

## RELATIONSHIPS AMONG THE NON-BYZANTINE MANUSCRIPTS OF 2 PETER

TERRY ROBERTSON  
Andrews University

### *Introduction*

One of the ongoing discussions in NT text-critical studies involves the methodology for classifying manuscripts into families and text-types.<sup>1</sup> This study focuses on the text of 2 Peter, following a three-step method. First, all the manuscripts in the study were compared and tentatively grouped through hierarchical cluster analysis. Next, based on these tentative groupings, profiles of nonmajority text readings were created. Then, working with and refining these profiles, the groupings were finalized.<sup>2</sup> A short profile of text readings is also provided for each group to aid in the quick identification of other manuscripts.

With the groupings in hand, the next task involved comparing them with similar studies in the Catholic epistles, as well as with the broader picture of NT text-critical research, specifically, within the “family/text-type” paradigm. Two text-types have received general acceptance: the Byzantine and the Alexandrian.<sup>3</sup> The majority of NT manuscripts belong to the Byzantine text-type. The level of variance between the subgroups or families of Byzantine manuscripts is relatively low. The identity of the Alexandrian text-type is based on relationships to two key manuscripts,

<sup>1</sup>See Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 3d enlg. ed. (New York: Oxford University Press, 1992), 287-295.

<sup>2</sup>The data on the text of 2 Peter is taken from “The Classification of the Greek Manuscripts of Second Peter” (M.A. project, Andrews University, 1980). The project compared collations from 150 manuscripts, which were selected for completeness. The methodology, with minor innovations, followed that of W. L. Richards, *The Classification of the Greek Manuscripts of the Johannine Epistles* (Missoula, MT: Scholars Press, 1977). Joel D. Awoniyi introduced hierarchical cluster analysis, which produced a graph known as the “dendrogram.” The project on 2 Peter concluded that the dendrograms did facilitate the identification of groups, but profiles were still necessary to refine subgroupings, especially among Byzantine manuscripts (“The Classification of the Greek Manuscripts of the Epistle of James” [Th.D. dissertation, S.D.A. Theological Seminary, 1979]).

<sup>3</sup>General discussions of text-types can be found in Metzger, 213-216; Keith Elliott and Ian Moir, *Manuscripts and the Text of the New Testament: An Introduction for English Readers* (Edinburgh: T. & T. Clark, 1995), 24; and Kurt Aland and Barbara Aland, *The Text of the New Testament* (Grand Rapids: Eerdmans, 1989), 50-52.

Sinaiticus (01) and Vaticanus (02), both uncials from the fourth century. A third text-type which has received general acceptance by text-critics in the Gospels and Acts is the "Western" text-type as witnessed by Codex Bezae (05). A fourth proposed text-type in the Gospels, Caesarean, has been largely discredited. This study evaluates the non-Byzantine groups of 2 Peter in view of this established text-type paradigm.

The problem is compounded because studies of the Catholic epistles have suggested that not all groups fit neatly into the Byzantine/Alexandrian paradigm. Attempts to import labels such as "Caesarean" have generated considerable opposition. C. B. Amphoux has suggested a "Western text."<sup>4</sup> W. L. Richards offers a "Mixed Text."<sup>5</sup> Joel D. Awoniyi adds a siglum "C" for one group of manuscripts.<sup>6</sup> How do we correlate the classification of these nonconforming groups to the accepted paradigm?<sup>7</sup>

Another factor that complicates this discussion includes the freighted meanings of the labels because of expectations based on research in the Gospels or other parts of the NT.<sup>8</sup> When a homogeneous group is identified, are we inviting controversy based on labeling rather than internal objective relationships? On the other hand, how do we fit the group into the history of the text if we don't use the "established" labels?

Methodological questions remain as to the level at which groups must agree statistically to belong to the same text-type.<sup>9</sup> How closely must the homogenous groups agree with one another to be included in the same

<sup>4</sup>Leon Vaganay, *An Introduction to New Testament Textual Criticism*, 2d ed. rev. and updated, ed. C. B. Amphoux (New York: Cambridge University Press, 1991), 23-24.

<sup>5</sup>Richards, "Johannine Epistles," 176.

<sup>6</sup>Awoniyi, 54.

<sup>7</sup>These issues will be discussed in the context of the analysis of the groups that follows.

<sup>8</sup>This has been an element of the debate since Westcott and Hort proposed a "Neutral Text." How one "freights" a label with meaning depends on individual orientation, i.e., whether one supports and defends the Majority Text or not.

<sup>9</sup>Ernest C. Colwell suggests "that the quantitative definition of a text-type is a group of manuscripts that agree more than 70 percent of the time and is separated by a gap of about 10 percent from its neighbors" (*Studies in Methodology in Textual Criticism of the New Testament* [Leiden: Brill, 1969], 59). W. L. Richards discusses the limitations of this definition at length in his article "Manuscript Grouping in Luke 10 by Quantitative Analysis," *Journal of Biblical Literature* 98 (1979): 379-391. That particular study involved 212 manuscripts and 131 variants. Richards found that 10-percent percentage gaps did not exist; "rarely as much as 3 percent, and even gaps as large as 1 percent are uncommon" (383). He also noted that "the 70 percent figure is meaningless so far as a general guide is concerned, simply because Byzantine manuscripts which relate to one another at least 90 percent of the time also relate to many of the Alexandrian manuscripts in the 65-70 percent range. Furthermore, Alexandrian manuscripts often agree less than 70 percent of the time with each other" (ibid.).

text-type? How different must they be before they are considered a separate text-type? To what degree do the parameters (i.e., criteria for identifying variants or selecting manuscripts) of the comparison define the classifications?

