

The Relationship between Vaticanus & Sinaiticus and the Majority Text in Galatians

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This document uses red and blue text and yellow highlighting.

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This is a study based on a research theme initially conceived, and researched for the Gospels, by Dr Leslie McFall. What Dr McFall has done for the Gospels, we have undertaken for Galatians, namely to show the relationship between Vaticanus (B) & Sinaiticus (Ⲙ) and the Majority Text (Ⲅ), in particular the relative occurrences of the following categories: (1) B and Ⲙ mutually agreeing but differing from Ⲅ; (2) Ⲙ agreeing with Ⲅ, but B differing; (3) B agreeing with Ⲅ, but Ⲙ differing; (4) B, Ⲙ and Ⲅ all unique. The data obtained corroborate Dr McFall's finding that when B and Ⲙ differ, one of the codices almost always contains Ⲅ. From this one may infer that Ⲅ very probably underlies B and Ⲙ, a theory which gains strength when it is observed that a similar phenomenon is observed when other manuscript families which show a split are examined (forthcoming publication by Dr McFall).

Variation statistics for the whole of Galatians

<i>Summary per category for the whole of Galatians for the entire <u>first hand</u> texts</i>	number of cases	% of cases	number of differences from Ⲅ in B and Ⲙ
B and Ⲙ agree mutually but differ from Ⲅ	84	31%	84 in B + 84 in Ⲙ
B and Ⲙ differ mutually, Ⲙ agrees with Ⲅ, B differs from Ⲅ	68	25%	68 in B
B and Ⲙ differ mutually, B agrees with Ⲅ, Ⲙ differs from Ⲅ	110	41%	110 in Ⲙ
B and Ⲙ differ mutually and both also differ from Ⲅ	8	3%	8 in B + 8 in Ⲙ
Total	270		160 in B + 202 in Ⲙ total = 362

Table 1.

We now consider what effect the correctors' hands have had on the text. The percentage (%) column is the **number of cases** of this category of correction, as given in the preceding column, divided by the **number of differences from Ⲅ** in the manuscript in question (shown the table above). So the first percentage given is 12/160.

<i>Cases where:</i>	number of cases	%
a correction in B aligns it with \mathfrak{M} , when the first hand was at variance with \mathfrak{M}	12 ¹	7½%
a correction in B puts it at variance with \mathfrak{M} , when the first hand was aligned with \mathfrak{M}	3 ²	2%
a correction in B <i>keeps</i> it at variance with \mathfrak{M} , but in a different way to the first hand	3 ³	2%
a correction in \aleph aligns it with \mathfrak{M} , when the first hand was at variance with \mathfrak{M}	40 ⁴	20%
a correction in \aleph puts it at variance with \mathfrak{M} , when the first hand was aligned with \mathfrak{M}	4 ⁵	2%
a correction in \aleph <i>keeps</i> it at variance with \mathfrak{M} , but in a different way to the first hand	4 ⁶	2%

Table 2.

The net effect of the corrections is shown in the following table, where the figures apply to the entire text of B and the entire text of \aleph when read as accepting all the corrections marked up by the correctors. Be aware that a correction in B or \aleph can alter the numbers in more than one category in the table. For example, if in the first hand, B and \aleph agree mutually but differ from \mathfrak{M} , but when we look at the corrections, we note that \aleph , but not B, has a correction aligning it with \mathfrak{M} , then the number of instances of B and \aleph mutually agreeing against \mathfrak{M} will decrement, but the number of cases of B alone differing from \mathfrak{M} will increment.

<i>Summary per category for the whole of Galatians for the entire texts <u>as corrected</u> by the corrector(s)</i>	number of cases	% of cases	number of differences from \mathfrak{M} in B and \aleph
B and \aleph agree mutually but differ from \mathfrak{M}	68	28%	68 in B + 68 in \aleph
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	75	31%	75 in B
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	91	38%	91 in \aleph
B and \aleph differ mutually and both also differ from \mathfrak{M}	7	3%	7 in B + 7 in \aleph
Total	241		150 in B + 166 in \aleph total = 316

Table 3.

The following remarks may be made about occurrences of variant readings.

- The above figures should be seen in relation the total number of words in Galatians, which is 2252 in RP, and a similar number in B and \aleph .
- Galatians contains 149 verses. The number of variations per verse in the first hand of B is therefore $160/149 = 1.07$. For \aleph the figure is $202/149 = 1.36$.
- B and \aleph differ mutually more than twice as often as they mutually agree against \mathfrak{M} .
- When B and \aleph differ mutually the reading of one of them is almost always \mathfrak{M} , the Majority Text. In only 3% of all such cases do B and \aleph differ from \mathfrak{M} in different ways, so giving rise to three readings (B, \aleph and \mathfrak{M}).
- \aleph differs from \mathfrak{M} about 60% more often than B in the first hand, but the correctors have reduced this quite significantly to 21% more often.

¹ Gal 1:11, 1:19, 1:22, 2:1, 2:16, 3:16, 4:8, 5:14, 5:17, 6:3, 6:10, 6:10. These are marked in the detailed table (p.5) by \mathfrak{B}^* .

² Gal 3:28, 5:17, 6:10. These are marked in the detailed table by $\mathfrak{B}^!$, where the preceding column notes \mathfrak{B}^* .

³ Gal 3:10, 3:23, 6:9. These are marked in the detailed table by $\mathfrak{B}^!$, where the preceding column notes \mathfrak{B}^* .

⁴ Gal 1:1, 1:4 (twice), 1:7, 1:8, 1:9, 1:18, 1:21, 2:6, 2:8, 2:9, 2:13, 2:20, 3:7, 3:10, 3:26, 3:28 (twice), 4:7 (twice), 4:14, 4:19 (twice), 4:24, 4:26, 4:28, 4:30, 5:1, 5:2, 5:3, 5:5, 5:7, 5:15, 5:17, 5:21 (twice), 5:24, 6:2, 6:8, 6:15. These are marked in the detailed table by \aleph^* .

⁵ Gal 1:4, 1:11, 4:15, 5:18. These are marked in the detailed table by $\aleph^!$, where the preceding column notes \aleph^* .

⁶ Gal 2:14, 4:14, 4:26, 5:19. These are marked in the detailed table by $\aleph^!$, where the preceding column notes \aleph^* .

- Where B and \aleph agree mutually in a way which differs from \mathfrak{M} (84 cases in the first hand), one may infer that there was a common exemplar which had these departures from \mathfrak{M} .
- The correctors bring the manuscripts a small step in the direction of \mathfrak{M} , the total number of variations being reduced from 362 to 316, a reduction of 13%.

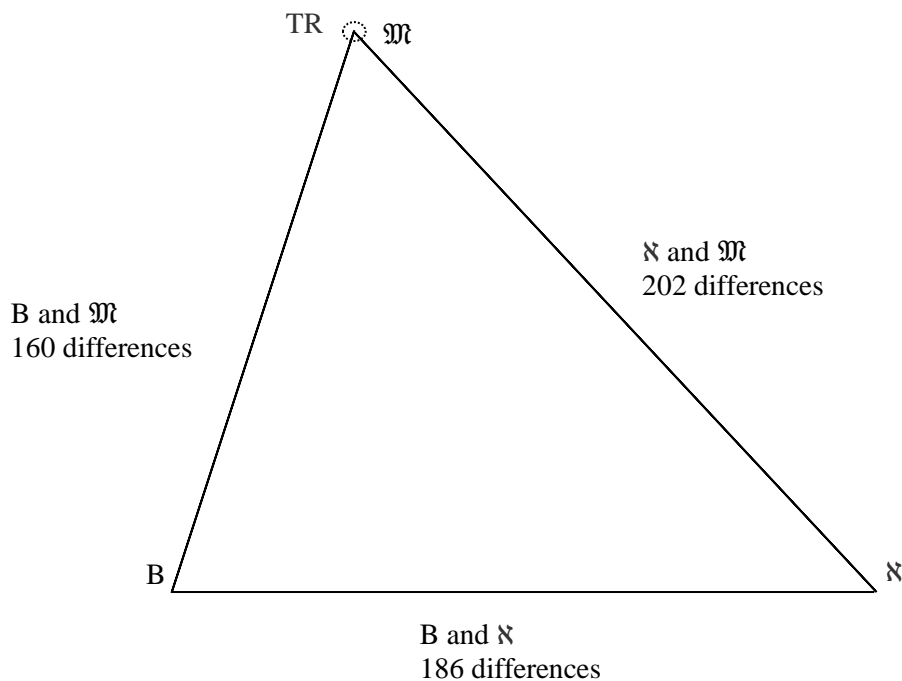
Galatians: The triangle

We can represent the above results in a triangle, where the vertices are the texts (B, \aleph ,) and the sides are the number of differences between the two manuscripts at the ends of the side.

Texts	Number of differences (see Table 1)	Scaled to cm. (dividing by 20).	Opposite angle in degrees
B and \mathfrak{M}	$84 + 68 + 8 = 160$	8.0	48.49
\aleph and \mathfrak{M}	$84 + 110 + 8 = 202$	10.1	70.99
B and \aleph	$68 + 110 + 8 = 186$	9.3	60.52

Table 4.

There are also 6 differences⁷ between \mathfrak{M} and TR, which as scaled above is 0.3cm. We need an extra dimension to represent that, but it can be fairly displayed as a broad ellipse around \mathfrak{M} .



It is seen that B and \aleph by no means provide a consistent witness against \mathfrak{M} , and that it would be more accurate to say that B and \mathfrak{M} oppose \aleph , though the great diversity really invalidates any alliances. We postulate that B and \aleph cannot be considered to belong to the same text type, and that their classification in [K&B A, p.107] in the same group (Alexandrian, with \mathfrak{P}^{75}) is misplaced. Such a classification was developed by Westcott and Hort, who used the term “B \aleph text”, quoted in [K&B A, p.18].

⁷ Gal 1:4, 1:16, 2:2, 4:24, 5:7, 6:12. One of these agrees with B but not \aleph ; two with \aleph but not B; one with B and \aleph .

Galatians: From the triangle to the Venn diagram

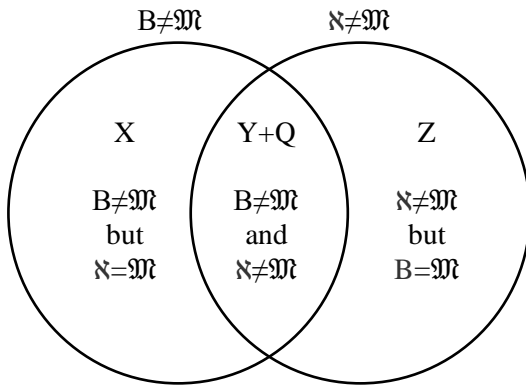
The triangle is made up of 3 quantities, and we add a fourth known quantity:

$B \neq \mathfrak{M}$	Vaticanus differs from the Majority Text	160 differences
$\aleph \neq \mathfrak{M}$	Sinaiticus differs from the Majority Text	202 differences
\aleph	Vaticanus differs from Sinaiticus	186 differences
$\aleph \neq B \neq \mathfrak{M}$	All 3 differ	8 cases

(N.B. $\aleph = B = \mathfrak{M}$ means there is no textual issue, and the case does not enter into the discussion.)

This can be represented by a Venn diagram.

The two circles represent:



$B \neq \mathfrak{M}$, the differences between Vaticanus and the Majority Text

$\aleph \neq \mathfrak{M}$, the differences between Sinaiticus and the Majority Text

The lens-shaped intersection represents

$B \neq \mathfrak{M}$ and $\aleph \neq \mathfrak{M}$, cases where Sinaiticus and Vaticanus both oppose the Majority Text, either in conjunction (Y), or in mutual dissension (Q).

