1637	.945						
1732	.945						
1855	.932						
1725	.932						
1897	.932						
1768	.900						
1854	.796						
1250	.785						
1896	.771						-.328
1242	.749						
1247	.746						
1891	.724						
1251	.705						
1319	.687						
201	.663			.301		-.345	
1876	.643					.304	
206	.593	.311				-.373	
2086	.590			.417			
028	.582					-.307	
1738	.533						-.404
1874	.507		-.309				
1827	.503					.373	
1	.482						-.469
945	.478		.318			.308	
522	.445						-.425
1244	.440						
917	.440					-.373	
1734	.404					.394	
2492	.366				.321		
1890	.334			.323			
03		.904					
33		.872					
623		.841					
02		.769					
P72		.764					
01		.738					
5		.699					
044		.693					
04		.665			.359		
323		.449				-.370	

Table 33—*Continued.*

Pattern Matrix							
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
489		.435					
020		.428					-.379
2495			.723				
1505			.707				
2494			.673				
876			.630				
2412			.624				
378			.620				
1611			.374				.347
440				.817			
2433				.791			
216				.726			
018				.718			
920				.613			-.321
319	.385			.599			
6				.565			
1022				.550			-.450
424				.513		.357	
1522	.307			.495			
025				.468		-.335	
1245				.431	.342		-.310
999				.390	.381	.351	
1243					.739		
2298					.629		
1739					.560		
1845					.559		
467	.300				.402		-.353
1799		.332			-.370		
1751							
181						.555	
479	.437			.304		-.489	
1735		.311				.442	
927	.377					.407	
1877	.314					.383	
483							-.534
223				.387			-.506
2401							-.477
1563			.313				-.476
642							-.443
1894	.389					.349	-.432
2085							-.415

Table 33—*Continued.*

Pattern Matrix							
Mss	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
2085							-.415
307			.304				-.341
104							

Note: Extraction Method: Principal Component Analysis; Rotation Method: Oblimin with Kaiser Normalization, a Rotation converged in 45 iterations.

Table 34. Tentative Groups: Result of Factor Analysis

Tentative Groups	Manuscripts	Total
1	028 1 201 206 917 945 522 1244 928 1242 1247 1250 1251 1319 1637 1725 1732 1734 1738 1768 1827 1855 1854 1874 1876 1890 1891 1896 1897 2086 2492	31
2	P ⁷² 01 02 020 03 04 044 5 33 323 489 623	12
3	378 876 1611 1505 2412 2494 2495	7
4	018 025 6 216 319 424 440 920 999 1022 1245 1522 2433	13
5	467 1243 1739 1799 1845 2298	6
6	1751 181 479 927 1735 1877	5
7	104 223 307 483 642 1563 1894 2401 2085	8

When a tentative group was identified by Factor Analysis a matrix comprised of that group alone was formed by removing those manuscripts and their readings from the larger matrix that comprised all the manuscripts. Excel software was then

programmed to separate the three different categories of readings involved in the CPM process. These were: 1) readings found in two-thirds of the manuscripts (primary reading), 2) readings found in less than two-thirds but more than one-third (secondary readings), and, 3) readings found in one-third or less of the manuscripts (surplus readings). The latter readings were discarded from the profile of the immediate group being studied, but because of the layout of the matrix they were eventually considered in all other groups so as to ascertain whether or not they were primary readings for those groups. Once the primary readings of a group were established, simple observation easily revealed which manuscripts shared two-thirds of the primary readings and hence belonged together. The group profiles were then plotted as illustrated throughout this chapter and in chapter 2 above.

When the tentative groups formed by Factor Analysis were refined by the CPM, four Alexandrian groups (A1, A2, A3, A4), three Byzantine groups (B1, B2, B3), and one mixed group (M) were formed. The Alexandrian and Byzantine groups are discussed here, since this work on Jude represents a full and independent classification of Jude. As the primary focus of this study is the mixed groups, however, the discussion of Alexandrian and Byzantine groups will be kept short.

Group A1 (Factor 2)

When the CPM was applied to the manuscripts, ten of the twelve manuscripts initially grouped together by Factor Analysis (factor 2) remained together to form this group: P⁷², 01, 02, 03, 04, 044, 5, 33, 323, and 623. The two manuscripts that did not remain from the initial group formed by Factor Analysis were manuscripts 489 and 020. Manuscript 489 did not fit into any group, but 020 fit into group eight. As can

be seen from the Pattern Matrix (table 33), these two manuscripts had a very low correlation coefficient with the rest of manuscripts within the group. It is therefore no surprise that upon further analysis by the CPM, they were eliminated from the group. The rest of the group shared closer correlation ratios ranging from .904 to .449.¹ The CPM reveals that there are seventeen primary readings to this group. The group profiles and number of primary readings shared by each manuscript can be seen in tables 35 and 36. As is evident from these tables, most of the manuscripts in this group share from 82 to 100 percent of the group readings.

Table 35. Group A1 (Factor 2)

Units	MSS									
	P72	01	02	03	04	044	5	33	323	623
193	X	X	X	X	X	S	X	X	X	X
313	X	X	X	X	X	X	X	X	X	X
98	X	X	X	X	X	X	X	X	X	X
167	X	X	X	X	X	G	X	X	X	X
286	X	X	X	X	X	X	X	X	X	X
288	X	X	X	X	X	X	X	X	X	X
290	X	X	X	X	X	X	X	X	X	X
298	S	X	S	X	X	X	X	X	X	X
314		X	X	X	X	X	X	X	X	X
201	X		X	X		X	X	X		X
264	X	X	X	X	X	X	X	X		X
274		X	X	X	X	X	X	X	X	X
326	X	X	X	X	X	X		X	X	X
59			X	X	X	X	X	X	X	X
124	X	X		X	X		X	X		
259	X	X		X	X	X	X	X		

¹One represents perfect correlation, therefore, the closer the correlation is to one, the closer the manuscripts are related.

Table 35—*Continued.*

Units	MSS									
	P72	01	02	03	04	044	5	33	323	623
321		X	X	X	X	X		X		
9	X	X	X	X		X	X			
34	X	X	X	X	X			X		
169	X		X	X	X			X		
220		X	X			X	X	X		
285			X		X		X	X		
71	X						X	X		
192	X				X			X		
266			X				X	X		
299	X				X					
319						X	X			

Table 36. Group A1 (Factor 2)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
P72	16	12	75
01	17	15	88
02	16	14	82
03	17	17	100
04	17	16	94
044	17	14	82
5	17	15	88
33	17	17	100
323	17	13	76
623	17	17	100

Group A2 (Factor 4)

Thirteen manuscripts are in this group: 6, 018, 216, 223, 319, 424, 440, 920, 1022, 1245, 1522, 1799, and 2433. Eleven of these manuscripts were tentatively grouped together by Factor Analysis—factor 4. Manuscripts 025 and 999 had only one of the three group readings and therefore did not qualify to remain with the others. Manuscript 025 does not have sufficient group readings to fit into any group whatsoever, but 999 qualifies for group B2 by having four of the five group readings needed to qualify for that group.¹ The group, however, gained two other manuscripts, 223 originally from factor 7, and 1799 originally from factor 5. Both 233 and 1799 qualified by having two of the three primary readings of this group (see table 37). Other details regarding this group can be seen in tables 37 and 38.

Table 37. Group A2 (Factor 4)

Units	MSS												
	6	018	216	223	319	424	440	920	1022	1245	1522	1799	2433
2	X	X	X	X	X	X	X	X	X	X	X		X
167	X	X	X	X	X	X	X	X	X	X	X	X	X
201	X	X	X	X	X	X	X	X	X	X	X	X	X
242	..	..	..	..	X	..	..	..	X	X	X	..	..

¹Although 999 has only four of the five group readings for group B2, it still qualifies because it has a SOUL reading at 218. Therefore, it needs only four of the five group readings to qualify. See table 45.

Group A3 (Factor 7)

When the Claremont Profile Method was applied to factor 7, six of the eight manuscripts clustered together by Factor Analysis remained together as a group. Manuscripts 223 and 2401 did not have the required number of primary readings (two) necessary to qualify for the group and so were eliminated. Manuscript 223 fitted into group four, but 2401 did not fit into any group whatsoever.¹ One other manuscript, 483, was added to the group.² Therefore, the final group after the CPM process consists of manuscripts 104, 307, 483, 642, 1563, 1894, and 2085. Further details of this group are found in tables 39 and 40.

Table 38. Group A2 (Factor 4)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
6	3	3	100
018	3	3	100
216	3	3	100
223	3	2	67
319	3	3	100
424	3	3	100

¹Ms 2401 has two readings, the most readings of any other group. These are 169 and 220 of group M. But certainly this would not qualify it to be a member of this group.

²This manuscript was not placed by Factor Analysis, but when its readings were checked against all the other groups, it qualified for this group. It has two of the three group readings of the group, readings 167 and 201.

Table 38—*Continued.*

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
440	3	3	100
920	3	3	100
1022	3	3	100
1245	3	3	100
1522	3	3	100

Table 39. Group A3 (Factor 7)

Units	MSS						
	104	307	483	642	1563	1894	2085
167	S	X	X	X	G	X	X
187	X	X		X	X	X	X
201		X	X	X	X	X	X
2	X			X			X
34		X		X	X	X	
124	X	X	G	S	X	X	S
215	X	X		X		X	X
257			X				X
287		X		X	X	X	
298		X	X	X	X	X	

Table 40. Group A3 (Combined Groups)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
104	2	1	
307	3	3	100
483	3	2	67
642	3	3	100
1563	3	2	67
1894	3	3	100
2085	3	3	100

Group A4 (Combined Group)

When the CPM was applied to all the tentative groups, a number of manuscripts did not qualify for their respective groups and neither did they qualify for any of the other established groups. However, when the readings of these manuscripts were compared, they were shown to be of the same group (see tables 41 and 42). These manuscripts are: 028, 201, 206, and 917 from factor 1, 020 originally from factor 2, and 479 originally from factor 6. Three readings, 167, 201, and 242, were found in all six manuscripts, and these readings identified these manuscripts as belonging to the same group. The group is classified as Alexandrian since two of its three group readings, 167 and 201, are Alexandrian in nature.

Table 41. Group A4 (Combined Groups)

Units	MSS					
	028	020	201	206	479	917
167	X	X	X	X	X	X
201	X	X	X	X	X	X
242	X	X	X	X	X	X
274					X	X

Table 42. Group A4 (Combined Groups)

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
028	3	3	100
020	3	3	100
201	3	3	100
206	3	3	100
479	3	3	100
917	3	3	100

Group B1 (Factor 1)

This group consists of twenty-seven manuscripts and is distinguished by its six group readings, units 167, 187, 201, 215, 242, and 287. As can be seen from its profile, exhibited in tables 43 and 44, most of the manuscripts have above 80 percent of these primary readings. Of the thirty-one manuscripts classified by Factor Analysis, twenty-seven remained together after the group was further refined by the

Claremont Profile Method. Four manuscripts, 028, 201, 206, and 917, did not have the minimum number of readings required to qualify for this group (i.e., 4 readings), however, they all fit into group A4.

Group B2 (Factor 3)

This Byzantine group consists of seven manuscripts: 378, 876, 1505, 1611, 2412, 2494, and 2495. This represents all except one manuscript (999) that were originally grouped together by Factor Analysis. Manuscript 999 was transferred to this group from group four. There are three unique readings to this group, units 3, 218, and 70. Tables 45 and 46 illustrate this group.

Table 43. Group B1 (Factor 1)

MSS	Units					
	167	187	201	215	242	287
1	X	X	X		X	X
522	X	X	X	X	X	X
928	X	X	X	X	X	X
945	X	X	X	X		X
1242	X	X	X	X	X	X
1244	X		X	X	S	X
1247	S	X	X	X	X	X
1250	S	X	X	X	X	X
1251	X	X	X	X	X	X
1319	X	X	X	X	S	X
1637	X	X	X	X	X	X

Table 43—*Continued.*

MSS	Units					
1725	X	X	X	X	X	X
1732	X	X	X	X	X	X
1734	X		X	X		X
1738	X	X	X	X	X	X
1768	X	X	X	X	X	X
1827	X	X	X	X		X
1854	X		X	S	X	X
1855	X	X	X	X	X	X
1874	X	X	X	X	X	X
1876	X	X	X	X		X
1890	X	X	X	X	X	X
1891	X	X	X	X	X	X
1896	X	X	X	X	X	X
1897	X	X	X	X	X	X
2086	S		X	X	X	X
2492	X		X	X	X	

Table 44. Group B1: Percentage Group Readings

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
1	6	5	83
522	6	6	100
928	6	6	100

Table 44—*Continued.*

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
945	6	5	83
1242	6	6	100
1244	5	4	80
1247	5	5	83
1250	5	5	83
1251	6	6	100
1319	5	5	83
1637	6	6	100
1725	6	6	100
1732	6	6	100
1734	6	4	67
1738	6	6	100
1768	6	6	100
1827	6	5	83
1854	5	4	67
1855	6	6	100
1874	6	6	100
1876	6	5	83
1890	6	6	100
1891	6	6	100
1896	6	6	100
1897	6	6	100
2086	5	4	80
2492	6	5	83

Table 45. Group B2 (Factor 3)

Units	MSS							
	378	876	999	1505	1611	2412	2494	2495
3	S	X		S	X	X	X	X
70	X	X		X	X	X	X	X
215	X		X	X		X	X	X
218	X	X	S	X		X	S	X
287			X	X	X	X	X	X
298	X	X	X	X	X	X	X	X
313	S	X	X	X	X	X	X	X
314	S	X		X	X		X	X
9		X		X			X	X
12				X	X		X	X
127	X			X		X		X
167	X	X	X	X		S	S	X
169	X		X	X		X		X
187	X			X		X		X
220	X		X	X		X		X
230	X					X	X	X
255		X		X		S	X	X
274	S			X	S	X	X	X
321		X		X	X			X

Table 46. Group B2: Percentage Group Readings

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
378	5	4	80
876	8	6	75
1505	7	7	87
1611	8	6	75
2412	8	7	87
2494	7	7	87
2495	8	8	100

Group B3 (Factor 6)

Factor Analysis clustered manuscripts 181, 479, 927, 1735, and 1877 together.

When the Claremont Profile Method was applied to this group, it was revealed that 479 had only two of the eight primary readings of this group and therefore was not a genuine member of the group. It was later relocated in group A4. The details regarding this group can be found in tables 47 and 48.

Table 47. Group B3 (Factor 6)

Group readings	181	927	1735	1877
7	X		X	X
167	S	S	X	X
187	X	X	X	X
201	S	X	X	X
215	X	X	X	X
287	X	X	X	X
298	X	X	X	
313	X	X	X	

Table 48. Group B3: Percentage Group Readings

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
181	6	6	100
927	7	6	86
1735	8	8	100
1877	8	6	75

The Mixed Group, M (Factor 5)

When the Claremont Profile Method was applied to factor 5, five of the six manuscripts that constituted this factor remained together. Manuscript 1799 had only one¹ of the twelve group readings required to be a member of this group and so did not qualify for this group. It, however, qualified for group four by having two of the three primary readings of that group. These readings are 167 and 201. One manuscript, 1751, was added to the group as a weak member of the group. The manuscript is described as a weak member because the four group readings of this group that it has, is the highest number of group readings of any group that it has. Manuscript 1751 was not placed into any group by the Factor Analysis process.

The remaining five manuscripts, 467, 1243, 1739, 1845, and 2298, meet all the criteria of a mixed group as defined by Richards. Reading 286 is found in an Alexandrian group (A1), but not any Byzantine group; whereas 215 is found only in the Byzantine groups (B1, B2, B4) but not in the Alexandrian groups. Readings 167, 187, and 242 are found in both the Alexandrian and Byzantine groups. Unit 167 is found in A1, A2, A3, A4, B1, and B4; whereas 187 is found in B1, B4, and A3. Unit 242 is found in B1 and A4. Six readings are unique to this group. They are: 9, 34, 169, 171, 220, and 291. Manuscript 467 was classified as Byzantine by Awoniyi and myself in James. Yoo classified it as Byzantine in 1 Peter. Although Robertson found it to be mixed in 2 Peter, I have classified it as Byzantine. Richards did not classify 467 in the Johannine Epistles. Manuscripts 1243 and 1739 are Alexandrian in all of

¹That is, reading 167.

the other Catholic Epistles. In James and 2 Peter, 1845 is Byzantine, whereas its text-type is Alexandrian in 2 Peter, and 2 and 3 John. In 1 John it is mixed—M^w. The next manuscript in the group is 2298. Awoniyi, Yoo, and I have classified it as Alexandrian in James,¹ 1 Peter, and 2 Peter, respectively.² It was not classified by Richards in the Johannine Epistles. Therefore, these five mixed manuscripts of Jude are mostly Alexandrian or Byzantine in the other books of the Catholic Epistles. The group is illustrated in tables 49, 50, 51, and 52.

Conclusion

The classification of Jude confirms that the mixed text-type as defined by Richards also exists in Jude. The classification of Jude gives a more comprehensive picture regarding the mixed manuscripts across the Catholic Epistles. As can be derived from tables 53 and 54, thirteen of thirty-five manuscripts are Byzantine in type whenever they are not mixed: 020, 181, 378, 424, 467, 643, 959, 999, 1751, 1827, 1874, 877, and 2494. Twelve manuscripts (6, 104, 206, 614, 642, 1522, 1243, 1739, 1611, 1799, 1845 and 2412) are Alexandrian whenever they are not mixed. Three manuscripts, 69, 1563, and 1890, are equally Alexandrian and Byzantine whenever they were not mixed. Seven other manuscripts (424c, 522, 876, 917, 1505, 1838, 1898) for various reasons have to be considered neutral with respect to indicating what the base text was.

These findings are contrary to the preliminary analysis in chapter 2, which

¹Remains unclassified by me in James at this point.

²Robertson classified it as “1,” a designation I am not sure of at this time.

indicated that, by a slight margin, the Byzantine text was the underlying text to the mixed text-type. However, the very close margin between the Alexandrian and Byzantine base now indicates that it cannot be said for sure what the mixed manuscripts were when they were not mixed. This leaves open the possibility that the mixed text-type may not be a derivative from either the Alexandrian or Byzantine text-types, but may even have predated them; in which case, the nomenclature “mixed text-type” is a misnomer, and probably a different designation needs to be given to this group of manuscripts. A firm determination can be made only after the distinctive readings of the “mixed type” are examined in the next chapter.

Table 49. Group M (Factor 5)

Group Readings	Mss				
	467	1243	1739	1845	2298
9		X	X	X	X
34	X	X	X	X	
167	X	X	X	G	X
169		X	X	X	X
171	X	S	X	X	X
187	X	X		X	X
215	X	X	X	X	X
220		X	X	X	X
242	X	X	X	X	X
286		X	X	X	X
287	X	X	X	X	X
291	X	X	X		X
20		X	X	X	S
51		X	X		X
98		X	X		X
192		X	X		X

Table 49—Continued.

Group Readings	Mss				
	467	1243	1739	1845	2298
202			X		X
218		S	X	X	X
274	S	X	X		X
298	X	X	S	X	S
311		X	X	X	

Table 50. Group M: Percentage Group Readings

MSS	No. of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
467	12	8	66
1243	11	11	100
1739	12	11	91
1845	12	10	83
2298	12	11	91

Table 51. Primary Readings: Jude

Units	A1	A2	A3	A4	B1	B2	B3	M
2		X						
3						X		
7								X
9							X	
12								
14								
16								
20								
25								
34							X	
51								
59	X							
70						X		
71								
85								
98	X							
124	X							
127								
128								
129								
133								
147								
167	X	X	X	X	X		X	X
169							X	
170								
171							X	
176								
178								
187			X		X		X	X
192								
193	X							
200								
201	X	X	X	X	X			X
202								
215					X	X	X	X
218						X		
220							X	
221								
230								
237								

Table 51—*Continued.*

Units	A1	A2	A3	A4	B1	B2	B3	M
242				X	X		X	
255								
257								
259	X							
264	X							
266								
269								
273								
274	X							
281								
285								
286	X						X	
287					X	X		X
288	X							
290	X							
291							X	
294								
298	X					X		X
299								
300								
302								
311								
312								
313	X					X		X
314	X					X		
319								
320								
321	X							
326	X							

Table 52. Transfer of Manuscript: Factor Analysis and CPM

Factor Analysis Tentative Groups	Total Number of MSS in Tentative Groups	Groups Result of CPM	Number of MSS that Remained Together After Profile Method	Percentage of the Final Group of MSS
1	31	B1	27	87
2	12	A1	10	83
3	7	B2	7	100
4	13	A2	11	85
5	6	M (Mixed)	5	83
6	5	B3	4	80
7	8	A3	7	88

Table 53. Mixed MSS in the Catholic Epistles

No	Mss	Richards			Awo-niyi	Yoo	Robertson	Baldwin	Baldwin
		1 John	2 John	3 John	James	1 Peter	2 Peter	2 Peter	Jude
1	020	B ⁶	B ⁶	B ⁶	B ¹	M1	....	M2	A4
2	6	A ²	A ²	A ²	B1	M3	MT ^{maj}	M2	A2
3	69	M ^w	M ^w	M ^w	B/A ³	M3	MT ^{ind}	M2	....
4	104	M ^w	M ^w	M ^w	B1	M3	Mixed	A	A3
5	181	M ¹	M ^w	M ^w	B3	M1	M2	M	B3
6	206	A ¹	B	B	C	A1	1V	M3	A4

Table 53—*Continued.*

No	Mss	Richards			Awoniyi	Yoo	Robert-son	Bald-win	Bald-win
		John ¹	John ²	John ³	James	1 Peter	2 Peter	2 Peter	Jude
7	378	M ^w	....	M ^w	B/A ³	M3	IV	M3	B2
8	424	B ⁶	M ^w	B ⁶	B1	B6	MT ³	M1	A2
9	424c	M ²	M ^w	M ^w	....	n/a*	n/a	....	....
10	467	M ^w	....	M ^w	B4	B1	Mixed	M2	M
11	522	....	....	....	C	A1	1V	M3	B1
12	614	A	A1	A1	C	A1	1V	M3	....
13	642	M ²	A ³	A ³	B/A ³	M2	MT ^{ind}	B1	A3
14	643	M ^w	B	B	B ¹	B4	MT ^{maj}	M2	....
15	876	M ²	M ^w	A ¹	B/A ³	M2	Mixed	Mixed	B2
16	917	M ¹	M ^w	B	B ¹	M1	u/a**	....	....
17	959	B ²	B ²	M ^w	B ²	B1	MT ⁱⁿ	M4	B2
19	1243	A3	A3	A3	A1	A3	II	....	....
20	1505	....	....	....	C	A1	1V	M3	B2
21	1522	M ^w	B	M ^w	C ¹	A1	IV/MT	M6	A2
22	1563	M ^w	M ^w	M ^w	B3	M2	Mixed	M6	A3
23	1611	A1	A1	A1	C	A1	1V	M3	B2
24	1739	A3	A3	A3	A2	A3	I		M
25	1751	M ^w	....	M ^w	B1	M3	Mixed	M1	M
26	1799	A ¹	B	M ^w	C ¹	A1	IV	M3	A2
27	1827	M ²	B	B	B ³	M3	MT ⁴	M	B1
28	1838	u/a†	....	....	....	....	Mixed	M2	....
29	1845	M ^w	A ³	A ³	B/A ²	B7	III	A	M
30	1874	M ¹	M ^w	B	B ¹	M1	MT4	M	B1

Table 53—*Continued.*

No	Mss	Richards			Awoniyi	Yoo	Robertson	Baldwin	Baldwin
		1 John	2 John	3 John	James	1 Peter	2 Peter	2 Peter	Jude
31	1877	M ^w	M ^w	M ^w	B1	M1	MT ⁴	M	B3
32	1890	M ^w	-M ^w	M ^w	C	A1	1V/MT	M6	B1
33	1898	M ^l	M ^w	M ^w	B ^l	M1	-u/a	u/a	u/a
34	2412	A1	A1	A1	C	A1	1V	M3	B2
35	2494	M ^w	M ^w	M ^w	B3	M2	Mixed	M2	B2

* Not applicable as 424c does not exist in 1 and 2 Peter, James, and Jude.

** Manuscript 917 was not available for collation.

‡ Not available for collation in these books.

Table 54. Mixed Manuscripts: Implied Base Text

Mixed manuscripts that indicate	Manuscripts	Total
Alexandrian Base	6 104 206 614 642 1243 1522 1611 1739 1799 1845 2412	12
Byzantine Base	020 181 378 424 467 643 959 999 1751 1827 1874 1877 2494	13
Equally Alexandrian and Byzantine Base	69 1563 1890	3
Always Mixed	2197	1
Neutral	424c 522 876 917 1505 1838 1898	7
Total		36

CHAPTER 6

ANALYSIS OF THE READINGS THAT IDENTIFY THE SO-CALLED MIXED TEXT-TYPE

In this chapter, an analysis of the unique readings of the mixed manuscripts will be done so as to determine the true worth of these mixed manuscripts. As stated in the objectives in chapter 1, this analysis will seek to determine if the unique readings of these manuscripts are more original than those of the Alexandrian and Byzantine text-types. If such is the case, then, as mentioned earlier, more attention needs to be given to manuscripts which are neither Alexandrian nor Byzantine in the continued quest of approximating the earliest form of the text.¹

¹Throughout this section I will speak only of the earliest form of the text, for as Epp, Ehrman, Parker, Koester and others have adequately demonstrated, New Testament textual criticism can no longer speak in terms of finding “the definitive original text” of the autographs, but rather of finding the earliest form(s) of the text. For substantial discussions on this extensive issue, see Epp, “Multivalence,” 245-281; idem, *The Theological Tendency of Codex Bezae Cantabrigiensis in Acts* (Cambridge: University Press, 1966), 1-171; Ehrman, *The Orthodox Corruption of Scripture: The Effects of Early Christological Controversies on the Text of the New Testament* (New York: Oxford University Press, 1993), xii, 188-194, 275, 280; idem, “The Text as a Window: New Testament Manuscripts and Social History of Early Christianity,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Questionis*, ed. Bart Ehrman and Michael W. Holmes (Grand Rapids: Eerdmans, 1995), 365; Bart D. Ehrman and Mark A. Plunkett, “The Angel and the Agony: The Textual Problem of Luke 22:43-44,” *Catholic Biblical Quarterly* 45 (1983): 401-416; Parker, *The Living Text of the Gospels*, 1-213; idem, “Scripture Is Tradition,” *Theology* 94 (1991): 11-17; Helmut Koester, “The Text of the Synoptic Gospel in the

Criteria for Determining the Earliest Form of the Text

The following criteria are used to determine if the mixed readings are the earliest form: (1) the oldest reading is preferred; (2) the shortest reading is preferred; (3) the reading that explains the rise of the other reading(s) but which cannot be explained by the corollary reading(s) is preferred; (4) the reading that conforms to the author's style is preferred, and, (5) the reading that is found in the more reputable manuscripts (for example, Sinaiticus [01] and Vaticanus [03], P⁷²¹ and P⁷⁴) is given priority in consideration.² As Metzger advises, textual criticism is an art as well as a science, and, as such, not every rule will apply in every situation and therefore these criteria have to be balanced against each other.³ The exact form of this balance can be displayed only as each

Second Century," in *Gospel Traditions in the Second Century: Origins Recensions, Text, and Transmission*, ed. William L. Peterson (Notre Dame: University Press, 1989), 19-37; George E. Rice, *The Alteration of Luke's Tradition by Textual Variants in Codex Bezae* (Ph.D. dissertation, Case Western Reserve University), 1974. For a sweeping discussion of the many scholars prior to these recent scholars who have discussed the issue, see Peter Head, "Christological and Textual Transmission: Reverential Alterations in the Synoptic Gospels," *Novum Testamentum* 35, no. 2 (1993): 105-109.

¹As noted above, Kubo demonstrated that in 1 and 2 Peter and Jude, P⁷² is a superior text to that of Vaticanus (B). Kubo, *P⁷² and the Codex Vaticanus*, 150.

²These criteria are basic to the discipline and can be found in any standard text book that treats the subject of New Testament Textual Criticism, see for example, Bruce Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (New York: United Bible Society, 2000), 10*-16.* Aland and Aland, *The Text of the New Testament*, 281-282. For a cogent discussion regarding flexibility in the use of these canons, see Eldon Epp, "Issues in New Testament Textual Criticism: Moving From the Nineteenth Century to the Twenty-First Century," in *Rethinking New Testament Textual Criticism*, ed. David Alan Black (Grand Rapids: Baker, 1999), 24-25.

³Metzger, *A Textual Commentary*, 16.* Housman's commentary as recorded by Metzger is also very pertinent here. "Textual Criticism is not a branch of mathematics,

reading is analyzed. The *Editio Critica Maior* provides substantial data for this analysis by identifying additional Greek manuscripts, church fathers, and early versions that share a particular reading. These data help primarily with determining the antiquity of a particular reading and its distributive spread. The same symbols employed by the *Editio Critica Maior* for the church fathers are used here.¹

The analyses of the readings are done in the order in which the books of the Catholic Epistles appear in the New Testament. Of the total of seventy-two unique readings that are evaluated, twenty-seven are analyzed in James, five in 1 Peter, twenty-eight in 2 Peter, six in 1 John, and six in Jude. A representative number of manuscripts is listed with each reading so as to demonstrate the manuscript evidences for each reading.

For the purpose of identification, each reading retains the same number that was assigned to it in the classification process. This allows for consistency and easy cross-referencing, especially in the case of consulting the works of the other scholars (Richards, Awoniyi, Yoo, and Robertson) who also used these readings to identify mixed

nor indeed an exact science at all. It deals with a matter not rigid and constant, like lines and numbers, but fluid and variable. . . . It is therefore not susceptible of hard-and-fast rules. A textual critic engaged upon his business is not at all like Newton investigating the motions of the planets: he is much more like a dog hunting for fleas. If a dog hunted for fleas on mathematical principles, basing his researches on statistics of area and population, he would never catch a flea except by accident. They require to be treated as individuals; every problem which presents itself to the textual critic must be regarded as possibly unique." A. E. Housman, "The Application of Thought to Textual Criticism," *Proceedings of the Classical Association* 17 (August 1921): 68-69, as quoted in Metzger, *The Text of the New Testament: Its Transmission*, 219.

¹For example, L for Latin, K for Coptic, S for Syriac, A for Armenian, and G for Georgian. For a description of others, see Barbara Aland, *Editio Critica Maior, James*, 13*-14.*

manuscripts. These numbers are double underlined here so as to distinguish them from the other manuscripts that share the same readings with them, but which are not mixed manuscripts. An extensive discussion on each variation unit will not be done,¹ due to the large number of variation units (72). The objective of this dissertation is to present sufficient and decisive reasons to substantiate the legitimacy of each reading for being or not being the earliest form of the text. It should be noted that these readings are not just readings of the mixed manuscripts, but they are “group readings.”

As was established in chapter 3, only two thirds of the total number of manuscripts of each book needs to have a particular reading for that reading to be a group reading of those manuscripts.² Because of this fact, some mixed manuscripts will be shown not to have a particular group reading. However, in every case two thirds of the manuscripts of each book will share the same reading.