This study focuses on the non-Byzantine groups of 2 Peter and how they are impacted by these issues and contribute to text-critical theory.

*Identification and Description of the Groups*

Twenty-seven manuscripts were identified as non-Byzantine from a selection of 150 manuscripts using hierarchical cluster analysis as graphed by a dendrogram. These manuscripts were further classified into four distinct groups, again by referring to a dendrogram incorporating only the twenty-seven manuscripts (see Figure 1).

The groups consist of the following manuscripts:

Group I: MSS 323, 945, 1739, 1241, 1881, and 2298.

Group II: MSS P<sup>72</sup>, 03, 04, 1175, and 1243.

Group III: MSS 01, 02, 044, 5, 33, 1735, and 1845.

Group IV: MSS 206, 378, 522, 614, 1505, 1611, 1799, 1505, 2412, and 2495.

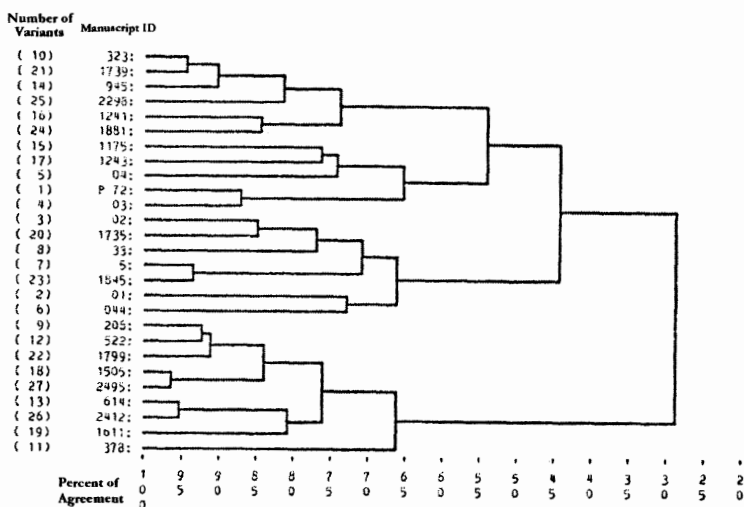


Figure 1. For explanation, see paragraph 2 above, and note 2 on p. 41.

Based on these identified groups, profiles of variant readings were prepared and used to analyze and compare the different groups. Of the original 173 Units of Variation identified using all 150 manuscripts, ninety-one included a nonmajority text reading that was either a primary reading (supported by two-thirds of the manuscripts in the group) or a secondary reading (supported by one-half of the manuscripts in the group) for one or more of these four groups. In order to be defined as a member of a group, each manuscript must agree with the profile a minimum of 66 percent of the time (most manuscripts agreed more than 80 percent, with only a couple of marginal members dropping below 75 percent).

**Table 1**  
**Types of Variation by Group**

<i>Group</i>	<i>I</i>	<i>II</i>	<i>III</i>	<i>IV</i>
Omissions	5-0-1	4-3-2	4-1-0	5-2-5
Additions	3-0-1	2-0-0	4-1-2	10-2-9
Substitutions	11-0-3	4-7-1	7-2-4	11-2-4
Transpositions	8-0-4	4-1-1	4-1-0	8-0-6
Verb Changes	2-0-0	3-3-3	1-1-1	1-0-0
Noun Changes	11-0-2	3-4-1	5-1-1	7-3-2

The first number indicates the number of primary readings, the second indicates the number of secondary readings; and the third, the number of these which are unique readings to the group.

An additional step was taken to characterize the groups according to the types of variation which predominate. To do this, each reading has been described as one of six classes of variation: (1) omission, (2) addition, (3) substitution, (4) transposition, (5) verb changes, or (6) noun changes.<sup>10</sup> Finally, a short profile of test readings was listed that could be used efficiently to identify potential new members of each group.

<sup>10</sup>For a discussion of types of variation, see Richards, *Johannine Epistles*, 32-41.

## Group I

In the first group, MSS 323, 1739, and 945 form one tight cluster, while MSS 1241, 1881, and 2298 are more loosely attached, with MS 1241 and 1881 showing a closer agreement with each other than with the rest of the group.

Richards classified three of these manuscripts—MSS 323, 1241, and 1739—all together in the same Alexandrian subgroup, A<sup>3</sup>.<sup>11</sup> Awoniyi added MS 2298 to these, and again found them closely related to each other, except for MS 323, which he included in an Alexandrian subgroup labeled A<sup>2</sup>.<sup>12</sup> In James, MS 323 stood by itself between the clear Byzantine and Alexandrian traditions and so was labeled B/A<sup>1</sup>, the only manuscript designated as such. It was described further as being “more closely related to those manuscripts which represent the Byzantine text traditions in other sections of the NT than it is to those manuscripts which witness to the Alexandrian text traditions.”<sup>13</sup> In his discussion of categorizing NT manuscripts, Thomas C. Greer used “Family 1739” as an example for family profiles in Acts. He includes MSS 323 and 945 along with others not in this study as members of this family.<sup>14</sup>

Kurt Aland and Barbara Aland classify manuscripts by dividing them into five categories, relative to their value in determining the original text in their estimation. These manuscripts fall into one of three of his categories. Category I, the Alexandrian text-type, is the most reliable. Category II, the Egyptian text, includes manuscripts of special quality, but unlike Category I contains readings that show “alien influences.” Category III includes manuscripts of “a distinctive character with an independent text, . . . particularly important for the history of the text.”<sup>15</sup> Of the manuscripts in Group I, Aland places MSS 1739 and 1241 in Category I; MSS 323, 1881 and 2298 in Category II; and MS 945 in Category III.<sup>16</sup>

<sup>11</sup>Ibid., 141.