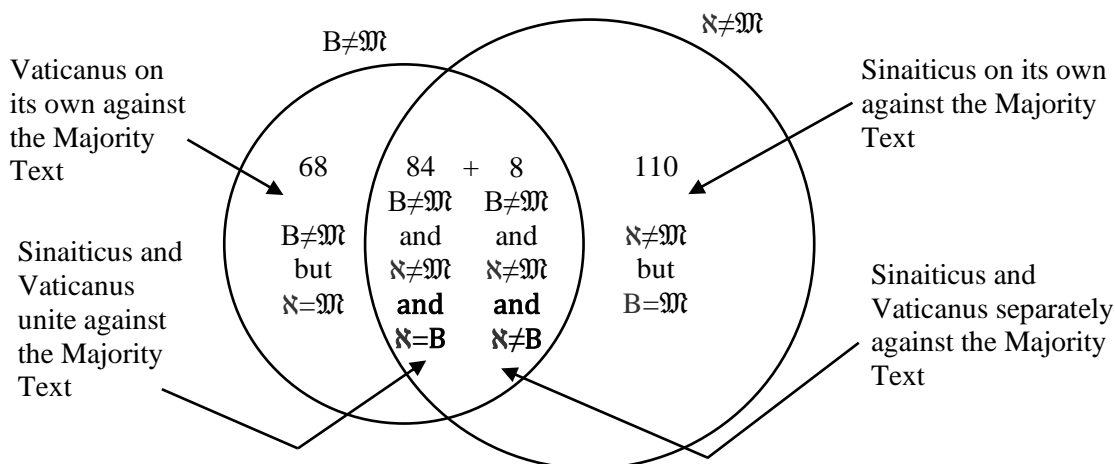
We would like to know the figures for the regions:

X	where only Vaticanus differs from the Majority Text
Y	where Vaticanus and Sinaiticus oppose the Majority Text in mutual agreement
Q	where Vaticanus and Sinaiticus oppose the Majority Text in mutual dissension (=8)
Z	where only Sinaiticus differs from the Majority Text

The triangle doesn't give us any of X, Y, Z directly, but it gives us combinations from which we can derive X, Y and Z by solving simultaneous equations. The triangle gives us

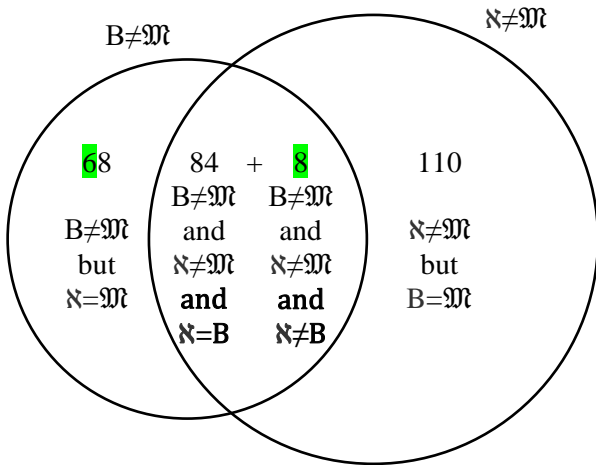
$B \neq \mathfrak{M}$:	$X + Y + Q = 160$
$\aleph \neq \mathfrak{M}$:	$Y + Z + Q = 202$
$B \neq \aleph$	$X + Z + Q = 186$
$\aleph \neq B \neq \mathfrak{M}$	$Q = 8$

Solving, we obtain $X=68$, $Y=84$, $Z=110$. As an area-proportional Venn diagram, this gives

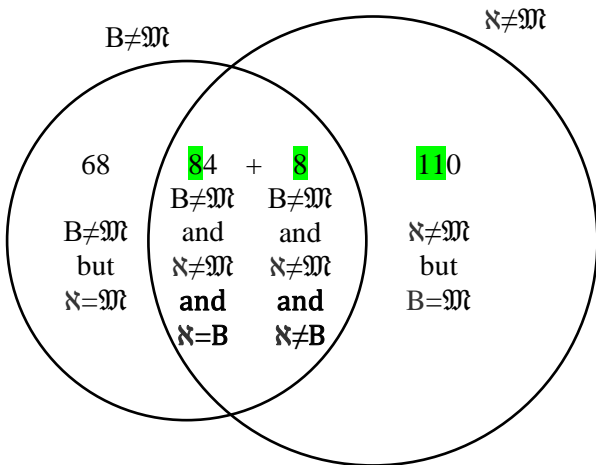


Conclusion: We see that where there is a textual issue, **Sinaiticus and Vaticanus differ more than twice as often ($68 + 8 + 110 = 186$) as they agree against the Majority Text (84)**. And when they differ (186), one of the two almost always has the Majority Text (only 8 exceptions, where \aleph , B and \mathfrak{M} all differ).

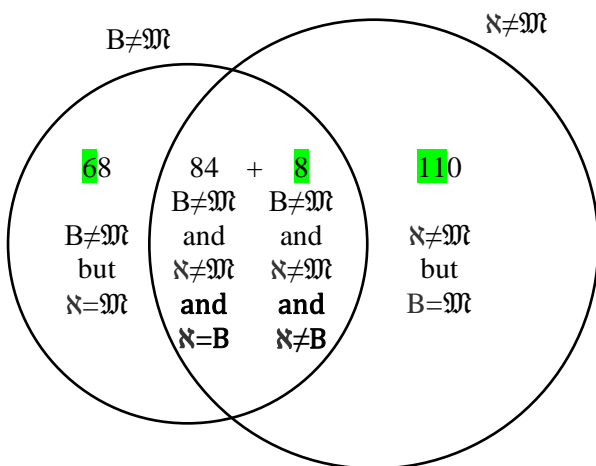
A check: Recovering the triangle from the Venn diagram



Differences between B and M
 $68 + 84 + 8 = 160$



Differences between N and M
 $84 + 8 + 110 = 202$



Differences between B and N
 $68 + 8 + 110 = 186$

The detail

Our principal source for the text of \aleph and B is [Swanson]. We follow Swanson's line-by-line divisions except for minor variations where there is an issue spanning Swanson's lines (e.g. with RP's μήπως in Gal 4:11), or where a line spans two chapters (Gal 4:31-5:1).

Our main source for the Majority Text is Robinson-Pierpont 2005 (RP), but where there is an issue concerning

- a mobile nu, e.g. ἔστι(ν)
- a mobile sigma, e.g. οὐτω(ς)
- an elision (δι', ἀπ', ἀφ' etc.)
- consonantal alterations preceding rough or smooth breathings (ἐκ, ἐξ, οὐκ, οὐχ etc.)
- a phonetic assimilation in a compound form (ἐν → ἐγ, συν → συμ, συγ, συλ etc.)

we refer to Hodges and Farstad, [HF], since RP follows a regular pattern [RP, p.xx] rather than a manuscript consensus on these forms. We do not refer to Hodges and Farstad in other cases of spelling or variant reading. We follow RP's punctuation, which can affect the accentuation (e.g. Gal 4:28, RP's Ἰσαάκ followed by a comma versus Swanson's Ἰσαάκ with no comma following).

In identifying variations, we ignore diacritics (accentuation, breathing, iota subscript and dieresis) and punctuation and contractions (including nomina sacra). Also in the case of a compound word which may be written as two separate words (e.g. μήπως / μή πως as in Gal 4:11) we follow RP and ignore the issue of one word or two words in the manuscripts, because we presume the original autograph did not use spaces, and the space is an editorial revision with no bearing on the autograph. Swanson removes the editorial diacritics to B and \aleph where there is more than one possibility (e.g. Gal 5:11, ἄρα and ἄρα) and separates the unaccented word and the accented words as variations (αρα, ἄρα and ἄρα); we do not make any distinction, on the assumption that the original autograph was not accented.

In addition to the \aleph , B and \aleph text, we also show the Robinson-Pierpont marginal reading, the Received Text (according to Stephanus 1550, Elzevir 1624 and Scrivener 1894), and the Greek Orthodox Church Patriarchal edition of 1904, since these are well-known and long-established texts, familiar to many students of the New Testament.

Symbols used:

- B = Vaticanus. B* = Vaticanus, first hand. B^c = Vaticanus, corrector.
- \aleph = Sinaiticus. \aleph^* = Sinaiticus, first hand. \aleph^c = Sinaiticus, corrector.
- \aleph = Majority Text
- HF = Hodges and Farstad, reference [HF].
- RP = Robinson-Pierpont, reference [RP].
 - RP-text = the primary RP text.
 - RP-marg = the marginal text, i.e. the secondary reading when there is a split in the majority tradition.
 - The \aleph reading, (HF, RP, or RP-text with any support) is enclosed in braces, e.g. {RP \aleph : ...}
 - The non- \aleph reading, typically \aleph and/or B, but including RP-marg, and even RP if overruled by HF on the specific issues mentioned above, is enclosed in square brackets with **highlighted** symbols for \aleph and/or B e.g. [B: ...].
- TR = Received Text. When there is a split within the editions of the received text,
 - S1550 = Stephanus, edition of 1550.
 - E1624 = Elzevir, edition of 1624.
 - F1894 = Scrivener, edition of 1894.
- P1904 = Greek Orthodox Church Patriarchal edition of 1904, (the “Antoniades” text).

TR (and its editions listed above if they differ mutually) and P1904 are only shown if they differ from RP, as they are usually the same. We also show them if RP has a marginal reading. The order of presentation is HF RP B & P1904 TR.

We use **red** to emphasize non- \mathfrak{M} readings in B and \aleph , or the significant part of them, in the Greek text, e.g. in Gal 1:1: {RP B \aleph^c $\alpha\upsilon\tau\acute{o}\nu$ } [\aleph^* $\alpha\upsilon\tau\acute{\omega}\nu$].

Where a variant reading is a transposition, this is represented as an omission and an insertion, but to indicate that this is regarded as one variation, the entire omission entry, following the words in question in the \mathfrak{M} position, is shown in **blue** (e.g. Gal 2:16, [B \aleph : -]).

Blue is similarly used where a variant reading is distributed in the sentence, but where the parts are grammatically connected, so that only one part is counted as a variant, e.g. Gal 4:28 {RP \aleph : Ἡμεῖς } [B: Ἡμεῖς] ... {RP \aleph : ἐσμέν } [B: ἐστέ].

We ignore any later breathings and accentuation added to B and \aleph . In Gal 2:17, the word $\acute{\alpha}\rho\alpha$ (interrogative particle, *is it the case that ...?*) occurs. In some manuscripts it is accented $\acute{\alpha}\rho\alpha$ (inferential particle, *then*, cf. Gal 2:21). In [Swanson] in Gal 2:17, readings of $\acute{\alpha}\rho\alpha$, but not $\acute{\alpha}\rho\alpha$, are regarded as variant from B*; we ignore this.

We follow the verse divisions of RP. There is a variation from RP/HF at Swanson's Gal 2:20.

Explanation of the “Variants” columns in the table following:

- The purpose of the symbols in the “Variants” column is to facilitate counting the variations and the *categories* of variations.
- The first “Variants” column counts variations in the entire first hand texts of B and \aleph with respect to \mathfrak{M} .
- The second “Variants” column counts variations in the entire corrected texts of B and \aleph with respect to \mathfrak{M} .
- Every occurrence of the symbol B in *either* column counts a case of Vaticanus differing from \mathfrak{M} , applicable to the first hand, and also the entire corrected text, because no correction is applied.
- Every occurrence of the symbol \aleph in *either* column counts a case of Sinaiticus differing from \mathfrak{M} , applicable to the first hand, and also the entire corrected text, because no correction is applied.
- Every occurrence of the symbol B* (necessarily in the first column) counts a case specifically of the Vaticanus *first* hand differing from \mathfrak{M} , but not necessarily the corrected text, though the corrected text could differ from \mathfrak{M} in a different way.
- Every occurrence of the symbol \aleph^* (necessarily in the first column) counts a case of specifically the Sinaiticus *first* hand differing from \mathfrak{M} , but not necessarily the corrected text, though the corrected text could differ from \mathfrak{M} in a different way.
- Every occurrence of the symbol B^c (necessarily in the second column) counts a case of specifically the Vaticanus *corrector's* hand differing from \mathfrak{M} , (whether or not the first hand differs from \mathfrak{M}).
- Every occurrence of the symbol \aleph^c (necessarily in the second column) counts a case of specifically the Sinaiticus *corrector's* hand differing from \mathfrak{M} , (whether or not the first hand differs from \mathfrak{M}).
- To emphasize a case of B and \aleph mutually agreeing departure from \mathfrak{M} , we bracket the pair as follows: (B \aleph). This can of course be interpreted as simply the fact that there is a departure from \mathfrak{M} in B and there is a departure from \mathfrak{M} in \aleph , but our brackets help *categorize* these departures. The brackets may enclose specific first hand or corrected readings (in the appropriate column) of B and \aleph , e.g. (B \aleph^*), (B \aleph^c !), where the exclamation mark draws attention to a corrected reading not agreeing with \mathfrak{M} .
- Where B \aleph and \mathfrak{M} all differ, we emphasize this with square brackets, e.g. [B, \aleph], or if only applicable to a first hand or only applicable to a correction, then by e.g. [B, \aleph^*], [B^c, \aleph]. Again, this can be

interpreted as simply the fact that there is a departure from \mathfrak{M} in B and there is a departure from \mathfrak{M} in \aleph , but our brackets help *categorize* these departures.