Analysis of the Readings in the Epistle of James

Twenty-seven readings are unique to this group of nine manuscripts. The numbers assigned these readings are: 30, 52, 60, 81, 117, 127, 134, 140, 151, 153, 155, 174, 224, 227, 242, 246, 260, 302, 306, 351, 415, 445, 446, 459, 460, 483, and 525. The nine mixed manuscripts are: 206, 522, 614, 1505, 1522, 1611, 1799, 1890 and 2412. An outline of

¹In many cases, the reading(s) which is the earliest form is very obvious and does not need extensive substantiation.

²This is a summary definition of the Claremont Profile Method as discussed and used above in chapters 3-5 of this dissertation.

the variation units along with some of their supporting manuscripts is followed by the analysis of each variant reading.

1. *Reading 30—James 1:11*

1) αὐτοῦ (1) 01 02 03 020 049 5 6 33 38 51 69 104 1522

1890 PsOec L:FV K:SB, S:P Ä

2) OM 206 522 614 1505 1611 1799 2412 S:H A^{mss} : G:AA1

The sentence that involves αὐτοῦ (or its omission) reads: ἐξήρανεν τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν, “It [the sun] scorches the grass and its flower falls.” The earliest attestation to the omission of αὐτοῦ is the seventh-century Syriac manuscript Harklensis (S:H). This is contrary to the earlier Syriac tradition as recorded in the Peshitta (S:P, fourth/fifth century), which included it. From the evidences available, the omission first appeared in the Greek manuscript tradition in the thirteenth century, namely in manuscript 206, and from then on in later manuscripts, as recorded above. As will be shown just now, the omission of αὐτοῦ by these later Greek manuscripts seems to be an effort to render James’s statement more in keeping with the Septuagint and 1 Peter.

The sentence as used by James is a quote from Isa 40:6. The Septuagint¹ of Isaiah reads: ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσε. The omission of αὐτοῦ would therefore present James as being more faithful to the Septuagint in his use of this quote. In some manuscripts (for example, P⁷², 01, 02, 03, 044, 33, 81, and 1505), 1 Pet 1:24 reads ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν. These earlier manuscripts of Peter,

¹All references to the LXX in this dissertation are taken from Alfred Rahlfs’ edition of the LXX by the Württembergische Bibelanstalt/Deutsche Bibelgesellschaft, Stuttgart, Germany, 1935.

2. Reading 46—James 2:23

- Verse 23 reads: καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη. The option in this verse is whether Abraham was called a friend (φίλος) or a servant (δουλος) of God. The clause in which the option occurred is taken from 2 Chr 20:7 and Isa 41:8. In the

Massoretic rendering of these passages, Abraham was referred to as “the friend of God.”¹

The Septuagint of these passages refers to Abraham as the “beloved” of God (τῷ ἡγαπημένῳ).

The difference between the Massoretic and the Septuagint rendering of the clause helps to clarify what James most likely wrote. In quoting from the Old Testament, James would have had two options: (1) Abraham being a friend (φίλος) of God the (Massoretic rendering) or (2) Abraham “the beloved (ἡγαπημένῳ) of God”– the Septuagint rendering.

Thus, his choice would be between φίλος and ἡγαπητός not between φίλος and δούλος.²

That we have φίλος indicates that James wrote φίλος originally, for if he had chosen otherwise it would have been ἡγαπητός not δούλος, in which case the clause would have read, “and Abraham was called the ‘beloved’ of God” as is the case in the Septuagint. Therefore, it is more likely that James originally wrote φίλος and not δούλος.

The earliest attestation to δούλος is from the Harklensis Syriac, 615/616.³ The earliest Greek witnesses to the same is the thirteenth-century minuscules 206 and 614. On the other hand, as indicated above, φίλος is witnessed very early in the manuscript tradition and with the support of the traditionally credible Greek witnesses, such as 01, 02, 03, 33v, and Didymus the Blind. The attestation of φίλος is also far more widespread

¹The Septuagint states in both cases that Abraham was the beloved of God.

²A third choice which would only be a variation of the second choice, could be ἡγαπητός as recorded in the Septuagint of Isa 41:8.

³For the date of the Syriac, see Barbara Aland, *Editio Criticio Maior, James*, 14.

than δούλος. The weight of evidence certainly favors φίλος as the better reading. Again, the mixed manuscripts do not support the better reading.

3. *Reading 52—James 1:17*

- 1) ενι P²³ 02 03 04 044 5 33 206 CyrH Did Phot PsOec
 2) εστι 01 216 378 440 522 614 642 876 1315 1505 1522
1611 1799 1890 2412 L590 L593 L1440 AndrCr.
 Dam Did

Ενι is the older reading, being found in the third-century papyri P²³, as opposed to εστι whose first attestation is the fourth-century Codex Sinaiticus (01). In addition, ενι appears to be the more “difficult” reading. It is used 26 times in the New Testament as opposed to εστιν which is used 926 times. It is more likely that a scribe would have exchanged the less popular ενι for the more popular and well-used εστιν than for a scribe to change εστιν into the lesser used ενι. Thus, on the basis of the older, more difficult reading, and the reading more likely to have given rise to the other reading, ενι is to be preferred as the more likely original. The mixed manuscripts do not present the best reading in this variation unit.

4. *Reading 60—James 1:18*

- 1) ἀπεκύησεν P²³ P⁷⁴ TR 02 03 020 044 049 5 6 38 51 69 104
 177 1611 1738 1739 1827 Ath Cyr Dam. PsOec
 L:FV S:P. A
 2) ἐποίησεν 206 378 522 614 876 1505 1522 1799 1890
2412 S:H

Ἀπεκύησεν is by far the older reading, being evidenced by the third-century papyri P²³ and also by the third/fourth-century Alexandrian uncials (02, 03). In addition, the TR as a witness to the Byzantine tradition also indicates that it was the more widespread reading in the Middle Ages. The first witness to ἀποίησεν is the Syriac, Harklensis, which dates back to A.D. 616. It therefore means that the ἀπεκύησεν is at least three hundred years older than ἀποίησεν. An old reading may not necessarily be the original, but in order for a reading to be the original, it must be old. In this case, a reading that is approximately three hundred years earlier than its rival reading and that has the support of the more credible manuscripts must be given precedence over its rival reading that does not have the age or the support of the credible manuscripts.

In addition, the various forms of ποιέω are very common throughout the New Testament. For example, the aorist ἐποίησεν occurs seventy-eight times, although apart from its possible use in Jas 1:18, it is never used otherwise by James. James uses the present indicative ποιεῖτε five times (2:8; 2:12; 2:19; 4:15, 17) and the present participle ποιούσιν once in 3:18. Without doubt, the different forms of ποιέω are very common throughout the New Testament and even in James.

However, ἀποκυέω is by far not as common. Apart from ἀπεκύησεν the only other form used is the indicative ἀποκύει in Jas 1:15. It is therefore not likely that a scribe would have changed the more popular and well-known word ἐποίησεν to the obscure and not as popular word ἀπεκύησεν in order to communicate the point of the passage. Rather, it would be more likely for the reverse to have happened. It is well known that later scribes were inclined to clarify the text, not to make it more difficult.

Therefore, on the grounds of the reading that is older, more difficult, and that is more likely to have given rise to the other, ἀπεκύρσεν recommends itself as the earliest form of the text. The mixed manuscripts do carry the best reading at this point.

5. *Reading 81—James 1:22*

1) *μονον ακροαται* TR 01 02 020 044 049 5 6 38 51 69 104

1522 Dam PsOec

2) *ακροαται μονον* 03 206 254 398 522 614 1505 1611 1799

1890 2412 429 630 1448 1524 1799 1852

2138 2147 2200 2412 2495 2652 L:FV S:PH

G:B

This variant is a simple transposition that in no way affects the sense of the text. James uses the adverb *μονον* only twice, here in 1:22 and again in 2:24. In the former, it precedes the noun; in the latter it follows the noun. Therefore, James's use of it with respect to the substantive is not definitive. The adverb *μονον* is used seventy-three times throughout the New Testament and in most of those times it is used after the word it modifies. In terms of age of the reading, both readings appear from the fourth century, *μονον ακροαται* in Codex Vaticanus and *ακροαται μονον* in Codex Sinaiticus. Thus, the early attestation of both is equally credible, although *ακροαται μονον* seems to have a wider attestation. However, the latter element cannot be decisive since the weight of the manuscript evidence has to be given priority over number of manuscripts.

The best indicator therefore as to the most likely original is the internal weight of evidence of the entire New Testament. As indicated above, in the majority of cases when

μονον is used, it follows the word it modifies. Therefore, the reading ακροαται μονον should be the preferred reading. This of course is contrary to the Nestle Aland ²⁷ and the UBS4. However, it is in keeping with the *Editio Critica Maior* of James.¹ Thus my study's mixed manuscripts have the better reading in this instance.

6. Reading 117—James 2:1

1) τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. 01 02 03 04 025

044 5 69 81 88 218 322 323 398 400 621 Cyr PsOec

L:FV

2) τῆς δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 206 522 614 1505

1522 1611 1799 1890 2412 K:S^{mss}B S:PH

From the evidences presented above, it is obvious that the first reading in this variation unit, τοῦ . . . χριστοῦ τῆς δόξης, is much older and far better attested than the second reading, τῆς δόξης τοῦ . . . χριστοῦ. As rightly affirmed by Harry A. Sturz, “though not every old reading is original a reading must be old to be considered as possibly original.”² Whereas the first reading is older than the second (that is, in the

¹Barbara Aland et al., eds., *Novum Testamentum Graecum: Editio Critica Maior, James*, Band 1V, Tiel 1, 18.

²Harry A. Sturz, *The Byzantine Text-Type and New Testament Textual Criticism* (Northville: Biblical Viewpoints Publications, 1984), 55. Similar sentiments are expressed by other scholars; for example, D. C. Parker wrote: “The value of a manuscript depends not on its age, but (assuming it to be a good copy) on the age and significance of its exemplar. . . . A tenth century manuscript copied from one of the third century will be of more interest than one of the sixth produced from an exemplar only a little older than itself.” Parker, *The Living Text of the Gospel*, 11, 12; also J. K. Elliott, “We cannot argue that a thirteenth century manuscript is bound to be faulty. In theory it could have been an accurate copy of say a fifth century manuscript that was itself a faithful descendant of a second century manuscript that was an

Greek tradition) by at least nine centuries, it should take precedence if there are not other negating or over-ruling factors. For sure there seems to be none, as James's style of writing could accommodate any of the two readings, therefore, internal evidence cannot be a decisive factor. Furthermore, the more reputable Alexandrian manuscripts of 01 and 03 read in favor of reading number one. Therefore, the first reading should be preferred. The mixed manuscripts do not carry the earliest original in this case.

7. *Reading 127—James 2:3*

1) αὐτῷ TR 020 049 5 6 Antioch. PsOec L:T K:SB S:P SI:Ch

DMSi

2) OM 01 02 03 044 206 522 614 643 1175 1243 1505 1522

1611 1799 1890 2412 L:SFV K:Bmss S:H

It is very obvious that when the verse is read with αὐτῷ inserted, it is smoother and more explicit. “And you should say to him, you sit [here]” (καὶ εἶπητε αὐτῷ Σὺ κάθου); instead of: “And you should say, you sit” (καὶ εἶπητε Σὺ κάθου). It is more reasonable to assume that a scribe would have added αὐτῷ for clarity than for the scribe to have omitted it. In other words, the reading that is more likely to have given rise to the other is the shorter reading, the omission of αὐτῷ.

In terms of the external evidence, the omission of αὐτῷ has a much older manuscript support than those that include it. The omission is confirmed by the

accurate copy of the original.” J. K. Elliott, 200.

fourth/fifth- century uncials 01, 02, 03, 044, and also by the third/fourth-century Bohairic Coptic. The inclusion, on the other hand, is first attested to by the Coptic and the ninth-century uncial 020, 049. In addition, as indicated above, the omission also has very credible manuscript support, both in the Greek tradition and among the versions. Therefore, the mixed manuscripts have the more credible readings where this variant is concerned.

8. *Reading 134—James 2:3*

1) ὑπο TR 01 02 03 020 049 5 6 38 51 69 L422 L884 Cyr.

PsOec, L:F

2) ἐπι 044 206 323 522 614 642 999 1175 1240 1505 1522

1610 1611 1739 1799 1890 2412 L593 L596 K:S SI:Ch

The phrase involving these two prepositions would indicate that the poor man should sit ὑπὸ τὸ ὑποπόδιόν μου (literally, “under/below my footstool,” although figuratively it can mean, “at my feet”) or ἐπὶ τὸ ὑποπόδιόν μου (upon my footstool). Both readings are equally old, although ὑπο has a wider attestation of older manuscripts, being evidenced by Sinaiticus (01), Vaticanus (03), and the fifth-century 04, as opposed to ἐπι whose only early reference is the Sahidic Coptic (third century). It can be clearly seen that ὑπὸ τὸ ὑποπόδιόν μου is the more difficult reading, as its literal meaning is “sit under my footstool.” This obviously does not make much sense. For sure the figurative meaning of the phrase “at my feet” is the intended meaning, but the fact of the words being figurative and not literal is what naturally makes it a more difficult reading,

especially for a possible audience not well schooled in Greek or illiterate.¹

ὑποπόδιόν is used seven times in the New Testament (Matt 5:35; Luke 20:43, Acts 2:35, 7:49, Heb 1:13, 10:13; and Jas 2:3). With the exception of Jas 2:3, ὑποπόδιόν is always used with ποδῶν (feet) and the message is clear that the ὑποπόδιόν is an object upon which the ποδῶν rests. James's usage is the only usage in which an entity other than the ποδῶν rests upon the ὑποπόδιόν² and the only usage that is certainly figurative. Thus, the scribe wanting to make the text clearer and more straightforward, simply wrote ἐπι. Now the ὑποπόδιόν clearly has an object on it, as it always has, only in this case it is an individual. With the preposition ἐπι instead of ὑπο there can be no possible misunderstanding as to whether or not the individual is asked to sit "upon the footstool" ἐπι τὸ ὑποπόδιόν μου or "under the footstool" ὑπὸ τὸ ὑποπόδιόν μου. In short, the scribe opted for the easier more straightforward reading. Thus, based on the premise of the more difficult reading, ὑπο not ἐπι is the earliest original. The mixed manuscripts do not carry the preferred reading.

9. Reading 140—James 2:5

1) Ἀδελφοί μου ἀγαπητοί TR 01 02 03 020 044 049 5 6 51 69

104 177 201 203 209 216 223 226 263 307

¹As is well known, by the third century Latin had overtaken Greek in much of the Roman Empire as the language of communication. Also, only about 10-15 percent of the Roman world were literate, thus many Christians were also illiterate. Bart Ehrman, *Lost Christianities: The Battle for Scripture and the Faiths We Never Knew* (Oxford: University Press, 2003), 203.

²That is, the poor visitor to the congregation.

2) μου αδελφοι αγαπητοι 206c 365 429 522 614 1243 1505 1611
1799 1890 2412 2495

The second reading represents a case of transposition. Possibly, a scribe writing taking dictations transposes the word to communicate the same idea. Therefore, whereas both readings carry the same material sense, then the older reading must be given precedence, as it is natural for the second reading to have arisen from the first, but not the first from the second. The fact is, the first reading could not have emerged from a reading that had not yet existed. The first reading Αδελφοι μου αγαπητοι is nine centuries older than the second reading μου αδελφοι αγαπητοι. This represents the difference between the fourth-century uncial 01, 03, and the thirteenth-century minuscule 206c (the latter being the earliest attestation of the second reading). Therefore, based on the precedence of the older reading taking priority, the first reading ought to be considered the earliest original. The mixed manuscripts do not carry the priority reading in this case.

10. *Reading 151—James 2:6*

1) ουχ TR 01 03 020 049 5 6 38 51 69 104 177 201 203
209 216 223 614 1799 PsOec
2) Ουχι 02 044 206 522 1175 1505 1522 1611 1735 1890
2412

The external evidence stands in favor of ουχ as it is evidenced by the wider number of early/reputable manuscripts, for example 01, 03, and 020. In addition, James uses ουχ at least one other time, but never before does he use ουχι. In addition, ουχ is more widely used by the New Testament writers. It is used 105 times, as opposed to ουχι

which is used 56 times. Therefore, the more probable reading is οὐχ. It would seem that later scribes wanting to strengthen the force of the text wrote the more forceful οὐχι instead of the not as forceful οὐχ. Certainly, it is more likely that a scribe would have strengthened the force of the text than for a scribe to have reduced the force of the text. The mixed manuscripts, therefore, do not have the best reading in this case.

11. *Reading 153—James 2:7*

- 1) οὐκ TR 01 03 020 04 025 049 5 6 38 51 69 88 104 177
 201 203 206 218 322 323 PsOec L:FV K: SBA S:P
- 2) Καί P⁷⁴ 02 044 263 522 614 1505 1522 1611 1735 1799
 1890 2412 L596 S:H. A

The external evidence stands in favor of οὐκ as it is witnessed by a wider range of older/reputable manuscripts such as 01 and 03, along with third/fourth-century Koptic. This is opposed to Καί which has 02 (5th century) as its only early and reputable reference. The inclusion of Καί appears to be an effort to make the statement of 2:7b smoother and more straightforward. While οὐκ presents the answer to the question of 2:6 with another question that implies the “yes” answer, Καί presents the answer not with another question, but with a direct statement in the indicative mood. Thus, the answer is more straightforward. So, whereas οὐκ leaves the reader to answer the question from implication, Καί makes the answer plainer by making an explicit and direct statement. Thus the reading of Καί is the easier, smoother reading. The canons of textual criticism dictate that the more difficult and older reading is to be preferred. Therefore οὐκ has to be

considered the earliest original. In this instance the mixed manuscripts do not have the better reading.

12. *Reading 155—James 2:7*

1) ἐπικληθὲν 01 02 03 04 025 044 5 33 69 81 88 218 322 323

398 400 Cyr PsOec, L:V

2) κληθεν 206 254 429 630 631 522 614 917 1292 1315 1359

1448 1490 1505 1522 1611 1799 1874 1890 2412

L1440 L:F

From all the available evidences, ἐπικληθὲν is the older reading by at least nine centuries. Not only is it the older reading, but it is also found in the very credible manuscripts, the Alexandrian uncials, 01, 02, 03, along with a church father, Cyril of Alexandria (fourth century), whose writings also demonstrate Alexandrian reading. Both ἐπικληθὲν and κληθεν are from the same word family and have essentially the same meaning: “to call,” “to invoke,” “to name.” Having ἐπικληθὲν, it can be seen how κληθεν emerged, as the scribe simply leaves off the preposition ἐπι thus making the word shorter and simpler and more straightforward. Thus, based upon the older, more widespread, and upon the reading that was more likely to have given rise to the other reading, ἐπικληθὲν recommends itself to be the earliest original. The mixed manuscripts do not have the better reading in this case.

13. *Reading 174—James 2:10*

1) τηρησει TR 020 049 5 6 38 51 69 104 177 201 665V

L596c

- 2) Πληρωσει 02 197 206 400 429 522 614 630 1505 1522 1611
1799 1890 2412 1270 1292 1297 1448 1490
 1595 1598 1831 1890 2138 2200 2412 2464
 2495 L596 L623 PsCaes^{mss} S:H
- 3) Τελεσει 044 1241 1739 2298
- 4) τηρηση 01 03 04 915 1751 1852 L593

In this variation unit there are four options. Based on New Testament usage, *τελεσει* can easily be eliminated, since, in addition to the fact that there is no other such usage in the New Testament of the root word *τελεω*, it is a very late reading. It is attested for the first time in the ninth/tenth-century uncial 044. Furthermore, the cognate noun *τελεος* is not used in this manner in the New Testament. *Τελεω* /*τελεος* carries the meaning of goal, purpose, objective, end of a particular period, not individual acts of keeping the law, as is required by the context of this verse.

Whenever the New Testament speaks of doing or keeping the law, it is always a form of *πληρωω* or *τηρεω* (Matt 5:17; 23:32; John 14:23). The choice should therefore be made between the forms of these two words, namely *πληρωσει*, *τηρησει* and *τηρηση*. At this point, we can also eliminate *τηρησει* on the grounds that, in comparison to *πληρωσει* and *τηρηση*, it is very late. The earliest Greek mentioned for *τηρησει* is the ninth-century manuscript 025. *Τηρηση*, by contrast, is as early as the fourth century (as evidenced by 01 and 03), and *πληρωσει* is as early as the fifth-century manuscript 02.

The final choice is therefore between the reading supported by the mixed manuscripts, that is, *πληρωσει* and *τηρηση*, a reading supported by some of the early

Alexandrian uncials. On the grounds of the older reading, τηρηση must be given preference as it is approximately a century earlier than πληρωσει and is supported by the more reputable uncials 01 and 03. In addition, the internal dynamic of the text aligns more with τηρηση than with πληρωσει.

James is referring to the doing or carrying out of the individual commands of the law, which resonates more with a word that has to do with carrying out particular actions, that is, τηρηση. Πληρωσει, on the other hand, is used mostly in the noun form throughout the New Testament and carries more the idea of “fulfillment” or “completion” (for example, Matt 5:17; Phil 4:19). It is somewhat closer to τελεω. Thus, based on the external and internal evidence, τηρηση appears to be the best reading. In this case, the mixed manuscripts do not carry the best reading.

14. *Reading 224—James 2:18*

1) δειξω σοι P⁷⁴ 02 020 044 049 5 6 33 81 88 51 104 177

201 203 209 216 218 322 PsOec L:V S:PH

2) σοι δειξω 01 03 69 206 378 522 614 643 1175

1505 1522 1611 1799 1890 2412 L:PEL

This variation unit demonstrates a case of simple transposition of words.

Therefore, in such a case the older reading must take precedence as it would naturally be the reading that gave rise to the younger reading and not the other way around. The combination of δειξω and σοι occurs five times in the New Testament. In four of these occurrences it occurs as δειξω σοι (Jas 2:18; Rev 4: 1; 17:1; 21:9). The pronoun σοι is used approximately 225 times in the New Testament, and in most of these usages it

follows the verb, as is the case when it is used with δείξω. These statistics suggest a very strong possibility that the original could have been δείξω σοι. However, it also begs the question as to why the scribe would want to change the predominant reading to a reading that is uncharacteristic of the New Testament. It would be more likely that the reading would be changed to fit the usual style than for the reading to be changed to go against the overwhelming style. In other words, the σοι δείξω is not only the older reading, but it is also the more difficult reading.

There is an additional reason that supports σοι δείξω as the original reading. At least two of the older manuscripts that read δειξω σοι (5 and 623) also carry another variation in the words immediately preceding δειξω σοι which is certainly secondary, and which could have caused the emergence of δειξω σοι. Manuscripts 5 (13th century), and 623 (A.D. 1097) read δειξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου (show me your faith out of your works) as opposed to, δειξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων (show me your faith without your works). The reading δειξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου assumes that James's opponent only thought of showing his faith by works; however, James is capable of doing a much better job of showing his (James's) faith by means of works. Thus, a very strong contrast is set up between the opponent showing his faith by works and James showing his faith by works with the emphasis being placed on James's "better" showing, hence δείξω (referring to James's showing) is placed in the emphatic position to σοι. The reading that presents the opponent as showing his faith without works, δειξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, does not set up such a

steep contrast between James's works and that of his opponent and, therefore, it does not place δέλω in such an emphatic position, hence the rendering σοι δέλω.

Again the older¹ reading should be preferred as the most likely original, as it is the more difficult reading, the reading most likely to have given rise to the other, and the reading that is least associated with another "negative" variation that could have caused a change in the text. The mixed manuscripts carry the earliest form of the text in this case.

15. *Reading 227—James 2:19*

- | | |
|---------------------|-------------------------------------------------------------------------------------------------|
| 1) ο θεος εις εστιν | TR 020 049 5 6 51 104 177 201 203 1718 |
| | 1751 1898 2143 4201 2423 Cyr. Did PsOec |
| 2) θεος εις εστι | 38 69 319 378 385 1315 1319 1610 1829 |
| | 1891 L427 L1441 AnsatS |
| 3) εις εστι ο θεος | P ⁷⁴ 01 02 442 621 1735 1842 2464 L596 |
| | Ansats Cyr |
| 4) εις εστι θεος | 1241 1739 2298 |
| 5) εις θεος εστι | 03 <u>206</u> <u>522</u> <u>614</u> <u>1505</u> <u>1522</u> <u>1611</u> <u>1799</u> <u>1890</u> |
| | <u>2412</u> |

As Metzger observed, the chief difference between these readings is the presence or absence of the article.² As in the previous readings that involved transposition, precedence has to be given to the oldest reading within the Greek manuscript tradition.

¹That is, the difference between Sinaiticus and Vaticanus (fourth century) and Codex Alexandrianus (fifth century), which is approximately a century.

²Metzger, *A Textual Commentary on the Greek New Testament*, 610.

This would mean readings three and five. Commenting on reading five (that of my mixed manuscripts), Metzger posits that, “It can be suspected as having been assimilated to the style of the Christian Kerygma (1 Cor 8:6; Eph 4:6; 1Tim 2:5).”¹ Metzger opts for reading three (εἰς ἐστὶ ὁ θεός) as it is in conformity with the prevailing formula for Jewish orthodoxy.² Reading “one,” he rejects as he thinks ὁ θεός is placed first in order to give it more emphasis.³

Therefore, based partially on the primacy of the older reading and the reading more in keeping with Jewish orthodoxy,⁴ reading three recommends itself as being the earliest original. The mixed manuscripts do not carry the best reading in this case.

16. *Reading 242—James 2:22*

1) ἐργων	01 02 03 020 044 049 5 51 69 104 177 201 203
	209 216 223 226 263 307 319 323 <u>1611</u>
2) + αὐτου	6 <u>206</u> <u>522</u> <u>614</u> <u>1505</u> <u>1799</u> <u>1890</u> <u>2412</u>

¹Ibid.

²Ibid.

³Ibid.

⁴As is well known, James is one of the most Jewish of the New Testament books. Fundamental to Jewish orthodoxy is the *Shema* (Deut 6:4) to which James is here alludes. Commenting on Jewish attitude towards this creed, Walter C.Kaiser, Jr. observed, “The Rabbis considered the *Shema* to contain the principles of the Decalogue.” Walter C.Kaiser, Jr., *Towards Old Testament Ethics* (Grand Rapids: Zondervan, 1983), 144. The decalogue is also pivotal to Jewish orthodox, and James in the immediate context (2:10, 11) uses it in an illustrative manner. Therefore, that reading which best confirms Jewish orthodoxy should be preferred.

All except one of the mixed manuscripts, namely 1611, adds αὐτοῦ to ἔργων.

Looking at the text as it is written in the Greek, it can be seen why a scribe would be tempted to add αὐτοῦ to ἐργων. The sentence in the Greek reads: βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη (you see that faith works together with his works, and faith was perfected by works). In the first half of the sentence Abraham's works are described as ἔργοις αὐτοῦ. In the second clause, τῶν ἔργων ἡ πίστις ἐτελειώθη, works (ἔργων) without the explicit qualifier in relation to Abraham is not as forceful and as explicit in its referring to Abraham. A scribe could thus be tempted to balance the first αὐτοῦ with a second αὐτοῦ, thus making the sentence smoother and more explicit. The idea is thus communicated that indeed faith was made perfect specifically from Abraham's works. Faith was not made perfect simply from just "works" itself.

In terms of external evidence, the addition of αὐτοῦ is definitely a late reading. In the Greek manuscript tradition, the addition of αὐτοῦ is certainly not an early reading that is found in a late manuscript, but rather, it is strictly a late reading. Its earliest appearance is found in the thirteenth-century minuscule, 6. Its other attestations are found in minuscules from the fourteenth century onwards. The Syriac (Harklensis) and the Coptic Sahidic also attest to the addition of αὐτοῦ. Because these are also much later than the earlier and very credible manuscripts, 01, 02, 03, which read contrary to them in this case, these versions cannot be given much credence in this case. Therefore, based on internal and external factors, the addition of αὐτοῦ is not the more authentic reading. In this instance, the mixed manuscripts do not have the better reading.

17. *Reading 260—James 2:26*

- 1) τῶν 02 04 025 020 049 5 6 69 522 1522 1735 1890
 Eustr GregNaz PsOec K:SB A^{ms}
- 2) OM P²⁰ P⁷⁴ 01 03 044 206 378 614 621 630 876 1505
 1611 1799 2143 2412 1292 1448 1490 1524 1765
 1799 1831 1832

The issue regarding this variant is whether or not the genitive ἐργῶν carries or omits the article in Jas 2:26. The inclusion of the article would render more definite ἐργῶν (works), thus making it contextually, “the works” [of faith] as opposed to “works” in general (as the anarthous ἐργῶν would probably imply). In terms of internal evidence, James uses ἐργῶν eight times and in five of those eight usages (2:18 twice; 2:20; 2:22; 2:26) he qualifies it with the article τῶν. In the other three cases (2:21; 24; 25) he qualifies it with the preposition ἐξ. Therefore, from an internal perspective, James does not use ἐργῶν without a qualifier, although, of course, the possibility of his using it anarthously cannot be ruled out.

However, in terms of external evidence, the early Alexandrian witnesses 01 and 03 omit the article. The earliest use of the article is in the fifth-century codices 02 and 04. Naturally, the shorter reading would be the anarthous reading. In addition, whereas ἐργῶν in the immediate context (vss. 20-26) carries the article τῶν or the preposition ἐξ, it would be quite possible for the scribe following in the same vein to insert the article here. This would be true especially if he was a scribe who subscribed to James’s tradition of works righteousness, in which case he would want to make more definite ἐργῶν as

“works” akin to those of Abraham, stated earlier in vss. 21 to 24. Therefore, based on the principle of the earlier reading, the shorter reading, and the reading more likely to have given rise to the other reading, the omission of the article recommends itself as the better reading. These many external factors against the use of the article outweigh the one possible internal factor in favor of the article. The majority of the mixed manuscripts (with the exception of 522, 1522, and 1890) carry the better reading in this case.

18. *Reading 302—James 3:9*

- 1) $\mu\omicron\iota\omega\sigma\iota\nu$ TR 01 02 03 020 044 049 5 38 51 69 104 177
 201 206 209 216 223 226 263 307 522 1799
 2) + $\tau\omicron\upsilon$ 491 614 1505 1522 1611 1890 2412

The addition of $\tau\omicron\upsilon$ after $\mu\omicron\iota\omega\sigma\iota\nu$ serves to make more definite the next word in the sentence, which is $\theta\epsilon\omicron\upsilon$. A survey of James’s use of the article with $\theta\epsilon\omicron\upsilon$, however, reveals that James is more inclined not to use the article with $\theta\epsilon\omicron\upsilon$. He uses $\theta\epsilon\omicron\upsilon$ eight times in his epistle and only in three of those does he use it with the article. The eight usages are: 1:1; 1:5; 1:13; 1:20; 2:23; 3:9; and 4:4. The three instances in which he adds $\tau\omicron\upsilon$ are 1:13 and twice in 4:4. The fact that the TR does not read $\tau\omicron\upsilon$ implies that there is a wide-based support for its absence. This is further confirmed by the absence of the article in the early Greek manuscript tradition. Such major uncials as 01, 02, 03, 04, 025, and 044 do not carry it. The earliest Greek¹ support for the inclusion of the article is the tenth-century minuscule 1611. The Lectionary manuscript L590 of the eleventh century

¹That is, the support of the earliest straight Greek text, as opposed to, for example, lectionary text or other non-straight Greek text.

also carries the genitive article. It would appear that the addition of *του* was done by later scribes to make the text smoother and more definite. However, originally, James seems not to have written it in his text. In this instance the mixed manuscripts do not carry the best reading.