<sup>12</sup>Awoniyi, 43-44, 53.

<sup>13</sup>Ibid., 49, 54.

<sup>14</sup>Thomas C. Greer, “Analyzing and Categorizing New Testament Greek Manuscripts: Colwell Revisited,” in *The Text of the New Testament in Contemporary Research*, ed. Bart D. Ehrman and Michael W. Woods (Grand Rapids: Eerdmans, 1995), 264.

<sup>15</sup>Aland and Aland, 159.

<sup>16</sup>Ibid., 129-138.

**Table 2**  
**Group I Statistics**

<i>Gregory Number</i>	<i>Primary Readings</i>	<i>Secondary Readings</i>	<i>Surplus</i>	<i>Nonreadings</i>	<i>Percent</i>
1739	41-40	0-0	1	0-0	98-00
945	41-37	0-0	3	1-0	90-00
323	41-36	0-0	2	2-0	88-00
1241	41-33	0-0	8	9-6	80-00
2298	41-32	0-0	4	1-0	78-00
1881	41-32	0-0	6	2-1	78-00

In the Primary and Secondary readings columns, the first number indicates the number possible for that manuscript, and the second number indicates how many actually occur. Surplus readings indicate how many additional nonmajority text readings the manuscript has in this profile list. The Nonreadings column indicates how often a manuscript is missing a reading because of lacunae or singular readings: The first indicates the total number, and the second indicates how many are profile readings. The Percent column gives the percent of primary readings first, and second, the percent of secondary readings. For example, MS 1241 has thirty-three out of forty-one primary readings and eight surplus readings. It has a lacuna or singular reading in six of the profile readings, as well as three others. It agrees with the primary reading profile for this group 80 percent of the time. This same format is used for tables 2-5.

Regarding types of variation (see Table 1), Group I is characterized primarily by substitution and noun changes (of the latter, eleven of fourteen examples). It also has more transpositions than Groups II and III. The profile readings not shared with any other group profile are primarily transpositions (Units of Variation 2, 15, 26, 83) (see Appendix 1) and substitutions (44, 52, 85). The other unshared profile readings are 35, 46, 58, and 64. There are two more omissions than additions, so the length of the text varies little from the majority text. The most distinguishing characteristic of this group is its unity—there are no secondary readings.

The manuscripts date from the tenth to the fourteenth centuries. MS 1739 is of special interest and has been considered a key manuscript by several authors. Francis Wright Beare cites G. Zuntz:

In the opinion of Zuntz, it was copied from a 4<sup>th</sup> century manuscript, which in the Pauline epistles at least offered a text closely akin to that

used by Origen, and was made in all its parts by a scribe who "was not a copyist, but a scholar commanding a refined critical method and animated by a truly philological interest."<sup>17</sup>

Bruce Metzger includes it as an example of a Later Alexandrian text.<sup>18</sup> Amphoux and his coauthors, again citing Zuntz and emphasizing the manuscript's relationship to Origen, suggest that it is a type of "Caesarean" text.<sup>19</sup> While finding the best label for the group is open for discussion, there is general agreement that MS 1739 is a witness to an ancient text of 2 Peter.

Quick identification profile: Units of Variation # 15, 26, 44, 52, 85.

### Group II

This group invites attention because it includes P<sup>72</sup> and the great uncials, 03 and 04. P<sup>72</sup> and 03 are the most closely related, with the other three forming a separate cluster. Because of the limited size of the group (there are only five), determining primary and secondary readings becomes more stringent, with primary readings common to four of the five MSS, and secondary readings common to three of the five. This has resulted in a relatively low number of primary readings (nineteen as compared to forty-five in Group IV) and a higher number of secondary readings (there are nineteen). However, because no consistent pattern of agreement among the secondary readings has emerged, there are not three manuscripts that have a preponderance of agreement which isolates the other two.

All of the manuscripts, except P<sup>72</sup>, which does not contain the Johannine epistles, were classified by Richards. MSS 03 and 04 are members of his group A<sup>2</sup>; MS 1243 of his group A<sup>3</sup>; and MS 1175, which changed text-type completely, is in his group B<sup>6</sup>.<sup>20</sup> Awoniyi has only MSS 03, 1175, and 1243, which were placed in the same group, A<sup>1</sup>.<sup>21</sup> Aland includes all but MS 04 in his Category I, with MS 04 in Category II.

<sup>17</sup>Francis Wright Beare, *The First Epistle of Peter* (Oxford: Blackwell, 1970), 2. See G. Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: Oxford University Press, 1953), 68-84.

<sup>18</sup>Metzger, 216.

<sup>19</sup>C. B. Amphoux and Dom B. Outtier, "Les versions géorgiennes de l'épître de Jacques," *Biblica* 65 (1984): 374-375; Vaganay, 24, 104-105.

<sup>20</sup>Richards, *Johannine Epistles*, 141, 159. For MS 1175, see also Richards, "Gregory 1175: Alexandrian or Byzantine in the Catholic Epistles," *AUSS* 21 (1983): 155-168.

<sup>21</sup>Aland and Aland, 100, 107-109, 134.