- Where a correction brings a reading into line with \mathfrak{M} , the symbol is in red with double strikethrough, e.g. ~~~~⋈~~~~. So such a symbol does *not* represent a difference with respect to \mathfrak{M} .
- In a few cases, the first hand agrees with \mathfrak{M} whereas the correction makes the departure from \mathfrak{M} . In such cases, the first hand symbol is in red with double strikethrough, e.g. ~~~~⋈~~~~. So such a symbol does *not* represent a difference with respect to \mathfrak{M} .

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & \aleph compared to \mathfrak{M}	Variants in entire <i>corrected</i> texts of B & \aleph compared to \mathfrak{M}
1:1	¹ Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι'	-	-
1:1	ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ	-	-
1:1-2	{RP B: ἐγείραντος} [\aleph : ἐγίραντος] {RP B \aleph^c αὐτὸν} [\aleph^* : αὐτῶν] ἐκ νεκρῶν, ² καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί,	\aleph, \aleph^*	$\aleph, \del\del{\aleph^*}$
1:2-3	ταῖς ἐκκλησίαις τῆς Γαλατίας· ³ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ	-	-
1:3-4	θεοῦ {RP B: πατρός, καὶ κυρίου ἡμῶν} [\aleph : πατρός ἡμῶν καὶ κυρίου] Ἰησοῦ χριστοῦ, ⁴ τοῦ δόντος	\aleph	\aleph
1:4	ἐαυτὸν {RP \aleph^* : περὶ} [B \aleph^c P1904 TR: ὑπὲρ] τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέλθαι ἡμᾶς ἐκ	B, ⋈	(B \aleph^c !)
1:4	{RP \aleph^c : τοῦ ἐνεστῶτος αἰῶνος} [B \aleph^* : τοῦ αἰῶνος τοῦ ἐνεστῶτος] πονηροῦ, κατὰ {RP B \aleph^c : τὸ} [\aleph^* : -] θέλημα τοῦ θεοῦ	(B \aleph^*), \aleph^*	B, ⋈ , ⋈
1:5	καὶ πατρός ἡμῶν· ⁵ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.	-	-
1:6	⁶ Θαυμάζω ὅτι {HF οὕτω} [B \aleph RP: οὕτως] ταχέως {RP B: μετατίθεσθε} [\aleph : μετατίθεσθαί] ἀπὸ τοῦ	(B \aleph), \aleph	(B \aleph), \aleph
1:6	καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ εἰς ἕτερον εὐαγγέλιον·	-	-
1:7	⁷ ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταρασσόντες ὑμᾶς	-	-
1:7	{RP B \aleph^c : καὶ θέλοντες} [\aleph^* : -] μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ.	\aleph^*	⋈
1:8	⁸ Ἀλλὰ {RP \aleph : καὶ ἐὰν} [B: $\kappa\acute{\alpha}\nu$] ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ {RP \aleph : -} [B: ὑμῖν] {RP-text B P1904 TR: εὐαγγελίζεται} [RP-marg: εὐαγγελίζεται] [\aleph : εὐαγγελισθῆται]	B, B, \aleph	B, B, \aleph
1:8-9	{RP \aleph^c : ὑμῖν} [B \aleph^* : -] παρ' ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ⁹ Ὡς	(B \aleph^*)	B, ⋈
1:9	{RP B \aleph^c : προειρήκαμεν} [\aleph^* : προείρηκα], καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται	\aleph^*	⋈
1:9	παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.	-	-
1:10	¹⁰ Ἄρτι γὰρ ἀνθρώπους {RP B: πείθω} [\aleph : πίθω] ἢ τὸν θεόν; ἢ ἡζιτῶ	\aleph	\aleph
1:10	ἀνθρώποις {RP B: ἀρέσκειν} [\aleph : ἀρέσκιν]; Εἰ {RP: γὰρ} [B \aleph : -] ἔτι ἀνθρώποις ἠρέσκον, χριστοῦ	\aleph , (B \aleph)	\aleph , (B \aleph)
1:10	δοῦλος οὐκ ἂν ἦμην.	-	-

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & \aleph compared to \aleph	Variants in entire <i>corrected</i> texts of B & \aleph compared to \aleph
1:11	¹¹ Γνωρίζω {RP \aleph^* : δε} [B \aleph^c : γάρ] ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον {RP B ^c \aleph : - } [B [*] : τὸ εὐαγγέλιον τὸ εὐαγγέλιον]	B, ⲛ , B [*]	(B $\aleph^c!$), B[*]
1:11	τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ {HF B: ἔστι} [RP \aleph : ἔστιν] κατὰ ἄνθρωπον.	\aleph	\aleph
1:12	¹² Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, {RP B: οὔτε} [\aleph : οὐδὲ]	\aleph	\aleph
1:12	ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ χριστοῦ.	-	-
1:13	¹³ Ἦκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ	-	-
1:13	Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ	-	-
1:13-14	θεοῦ, καὶ ἐπόρθουν αὐτήν· ¹⁴ καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ	-	-
1:14	ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ {RP B: γένει} [\aleph : γένι] μου, περισσοτέρως	\aleph	\aleph
1:14-15	ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. ¹⁵ Ὅτε δὲ	-	-
1:15	εὐδόκησεν {RP \aleph : ὁ θεὸς} [B: -] ὁ {RP \aleph : ἀφορίσας} [B: ἀφωρίσας] με ἐκ κοιλίας μητρός μου καὶ	B, B	B, B
1:15-16	καλέσας διὰ τῆς χάριτος αὐτοῦ, ¹⁶ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ	-	-
1:16	ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως	-	-
1:16-17	οὐ προσανεθέμην σαρκὶ καὶ αἵματι· ¹⁷ οὐδὲ {RP \aleph : ἀνήλθον} [B: ἀπήλθον] εἰς	B	B
1:17	Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, {HF RP B \aleph P1904: ἀλλὰ} [TR: ἀλλ'] ἀπήλθον	-	-
1:17	εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.	-	-
1:18	¹⁸ Ἐπειτα μετὰ {RP B: ἔτη τρία} [\aleph : τρία ἔτη] ἀνήλθον εἰς Ἱεροσόλυμα	\aleph	\aleph
1:18	ἱστορήσαι {RP \aleph^c : Πέτρον} [B \aleph^* : Κηφᾶν], καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.	(B \aleph^*)	B, ⲛ
1:19	¹⁹ Ἄτερον δὲ τῶν ἀποστόλων {RP B ^c \aleph : οὐκ} [B [*] : οὐχ] {RP B: εἶδον} [\aleph : ἴδον], εἰ μὴ Ἰάκωβον τὸν	B [*] , \aleph	B[*] , \aleph
1:19-20	ἀδελφὸν τοῦ κυρίου. ²⁰ Ἄ δε γράφω ὑμῖν, ἰδοὺ ἐνώπιον	-	-
1:20-21	τοῦ θεοῦ ὅτι οὐ ψεύδομαι. ²¹ Ἐπειτα ἦλθον εἰς τὰ κλίματα	-	-
1:21-22	τῆς Συρίας καὶ {RP B \aleph^c : τῆς} [\aleph^* : -] Κιλικίας. ²² Ἦμην δὲ ἄγνοούμενος	\aleph^*	ⲛ
1:22	τῷ προσώπῳ ταῖς {RP B ^c \aleph : ἐκκλησίαις} [B [*] : ἐκκλησίαις] τῆς Ἰουδαίας ταῖς ἐν χριστῷ·	B [*]	B[*]
1:23	²³ μόνον δὲ ἀκούοντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτέ, νῦν	-	-
1:23-24	εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει. ²⁴ Καὶ ἐδόξαζον	-	-
1:24	ἐν ἐμοὶ τὸν θεόν.	-	-
2:1	¹ Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην	-	-

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & \aleph compared to \aleph	Variants in entire <i>corrected</i> texts of B & \aleph compared to \aleph
2:1	εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, {RP B ^c : συμπαραλαβών} [B* \aleph : συνπαραλαβών] καὶ Τίτον·	(B* \aleph)	B [*] , \aleph
2:2	² ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ	-	-
2:2	εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς {HF: ἔθνεσι} [RP B \aleph : ἔθνεσιν], κατ' ἰδίαν δὲ τοῖς	(B \aleph)	(B \aleph)
2:2-3	{HF: δοκοῦσι} [RP B \aleph : δοκοῦσιν], μήπως εἰς κενὸν τρέχω ἢ ἔδραμον. ³ Ἀλλ' οὐδὲ	(B \aleph)	(B \aleph)
2:3	Τίτος {RP \aleph : ὁ} [B: -] σὺν ἐμοί, Ἑλλήνων ὢν, ἠναγκάσθη περιτμηθῆναι·	B	B
2:4	⁴ διὰ δὲ τοὺς {RP B: παρεισάκτους} [\aleph : παρισάκτους] ψευδαδέλφους, οἵτινες παρεισῆλθον	\aleph	\aleph
2:4	κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν χριστῷ	-	-
2:4-5	Ἰησοῦ, ἵνα ἡμᾶς {RP: καταδουλώσωνται} [B \aleph : καταδουλώσουσιν]· ⁵ οἷς οὐδὲ πρὸς ὥραν	(B \aleph)	(B \aleph)
2:5	εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ {RP B: ἀλήθεια} [\aleph : ἀλήθια] τοῦ εὐαγγελίου διαμείνῃ	\aleph	\aleph
2:5-6	πρὸς ὑμᾶς. ⁶ Ἀπὸ δὲ τῶν δοκούντων εἶναι τι - ὁποῖοι {HF RP B \aleph ^c : ποτε} [\aleph : ποτ']	\aleph *	\aleph *
2:6	ἦσαν οὐδέν μοι {RP B: διαφέρει} [\aleph : διαφέρει]· πρόσωπον {RP B: -} [\aleph : ὁ] θεὸς ἀνθρώπου οὐ	\aleph , \aleph	\aleph , \aleph
2:6	λαμβάνει - ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο·	-	-
2:7	⁷ ἀλλὰ τουναντίον, {RP B: ἰδόντες} [\aleph : εἰδόντες] ὅτι πεπίστευμαι τὸ εὐαγγέλιον	\aleph	\aleph
2:7-8	τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς - ⁸ {RP B \aleph ^c : ὁ γὰρ ἐνεργήσας} [\aleph ^c : -]	\aleph [*] , \aleph ⁽⁸⁾	\aleph [*] , \aleph
2:8	{RP B \aleph ^c : Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς,} [\aleph ^c : -] {HF B: ἐνήρησε} [RP \aleph : ἐνήρησεν] καὶ ἐμοὶ εἰς		
2:8-9	τὰ ἔθνη - ⁹ καὶ γνόντες τὴν χάριν τὴν δοθεισάν μοι, Ἰάκωβος	-	-
2:9	καὶ Κηφᾶς καὶ {RP \aleph : Ἰωάννης} [B: Ἰωάννης], οἱ δοκοῦντες στύλοι εἶναι, δεξιάς	B	B
2:9	ἔδωκαν ἐμοὶ καὶ Βαρνάβα κοινωνίας, ἵνα ἡμεῖς {RP-text \aleph ^c : μὲν} [RP-marg B \aleph [*] P1904 TR: -] εἰς τὰ ἔθνη,	(B \aleph [*])	B, \aleph [*]
2:9-10	αὐτοὶ δὲ εἰς τὴν περιτομὴν· ¹⁰ μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν,	-	-
2:10	ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.	-	-
2:11	¹¹ Ὅτε δὲ {HF: ἦλθε} [RP B \aleph : ἦλθεν] {RP: Πέτρος} [B \aleph : Κηφᾶς] εἰς {RP B: Ἀντιόχειαν} [\aleph : Ἀντιόχιαν], κατὰ πρόσωπον	(B \aleph), (B \aleph), \aleph	(B \aleph), (B \aleph), \aleph

⁸ (Gal 2:8) The cells are merged because there is a single omission in \aleph spanning two rows, which must not be double-counted.

