

**A Genealogical History of  
the Greek Text of  
the New Testament**

**Volume 22**

**A Genealogical History of  
the Greek Text of  
the Second Epistle of Peter**

By

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# Table of Contents

	Page
List of Tables .....	vi
List of Figures .....	vii
PREFACE.....	viii
CHAPTER 1: INTRODUCTION.....	1
Textual Criticism .....	1
The Problem of Mixture.....	2
The Database Used .....	3
CHAPTER 2: WITNESSES TO THE TEXT OF 2 PETER .....	5
Number of Witnesses .....	6
Date .....	6
Completeness .....	6
Limited Diversity .....	8
Commonness of Text .....	11
Quantitative Affinity .....	12
Genealogical Affinity.....	12
Conclusion .....	12
CHAPTER 3: GENEALOGICAL HISTORY OF 2 PETER’S MANUSCRIPTS.....	15
Readings of the Autographic Text .....	19
The Generations of Genealogical History.....	19
Mixture.....	20
Primary Daughters .....	21
Secondary Daughters .....	21
Resolution of Mixture .....	22
Distribution of Affinity .....	22
Date of the Autograph.....	24
Conclusions.....	25
CHAPTER 4: THE HISTORY OF THE TEXTUAL VARIANTS IN 2 PETER.....	26
Types of Variants .....	27
Determining Exemplar Readings .....	28

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## Table of Contents

---

Autographic Readings.....	29
	Page
Agreement with NA-27.....	29
The Origin of the Variants .....	30
Antiochian Recension .....	31
Egyptian-Western Recension.....	32
Neutral Recension.....	32
Tracing Variant History .....	33
Variants of Textual Interest .....	33
Missing “Our” in 3:4,1.....	33
Missing “For” in 3:7,3 .....	34
Missing “In the Night” in 3:10,2.....	36
Missing Words in 3:18,3.....	37
Non-NA-27 in 2:4,2 .....	38
Non-NA-27 in 2:13,1 .....	39
Non-NA-27 in 2:21,2 .....	41
Non-NA-27 in 3:10,5 .....	42
Ambiguity in 3:11,1 .....	43
Variants of Theological Interest.....	45
Changed Words in 1:1,3 .....	46
Changed Words in 1:2,2 .....	48
Other Variants of Theological Interest .....	49
Non-NA-27 in 1:17,2 .....	49
Non-NA-27 in 2:17,3 .....	50
“God” or “Lord” in 3:12,2 .....	51
Tracing Any Variant .....	53
Conclusion .....	56
CHAPTER 5: SUMMARY AND CONCLUSIONS.....	57
The Effect of Recensions .....	58
Binary Branches.....	58
So What! .....	59
APPENDIX A: Extant Witnesses to the Greek Text of the Second Epistle of Peter .....	60

## Table of Contents

---

APPENDIX B: List of the References Associated with Each Place of Variation.....	64
Appendix C: Tree Diagram of The Textual History of Second of Peter .....	66
Appendix D: List of Autographic Readings .....	71
Appendix E: List of the Places the Lachmann-10 Text Differs from the NA-27 Text.....	76
Appendix F: Places Where the Non-Autographic Variants Were Initiated.....	78
Appendix G: Places Where the Non-Autographic Variants Were Initiated .....	88
Appendix H: Every Place Where a Variant is Initiated.....	97
GLOSSARY OF TERMS.....	109
BIBLIOGRAPHY.....	113

## List of Tables

Table 2.1: Distribution of Extant Witnesses by Century .....	7
Table 2.2: Distribution of Witnesses by Completeness .....	8
Table 2.3: Distribution of Witnesses of 80% or Greater Completeness by Century .....	9
Table 2.4: Distribution of Number of Variations per Place of Variation .....	10
Table 2.5: Distribution of Variation Type .....	10
Table 2.6: Distribution of Commonness of Text among Witnesses .....	11
Table 2.7: Distribution of Quantitative Affinity Among all Witnesses.....	13
Table 2.8: Distribution of Quantitative Affinity Among Witnesses with 80% or Greater .....	14
Table 3.1: Distribution of Extant Witnesses by Generation .....	19
Table 3.2: Distribution of Witnesses by Number of Parents .....	20
Table 3.3: Distribution of Exemplars by Number of Primary Daughters.....	21
Table 3.4: Distribution of Exemplars by Number of Secondary Daughters.....	21
Table 3.5: Distribution of Affinity of Extant Witnesses with Primary Parent.....	23
Table 3.6: Distribution of Affinity of Exemplars with Primary Parent .....	24
Table 4.1: Distribution of Number of Variants per Place of Variation .....	26
Table 4.2: Distribution of Variants by Type .....	27
Table 4.3: Distribution of All Variants by Type.....	27
Table 4.4: Frequency of Exemplar Reading Rules .....	28
Table 4.5: Frequency of Exemplar Reading Rules .....	29
Table 4.6: Distribution of Autographic Readings by Probability .....	30
Table 4.7: Frequency of Variants.....	30