**Table 3**  
**Group II Statistics**

<i>Gregory Number</i>	<i>Primary Readings</i>	<i>Secondary Readings</i>	<i>Surplus</i>	<i>Non-readings</i>	<i>Percent</i>
1175	19-18	19-14	6	4-2	95-74
P <sup>72</sup>	19-18	19-9	6	8-5	95-47
1243	19-16	19-11	11	3-0	84-58
03	19-16	19-12	5	0-0	84-63
04	19-14	19-10	5	8-5	74-53

For explanation, see Table 2.

Muriel M. Carder has suggested that MS 1243 represents the Caesarean text of the Catholic epistles. Her conclusions are based on a ratio of Alexandrian and Western readings which are found in the epistles she studied: 1 Peter and 1-3 John.<sup>22</sup> Aland has responded by arguing that the only true means for identifying the Caesarean text-type is the writings of Origen and Eusebius.<sup>23</sup> Even though MS 1243 has a significant number of surplus readings and further analysis may be fruitful, since in 2 Peter, MS 1243 is more closely related to P<sup>72</sup> and 03 than any other group of manuscripts, it should be recognized as an example of the Alexandrian text-type.

Group II is not especially characterized by any single type of variant. It has more examples of verb changes than any of the other groups, of which Units of Variation 70, 74, and 86 are profile readings not shared with any other group profile. It is the only group which has more omissions than additions, which suggests it is marginally shorter than the Byzantine text. Two omissions are unshared profile readings: Units of Variation 48 and 67. The other unshared profile readings are Units of Variation 23, 35, and 42.

Another outstanding characteristic of this Group is that it has no primary readings until 2 Pet 1:18 (Unit of Variation 23). Prior to that verse, it has only four secondary readings. When compared with the other groups in this portion of the profile, this characteristic stands out. In this

<sup>22</sup>Muriel M. Carder, "A Caesarean Text in the Catholic Epistles," *NTS* 16 (1970): 252-270.

<sup>23</sup>Kurt Aland, "Bemerkungen zu den gegenwärtigen Möglichkeiten text-kritischer Arbeit aus Anlass einer Untersuchung zum Casarea-Text der Katholischen Briefe," *NTS* 17 (1970): 1-9. MS 1739.



same section, Group I has eight primary readings; Group III has eight primary and three secondary readings; and Group IV has thirteen primary and two secondary readings. When this portion of text was analyzed using all the 150 MSS, MSS P<sup>72</sup> and 03 were indistinguishable from the Byzantine textual tradition. In contrast, another portion of the text, 2 Pet 2:13-3:3 (Units of Variation 42-61), has eight primary readings and only one secondary reading. This accounts for almost half the primary readings for the total group profile. Though there are five primary readings, ten of the nineteen secondary readings are found in 2 Pet 2:13-3:3. It is interesting to note, following Blakely's suggestion, that these portions parallel the lectionary reading divisions.<sup>24</sup>

Quick identification profile: Units of Variation # 23, 35, 42, 70.

### Group III

This group is equally significant with such illustrious members as MSS 01, 02, and 33, thus suggesting an ancient text of 2 Peter within the Alexandrian tradition. MSS 5 and 1845 are the most similar, while MS 1735 and 33 show the lowest agreement of all the members of the group.

Of these manuscripts Richards has classified five: MSS 01, 02, and 044 in his group A<sup>2</sup>; MS 5 in group A<sup>3</sup>; and MS 1845 was classified as M<sup>w</sup> in 1 John, but A<sup>3</sup> in 2, 3 John.<sup>25</sup> Richards defines M<sup>w</sup> as follows: "They have a significant number of A and B readings but show no agreement with any of the A, B, or M group profiles."<sup>26</sup> Awoniyi's results are similar: MSS 01, 02, 044, and 1735 are classified in group A<sup>1</sup>; and MSS 5 and 1845 are classified as B/A<sup>2</sup>.<sup>27</sup> Aland includes MSS 01, 02 and 33 in Category I; MSS 044 and 1735 in Category II; and MSS 5 and 1845 in Category III.<sup>28</sup>

<sup>24</sup>Wayne Allen Blakely, "Manuscript Relationships as Indicated by the Epistles of Jude and II Peter" (Ph.D. dissertation, Emory University, 1964). Blakely argued that the meaningful text-unit for classifying manuscript relationships was the lectionary divisions. My own study in 2 Peter suggests that these divisions are not generally reflected in manuscript relationships. It is only in this one group that a profile pattern has emerged which hints at such a division, and which might be an interesting conundrum in the history of the text.

<sup>25</sup>Richards, *Johannine Epistles*, 141, 177.

<sup>26</sup>Ibid., 177.

<sup>27</sup>Awoniyi, 43-44, 49-50, 53-54.

<sup>28</sup>Aland and Aland, 107-109, 118, 129, 135-136.

<i>Gregory Number</i>	<i>Primary Readings</i>	<i>Secondary Readings</i>	<i>Surplus</i>	<i>Non-readings</i>	<i>Percent</i>
1845	27-25	7-3	12	0-0	93-43
044	27-24	7-5	17	6-2	89-71
02	27-23	7-5	9	2-2	85-71
5	27-21	7-3	11	1-1	78-43
01	27-21	7-2	12	6-2	78-29
1735	27-21	7-4	5	1-1	78-57
33	27-19	7-6	7	7-2	70-86

For explanation, see Table 2.