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & N compared to M	Variants in entire <i>corrected</i> texts of B & N compared to M
2:11-12	αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. ¹² Πρὸ τοῦ γὰρ {RP B: ἐλθεῖν} [N: ἐλθῖν]	N	N
2:12	τινας ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ {RP: ἦλθον} [B N: ἦλθεν],	(BN)	(BN)
2:12	{HF: ὑπέστελλε} [RP B N: ὑπέστελλεν] καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς.	(BN)	(BN)
2:13	¹³ Καὶ συνυπεκρίθησαν αὐτῷ {RP N: καὶ} [B: -] οἱ λοιποὶ Ἰουδαῖοι {RP B N ^c : -} [N ^s : πάντες], ὥστε	B,N*	B, N
2:13-14	καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ {RP B: ὑποκρίσει} [N: ὑποκρίσι]. ¹⁴ Ἄλλ' ὅτε	N	N
2:14	εἶδον ὅτι οὐκ {HF N: ὀρθοποδοῦσι} [RP B: ὀρθοποδοῦσιν] πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,	B	B
2:14	εἶπον τῷ {RP: Πέτρῳ} [B N: Κηφᾶ] ἔμπροσθεν πάντων, εἰ σύ, Ἰουδαῖος ὑπάρχων,	(BN)	(BN)
2:14	ἐθνικῶς {HF RP: ζῆς καὶ οὐκ Ἰουδαϊκῶς}, [B N ^c : καὶ οὐχὶ Ἰουδαϊκῶς ζῆς], [N ^s : καὶ οὐχ Ἰουδαϊκῶς ζῆς] {RP: τί} [B N: πῶς] τὰ ἔθνη ἀναγκάζεις Ἰουδαίξειν;	[B,N*],(BN)	(B ^c !),(BN)
2:15	¹⁵ Ἡμεῖς φύσει {RP B: Ἰουδαῖοι} [N: Ἰουδαῖοι] καὶ οὐκ ἐξ ἐθνῶν ἀμαρτωλοί,	N	N
2:16	¹⁶ εἰδότες {RP TR: -} [B N P1904: δὲ] ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, εἶναι	(BN)	(BN)
2:16	μὴ διὰ {RP B ^c N: πίστεως} [B ^s : πίστες] {RP N: Ἰησοῦ χριστοῦ} [B: χριστοῦ Ἰησοῦ], καὶ {RP B: ἡμεῖς} [N: ἡμῖς] εἰς {RP N: χριστὸν Ἰησοῦν} [B: Ἰησοῦν χριστὸν]	B*,B,N,B	B *,B,N,B
2:16	ἐπιστεῦσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως χριστοῦ, καὶ οὐκ	-	-
2:16	ἐξ ἔργων νόμου· {RP: διότι} [B N: ὅτι] {RP: -} [B N: ἐξ ἔργων νόμου] {RP N: οὐ} [B: -] δικαιωθήσεται {RP: ἐξ ἔργων νόμου} [B N: -] πᾶσα	(BN),(BN),B	(BN),(BN),B
2:16-17	σάρξ. ¹⁷ εἰ δέ, ζητοῦντες δικαιωθῆναι ἐν χριστῷ, εὐρέθημεν	-	-
2:17	καὶ αὐτοὶ ἀμαρτωλοί, ἄρα χριστὸς ἀμαρτίας διάκονος; Μὴ	-	-
2:17-18	γένοιτο. ¹⁸ εἰ γὰρ ἅ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην	-	-
2:18-19	ἑμαυτὸν {RP: συνίστημι} [B N: συνιστάνω]. ¹⁹ Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον,	(BN)	(BN)
2:19-20	ἵνα θεῷ ζῆσω. ²⁰ Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ,	-	-
2:20	ζῆ δὲ ἐν ἐμοὶ χριστός· ὃ δὲ νῦν {RP B N ^c : ζῶ} [N ^s : ἐζῶ] ἐν σαρκί, ἐν {RP B: πίστει} [N: πίστι] ζῶ τῇ	N*,N	N *,N
2:20	{RP N: τοῦ υἱοῦ} [B: -] τοῦ θεοῦ {RP N: -} [B: καὶ χριστοῦ], τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτόν	B,B	B,B
2:20-21	ὑπὲρ ἐμοῦ. ²¹ Οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου	-	-
2:21	δικαιοσύνη, ἄρα χριστὸς δωρεὰν ἀπέθανεν.	-	-

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & N compared to M	Variants in entire <i>corrected</i> texts of B & N compared to M
3:1	¹ Ω ἀνόητοι Γαλάται, τίς ὑμᾶς {HF: ἐβάσκανε} [RP B N: ἐβάσκανεν] {RP: τῆ ἀληθείᾳ μὴ πείθεσθαι} [B N: -],	(B N), (B N)	(B N), (B N)
3:1	οἷς κατ' ὀφθαλμοὺς Ἰησοῦς χριστὸς προεγράφη {RP: ἐν ὑμῖν} [B N: -] ἐσταυρωμένος;	(B N)	(B N)
3:2	² Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε,	-	-
3:2-3	ἢ ἐξ ἀκοῆς πίστεως; ³ Οὕτως ἀνόητοί ἐστε; Ἐναρξάμενοι πνεύματι,	-	-
3:3-4	νῦν σαρκί {RP: ἐπιτελείσθε} [B: ἐπιτελείσθη] [N: ἐπιτελείσθαι]; ⁴ Τοσαῦτα ἐπάθετε εἰκῆ; Εἶγε καὶ εἰκῆ.	[B, N]	[B, N]
3:5	⁵ Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν {RP B: δυνάμεις} [N: δυνάμις] ἐν ὑμῖν,	N	N
3:5-6	ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως; ⁶ Καθὼς Ἀβραάμ	-	-
3:6	{HF: ἐπίστευσε} [RP B N: ἐπίστευσεν] τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.	(B N),	(B N),
3:7	⁷ {RP: Γινώσκετε} [B N: Γεινώσκετε] ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί {RP N ^c : εἰσιν υἱοὶ} [B N [*] : υἱοὶ εἰσιν] Ἀβραάμ.	(B N), (B N [*])	(B N), B, N^c
3:8	⁸ Προϊδούσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως {RP B: δικαιοὶ τὰ ἔθνη} [N: τὰ ἔθνη δικαιοὶ] ὁ θεός,	N	N
3:8	προευηγγελίστατο τῷ Ἀβραάμ ὅτι {RP B N P1904 S1550: Ἐνευλογηθήσονται} [E1624 S1894: Ἐυλογηθήσονται] ἐν σοὶ πάντα	-	-
3:8-9	τὰ ἔθνη. ⁹ Ὡστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.	-	-
3:10	¹⁰ Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν, ὑπὸ κατάραν {HF: εἰσί} [RP B N: εἰσίν]· γέγραπται	(B N)	(B N),
3:10	γάρ {RP: - } [B N: ὅτι], Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει {RP N ^c : ἐν} [B N [*] : -] {HF B: πᾶσι} [RP N: πᾶσιν] τοῖς {RP N: γεγραμμένοις} [B [*] : ἐνγεγραμμένοις] [B ^c : ἐγγεγραμμένοις]	(B N), (B N [*]), N, B [*]	(B N), B, N^c , N, B ^c !
3:10-11	ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. ¹¹ Ὅτι δὲ ἐν νόμῳ	-	-
3:11	οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ, δῆλον· ὅτι Ὁ δίκαιος ἐκ πίστεως	-	-
3:11-12	ζήσεται· ¹² ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, {HF RP B: ἀλλ'} [N: ἀλλὰ] Ὁ ποιήσας	N	N
3:12-13	αὐτά {RP: ἄνθρωπος} [B N: -] ζήσεται ἐν αὐτοῖς. ¹³ Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς	(B N)	(B N)
3:13	κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· {RP N: γέγραπται γάρ} [B: ὅτι γέγραπται],	B	B
3:13-14	Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου· ¹⁴ ἵνα εἰς τὰ ἔθνη	-	-
3:14	ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν {RP: χριστῷ Ἰησοῦ} [B: Ἰησοῦ χριστῷ] [N: Ἰησοῦ, χριστοῦ], ἵνα τὴν	[B, N]	[B, N]

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & X compared to M	Variants in entire <i>corrected</i> texts of B & X compared to M
3:14	ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.	-	-
3:15	¹⁵ Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου	-	-
3:15	κεκυρωμένην διαθήκην {RP B: οὐδεὶς} [X: οὐδὶς] {RP B: ἀθετεῖ} [X: ἀθετεῖ] ἢ ἐπιδιατάσσεται.	X, X	X, X
3:16	¹⁶ Τῷ δὲ Ἀβραάμ {RP B ^c TR: ἐρρήθησαν} [B* X P1904: ἐρρέθησαν] αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι	(B*X)	B*, X
3:16	αὐτοῦ. Οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, {HF RP X: ἀλλ'} [B: ἀλλὰ] ὡς	B	B
3:16-17	ἐφ' ἐνός, Καὶ τῷ σπέρματί σου, ὅς {HF: ἐστι} [RP B X: ἐστίν] χριστός. ¹⁷ Τοῦτο δὲ	(BX)	(BX)
3:17	λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ {RP: εἰς χριστὸν} [B X: -] ὁ μετὰ {RP: ἔτη} [B X: -] τετρακόσια	(BX), (BX) ⁽⁹⁾	(BX), (BX)
3:17	καὶ τριάκοντα {RP: -} [B X: ἔτη] γεγωνώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι		
3:17-18	τὴν ἐπαγγελίαν. ¹⁸ Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι	-	-
3:18	ἔξ {RP P1904c TR: ἐπαγγελίας} [P1904u: ἐπαγγγελίας]· τῷ δὲ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται	-	-
3:18-19	ὁ θεός. ¹⁹ Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη,	-	-
3:19	{HF B X: ἄχρις} [RP: ἄχρι] {RP X: οὐ} [B: ἄν] ἔλθη τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων	B	B
3:19-20	ἐν {RP B: χειρὶ} [X: χερὶ] {RP X: μεσίτου} [B: μεσεῖτου]. ²⁰ Ὁ δὲ {RP X: μεσίτης} [B: μεσεῖτης] ἐνός οὐκ ἐστίν, ὁ δὲ θεός εἷς ἐστίν.	X, B, B	X, B, B
3:21	²¹ Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν {RP X: τοῦ θεοῦ} [B: -]; Μὴ	B	B
3:21	γένοιτο. Εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως {RP: ἄν} [B X: -]		
3:21-22	{RP X: ἐκ νόμου} [B: ἐν νόμῳ] {RP: ἦν} [B: ἄν ἦν] [X: ἦν ἄν] ἢ {RP B: δικαιοσύνη} [X: δικεοσύνη]. ²² Ἀλλὰ {RP B: συνέκλεισεν} [X: συνέκλισην] ἢ γραφῇ	[B, X] ⁽¹⁰⁾ , B, X, X	[B, X], B, X, X
3:22	τὰ πάντα ὑπὸ ἁμαρτιᾶν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ	-	-
3:22	χριστοῦ δοθῇ τοῖς {HF: πιστεύουσι} [RP B X: πιστεύουσιν].	(BX)	(BX)
3:23	²³ Πρὸ {RP B X TR: τοῦ δὲ} [P1904: δὲ τοῦ] {RP B: ἐλθεῖν} [X: ἐλθῖν] τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα,	X	X
3:23-24	{RP: συγκεκλεισμένοι} [B*: συνκλειόμενοι] [B ^c : συγκλειόμενοι] [X: συνκλιόμενοι] εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. ²⁴ Ὡστε	[B*, X] ⁽¹¹⁾	[B ^c !, X]

⁹ (Gal 3:17) The cells are merged because the word ἔτη is transposed from one row to the next.

¹⁰ (Gal 3:21) The cells are merged because the positioning of ἄν and ἦν is regarded as one variation.

¹¹ (Gal 3:23) Not only do B* X and M differ, but B^c introduces a fourth reading.