19. *Reading 306—James 3:11*

1) γλυκυ και το πικρον	01 02 03 04 025 044 5 33 69 81 88
	218 322 323 398 400 436 623 Cyr
	Dam PsOec
2) πικρον και το γλυκυ	056 0142 <u>206</u> <u>522</u> <u>614</u> 1241 <u>1505</u>
	<u>1522</u> <u>1611</u> <u>1799</u> <u>1890</u> <u>2412</u>

This variation represents a transposition of words. The witnesses for the second reading *πικρον και το γλυκυ* are all very late in comparison to the first reading *γλυκυ και το πικρον*. The latter is witnessed by the fourth-century/fifth-century uncials 01, 02, and 03, among others. However, the former *πικρον και το γλυκυ* emerged some six centuries later in manuscripts 056 and 0142. As mentioned before, in order for there to be a transposed reading, an earlier prototype must have existed, for which the later reading was rearranged. Thus, the first reading *γλυκυ και το πικρον* must be considered the earliest original, since it is six centuries earlier than its rival reading, *πικρον και το γλυκυ*. The mixed manuscripts do not carry the best reading in this case.

20. *Reading 351—James 3:15*

1) αυτη η σοφια	TR 01 02 03 020 044 049 5 6 38 51 Dam
	PsOec

2) αὕτη σοφία 104 467 489 927 L427

3) ἡ σοφία αὕτη 206 522 614 1241 1505 1522 1611 1739

1799 1890 2298 2412 L593 Cyr Did S:H A

Again this variation unit represents a transposition of words that does not significantly change the meaning of the sentence. As in the other cases of transposition considered, the oldest reading is given priority, for, as stated, the oldest reading would give rise to the younger reading and not the younger to the older. In this case, the reading of the Textus Receptus and the early uncials 01, 02, and 03 represent the earliest and most widespread reading. Although, of course, the third reading evidenced by Didymus is very early, it is slightly later than that of 01 and 03. In addition, the Greek manuscript is usually given precedence over the Patristic evidence, for as it is well known, the Church Fathers usually used the Scriptures in a loose manner.¹ Thus, although the mixed manuscripts do preserve a very old reading in ἡ σοφία αὕτη, they do not in this case preserve the best reading. For sure, the second reading (αὕτη σοφία) is far too late to be considered the original. Its first witness, 104, is dated A.D. 1087.

21. Reading 415—James 4:8

¹As Gordon Fee noted, it has been the standard procedure in the field of New Testament Textual Criticism that the witness of the fathers is placed in a tertiary role after the evidence of the Greek manuscripts and the Early Version. On the relevancy of the church fathers to the establishment of the text, see Gordon Fee, "The Use of the Greek Patristic Citations in New Testament Textual Criticism: The State of the Question." In *Studies and Documents: Studies in the Theory and Method of New Testament Textual Criticism*, ed. Eldon Epp and Gordon Fee (Grand Rapids: Eerdmans, 1993), 344-359.

1) ἀγνισατε 01 02 03 020 049 5 51 69 104 177 201 614

1611 2412 Cyr Did PsOec

2) αγιασατε 206 522 1505 1522 1799 1890

External evidence ought to be the decisive factor where this variation unit is concerned. The reason being, both imperative forms could fit well within the context, but both words are used only once in the New Testament. ἀγνισατε is used only here in Jas 4:8 (that is, if it really belongs here) and αγιασατε is used only in 1 Pet 3:15. Therefore, a pattern of usage cannot be established for either of these words.¹

The external evidence favors ἀγνισατε, as it is a much earlier reading and has good Alexandrian support, both in the uncial and the Church Fathers. In addition to the support of 01, 02, and 03, ἀγνισατε is supported by Cyril of Alexandria (5th century) and Didymus the Blind (4th century). Αγιασατε on the other hand is a late reading supported first by the twelfth-century minuscule 1505. Such a late reading certainly cannot be given precedence over a far earlier reading. The mixed manuscripts certainly do not have the correct reading in this case.

22. Reading 445—James 4:14

1) το TR 01 020 044 049 5 6 38 GregAgr, PsOec

2) τα 02 206 378 522 614 1175 1241 1243 1505 1522

1611 1739 1799 1890 2298 2412 L1281 S:H

¹It should also be noted that neither pattern can be obtained from the occurrence of the roots of both words. ἀγνιζω, root of ἀγνισατε, does not occur in the New Testament and αγιαζω, the root for αγιασατε, occurs only in John 17:19.

Metzger thinks that the reading τα is suspect. He posits that a scribe might have assimilated Jas 4:14 with Prov 27:1¹ and hence the reading τα [της αυριον]. In the Septuagint of Prov 27:1, the neuter plural τα is used with αυριον in a sentence that seems to be strongly echoed here by James. (Compare the Septuagint μη̄ καυχῶ τὰ εἰς αὐριον οὐ γὰρ γινώσκεις τί τέξεται ἡ ἐπιούσα with James οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὐριον ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γὰρ ἐστε ἡ πρὸς ὀλίγον φαινομένη)

Additional support for the priority of “το” can be gleaned from the fact that James uses “το” three times as often as he used “τα.” He uses the former twenty-five times (1:3, 11, 18, 19 [twice], 23; 2:3; 2:27 [twice], 14, 16, 21, 26; 3:2, 3 [twice], 6, 11 [twice]; 4:2, 5, 14; 5:11, 12 [twice]) and the latter, eight times (2:16, 19, 3:3, 4, 13, 5:2, 4, 16). Although of course, this latter argument cannot be totally decisive, it gives some indication of the word that James is more likely to have used.

The insertion of “τα” instead of “το” would provide for a easier and smoother reading. The sentence would read, “You do not know/understand what are the things of tomorrow,” οἵτινες οὐκ ἐπίστασθε τὰ τῆς αὐριον. However, the more difficult reading “το” is quite plausible, as its use in the sentence could have been the special use of the neuter article to indicate that an entire clause belongs together as a unit. In cases when the neuter article is used to link clauses together, the neuter single is more likely to be used. Of the several examples Mounce gives to illustrate this special use of the article, all of

¹Metzger, *Textual Commentary*, 613.

them are the neuter singular το.¹ Thus, the phrase that answers immediately to οἵτινες οὐκ ἐπίστασθε, that is, τῆς αὔριον ποία ἡ ζωὴ ὑμῶν, is tied closer together as a unit by the preceding το. The sentence thus reads as it does in the NAS, “Yet you do not know what your life will be like tomorrow,” or as the RSV reads, “Whereas you do not know about tomorrow. What is your life?” Apparently, a later scribe missed this function of the article and opted for the apparent “easier” reading, especially in light of the possibility it harmonized more with a previous text, namely Prov 27:1.

Thus, on the grounds of the more “difficult reading,” the reading that is least harmonious to another passage, “το” should be given precedence over “τα.” The mixed manuscripts do not carry the best reading in this case.

23. *Reading 446—James 4:14*

1) γαρ (1) P⁷⁴ P¹⁰⁰ TR 01² 02 025 044 206 331 522 739 1799

GregAgr PsOec K:B S:P G:G-D SI:ChMSi

2) OM 01* 03 614 1505 1522 1611 1890 2412 L:S K:SB

S:H

James 4:14 without γαρ after ποία could be read as a direct statement and not as a question: Ποία ἡ ζωὴ ὑμῶν, “What is your life.”² This is the translation adopted by The

¹C. F. D. Moule, *An Idiom Book of New Testament Greek* (Cambridge: University Press, 1959), 110.

²Although ποία is an interrogative, it is sometimes used as part of a straight statement and not as part of a question. See, for example, Matt 21:24, 27, 42, 43; Mark 11:33; and Luke 12:39.

New American Standard Bible (NASB) and the The New American Bible (NAB).¹ With γὰρ included, however, it is very difficult to translate the phrase other than as a question, as is the case in most modern translations. The flow of the sentence strongly suggests that a question is intended. This is particularly evident in the use of the interrogative ποία and also by the second half of the sentence which is stated as an answer.

While, of course, the question could be read without the inclusion of γὰρ, it certainly adds to the force and clarity of the sentence when it is included. It therefore appears that an early scribe, sensing the question involved in the argument, supplied the γὰρ so as to make the question more explicit and forceful lest it should be translated otherwise. It seems far more likely that a phrase that naturally has the ring of a question to be fashioned to communicate such by the addition of γὰρ, than for a phrase that does not have the ring of a question to be made into such. Thus, the scribe would have added γὰρ where originally there was none. In other words, the original sentence without γὰρ would appear to the scribe to have been the more awkward or difficult or least explicit reading, which tempts him to include it. In this instance, most of the mixed manuscripts have the better reading, the omission of γὰρ.

24. *Reading 459—James 4:16*

1) εὔ TR 01 03 020 044 049 5 6 33 38. 51 69 88 104 177 201

203 Atioch. Cyr. GregAgr. PsOec

¹The sentence is omitted completely by The New Jerusalem Bible.

2) ἐπι 206 429 630 522 614 876 1292 1448 1490 1505 1522
1611 1799 1890 2412 1765 1831 1832 1852 2138
 2200 2243 2494 2495 S:H

The issue involved in this verse is whether or not the believer boasts ἐν ταῖς ἀλαζονίαις ὑμῶν (with reference to your pride)¹ or, ἐπι ταῖς ἀλαζονίαις ὑμῶν because of or (on the basis of) your pride.² Both readings make good sense in the context. In terms of internal evidence, James uses the preposition ἐν some thirty-eight times, and ἐπι only five times. Therefore, it is almost eight times more likely that he would have used ἐν instead of ἐπι. In addition, of the five times he uses ἐπι, only in one of those times (5:1) does he use it with the dative.³

The external evidence also stands in favor of ἐν. From the evidences available, ἐν appears approximately three centuries earlier than ἐπι, ἐν being evidenced in the third-century uncials 01, 03,⁴ as opposed to ἐπι, which appears first in the Syriac, Harklensis A.D. 616. For sure, a reading appearing so many centuries after its rival reading cannot be given precedence, for as was stated earlier, an old reading may not necessarily be

¹Εν used with the dative of reference is the most appropriate way to translate it in this verse.

²The causal meaning of ἐπι being the most logical way to translate it in this context.

³He uses it twice with the genitive (5:5; 5:17) and twice with the accusative (2:3; 2:21).

⁴It is also found in Cyril of Alexandria, deceased A.D. 444.

original, but in order to be original, a reading must be old.¹ Thus, in this case the mixed manuscripts do not have the earliest original.

25. *Reading 460—James 4:16*

1) *πασα* TR 02 03 020 044 049 5 6 38 614 Did GregAgr
PsOec

2) + *ουν* 206 522 876 1505 1522 1611 1799 1890 2412

The addition of *ουν* to *πασα* in the sentence gives an explanatory or emphatic sense to the second clause of the sentence. Without it, the final clause would simply communicate the general sense that “all such boasting is evil,” *πᾶσα καύχησις τοιαύτη πονηρά ἐστίν*. However, with the addition of *ουν*, an additional emphasis is given that forcefully implies that not just “all boasting,” generally speaking, is evil, but the particular act of boasting in one’s arrogance is indeed sin. The addition of *ουν* makes the preceding clause more specific and emphatic. The thrust of the sentence thus becomes, “As it is, you boast in your arrogance, therefore, or consequently/indeed (*ουν*) all such boasting is sin.” As opposed to, “As it is, you boast in your sin, all such boasting is sin.” The *ουν* certainly lends more emphasis and force to the sentence. The issue is, did James actually desire this added emphasis? Or was it just the passion of a later scribe?

While it may be possible that James could have used *ουν* (with the exception of *καί*, he uses *ουν* more than any other emphatic conjunction), it is such a late reading with no early versional or patristic support that it is unlikely to have been original to James. Its

¹Sturz, *The Byzantine Text-Type*, 55. See also Parker, *Living Text*, 11, 12.

first appearance is the tenth-century uncial 025, as opposed to its rival reading that appears from the fourth century in 02, 03, etc. It would seem that this addition was part of a “trend” in the Middle Ages to lend more force and clarity to this sentence. Other late manuscripts also added other conjunctions of emphasis. These are: *δε* added by 94 and the Bohairic Coptic, and *γαρ*, added by 218, 642, 808, 1127, among other manuscripts.¹ This seems to be a trend among the mixed manuscripts to make the text smoother and more emphatic. The mixed manuscripts do not have the best reading in this variation unit.

26. *Reading 483—James 5:8*

1) κυριου TR P⁷⁴ 01 02 03 020 044 049 5 6 38 51 PsOec

L:FV

2) + ημων 206 378 522 614 1505 1522 1611 1799 1890

2412 K:S S:H

James is not in the habit of writing κυριου ημων, “our Lord.” He uses κυριου ten possible times (1:1, 7; 2:1; 4:10; 5:4, 7, 8, 10, 11, 14) and in only one of these instances (2:1) does he write κυριου ημων. The addition of ημων seems to be a harmonization with 1 Thess 3:13, where a very similar construction occurs. In both instances there is an encouragement to “establish our heart” (στηρίξαι ὑμῶν τὰς καρδίας) in light of the coming of our Lord (τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν). In fact, it appears that the scribe of James may have had passages from 1 Thessalonians in mind, as 1 Thessalonians is the only book of the New Testament where *παρουσία* and *κυρίου* are used together to refer

¹ The earliest of these minuscules is 218, which is dated thirteenth century.

to the second coming. These references are 1 Thess 2:19; 3:13; and 5:23. In each case κυρίου is qualified by ἡμῶν. It would therefore appear that the scribe had 1 Thessalonians in mind and subconsciously inserted ἡμῶν in this verse, a verse that is similar conceptually.

Although ἡμῶν has early attestations, these early witnesses are the non-Greek witnesses, which are not usually given precedence over the major Greek witnesses of similar age. Ημῶν is found in the Sahidic Coptic (third century), the Vulgate (fourth/fifth century) and the Harklensis Syriac (A.D. 616). The proliferation of ἡμῶν in the Greek manuscript tradition is not until the twelfth-century minuscules 1505 and 2412, among others. Κυρίου is equally old, however, being witnessed by the major fourth/fifth-century uncials 01, 03, 02. In addition, it is more likely for a scribe to have added ἡμῶν than to have omitted it, if it were already present in the text. Therefore, based on internal evidence and very strong early attestation in the Greek tradition, κυρίου without the addition of ἡμῶν appears to be the more authentic reading. The mixed manuscripts do not carry the earliest form of this variation unit.

27. *Reading 525—James 5:20*

1) αμαρτιων TR 01 02 03 020 044 049 5 6 38 206 522

AndrCr Cyr Dam Did PsEusA PsOec

2) + αμην 181 254 378 383 614 876 1505 1522 1611 1890

1898 378 614 876 1127 1292 1448 1765 1832

1852 1875 1890 2138 2147 2412 2495 2652 S:H

The ending of James with the word *αμαρτιων* is well attested to in the early Greek manuscript tradition and also in some early Alexandrian fathers. The major fourth/fifth-century Greek uncials such as 01, 03, and 02 support it. Cyril of Alexandria (5th century), Cyril of Jerusalem (4th century), Didymus (4th century), and Pseudo Eustathius (5th century), among other early fathers, end the epistle with *αμαρτιων*. Thus, this ending has very strong support in the early Greek and versional tradition. The addition of *αμην* to the end of James represents one of four later endings of the epistle. The other three endings are: (1) *αμαρτηματων*, (2) *οτι αυτων η δοξα εις τους αιωνας αμην*, and (3) *τω δε θεω ημων η δοξα παντοτε νυν και εις τους αιωνας των αιωνων αμην*. The first of these is found in 1799; the second in 43, 330, 2492, and the third in 999 and 181. All three endings are from the eleventh century onwards. *Αμην*, however, is the earliest of these later endings, being witnessed as early as A.D. 615/616 in the Harklensis Syriac (615/616). However, its predominant appearance in the minuscules is in keeping with the other late endings, being evidenced first in the thirteenth-century minuscule, 378. It would appear that these late additions represent the efforts of later scribes to append closing word(s) to indicate the end of the book in a similar way as other New Testament books end. Or, it may be the spontaneous expression of relief at the completion of the hazardous task of copying. Whatever the case, the addition of *αμην* is a rather late reading and is part of an array of late modifications to the end of the book. It is definitely not the earliest original. The mixed manuscripts do not carry the best reading in this case.

Analysis of the Readings in the Epistle of 1 Peter

There are five unique readings that characterize the mixed manuscripts of 1 Peter. The number assigned these readings are: 37, 151, 391, 827, and 730. The total number of mixed manuscripts in 1 Peter is sixteen. These are: 020, 6, 69, 104, 181, 378, 642, 876, 917, 999, 1563, 1751, 1874, 1877, 1898, and 2494. According to Yoo, the five group readings identify three different groups of mixed manuscripts in 1 Peter, namely, M1, M2, and M3.¹ Group M1 consists of manuscripts 1874, 1877, 917, 1898, 020, and 181, and are identified by readings 37, 151, and 391. Group M2 consists of manuscripts 876, 2494, 642, and 1563 and is identified by reading 827. Reading 730 identifies group M3, which is made up of manuscripts 6, 999, 104, 69, 378, and 1751.

1. Reading 37—1 Peter 1:7

- 1) δοκιμαζομενου TR P⁷² P74 01 02 03 04 020 044 049 1 5 6 33
69 180 206 218 254 307 378 398 429
 436 453 522 614 623 642 630 642 720 808
 876 999 1563 1751 1874 Am. PsOec. SI:DMsi
- 2) δεδοκιμασομενου 104 181 323 547 917 1241 1597 1739
 1799 1877 1898 Clem.

The reading δοκιμαζομενου is supported by a larger number of the older manuscripts and also has support among the fathers and versional witnesses. The alternative reading δεδοκιμασομενου (although it appears in Clement of Alexander, early

¹Yoo, 166, 170, 171.

third century) seems quite secondary. Its widespread use appears in the manuscript tradition beginning from the tenth century onwards.¹ It reflects an effort to intensify the meaning of the text, by accentuating that which the believer's faith supercedes. The present participle δοκιμαζομένου would simply indicate that the gold (which the believer's faith supercedes) "continues to be tried" by fire. However the perfect δεδοκιμασμένου communicates the idea that even the χρυσίου (gold) which was, and which continues to be tried by fire (or which stands tried by the fire), is superceded by the believer's faith. Thus by accentuating that which faith supercedes, more credence is given to the believer's faith.

Another possibility for the emergence of δεδοκιμασμένου can be derived from the flow of words in the sentence. In the older manuscripts, immediately preceding δοκιμαζομένου is the word δε. Possibly a reading scribe might have pronounced the words δε δοκιμαζομένου together at a fast pace and the writing scribe heard it as δεδοκιμασμένου. This seems to be corroborated by the fact that δε does not precede δεδοκιμασμένου in the mixed manuscripts. Obviously, it does not precede it because it has been fused into forming δεδοκιμασμένου. From all accounts, the unique group reading of the mixed manuscripts (group M1) does not have the better reading in this variation unit.

2. Reading 151—I Peter 1:23

¹As indicated above in manuscript 181, which dates in the tenth century.

- 1) τον TR P⁷² 01 03 04 020 044 049 1 6 (33) 69 104 201
 203 206 221 223 263 319 (323) 337 378 383 385 424
642 876 999 1563 1751 1877
- 2) om 5 181 623 917 959 1874 1898 2298

As will be shown, both of these options are secondary. In treating this variation unit, Yoo mistakenly indicated that P⁷², 01, 03, 04, 33, and 323 had the reading *τον*. This is not the case, however, as the article *τον* is part of an extra phrase added to the end of the verse by the TR and a large number of minuscules from the Middle Ages, but which is not found in P⁷², 01, 03, 04, 33, 323, 424c, 436, 618, 1739, 1852, 2138, the Vulgate, the Syriac (Harklensis), the Coptic (Sahadic and Bohairic), the Armenian, Didymus, Cyril of Alexandria, or Jerome. This extra phrase is *εις τον αιωνα*. Other manuscripts like 5, 181, 623, etc., in turn omitted the “*τον*” from this additional phrase and, hence, reading number two above. We therefore have a third option, namely, the omission of the entire phrase, hence the verse ends with *μένοντος*. With this third option, the verse therefore reads, *διὰ λόγου ζῶντος θεοῦ καὶ μένοντος* (through the living word of God which remains). This is opposed to *διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εις τον αιωνα* (through the living word of God which remains into the ages, or which remains forever), the underlined words being the addition to the text as indicated above.

The shorter reading of P⁷², 01, etc., that is, the reading that omits the entire phrase (*εις τον αιωνα*) should be taken as the more authentic reading as: (1) it is the shorter reading from which the longer can clearly be seen to have arisen, and (2) it is the older

reading by at least a millennium where the straight Greek tradition is concerned.¹

Metzger advances that the longer reading, of which the variation unit above is a “part” (the addition of εἰς τὸν αἰῶνα), is the result of an inclusion from vs. 25 of the same chapter.² Because both options one and two above are secondary,³ there is no need to decide between them as the objective of this study is to ascertain whether or not the mixed manuscripts have the earliest original. In this case, they certainly do not reflect the best reading.

3. Reading 391—I Peter 3:6

- 1) πτόησιν P⁷² 01 02 03 04 020 044 049 1 5 6 69 104 201
 203 206 323 378 522 614 623 642 876 917 999
1563 1751 1175 1241 1243 1505 1522 1611 1739
 1799 1881 1874 1890 2298 2412 2494
- 2) πτωσιν 33 181 263 1874 1877 1898

According to the second reading, Peter would have counseled the women of the church to pattern themselves after Sarah in her submissiveness and not fearing anything that “falls” (πτωσιν). On both occasions (Luke 2:34 and Matt 7: 27), when πτωσιν is used in the New Testament “fall” is the clear and obvious meaning. But to have Peter counseling against anything which “falls” appears to be a nonsense reading, unless it is understood as anything that caused the believer to “fall” in his Christian experience.

¹That is, the difference between P⁷² (3rd century) and 5 (13th century).

²Metzger, *Textual Commentary*, 618.

³That is, ‘τον’ and ‘om’.

This alternative reading πτόησιν indicates another motive for patterning Sarah, namely, not fearing anyone/anything that causes fear, πτόησιν. In light of Peter's main theme, which was to encourage the church not to be daunted in the midst of persecution (1:6, 2:20-21, 3:13-17), this reading seems more plausible. According to J. Ramsey Michaels,¹ a source for Peter's language is Prov 3:25, καὶ οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν which as translated by Michaels reads literally, "And you should not fear an approaching fear."² This proposal gains credibility in light of the fact that, as Michael observes, Peter was acquainted with the language of Proverbs and used it in this epistle.³

Furthermore, the use of the word "fear" (πτόησιν) gains support from the Sarah illustration being used by Peter. Sarah's attitude when she doubted the angelic messenger (Gen 18:15) is explicitly described in the Septuagint as "fear"—εφοβηθη. Here Peter echoes⁴ the idea of fear by first using the participle of φοβεομαι (φοβούμεναι) and then a related word, πτόησιν. Thus, the explicit message of Peter is that the wives in relation to their husband (and the pericope has to do with husband-wife relationships) should be obedient as Sarah was to Abraham, but at the same time (the implicit message) they should not fear as Sarah feared. Later in 3:14, he again makes an explicit encouragement

¹J. Ramsey Michaels, *1 Peter*, Word Biblical Commentary, vol. 49 (Waco: Word, 1988), 167.

²Ibid.

³For example, Prov 10:12; 11:31; 3:4; in 1Pet 4:8; 4:17; 5:5 respectively. Ibid.

⁴Jon Paulien aptly demonstrates that echoes is one method whereby New Testament writers use the language of the Old Testament. Jon Paulien, *Decoding Revelation's Trumpets: Literary Allusions and the Interpretation of Revelation 8:7-12* (Berrien Springs: University Press, 1988).

against being fearful, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε. Again, all this comes against the backdrop that Peter was writing to encourage the believers in the midst of heated persecution. Many of the sisters were married to non-Christian husbands (3:1-5).

From all accounts, πτόησιν is more credible than πτωσιν, as it fits the context better and is more in keeping with Peter's trend of thought and also with his diction. Πτωσιν appears to be an error of hearing/spelling. Most likely, the one dictating read πτόησιν, which was heard and spelled as πτωσιν by the writing scribe. In addition, the overwhelming attestation to πτόησιν, along with the far older status, is an additional point in its favor. The unique group reading of the mixed manuscripts does not reflect the best reading in this case.

4. Reading 827—1 Peter 5:14

1) αγαπης TR P⁷² 01 02 03 020 044 049 1 6 33 69 104 181

201 216

2) ἁγιω 5 221 491 623 642 876 1244 1250 1563 2494

Metzger¹ explains the difference in reading as an effort by some to imitate the familiar Pauline expression φιλήμα ἁγίου found in such passages such as Rom 16:16; 1 Cor 16:20; 2 Cor 13:12. He also observes that L422 seeks to solve the problem by combining both readings.² We need not consider this combined reading, because

¹Metzger, *A Textual Commentary*, 628.

²Ibid.

conflated readings obviously betray themselves as not being the more authentic reading. Such problem-solving technique is well known in the manuscript tradition and is generally not credible.

Throughout his epistles, whenever Peter uses the forms of the word *love*,¹ they are nuanced in somewhat of an intimate, person-to-person manner to describe the actions of the believer. For example, 1 Pet 4:8, “above all have love (ἀγάπην) for one another constantly because love (ἀγάπη) covers a multitude of sins”; 1 Pet 1:22, “Love (ἀγαπήσατε) one another deeply from the heart.” In 2 Pet 1:7 he writes, “And to godliness, brotherly affection and to brotherly affection, love” (ἀγάπην). Interestingly, Peter uses the word love only once outside of 1 Peter, that is 2 Pet 1:7.

On the other hand, whenever he uses ἅγιος to describe the believer’s actions, it is not as intimate and as person-to-person as ἀγάπη. ἅγιος is nuanced to describe their actions in more of a general term, and also to depict the concept and status of holiness. For example, 2 Pet 1:21, “Holy men of God (ἅγιοι Θεοῦ ἄνθρωποι) spoke as they were moved by the Holy Ghost” and 1 Pet 1:16 as it is written, “Be holy for I am holy,” Ἄγιοι γένησθε, ὅτι ἐγὼ ἅγιος εἰμι. Also 1 Pet 2:9, “You are a chosen race a royal priesthood . . . a holy nation (ἔθνος ἅγιον).”

¹Peter uses love in various cases six times, not counting the text in question, 1 Pet 5:14. They are: ἀγάπην, 1 Pet 4:7, 8; ἀγαπάτε, 1 Pet 1:8; 2:17; ἀγάπη, 1 Pet 4:8; ἀγαπήσατε, 1 Pet 1:22. He uses ἅγιος in various cases eleven times. They are: ἁγίῳ, 1 Pet 1:21; 2 Pet 1:18; ἁγίων, 2 Pet 3:2; Ἀγίου, 2 Pet 1:21; ἅγιος, 1 Pet 1:16; ἅγιον, 1 Pet 1:15; 2:5; 2:9; ἅγιοι, 1 Pet 1:15; 1:16; 2 Pet 1:21;

In short, the intimated nuance that is emphasized with the usage ἀγάπης is more probable for the text, “Greet one another with a kiss . . . [of love],” than the more general, not as the intimate word ἄγιος. Again, the older and more attested reading is to be considered the more authentic reading. Once more the mixed manuscripts do not preserve the best reading.

5. *Reading 730—1 Peter 5:3*

- 1) γινόμενοι TR P⁷² 01 02 020 044 1 5 69 104 201 206 216
 223 263 319 323 337 383 385 424 440 467 479
642 1563 1739 1874 1877 2494
- 2) γενόμενοι 049 6 33 181 203 221 378 522 614 876
917 999 1241 1243 1315 1611 1734 1738 1751
 1881 1898 2412

In the sentence that concerns these two variants, Peter is encouraging the elders to “be” γινόμενοι/γενόμενοι, an example to the flock. The issue has to do with whether or not he used the present tense or the aorist tense of γίνομαι. From the tenor of his argument, the present tense seems more likely. At the beginning of vs. 2 Peter admonished the elders to shepherd (ποιμάνετε) the flock and then towards the end of vs. 3, he stipulates using a series of present participles as to how this should be done. The action that further explicates that of the participles is mostly adverbs but it can be clearly seen that the chief actions desired are couched in the participles. It would appear that Peter has three key lines of action as to how the shepherding ought to be done (ἐπισκοποῦντες, [μηδ'] κατακυριεύοντες and γινόμενοι) and thus he couched them with

equal importance and balance all in the same tense participle. The aorist participle *γενόμενοι* would be out of sync with his arrangement.

Γινόμενοι is the third of these participles and, like its two predecessor participles, it is also in the present tense; thus, all the desired actions are expressed in the present. When he changed the source of actions to that of God, he returned to the aorist in the beginning of vs. 4. The line of action could be illustrated as shown below. First, there is the chief command *ποιμάνετε*, then there are the participles and the accompanying explication of their action enclosed in square brackets.

ποιμάνετε

τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ

ἐπισκοποῦντες

[μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως μὴδὲ αἰσχροκερδῶς ἀλλὰ προθύμως] μὴδ

ὥς

κατακυριεύοντες

[τῶν κλήρων ἄλλα]

γινόμενοι [τύποι τοῦ ποιμνίου]

Along with the above evidence, the fact that *γινόμενοι* is the older reading by at least six centuries recommends it as the preferred reading. The unique group reading of the mixed manuscripts does not have the best reading where this variant is concerned.

Analysis of the Readings in the Epistle of 2 Peter

There are twenty-eight unique readings that characterize the nine mixed manuscripts of 2 Peter. The numbers assigned these readings are: 7, 10, 11, 13, 20, 34,

38, 46, 48, 51, 71, 74, 78, 80, 104, 105, 109, 110, 121, 123, 128, 134, 144, 152, 153, 156, and 170. The mixed manuscripts are: 206, 378, 522, 614, 1505, 1611, 1799, 2412, and 2495.