Group III is strongest in substitution and addition, with seven of the nine of the profile readings not shared with any other profile group coming from these types. The unshared additions are Units of Variation 10, 31, 36, and 50. The unshared substitutions are Units of Variation 16, 22, and 54. The other unshared readings are 21 and 76. The group also has a good representation of omissions, transpositions, and noun changes. This group is characterized by a high number of surplus readings. MS 044 has the most, seventeen. However, it has 89 percent of the primary readings and 71 percent of the secondary readings. In spite of the surplus readings, this manuscript does not fit any better in any other group. We could speculate that should more manuscripts be added to the study, and should a significant number of them agree closely with MS 044 in these surplus readings, it would warrant forming a new family group. MS 1845, which has a mixed text elsewhere in the Catholic epistles, has twelve surplus readings. But note that it shares each of them with some other member of the same group. MS 33 only has 70 percent of the primary readings, which defines the manuscript as a marginal member. Its inclusion in this group is warranted because it has 86 percent of the secondary readings.

Quick identification profile: Units of Variation # 16, 22, 31, 54, 76.

## Group IV

Group IV stands apart. Hierarchical cluster analysis shows a marked separation between this group and the rest of the textual tradition. In 2 Peter, this group appears to be highly independent of the rest of the manuscript tradition while maintaining a close internal statistical agreement. It is suggested that this group should be considered an independent family with no affinities with either the Byzantine or Alexandrian text traditions.

Richards classified five manuscripts: MSS 206, 614, 1611, 1799, and 2412 in A<sup>1</sup>.<sup>29</sup> Noting the singularity of group A<sup>1</sup>, he states: "A<sup>2</sup> and A<sup>3</sup> have a larger number of shared readings than any other combination of the A groups."<sup>30</sup> He identifies only three A groups. Concerning MSS 614 and 2412, he observes that they "have the lowest number of group readings in 1 Jn and that a look at (the group profile) shows that where these two manuscripts miss the group readings, they agree with one another."<sup>31</sup> This is equally true for 2 Peter.

Table 5  
Group IV Statistics

<i>Gregory Number</i>	<i>Primary Readings</i>	<i>Secondary Readings</i>	<i>Surplus</i>	<i>Non-readings</i>	<i>Percent</i>
522	44-44	8-5	2	1-1	100-63
206	44-41	8-7	3	0-0	93-87
1505	44-41	8-7	3	4-0	93-87
2495	44-41	8-6	4	3-1	93-75
1799	44-41	8-5	0	3-0	93-63
1611	44-40	8-5	4	2-2	91-63
614	44-38	8-2	5	4-3	86-25
2412	44-35	8-2	2	5-5	80-25
378	44-27	8-1	6	3-3	61-13

For explanation, see Table 2.

<sup>29</sup>Richards, *Johannine Epistles*, 140.

<sup>30</sup>*Ibid.*, 139.

<sup>31</sup>*Ibid.*, 138.

Awoniyi classified all the manuscripts except MS 2495. MSS 378 is classified as B/A<sup>3</sup>.<sup>32</sup> The rest belong to a separate group identified by the siglum "C." This is in turn divided into subgroups: MSS 206, 522, and 1799 are members of his group C<sup>1</sup>, and MSS 614, 1505, 1611, and 2412 belong to his group C<sup>2</sup>.<sup>33</sup> In 2 Peter, the division of Group IV into two subgroups would be similar, except that MS 1505 would change sides. However, both the hierarchical cluster analysis and the profiles suggest that for 2 Peter the division is not clear enough to warrant such a distinction. Aland includes all these manuscripts except 1799, which he does not classify, into his Category III.<sup>34</sup> Amphoux, based on his study of James, has included all but MS 378 in his Family 2138. This group has a close textual relationship with the Syriac Harclean version, which suggests a text that is much older than any of the individual members.<sup>35</sup> He classifies the group as a "Western text."<sup>36</sup>

MS 378 presents a special problem. It is as good as any other member of the group from the beginning to Unit of Variation 18 (2 Pet 1:15) and from Unit of Variation 49 through 66 (2 Pet 2:18-3:9). In these two sections, it has seventeen of twenty-one primary readings, while in the rest of the book it has only ten of twenty-three primary readings. Nor does the profile of readings outside these two sections significantly match any other group profile. Even though it has an obviously mixed text, it has a higher percentage of agreement with Group IV than any other group.

Portions of two additional manuscripts also witness to this group: MSS 1522 and 1890. Awoniyi classified them as C manuscripts.<sup>37</sup> Richards used only MS 1522, and he classified it as M<sup>w</sup> in 1 and 3 John, and B in 2 John.<sup>38</sup> Aland includes neither one of them. These manuscripts have all twelve of the primary readings and one of the two secondary readings in Units of Variation 1-19 (2 Pet 1:1-17a). From 2 Pet 1:17 through the end, both manuscripts

<sup>32</sup>Awoniyi, 50, 53.

<sup>33</sup>Ibid., 51, 54.

<sup>34</sup>Aland and Aland, 132-137.

<sup>35</sup>These manuscripts date from the eleventh to thirteenth centuries.

<sup>36</sup>Vaganay, 23-24. See also C. B. Amphoux, "La paranté textuelle du sy<sup>h</sup> et du groupe 2138 dans l'épître de Jacques," *Biblica* 62 (1981): 259-271; idem., "Quelques témoins grecs des formes textuelles les plus anciennes de l'épître de Jacques: le groupe 2138 (ou 614)," *New Testament Studies* 28 (1982): 91-115; and idem., "Note sur le classement des manuscrits grecs de 1 Jean," *Revue d'Histoire et de Philosophie Religieuses*, 61 (1981): 125-135.

<sup>37</sup>Awoniyi, 50-51, 54.