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & N compared to M	Variants in entire <i>corrected</i> texts of B & N compared to M
3:24	ὁ νόμος παιδαγωγὸς ἡμῶν {RP N: γέγονεν} [B: ἐγένετο] εἰς χριστόν, ἵνα ἐκ πίστεως	B	B
3:24-25	δικαιωθῶμεν. ²⁵ Ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἔσμεν.	-	-
3:26	²⁶ Πάντες γὰρ υἱοὶ {RP B N ^c : - } [N ^a : οἱ] θεοῦ ἐστὲ διὰ τῆς πίστεως ἐν χριστῷ Ἰησοῦ.	N*	✠
3:27	²⁷ Ὅσοι γὰρ εἰς χριστόν ἐβαπτίσθητε, χριστόν ἐνεδύσασθε.	-	-
3:28	²⁸ Οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος,	-	-
3:28	οὐκ ἔνι {RP B: ἄρσεν} [N: ἄρρεν] καὶ θῆλυ· {RP B*: πάντες} [B ^c N: ἅπαντες] γὰρ ὑμεῖς {RP B N ^c : εἷς} [N ^a : -] ἐστὲ ἐν {RP B N ^c : χριστῷ} [N ^a : χριστοῦ] Ἰησοῦ.	N, B*, N, N*, N*	N, (B ^c !N), ✠, ✠
3:29	²⁹ Εἰ δὲ ὑμεῖς χριστοῦ, ἄρα τοῦ Ἀβραάμ {RP N: σπέρμα} [B: σπέρματος]	B	B
3:29	ἐστέ, {RP: καὶ} [B N: -] {HF RP B: κατ'} [N: κατὰ] ἐπαγγελίαν κληρονόμοι.	(BN), N	(BN), N
4:1	¹ Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νῆπιός ἐστιν,	-	-
4:1-4.2	οὐδὲν {RP B: διαφέρει} [N: διαφέρει] δούλου, κύριος πάντων ὧν· ² ἀλλὰ ὑπὸ ἐπιτρόπους	N	N
4:2-3	{HF N: ἐστὶ} [RP B: ἐστίν] καὶ οἰκονόμος, ἄχρι τῆς προθεσμίας {RP: -} [B: τῆς] τοῦ πατρός. ³ {HF: Οὕτω} [RP B N: Οὕτως]	B, B, (BN)	B, B, (BN)
4:3	καὶ {RP B: ἡμεῖς} [N: ἡμῖς], ὅτε ἦμεν νῆπιοι, ὑπὸ τὰ {RP B: στοιχεῖα} [N: στοιχία] τοῦ κόσμου {RP B: ἦμεν} [N: ἦμεθα]	N, N, N	N, N, N
4:3-4	δεδουλωμένοι· ⁴ ὅτε δὲ {HF: ἦλθε} [RP B N: ἦλθεν] τὸ πλήρωμα τοῦ χρόνου,	(BN)	(BN)
4:4	{RP B: ἐξαπέστειλεν} [N: ἐξαπέστειλεν] ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,	N	N
4:4-5	γενόμενον ὑπὸ νόμον, ⁵ ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα	-	-
4:5-6	τὴν υἰοθεσίαν ἀπολάβωμεν. ⁶ Ὅτι δὲ ἐστε υἱοί, {RP B: ἐξαπέστειλεν} [N: ἐξαπέστειλεν]	N	N
4:6	{RP N: ὁ θεὸς} [B: -] τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας {RP: ὑμῶν} [B N: ἡμῶν], κράζον,	B, (BN)	B, (BN)
4:6-7	Ἀββᾶ, ὁ πατήρ. ⁷ Ὡστε οὐκέτι εἶ δούλος, {HF RP: ἀλλ'} [B N: ἀλλὰ] υἱός· εἰ δὲ υἱός,	(BN)	(BN)
4:7	καὶ κληρονόμος {RP N ^c : θεοῦ} [B N ^a : -] διὰ {RP N ^c : χριστοῦ} [B N ^a : θεοῦ].	(BN*), (BN*)	B, ✠, B, ✠
4:8	⁸ Ἀλλὰ τότε μὲν, οὐκ εἰδότες θεόν, ἐδουλεύσατε τοῖς {RP: μὴ} [B N: -] {RP B ^c N: φύσει} [B ^c : φύσι] {RP: -} [B N: μὴ]	(BN), B*	(BN), B*
4:8-9	{HF B N: οὔσι} [RP: οὔσιν] θεοῖς· ⁹ νῦν δέ, γνόντες θεόν, μᾶλλον δὲ	-	-

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & N compared to M	Variants in entire <i>corrected</i> texts of B & N compared to M
4:9	γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ {RP B: στοιχεῖα} [N: στοιχῖα],	N	N
4:9-10	οἷς πάλιν ἄνωθεν {RP: δουλεύειν} [B: δουλεύσαι] [N: δουλεύσε] θέλετε; ¹⁰ Ἡμέρας παρατηρεῖσθε,	[B,N]	[B,N]
4:10-11	καὶ μῆνας, καὶ καιρούς, καὶ ἑνιαυτούς. ¹¹ Φοβοῦμαι ὑμᾶς, μήπως	-	-
4:11	εἰκῆ κεκοπίακα εἰς ὑμᾶς.	-	-
4:12	¹² {RP N: Γίνεσθε} [B: Γείνεσθε] ὡς ἐγώ, ὅτι καγὼ ὡς {RP B: ὑμεῖς} [N: ὑμίς], ἀδελφοί, δέομαι	B,N	B,N
4:12-13	ὑμῶν. Οὐδέν με {RP B: ἠδικήσατε} [N: ἠδικήσαται]. ¹³ {RP B: οἶδατε} [N: οἶδαται] δὲ ὅτι δι' {RP B: ἀσθένειαν} [N: ἀσθένιαν] τῆς	N,N,N	N,N,N
4:13-14	σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον. ¹⁴ Καὶ τὸν {RP B: πειρασμόν} [N: πιασμόν]	N	N
4:14	{RP: μου} [B N*: ὑμῶν] [Nc: -] {RP Nc: τὸν} [B N*: -] ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, {HF RP N: ἀλλ'} [B: ἀλλᾶ]	(B N*), (B N*), B	[B, Nc!], B, Nc , B
4:14-15	ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς χριστὸν Ἰησοῦν. ¹⁵ {RP: Τίς} [B N: Ποῦ] οὖν {RP: ἦν} [B N: -]	(B N), (B N)	(B N), (B N)
4:15	ὁ μακαρισμὸς ὑμῶν; Μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς	-	-
4:15-16	ὀφθαλμοὺς ὑμῶν ἐξορύξαντες {RP: ἄν} [B N: -] {RP: B N*: ἐδώκατέ} [Nc: ἀνεδώκατέ] μοι. ¹⁶ Ὡστε ἐχθρὸς	(B N), Nc	(B N), Nc!
4:16-17	ὑμῶν γέγονα ἀληθεύων ὑμῖν; ¹⁷ Ζηλοῦσιν ὑμᾶς οὐ καλῶς,	-	-
4:17	ἀλλὰ {RP B: ἐκκλείσαι} [N: ἐκκλίσαι] {RP P1904 S1550 S1894: ὑμᾶς} [E1624: ἡμᾶς] θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.	N	N
4:18	¹⁸ Καλὸν δὲ {RP: τὸ} [B N: -]	(B N)	(B N)
4:18	{RP: ζηλοῦσθαι} [B N: ζηλοῦσθε] ἐν καλῶ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με	(B N)	(B N)
4:18-19	πρὸς ὑμᾶς. ¹⁹ {RP Nc: Τεκνία} [B N*: Τέκνα] μου, οὓς πάλιν {RP N: ὠδίνω} [B: ὠδεῖνω], {HF Nc: ἄχρις} {RP: ἄχρι} [B N*: μέχρις] οὐ μορφωθῆ	(B N*), B, (B N*)	B, Nc , B, B, Nc
4:19-20	χριστὸς ἐν ὑμῖν, ²⁰ ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ	-	-
4:20	ἀλλάξει τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.	-	-
4:21	²¹ Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον	-	-
4:21-22	οὐκ ἀκούετε; ²² Γέγραπται γάρ, ὅτι Ἀβραάμ δύο υἱοὺς ἔσχεν·	-	-
4:22-23	ἓνα ἐκ τῆς παιδίσκης, καὶ ἓνα ἐκ τῆς ἐλευθέρας. ²³ {HF RP N: Ἄλλ'} [B: Ἄλλᾶ] ὁ {RP N: μὲν} [B: -]	B, B	B, B
4:23	ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς {RP B: ἐλευθέρας} [N: ἐλευθερίας]	N	N

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & N compared to M	Variants in entire <i>corrected</i> texts of B & N compared to M
4:23-24	{RP B: διὰ τῆς} [N: δι'] ἐπαγγελίας. ²⁴ Ἄτινά ἐστὶν ἀλληγορούμενα· αὐταὶ γάρ	N	N
4:24	εἰσὶν {RP P1904 B N ^c : - } [N* TR: αἱ] δύο διαθηκαὶ· μία μὲν ἀπὸ ὄρους {RP N: Σινᾶ} [B: Σεινᾶ], εἰς {RP B: δουλείαν} [N: δουλίαν]	N*,B,N	N* ,B,N
4:24-25	γεννώσα, ἥτις ἐστὶν Ἄγαρ. ²⁵ Τὸ {RP N: γὰρ} [B: δὲ] {RP B: Ἄγαρ} [N: -] {RP N: Σινᾶ} [B: Σεινᾶ] ὄρος ἐστὶν {RP B: - } [N: ὄν]	B,N,B,N	B,N,B,N
4:25	ἐν τῇ Ἀραβίᾳ, {RP N: συστοιχεῖ} [B: συνστοιχεῖ] δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει	B,(¹²)	B
4:25-26	{RP: δὲ} [B N: γὰρ] μετὰ τῶν τέκνων αὐτῆς. ²⁶ Ἡ δὲ ἄνω Ἱερουσαλήμ	(BN)	(BN)
4:26-27	ἐλευθέρᾳ ἐστίν, {HF: ἥτις ἐστὶ} [RP B N ^c : ἥτις ἐστὶν] [N*: -] μήτηρ {RP N ^c : πάντων} [B N ^c : -] ἡμῶν· ²⁷ γέγραπται γάρ,	[B,N*], (BN*),(¹³)	(BN ^{c!}), B, N*
4:27	Εὐφράνθητι, {RP B: στείρα} [N: στῖρα], ἢ οὐ τίκτουσα·	N	N
4:27	ῥῆξον καὶ βόησον, ἢ οὐκ {RP: ὠδίνουσα} [B: ὠδείνουσα]·	B	B
4:27	ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου	-	-
4:27	μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.	-	-
4:28	²⁸ {RP N: Ἡμεῖς} [B: Ὑμεῖς] δέ, ἀδελφοί, κατὰ {RP B N ^c : Ἰσαάκ} [N*: Ἰσάκ], ἐπαγγελίας τέκνα {RP N: ἐσμέν} [B: ἐστέ].	B,N*	B, N*
4:29	²⁹ Ἀλλ' ὡσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς {HF B N: ἐδίωκε} [RP: ἐδίωκεν] τὸν	-	-
4:29-30	κατὰ πνεῦμα, {HF: οὕτω} [RP B N: οὕτως] καὶ νῦν. ³⁰ Ἀλλὰ τί λέγει ἡ γραφή;	(BN)	(BN)
4:30	Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ {RP TR B N: γὰρ μὴ} [P1904: μὴ γὰρ]	-	-
4:30	{RP TR: κληρονομίῃ} [B N P1904: κληρονομίῃ] ὁ υἱὸς τῆς παιδίσκης μετὰ {RP B N ^c : τοῦ υἱοῦ} [N*: -] τῆς	(BN),N*	(BN), N*
4:30-31	ἐλευθέρᾳ. ³¹ {RP: Ἄρα} [B N: διό], ἀδελφοί, οὐκ ἐσμέν {RP B: παιδίσκης} [N: πεδίσκης] τέκνα,	(BN),N	(BN),N
4:31	ἀλλὰ τῆς ἐλευθέρᾳ.	-	-
5:1	¹ Τῇ ἐλευθερίᾳ {RP: οὖν} [B N: -] {RP: ἦ} [B N: -] {RP: - } [B N ^c : ἡμᾶς] χριστὸς {RP N ^c : ἡμᾶς} [B N ^c : -] {HF: ἠλευθέρωσε} [RP B N: ἠλευθέρωσεν],	(BN), (BN), (BN*), (BN),(¹⁴)	(BN), (BN), B, N* , (BN)
5:1	στήκετε {RP: - } [B N: οὖν], καὶ μὴ πάλιν ζυγῶ {RP B: δουλείας} [N: δουλίαν] ἐνέχεσθε.	(BN),N	(BN),N

¹² N reads ιηλμ, which suggests a variant spelling of Ἱερουσαλήμ, but we pass over it. The same applies to the next line.