1. *Reading 7—2 Peter 1:3*

1) διὰ δόξης καὶ ἀρετῆς	P ⁷² 03 049 0142 1 5 6 38 69 177
	<u>1611</u> 1735 1845 K V
2) ἰδίᾳ δόξῃ καὶ ἀρετῇ	01 02 04 044 33 104 <u>206</u> <u>378</u> 424
	467 <u>522</u> <u>614</u> 945 1241 1243 1270
	1352 <u>1505</u> 1739 1890 <u>1799</u> <u>2412</u>
	1881 2298 2412 2495 L596 it vg syr
	Cop Did

The options presented by these readings are whether or not Peter intended to communicate that his audience was called “by/through glory and excellence” (διὰ δόξης καὶ ἀρετῆς) or whether they were called “in/through his [Jesus’] own glory and excellence.” Both readings have very good manuscript support both in terms of age and quality of manuscript. The reason given by Metzger for the adoption of the second reading seems very reasonable. He writes that: (1) it is attested to by a broad spectrum of witnesses, including all ancient versions, (2) the presence of several other instances of διὰ in the context makes it more likely that διὰ would have been written by mistake for ἰδίᾳ than vice versa; and (3) ἰδιος is a favorite word with the author of 2 Peter, occurring six

1) κόσμω 04 044 049 0142 1 5 6 33 38 69 104 1243 1735
1739 1845 1881 2298

2) τῷ κόσμῳ P⁷² 01 02 03 206 378 522 614 1505 1522
1611 1799 1890 2412 2495

3. Reading 11—2 Peter 1:4

- 1) εν επιθυμία φθοράς 02 03 049 0142 1 6 38 69 104 177
201 203
- 2) επιθυμία και φθοράς 04 044 5 33 206 378 522 614 945

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1175 1240 1241 1243 1505 1522 16111739 1799 1845 1881 24123) εν τω κοσμῳ ἐπιθυμίαν φθοραν P⁷² 01 K:S K:B

In addition to the two readings treated by Robertson in his classifications (readings “1” and “2” above) the *Editio Critica Maior*¹ presents fourteen different variations of the words involved in this variation unit. However, only one of these fourteen variations is earlier than options “1” and “2.” This earliest reading is written as option “3” above, and as indicated, is supported by reputable sources such as P⁷² and 01, in addition to the Sahidic and Bohairic Coptic. The enormous variation involving the words of this variation unit indicates a great deal of tampering with this particular text and, as such, the earliest reading should be given precedence. This would suggest that both variants “1” and “2” above are also secondary, as the reading εν τω κοσμῳ ἐπιθυμίαν φθοραν is at least a century older than both of them. At any rate, the reading of the mixed manuscripts, reading “2,” would still be considered secondary as it is fifth century, while reading “1” is fourth century. The mixed manuscripts do not contain the best reading of this variation unit.

4. Reading 13—2 Peter 1:5

1) σπουδῆν πάσαν P⁷² 01 02 03 044 049 0142 1 5 6 33 38

69 104 177 201 203 209 221 223 226 263

319 323

¹Barbara Aland et al., *Editio Critica Maior, Peter*, 208.

2) σπουδῆν 04 206 522 1448 1505 1522 1611 1642
1799 1890 2495 S;H

Although σπουδῆν is the shorter reading, it is far too late to be considered as the original reading. Its earliest attestation is fifth-century 04, while σπουδῆν πᾶσαν is third century. The writing style of the Petrine Epistles also favors the inclusion of πᾶσαν. Whenever πᾶσαν is used in the Petrine epistles there is always no finite verb in the clause, rather an aorist participle functions adverbially, having an object noun in the accusative case, each noun being qualified by πᾶσαν or another form of πᾶς. The other occurrences of this style are 1 Pet 2:1 and 5:7.

In addition, 2 Peter, as is well known, is heavily linked to Jude.¹ In Jude 3 where σπουδῆν is used, the same phenomenon exists (that is, no finite verb in the immediate clause, a participle acting adverbially having an object noun in the accusative case and the noun being qualified by πᾶσαν). All this suggests strongly that πᾶσαν is very likely to have been written by Peter or whoever the author was. It would appear that for some reason πᾶσαν got omitted by a later scribe. Probably a sort of error of *homoeoteleuton* occurs in that, having written the final *nun* of σπουδῆν, the scribe though he had written the final *nun* of πᾶσαν, and hence continued writing with the word after πᾶσαν, consequently omitting πᾶσαν. Whatever the case, the mixed manuscripts do not carry the best reading in this case.

5. Reading 20—2 Peter 1:10

¹Richard J. Bauckham, *Jude, 2 Peter*, Word Biblical Commentary, vol. 50 (Waco: Word Books, 1983), 136, 141-143.

1) σπουδάσατε P⁷² 03 04 049 0142 1 6 33 38 69 177 201 203

2) + ινα δια των καλων' εργδων 01 044 5 206 223 378 467

522 614 1175 1505 1522 1579 1611 1799 1845

1890 2197 2412 2495

As Metzger observes, there are several variations among the expansion/addition of this text.¹ Among the several renderings of the above addition are: σπουδάσατε ινα δια των καλων εργων . . . υμων εργων, as found in manuscripts 81, 436, 1046, 1175, and 1292; σπουδάσατε ινα δια των καλων εργων . . . ποιεισθαι as found in 1596, slav; σπουδάσατε ει υμων την εκλογην ποιεισθε as found in 1243; and σπουδάσατε δια των καλων εργων . . . ποιεισθαι as witnessed by 88, 442, 621, and 915.²

All of these additions when compared to reading "1" above are rather late. The great variety among these late readings renders them suspect. It can be seen how the shortest reading, σπουδάσατε, was derived from all of them, but it is certainly not obvious how they could be derived from σπουδάσατε. This is a case in which the shortest and oldest reading should be given precedence.

In vss. 5 to 7, Peter lists a number of virtues with which the members should make every effort to supplement their faith in order to remain effective and fruitful. These virtues are knowledge, self-control, steadfastness, godliness, brotherly affection, and love. He then adds in vs. 9 that whoever lacks these things is blind and shortsighted

¹Metzger, *Textual Commentary*, 631.

²For several other variations see, Barbara Aland et al., *The Editio Critica Maior: Peter*, 212.

and has forgotten that he has been cleansed from his sins. Therefore, in light of the fact that they have been cleansed from their sins (vs. 10) they should hasten/hurry (σπουδάσατε) to confirm their call and election. Apparently, later scribes thought it necessary to amplify or indicate the way(s) in which the believers could confirm their call and election by pointing back to the list of virtues listed earlier in vss. 5 to 7. Thus, the introduction of, as Metzger puts it, “edifying explanations” was introduced such as that found in the mixed manuscripts (ινα δια των καλων εργων¹) and in the various options mentioned above. Probably, these were first done by marginal notations that later got into the text. The mixed manuscripts certainly do not have the best reading in this case, as its reading represents one of those later additions to the text that seek to amplify and clarify the text.

6. Reading 26—2 Peter 1:12

- 1) ἀεὶ ὑμᾶς ὑπομινῆσκειν P⁷² 03 04 049 0142 1 6 38 69
- 2) ὑπομινῆσκειν ὑμᾶς ἀεὶ 206 522 614 1505 1522 1611 1739
 1768 1827 1889 1894 1799 1890 2412
 2495 13541563 1610 L604 2495

The second reading is simply a transposition of words and, apart from the possible emphasis on the words due to their position in the sentence, the meaning of the sentence is not affected. Whereas it is a comparatively very late transposition (13th century versus

¹Metzger cites δια των καλων υμων εργων as an example of such “edifying explanations,” but he also alludes to the other explanations which, like variant two of the mixed manuscripts, is introduced by ινα. Metzger, *Textual Commentary*, 631.

the 3rd-century date of reading "1"), the earlier arrangement of the words will have to take precedence, since there has to be an earlier form from which a later transposition was done.

In addition, the reading υπομνησκειν ὑμᾶς ἀει is one of at least eleven transposed forms involving the words of this variation unit.¹ All of these rearranged forms are later than reading "1" above. This renders reading "2" suspect, as it seems to be part of a later trend to transpose the words of this text. Therefore, the mixed manuscripts do not carry the best reading in this case.

7. Reading 34—2 Peter 1:15

- 1) ὑμᾶς P⁷² 01 02 03 04 044 049 0142 1 5
- 2) + ταυτα και 206 378 522 614 1505 1522 1799 1890 2412
- 2495

The addition of ταυτα και represents one of several changes made to the text in the Middle Ages, and which are not attested to by the earlier manuscripts. These changes clearly represent later manipulation of the text. The first reading above (ὑμᾶς) should also be preferred because it is the shortest reading that could have given rise to the longer readings. In the climate of the Middle Ages, when the text was more likely to be amplified, the longer readings were not likely to have been shortened to just one word. Other examples of longer readings and their manuscript evidences are: (1) ταυτα και μετα . . . μνημην ποιεισθε, 1505, 2147, (2) ταυτα και μετα . . . μνημην ποιεισθαι, 630, (3)

¹Barbara Aland et al., *Editio Critica Maior: Peter*, 214.

ταυτα και μετα . . . μνημιαν ποιεισθε, 378, and (4) ταυτα μετα . . . μνημην ποιεισθαι, 1611.

These latter readings all seem to place more emphasis on the idea that Peter wanted his readers to remember “these things” (ταυτα) after his departure. The scribes would be more prone to reinforce the text rather than to subtract the emphasis. Therefore, the shorter, earlier, and less reinforced reading ought to be considered the original reading. The mixed manuscripts do not carry the best reading in this case.

8. Reading 38—2 Peter 1:17

- 1) εἰς ὃν ἐγώ P⁷² 01 02 03 049 378
- 2) Εὖ ὦ 044 33 206 223 319 522 614 1175 1241 1243
1505 1611 1799 1845 2412 2495

Although the author of 2 Peter here alludes to the transfiguration of Jesus, he recounts the words of God concerning Jesus that were pronounced at his baptism and not at his transfiguration. At his transfiguration as recorded in Mark 9:7 and Luke 9:35, God is recorded as saying “Listen to him”—οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεκτός, αὐτοῦ ἀκούετε (Mark 9:7), or οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ (Luke 9:35). However, at his baptism the voice of God commands: ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. It is obvious that a later scribe, recognizing that Peter had followed more closely the baptismal pronouncement, sought to be more faithful to the baptismal words as recorded in Matthew by writing ἐν ᾧ instead of the earlier εἰς ὃν ἐγώ. Thus, the former ἐν ᾧ, which emerged in the ninth-century uncial (044), reflects a harmonization with Matt 17:5.

It should therefore be taken as secondary. The mixed manuscripts do not have the best reading in this case.

9. *Reading 46—2 Peter 1:20*

1) προφητεία γραφῆς	01 02 03 04 044 049 0142 1 5 6
2) γραφῆς προφητείας	<u>206</u> <u>378</u> <u>522</u> <u>614</u> <u>1505</u> <u>1611</u> <u>1799</u>
	<u>2412</u> 2494 <u>2495</u>

According to Metzger,¹ the second variant γραφῆς προφητείας represents a recollection of statements about Scripture found in 2 Tim 3:16. There the genitive γραφῆς precedes the accompanying noun θεόπνευστος instead of following it. A similar scenario seems to be reproduced here. Another possible reason for the later reading (γραφῆς προφητείας) could be an effort to be more precise than the first reading. The first reading (προφητεία γραφῆς —all prophecy of Scripture) is very general as it includes all prophecy. This could incorporate any prophecy that the opponents of the scribe considered legitimate. However, changing the statement (γραφῆς προφητείας —“to all writings of the prophets”) made it apply more specifically to the prophets of the Old Testament, which contextually Peter no doubt had in mind. Thus, an effort to “improve” the text can be detected in the second reading. The first reading, being the older and quite likely the more difficult reading, should be considered the earliest original. The mixed manuscripts do present the best reading at this point.

10. *Reading 48—2 Peter 1:21*

¹Metzger, *A Textual Commentary*, 220.

1) ποτὲ προφητεία 01 02 044 049 1 5 6 38 104 177 201 203

209 23 226 1738 1739 vg SY:PH

2) προφητεία ποτε P⁷² 03 33 69 206 221 378 424 522 614 1505

1611 1799 2412 2495

These readings also represent a transposition of words. From the evidences outlined above, both readings are very old and have very good support in the manuscript tradition. Both readings also make perfect sense in the context. Dana and Mantey observed that the categories of particle and adverbs often overlap and classify ποτὲ both as an adverb and as a particle.¹ In this context, it functions as an adverb of time, qualifying the verb ἠνέχθη. Black points out that the adverb usually modifies the verb closest to it.² Ποτὲ is used four other times in the Petrine Epistles (1 Pet 2:10; 3:5; 3:20; 2 Pet 1:10) and in each case, it immediately follows the word it modifies. Thus, reading “1”, in which Ποτὲ immediately follows ἠνέχθη, is more in keeping with Peter’s style. Apparently, the words were transposed to provide for a smoother and easier reading by having the subject of the verb προφητεία closer to the verb ἠνέχθη.

It is very unlikely that a reading that has a verb and subject next to each other would have been changed to a reading that separates them, especially when the word that separated them could very well be placed otherwise (after the subject προφητεία) and still

¹ H. E. Dana, and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*. (New York: Macmillan, 1957), 234, 235, 238, 262.

² David Alan Black, *It’s Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek* (Grand Rapids: Baker Books, 1998), 129.

convey the meaning of the sentence. Further support for the primacy of ποτὲ προφητεία can also be gained by the fact that many of those manuscripts that read προφητεία ποτὲ such as P⁷², 254, 1524, and 1852, also insert an article before προφητεία, thereby reflecting more dabbling with the text and creating a “longer” and more explicit reading.

Therefore, ποτὲ προφητεία, the reading which is more in keeping with the author’s style and the reading which is slightly more difficult and shorter, should be given precedence. The mixed manuscripts do not carry the best reading in this case.

11. *Reading 51—2 Peter 2:1*

- 1) λαῶ P⁷² 01 02 03 04 044 049 0142 1 5 6 33 38 69
- 2) + ἐκεῖνω 206 378 522 614 876 1505 1611 1799 2412 2494
- 2495

In the thirteenth century, the reading involving the addition of ἐκεῖνω arose apparently for the first time in manuscripts 206 and 378. It subsequently appeared in other minuscules. It appears the addition serves to sharpen the contrast and add specificity to the text. Thus, the phrase now communicates that false prophets arose among “that people,” ἐν λαῶ ἐκεῖνω, instead of simply among “the people” – ἐν τῷ λαῷ.

Apparently, a later scribe wanted to convey more forcefully that just as there were false prophets among the Israelites (that people), so too there will be false prophets among the people of Peter’s audience.

It is certainly more likely for the shorter reading to have given rise to the longer reading than vice versa. Therefore, the older reading, the shorter reading, and the reading that best explains the rise of the other should be given precedence in this case. This

would render reading “1”, λαῶ, the original reading. The mixed manuscripts do not carry the best reading in this case.

12. *Reading 71—2 Peter 2:10*

1) ἐπιθυμία 02 03 044 049 0142 1 6 33 38 69 104 2412

2) ἐπιθυμίαις 04 5 206 323 363 378 491 522 614 945 1175

1241 1243 1505 1611 1739 1799 1845 2197

2298 2495

Ἐπιθυμία is the older reading by approximately a century¹ and also the reading that has the support of the more reputable uncials, 02, 03, 33, etc. These later manuscripts apparently inserted the plural ἐπιθυμίαις instead of the singular ἐπιθυμία so as to bring the text in harmony with the rest of the New Testament on the use of the word. Whenever the dative ἐπιθυμία/ἐπιθυμίαις is used in the New Testament, with two exceptions (Luke 22:15; 1 Thess 2:17), it always represents “passion” or “desire” in a negative way. This is so particularly when the context involves the lists of other negative traits as is the case here in 2 Pet 2:10. In these cases, ἐπιθυμία, without exception, appears in the plural. The ten examples of these are found in Rom 1:24; 6:12; Gal 5:24; Eph 2:3; 2 Tim 3:6; Titus 3:3; 1 Pet 1:14; 4:2; 4:3; and 2 Pet 2:18.

It would appear that the scribe, having such information in his conscious or subconscious mind, wrote the plural instead of the uncharacteristic singular, which was originally written by the author of 2 Peter. If Peter had originally written the plural there

¹That is the difference in time between 04 fifth century and 01, 02 fourth century.

would be no need to change it to the singular, as that would have been the expected form. However, a scribe faced with the singular in his exemplar would be tempted to change to the more characteristic plural. Thus also on the grounds of the less popular reading in a sense the “more difficult” ἐπιθυμία commends itself as the earliest original. The mixed manuscripts do not carry the best reading in this case.

13. *Reading 74—2 Peter 2:11*

1) παρὰ κυρίῳ	01 03 04 049 0142 201 203 209 223 226
	<u>378</u> 1739
2) OM	02 044 33 <u>206</u> 263 <u>522</u> <u>614</u> 642 1448 <u>1505</u>
	1563 <u>1611</u> 1735 <u>1799</u> 1881 <u>2412</u> <u>2495</u>
	vg cop ^{sa} bo eth

Besides these two readings, there is a third and older reading being evidenced by P⁷², 056, 0142, and 330. This reading is παρὰ κυρίου. The UBS committee thinks this third reading is the best reading. The key reason cited is that it is the more difficult reading. Metzger observes that scribes may have changed παρὰ κυρίου to παρὰ κυρίῳ in order to avoid attributing βλάσφημον κρίσιν to God.¹ Παρὰ with the genitive can represent either source or agency. Thus, the phrase rendered as παρὰ κυρίου βλάσφημον κρίσιν could read “a blasphemous judgment from God,” or “a blasphemous judgment by God.” However, the phrase is written with the dative κυρίῳ after the preposition, hence

¹Metzger, *Textual Commentary*, 633.

παρὰ κυρίῳ βλάσφημον κρίσιν would not so clearly communicate God as being the source or the agency of the blasphemous judgment.

Παρά with the dative communicates more of a spatial or spherical meaning. Consequently, παρὰ κυρίῳ βλάσφημον κρίσιν would more likely communicate a blasphemous judgment near/beside in the sight of God. This latter meaning would be the easier meaning as it would absolve God of issuing a blasphemous judgment. Thus, it would be more likely for a scribe to change the more difficult reading of παρὰ with the genitive κυρίου, to παρὰ with the dative κυρίῳ. The latter absolves God better.

Metzger cites the omission of the entire phrase (as indicated in reading “2” above) as another effort to avoid the difficulty of attributing blasphemy to God. Metzger went on to observe that “the omission may also reflect a scribal recollection of the parallel account in Jude 9, which lacks any mention of the presence of the Lord.”¹ Thus the older and more difficult reading παρὰ κυρίου seems to be an even better choice than the options presented above. Therefore, in this case the mixed manuscripts that omit the words involved do not carry the best reading.

14. *Reading 78—2 Peter 2:13*

1) ἐν P⁷² 01 02 03 04 044 049 0142 1 5 6 33 38 378 1739

2) OM 206 522 614 1505 1611 1799 2412 2495

The omission of ἐν represents a rather late reading. It is first witnessed in the thirteenth-century minuscule, 206. This is opposed to its inclusion which goes back to

¹Ibid., 633.

the third-century papyrus P⁷². The major uncials 01, 02, 03, 04 of the fourth and fifth centuries, among others, also testify to its inclusion. As noted earlier, 2 Peter is closely linked to Jude. Bauckham observed that ἐν ταῖς ἀπάταις αὐτῶν συνευωχούμενοι is based on ἐν ταῖς ἀγάταις . . . συνευωχούμενοι of Jude 12.¹ There the preposition is included. This increases the possibility that the author of 2 Peter may have included the preposition here as well. It would appear that a scribe accidentally omitted ἐν. However, as noted before, in order for a reading to be original it needs to be old, but an old reading may not be original. The omission of the preposition is certainly too late to be considered the original. The mixed manuscripts do not possess the best reading in this case.

15. *Reading 80—2 Peter 2:13*

1) ὑμῖν P⁷² 01 02 03 04 049 0142 1 5 6 33 38 69 104

177 378 1739 1751

2) ἐν ὑμῖν 206 522 614 876 1505 1611 1799 2412 2494 2495

Like the previous one (number 78), this reading is far too late to be considered the earliest form of the text. Not only is it very late (13th century) but it is not attested to by the major and more credible uncials. In addition, the writing style of the epistle does not favor the inclusion of ἐν. Peter uses ὑμῖν eight times in his second epistle (3:15; 4:12; 5:11; 2:1; 2:13; 3:1; 3:15) and only in one of those instances (2:1) is it preceded by ἐν. It appears to be the manipulation of later scribes to add preciseness and emphasis to the

¹Richard Bauckham, *Jude, 2 Peter*, Word Biblical Commentary, vol. 50 (Waco: Word Books, 1983), 266.

text, which gave rise to this second reading. The mixed manuscripts certainly do not have the best reading in this case.

16. *Reading 105—2 Peter 2:21*

1) εκ P⁷² 03 04 049 0142 1 6 38 69 104 177 201 203 209

221 223

2) απο 01 02 044 5 33 206 378 522 614 876 1505 1611

1735 1751 1799 1845 2412 2494 2495

2 Peter 2:21 reads: “It would have been better for them never to have known the way of righteousness than to have known it and turned back from (ἐκ or απο) the holy commandments, which were delivered to them.” Κρεῖττον γὰρ . . . ὑποστρέψαι ἐκ/απο τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. The issue is whether or not the believers were turning back from ἐκ, or turning back from απο, the holy commandments.

The manuscripts above that read απο also have other words that obviously serve to make the phrase involved clearer and more explicit. For example, instead of ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας, many manuscripts, such as 206, 429, 522, 614, 1505, 1611, 1799, 1831, 1832, 2138, and 2412, among others, read: εἰς τα οπισω επιστρεψαι απο παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς, “returned back from the holy commandments which they had received.” Other manuscripts such as, 01, 02, 044, 048, 5, 33, and 81, read: εἰς τα οπισω ανακαμψαι απο παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. The key to the latter two variations is the inclusion of οπισω to επιστρεψαι and ανακαμψαι.

Επιστρεψαι and ανακαμψαι like επιστρεψαι mean “to turn back,” “return,” therefore, the addition of οπισω, which also means “turn back,” can serve only to add force and clarity to the sentence. It would therefore appear that these other manuscripts somehow sought to reinforce the point of turning back. It is more likely for the scribe to reinforce and clarify a sentence than for him to weaken or leave a sentence less clear. Therefore, the reading that is older and which is less clear should be given the precedence here.

Furthermore, as Dana and Mantey observed, while εκ and απο encroached upon and, in fact, overlap in meaning, απο usually signifies “from the edge of,” and εκ “from within.” From the tenor and thrust of Peter’s argument in the passage, it would be more accurate to conclude that Peter perceived of the believers as not merely returning from the “edge” (απο) of what they had received, but returning from “within” (εκ) what they were involved in. This is yet another evidence that favors εκ as being the original word in this verse. The total weight of evidence favors the first reading above as the earliest original. Again, the mixed manuscripts do not present the best reading in this variation unit.

17. *Reading 109—2 Peter 2:22*

1) τὸ ἴδιον ἐξέραμα P⁷² 01 02 03 04 025 044 048 81 88 94 104

218 307

2) τοῦ ἴδιου ἐμετον 206 378 522 614 876 1243 1611 1780

1799 2494 2495 Cyr

In vs. 22, Peter quotes a portion of Prov 26:11, which in the Septuagint reads in part: ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται οὕτως

ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας. However, instead of the words ἐπὶ τὸν ἑαυτοῦ ἔμετον, P⁷² and other uncials as indicated above read: τὸ ἴδιον ἐξέραμα. This is in contrast to the other manuscripts above, which read τοὺν ἴδιον ἐμετον. The sense of both renderings is the same, just different words to communicate the same idea. It would therefore appear that later scribes seeing that the quote in the earlier manuscripts (reading “1” above) did not accurately reflect the Septuagint, sought to harmonize the quote with the Septuagint, consequently the emergence of reading “2”—τοὺν ἴδιον ἐμετον. It is obvious that the latter is much closer to the Septuagint than reading “1”, τὸ ἴδιον ἐξέραμα. The reading τὸ ἴδιον ἐξέραμα should therefore be considered the earliest original. The mixed manuscripts do not have the best reading in this case.

18. Reading 110—2 Peter 2:22

1) κύλισμα 01 02 044 049 0142 1 5 6 33 38 69 378 614

2412

2) κύλισμον P⁷² 03 04 206 323 876 1175 1505 1611 1799

2495

Both readings have very early and reputable support. Whichever is used, it would be an *hapax legomenon* in the New Testament. Furthermore, whichever is used, there is no change to the meaning of the sentence, as both words carry exactly the same meaning. In this case, therefore, the older word has to take precedence as the more likely original. Thus, κύλισμον as witnessed by the majority of uncials and also witnessed by P⁷² is the original. The mixed manuscripts carry the best reading in this case.

19. *Reading 121—2 Peter 3:3*

- 1) ἐπιθυμίας αὐτῶν 03 04 049 0142
- 2) αὐτῶν ἐπιθυμίας 01 02 38 104 323 363 378 491 522 547 614
 876 945 999 1251 1319 1505 1563 1573
 1610 1611 1735 1751 1799 2412 2494 2495
- 3) ἐπιθυμίας P⁷² 044 206 467 1848.¹

The first two readings represent a transposition of words. In such cases, as observed before, the older reading must be considered the earliest original, as it must have been there before, in order for the later reading to be transposed from it. However, in this case, it is difficult to say which of these two readings were earlier as they are both found in reputable manuscripts of the fourth century. This does not need to be decided, however, as there is a third and shorter reading that is much earlier than readings "1" and "2", and which quite likely could have given rise to these two longer forms. Ἐπιθυμίας is a century earlier than the first two readings and is found in P⁷², 044, 206, 467, and 1848. It is more likely that a later scribe added αὐτῶν to ἐπιθυμίας (whether before or after) so as to render the text more explicit, than for the same scribe to have deleted αὐτῶν, thus rendering the text less explicit. Therefore, in this instance the mixed manuscripts (except 206) do not carry the earliest form of the text.

20. *Reading 123—2 Peter 3:4*

- 1) πατέρες P⁷² 01 02 03 04 044 0142 1 5 6 33 38 69
 104 177 201

¹This third reading was not supplied by Robertson's collation.

2) πατέρες ημων 049 206 378 522 614 1505 1611 1799 2412

2495

Both readings fit the context well. However, πατέρες is the shorter and older reading from which the longer reading πατέρες ημων could most likely have evolved. Bauckham has observed that a rewriting of 2 Pet 3:4 might have been done based on 1 Clem 23:3 and 2 Clem 11:2.¹ In these works, the words “πατέρες ημων” are used in connection to the second coming in light of doubters who question its imminence, just as the case here in 2 Peter. Therefore, the longer reading could reflect the effort of later scribes to rewrite Peter in the language of their time, or to more intimately apply the original statement of Peter (οἱ πατέρες) to their time and period.

In addition, it is possible that later scribes would have understood the opponents of Peter to be referring to the first generation of Christian fathers, not necessarily to the Old Testament fathers in general, and thus rewrite the phrase as “our fathers” to more adequately reflect this position. The reading that is shorter, older, and that best explains the rise of the other is πατέρες, and this should be considered the earliest original. The mixed manuscripts do not present the best option in this case.

21. *Reading 128—2 Peter 3:7*

1) τῷ αὐτοῦ 01 02 04 049 0142 1 5 6 38 69 177 201 378 614

2412 K:V S:PhH SI:ChM

2) τῷ αὐτῷ P⁷² 03 044 33 104 203 206 323 522 959 1175

¹Bauckham, *Jude, 2 Peter*, WBC, 290, 291.

1241 1505 1611 1739 1799 1838 2298 2494 2495

L585 L1299 Did L:VT K:SB SI:DSiS

In the pericope that extends from chap. 3:1-7, Peter warned the believers concerning scoffers who would cast doubt on the promise of the second coming. Peter reminded them that just as the heavens and the earth were destroyed in the days of Noah, contrary to the attitude of the scoffers, so likewise it will be destroyed soon, contrary to the attitude of the present scoffers. He assured the church that the heavens and the earth that were destroyed in the flood existed by the word of God (συνεστῶσα τῷ τοῦ θεοῦ λόγῳ, 5b) and that the heavens and earth were now being kept by the same word of God—τῷ αὐτοῦ λόγῳ or τῷ αὐτῷ λόγῳ—the alternative presented by the two variants under consideration. In both instances, αὐτός can carry its intensive meaning, “same.”

However, it is possible that τῷ αὐτοῦ λόγῳ was being understood and communicated in the possessive sense of “his word.” The late first-century letter of 1 Clement echoes this verse and carries the possessive idea. 1 Clement 27:4 reads: “By his majestic word he establishes the universe and by his word he can bring it to an end.” This possessive sense is also reflected in some modern versions like the MRD and the NAS. The MRD renders the text: “And the heavens that now are, and the earth, are by his word stored up.” The NAS reads: “But the present heavens and earth by His word are being reserved for fire.” Thus, quite likely an ancient scribe could have been faced with two alternative understandings of the text, “the same word” rendered as τῷ αὐτοῦ λόγῳ or τῷ αὐτῷ λόγῳ, or “his word,” rendered as τῷ αὐτοῦ λόγῳ.

As implied above, the antecedent of both renderings, “his word,” or “the same word,” in vs. 7, is the τοῦ θεοῦ λόγῳ of vs. 5. The heavens and earth that existed by the τοῦ θεοῦ λόγῳ of God, vs. 5, are the same heavens and earth that are currently kept by “the same/his word of God,” vs. 7.

The construction τῷ τοῦ θεοῦ λόγῳ of vs. 5 reveals clues of the emergence of τῷ αὐτοῦ λόγῳ in vs. 7. In vs. 5, the dative article is followed by the masculine article τοῦ and the masculine noun θεοῦ, then by the dative λόγῳ, consequently, τῷ τοῦ θεοῦ λόγῳ. A scribe faced with the alternative reading τῷ αὐτῷ λόγῳ in vs. 7, which contextually is referring to τῷ τοῦ θεοῦ λόγῳ of vs. 5, would be tempted to insert a genitive pronoun αὐτοῦ in vs. 7 instead of the dative αὐτῷ. This latter phrase would correspond more directly with its antecedent phrase, of dative (τῷ) genitive (τοῦ θεοῦ), dative (λόγῳ) in vs. 5.

In short, the later scribe replaced the genitive τοῦ θεοῦ with another and more logical genitive αὐτοῦ instead of with a dative αὐτῷ. This would allow a more straightforward and smoother link with vss. 5 and 7. The world was made by “the word of God” (vs. 5), the same world is kept by “his” (God understood) word (vs. 7). The outline below illustrates.

1) Verse 5	τῷ	<u>τοῦ θεοῦ</u>	λόγῳ
	↑	↑	↑
2) Verse 7	τῷ	αὐτοῦ	λόγῳ

Faced with the construction τῷ αὐτῷ λόγῳ and with its antecedent τῷ τοῦ θεοῦ λόγῳ, it can be easily seen how the scribe could have tailored the phrase to correspond

more precisely with its antecedent phrase. In other words, if the reading τῷ αὐτοῦ λόγῳ was original, then based on its closer linkage both in words and concept with τῷ τοῦ θεοῦ λόγῳ of vs. 5, it is not likely to have been changed to the slightly more vague τῷ αὐτῷ λόγῳ. Therefore, the reading more likely to have given rise to the other is τῷ αὐτῷ λόγῳ. It is also the older reading. Based on the principle of the reading that is most likely to have given rise to the other and also as the older reading, τῷ αὐτῷ λόγῳ recommends itself as the earliest form of the text. The mixed manuscripts preserved the better reading in this case.

It is not likely that the scribe would have replaced the easier reading τῷ αὐτοῦ λόγῳ to the comparatively more vague reading τῷ αὐτῷ λόγῳ. This easier reading also reflects a similar reading in 1 Clement 27:4, “By his majestic word he establishes the universe and by his word he can bring it to an end.” Quite likely the reading or the concept of “his word” as opposed to the “same word” was more widespread with later scribes, and thus was made the preferred reading. Therefore, based on the possibility that the reading τῷ αὐτῷ λόγῳ was more likely to have been changed to τῷ αὐτοῦ θεοῦ than visa versa, the former τῷ αὐτῷ λόγῳ should be considered as the earliest original. The mixed manuscripts preserved the best reading in this case.