<sup>38</sup>Richards, *Johannine Epistles*, 177.

represent a Byzantine text.<sup>39</sup> Group IV has a strong representation of each class of variation except in verb changes. In contrast to the other groups it has a larger number of additions. But the most outstanding feature is the number of readings not shared with any other group profile. Fifty percent (26 of 52) of its variations from the majority text used in the profile are unshared with any other group. Its nearest competitor has a ratio of only 27 percent. It also represents 50 percent (24 of 48) of the total of all unshared readings in all four of the group profiles.

The unshared readings for Group IV are: (1) Omissions—9, 17, 43, 74, 87; (2) Additions—6, 18, 19, 29, 32, 45, 54, 62, 88; (3) Substitutions—20, 24, 56, 89; (4) Transpositions—2, 5, 14, 25, 61, 79; and (5) Noun changes—37, 90.

Quick identification profile: Units of Variation # 2, 18, 29, 56, 79.

### *Summary*

#### The Manuscript Groups and the Text-type/Family Paradigm

Five distinct, homogenous groups have been identified within the manuscript tradition of 2 Peter. The largest, incorporating 123 of the 150 manuscripts, or 82 percent, belongs to the Byzantine text-type. There is little controversy over the identity of this text-type. The remaining four groups do not correspond as readily to the accepted paradigm.

Group II, led by MS 03, and Group III, clustered around MS 01, have been generally labeled Alexandrian, again with little controversy. Enough is known about the history of the two manuscripts, along with their established relationships in the other parts of the NT, that using the same label for both of them would be accepted by most textual critics. But in 2 Peter these groups could appear to belong to differing textual traditions based on substantially unique profiles. In the ninety-one selected Units of Variation, MSS 01 and 02 agree on a nonmajority text reading only thirteen times, of which six are profile readings. When the profiles of the two groups are compared, the profiles agree on only thirteen nonmajority text readings out of the fifty-nine units of variation where one or the other has a nonmajority text reading (for 22 percent agreement). Thus it appears that if we are to label both groups as Alexandrian in 2 Peter, we must postulate that the Alexandrian text-type has two distinct strands. Justification for using the same text-type label is thus based less on statistical relationships, and more on relationships in the larger

<sup>39</sup>When MS 1890 was examined at the place of change, it was noted that the significant point was at the end of a page. The page ends in v. 17 with *δοξαι*, and the new page begins with the word *φωνης*. This occurs between Units of Variation 19 and 20, both of which are primary readings for Group IV. This manuscript has the first primary reading, but not the second and only one thereafter. The collations for MS 1522 came from a published source, so it was not possible to check for a similar pattern.

context of the NT and on history. The internal statistical relationships between the manuscripts within each group are not as close as in Groups I and IV, and so "family" relationships are not being suggested for either group.

The remaining two groups are much more challenging. Should Group I, with its flagship MS 1739 be labeled "late Alexandrian" or "Caesarean"? Neither label would satisfy everyone. Of the two, "late Alexandrian" would be less controversial, simply because the existence of a "Caesarean" text has been successfully questioned. Statistically, Group I remains closest to Group II. When the profiles of these two groups are compared where one or the other of the profiles has a nonmajority text reading, they agree twenty-five out of fifty-three times (47 percent). It is also interesting to note that Group I has as profile readings ten of the fourteen readings where 01 and 03 agree. However, the Group has a number of unique readings and forms a distinct profile with forty-four readings. Because of internal cohesiveness the designation "Family" applies, as has been noted in Acts. Its value as a witness to an early form of the text of the NT has been generally accepted.

Group IV is consistent with Amphoux's Family 2138, both in terms of relationships and in general description of the text. He labeled it as a "Western text." However, the history and identity of a "Western text" have not received the same level of acceptance as the Byzantine and Alexandrian text-types outside of the Gospels and Acts. Thus, using that label for this group would be open for discussion. Since none of the generally accepted text-types based on the broader NT context describes this group adequately, it is suggested that it be labeled simply as Family 2138, following the example of Amphoux and such examples from the Gospels as Family 1 and Family 13. Thus for 2 Peter, the Alexandrian text-type has three distinct strands, as illustrated by Groups I-III, each significant for the study of the history of the text. Because of the relationship between Group IV and the Syriac Harklean version, the readings of this group also need to be taken seriously as an early witness to the form of the text of 2 Peter, even though all the manuscripts are late minuscules. These results confirm for 2 Peter what has generally been demonstrated throughout the Catholic epistles.

### Methodological Issues

Certain parameters directly impact the levels of agreement between the groups. The first involves the number of Units of Variation used. When all 173 Units of Variation were included, the percentage of agreement between the groups was relatively high. It could be argued that, based on the results of the cluster analysis, Groups I, II, and III could be

considered as the same text-type. However, when only the ninety-one Units of Variation relevant to the twenty-seven non-Byzantine manuscripts were used, eliminating all shared majority text readings, percentages of agreement dropped dramatically, so that Groups I, II, and III clustered at less than 45 percent. Shared agreements with the majority text had been eliminated from the analysis, thus magnifying the differences.

The second parameter involves the number of manuscripts. When the groups were compared one on one, using only readings where one or the other had a nonmajority text reading, percentages of agreement dropped even further.

This illustrates that statistical agreement between groups of manuscripts is directly impacted by the size of the sample, both by the number of variants and the number of manuscripts. The implications of these observations for textual theory suggest that text-type identification and analysis can take place only when the sample is large enough. Comparing two manuscripts with one another, or even two homogenous groups with one another, will not contribute to the classifying of manuscripts on the level of text-types.<sup>40</sup>

<sup>40</sup>Larry W. Hurtado, *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark* (Grand Rapids: Eerdmans, 1981), 86-89. After a close comparison of W with other texts of Mark, including both agreements and disagreements, Hurtado concluded that "W is not a good supporter of any major text group." He also concluded that what had been called the "pre-Caesarean" text should be abandoned. The manuscript relationships in 2 Peter illustrate that similar results would take place if any of the major early uncials were to be studied one on one. For general descriptive purposes, this level of analysis may not be helpful.