¹³ HF RP P1904 TR (including E1624 checked against the printed edition) read ἡμῶν; Swanson's τ reads ὑμῶν.

¹⁴ We count omission of οὖν and ἦ as two omissions, as the words are not grammatically connected, and some manuscripts omit only one, e.g. C^c D^c 075.

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5:2	² Ἴδε, ἐγὼ {RP B N ^c : Παῦλος} [N ^a : -] λέγω ὑμῖν, ὅτι ἐὰν {RP N: περιτέμνησθε} [B: περιτέμνησθε],	N*,B	✠,B
5:2-3	χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. ³ Μαρτύρομαι δὲ πάλιν	-	-
5:3	παντὶ {RP B: ἀνθρώπῳ} [N: ἀνθρώπων] περιτεμνομένῳ, {RP B N ^c : ὅτι} [N ^a : -] {RP B: ὀφειλέτης} [N: ὀφιλέτης] ἐστὶν ὅλον	N,N*,N	N,✠,N
5:3-4	τὸν νόμον ποιῆσαι. ⁴ {RP B: Κατηργήθητε} [N: Κατηργήθηται] ἀπὸ {RP: τοῦ} [B N: -] χριστοῦ, οἵτινες	N,(BN)	N,(BN)
5:4-5	ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος {RP-text P1904 TR: ἐξεπέσατε} [RP-marg: ἐξεπέσατε]. ⁵ Ἡμεῖς γὰρ	-	-
5:5	πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης {RP B N ^c : ἀπεκδεχόμεθα} [N ^a : ἐκδεχόμεθα].	N*	✠
5:6	⁶ Ἐν γὰρ χριστῷ {RP N: Ἰησοῦ} [B: -] οὔτε περιτομή τι ἰσχύει, οὔτε	B	B
5:6	ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.	-	-
5:7	⁷ Ἐτρέχετε καλῶς· τίς ὑμᾶς {HF RP P1904 B N: ἐνέκοψεν} [TR: ἀνέκοψεν] {RP N ^c : τῇ} [B N ^a : -] {RP B: ἀληθεία} [N: ἀληθία]	(BN*),N	B,✠,N
5:8	μὴ {RP B: πείθεσθαι} [N: πίθεσθαι]; ⁸ Ἡ {RP B: πεισμονῇ} [N: πισμονῇ] οὐκ ἐκ τοῦ {RP B: καλοῦντος} [N: καλοῦντας] ὑμᾶς.	N,N,N	N,N,N
5:9-10	⁹ {RP N: Μικρὰ} [B: Μεικρὰ] ζύμη ὅλον τὸ φύραμα ζυμοί. ¹⁰ Ἐγὼ πέποιθα εἰς ὑμᾶς	B	B
5:10	{RP N: ἐν κυρίῳ} [B: -], ὅτι οὐδὲν ἄλλο {RP B: φρονήσετε} [N: φρονίσετε]· ὁ δὲ ταρασσῶν	B,N	B,N
5:10-11	ὑμᾶς βαστάσει τὸ κρίμα, ὅστις {RP: ἄν} [B N: ἐάν] ἦ. ¹¹ Ἐγὼ δέ, ἀδελφοί,	(BN)	(BN)
5:11	εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; Ἄρα κατήργηται	-	-
5:11-12	τὸ σκάνδαλον τοῦ σταυροῦ. ¹² Ὅφελον καὶ ἀποκόψονται	-	-
5:12	οἱ ἀναστατοῦντες ὑμᾶς.	-	-
5:13	¹³ Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί·	-	-
5:13	μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῆ σαρκί, ἀλλὰ	-	-
5:13-14	διὰ τῆς ἀγάπης {RP B: δουλεύετε} [N: δουλεύεται] ἀλλήλοις. ¹⁴ Ὁ γὰρ πᾶς νόμος	N	N
5:14	ἐν ἐνὶ λόγῳ {RP: πληροῦται} [B N: πεπλήρωται], ἐν τῷ, {RP B ^c N: Ἀγαπήσεις} [B ^a : Ἀγαπήσις] τὸν πλησίον	(BN),B*	(BN),B*
5:14-15	σου ὡς {RP TR: ἐαυτόν} [B N P1904: σεαυτόν]. ¹⁵ Εἰ δὲ ἀλλήλους δάκνυτε καὶ {RP B: κατεσθίετε} [N: καταισθίετε],	(BN),N	(BN),N
5:15	βλέπετε μὴ {RP N ^c TR: ὑπὸ} [B N ^a P1904: ὑπ'] ἀλλήλων ἀναλωθῆτε.	(BN*)	B,✠
5:16	¹⁶ Λέγω δέ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς	-	-
5:16-17	οὐ μὴ τελέσητε. ¹⁷ Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος,	-	-

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5:17	τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα {RP N ^c : δὲ} [B N [*] : γὰρ] {RP N: ἀντίκειται ἀλλήλοις [B: ἀλλήλοις ἀντίκειται],	(BN*),B	B,*,B
5:17-18	ἵνα μὴ {RP B ^c N: ἄ} [B [*] : -] {RP B [*] : ἄν} [B ^c N: ἔάν] θέλητε, ταῦτα ποιήτε. ¹⁸ Εἰ δὲ πνεύματι ἄγεσθε,	B [*] ,B [*] ,N	B [*] ,(B ^c !N)
5:18	οὐκ {RP B N [*] : ἔστε} [N ^c : τις] ὑπὸ νόμον. ¹⁹ Φανερά δέ {HF B: ἔστι} [RP N: ἔστιν] τὰ ἔργα τῆς σαρκός,	*,N	N ^c !,N
5:19-20	ἄτινά {HF: ἔστι} [RP B N: ἔστιν] {RP: μοιχεία} [B N [*] : -] [N ^c : μοιχία], {RP B: πορνεία} [N: πορνία], {RP N: ἀκαθαρσία} [B: ἀκαθαρσεία], {RP B: ἀσέλγεια} [N: ἀσέλγια], ²⁰ {RP B N: TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία],	(BN), (BN*), N,B,N	(BN), [B,N ^c], N,B,N
5:20	{RP B: φαρμακεία} [N: φαρμακία], ἔχθραι, {RP: ἔρεις} [B N: ἔρις], {RP N: ζήλοι} [B: ζήλος], θυμοί, {RP N: ἐριθειάι} [B: ἐριθειάι], διχοστασία,	N,(BN), B,B	N,(BN), B,B
5:20-21	{RP B: αἰρέσεις} [N: αἰρέσις], ²¹ φθόνοι, {RP: φόνοι} [B N: -], μέθαι, {RP B: κῶμοι} [N: κῶμα], καὶ τὰ ὅμοια τούτοις· ἄ	N, (BN),N	N, (BN),N
5:21	προλέγω ὑμῖν, καθὼς {RP N ^c : καὶ} [B N [*] : -] {RP B N ^c : προείπον} [N [*] : εἶπον], ὅτι οἱ τὰ τοιαῦτα πράσσοντες	(BN*),N [*]	B,*,*
5:21	{RP B: βασιλείαν} [N: βασιλίαν] θεοῦ οὐ κληρονομήσουσιν.	N	N
5:22	²² Ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά,	-	-
5:22-23	εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, ²³ {RP: πραότης} [B N: πραύτης],	(BN)	(BN)
5:23-24	ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ {HF: ἔστι} [RP B N: ἔστιν] νόμος. ²⁴ Οἱ δὲ	(BN)	(BN)
5:24	τοῦ {RP B N ^c : -} [N [*] : κυρίου] χριστοῦ {RP: -} [B N: Ἰησοῦ], τὴν σάρκα ἐσταύρωσαν σὺν τοῖς {HF N: παθήμασι} [RP B: παθήμασιν]	N [*] ,(BN),B	*,(BN),B
5:24-25	καὶ ταῖς ἐπιθυμίαις. ²⁵ Εἰ ζῶμεν πνεύματι, πνεύματι καὶ	-	-
5:25-26	στοιχῶμεν. ²⁶ Μὴ {RP N: γινώμεθα} [B: γεινώμεθα] κενόδοξοι, ἀλλήλους προκαλούμενοι,	B	B
5:26	{RP N: ἀλλήλοις} [B: ἀλλήλους] φθονοῦντες.	B	B
6:1	¹ Ἀδελφοί, ἔάν καὶ {RP: προληφθῆ} [B N: προλημφθῆ] ἄνθρωπος ἔν τινι	(BN)	(BN)
6:1	παραπτώματι, {RP B: ὑμεῖς} [N: ὑμῖς] οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον	N	N
6:1	ἐν πνεύματι {RP: πραότητος} [B N: πραύτητος], σκοπῶν σεαυτὸν μὴ καὶ σὺ {RP B: πειρασθῆς} [N: πιρασθῆς].	(BN),N	(BN),N
6:2	² Ἀλλήλων τὰ βάρη {RP B N ^c : βαστάζετε} [N [*] : βαστάσετε], καὶ οὕτως {RP N: ἀναπληρώσατε} [B: ἀναπληρώσετε]	N [*] ,B	*,B
6:2-3	τὸν νόμον τοῦ χριστοῦ. ³ Εἰ γὰρ δοκεῖ τις εἶναι {RP B ^c N: τι} [B [*] : -], μηδὲν	B [*]	B [*]
6:3-4	ὦν, {RP: ἑαυτὸν φρεναπατᾶ} [B N: φρεναπατᾶ ἑαυτόν]· ⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω	(BN)	(BN)

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & N compared to M	Variants in entire <i>corrected</i> texts of B & N compared to M
6:4	{RP N: ἕκαστος} [B: -], καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ	B	B
6:4-5	εἰς τὸν ἕτερον. ⁵ Ἐκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.	-	-
6:6	⁶ Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι	-	-
6:7	ἐν πᾶσιν ἀγαθοῖς. ⁷ Μὴ πλανᾶσθε, θεὸς οὐ {RP B: μυκτηρίζεται} [N: μυκτηρίζετ ε]	N	N
6:7-8	ὁ γὰρ {RP N: ἔαν} [B: ἄν] σπείρη ἄνθρωπος, τοῦτο καὶ θερίσει. ⁸ Ὅτι ὁ	B	B
6:8	{RP B: σπείρων} [N: σπύρων] εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς {RP B N ^c : θερίσει} [N*: θερισισ ει] φθοράν	N, N*	N, N*
6:8	ὁ δὲ {RP B: σπείρων} [N: σπύρων] εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος {RP B: θερίσει} [N: θερίσι] ζῶην	N, N	N, N
6:8-9	αἰώνιον. ⁹ Τὸ δὲ καλὸν ποιῶντες μὴ {RP: ἐκκακῶμεν} [B ^c : ἐνκακῶμεν] [B ^c N: ἐγκακῶμεν]· καιρῷ γὰρ	[B*, N]	(B ^c !N)
6:9-10	ἰδίῳ {RP B: θερίσομεν} [N: θερίσωμεν], μὴ ἐκλυόμενοι. ¹⁰ Ἄρα οὖν ὡς καιρὸν {RP B ^c : ἔχομεν} [B* N: ἔχωμεν],	N, (B* N)	N, B* , N
6:10	{RP B* N: ἐργαζόμεθα} [B ^c : ἐργαζόμεθα] τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς	B*	B ^c !
6:10	οἰκίους τῆς πίστεως.	-	-
6:11	¹¹ Ἴδετε {RP B ^c N: πηλίκους} [B*: ἠλίκοις] ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ.	B*	B*
6:12	¹² Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν	-	-
6:12	ὑμᾶς {RP B: περιτέμνεσθαι} [N: περιτέμνεσθε], μόνον ἵνα {RP: μὴ} [B N: -] τῷ σταυρῷ τοῦ χριστοῦ {RP N: -} [B: Ἰησοῦ] {RP: -} [B N: μὴ]	N, (B N), B	N, (B N), B
6:12-13	διώκονται. ¹³ Οὐδὲ γὰρ οἱ {RP B P1904: περιτετμημένοι} [N TR: περιτεμνόμενοι] αὐτοὶ νόμον	N	N
6:13	φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς {RP N: περιτέμνεσθαι} [B: περιτέμεσθαι], ἵνα ἐν	B	B
6:13-14	τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. ¹⁴ Ἐμοὶ δὲ μὴ γένοιτο	-	-
6:14	καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ	-	-
6:14	χριστοῦ· δι' οὗ ἔμοι κόσμος ἐσταύρωται, καὶ γὰρ {RP: τῷ} [B N: -] κόσμῳ.	(B N)	(B N)
6:15	¹⁵ {RP N: Ἐν} [B: οὔτε] γὰρ {RP N: χριστῷ Ἰησοῦ οὔτε} [B: -] περιτομή τι {RP N ^c : ἰσχύει} [B N*: ἔστιν], οὔτε ἀκροβυστία, ἀλλὰ καινὴ	B, B, (B N*)	B, B, B, N*
6:15-16	κτίσις. ¹⁶ Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, {RP B: εἰρήνη} [N: ἰρήνη]	N	N
6:16	ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.	-	-
6:17	¹⁷ Τοῦ λοιποῦ, κόπους μοι {RP B: μηδεὶς} [N: μηδὶς] παρεχέτω· ἐγὼ γὰρ	N	N

Verse	Greek Text	Variants in entire <i>first hand</i> texts of B & \aleph compared to \mathfrak{M}	Variants in entire <i>corrected</i> texts of B & \aleph compared to \mathfrak{M}
6:17	τὰ στίγματα τοῦ {RP \aleph : κυρίου} [B: -] Ἰησοῦ {RP B: -} [\aleph : χριστοῦ] ἐν τῷ σώματί μου βαστάζω.	B, \aleph	B, \aleph
6:18	¹⁸ Ἡ χάρις τοῦ κυρίου {RP B: ἡμῶν} [\aleph : -] Ἰησοῦ χριστοῦ μετὰ	\aleph	\aleph
6:18	τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.	-	-

Table 5.