22. Reading 134—2 Peter 3:9

1) εἰς P⁷² 03 04 049 0142 1 6 38 69 104 1739

2) δι 01 02 044 5 33 206 378 522 614 1505 1611

1799 1845 2412 2495 K:S S:H

These two readings present us with the option of, “He [the Lord] is patient towards you,” μακροθυμεῖ εἰς ὑμᾶς, or “He [the Lord] is patient because of you,” μακροθυμεῖ δι’ ὑμᾶς. The latter reading seems to make Peter’s audience more responsible for the delay in the *parousia* and, probably, indirectly on the false teachers (as it also implies a delay caused because of their actions). The former suggests that independently of the believers, the Lord is patient, hence the return of Jesus has not yet occurred. It would appear that the second reading reflects more desperation in dealing with the delay of the *parousia*. All of the other New Testament books that deal with the second coming present it as an event that would occur within the first century. It would appear that by the fourth century the simple reason of the objective patience of the Lord (as reflected more in the reading ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς) was not sufficient for explaining the long delay of the second coming, hence a later scribe nuanced the reason for the delay to emphasize more the behavior of the Christians. Hence, the situation is not simply that God is patient, but that God is patient “because of you”—μακροθυμεῖ δι’ ὑμᾶς. The blame for the delay is now more on the Christian’s shortcomings and, by implication, on the negative behavior of the false teachers also, as God would also be patient because of them.

The first reading (ἀλλὰ μακροθυμεῖ.) εἰς ὑμᾶς presents a more difficult question to a fourth-century scribe as to why the second coming had not yet occurred. Consequently, it can be seen as the more difficult reading. On the other hand, the second reading presents an easier answer as to why Jesus had not returned: the failings of the Christians or their need to live a more noble life (i.e., come to repentance).

In addition, the author of 2 Peter is more prone to use εἰς than he is to use διὰ. He used εἰς twelve times (1:8, 11, 17; 2:4, 9, 12, 17, 22; 3:7, 9 [twice]; 3:18) as opposed to διὰ only two times (1:3 [twice]; 1:4). The first reading as well as being the older reading is also the more difficult reading, and also the reading that presents a good reason for the emergence of the second reading. The first reading should be considered the earliest original. The mixed manuscripts do not possess the best reading in this case.

23. *Reading 144—2 Peter 3:11*

- 1) οὖν 01 02 044 049 1 6 33 38 69 104 177 201 203 209
 221 223 226 263
- 2) οὕτως P⁷² 03 323 517 522 614 945 1241 1243 1505 1611
 1739 1799 1881 2298 2412 2495

In 2 Pet 3:10 Peter lists three cataclysmic events that will occur at the second coming. The heavens will pass away, the elements will be dissolved, and the earth and the works that are upon it will be burned up. He then concludes in vs. 11, “That οὖν/ οὕτως these things will be dissolved what sort of persons ought you to be in lives of holiness and Godliness,” Τούτων οὖν/οὕτως πάντων λυομένων ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἀγίαις ἀναστροφαῖς καὶ εὐσεβείαις.

Οὖν is an inferential or transitional particle which, when introduced in the clause, provides for a very smooth and logical transition between vss. 10 and 11. Οὕτως, on the other hand (an adverb), while it does make sense, does not provide as clear a transition or as strong an inference as does οὖν. It seems quite unlikely for a scribe to have been confronted with οὖν and to have changed it to the less smooth οὕτως. The reverse would

be more probable. Metzger concurs with the above assessment and garners further support in the weight of the combination of the manuscripts that support the reading οὕτως. He lists P⁷², 03, 614, 1739, and syr^h al in support.¹ The mixed manuscripts possess the better reading in this variation unit.

24. *Reading 152—2 Peter 3:13*

1) κατοικεῖ P⁷² 01 03 04 049 0142 1 5 6 38 69 104 177

201 203 209

2) ενοικεῖ 02 044 33 206 522 614 1505 1611 1735 1799

2412 2495

Different forms of both words are used throughout the New Testament and both carry the meaning of “dwell,” “inhabit.” Therefore, both words would make perfect sense in the context. However, the forms of κατοικεῖ are much more frequent in the New Testament than are the different forms of ενοικεῖ. In fact, outside of 2 Pet 3:13, the third-person κατοικεῖ is used six times throughout the New Testament, but the third-person ενοικεῖ never occurs outside this possible occurrence. (The six usages of κατοικεῖ are Matt 12:45; Luke 11:26, 7:48, 17:24; Col 2:9; and Rev 2:13.) This suggests that it is more likely that Peter originally wrote κατοικεῖ rather than ενοικεῖ.

In addition to this evidence, κατοικεῖ is probably a century older than ενοικεῖ, being witnessed by the third-century papyr P⁷², whereas the earliest attestation for ενοικεῖ is the fourth century, 02. It would appear that a mere preference for ενοικεῖ above

¹Metzger, *Textual Commentary*, 637.

κατοικει may have caused the emergence of ενολκει, but what the author of the epistle wrote originally was κατοικει. The mixed manuscripts do not carry the best reading in this case.

25. *Reading 153—2 Peter 3:14*

1) ἀμώμητοι 01 03 04 044 049 0142 1 38 69 177 201 203

206 378

2) ἀμώμοι 02 5 6 33 104 522 614 642 1243 1448 1505

1611 1751 1799 1838 1845 2298 2412 2495

Like variation unit 152 above, both words carry the same meaning and both could fit perfectly well in the verse. Both words mean spotless or blameless, and as indicated by the manuscript evidences above, are of the same age, therefore, age cannot be a deciding factor. It is more likely that the shorter form ἀμώμοι was derived from the longer form ἀμώμητοι than vice versa. Having the longer form ἀμώμητοι, it is possible that in the interest of speed or ease of writing, a scribe wrote the shorter form of the word or probably heard ἀμώμοι for ἀμώμητοι and thus wrote ἀμώμοι.

In addition, the shorter form ἀμώμοι is more widely used throughout the New Testament and also in extra New Testament sources. Not only is it more widely used, but as Bauckham observed,¹ most of those usages are in an eschatological context, as is the case here in 2 Pet 3:14. Examples of its usage within and without the New Testament are Eph 1:4; 5:27; Col 1:22; 1 Pet 1:19; Jude 24; 1 Clem 1:3; 45:1; 50:2; Ignatius, Trall. 13:3;

¹Bauckham, *Jude, 2 Peter*, WBC, 326, 327.

Hermas 4:2:5.¹ Therefore, having the more popular form, it is not likely that if a scribe had it before him, he would have converted it to the longer, more unpopular form. The converse would more likely be the case.

As indicated earlier, 2 Peter is somewhat dependent on Jude. In Jude 24 the short form is used in a similar-sounding verse. Possibly, a scribe familiar with Jude sought to harmonize the words of Peter with Jude, consequently writing the short form. Therefore, whereas the ἀμώμητοι is the word more likely to have been changed or replaced, or whereas potentially it was the more “difficult reading,” it should be considered the earliest original. Stated another way, because ἀμώμοι is the word less likely to have been changed had it been written first, it should not be considered that which was initially written by Peter. The mixed manuscripts do not have the best reading in this case.

26. *Reading 156—2 Peter 3:15*

1) ἡμῶν ἀδελφὸς	P ⁷² 01 02 03 04 044 049 1 5 6 33 38 69
	104 177 201 203
2) ἀδελφὸς ἡμῶν	018 0142 94 <u>206</u> 221 <u>378</u> 424 440 <u>522</u>
	547 <u>M614</u> 876 <u>1505</u> <u>1611</u> 1729 <u>1799</u> <u>2412</u>
	2494 <u>2495</u>

This reading represents a transposition of words. Like all transpositions, the earliest reading must be given precedence as, logically, there had to be an earlier reading from which a later reading was transposed. The earliest attestation of ἀδελφὸς ἡμῶν is the ninth-century uncial 018. This is in contrast to ἡμῶν ἀδελφὸς which dates back to the

¹For additional details, see *ibid.*

third century. Certainly, a reading that is six centuries later than its rival reading cannot be seen as the original reading. Therefore, the mixed manuscripts do not possess the best reading in this case.

27. *Reading 170—2 Peter 3:18*

1) Αὐτῶ P⁷² 01 02 03 04 044 049 0142 1 5 6 33 38 69

104 177 201 203 K:SB S:H

2) ᾠ 206 378 522 1505 1611 1799 2495 S:Ph S:Ph

The earliest attestation of ᾠ is the sixth-century Syriac Philoxeniana (A.D. 507/508). Otherwise, it is found in comparatively few Greek manuscripts beginning from the thirteenth-century minuscule 206 and 378. This is opposed to αὐτῶ, which is evidenced from the third-century P⁷², and is also widely supported by the major Alexandrian and Byzantine uncials as indicated above. Certainly, such a late reading devoid of any early support cannot claim original status. The relative ᾠ could represent an effort of a later scribe to make the text flow smoother and simpler. The mixed manuscripts do not carry the best reading in this case.

Analysis of the Readings in the Johannine Epistles

Although Richards identified sixteen mixed manuscripts, only four of them (his M1 category) have unique group readings by which they are identified. Therefore only those four manuscripts (181, 917, 1874, 1875) are analyzed in this section. The unique readings of this group of manuscripts are numbered 89, 173, 220, 225, 232, and 347

1. *Reading 89—1 John 2:12*

- 1) τέκνια TR 01 02 03 04 020 025 044 049 5 33 38 69 424
 642 643 876 959 999 1522 1799 1827 1845 Phot
 PsOec A G:A1
- 2) τέκνα 1 43 181 218 330 915 917 1678 1874 1898 L921
- 3) παιδιά 6 252 323 424-C 442 621 945 1241 1739 1881
 2298 L596 Did.

The mixed manuscripts read τέκνα in this verse, as opposed to the majority of manuscripts which read τέκνία. Few other manuscripts, among them 1739, read παιδιά. From the available data¹ the major uncials of the fourth century, along with a large number of manuscripts from both the Alexandrian and Byzantine text-types, read τέκνία in 1 John 2:12. On a number of grounds, τέκνία would appear to be the more authentic reading, and παιδιά the least authentic of the three.

In terms of external evidence, not only does τέκνία have a large number of manuscripts, but it is a much older reading than τέκνία and παιδιά. To begin with, παιδιά should be eliminated on the grounds that τέκνία and τέκνα are more characteristic of John's usage. He uses the latter two a total of fourteen times throughout his epistles, while using παιδιά only two times (see, παιδιά, 1 John 2:13, 18; τέκνία, 1 John 2:1, 12, 28; 3:7, 18; 4: 4; 5:21; and τέκνα, 1 John 3:1, 2; 3:10; 5:2; 2 John 1:13; 3 John 1:4). John consistently uses τέκνία and τέκνα to refer to the people of God without regard to age. However, half of the times when he uses παιδιά he is referring to chronological age

¹That is, from the collations of Richards and also from the *Editio Critico Maior* of 1 John.

(see 1 John 2:13, 18). Therefore, in 1 John 2:12, where the context is definitely referring to the people of God generically, that reading which is characteristically so designated (τεκνία/τεκνα) should be given precedence.

The decision is therefore between τεκνία and τεκνα. As was stated above, τεκνία is older and more widely attested to. Whenever John uses τεκνία in his epistles he uses it entirely in 1 John (i.e., seven times: 1 John 2:1; 2:12; 2:28; 3:7; 3:18; 4:4; 5:21).¹ This represents a 30 percent higher usage of τεκνία in 1 John than τεκνα in the same epistle. Only five of his seven usages of τεκνα are in 1 John. The other two usages are found in 2 John 1:13 and 3 John 1:4. Thus, while John in his epistles spreads the use of τεκνα somewhat across his three epistles, he almost totally confines τεκνία to chap. one of 1 John. Therefore τεκνία would more probably have been written originally in 1 John than τεκνα.

Another element of consideration is that the vocative form τεκνία is more fitting to the context. The immediate context of 1 John 2:12 is obviously one of command/exhortation and this would naturally elicit the vocative above the accusative. It is also quite possible for a scribe to have omitted the “ι” in τεκνία and, consequently, wrote τεκνα. Therefore, on the grounds of greater concord with John’s style of writing, the older and wider manuscript support, τεκνία recommends itself as being the better reading. The mixed manuscripts of the M¹ group do not at this point carry the best reading.

¹Only two other occurrences of τεκνία are found in the New Testament, that is, in John 13:33 and Gal 4:19.

2. Reading 173—1 John 3:2

1) οἶδαμεν . . . ἐσόμεθα TR 01 02 03 04 020 044 049 5 6 38

69 206 323 614 623 1241 243 1611 1739 1799 1898

2138 2412

2) OM 181 226 917 927 1874

1 John 3:2 without the above omission reads: ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ἐσόμεθα. οἶδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι; “Beloved now we are children of God and it has not yet been revealed what we shall be; but we know that when he is revealed we shall be like him, because we shall see him just as he is.” The alternative reading found in the mixed manuscripts is: ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὐπω ἐφανερώθη τί ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστι; “Beloved now we are children of God, and it has not yet been revealed what [shall be] because we shall see him as he is.”

This error is obviously due to *homoeoteleuton*, as the words omitted are those found between the two occurrences of ἐσόμεθα in the sentence. The sentence in the shortened form does make sense; therefore, if it was the original there really would be very little need for a scribe to have added the extra words, and so many of them. The converse is also very possible. Having the longer form to begin with, there would be little or no need for a scribe to have omitted so many words, as the longer form also makes perfect sense in the context. The fact that the longer reading is the older reading also serves to validate its authenticity. All reasonable evidence therefore points to the longer

reading as being the earliest form of the text. The mixed manuscripts do not carry the best reading in this case.

3. Reading 220—1 John 3:16

1) εθηκε 01 02 03 04 025 5 6 33 206 323 614 623 1241 1243

2412 1611 1739 1799 2138 G:Al SI:Ch MSiS

2) τεθελκε 044 69c 181 917 1874 1898

From the evidences above, the aorist ἐθηκε is by far the older reading. It appears in the manuscript tradition five to six centuries before the perfect τεθεικε of this study's mixed manuscripts. In addition, ἐθηκε has a far wider support in the manuscript tradition. Interestingly, a very large number of other mixed manuscripts from the other mixed groups in the Johannine Epistles also carry the aorist ἐθηκε.¹ However, as shown above, τεθεικε has very little manuscript support even among the Byzantine texts, and certainly no Alexandrian support. In fact, if τεθεικε is authentic, then this would be the only place in the New Testament where it is used. In addition, it has no support in the early versions or in the Church Fathers.

On the other hand, apart from 1 John 3:16, the aorist ἐθηκε is used four times (Luke 6:48; Acts 4:37; Heb 1:2; Rev 10:2). Undoubtedly, the New Testament writers are more prone to using the aorist of τιθημι, as cumulatively they use its various forms twenty times in comparison to the perfect, which they use only six times (Acts 13:47;

¹These are: from the M² group 69, 424-c 642, 876, 999, 1827, and 2401. From the M^w group 69, 1522, 643, and 1845. This demonstrates that even among the mixed manuscripts there is strong support for $\epsilon\theta\eta\kappa\epsilon$.

Rom 4:17; 1 Cor 3:10; John 11:34; 2 Pet 2:6); and certainly never in the third-person singular. Therefore, because ἐθηκε is older, more widely attested, and also more characteristic of the New Testament writers, it is considered the better reading. The mixed manuscripts do not have the earliest form of the text at this point.

4. *Reading 225—1 John 3:16*

- 1) ἀδελφῶν TR 01 02 03 04 044 5 6 38 206 323 614
623 1241 1243 1611 1739 1799 2138 1898
2412 S:H SI:ChS
- 2) + ἡμῶν 181 917 1175 1874 A G:A1

In this variant, the mixed manuscripts indicate that the ἡμῶν should be added to ἀδελφῶν in 1 John 3:16; thus, the text according to the mixed manuscripts would read, ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην τοῦ Θεοῦ, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν ἡμῶν τὰς ψυχὰς τιθέναι; “By this we know love, because he gave his life for us, and we ought to give our lives for our brothers.” This of course differs from the Textus Receptus and the majority of other manuscripts (as indicated above) which read, “. . . ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι”; “. . . We should give [our]¹ lives for the brothers.”

From the outline of readings given above, it is obvious that the older manuscripts do not add ἡμῶν to ἀδελφῶν. Interestingly, most of the other mixed manuscripts in the other groups do not add ἡμῶν either. Therefore, on the grounds of the older and more widespread reading, ἀδελφῶν by itself is more likely.

¹So translated as the article τὰς is here taken to be a personal pronoun.

However, the more definitive criteria is the usage that is more characteristic of John's style. Would John have simply said, ἀδελφῶν (brothers), or would he have said ἀδελφῶν ἡμῶν (our brothers)? John uses the word *brother* in his epistles twenty times. He uses the genitive plural ἀδελφῶν twice (1 John 3:16 and 3 John 3), the genitive singular ἀδελφοῦ once (1 John 3:12), the accusative plural ἀδελφοὺς three times (1 John 3:14; 3 John 1: 5, 10), the accusative singular ἀδελφὸν twelve times (1 John 2:9, 10; 2:11; 3:10, 12, 14, 15, 17; 4:20, 21; 5:16), and the vocative/nominative twice (1 John 2:7; 3:13). In none of these cases does John employ ἡμῶν with any of the forms of ἀδελφός. The text in question, 1 John 3:16, would be the only exception to John's style. While an exception is always possible, the benefit of the doubt has to be given to the characteristic style of the author, especially when it is so overwhelming in a particular direction.

Apart from the different forms of ἀδελφός, John frequently uses two other terms of endearment to describe his church. These are τέκνα/τεκνία and ἀγαπητοὶ. Τέκνα and τεκνία are used seven times respectively (1 John 3:1, 2, 10; 5:2; 2 John 13; 3 John 4; and 1 John 2:1; 2:12; 2:28; 3:7; 3:18; 4:4; 5:21). Αγαπητοὶ is used five times (1 John 3:2, 21; 4:1; 4:7; 4:11). None of these terms of endearment occur with ἡμῶν. In fact, only in three of these usages (1 John 2:1; 3:18; 3 John 1:4) is any form of the personal pronoun used.

Interestingly, the mixed manuscripts again insert a personal pronoun in one of these texts against the evidence of the majority of manuscripts. In 1 John 2:28, the mixed manuscripts read "my children" Καὶ νῦν τεκνία μου μένετε ἐν αὐτῷ, against the TR and most other manuscripts that simply read "children," Καὶ νῦν τεκνία μένετε ἐν αὐτῷ.

Another possible reason for the addition of ἡμῶν could be the fact that in this verse John recommends a very stringent demand, that is, the responsibility to die for the fellow member just as Christ had died for all. In light of the fact that John's argument to this point was a strong polemic against false members (1 John 1:8-10; 2:4, 9-11, 18, 22, 23; 3:10, 15), a later scribe could have been tempted to give a more specific limitation to such a command by indicating that John meant death for *our* brothers only, that is, the more genuine members of the church, not for just "the brothers," that is, any brother. The latter may have given the implication that John recommended martyrdom for just about any member. Apparently, the scribe of this study's mixed text wanted to guard against such a liberal interpretation of the text, thus he qualified it further by the insertion of ἡμῶν. The mixed manuscripts do not carry the best reading in this case.

5. Reading 232—1 John 3:18

- | | |
|-------------|------------------------------------------------------------|
| 1) αγαπωμεν | TR 01 02 03 04 020 049 5 6 38 69 206 |
| | 323 614 623 1241 243 1611 1739 1799 |
| | 2138 2412 |
| 2) + εν | 044 <u>181</u> <u>917</u> 1836 <u>1874</u> <u>1898</u> K:S |

As Wallace points out, "“εν” is the workhorse of prepositions in the New Testament, occurring more frequently and in more varied situations than any other."¹ John uses it eighty-two times in 1 John. It can therefore be rather difficult to determine if an author used or omitted it. However, if it were used by John originally, it seems strange

¹Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament with Scripture, Subject and Greek Word Indexes* (Grand Rapids: Zondervan, 1996), 372.

that not only the majority of manuscripts of the Byzantine tradition, but also most of the major uncials, such as 01, 02, 03, 04, have omitted it. Due to its frequency, one would expect that at least one of these more reputable uncials would have caught it. Its inclusion appears first in the third-century Koptic, then in the ninth/tenth-century uncial 044, and subsequently in such manuscripts as 181, 917, 1836, and 1874. It appears that its emergence was originally from the non-Greek tradition, which later got into the Greek manuscript tradition.

Its inclusion into the Greek text could also be explained as an effort to add emphasis and clarity to the dative λόγῳ. The Greek text of the verse reads: τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσση, ἀλλ' ἔργῳ καὶ ἀληθείᾳ. Even from a cursory reading of 1 John 3:18 it can be seen how a scribe would be tempted to insert ἐν in the verse. The reason is that it fits smoothly into the verse, and the extra punch that it gives to the dative λόγῳ is obvious. Any scribe copying 1 John would have developed the habit of writing ἐν and would be tempted to insert it after ἀγαπῶμεν in this verse. Therefore, the fact that it does not appear in the more reputable uncials, and also in the majority of manuscripts even of the Byzantine tradition, suggests strongly that it was not there in the original writing of the epistle. The mixed manuscripts do not carry the best reading in this instance.

6. *Reading 347—1 John 4:19*

- | | |
|-----------|-------------------------------------------------------------------|
| 1) πρωτος | TR 01 02 03 044 6 323 614 1241 1243 1611 1739 |
| | 1799 2412 L:VT S:Hm |
| 2) πρωτος | 5 <u>181</u> 206 623 <u>917</u> 1845 <u>1874</u> <u>1898</u> 2138 |

Πρωτος is used thirty-three times in the New Testament and 50 percent of those times it is used in the Johannine writings. He used it eight times in his Gospel (1:15; 1:30, 41; 5:4; 8:7; 20:4; and 20:8), once in the epistles (1 John 4:19), and seven times in Revelation (1:11, 17, 2:8; 8:7; 16:2; 21:19; 22:13). At no time did John or any New Testament writer use πποτος. Πποτος is an obvious itacism. Apparently, the exemplar was being read to the scribe, who was not able to differentiate between the sound of “ω” and “ο” and without the visual aid of the exemplar, simply wrote “ο” for “ω.” Πποτος of this study’s mixed manuscripts should therefore not be considered as an authentic reading.

The improbability of πποτος is further strengthened by the fact that, although there are many other variations surrounding the sentence¹ in which πποτος (and apparently πποτος) occurs, no manuscript apart from the mixed manuscripts have πποτος as a variant. With all these odds against it, certainly this mixed reading should not be considered.

Analysis of the Unique Readings in Jude

Six readings, 9, 34, 169, 171, 220, and 291, are unique to the mixed manuscripts of this group. The manuscripts are: 467, 1243, 1739, 1845, and 2298. The analysis of the readings follows the outline of each variation unit and their supporting manuscripts.

¹For example, the addition of ουν to ημεις in A, 048^{vid}; 33; 69; 623; 2464; al, r, vg. The addition of τον θεον and αυτον to αγαπωμεν in N; 048; 33; 81; 614; 630; 1505; al, w, vg^{cl}, sy, bo and Ψ, respectively, and the replacement of αυτος πρ ωτος with ο θεος πρωτος in A, 33, 81^{vid}, al, lat. See Kurt Aland, et al, *Novum Testamentum Graece*, (Stuttgart: Deutsche Bibelgesellschaft, 1993), 623.

1. *Reading 9—Jude 1*

1) <i>ηγιασμενοις</i>	04 018 020 025 028 1 6 33 104 181 201
	206 216 223 307 319 323 378 424 440 <u>467</u>
	479 483 489 522 642 917 920 927 928 945
	999 1022 1242 1244 1245 1247 1250 1251
	1319 1522 1563 1637 1725 1732 1735 1738
	1751 1768 1799 1827 1854 1855 1874 1876
	1890 1891 1894 1896 1897 2085 2086 2401
	2412 2433
2) <i>ηγαπημενοις</i>	P ⁷² 01 02 03 044 5 623 876 <u>1243</u> 1505
	1611 <u>1739</u> <u>1845</u> <u>2298</u> 2492 2494 2495 vg
	syr ^{ph} h cop ^{sa bo} arm eth Origen

The preponderance of evidence favors the older reading *ηγαπημενοις*. To begin with, it is two centuries older than the alternative *ηγιασμενοις*. In addition to being older, *ηγαπημενοις* is also supported by the more reputable Alexandrian manuscripts, for example, 01 and 03. Not only does *ηγαπημενοις* find good support among the better Greek tradition, but, as shown above, its support among the versions is also quite good.

Most commentators are convinced that the later reading *ηγιασμενοις* is a modeling of 1 Cor 1:2, which conveys a similar line of thought, but presents the church as *ἡγιασμένοις* in Christ Jesus, instead of *ηγαπημενοις* in (God and) Jesus Christ. Metzger and others see the change as an effort to avoid the difficult and unusual combination *τοῖς*

ἐν θεῷ πατρὶ ἡγαπημένοις.¹ The mixed manuscripts, therefore, are among those manuscripts that carry the better reading in this variation unit.

2. *Reading 34—Jude 4*

- 1) θεον 025 044 028 018 020 1 5 104 181 201 206 223 319
 378 424 479 483 489 522 623 876 917 920 927 928
 945 999 1022 1242 1244 1245 1247 1250 1251 1319
 1505 1522 1611 1637 1725 1732 1734 1735 1738
 1751 1768 1799 1827 1854 1855 1874 1876 1877
 1890 1891 1896 1897 2085 2086 2298 2401 2412
 2433 2492 2494 2495
- 2) OM P⁷² 01 03 02 04 6 33 216 307 323 440 467 642
 1243 1563 1739 1845 1894

Including inclusion or omission of θεον in this verse raises the issue of whether or not Jude intended to refer to God as the only despot, or Jesus as the only despot. Thus the phrase would read τὸν μόνον δεσπότην Θεόν, καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι or τὸν μόνον δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. Bauckham observed that δεσπότην was widely used for God in Judaism and early Christianity. Christianity, he noted, took over the formula and used it almost always for God the father. He referenced Luke 2:29; Acts 4:14; Rev 6:10; 1 Clem 7:5; 8:2; 9:4; 11:1;

¹Metzger, *A Textual Commentary*, 656; Bauckham, *Jude, 2 Peter*, WBC, 19.

20:8, 11; 24:1, 5; 33:1, 2; 36:2 4; Barn. 1:7; 4:3; Diogn 8:7 and Justin, 1 Apol 61:3 as evidence.¹

If, therefore, God was commonly known as the δεσπότην, a scribe faced with the word δεσπότην referring to God would have no need to omit Θεόν. However, if it were not included in the scribe's exemplar, then he would be tempted to clarify the text in light of the prevailing notion of δεσπότην as being God. In other words, there would be no great reason to omit the θεον, but there would be a far stronger motive to include it in the text.

There are also additional evidences that Jude could have omitted θεον and thus refer to Jesus and not God as δεσπότην. Bauckhman cites 2 Pet 2:1 where Peter, extrapolating from the book of Jude, understood Jesus, not God, as the δεσπότην. Furthermore, Bauckham observed that the word ικοδεσπότης is used to refer to Jesus as the master of the Christian household: Matt 10:25; Mark 13:27; Luke 13:25.² Here contextually (as in the case of 2 Peter), Jesus is the master of the Christian slave, hence Jude could have referred to Jesus as the δεσπότην and not God. A scribe failing to recognize this inserted θεον as in the scribe's thinking God is the despot, not Jesus.

Again, the preponderance of evidence suggests that Jude did not include θεον originally, but that later scribes sought to clarify the statement in light of prevailing notions of God as the despot introduced the word God in the text. Hence, the mixed

¹Bauckhman, *Jude, 2 Peter*, WBC, 39.

²Ibid.

manuscripts are among those manuscripts which possess the earliest original in this variation unit.

3. Reading 169—Jude 12

- 1) εἰσιν 01 018 025 028 044 1 5 181 201 206 216 223 319
 323 424 440 467 479 483 489 522 642 876 917 920
 927 928 945 1022 1242 1244 1245 1247 1250 1251
 1319 1522 1563 1611 1637 1725 1732 1734 1738
 1751 1768 1799 1827 1854 1855 1874 1876 1877
 1891 1890 1894 1896 1897 2085 2086 2433 2494
- 2) + οἱ P⁷² 02 03 020 04 6 33 104 307 378 623 999 1243
 1505 1735 1739 1845 2298 2401 2412 2492 2495

When added, the article qualifies the participle συνευωχούμενοι, thus the complement of εἰσιν is now placed next to it, although the participle is five words further down in the sentence. This provides for a smoother translation, “These are the ones who are feasting together in your love feasts.” Jude, like most New Testament writers, used the participle without the article, hence the benefit of the doubt should be placed on the non-use of the article as being original.

2 Peter 2:13 also uses συνευωχούμενοι in the same sense as it is here used but without the article. It would appear that the article was added for a smoother and more explicit translation. The text without it should be preferred. The mixed manuscripts do not have the best reading in this case.

4. Reading 171—Jude 12

1) συνευωχούμενοι	P ⁷²	01	02	03	018	020	025	028	044	1	5	33
		104	201	206	216	307	319	378	424	440	479	
		483	489	522	623	642	876	917	920	927	928	
		945	1242	<u>1243</u>	1244	1250	1251	1319	1505			
		1522	1563	1611	1637	1725	1732	1738	1751			
		1768	1799	1827	1854	1855	1876	1891	1894			
		1896	1897	2086	2401	2412	2433	2494	2495			
2) + υμιν		04	6	223	323	<u>467</u>	1022	1245	1247	<u>1739</u>		
		<u>1845</u>	2085	<u>2298</u>	2492							

The addition of ὑμῖν reflects an effort of later scribe(s) to harmonize this verse with 2 Pet 2:13 where a similar thought/construction is found. As is the case in Jude, Peter portrayed the false teachers συνευωχούμενοι (feasting together) and not just συνευωχούμενοι, but συνευωχούμενοι ὑμῖν (feasting together among you). The addition of ὑμῖν thus adds more emphasis and clarity to the works of the false teachers. They were not just feasting together (with themselves), but they were “feasting together among you.” This description of their act also complemented the previous description of the false teachers, εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν, “they are in your love feast,” now paralleled/complemented by συνευωχούμενοι ὑμῖν, “they are feasting together among you.” In both cases, a personal pronoun is appended to the status of the false teachers. The added force and punch given to their act is obvious when υμιν is added to συνευωχούμενοι.

The addition of υμιν therefore appears to be the work of later scribes to harmonize the verse with Peter and to add more punch and clarity to the phrase. If such force, clarity, and harmony with 2 Pet 2:13 were originally there in the text, it would not be likely for the scribe to reduce it by subtracting υμιν. The converse, that is, addition of υμιν, would be more likely to have occurred in such a situation. Thus, it can be concluded that the addition of υμιν is secondary. Its late emergence at least a century later (i.e., in 04) is additional evidence for this. The mixed manuscripts do not have the best reading in this case.