## Appendix—Profile Readings

1. 2 Pet 1:1		2.σπουδασατε ινα δια των καλων εργαων	I, III, IV
1.Συμεων			<i>Test</i>
2.Σιμων	ii, IV	13. 2 Pet 1:12	
3.Συμων		1.ουκ αμελησω	
2. 2 Pet 1:2		2.μελλησω	I, ii
1.Θεου και Ιησου του Κυριου ημων		14. 2 Pet 1:12	
2.Θεου και Ιησου Χριστου του Κυριου ημων	I	1.αιι υμας υπομιμησκειν	
3.Κυριου ημων Ιησου Χριστου	I	2.υμας αιι υπομιμησκειν	IV
4.Θεου και Χριστου Ιησου του Κυριου		3.υπομιμησκειν υμας αιι	
3. 2 Pet 1:3		4.υμας υπομιμησκειν	
1.παντα		5.αιι υπομιμησκειν υμας	
2.τα παντα	III, iv	15. 2 Pet 1:13	
4. 2 Pet 1:3		1.τουτω τω σκηνωματι	
1.δια δοξης και αρετης		2.τω σκηνωματι τουτω	I
2.δια δοξη και αρετη	I, III, I	16. 2 Pet 1:13	
5. 2 Pet 1:4	<i>Test</i> <sup>40</sup>	1.υπομινησει	
1.τιμια ημιν και μεγαιστα		2.τη υπομινησει	III
2.μεγιστα ημιν και μεγιστα	I, ii, III	17. 2 Pet 1:15	
3.τιμια και μεγαιστα ημιν	I	1.και	
6. 2 Pet 1:4		2. <i>omit</i>	iv
1.κοστω		18. 2 Pet 1:15	
2.τω κοστω	I	1.υμας	
7. 2 Pet 1:4		2.υμας ταυτα και	IV
1.εν επιθυμια φθορας		19. 2 Pet 1:17	
2.επιθυμιας και φθορας	I, ii, iii, IV	1.Θεου	
8. 2 Pet 1:5		2.του Θεου	IV
1.αυτο τουτο δε		20. 2 Pet 1:17	
2.αυτο δε τουτο	I, ii, III, IV	1.εις ον εγω	
3.αυτοι δε		2.εν ω	IV
9. 2 Pet 1:5		21. 2 Pet 1:17	
1.σπουδην πασαν		1.ευδοκησα	
2.σπουδην	I	2.ηυδοκησα	iii
3.πασαν σπουδην		22. 2 Pet 1:18	
10. 2 Pet 1:8		1.εχ ουρανου	
1.υπαρχοντα		2.εκ του ουρανου	III
2.παροντα	III	23. 2 Pet 1:18	<i>Test</i>
11. 2 Pet 1:9		1.ορει τω αγιω	
1.αμαρτιων		2.αγιω ορει	II
2.αμαρτηματων	I, III	24. 2 Pet 1:19	
12. 2 Pet 1:10		1.φωσφορος	
1.σπουδασατε		2.εωσφορος	iv
		25. 2 Pet 1:20	
		1.προφητεια γραφης	
		2.γραφη προφητειας	IV



26. 2 Pet 1:20		3. παρα Κυριου	
1. ιδιας επιλυσεως		40. 2 Pet 2:12	
2. επιλυσεως ιδιας	I	1. φυσικα γεγεννημενα	
27. 2 Pet 1:21		2. γεγεννημενα φυσικα	I, II, iii, IV
1. ποτε προφητεια		3. γεγεννημενα	
2. προφητεια ποτε	II, IV	41. 2 Pet 2:12	
28. 2 Pet 1:21	Test	1. καταφθαρησονται	
1. αγιοι Θεου		2. και φθαρησονται	I, ii
2. απο Θεου	I, II, IV	42. 2 Pet 2:13	Test
3. αγιοι του Θεου		1. κομιουμενοι	
29. 2 Pet 2:1		2. αδικουμενοι	II
1. λαω		43. 2 Pet 2:13	
2. λαω εκεινω	IV	1. εν (2)	
30. 2 Pet 2:1		2. omit	IV
1. εαυτοις		44. 2 Pet 2:13	
2. αυτοις	ii, iv	1. απαταις	
31. 2 Pet 2:4		2. αγαπαις	
1. τηρουμενους		3. αγνοιας	I
2. κολαζουμενους τηρειν	III	45. 2 Pet 2:13	
32. 2 Pet 2:5		1. υμιν	
1. κατακλυσμον κοστω ασεβων		2. εν υμιν	IV
2. κατακλυσμον κοσμου		46. 2 Pet 2:14	
κατα ασεβων	IV	1. ακαταπαυστους	
33. 2 Pet 2:6		2. ακαταπαυστου	I
1. καταστροφη		47. 2 Pet 2:17	Test
2. omit	I, II	1. νεφελαι	
34. 2 Pet 2:6		2. και ομιχλαι	I, II, III
1. ασεβειν		3. και νεφελαι	
2. ασεβεσι	ii, IV	48. 2 Pet 2:17	
35. 2 Pet 2:8		1. εις αιωνα	
1. εγκατοικων		2. εις αιωνας	
2. κατοικων	I	3. omit	
3. εγκατοικων	II	49. 2 Pet 2:18	
36. 2 Pet 2:8		1. ασελγειαις	
1. ανομοις		2. ασελγειας	I, IV
2. αθεσμοις	III	50. 2 Pet 2:18	
37. 2 Pet 2:9		1. οντως	
1. πειρασμου		2. ολιγον	
2. πειρασμων	IV	3. ολιγως	III
38. 2 Pet 2:10		4. οντας	
1. επιθυμια		51. 2 Pet 2:18	
2. επιθυμιας	I, ii, IV	1. αποφυγοντας	
39. 2 Pet 2:11		2. οντες	
1. παρα Κυριω			
2. omit	iii, IV		