Variation statistics per chapter

	Cases in the entire <i>first hand</i> texts	Cases in the entire <i>corrected</i> texts
Chapter 1		
B and \aleph agree mutually but differ from \mathfrak{M}	5	4
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	10	8
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	16	11
B and \aleph differ mutually and both also differ from \mathfrak{M}	0	0
Chapter 2		
B and \aleph agree mutually but differ from \mathfrak{M}	15	14
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	10	10
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	16	13
B and \aleph differ mutually and both also differ from \mathfrak{M}	1	0
Chapter 3		
B and \aleph agree mutually but differ from \mathfrak{M}	16	14
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	10	11
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	16	13
B and \aleph differ mutually and both also differ from \mathfrak{M}	4	4
Chapter 4		
B and \aleph agree mutually but differ from \mathfrak{M}	21	15
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	15	20
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	23	21
B and \aleph differ mutually and both also differ from \mathfrak{M}	2	2
Chapter 5		
B and \aleph agree mutually but differ from \mathfrak{M}	20	15
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	13	16
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	24	19
B and \aleph differ mutually and both also differ from \mathfrak{M}	0	1

Chapter 6		
B and \aleph agree mutually but differ from \mathfrak{M}	7	6
B and \aleph differ mutually, \aleph agrees with \mathfrak{M} , B differs from \mathfrak{M}	10	10
B and \aleph differ mutually, B agrees with \mathfrak{M} , \aleph differs from \mathfrak{M}	15	14
B and \aleph differ mutually and both also differ from \mathfrak{M}	1	0

Table 6.

The Majority Text and United Bible Societies' Eclectic text

To what extent does the United Bible Societies' eclectic text of Swanson's time, [UBS-4 / NA²⁶], from which many modern Bibles were translated, rely on Sinaiticus (\aleph) and Vaticanus (B)? We examine the differences between the Majority Text, \mathfrak{M} , taken from [RP] and [HF], and UBS-4, and the correspondence with \aleph and B. We consider only the first hand readings of \aleph and B. The issue may only be with the UBS alternative reading, where the reading is in square brackets. We remark on such cases in the Notes below (alt./main reading).

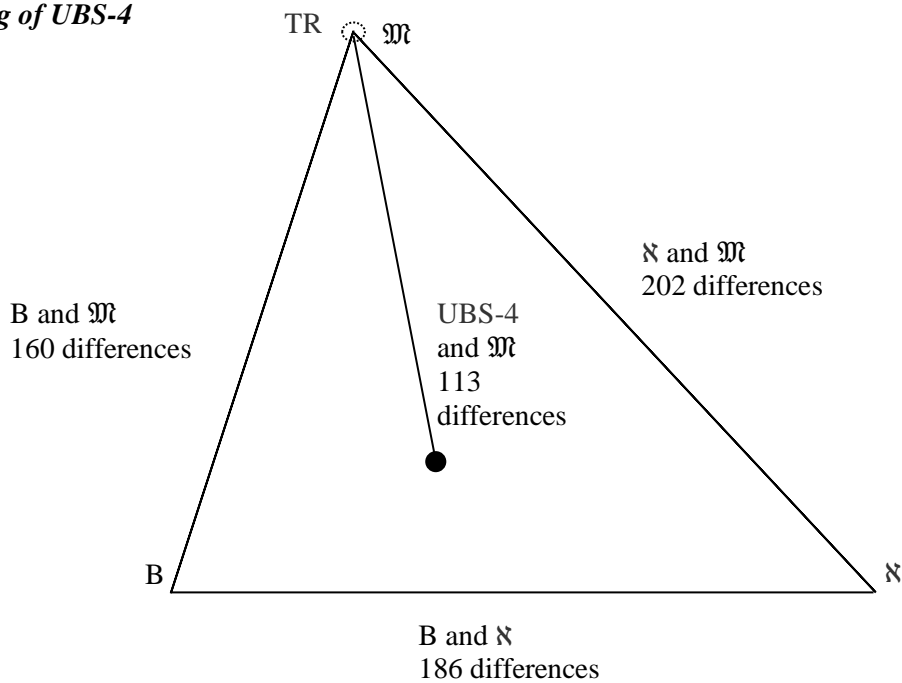
Verse	\mathfrak{M}	\aleph with	UBS-4 (main or alternative reading; see Notes)	UBS-4 with	Notes
1:3	καὶ κυρίου ἡμῶν	B	ἡμῶν καὶ κυρίου	\aleph	
1:3	περὶ	\aleph	ὑπὲρ	B	
1:4	τοῦ ἐνεστῶτος αἰῶνος	-	τοῦ αἰῶνος τοῦ ἐνεστῶτος	B \aleph	
1:6	οὕτω	-	οὕτως	B \aleph	[HF] not majority? RP does not distinguish
1:6	χριστοῦ	B \aleph	-	-	UBS-4 alt. reading
1:8	ὑμῖν παρ' ὃ	-	παρ' ὃ	B \aleph	UBS-4 alt. reading
1:10	Εἰ γὰρ ἔτι	-	Εἰ ἔτι	B \aleph	
1:11	Γνωρίζω δὲ ὑμῖν	\aleph	Γνωρίζω γὰρ ὑμῖν	B	
1:11	ἔστι	B	ἔστιν	\aleph	RP does not distinguish
1:15	ὁ θεὸς	\aleph	-	B	UBS-4 alt. reading
1:18	Πέτρον	-	Κηφᾶν	B \aleph	
2:2	ἔθνεσι	-	ἔθνεσιν	B \aleph	RP does not distinguish
2:2	δοκοῦσι	-	δοκοῦσιν	B \aleph	RP does not distinguish
2:4	καταδουλώσωνται	-	καταδουλώσουσιν	B \aleph	
2:6	θεὸς	B	ὁ θεὸς	\aleph	UBS-4 main reading
2:11	ἦλθε	-	ἦλθεν	B \aleph	RP does not distinguish
2:11	Πέτρος	-	Κηφᾶς	B \aleph	
2:12	ὑπέστελλε	-	ὑπέστελλεν	B \aleph	RP does not distinguish
2:13	καὶ οἱ λοιποὶ	\aleph	οἱ λοιποὶ	B	UBS-4 alt. reading
2:14	ὀρθοποδοῦσι	\aleph	ὀρθοποδοῦσιν	B	RP does not distinguish
2:14	Πέτρῳ	-	Κηφᾶ	B \aleph	
2:14	τί	-	πῶς	B \aleph	
2:16	εἰδότες	-	εἰδότες δὲ	B \aleph	UBS-4 main reading
2:16	νόμου· διότι	-	νόμου· ὅτι	B \aleph	
2:16	οὐ δικαιωθήσεται ἐξ ἔργων νόμου	-	ἐξ ἔργων νόμου οὐ δικαιωθήσεται	\aleph	B does not have οὐ!
2:18	συνίστημι	-	συνιστάνω	B \aleph	
3:1	ἐβάσκανε	-	ἐβάσκανεν	B \aleph	RP does not distinguish
3:1	τῇ ἀληθείᾳ μὴ πείθεσθαι	-	-	B \aleph	
3:1	ἐν ὑμῖν	-	-	B \aleph	
3:6	ἐπίστευσε	-	ἐπίστευσεν	B \aleph	RP does not distinguish
3:7	εἰσιν υἱοὶ	-	υἱοὶ εἰσιν	B \aleph	
3:10	εἰσί	-	εἰσίν	B \aleph	RP does not distinguish

Verse	Ⲙ	Ⲙ with	UBS-4 (main or alternative reading; see Notes)	UBS-4 with	Notes
3:10	γάρ	-	γάρ ὅτι	BⲚ	
3:10	ἐμμένει ἐν	-	ἐμμένει	BⲚ	
3:10	πάσι	B	πάσιν	Ⲛ	RP does not distinguish
3:12	ἄνθρωπος	-	-	BⲚ	
3:13	γέγραπται γάρ	Ⲛ	ὅτι γέγραπται	B	
3:16	ἐρρήθησαν	-	ἐρρέθησαν	BⲚ	
3:16	ἔστι	-	ἔστιν	BⲚ	RP does not distinguish
3:17	εἰς χριστόν	-	-	BⲚ	
3:17	ἔτη τετρακόσια καὶ τριάκοντα	-	τετρακόσια καὶ τριάκοντα ἔτη	BⲚ	
3:21	τοῦ θεοῦ	Ⲛ	-	B	UBS-4 alt. reading
3:21	ὄντως ἂν	-	ὄντως	BⲚ	
3:21	ἦν ἡ δικαιοσύνη	-	ἂν ἦν ἡ δικαιοσύνη	B	Ⲛ has third reading: ἦν ἂν ἡ δικαιοσύνη
3:22	πιστεύουσι	-	πιστεύουσιν	BⲚ	RP does not distinguish
3:23	συγκεκλεισμένοι	-	συγκλειόμενοι	-	4 readings Ⲛ=συνκλιόμενοι B=συνκλειόμενοι
3:29	ἔστε, και	-	ἔστε,	BⲚ	
4:2	ἔστι	Ⲛ	ἔστιν	B	RP does not distinguish
4:2	Οὕτω	-	Οὕτως	BⲚ	RP does not distinguish
4:4	ἦλθε	-	ἦλθεν	BⲚ	RP does not distinguish
4:6	ὑμῶν	-	ἡμῶν	BⲚ	
4:7	ἀλλ'	-	ἀλλὰ	BⲚ	
4:7	κληρονόμος θεοῦ	-	κληρονόμος	BⲚ	
4:7	διὰ χριστοῦ	-	διὰ θεοῦ	BⲚ	
4:8	μὴ φύσει	-	φύσει μὴ	BⲚ	
4:8	οὔσι	BⲚ	οὔσιν	-	RP does not distinguish
4:14	μου	-	ὑμῶν	BⲚ	
4:14	τόν ἐν τῇ σαρκί	-	ἐν τῇ σαρκί	BⲚ	
4:14	ἀλλ'	Ⲛ	ἀλλὰ	B	
4:15	Τίς	-	Ποῦ	BⲚ	
4:15	οὗν ἦν	-	οὔν	BⲚ	
4:15	ἐξορούξαντες ἂν	-	ἐξορούξαντες	BⲚ	
4:18	Καλὸν δὲ τὸ	-	Καλὸν δὲ	BⲚ	
4:19	Τεκνία	-	Τέκνα	BⲚ	
4:19	ἄχρις	-	μέχρις	BⲚ	
4:23	διὰ τῆς	B	δι'	Ⲛ	
4:24	αἱ δύο	Ⲛ	δύο	B	Doubt about HF=Ⲙ
4:25	Τὸ γάρ	Ⲛ	Τὸ δὲ	B	
4:25	δὲ μετὰ	-	γάρ μετὰ	BⲚ	
4:26	ἥτις ἔστι	-	ἥτις ἔστιν	B	RP does not distinguish ἔστι / ἔστιν. Ⲛ lacks both words.
4:26	πάντων ἡμῶν	-	ἡμῶν	BⲚ	
4:28	Ἡμεῖς	Ⲛ	Ἰμεῖς	B	
4:28	ἔσμεν	Ⲛ	ἔστε	B	
4:29	ἔδωκε	BⲚ	ἔδωκεν	-	RP does not distinguish
4:29	οὕτω	-	οὕτως	BⲚ	Doubt about HF=Ⲙ
4:30	κληρονομίη	-	κληρονομήσει	BⲚ	
4:31	Ἄρα	-	Διό	BⲚ	