5. Reading 221—Jude 15

1) ασεβειας P⁷² 02 03 018 020 025 028 1 5 6 33 104 181 201

206 216 223 319 424 440 467 479 483 489 522

623 642 917 920 927 928 945 999 1022 1244 1245

1247 1250 1251 1522 1563 1611 1637 1725 1732

1734 1735 1738 1739 1751 1768 1799 1827 1854

1855 1874 1876 1877 1890 1891 1894 1896 1897

2085 2086 2298 2401 2412 2433 2492

2) OM 01 04 307 1243 1845

The omission of ασεβειας is most likely an error of *homoeoteleuton*. Αασεβειας is flanked by two words ending in ων, namely, ἔργων and αὐτῶν. It is obvious that the scribe skipped from one ending to the next, particularly as the sentence continues to make good sense with the omission of ασεβειας. The omission, therefore, should be seen as secondary. Most of the mixed manuscripts in this case have the best reading.

6. *Reading 291—Jude 23*

- 1) εν φοβω P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33
 104 201 206 216 223 319 323 378 424 440 479
 483 489 522 623 876 917 920 927 928 945 999
 1022 1242 1244 1245 1247 1250 1251 1319 1522
 1611 1637 1725 1732 1734 1738 1768 1799 1827
1845 1854 1855 1874 1876 1877 1890 1891 1894
 1896 1897 2085 2086 2401 2433 2492 2494
- 2) OM 181 307 467 642 1243 1505 1563 1735 1739 1751
2298 2412 2495

The issues regarding vss. 22 and 23 are extremely complex and cannot be addressed at length here. However, virtually all the various renderings of these verses both in early and late Greek/versional traditions include εν φοβω.¹ In other words, despite the diversity of variations in all textual traditions, they all include εν φοβω in whatever alterations were done. This omission also represents part of the extreme tampering that went on with this text. It should be discredited based on its very late date (tenth century), and the fact that all the major/earlier traditions despite their variations of the text still retained the alternate reading, namely, εν φοβω. The mixed manuscripts do not have the best reading in this variation unit.

¹For the different renderings see, Metzger, *A Textual Commentary*, 658-651, and Sakae Kubo, "Jude 22-23: Two Division Form or Three?" in *Studies and Documents*, ed. Eldon Epp and Gordon Fee, 239-253.

Conclusion

Having determined the worth of each reading with respect to the earliest form of the text, the findings of the above analysis will now be outlined so as to highlight more clearly the value of the mixed manuscripts when compared to the Alexandrian and Byzantine text-types. Tables 55 to 59, along with Figure 4, provide a visual summation of the findings from the above analysis regarding the viability of the mixed manuscripts. Figure 4 represents a graphical summation of the information of table 55.

The analysis reveals that only thirteen or 18.05 percent of the seventy-two unique mixed readings can be considered the earliest form of the text (see table 55). In other words, 81.95 percent of the unique mixed readings are not the preferred readings. In James, five readings, those numbered 81, 127, 224, 260, and 446, are the earliest original. This is 18.5 percent of the unique readings of the mixed manuscripts of James. 1 Peter and the Johannine Epistles have no mixed readings that could be considered the earliest forms. In 2 Peter, five or 17.85 percent of the twenty-eight unique readings can be considered the earliest original, namely, 7, 10, 110, 128, and 144. Finally, three or 50 percent of Jude's six readings can be considered as the earliest form of the text. These readings are 9, 34, and 221.

Table 55. Summation on Earliest Mixed Forms

Epistle	Total # of Unique Readings	Total # of Earliest Original	Percentage
James	27	5	18.50
1 Peter	5	0	00.00
2 Peter	28	5	17.85
1 John	6	0	00.00
Jude	6	3	50.00
Total	72	13	18.05

Based on the above findings, only in the book of Jude can some weight be given to the evidence of the mixed manuscripts. As mentioned, 50 percent of its unique readings are the earliest form, which suggests that the unique readings of the mixed manuscripts of Jude need to be considered seriously whenever the original text is being determined. This does not hold true for the other books, however, as the highest percentage credibility in those books is 18.5 and 17.85 percent for James and 2 Peter, respectively.

As a summary of previous findings in this study, table 56 shows that in James three transpositions and three omissions are considered the earliest form of the text. In 2 Peter there are four substitutions and one case change that are the earliest form of the text. Jude has one substitution and two omissions as the earliest originals.

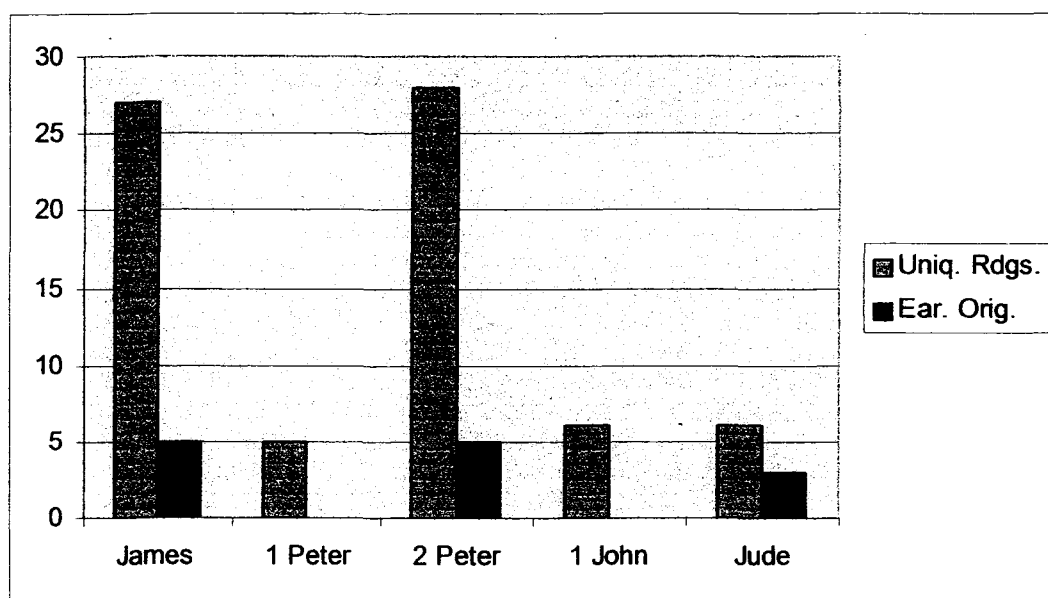


Figure 4. Earliest mixed form.

Table 56. Types of Mixed Originals

Type of Variants	James	2 Peter	Jude	Total
Transpositions	3		2	5
Omissions	3			3
Substitution		4	1	5
Addition				0
Case Change		1		1
				14

From the above arrangement, it can be concluded that most of the time when the mixed manuscripts of the Catholic Epistles have the earliest form, a transposition, substitution, or omission is involved. This would suggest that, in seeking to find the value of the mixed manuscripts where the original is concerned, one should especially consider the evidence of the mixed manuscripts for variants that have to do with transpositions, substitution of words, and omission, as seen in table 56. The impact on variants involving additions and case changes is too marginal to be of significance.

Of course all this has to be seen in light of the fact that only 18.05 percent of the mixed readings can be considered the earliest form of the text. This percentage is very low and statistically cannot be distinguished from the mass of Byzantine manuscripts. Therefore, it can be concluded that the mixed manuscripts of the Catholic Epistles do not present a phenomenon of the Middle Ages in which the scribes combined the best

Alexandrian or Byzantine readings along with unique readings¹ to create a significantly new “Mixed Text type.” This does not deny the fact that indeed they are a distinct group. However, they seem to represent the continued evolution/corruption of the text that transpired over the centuries. As a group, they do not bring anything significantly new to the manuscript tradition in terms of recovering the earliest form of the text. Probably, the most significant fact that these mixed manuscripts affirm is that the evolution of the New Testament texts that began in the early centuries was still happening in the Middle Ages.

Unique Readings of Mixed Manuscripts: Text-types Comparisons

One objective of this study was to ascertain the comparative value of the mixed manuscripts with the Alexandrian and Byzantine text-types. This was done by examining how the 18.05 percent of the mixed readings that have the earliest form of the text compare with Alexandrian and Byzantine manuscripts. This comparison is distilled from the analysis earlier in the chapter where the variant readings are analyzed to determine the earliest form of the text. Tables 57 to 59 illustrate the findings.

Mixed Readings in James: Alexandrian and Byzantine Comparisons

From table 57 it can be deduced that whenever the mixed readings are the preferred reading, they are (with the exception of reading 81) supported by the fourth-century uncials 01 and 03. This is evidenced in four of the five readings, namely, 127, 224, 260,

¹As discussed above, this is the definition of the mixed text given by Richards and his followers.

Table 57. James: Alexandrian/Byzantine Evidences for Mixed Readings

Reading	Mixed Support	Alexandrian for	Alexandrian against	Byzantine for	Byzantine against
81	206 522 614 1505 1611 1799 1890 2412	03	01 02 044 104 1175 1241 1243 1735 1739	398 1448 1524 1799 1852 2138 2147 2200	Most Byzantine MSS
127	206 522 614 1505 1522 1611 1799 1890 2412	01 02 03 044 1243 1175	1241 1735 1739 104	643 1243	Most Byzantine MSS
224	522 614 1505 1522 1611 1799 1890 2412	01 03 1175	02 044 1241 1735 1739	69 378 643	Most Byzantine MSS
260	206 614 1505 1611 1799 2412	P ²⁰ 01 03 044	02 1175 1735 1739	378 876 2143	Most Byzantine MSS
446	614 1505 1522 1611 1890 2412	01* 03	02 044 1175 1241 1243 1735 1739	none	Most Byzantine MSS

and 446. This is a significant observation, for as is well known in the field, these two uncials played a major role in establishing the Greek text as we now have it.¹ It can also be seen that while the early Alexandrian manuscripts such as P⁷², 01, 02, and 03 support the mixed readings most of the time, the later Alexandrian manuscripts, 044, 104, 1175, 1241, 1243, 1735, and 1739,² do not support the mixed readings most of the time. From this it can be derived that whenever the mixed manuscripts of James have the best reading they rank above the Alexandrian manuscripts of their same age.³

With regard to the Byzantine manuscripts, table 57 also illustrates that most Byzantine manuscripts read differently from the mixed manuscripts whenever the mixed manuscripts demonstrate the earliest form of the text.⁴ This signifies that whenever the mixed manuscripts of James have the best/earliest form of the text, these mixed manuscripts rank above the Byzantine manuscripts. In other words, this suggests that the mixed manuscripts in James should be taken more seriously than the Byzantine

¹Just a cursory look at the two standard Greek texts, the UBS 4 and the Nestle Aland 27, reveals that, in almost all cases where there is variant reading, the readings of these two manuscripts, along with those of the early papyri, are chosen. It is established knowledge that 03 was the primary source for Westcott and Hort's Greek text, and, as lamented by many scholars in recent times, we have not gone much beyond Westcott and Hort in terms of quality of the Greek text. See, for example, Epp, "A Continued Interlude in New Testament Textual Criticism," 87.

²The dates of these manuscripts are: 044, ninth/tenth century; 104, 1087, 1735, 1175, and 1739, tenth century; 1241, twelfth century; and 1243, eleventh century.

³As was mentioned above, most of the mixed manuscripts are from the Middle Ages.

⁴This cannot be attributed merely to the fact that generally, Byzantine manuscripts are late, for as is well known (and as here established for the mixed manuscripts), a late manuscript can have a very early reading.

manuscripts of James. This cannot be said with respect to the Alexandrian text however, for whenever the mixed manuscripts have the ‘original’/earliest form of the text, they are in keeping with the Alexandrian text and never against the Alexandrian text in any significant way.

Mixed Readings in 2 Peter: Alexandrian and Byzantine Comparisons

2 Peter continues to demonstrate the trait of extreme diversity among its manuscripts. As table 58 illustrates, the mixed readings are equally supported and negated by the early and more reputable uncials, such as 01, 02, and 03. The same holds true for the later, and not as reputable, Alexandrian minuscules such as 104, 945, 1241, 1242, 1735, 1845, among others. These later Alexandrian uncials equally concur with, and diverge from, the readings of the mixed manuscripts.

Another observation from table 58 is that with the exception of reading number 7, all the other readings are supported by the third-century papyri, P⁷². This signifies a very early origin to these mixed readings of 2 Peter. Like the situation in James, most of the Byzantine minuscules read contrary to the mixed readings. This suggests that the mixed manuscripts of 2 Peter may be taken more seriously than the Byzantine text when determining the best form of the text in 2 Peter.

Table 58. 2 Peter: Alexandrian/Byzantine Evidences for Mixed Readings

Reading	Mixed Support	Alexandrian For	Alexandrian Against	Byzantine For	Byzantine Against
7	206 378 522 614 1505 1799 2412	01 02 04 044 33 104 945 1735 1739 1241 1243 1881 2298 Did	P ⁷² 03 323 1845	424 467 1270 1352 1838 1297 2475	Most Byzantine MSS
10	206 378 522 614 1505 1522 1611 1799 2412 2495	P ⁷² 01 02 03	04 044 5 33 104 945 1241 1243 1735 1739 1845 1881 2298	1522 1890	Most Byzantine MSS
110	206 1505 1611 1799 2495	P ⁷² 03 04 1175 1241 1243 1739	01 02 044		Most Byzantine MSS
128	206 522 1505 1611 1799 2495	P ⁷² 03 044 33 104 323 1241 1175 1739 2298	01 02 04 5 1243 945 1242 1735 1845 1881	959 1838 2494 L585 L1299	Most Byzantine MSS
144	522 614 1505 1611 1799 2412 2495	P ⁷² 03 945 1739 323 1241 1243 1739 1881 2298	01 02 044 33 104 1735	none	Most Byzantine MSS

Mixed Readings in Jude: Alexandrian and Byzantine Comparisons

Table 59 shows that the mixed readings of Jude are consistently supported by P⁷² and the early Alexandrian uncials 01, 02, and 03. This finding signifies a very early origin for these mixed readings, and supports the case for their credibility as the preferred readings. From this outline it can also be seen that most of the Alexandrian minuscules of the Middle Ages read contrary to the mixed reading. This phenomenon, like the case in the other two previous epistles (James and 2 Peter), indicates that the mixed manuscripts tend to produce better readings than the Alexandrian manuscripts of their own age. Another deduction from table 59 is that most Byzantine minuscules read against the mixed readings whenever the mixed readings are original. This again suggests (as the case in James and 2 Peter) that the mixed manuscripts of Jude produce better readings than the Byzantine text of Jude.

From the above analysis, when the mixed manuscripts have the earliest original readings, these readings are not better than the Alexandrian text. However, whenever the mixed manuscripts have the preferred readings they tend to read against the Alexandrian manuscripts of their own age, and are more in keeping with the earliest Alexandrian uncials. Thus, although these mixed manuscripts are dated in the Middle Ages, they do carry distinctive variant readings that date back to the third/fourth century and are among the better readings. When compared to the Byzantine text-type, the mixed manuscripts of James, 2 Peter, and Jude have the preferred readings, that is, the earliest form of the text.

Table 59. Jude: Alexandrian/Byzantine Evidences for Mixed Readings

Jude	Mixed Support	Alexandrian Support for	Alexandrian Against	Byzantine Support for	Byzantine Against
9	1243 1739 1845 2298	P ⁷² , 01 02 03 5 044 623 Origin	04 018 020 6 33 104 201 206 216 223 307 319 323 424 440 479 483	623 876 1505 1611 2492 2494 2495	Most Byzantine MSS
34	467 1243 1739 1845	P ⁷² 01 03 02 04 6 33 216 307 323 440 642 1563	044 028 018 020 5 104 201 206 223 319 424 479 483 623 917 920 1022 1245 1799 2085 2433	none	Most Byzantine MSS
221	467 1243 1739 1845	P ⁷² 02 03 018 020 028 5 6 33 104 206 216 223 319 424 440 479 483	01 04 307	181 201 489 522 623 642 917 920 927 928 945 999 1022	none

These facts suggest that the mixed manuscripts of these three epistles are a distinctive group that have some weight when compared to the Byzantine text-type. However, all this evidence must be seen against the fact that only in thirteen (18.05%) of its unique readings do the mixed manuscripts preserve what can be considered the earliest

and best readings. From a cursory look at the presentation of the variant readings in chapter 6, it can be seen that most of the time, the distinctive readings of the mixed manuscripts are very late. Not only are most of the unique readings very late, but they also reflect the scribal habit of the Middle Ages that rendered the text easier and clearer.

In addition, whereas 82.5 percent of their distinctive readings are not the best form of the text, it can be concluded then that the mixed manuscripts of the Catholic Epistles do not present a phenomenon of the Middle Ages in which scribes combined the best Alexandrian and Byzantine readings to create a significantly new "Mixed Text-type." This does not deny the fact that, indeed, they are a distinct group. However, they seem to represent the continued evolution/corruption of the text that developed over the centuries. As a group, they do not bring much that is significantly or distinctively new to the manuscript tradition in terms of uncovering the earliest original. Probably, the most significant fact that these mixed manuscripts affirm is that the evolution of New Testament text that began in the early centuries was still happening in the Middle Ages.

CHAPTER 7

CONCLUSION

SUMMARY

In the introduction of this study it was outlined that Richards and his followers identified a mixed text-type in six books of the Catholic Epistles that is distinguishable from the already established Alexandrian and Byzantine text-types. This text-type is supported by this empirical investigation to be more original than the Alexandrian and Byzantine texts could necessitate the re-evaluation of these established text-types, and also the reevaluation of the designation 'mixed' attributed to this group. Therefore, the primary purpose of this study was to evaluate the value of this mixed text-type.

In order for the mixed text-type to be evaluated, the specific readings that distinguished it as a distinct group had to be identified. This necessitated the reclassification of James and 2 Peter, because the scholars who previously classified these books (Awoniyi and Robertson) had not identified the specific readings that distinguished the mixed text in these books. This reclassification was done in chapter 3. In addition, it was not known whether or not the mixed phenomenon also existed in Jude since a full classification of this epistle had not yet been done. Such a

classification was undertaken in chapter 5. All the books classified in this dissertation demonstrated the mixed phenomenon.

In order to classify the manuscripts of James, 2 Peter, and Jude, the two-step process of Factor Analysis and the Claremont Profile Method was employed. The Claremont Profile Method is well known, but this is, to date, the second and most extensive use of Factor Analysis for classifying Greek manuscripts.¹ The Factor Analysis method was successful as confirmed by similar findings using the Claremont Profile Method. For example, in the book of James, all nine manuscripts classified by Factor Analysis remained together when further classified by CPM.² In 2 Peter, of the eleven manuscripts classified by Factor Analysis, nine remained together after the CPM process,³ and five of six manuscripts held together in Jude after the CPM process.⁴ The classification of James and 2 Peter in chapter 3 not only confirmed that indeed a mixed text-type exists in these books, but practically all the manuscripts identified by Awonyi and Robertson to be mixed were indeed found to be mixed. Not only was the mixed text-type positively identified in James and 2 Peter, but the greater

¹As indicated above the first being by Kenneth Keumsang Yoo in his dissertation, 2001.

²See table 76 in Appendix B for this and the results of all other groups in James.

³See table 87 in Appendix B for this and the results of all other groups in 2 Peter.

⁴See table 53 in the main text for this and other results.

objective of identifying the specific mixed readings of the mixed manuscripts of these books was realized.

Having verified the mixed manuscripts of James and 2 Peter, in chapter 3, the manuscripts known to be mixed in these books but not classified in the Johannine Epistles and 1 Peter were classified. This was accomplished by comparing the reading of these unknown manuscripts with particular test-readings provided by Richards and Yoo. The process disclosed that all except one¹ of the manuscripts known to be mixed in James and 2 Peter were also mixed in 1 Peter and the Johannine Epistles. This helped to expand the emerging picture of mixture across the Catholic Epistles.

As mentioned, a full classification of the manuscripts of Jude was yet to be done. Chapter 5 addressed the status of the text in Jude by the classification of 84 manuscripts in this epistle. Again the combined process of Factor Analysis and the Claremont Profile Method was successfully employed for this classification. Five mixed manuscripts, namely 467, 1243, 1739, 1845, and 2298, along with their distinctive readings were identified. With the classification of 84 manuscripts of Jude, a total of 340 manuscripts were classified in this dissertation. Of these 340 manuscripts, 120 were confirmed as mixed,² but only 35 were mixed with a distinctive profile from which unique readings could be derived.³

¹The exception is 1838.

²As discussed in chapter 3, most of these manuscripts were from 2 Peter and were mixed in a "wild" manner.

³These were the unique readings analyzed above in order to determine the earliest form of the text, and consequently the worth of the mixed manuscripts.

Having positively identified thirty-five mixed manuscripts containing seventy-two distinctive readings, the stage was set to evaluate this mixed text-type in greater detail. This was accomplished in chapter 6 using the canons of textual criticism for uncovering the earliest and best form of the text. This evaluation of the distinctive readings of the mixed text-type demonstrated that this text-type does not make a remarkable contribution to uncovering the earliest form of the text as only thirteen of seventy-two (18.5%) unique readings were confirmed to be the earliest form of the text. In fact, when compared to the established text-types, it is not distinguishable from the Byzantine text in terms of the quality of its readings. In addition, it certainly would therefore not rank close to the Alexandrian text. However, these manuscripts represent a well-defined group and probably further studies may highlight added significance of this group. Table 60 illustrates these mixed manuscripts.

Areas for Further Study

This study highlights the phenomenon of mixture in the Catholic Epistles but it does not speak to the occurrence of the same phenomenon in other parts of the New Testament. It should be worthwhile to ascertain if there is a consistent pattern of mixture in the Gospels or the Pauline corpus, and if there is, what is the exact nature of those mixed manuscripts as they compare to the major text-types? Do the mixed manuscripts of other sections of the New Testament represent a combination of the best Alexandrian and Byzantine readings, thereby testifying to a special phase in the

history of the text that could help uncover earlier forms of the text? These are dimensions that could be investigated in further studies.

As demonstrated in this study, the manuscripts of 2 Peter are extremely mixed. It would be worthwhile to determine which factors contributed to this very mixed

Table 60. Mixed Manuscripts in the Catholic Epistles

Richards (1, 2, 3 John)	Awoniyi (James)	Yoo (1 Peter)	Robertson (2 Peter)	Jude
		020		
		6		
69		69		
		104		
181		181		
	206		206	
		378	378	
424				
424c				
	522		522	467
	614		614	
642		642		
643				
876		876		
917		917		
959				
999		999		

Table 60—*Continued.*

Richards (1, 2, 3 John)	Awoniyi (James)	Yoo (1 Peter)	Robertson (2 Peter)	Jude
	1505		1505	
				1243
1522	1522			
	1611		1611	
		1563		
				1739
		1751		
1799	1799		1799	
1827				
1845				1845
1874		1874		
		1877		
	1890			
1898		1898		
	2412		2412	
		2494		
				2298
			2495	

condition. 2 Peter, as is well known, was very late getting into the canon. Therefore, the investigation of its entry into the canon with its mixed status may yield fruitful results. In fact, the relationship of mixture within different sections of the New Testament and the canon issue could also be a subject of investigation.

It is well established that different theological beliefs over the centuries influenced the transmission of the text.¹ It should be worthwhile therefore to ascertain how theology contributed to mixture in the manuscript tradition. Yet another area for further study is how the different sociological factors within the church influenced mixture within the manuscript tradition of the New Testament. A study of the marginal glosses and κεφαλαι in mixed manuscripts could be very revealing in this effort. In fact, the study of the marginal glosses could be in an independent study.

¹This was recognized as far back as the time of the church fathers. Fathers such as Polycarp (AD 70-155/160), Origen (185- 256), Dionysius (170), Epiphanius (315-403), and Eusebius (260-339) spoke of changes in the text due to theological reasons. See for example, The Letter of Polycarp to the Philippians 7:1 (Of course, the dating of Polycarp's life has to be an estimation); Origen's commentary on Matt 15:13-14, taken from *Selections from the Commentaries and Homilies of Origen*, trans. R. B. Tollinton (London: Society for Promoting Christian Knowledge, 1929), 109-110; Eusebius, *The History of the Church*, 4.23; 6:16, 17; *Anocratus* 31 as referenced in Peter Head, "Christology and Textual Transmission: Reverential Alterations in the Synoptic Gospels," *Novum Testamentum* 25 (1993):107. For a list of modern authors wrote on the subject see note 1, page 126 above.

APPENDICES

APPENDIX A

UNITS OF VARIATION AND THEIR SUPPORT--JUDE

Below are the variation units used to classify the eighty four manuscripts of Jude dealt with in this study. These 84 manuscripts were collated against the 1873 edition of the Textus Receptus. Reading “1” is that of the TR, while the reading “2,” “3” etc., reflects the non TR reading at that point in the text. The total number of manuscript in each variation unit is 84.

2 Jude 1

(1) Ἰησοῦ Χριστοῦ

P⁷² 01 02 03 04 020 028 1 5 33 201 206 307 323 378 467 479
483 522 623 876 917 928 945 999 1242 1243 1244 1247 1250
1251 1319 1505 1563 1611 1637 1725 1732 1735 1738 1739 1751
1768 1799 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894
1896 1897 2298 2401 2412 2492 2494 2495

(2) 2, 1

018 025 044 6 104 181 216 223 319 424 440 489 642 920 927
022 1245 1522 1734 2085 2086 2433

3 Jude 1

(1) τοῖς

P⁷² 01 02 03 04 018 020 025 028 044 1 5 33 104 181 201 206
216 223 307 319 424 440 467 479 483 489 522 623 642 917 920
927 928 999 1022 242 1244 1245 1247 1250 1251 1319 1522 1563
1637 1725 1732 1734 1735 1738 1751 1768 1799 1827 1845 1854
1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2298
2401 2433

(2) + ἐθνέσιν

6 323 876 945 1243 1611 1739 2412 2494 2495

(3) SOUL

378 1505 2492

7 Jude 1

(1) χριστω

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 201 206 216 223
 307 319 323 378 424 440 467 479 483 489 522 623 642 876 917
 920 927 928 945 1022 1242 1243 1244 1245 1247 1250 1251
 1319 1505 1522 1563 1611 1637 1725 1732 1738 1739 1751 1768
 1799 1845 1855 1876 1890 1891 1894 1896 1897 2085 2086
 2298 2401 2412 2433 2492 2494 2495

(2) χριστου

104 181 999 1734 1735 1827 1854 1874 1877

9 Jude 1

(1) ηγιασμενοις

04 018 020 025 028 1 6 33 104 181 201 206 216 223 307 319
 323 378 424 440 467 479 483 489 522 642 917 920 927 928 945
 999 1022 1242 1244 1245 1247 1250 1251 1319 1522 1563 1637 1725
 1732 1735 1738 1751 1768 1799 1827 1854 1855 1874 1876 1890
 1891 1894 1896 1897 2085 2086 2401 2412 2433

(2) ηγαπημενοις

P⁷² 01 02 03 044 5 623 876 1243 1505 1611 1739 1845 2298 2492
 2494 2495

(3) SOUL

1734 1877

12 Jude 1

(1) και Ιησου Χριστω τετηρημενοις

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181
 201 206 216 223 307 319 323 378 424 440 467 479 483 489 522
 623 642 876 917 920 927 928 945 999 1022 1242 1243 1244 1245

1247 1250 1251 1319 1522 1563 1637 1725 1732 1734 1735 1738
 1739 1751 1768 1799 1827 1845 1854 1855 1874 1876 1877 1890 1891
 1894 1896 1897 2085 2086 2298 2401 2412 2433 2492

(2) OM

1505 1611 2494 2495

14 Jude 1

(1) και αγαπη

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 201 206 216
 223 307 319 323 424 440 467 479 483 489 522 623 642 876 920
 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251 1319
 1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1739 1751
 1768 1799 1845 1854 1855 1876 1890 1891 1894 1896 1897 2085
 2086 2298 2401 2412 2433 2492 2494 2495

(2) OM

181 917 1827 1874 1877

(3) SOUL

378

16 Jude 1

(1) ειρηνη

P⁷² 01 02 03 04 018 020 025 028 044 1 6 33 104 181 201 206
 216 223 307 319 323 378 424 440 467 479 483 489 522 623 642
 917 920 927 928 945 999 1022 1242 1243 1244 1245 1247 1250
 1251 1319 1522 1563 1637 1725 1732 1734 1735 1738 1739 1751
 1768 1799 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894
 1896 1897 2085 2086 2298 2401 2433 2492

(2) + ευ κω

5 876 1611 2412

(3) SOUL

1505 2494 2495

20 Jude 3

(1) κοινης

P⁷² 01 03 04 02 025 044 028 018 020 1 5 33 181 201 206 216
 223 319 323 424 440 467 479 483 489 522 623 642 876 917 920
 927 928 945 1022 1242 1244 1245 1247 1250 1251 1319 1505 1522
 1563 1611 1637 1725 1732 1734 1738 1751 1768 1799 1827 1854
 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2401
 2433 2492 2494 2495

(2) + ημων

307 378 999 1243 1735 1739 1845

(3) SOUL

6 104 2412 2298

25 Jude 3

(1) παραδοθειση

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
 216 223 307 319 323 424 440 479 483 489 522 623 642 876 917
 920 927 928 945 1022 1242 1244 1245 1247 1250 1251 1505 1522
 1611 1637 1725 1732 1738 1739 1751 1768 1799 1827 1854 1855
 1877 1890 1891 1894 1896 1897 2085 2086 2298 2401 2412 2433
 2492 2495

(2) παραδοθησει

378 1243 1319 1734 1735 1845

(3) SOUL

467 999 1563 1874 1876 2494

34 Jude 4

(1) θεου

025 044 028 018 020 1 5 104 181 201 206 223 319 378 424 479
 483 489 522 623 876 917 920 927 928 945 999 1022 1242 1244
 1245 1247 1250 1251 1319 1505 1522 1611 1637 1725 1732 1734
 1735 1738 1751 1768 1799 1827 1854 1855 1874 1876 1877 1890
 1891 1896 1897 2085 2086 2298 2401 2412 2433 2492 2494 2495

(2) OM

P⁷² 01 02 03 04 6 33 216 307 323 440 467 642 1243 1563 1739
 1845 1894

51 Jude 5

(1) δε

P⁷² 01 02 03 018 020 025 028 1 5 33 104 181 201 206 216
 223 307 319 378 424 440 467 479 483 489 522 623 642 876
 917 920 927 928 945 999 1022 1242 1244 1245 1247 1250
 1251 1319 1505 1522 1563 1611 1637 1725 1732 1734 1735
 1738 1751 1768 1799 1827 1845 1854 1855 1874 1876 1877
 1890 1891 1894 1896 1897 2085 2401 2412 2433 2494 2495

(2) ουν

04 044 6 323 1243 1739 2298 2492

(3) SOUL

2086

59 Jude 5

(1) υμας (2)

P⁷² 01 018 020 028 025 1 6 104 181 201 206 216 223 319 378
 424 440 467 479 483 489 522 876 917 920 927 928 945 999 1022
 1242 1243 1244 1245 1247 1250 1251 1319 1505 1611 1637 1725

1732 1734 1738 1739 1768 1827 1845 1854 1855 1874 1876 1877
1891 1894 1896 1897 2085 2086 2401 2412 2433 2492