## List of Figures

Figure 3.1: Condensed Genealogical Stemma of 2 Peter .....	16
Figure 3.1a: The Egyptian Recension .....	17
Figure 3.1b: The Antiochian Recension .....	18
Figure 3.2: Condensed Tree Diagram of 2 Peter .....	18
Figure 4.1: Distribution of 2 Peter 3:4,1 .....	34
Figure 4.2: Distribution of 2 Peter 3:7,3 .....	35
Figure 4.3: Distribution of 2 Peter 3:10,2 .....	36
Figure 4.4: Distribution of 2 Peter 3:18,3 .....	37
Figure 4.5: Distribution of 2 Peter 2:4,2 .....	39
Figure 4.6: Distribution of 2 Peter 2:13,1 .....	40
Figure 4.7: Distribution of 2 Peter 2:21,2 .....	41
Figure 4.8: Distribution of 2 Peter 3:10,5 .....	43
Figure 4.9: Distribution of 2 Peter 3:11,1 .....	44
Figure 4.10: Distribution of 2 Peter 1:1,3 .....	47
Figure 4.11: Distribution of 2 Peter 1:2,2 .....	49
Figure 4.12: Distribution of 2 Peter 1:17,2 .....	50
Figure 4.13: Distribution of 2 Peter 2:17,3 .....	51
Figure 4.14: Distribution of 2 Peter 3:12,2 .....	52
Figure 4.15: Distribution of 2 Peter 1:4,2 .....	54
Figure 4.16: Distribution of 2 Peter 1:4,2 .....	55

## PREFACE

My interest in textual criticism was first aroused when I studied the subject in seminary in the 1950s, and my interest in tree-diagraming (also called *stemmatics*) was first awakened when, in the 1960s, I learned to apply it to grammatical analysis and to computer aids for translation. I learned that the method works best when applied always to the most deeply imbedded unanalyzed element—that is, the element at the lowest hierarchic level. When I began using tree-diagraming techniques to teach Hebrew grammar and syntax in the 1970s, it occurred to me that the same analytic principles would logically apply to textual criticism, and that just as these principles could be implemented by computer programs for grammatical and syntactical analysis of language, so also, they could be implemented for the genealogical analysis of textual criticism. So began a lifetime of research and experimentation to create a computer program for reconstructing the genealogical history of an ancient text based on genealogical principles and tree-diagraming.

Earlier textual scholars had determined that the key to the genealogical history of a text lies in those places in the text where its manuscript copies differ, and that the percentage of agreement between two manuscript copies at those places of variation is a measure of their genealogical affinity. I call that percentage of agreement *quantitative affinity*. Gradually over time I realized that the variant readings in a manuscript are a record of its genealogical history; its variant readings are the accumulation of the inherited genetic mutations of all its ancestor exemplars, and its variants constitute a kind of genetic DNA code. One must learn to read the history of a manuscript from its genetic code. Quantitative affinity was one of the leading principles guiding my earlier research and computer implementation.

Eventually I also realized that a manuscript inherits the unique mutant variants of its parent exemplar and only its sibling sister manuscripts share those same variant readings. That collection of variants peculiar to sibling sister manuscripts serves as their genetic marker—a kind of sibling gene. Every manuscript has a marker by which its sister manuscripts may be identified. For lack of a better term, I call that marker a *sibling gene*. Now I am not naïve enough to suppose that in a collection of extant manuscripts every *sibling gene* marks real sister manuscripts, although it often does; but what it actually marks are nearest relative manuscripts having a recoverable nearest



common ancestor exemplar. The presence of the sibling gene assures true genetic relationship and a consistent line of genealogical descent.