Verse	Ⲙ	Ⲙ with	UBS-4 (main or alternative reading; see Notes)	UBS-4 with	Notes
5:1	ἐλευθερία οὖν	-	ἐλευθερία	BⲚ	
5:1	ἦ	-	-	BⲚ	
5:1	χριστὸς ἡμᾶς	-	ἡμᾶς χριστὸς	BⲚ	
5:1	ἠλευθέρωσε	-	ἠλευθέρωσεν	BⲚ	RP does not distinguish
5:1	στήκετε	-	στήκετε οὖν	BⲚ	
5:4	ἀπὸ τοῦ χριστοῦ	-	ἀπὸ χριστοῦ	BⲚ	
5:7	τῆ ἀληθείᾳ	-	ἀληθείᾳ	BⲚ	UBS-4 alt. reading. Ⲛ= ἀληθείᾳ (without τῆ)
5:11	ὅστις ἂν	-	ἔαν	BⲚ	
5:14	πληροῦται	-	πεπλήρωται	BⲚ	
5:15	ἑαυτὸν	-	σεαυτὸν	BⲚ	
5:15	ὑπὸ	-	ὑπ'	BⲚ	
5:17	δὲ	-	γὰρ	BⲚ	
5:17	ἀντίκειται ἀλλήλοις	Ⲛ	ἀλλήλοις ἀντίκειται	B	
5:17	ἂν	B	ἔαν	Ⲛ	
5:19	Φανερά δέ ἐστι	B	Φανερά δέ ἐστιν	Ⲛ	RP does not distinguish
5:19	ἄτινά ἐστι	-	ἄτινά ἐστιν	BⲚ	RP does not distinguish
5:19	μοιχεία	-	-	BⲚ	
5:20	ἔρεις	-	ἔρις	BⲚ	
5:20	ζῆλοι	Ⲛ	ζῆλος	B	
5:21	φόνοι	-	-	BⲚ	
5:21	καθὼς καὶ	-	καθὼς	BⲚ	
5:23	πραότης	-	πραΰτης	BⲚ	
5:23	ἐστι	-	ἐστιν	BⲚ	RP does not distinguish
5:24	χριστοῦ	-	χριστοῦ Ἰησοῦ	BⲚ	UBS-4 main reading
6:1	προληφθῆ	-	προλημφθῆ	BⲚ	
6:1	πραότητος	-	πραΰτητος	BⲚ	
6:2	ἀναπληρώσατε	Ⲛ	ἀναπληρώσετε	B	
6:3	ἑαυτὸν φρεναπατᾶ	-	φρεναπατᾶ ἑαυτὸν	BⲚ	
6:9	ἐκκακῶμεν	-	ἐγκακῶμεν	Ⲛ	B= ἐνκακῶμεν
6:12	μὴ τῷ σταυρῷ	-	τῷ σταυρῷ ... μὴ	BⲚ	
6:13	περιτετμημένοι	B	περιτεμνόμενοι	Ⲛ	
6:14	τῷ κόσμῳ	-	κόσμῳ	BⲚ	
6:15	Ἐν	Ⲛ	Οὔτε	B	
6:15	χριστῷ Ἰησοῦ οὔτε	Ⲛ	-	B	
6:15	ἰσχύει	-	ἐστιν	BⲚ	
6:17	κυρίου Ἰησοῦ	Ⲛ	Ἰησοῦ	B	

Table 7. Where Ⲙ and UBS-4 differ

Positioning of UBS-4



The position of UBS-4 in the above diagram shows a considerable divergence from \mathfrak{X} , but not as much as the extent to which B or \mathfrak{X} diverge from \mathfrak{M} individually, because on many occasions either B or \mathfrak{X} has a blatant spelling error, and UBS-4 has to accept the B or \mathfrak{X} reading which *agrees* with \mathfrak{M} . Bear in mind that one cannot represent all the differences between 4 texts in a 2-dimensional diagram (though one can in 3 dimensions, as a skew pyramid).

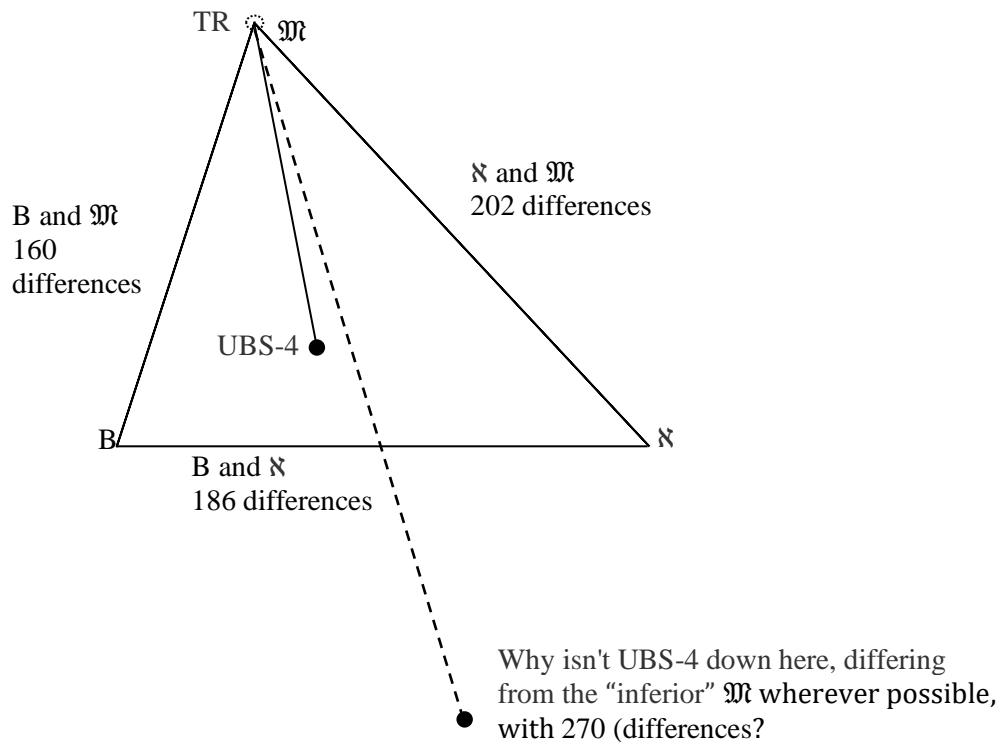
Places where \mathfrak{X} and B, united or differing mutually, are both deserted in UBS-4.

Verse	UBS-4 Reading	B \mathfrak{X} Reading	Notes
1:6	χάριτι	χάριτι χριστοῦ	In UBS-4 alternative reading
1:8	ὑμῖν παρ' ὃ	παρ' ὃ	In UBS-4 alternative reading
2:1	συμπαλαβῶν	συνπαλαβῶν	
2:12	ἦλθον	ἦλθεν	
3:3	ἐπιτελείσθε	\mathfrak{X} =ἐπιτελεῖσθαι B=ἐπιτελειῖσθε	A 3-way split UBS/ \mathfrak{X} /B
3:7	Γινώσκετε	Γεινώσκετε	
3:14	χριστῷ Ἰησοῦ	\mathfrak{X} =Ἰησου, χριστοῦ B=Ἰησοῦ, χριστῷ	A 3-way split UBS/ \mathfrak{X} /B
3:23	συγκλειόμενοι	B= συνκλειόμενοι \mathfrak{X} = συνκλιόμενοι	\mathfrak{M} =συγκεκλεισμένοι A 4-way split \mathfrak{M} /UBS/ \mathfrak{X} /B
4:8	οὔσιν	οὔσι	\mathfrak{M} is also οὔσι, so UBS-4 differs from \mathfrak{M} B \mathfrak{X}
4:9	δουλεύειν	\mathfrak{X} = δουλεύσε B= δουλεύσαι	A 3-way split UBS/ \mathfrak{X} /B
4:18	ζηλοῦσθαι	ζηλοῦσθε	
4:29	ἐδίωκεν	ἐδίωκε	
5:20	εἰδωλολατρία	εἰδωλολατρεία	\mathfrak{M} also= εἰδωλολατρεία (?), so UBS-4 differs from \mathfrak{M} B \mathfrak{X}
5:24	χριστοῦ	χριστοῦ Ἰησοῦ	In UBS-4 alternative reading
6:10	ἔχομεν	ἔχωμεν	

Table 8.

The claim that \aleph and B are the best

We have shown that they cannot *both* be of good quality, because of the many differences between them. But suppose, hypothetically, that they are both better than the Majority Text. Then the eclectic text should be taking its reading from one or the other every time they differ, and in such a way that the reading which is **not** \aleph is taken. The “triangle” and UBS-4 text should look like this:



The answer to why UBS-4 isn't as far from \aleph as possible is simple: it would lead to a text full of blatant spelling mistakes, as can be seen from our table of the texts, and on one occasion to an intolerable fall from grace:

- In Galatians 2:16, Vaticanus reads: a man is justified by works of *the* law.

The fact that \aleph and B are deserted so many times, even when they agree with each other, shows that even scholarly opinion is *de facto* **not** of the opinion that they are the best manuscripts, despite saying, *de jure* as it were, that they **are** the best, with translators following their lead¹⁵.

¹⁵ A footnote in the *New International Version* at the end of Mark's Gospel states that \aleph and B (without naming them, but no other manuscript is eligible in the context) are *the most reliable early manuscripts*.

Possible Corrigenda

1. The HF reading of εἶσιν (before δύο) in Gal 4:24 seems to be in a minority (ℳ= εἶσι). If accepted, this would reduce some distances by 1, which would hardly affect the geometry of the triangle or our general conclusions.
2. The HF reading of οὕτω in Gal 4:29 seems to be in a minority (ℳ= οὕτως). Remarks as above could apply.
3. The RP HF reading of εἰδωλολατρεία in Gal 5:20 seems to be in a minority (ℳ= εἰδωλολατρία?). Remarks as above could apply.
4. The NA²⁶ reading of Gal 5:20 is ἐριθειᾶι, not ἐρειθειᾶι, the latter being Swanson's UBS-4 reading.

References

- [NA²⁶] Nestle-Aland, *Novum Testamentum Graece*, 25/26/27/28 Auflage, Deutsche Bibelgesellschaft, P. O. Box 810340, 7000 Stuttgart 80, Germany. ISBN for NA²⁶: 3-438-05100 (plastic) and 3-438-05101-7 (leather).
- [UBS-4] The United Bible Societies, *The Greek New Testament*, Deutsche Bibelgesellschaft, P.O.Box 810340, 7000 Stuttgart 80, Germany. 4th edition: ISBN 3 438 05110 9 / 3-438-05110-9
- [K&B A] Kurt and Barbara Aland, *The Text of the New Testament*, Translated by Erroll F. Rhodes, William B Eerdmans Publishing Co., ISBN 0-8028-3620-8.
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- [P1904] Our P1904 text is the Antoniades text, digitally constructed as a merge of an accented text obtained from the currently defunct *kainh.homestead.com* website and an unaccented, but accurate, text from Google.
- [RP] Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek, Byzantine Textform 2005*, Chilton Book Publishing (ISBN 0-7598-0077-4) and online at *byztext.com*.
- [Swanson] Reuben Swanson, *New Testament Greek Manuscripts - Variant Readings Arranged in Horizontal Lines Against Codex Vaticanus - Galatians*. Tyndale House Publishers Inc, ISBN 0-86585-069-0
- [TR] We obtained the texts of the various editions from <http://koti.24.fi/jusalak/GreekNT/NTTexts.htm>. We have consulted the original Elzevir 1624 edition (H KAINH ΔΙΑΘΗΚΗ ... Ex Officina Elzevirana, C|C |C C XXIV) on occasion.