(2) OM

02 03 04 044 5 33 307 323 623 642 1522 1563 1735 1751 1799
1890 2298

(3) SOUL

2494 2495

70 Jude

(1) τε

P⁷² 01 03 04 018 020 025 028 044 5 6 33 104 201 206 216 223
307 319 323 424 440 467 479 489 623 642 917 920 927 928 945
999 1022 1242 1243 1244 1245 1247 1250 1251 1319 1522 1637
1725 1732 1734 1738 1739 1751 1768 1799 1827 1845 1854 1855
1874 1876 1890 1891 1894 1896 1897 2085 2086 2298 2401 2433
2492

(2) δε

02 1 181 378 483 876 1505 1563 1611 1735 2412 2494
2495

(3) SOUL

522 1877

71 Jude 6

(1) απολιποντας

01 02 03 04 018 025 044 1 6 201 206 216 223 307 319 323 378
424 440 467 479 483 489 522 642 876 917 920 927 928 945 999
1022 1242 1244 1245 1247 1250 1251 1319 1505 1522 1563 1611
1637 1725 1732 1734 1735 1738 1768 1799 1827 1854 1855 1876
1877 1890 1891 1894 1896 1897 2085 2086 2298 2401 2412 2433
2492 2494

(2) ἀπολείποντας

P⁷² 020 028 5 33 104 181 623 1739 1845

(3) SOUL

1243 1751 1874 2495

85 Jude 6

(1) ἀλλὰ

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
216 2 23 307 319 323 378 424 440 467 479 483 489 522 623 642
876 917 920 927 928 945 999 1022 1242 1243 1244 1245 1247
1250 1251 1319 1505 1522 1563 1611 1637 1725 1732 1734 1735
1738 1739 1751 1799 1827 1845 1854 1874 1877 1890 1894 1896
1897 2085 2086 2298 2401 2412 2433 2492 2494 2495

(2) ἀλλ

1768 1855 1876 1891

98 Jude 7

(1) τοῦτοις τροπον

020 018 025 028 1 6 104 181 201 206 216 223 307 319 378 424
440 467 479 483 489 522 642 876 917 920 927 928 945 999 1022
1242 1244 1245 1247 1250 1251 1319 1522 1611 1637 1725 1732
1734 1738 1751 1768 1799 1827 1845 1854 1855 1874 1876 1877
1890 1891 1894 1896 1897 2085 2086 2401 2412 2433 2494

(2) 2 1

P⁷² 01 02 03 04 044 5 33 323 623 1243 1505 1563 1735 1739
2298 2492 2495

124 Jude 9

(1) Μωσσεως

02 018 025 028 044 6 181 201 206 216 319 323 378 424 440 479
 489 876 917 927 928 945 999 1242 1247 1250 1251 1319 1505
 1522 1611 1637 1725 1732 1734 1739 1768 1799 1827 1854 1855
 1876 1877 1897 2086 2298 2412 2433 2494 2495

(2) Μωυσεως

1 104 307 1243 1244 1245 1563 1735 1738 1751 1874 1891 1894
 1896

(3) μεωυσεως

P⁷² 01 03 04 020 5 33 223 483 623 920 1022 2401

(4) SOUL

467 522 642 1845 2085 2492 1890

127 Jude 9

(1) σοι

P⁷² 01 02 03 04 018 020 025 28 044 5 6 33 104 181 201 206 216
 223 307 319 323 424 440 467 479 483 489 623 876 917 920 927
 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251 1319
 1522 1563 1611 1637 1725 1732 1734 1738 1739 1751 1768 1799
 1827 1845 1854 1855 1874 1876 1890 1891 1894 1896 1897 2086
 2298 2401 2433 2492 2494

(2) + ὁ

1378 1505 1735 1877 2412 2495

(3) SOUL

522 642 2085

128 Jude 9

(1) ΕΠΕΛΕΥΓΕΙΝ

P⁷² 01 02 03 04 018 020 025 028 1 5 33 104 181 201 206 216
 223 307 319 323 467 479 522 623 642 876 917 920 927 928 945
 1022 1242 1244 1245 1247 1250 1319 1505 1522 1563 1611 1637
 1725 1732 1734 1735 1738 1739 1751 1768 1799 1827 1845 1854
 1855 1874 1876 1877 1891 1894 1896 1897 2085 2086 2298 2401
 2412 2433 2492 2494 2495

(2) ΥΠΕΛΕΥΓΕΙΝ

044 6 378 424 440 483 489 999 1251 1890

(3) SOUL

1243

129 Jude 9

(1) Κυριος

P⁷² 02 03 04 018 020 025 028 044 1 5 6 33 201 206 216 223
 307 319 323 378 424 440 467 479 483 489 522 623 642 876 917
 920 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251
 1319 1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1751
 1768 1799 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894
 1896 1897 2085 2086 2401 2412 2433 2492 2494 2495

(2) ὁ θεος

01 1739 2298

(3) SOUL

104 181

133 Jude 9

(1) Επιτιμησαι

P⁷² 01 02 03 04 018 020 025 028 044 1 6 33 104 181 201 206

216 223 307 319 323 378 424 440 467 479 483 489 876 920 927
 928 945 999 1022 1242 1244 1245 1247 1250 1251 1319 1505 1522
 1563 1611 1637 1725 1732 1734 1735 1738 1768 1799 1827 1854
 1855 1874 1876 1877 1891 1894 1896 1897 2085 2086 2298 2401
 2412 2433 2492 2494 2495

(2) επιτιμῆσαι

5 522 623 917

(3) SOUL

642 1739 1751 1845 1243 1890

147 Jude 10

(1) φθείρονται

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
 216 223 307 319 323 378 424 440 467 479 483 489 522 623 642
 876 917 920 999 1022 1242 1244 1245 1247 1250 1251 1319 1505
 1522 1563 1611 1725 1734 1735 1738 1739 1751 1799 1827 1854
 1876 1877 1890 1891 1894 1896 1897 2086 2298 2401 2412 2433
 2492 2494 2495

(2) + τε

927 928 945 1637 1732 1768 1855 2085

(3) SOUL

1243 1845 1874

167 Jude 10

(1) περιφερομεναι

025 489 1611

(2) παραφερομεναι

P⁷² 01 02 03 04 018 020 028 1 5 6 33 201 206 216 223 307 319
 323 378 424 440 467 479 483 522 623 642 876 917 920 928 945

1022 1242 1243 1244 1245 1251 1319 1505 1522 1637 1725 1732
 1799 1734 1735 1738 1739 1768 1827 1854 1855 1874 1876 1877
 1890 1891 1894 1896 1897 2085 2298 2433 2492 2495

(3) παραφερομενοι

044 999 1563 1845 2401

(4) SOUL

104 181 927 2086 2412 1247 1250 1751 2494

169 Jude 12

(1) εισιν

01 018 025 028 044 1 5 181 201 206 216 223 319 323 424 440
 467 479 483 489 522 642 876 917 920 927 928 945 1022 1242
 1244 1245 1247 1250 1251 1319 1522 1563 1611 1637 1725 1732
 1734 1738 1751 1768 1799 1827 1854 1855 1874 1876 1877 1891
 1890 1894 1896 1897 2085 2086 2433 2494

(2) + οι

P⁷² 02 03 04 020 6 33 104 307 378 623 999 1243 1505 1735 1739
 1845 2298 2401 2412 2492 2495

170 Jude 12

(1) αγαπαις

P⁷² 01 03 018 020 025 028 044 1 5 33 181 201 206 216 223 307
 319 323 378 424 440 467 479 483 489 522 623 642 876 917 920
 927 928 945 999 1022 1242 1244 1245 1247 1250 1251 1319 1505
 1522 1563 1611 1637 1725 1732 1734 1735 1739 1751 1768 1799
 1827 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085
 2086 2298 2401 2412 2433 2494 2495

(2) απαταις

02 04 1243 1738 1845 2492

(3) SOUL

6 104

171 Jude 12

(1) συνευωχούμενοι

P⁷² 01 02 03 018 020 025 028 044 1 5 33 104 201 206 216 307
 319 378 424 440 479 483 489 522 623 642 876 917 920 927 928
 945 1242 1243 1244 1250 1251 1319 1505 1522 1563 1611 1637
 1725 1732 1738 1751 1768 1799 1827 1854 1855 1876 1891 1894
 1896 1897 2086 2401 2412 2433 2494 2495

(2) + υμιν

04 6 223 323 467 1022 1245 1247 1739 1845 2085 2298 2492

(3) SOUL

181 999 1734 1735 1874 1877 1890 1243

176 Jude 12

(1) ποιμαίνοντες

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 201 206 216
 223 319 323 378 424 440 467 479 483 489 522 623 642 876 917
 920 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251
 1319 1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1739
 1768 1799 1827 1854 1855 1876 1890 1894 1896 1897 2085 2086
 2298 2401 2412 2433 2492 2494 2495

(2) ποιμενόντες

181 1845 1874 1877 1891

(3) SOUL

307 1751

178 Jude 12

(1) αποθανοντα

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
 216 223 319 323 424 440 479 483 489 522 623 642 876 917 920
 928 945 1022 1242 1243 1244 1247 1250 1251 1319 1505 1522
 1563 1611 1637 1725 1732 1734 1735 1739 1768 1799 1827 1845
 1854 1855 1874 1876 1891 1894 1896 1897 2085 2086 2298 2401
 2433 2495

(2) + και

307 378 467 927 999 1245 1738 2412 2492

(3) SOUL

1877 1751 1890 2494

187 Jude 13

(1) του

P⁷² 01 02 03 04 018 020 025 028 044 5 6 33 201 206 216 223
 319 323 424 440 479 483 489 623 876 917 920 999 1022 1244
 1245 1522 1611 1734 1739 1799 1854 2086 2401 2433 2492 2494

(2) OM

1 104 181 307 378 467 522 642 927 928 945 1242 1243 1247
 1250 1251 1319 1505 1563 1637 1725 1732 1735 1738 1751 1768
 1827 1845 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085
 2298 2412 2495

192 Jude 13

(1) επαφριζοντα

01 02 03 018 020 025 028 044 1 5 6 104 181 201 206 216 223
 307 319 378 424 440 467 479 483 489 522 642 876 917 920 927
 928 999 1022 1242 1244 1245 1247 1250 1251 1319 1522 1563 1611

1637 1725 1732 1734 1738 1751 1768 1799 1827 1845 1854 1855
 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2401 2412
 2433 2492 2494

(2) απαφρίζοντα

P⁷² 04 33 323 623 945 1243 1505 1735 1739 2298 2495

193 Jude 13

(1) εις τον αιωνα

018 025 028 1 6 104 181 201 216 307 319 378 424 440 467 479
 522 642 876 920 927 928 945 999 1022 1242 1243 1244 1245
 1247 1250 1251 1319 1505 1563 1611 1637 1725 1732 1734 1735
 1738 1751 1768 1827 1845 1854 1855 1876 1877 1890 1891 1894
 1896 1897 2085 2086 2298 2401 2433 2492 2494 2495

(2) εις αιωνα

P⁷² 01 02 03 04 020 5 33 223 323 483 489 623 917 1522 1739
 1799 1874 2412

(3) SOUL

044 206

200 Jude 14

(1) ηλθε

P⁷² 01 02 03 04 018 020 025 028 044 5 6 33 104 201 206 216
 223 307 319 323 440 467 479 483 489 522 623 642 876 917 920
 927 928 945 999 1022 1242 1245 1247 1250 1251 1505 1522 1563
 1611 1637 1725 1732 1734 1751 1768 1799 1827 1845 1854 1855 1876
 1890 1891 1894 1896 1897 2085 2086 2298 2401 2412 2433 2492
 2494 2495

(2) ηλθεν ο

181 378 1319 1738 1874

(3) SOUL

1 424 1243 1244 1735 1739 1877

201 Jude 14

(1) μυριασιν αγιαις

01 04 025 104 223 323 378 1243 1505 1611 1739 1751 1845 2298
2412 2495

(2) 2 1

P⁷² 02 03 018 020 028 044 1 5 6 33 201 206 216 307 319 424
440 467 479 483 489 522 623 642 876 917 920 927 928 945 999
1022 1242 1244 1245 1247 1250 1251 1319 1522 1563 1637 1725
1732 1734 1735 1738 1768 1799 1827 1854 1855 1874 1876 1877
1890 1891 1894 1896 1897 2085 2086 2401 2433 2492 2494

(3) SOUL

181

202 Jude 14

(1) και

P⁷² 01 02 03 04 018 020 025 028 044 5 33 104 181 201 206 216
223 307 319 378 424 440 467 479 483 489 522 623 642 876 917
920 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251
1319 1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1751
1768 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896
1897 2085 2086 2412 2433 2492 2494 2495

(2) OM

1 6 323 1739 1799 2298 2401

215 Jude 14

(1) εξελεγξαι

P⁷² 01 02 03 04 018 020 025 028 044 1 5 33 201 206 216 223

319 323 440 479 483 489 623 876 917 920 1022 1522 1563 1611
1799 2401 2433

(2) ελεγειναι

6 104 181 307 378 424 467 522 642 927 928 945 999 1242 1243
1244 1245 1247 1250 1251 1319 1505 1637 1725 1732 1734 1735
1738 1739 1751 1768 1827 1845 1855 1874 1876 1877 1890 1891
1894 1896 1897 2085 2086 2298 2412 2492 2494 2495

(3) SOUL

1854

218 Jude 15

(1) σκληρων

P⁷² 02 03 018 020 025 028 044 1 5 104 181 201 206 216 223 319
424 440 467 479 483 489 522 623 642 917 920 927 928 945 1022
1242 1244 1245 1247 1250 1251 1319 1522 1563 1611 1637 1725
1732 1734 1735 1738 1751 1768 1799 1854 1855 1874 1876 1877
1891 1894 1896 1897 2085 2086 2401 2433 2492

(2) + λογων

01 04 33 307 323 378 876 1505 1739 1845 2298 2412 2495

(3) SOUL

6 999 1243 1827 2494 1890

220 Jude 15

(1) αυτων 1

P⁷² 03 04 018 020 025 028 1 104 181 201 206 223 319 424 467
479 483 489 522 623 876 917 920 927 928 945 1022 1242 1244
1245 1247 1250 1251 1319 1522 1563 1611 1637 1725 1732 1734
1738 1768 1799 1827 1854 1855 1874 1876 1877 1890 1891 1894
1896 1897 2085 2086 2433 2492 2494

(2) OM

01 02 044 5 6 33 216 307 323 378 440 642 999 1243 1505 1735
1739 1751 1845 2298 2401 2412 2495

221 Jude 15

(1) ασεβειας

P⁷² 02 03 018 020 025 028 1 5 6 33 104 181 201 206 216 223
319 424 440 467 479 483 489 522 623 642 917 920 927 928 945
999 1022 1244 1245 1247 1250 1251 1522 1563 1611 1637 1725
1732 1734 1735 1738 1739 1751 1768 1799 1827 1854 1855 1874
1876 1877 1890 1891 1894 1896 1897 2085 2086 2298 2401 2412
2433 2492

(2) OM

01 04 307 1243 1845

(3) ασεβειων

044 323 876 2494 2495

(4) SOUL

378 1242 1319 1505

230 Jude 15

(1) εργαων

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
216 223 307 319 323 424 440 467 479 483 489 522 623 642 876
917 920 927 928 945 999 1022 1242 1244 1245 1247 1250 1251
1319 1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1739
1768 1799 1827 1845 1854 1855 1876 1891 1890 1894 1896 1897
2085 2086 2298 2401 2433 2492

(2) + των

378 2412 2494 2495

(3) SOUL

1751 1243 1874 1877

237 Jude 16

(1) μεμψιμοιροι

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 201 206
 216 223 307 319 323 378 424 440 467 479 483 489 623 642 876
 917 920 927 928 945 999 1022 1242 1244 1245 1247 1250 1251
 1505 1522 1611 1637 1725 1732 1738 1739 1768 1799 1827 1845
 1854 1855 1874 1876 1891 1890 1896 1897 2085 2086 2401 2412
 2433 2492 2495

(2) μεμψιμορο

181 522 1735 1894 2298

(3) SOUL

1243 1319 1734 1563 1877 2494 1751

242 Jude 16

(1) αυτων (1)

01 02 03 018 044 5 6 33 104 181 216 223 307 378 424 440 489
 623 876 920 927 945 999 1505 1563 1611 1734 1735 1799 1876
 1877 1894 2085 2401 2412 2433 2494 2495

(2) εαυτων

P⁷² 04 020 025 028 1 201 206 319 323 467 479 483 522 642 917
 928 1022 1242 1243 1245 1247 1250 1251 1522 1637 1725 1732
 1738 1739 1751 1768 1827 1845 1854 1855 1874 1890 1891 1896
 1897 2086 2298 2492

(3) SOUL

1319 1244

255 Jude 17

(1) ρημάτων των προειρημένων

P⁷² 01 03 04 018 020 025 028 044 1 5 33 104 181 201 206 216
 223 307 319 378 424 440 467 479 483 489 522 623 642 917 920
 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251 1319
 1522 1563 1611 1637 1725 1732 1734 1735 1738 1751 1768 1799
 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897
 2085 2086 2401 2412 2433

(2) προειρημένων ρημάτων

02 6 323 876 1505 1739 2298 2494 2495

(3) SOUL

2412

257 Jude 18

(1) εαυτων επιθυμιας

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
 216 307 319 378 424 440 467 479 489 522 623 642 876 917 920
 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1319 1505
 1522 1563 1611 1637 1725 1732 1734 1739 1751 1768 1799 1827
 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897 2086
 2298 2412 2433 2492 2494

(2) 2 1

223 323 483 1251 1735 1738 2085 2401 2495

259 Jude 18

(1) εν εσχάτω

025 018 020 028 104 181 201 206 216 223 319 323 424 440 467
 479 483 489 522 642 876 917 920 927 928 945 999 1022 1242
 1243 1244 1245 1247 1250 1251 1319 1505 1522 1563 1611 1637

1725 1732 1734 1735 1738 1739 1751 1768 1799 1827 1845 1854
 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2298
 2401 2433 2492 2494 2495

(2) επ εσχατου

P⁷² 01 02 03 04 044 5 6 33 623

(3) SOUL

307 378 1751 2412

264 Jude 18

(1) Χρονω

018 020 025 028 1 6 104 181 201 206 216 223 307 319 323 378
 424 440 467 479 483 489 522 642 876 917 920 927 928 945 999
 1022 1242 1243 1244 1245 1247 1251 1319 1505 1522 1563 1611
 1637 1725 1732 1734 1738 1739 1751 1768 1799 1827 1845 1854
 1855 1874 1877 1890 1891 1894 1896 1897 2085 2086 2298 2401
 2412 2433 2492 2494 2495

(2) του χρονου

P⁷² 01 02 03 04 044 5 33 623

(3) SOUL

1250 1876 1735

266 Jude 18

(1) εσονται

P⁷² 01 03 04 018 020 025 028 044 1 6 104 181 201 206 216 223
 307 319 378 424 440 467 479 483 489 522 642 876 917 920 927
 928 945 999 1022 1242 1243 1244 1245 1250 1251 1319 1505
 1522 1563 1611 1637 1725 1732 1734 1738 1739 1751 1768 1799
 1827 1845 1854 1855 1876 1877 1890 1891 1894 1896 1897 2085
 2086 2298 2401 2433 2492 2494 2495

(2) ελευσονται

02 5 33 323 623 1735 2412

(3) SOUL

1247 1874

269 Jude 19

(1) αποδιοριζοντες

P⁷² 01 02 03 018 020 025 028 044 1 33 104 181 201 206 223 307
319 424 483 489 522 876 917 920 927 928 945 1247 1251 1319
1522 1563 1611 1637 1725 1732 1734 1735 1738 1739 1768 1799
1827 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897
2085 2086 2401 2433 2492

(2) + αποδιοριζοντου εαυτους

04 5 216 323 440 479 623 1022 2494 2495

(3) + εαυτοις

6 467 642 1242 1244 1250 1505 2298 2412

(4) SOUL

378 999 1243 1245 1751

273 Jude 20

(1) υμων

01 02 03 018 020 025 028 044 1 5 6 33 104 181 201 206 216
223 319 378 424 440 467 479 483 489 522 623 642 876 917 920
927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1251 1319
1505 1522 1563 1611 1637 1725 1732 1734 1735 1739 1751 1768
1799 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896
1897 2085 2086 2298 2401 2433 2492 2494 2495

(2) ημων

04 307 323 2412

(3) SOUL

P⁷² 1738

274 Jude 20

(1) τη αγιωτατη υμων πιστει εποικοδομουντες εαυτους

P⁷² 018 020 025 028 1 6 181 201 206 216 223 307 319 424 440
 483 489 522 876 920 927 928 945 999 1022 1242 1244 1245 1247
 1250 1251 1319 1522 1637 1725 1732 1734 1738 1751 1768 1799
 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897
 2085 2086 2401 2433 2492

(2) 5 6 1 2 3 4

01 02 03 04 044 5 33 104 323 479 623 642 917 1243 1505 1563
 1735 1739 2298 2412 2494 2495

(3) SOUL

378 467 1611

281 Jude 21

(1) τηρησατε

01 02 018 020 025 028 1 5 6 33 104 181 201 206 216 223 307
 319 323 378 424 440 467 479 483 489 522 623 642 876 917 920
 927 928 945 999 1022 1242 1244 1245 1247 1250 1251 1319 1522
 1563 1637 1725 1732 1734 1735 1738 1739 1751 1768 1799 1827
 1854 1855 1874 1876 1877 1890 1891 1894 1897 2085 2086 2298
 2401 2412 2433 2492 2494

(2) τηρησωμεν

P⁷² 03 04 044 1505 1611 1845 2495

(3) SOUL

1243 1876

285 Jude 22

(1) ελεειτε

P⁷² 01 03 018 020 025 028 044 1 104 201 206 216 223 307 319
 378 440 467 479 483 489 522 642 876 917 927 928 945 1022
 1242 1244 1245 1247 1250 1251 1319 1505 1522 1563 1637 1725
 1732 1734 1738 1768 1799 1827 1854 1855 1874 1876 1877 1890
 1891 1894 1896 1897 2085 2086 2401 2412 2433 2492 2495

(2) ελεγχετε

02 04 5 33 23 424 623 920 999 1739 2298

(3) SOUL

6 181 1611 1735 1751 1845 1243 2494

286 Jude 22

(1) διακρινομενοι

025 018 020 028 1 6 104 201 206 216 223 307 319 378 440 467
 479 483 489 522 642 876 917 920 927 928 945 1022 1242 1245
 1247 1250 1251 1319 1522 1563 1637 1725 1732 1734 1738 1768
 1799 1827 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897
 2085 2086 2401 2412 2433 2492 2494 2495

(2) διακρινομενους

P⁷² 01 02 03 04 044 5 33 181 323 424 623 999 1243 1611 1735
 1739 1751 1845 2298

(3) SOUL

1244 1505

287 Jude 23

(1) του

P⁷² 01 02 03 04 018 020 025 028 044 5 6 33 104 201 206 216
 223 319 323 378 440 479 483 489 623 876 917 920 1022 1522

1751 1799 2085 2401 2433

(2) OM

1 181 307 424 467 522 642 927 928 945 999 1242 1243 1244
 1245 1247 1250 1251 1319 1505 1563 1611 1637 1725 1732 1734
 1735 1738 1739 1768 1827 1845 1854 1855 1874 1876 1877 1890
 1891 1894 1896 1897 2086 2298 2412 2492 2494 2495

288 Jude 23

(1) αρπαζοντες

025 018 020 028 1 6 104 201 206 216 223 307 378 424 440 479
 483 522 642 876 917 920 928 1022 1242 1244 1247 1250 1251
 1319 1522 1563 1637 1725 1732 1734 1738 1768 1799 1827 1854
 1855 1876 1877 1890 1891 1894 1896 1897 2085 2086 2401 2433
 2492 2494

(2) + ους δε ελεατε εν φοβω

P⁷² 01 02 03 04 044 5 33 181 323 623 999 1611 1735 2298

(3) + ους δε ελεγχετε εν φοβω

467 489 927 945

(4) + εν φοβω

1243 1505 1751 1845

(5) SOUL

319 1874 1739 2412 1245 2495

290 Jude 23

(1) σωζετε εκ του πυρος

025 018 020 028 1 104 181 201 206 216 223 307 319 424 440 467
 479 483 489 522 642 876 917 920 927 928 945 999 1022 1242
 1243 1244 1245 1247 1250 1251 1319 1505 1522 1563 1611 1637
 1725 1732 1734 1735 1738 1739 1751 1768 1799 1827 1845 1854

1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2298
2401 2433 2492 2494 2495

(2) σωζετε εκ πυρος αρπαζοντες

P⁷² 01 02 03 04 044 33 323 623 2412

(3) SOUL

6 378

291 Jude 23

(1) εν φοβω

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 201 206 216
223 319 323 378 424 440 479 483 489 522 623 876 917 920 927
928 945 999 1022 1242 1244 1245 1247 1250 1251 1319 1522
1611 1637 1725 1732 1734 1738 1768 1799 1827 1845 1854 1855 1874
1876 1877 1890 1891 1894 1896 1897 2085 2086 2401 2433 2492
2494

(2) OM

181 307 467 642 1243 1505 1563 1735 1739 1751 2298 2412 2495

294 Jude 23

(1) σωζετε

P⁷² 01 02 03 04 018 020 025 028 44 1 5 6 33 104 181 201 206
216 223 307 319 323 378 424 440 467 479 483 489 522 623 642
876 917 920 927 928 945 999 1022 1242 1243 1244 1245 1247
1250 1251 1505 1522 1563 1637 1725 1732 1734 1738 1739 1751
1768 1799 1854 1855 1874 1876 1877 1890 1891 1894 1897 2085
2086 2298 2401 2412 2433 2492 2494 2495

(2) σωζεται

1319 1735 1827 1845 1896

(3) SOUL

1611

298 Jude 24

(1) αυτους

018 025 028 1 104 201 206 216 223 319 424 440 479 917 920
 928 1242 1247 1250 1251 1319 1522 1637 1725 1732 1734 1738
 1768 1799 1827 1854 1855 1874 1876 1877 1890 1891 1896 1897
 2085 2086 2401 2433 2492

(2) υμας

01 03 04 020 044 5 6 33 181 307 323 378 467 483 489 522 623
 642 876 927 945 999 1022 1243 1244 1245 1505 1563 1611 1735
 1751 1845 1894 2412 2494 2495

(3) SOUL

P⁷² 02 1739 2298

299 Jude 24

(1) απταιστουνς

01 02 03 018 020 025 028 044 1 5 33 104 181 201 206 216 223
 307 319 378 424 440 467 479 483 522 642 876 917 920 927 928 945 999
 1022 1243 1244 1245 1247 1250 1251 1319 1505 1522 1563 1611
 1637 1725 1732 1734 1735 1738 1739 1751 1768 1799 1827 1845
 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086
 2298 2401 2412 2433 2492 2494 2495

(2) ασπιλους

P⁷² 04 6 323 489 623

(3) SOUL

1242

300 Jude 24

(1) και

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206

216 223 319 323 378 424 440 479 483 489 522 623 642 876 917
 920 928 1022 1242 1244 1245 1247 1250 1251 1319 1522 1563
 1637 1725 1732 1734 1735 1738 1739 1751 1768 1799 1827 1854
 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2401
 2433 2492 2494

(2) + ασπιλους

307 467 945 1243 1505 2495

(3) SOUL

927 999 1611 1845 2298 2412

302 Jude 24

(1) κατενωπιον

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
 216 223 307 319 323 378 424 440 467 479 483 489 522 623 642
 876 917 920 927 928 945 999 1022 1242 1244 1245 1247 1250
 1251 1319 1522 1563 1637 1725 1732 1734 1735 1738 1739 1768
 1799 1827 1854 1855 1874 1876 1877 1890 1891 1894 1896 1897
 2085 2086 2298 2401 2412 2433 2492 2494

(2) ενωπιον

1243 1505 1611 1845 2495

(3) SOUL

1751

311 Jude 25

(1) σοφω

P⁷² 01 02 03 04 018 020 025 028 044 1 5 33 104 201 206 216
 223 307 319 323 378 424 440 467 479 483 489 522 623 642 876
 917 920 927 928 945 999 1022 1242 1244 1245 1247 1250 1251
 1522 1563 1637 1725 1732 1734 1735 1738 1751 1768 1799 1827

1854 1855 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086
2298 2401 2412 2433 2492 2494

(2) OM

6 181 1243 1505 1611 1739 1845 2495

(3) SOUL

1319

312 Jude 25

(1) ΘΕΩ

P⁷² 01 02 03 04 018 020 025 28 044 1 5 33 104 181 201 206 216
223 307 319 323 378 424 440 467 479 483 489 623 642 876 917
920 927 928 945 999 1022 1242 1243 1244 1245 1247 1250 1319
1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1739 1751
1768 1799 1845 1854 1855 1876 1890 1891 1894 1896 1897 2086
2298 2401 2412 2433 2492 2494 2495

(2) OM

522 1874 1877 2085

(3) SOUL

6 1251

313 Jude 25

(1) ημων

025 028 020 1 104 201 206 216 223 319 424 440 467 479 483
642 917 920 928 1022 1242 1243 1244 1245 1247 1250 1251 1319
1522 1563 1637 1725 1732 1734 1738 1768 1799 1854 1855 1874
1876 1877 1890 1891 1894 1896 1897 2085 2086 2298 2401 2433
2492

(2) + δια ιυ χυ του κυ ημων

P⁷² 01 02 3 04 018 044 5 6 33 181 307 323 489 623 876 927

945 999 1505 1611 1735 1739 1751 1827 1845 2412 2494 2495

(3) SOUL

378 522

314 Jude 25

(1) εξουσία

P⁷² 018 025 028 1 104 181 201 206 216 223 307 319

424 440 479 483 489 522 917 920 927 928 999 1022

1242 1244 1245 1247 1250 1251 1319 1522 1637 1725

1732 1734 1738 1751 1768 1799 1854 1855 1874 1876 1877

1890 1891 1894 1896 1897 2086 2298 2401 2412 2433 2492

(2) προ παντος του αιωνος

01 02 03 04 020 044 5 33 323 467 623 642 876 1505 1563 1611

1735 1827 1845 2086 2494 2495

(3) SOUL

6 378 945 1243 1739

319 Jude 25

(1) και 2

P⁷² 01 02 03 04 028 1 6 33 104 181 201 206 216 223 307 319

378 424 440 467 479 483 489 522 642 876 917 920 927 928 945

999 1022 1242 1243 1244 1245 1247 1250 1251 1319 1505 1563

1611 1637 1725 1732 1734 1738 1739 1768 1799 1827 1845 1854

1855 1874 1876 1877 1891 1894 1896 1897 2085 2086 2298 2401

2412 2433 2492 2495

(2) OM

018 020 025 044 5 323 623 1522 1735 1890 2494

(3) SOUL

1751

320 Jude 25

(1) και (3)

P⁷² 01 02 03 04 018 020 025 028 044 1 5 6 33 104 181 201 206
 216 223 307 319 323 378 424 440 467 479 483 489 522 623 642
 876 917 920 928 945 999 1022 1242 1243 1244 1245 1250 1251
 1505 1522 1563 1611 1637 1725 1732 1734 1735 1738 1739 1751
 1799 1827 1845 1854 1855 1874 1876 1877 1890 1891 1894 1896
 1897 2085 2086 2298 2433 2492 2494 2495

(2) OM

927 1247 1319 1768 2401 2412

321 Jude 25

(1) και (1)

P⁷² 018 020 025 028 1 5 6 104 181 201 206 216 223 307 319
 378 424 440 467 479 483 489 522 642 917 920 927 928 945 999
 1022 1242 1244 1245 1247 1250 1251 1319 1522 1563 1637 1725
 1732 1734 1738 1739 1768 1799 1854 1855 1874 1876 1877 1890
 1891 1894 1896 1897 2085 2086 2298 2401 2412 2433 2492 2494

(2) OM

01 02 03 04 044 33 323 623 876 1243 1505 1611 1735 1751 1827
 1845 2495

326 Jude 25

(1) σοφω θεω

025 018 020 028 1 5 6 104 181 201 206 216 223 307 319 378
 424 467 479 483 489 522 642 876 920 927 928 945 999 1022
 1242 1243 1244 1245 1247 1250 1251 1319 1505 1522 1563 1611
 1637 1725 1732 1734 1735 1738 1751 1768 1799 1827 1845 1854 1855
 1874 1876 1877 1890 1891 1894 1896 1897 2085 2086 2298 2401

2412 2433 2492 2494 2495

(2) $\theta\epsilon\omega$

P⁷² 01 02 03 04 044 33 323 623 1739

(3) SOUL

440 917

APPENDIX B

THE ALEXANDRIAN AND BYZANTINE GROUPS OF JAMES AND 2 PETER

In this appendix, the textual groups in James and 2 Peter which are not treated in the main text are outlined for the convenience of the reader. As mentioned in chapters the main text, eighty six manuscripts of James and one hundred and fifty manuscripts of 2 Peter were classified by Factor Analysis and later refined by the CPM. First the groups in James are discussed, followed by those of 2 Peter. The groups are presented in the sequence of the Factor Analysis process.