52. 2 Pet 2:19		1.ο	
1.υπαρξοντες		2.omit	I, II, III
2.οντες	I	66. 2 Pet 3:7	
53. 2 Pet 2:20	Test	1.εις	
1.Κυριου		2.δι	III, IV
2.Κυριου ημων	I, II, III, IV	67. 2 Pet 3:10	
54. 2 Pet 2:21	Test	1.η	
1.επιστρεψαι		2. omit	ii
2.υποστρεψαι	I, II	68. 2 Pet 3:10	Test
3.εις τα οπισω επιστρεψαι	IV	1.εν νυκτι	
4.εις τα οπισω ανακαμψαι	III	2.omit	I, II, III
55. 2 Pet 2:21		69. 2 Pet 3:10	
1.εκ		1.οι	
2.απο	III, IV	2.omit	III, IV
56. 2 Pet 2:22		70. 2 Pet 3:10	
1.το ιδιον εξεραμα		1.λυθησονται	
2.το ιδιον εξερασμα		2.λυθησεται	II
3.τον ιδιον εμετον	IV	71. 2 Pet 3:10	Test
57. 2 Pet 2:22		1.κατακαησεται	
1.κυλισμα		2.ευρεθησεται	I, ii
2.κυλισμον	I, II, iv	3.κατακαησονται	
58. 2 Pet 3:2		72. 2 Pet 3:11	Test
1.ημων/υμων		1.ουν	
2. omit	I	2.ουτως	I, ii, IV
59. 2 Pet 3:3		3.δε ουτως	
1.εσχατου		4.omit	
2.εσχατων	I, II, III, IV	5.δε	
60. 2 Pet 3:3		73. 2 Pet 3:12	
1.εμπαικται		1.Θεου	
2.εμπαιγμονη εμπαικται	I, II	2.Κυριου	I, ii
3.εν εμπαιγμονη εμπαικται		74. 2 Pet 3:12	
4.εμπαιγμονης εμπαικται		1.και στοιχεια . . . τηκεται	
61. 2 Pet 3:3		2.omit	iv
1. επιθυμιας αυτων		3.και στοιχεια . . . τακησεται	ii
2.αυτων επιθυμιας	IV	75. 2 Pet 3:13	
3.επιθυμιας		1.γην καινην	
62. 2 Pet 3:4		2.καινην γην	I, III
1.πατερες		76. 2 Pet 3:13	
2.πατερες ημων	IV	1.το επαγγελμα αυτου	
63. 2 Pet 3:7		2.τα επαγγελματα αυτου	III
1.τω αυτου		77. 2 Pet 3:13	
2.τω αυτω	I, ii, IV	1.κατοικει	
64. 2 Pet 3:7		2.ενοικει	iii, IV
1.πυρι		78. 2 Pet 3:14	
2.εν πυρι	I	1.αμωμητοι	
65. 2 Pet 3:9		2.αμωμοι	iii, IV

79. 2 Pet 3:15	
1.ημων αδελφος	
2.αδελφος ημων	IV
3.ημων	
80. 2 Pet 3:15	
1.αυτω δοθεισαν	
2.δοθεισαν αυτω	I, II, III, IV
81. 2 Pet 3:16	Test
1.ταις	
2.omit	ii, III
82. 2 Pet 3:16	
1.οις	
2.αις	I, ii, III, IV
83. 2 Pet 3:16	
1.εστι δυσνοητα	
2.δυσνοητα εισι	I
84. 2 Pet 3:16	
1.στρεβλουσιν	
2.στρεβλωσουσιν	I, II
85. 2 Pet 3:16	
1.ως (2)	
2.καθα	
86. 2 Pet 3:18	
1.αυξανετε	
2.αυξανεσθε	ii
87. 2 Pet 3:18	
1.δε	
2. omit	IV
88. 2 Pet 3:18	
1.Χριστου	
2.Χριστου και Θεου πατρος	iv
89. 2 Pet 3:18	
1.αυτω	
2.ω	IV
90. 2 Pet 3:18	
1.ημεραν αιωνος	
2. ημερας αιωνος	iv
3.τους αιωνας των αιωνων	
91. 2 Pet 3:18	Test
1.αμην	
2. omit	I, ii

<sup>40</sup>Kurt Aland, *Text und Textwert der Griechischen Handschriften des Neuen Testaments. I. die Katholischen Briefe* (Berlin: Walter de Gruyter, 1987), I:93-125. Aland includes fourteen "Teststellen" from 2 Peter in his "Die Resultate der Kollation." Thirteen were used in this study and are listed here. They are identified by the "Test" after the reference. It is beyond the scope of the present paper to evaluate his results in comparison with the methods used here. Richards has published such a study, "An Analysis of Aland's *Teststellen* in 1 John," *NTS* 44 (1998): 26-44.