JAMES ADDITIONAL GROUPS

Group B1 (Factor 1)

Factor Analysis grouped the following twenty four manuscripts together: 020, 6, 38, 104, 177, 203, 209, 263, 319, 337, 378, 383, 489, 491, 642, 917, 927, 1240, 1424, 1597, 1610, 1738, 1827, and 2143. When refined by the CPM, the group was found to have seven primary readings (readings 108, 163, 433, 400, 477, 478, and 502) and three secondary readings (readings, 10, 448, and 501). All manuscripts except 491 remained together after the group was refined by the CPM. This manuscript had only four of the seven primary readings needed to qualify as a member of the B1 group, although it did qualify for group B5. Two other manuscripts, 226 and 876, were added to the group. Manuscript 226 from factor 4, qualified for the group by having six of the seven primary readings, while manuscript 876 (which was not placed in any particular group by factor analysis) qualified as a group member due to having five of the seven group readings.¹

¹The formula for the CPM process indicates that manuscripts belong to the same group by sharing two thirds of the primary readings of the group. (The primary readings being the readings found in two thirds of all the manuscripts of the initial tentative group). It is thus that 876 qualifies, by having five of seven primary readings, but 491 does not qualify with four of seven readings.

This group is named B1 as it the first of the six Byzantine groups classified. Tables 61 and 69 illustrate the statistics of B1.

Group A1 (Factor 3)

Eleven manuscripts were originally classified together in this group by Factor Analysis. These eleven manuscripts are 01, 02, 03, 044, 323, 1241, 1243, 1735, 1739, 1175, and 2298. According to the CPM analysis, this group has twenty eight group readings and thirty one secondary readings. Two manuscripts, 323 and 2298, did not have the required two-thirds of these 28 readings and so did not qualify for this group. Manuscript 323 had only nine group readings and 2298 had 17 group readings. The presence of the key Alexandrian witnesses 01, 02, 03, and 1739 identified this group as Alexandrian. Yoo also identified these manuscripts as Alexandrian. Tables 62 and 70 illustrate the profile and statistics of this group.

Group B2 (Factor 4)

The details of this Byzantine group are illustrated in tables 63 and 71. The group originally consists of ten manuscripts as classified by Factor Analysis. The group has 16 primary readings, but no secondary readings according to the CPM analysis. Two manuscripts, 226 and 2423 did not have two-thirds of these sixteen readings and so did not qualify for the group, although they were shown to belong to other groups. Manuscript 226, as mentioned above, qualified for group B1 by having six of its seven primary readings, and manuscript 2423 qualified for group B3 by having six of its eight primary readings.

Group B3 (Factor 5)

This group of Byzantine manuscripts have eight primary and two secondary readings. All

17 manuscripts originally classified by Factor Analysis remained together when reclassified by the CPM. As mentioned above, the group gained one manuscript, namely 2423, which was transferred from group B2 (factor 4). Manuscript 2423 qualified by having six of the eight primary readings of B3. Tables 64, 72, and 76 give further details regarding this group.

Group B4 (Factor 6)

Factor Analysis grouped three manuscripts, 5, 623, and 1845, together. When these were re-classified by the CPM they had forty primary but no secondary readings. All three manuscripts had at least 27 readings, the two-thirds number needed to remain together as a group. Tables 65 and 76 illustrate this Byzantine group.

Group B5 (Factor 7)

Six manuscripts were originally grouped together by Factor Analysis. Upon further analysis by the CPM method, the group was shown to have eleven primary and five secondary readings. All six manuscripts had the two-thirds number of readings necessary to qualify as a member of this group, and hence they all held together as a group. One additional manuscript, 491 was added to the group, since it had eight of the group's primary readings. Manuscript 491 was originally a member of factor 1 (B1), but as indicated above, it did not have enough of B1's primary readings to qualify for that group when evaluated by the CPM. Table 66 and 74 below illustrate the details of this group.

Group B6 (Factor 8)

The pattern matrix shows that initially five manuscripts were classified together by Factor Analysis. These five manuscripts were later shown by the CPM to share thirteen primary

readings among them and no secondary readings. All five manuscripts had the minimum two-thirds number of readings necessary to qualify for remaining together, and so all five hold together as a group. Tables 67 and 75 illustrate the statistics of this group.

Table 61. Group B1, James (Factor 1)

Units	020	6	38	104	177	203	209	226	263	319	337	378
433	X	X	X	X	X	X	X	X	X	X	X	X
108	X	X	X	X	X	X	X	X	X	X	X	X
502	X	X	X	X	X	X	X	X	X	X	X	X
477	X	X	X	X	X	X	X	X	X	X	X	X
163			X	X	X		X		X	X	X	X
400	X	X	G	X	X	G	X	X	X	X	X	X
478	X	X	X		X	X	X	X	X	X	X	X
10		X	X		X	X		X	X	X	X	X
448		X	X	G	X				X		X	
501			X	X	X	X			X		X	X

Table 61—Continued.

Units	383	489	642	876	917	927	1240	1424	1597	1610	1738	1827	2143
433	X	X	X	X	X	X	X	X	X	X	X	X	X
108	X	X	X		X	X		X	X	X	X	X	X
502	X	X	X	X	X	X	X	X	X	X	X		X
477	X	X		X	X	S	X	X	S	X	X	X	X
163	X	X	X	X		X	X	X	X		X	X	X
400	X	G	X	X	X	X	X	X	X	S		X	X
478	X	X	X		X	X			G	X	X	X	
10	X		X	X			X	X	X	X	X		
448	X	X	G	X		X	X	X	X	X	X	X	X
501			X							X	X	X	

Table 62. Group A, James (Factor 3)

Units	01	02	03	044	1175	1241	1243	1735	1739
96	X	X	X		X	X	X	X	X
105	X	X	X	X	X	X	X	X	X
122			X	X	X	X	X		X
132		X	X	X	X	X	X		X
135	X	X	X	X	X	X	X	X	X
213	X	X	X	S	X	X	X	X	
219	X	X	X	X	X	X	X	X	X
220	X	X	X	X		X		X	X
226	X		X	X	X	X	X		X
257	X	X	X	X	X	X	X	X	X
287	X	X	X	X	X	X	X	X	X
300	X	X	X	X	X	X		X	X
312	X	X	X	X	X	X	X		X
396	X	X	X	X	X	X	X	X	X
397	S	X	X	S	X	X	X	X	X
413	X	X	X					X	X
421	X	X	X	X	X		X	X	
427	X	X	X	X	X	X	X	X	X
431	X	X	X	X	X	X	X	X	X
433	X	X	X	X	X	X	X	X	X
436	X	X	X	X	X	X	X	X	X
438	X	X	X	X	X	X	X	X	X
443	X		X	X		X		X	X
451	X	X	X	X	X	X	G	G	X
494	X		X		X	X	X		X
510	X	X	X		X	X	X	X	X
511	X	X	X	X	X	L	X	X	L
519	X	X	X	X	X	X	X	X	X
35	H	G	G	G	X	X		X	X
61	X	X		X	X	X			X
82		X				X	X	X	X
100					X	X	X		X
127	X	X	X	X	X		X		
130			X		X	X	X		X
143	X		X		X	X			X
203	X		X			X	X	S	X
205	X		X		X		X	X	
233			X		X		X		X
276	X		X			X	S	X	X
278		X		X		X	S	X	X
297	X	X	G	X	X	X		X	G
311	G	X	X	X	X	S	X	X	G
317		X		X		X		X	X
320	X					X		X	X

Table 62—Continued.

Units	01	02	03	044	1175	1241	1243	1735	1739
398	X	G	X	S		X	X	G	X
400	X	Z	Z	X	Z		X	X	
401				X	X	X	X	X	X
403	X	X	X		X	X			X
404	X		X		X	H	G		X
428				X	X	X	X		X
444	X		X			X	X		X
445		X	S		X	X	X		X
448	S	G	X	G	X	G	X		X
450			X		X	X			X
478		X	X			X		X	X
485		X	G	X	G	X		G	X
503	X	X	X			X			X
517	S	X		X		X		X	X
524	X	X	S					X	X

Table 63. Group B2, James (Factor 4)

Unit	201	479	1247	1248	1249	1503	1876	1892
108	X	X	X	X	X	X	X	X
477	X	X	X	X	X	X	X	X
502	X	X	X	X	X	X	X	X
10	X	X	X	X	S	X	X	X
84	X	X	X	X	X	X	X	X
282	X	X	X	X	X	X	X	X
400	X	X	X	X	X	X	X	X
431	X	X	X	X	X	X	X	X
125	X	X	X	X	X	X	X	X
269	X	X	X	X	X	X	X	X
426	X	X	X	X	X	X	X	X
433			X	X	X	X	X	X
494	X	X	X	X	X		X	X
135	X	X		X	X	X		X
397		X		X	X	X	X	X
451	X	X	X	X	X	X		X

Table 64. Group B3, James (Factor 5)

Units	049	385	424	467	483	547	920	1022
10	X	S	X	X		X	X	X
108	X	X	X	X	X	X	X	X
400	X	X	X	X	G	G	X	X
413	X	X	X	X	X	X		X
433	X	X	X			X	X	X
448	X	X	X	X	X		X	X
477	X	X	X	X	X	X	X	X
502	X	X	X	X	X	X	X	X
330		X		X		X		
478	X	X	X	X				

Table 64. Continued Group B3, James (Factor 5)

Units	1245	1319	1829	1854	1874	1888	1889	1891	1898	2423
10	X	X		X		X	X	X		X
108	X	X	X	X	X	X	X	X	X	X
400	G	G	G	X	X	X	G	X	X	
413	X	X	X	X	X	X	X	X	X	X
433	X	X	X	X	X	X	X	X	X	X
448	X	X		X	X	X		G	G	
477	X	X	X	X	X	X	X	X	X	X
502	X	X	X	X	X	X	X	X	X	X
330	X	X	X					X		
478				X		X		X	X	

Table 65. Group B4, James (Factor 6)

Units	5	623	1845
51	X	X	X
74	X	X	X
108	X	X	X
203	X	X	X
213	X	X	X
245	X	X	X
258	X	X	X
297	X	X	X
300	X	X	X
396	X	X	X
398	X	X	X
404	X	X	X
424	X	X	X
433	X	X	X
436	X	X	X
438	X	X	X
443	X	X	X
451	X	X	X
464	X	X	X
466	X	X	X
485	X	X	X
492	X	X	X
494	X	X	X
495	X	X	X
510	X	X	X
511	X	X	X
514	X	X	X
517	X	X	X
520	X	X	X
310		X	X
311		X	X
312		X	X
397			X
400	F	X	X
401		X	X
412	X	X	S
413		X	X
431	X	X	S
519		X	X
524		X	X

Table 66. Group B5, James (Factor 7)

Units	69	216	307	440	491	643	1315
108	X	X	X	X	X	X	X
163	X	X	X	X		X	X
213	X	X	X	X	X		X
282	X	X	X	X	X		X
320		X		X	X	X	X
400	X	X	G	X		X	X
413	X	X	X	X	X		
431	X	X	X	X	X	S	X
433	X		X	X	X	X	X
502	X	X	X	X		X	X
519	X	X	X	X	X		X
10	X		X			X	
51		X		X			X
52		X		X			X
296		X		X			X
427				X		X	X

Table 67. Group B6, James (Factor 8)

Units	51	223	959	999	2401
10	X	X	X	X	X
108	X	X	X	X	X
163	X	X	X	X	X
303	X	X	X		X
400	X	X	X	X	G
404	X	X	X	X	X
413	X	X	X		X
433	X	X	X	X	X
451	X	X	X	X	X
477	X	X	X	X	X
494	X	X		X	X
501	X	X	X	X	X
502	X	X	X	X	X

Table 68. Group Readings: James

Units	B1	M	A	B2	B3	B4	B5	B6
1								
7								
10				X	X			X
20								
21								
30		X						
35								
41								
51						X		
52		X						
54								
58								
60		X						
61								
74						X		
79								
80								
81		X						
82								
84				X				
90								
96			X					
100								
105			X					
106								
107								
108	X			X	X	X	X	X
112								
117		X						
120								
122		X	X					
125		X		X				
127		X						
130								
132		X	X					
134		X						
135		X	X	X				
140		X						
143								
144								
151		X						
153		X						
155		X						
163	X						X	X

Table 68—Continued.

Units	B1	M	A	B2	B3	B4	B5	B6
173								
174		X						
194								
203						X		
205								
213		X	X			X	X	
219		X	X					
220		X	X					
224		X						
226		X	X					
227		X						
231								
233								
242		X						
245		X				X		
246		X						
257		X	X					
258						X		
259								
260		X						
269		X		X				
276								
278								
282		X		X			X	
287		X	X					
294								
295								
296								
297		X				X		
300			X			X		
302		X						
303								X
306		X						
310						X		
311						X		
312			X			X		
315								
317								
320							X	
330								
351		X						
395								
396		X	X			X		
397		X	X	X		X		

Table 68– Continued.

Units	B1	M	A	B2	B3	B4	B5	B6
398		X				X		
400	X	X		X	X	X	X	X
401						X		
403								
404		X				X		X
408								
409								
412						X		
413		X	X		X	X	X	X
414								
415		X						
421		X	X					
422								
424						X		
426		X		X				
427		X	X					
428								
431			X	X		X	X	
433	X		X	X	X	X	X	X
436		X	X			X		
438		X	X			X		
443			X			X		
444								
445		X						
446		X						
448					X			
450								
451		X	X	X		X		X
459		X						
460		X						
464						X		
466						X		
467								
477	X			X	X			X
478	X							
480								
483		X						
485		X				X		
488								
490								
492						X		
494		X	X	X		X		X
495		X				X		
501		X						X

Table 68—Continued.

Units	B1	M	A	B2	B3	B4	B5	B6
502	X			X	X		X	X
503								
507								
508								
510		X	X			X		
511		X	X			X		
514						X		
517						X		
519		X	X			X	X	
520						X		
523								
524						X		
525		X						

Table 69: Group B1, James (Factor 1)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
020	7	6	85.7
6	7	6	85.7
38	7	6	85.7
104	7	6	85.7
177	7	7	100
203	7	5	71.4
226	7	6	85.7
209	7	7	100
263	7	7	100
319	7	7	100
337	7	7	100
378	7	7	100
383	7	7	100
489	7	6	100
642	6	6	85.7
876	7	5	71.4
917	7	6	85.7
927	7	6	85.7
1240	7	5	71.4
1424	7	6	85.7
1597	7	5	71.4
1610	7	5	71.4
1738	7	6	85.4

Table 69—*Continued.*

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
1827	7	6	85.4
2143	7	6	85.4

Table 70. Group A, James (Factor 3)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
01	28	25	89.28
02	28	24	85.7
03	28	28	100
044	28	22	78.57
1175	28	25	89.28
1241	28	25	89.28
1243	28	23	82
1735	28	22	78.57
1739	28	25	89.28

Table 71. Group B2, James (Factor 4)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
201	16	14	87.5
479	16	15	93.7
1247	16	14	87.5
1248	16	16	100
1249	16	15	93.7
1503	16	15	93.7
1876	16	14	87.5
1892	16	16	100

Table 72. Group B3, James (Factor 5)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
049	8	8	100
385	8	7	87.5
424	8	8	100
467	8	7	87.5
483	8	5	62.5
547	8	6	75
920	8	7	87.5
1022	8	8	100
1245	8	7	87.5
1319	8	7	87.5

Table 72—Continued.

1829	8	5	62.5
1854	8	8	100
1874	8	7	87.5
1888	8	8	100
1889	8	6	75
1891	8	7	87.5
1898	8	6	75
2423	8	6	75

Table 73. Group B4, James (Factor 6)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
5	40	32	80
623	40	39	97.5
1845	40	38	95

Table 74. Group B5, James (Factor 7)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
69	11	10	90.9
216	11	10	90.9
307	11	9	81.8
440	11	11	100
643	11	6	54.5
1315	11	10	90.9

Table 75. Group B6, James (Factor 8)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
51	13	13	100
223	13	13	100
959	13	12	92
999	13	11	84.6
2401	13	12	92.3

Table 76. James: Movement of Manuscripts Between FA and CPM

Factor Analysis Tentative Groups	Total Number of MSS in Tentative Groups	Groups Result of CPM	Number of MSS in FA that Remained Together After Profile Method	Percentage of the Final Group of MSS
1	24	B1	23	95.8
2	9	M	9	100
3	11	A	9	81.8
4	10	B2	8	80
5	17	B3	17	100
6	3	B4	3	100
7	6	B5	6	100
8	5	B6	5	100

2 Peter: Additional Groups

Three Byzantine groups and one Alexandrian group of 2 Peter not discussed in the main study are now outlined and illustrated.

Group B1 (Factor1)

As illustrated in table 87, twenty one manuscripts were placed together in this group by Factor Analysis. When further classified by the CPM, all 21 manuscripts remained together. The group had eight primary readings and four secondary readings. The number of readings shared by each manuscript can be ascertained from table 81. In addition to these 21 manuscripts manuscript 642, originally of factor two, also qualified for this group by having two-thirds of the primary readings of the group. These five readings are 138, 12, 75, 94 and 90. This group is named B1 as it is the first of three Byzantine groups.

Group A (Factor 2)

Initially, twenty three manuscripts were classified by Factor Analysis in factor two: P72, 01, 02, 03, 04, 044, 5, 33, 104, 323, 467 642, 945, 1243, 1241, 1448, 1735, 1739, 1175, 1845, 1881, 2197, and 2298. When further examined by the CPM, eleven readings were found in two-thirds of these manuscripts. Nineteen of these 23 manuscripts remained together by having at least seven of the readings necessary to qualify as group members. These nineteen manuscripts are: P72, 01, 02, 03, 04, 044, 5, 33, 104, 323, 945, 1175, 1241, 1243, 1735, 1739, 1845, 1881, and 2298. The remaining four manuscripts (467, 642, 1448, and 2197) have less than the seven readings necessary to qualify for the group and were placed elsewhere. As stated earlier, manuscript 467 qualified for group M2, 642 qualified for group B1, 2197 did not qualify for any

group, and 1448 qualified for group 8y. This group is named A as it is the only Alexandrian group found. Additional details regarding this group can be found from tables 78, 82, 87, and 88 below.

Group 6y (Factor 6)

As stated above, the eleven manuscripts initially classified in factor six had to be divided into two groups, 6z and 6y. The first of these groups consisting of seven manuscripts formed the M5 group discussed in chapter three. When the readings of the other four manuscripts (223, 1594, 1727, 2085) were plotted, they were found to belong to the same group based upon having eight group readings. (It should be noted that the readings of these four manuscripts like that of the previous seven of group 6z, were compared with the group readings of all the other groups in 2 Peter, and found not to have the two-thirds majority necessary to qualify for any of those groups). As illustrated in Tables 79 and 84, all four manuscripts of the new group 6y have at least five of the eight group readings. Tables 87 and 88 give additional statistics of this group, which based on its group readings is Byzantine.

Group 8z

This is a sub-group of the initial factor eight (the other being 8y discussed in chapter three). When the initial factor eight was further examined by the Claremont Profile Method, five of the ten manuscripts (1522, 1446, 1827, 1877, 1891) of this group were seen to belong closer together. The group had four primary readings, but only three of the five manuscripts (1827, 1877, and 1891) had the two-thirds number of readings needed to stay together as a group. The other two manuscripts, 1522 and 1446, did not fit into any other group and therefore were placed

in a catch-all category. Again, this splintered group illustrated the variegated nature of the Greek manuscripts of 2 Peter. The statistics for the Byzantine group 8z, are illustrated in tables 80 and 88.

Table 77. Group B1, 2 Peter (Factor 1)

Units	MSS										
	201	642	824	928	1100	1247	1248	1249	1250	1503	1548
12	X	X	X	X	S	X	X	X	X	X	X
54	X		X	X	X		X	X	X	X	X
69	X		X	X	X	X	X	X	X	X	X
75	X	X	X	X	X	X	X	X	X	X	X
90		X	X	X	X	X	X	X	X	X	X
94	X	X	X	X	X	X	X	X	X	X	X
127	X		X	X	X	X	X	X	X	X	X
138	X	X	X	X	X	X	X	X	X	X	X
45	X		X	X	X					X	X
68	X		X	X	X					X	X
111			X	X	X					X	X
161		X				X	X	X	X	X	X

Table 77—Continued.

Units	MSS										
	1628	1637	1725	1732	1768	1855	1876	1897	2289	2501	L1159
12	X	X	X	X	X	X	X	X	X	X	X
54	X	X	X		X	X		X	X		X
69	X	X	X	X	X	X	X		X	X	X
75	X	X	X	X		X	X	X	X	X	X
90	X	X	X			X	X	X	X		
94	X	X	X	X	X	X		X	X	X	X
127	X		X		X	X	X	X	X		X
138	X	X	X	X	X	X	X	X	X	X	X
45	X			X	X	X		X			X
68	X		X	X	X	X		X			X
111	X		X	X	X	X		X	X		X
161	X	X	X		X		X	X	X	S	

Table 78. Group A, 2 Peter (Factor 2)

Units	P72	01	02	03	04	044	5	33	104	323
8	S		X	g	X	S	X	X	X	S
19		X	X			X	X			X
75	S	X	X	X	X			X		X
119	X	X	X	X	S	X	X	X		
96	X	X	X	X	X	X	X	X	S	X
101	X	X	X		X	X	X	X		X
133	X	X	X	X	X	X		X	X	X
160	X	X	X	X		X	X	X	S	X
137	X	X	X	X		X	X	X	X	X
89	X	X	X	X	X	X	X	S	S	X
157	X	S	X	X	X	S	X	X	X	X
1	X			X	S	X	X			
4	S	X	X			S	h	h	X	X
7		X	X		X	X		X	X	
11	S	S			X	X	X	X		S
12		X	g		S	X	X	X	X	X
25	g	X	X	X	X	g		S	X	X
49	X		g	X	S					X
62	X			X	X					X
71	S	S			X		X			X
76	S	X	X	X	X	X		S		X
82								X	X	X
94						X		S	X	X
104	X	h	h	X	X	h	h	h	S	X
110	X			X	X					X
120	X	X	S	g	X	g	S	g		X
128	X			X		X		X	X	X
129					X					X
138		X				X	X	X	X	
143	X	X		X	S		g			X
144	X			X	g		k			X
146					X					X
150		X	X			X	X	X		X
153	S		X				X	X	X	
162	X				X					X

Table 78– Continue Group A, 2 Peter (Factor 2)

Units	945	1175	1241	1243	1735	1739	1845	1881	2298
8	X	X	S	X	X	X	X	X	X
19	X	X	X	X	X	X	X		X
75	X	X	X	X	X			X	X
119	X	X	X	X	X	X	X		X
96	X		S	X	X		X	X	X
101	X	X		X	X	X	X		X
133	X	X	X			X	X	X	
160	X	X	X		X	X	X	X	X
137	X	X	X	X	X	X	X	X	
89	X	X	X	X	X	X	X	X	X
157	X	X	X	X	X	X	X	X	X
1	X		X	X			X	S	
4	X	S	X	S	X	X	h	S	X
7	X		X	X	X			X	X
11	X	X	X	X		X	X	X	X
12	X		X	S	g	X	X	X	S
25	X	S	X	X		X			
49	X	X	X	X		X		X	X
62	X	X	X	X		X		X	
71	X	X	X	X		X	X		X
76	X	X	X			X			X
82	X		X			X		X	X
94	X	X	X	X		X		X	X
104	X	X	X		h	X	h	X	X
110		X	X	X		X			X
120	X	X	S	X	g	X	X	X	X
128		X	X			X			X
129	X		X	X		X		X	X
138					X		X		
143		X	X	g	g	X	g	X	
144	X	S	X	X		X	k	X	X
146	X	X	X	X		X		X	X
150	X		X		X	X	X	X	X
153				X			X		X
162	X	X	X	X		X		X	

Table 79. Group 6Y, 2 Peter (Factor 6)

Units	223	1594	1727	2085
4	X	X	X	X
24	X	X	X	X
72	X	X	X	X
132	X	X	X	X
151	X	X	X	X
69		X	X	X
95	X	X	0	X
149	X	X		X

Table 80. Group 8Z, 2 Peter (Factor 8)

Units	1827	1877	1891
12	0	X	X
147	X	X	X
1	X	X	
65	X		X

Table 81. Group B1, 2 Peter (Factor 1)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
201	8	7	87.5
642	8	5	62.5
824	8	8	100
928	8	8	100
1100	7	7	100
1247	7	7	100
1248	8	8	100

Table 81—*Continued.*

1249	8	8	100
1250	8	8	100
1503	8	8	100
1548	8	8	100
1628	8	8	100
1637	7	7	100
1725	8	8	100
1732	5	5	62.5
1768	6	6	100
1855	8	8	100
1876	6	6	100
1897	7	7	100
2289	8	8	100
2501	5	5	100
L1159	7	7	100

Table 82. Group A, 2 Peter (Factor 2)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
P72	11	8	72.7
01	11	9	81.8
02	11	11	100
03	11	8	72.7
04	11	7	63.6
044	11	8	72.7
5	11	9	81.8
33	11	9	81.8
104	11	4	36
323	11	9	81.8
945	11	11	100
1175	11	10	90.9
1241	11	8	72.7
1243	11	9	81.8
1735	11	10	90.9
1739	11	9	81.8
1845	11	10	90.9
1881	11	8	72.7
2298	11	9	81.8

Table 83. Original Factor 6²

MSS	No. of Group Readings	Percentage of Group Readings
223	0	0
489	0	0
959	0	0
1022	0	0
1242	0	0
1270	0	0
1594	0	0
1597	0	0
1727	0	0
1874	0	0
2085	0	0

Table 84. Group 6y, 2Peter (Factor 6)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
223	8	7	87.5
1594	8	8	100
1727	8	6	75
2085	8	8	100

²As explained above and illustrated below, this group was further divided into two sub-groups, 6y and 6z.

Table 85. Original Factor 8³

MSS	No. of Group Readings	Percentage of Group Readings
999	none	0
1251	0	0
1315	0	0
1522	0	0
1646	0	0
1827	0	0
1877	0	0
1889	0	0
1890	0	0
1991	0	0

Table 86. 2 Peter B3 (8z)

MSS	No of Possible Group Readings	No. of Group Readings	Percentage of Group Readings
1827	4	4	100
1877	4	3	75
1891	4	3	75

³As explained above and illustrated below, this group was further divided into two sub-groups, 8y and 8z.

Table 87. 2 Peter, Movement of Manuscripts Between FA and CPM

Factor Analysis Tentative Groups	Total Number of MSS in Tentative Groups	Groups Result of CPM	Number of MSS that Remained Together After Profile Method	Percentage of the Final Group of MSS
1	21	B1	21	100
2	23	A	19	82.6
3	26	M1	26	100
4	17	M2	15	88
5	11	M3	9	81.8
6	11	6y and 6z	(4 and 5) ⁴	36 and 45
7	14		14	100
8	10	8y and 8z	(6 and 3) ⁵	60 and 30

⁴As explained above, this group when refined by the CPM was divided into two groups, 6y and 6z.

⁵This group was also divided into two groups when reclassified by the CPM.

Table 88. 2 Peter Group Readings

Units	B1	A	M1	M2	M3	B2	M4	M5	M6	B3
1					X					X
2										
3										
4					X	X	X			
5										
6										
7					X					
8		X			X					
9										
10					X					
11					X					
12	X				X					X
13					X					
14										
15										
16										
17										
18										
19		X			X					
20					X					
21										
22										
23			X							
24						X				
25										
26					X					
27										
28										
29										
30										
31										
32										
33										
34					X					
35										
36										
37										
38					X					
39										

Table 88—Continued.

Units	B1	A	M1	M2	M3	B2	M4	M5	M6	B3
40										
41										
42										
43										
44										
45										
46					X					
47										
48					X					
49										
50										
51					X					
52										
53										
54	X									
55										
56										
57										
58										
59										
60										
61										
62										
63										
64										
65										X
66										
67										
68										
69	X				X	X				
70										
71					X					
72						X				
73										
74					X					
75	X	X			X					
76										
77										
78					X					

Table 88—Continued.

Units	B1	A	M1	M2	M3	B2	M4	M5	M6	B3
79										
80					X					
81										
82										
83										
84										
85										
86										
87										
88										
89		X								
90	X									
91										
92								X		
93										
94	X				X				X	
95						X				
96		X								
97										
98										
99										
100										
101		X			X					
102										
103										
104					X					
105					X					
106										
107										
108										
109					X					
110					X					
111				X						
112									X	
113										
114										
115										
116										
117										

Table 88—Continued.

Units	B1	A	M1	M2	M3	B2	M4	M5	M6	B3
118										
119		X			X					
120										
121					X					
122										
123					X					
124										
125										
126										
127	X									
128					X					
129										
130										
131										
132						X				
133		X								
134					X					
135										
136										
137		X								
138	X			X	X					
139										
140										
141										
142										
143										
144					X					
145										
146										
147										X
148										
149						X				
150										
151						X				
152					X					
153					X					
154										
155										
156					X					

Table 88 –*Continued.*

Units	B1	A	M1	M2	M3	B2	M4	M5	M6	B3
157		X			X					
158										
159										
160		X			X					
61										
162										
163										
164										
165										
166										
167										
168										
169										
170					X					
171										
172										
173										

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