This work brings together both quantitative affinity and the sibling gene, working in harmony with tree diagramming methodology, to reconstruct parent exemplars one at a time, always for the most remote unreconstructed branch—that is, the most deeply imbedded branch, being at the lowest hierarchy or the most recent generation—to reconstruct the genealogical history of the text of an ancient document one branch at a time. The principles and analytical methods of this theory have been implemented and tested on computer software which I call Lachmann-10. That is what this work is all about.

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Chattanooga, TN

September, 2021

## CHAPTER 1 INTRODUCTION

This book is the twenty-second in a series of studies regarding the genealogical history of the text of the Greek New Testament. Volume 1 provided the genealogical history of the Greek text of the Gospel of Matthew; this volume does the same for the Second Epistle of Peter. The first volume provides an introduction to textual criticism, a review of the various textual critical theories and methodologies, a description of a genealogical theory of textual criticism along with its methodology. Readers not familiar with that volume should read at least the first four chapters of that study before going further, because this work presumes the reader has that informed background. What follows is a brief summary of those chapters.

### *Textual Criticism*

Textual criticism is the branch of literary science which studies surviving copies of ancient literature<sup>1</sup> with the intent of determining the original form of a literary composition.<sup>2</sup> The problem is that surviving copies of a composition differ because of scribal errors accumulated during the copying history of the composition. At certain places in the text of a composition, existing copies may differ, one having this reading, another having that reading, and yet another having the reading originally written by the author. Such places are called places of variation, and such differing readings are called textual variants. Every place of variation has at least two textual variants.

Because every manuscript is a copy of some earlier copy (exemplar), intuitively one imagines the history of the manuscripts of a composition to be like a family tree. So initially textual scholars of classical literature took this approach with some measure of success. However, when it came to the text of the Greek New Testament, scholars despaired and regarded the genealogical approach as much too complex because of the large number of manuscripts and large number of variants. So, various theories and methodologies were developed to work with the variants at each

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<sup>1</sup> Literature composed before the invention of printing, copies of which exist only in handwritten documents. A handwritten copy is referred to as a manuscript.

<sup>2</sup> The original text of a composition, that is, the actual words written by the hand of its author, is referred to as its autographic text.

place of variation to decide which one is more likely original. But with the development of high-speed computers, the complex data processing is no longer a problem; all that is needed is a viable genealogical theory together with its associated programable methodology. That's where this project came on the scene.

The present genealogical theory is based on several known facts about the relationship of manuscripts and variant readings. (1) It is a fact that the variants in a manuscript consist of all the uncorrected scribal errors of its ancestral exemplars;<sup>3</sup> this collection of variants may be regarded as the genealogical history of the manuscript, and may be likened to its DNA code. In addition, the variants introduced by the parent exemplar of a manuscript may be regarded as its sibling gene. So, every manuscript has its own DNA and sibling gene, and these data are recoverable from the manuscript database. (2) Sibling manuscripts may be identified by mutual sibling genes, or by greatest quantitative affinity,<sup>4</sup> or by both. (3) Sibling manuscripts are daughters of the same parent exemplar the readings of which may be recovered from the consensus of its daughters' readings, except where no consensus exists. Sibling daughter manuscripts inherit all the readings of their parent exemplar except where their own scribes initiate a new one. In case of ambiguity (where no consensus exists), one variant will have been inherited and the other will have been newly initiated. Inherited variants have history and may be identified by the principle of delayed ambiguity,<sup>5</sup> whereas newly initiated variants have no history and fail the test of delayed ambiguity. (4) A reconstructed exemplar may stand in place of all its descendants in the database, and function as their representative in that stage of reconstructing the genealogical history. (5) Iteration of the above steps will converge genealogical stemma into a single exemplar representing the autographic text. The actual methodology as described in the first volume is more complex than the above, but the above is sufficient to describe the basic principles.

### ***The Problem of Mixture***

Mixture occurred when a scribe copied from more than one exemplar. Critics of the genealogical method assert that mixture creates an irresolvable complication. But, as it turned out, as far as the reconstructing procedure is concerned, a reading copied from a secondary exemplar is no different than a variant newly initiated by the scribe either by mistake or intent. Both are uninherited from the primary exemplar; the only difference is that a newly initiated variant has no history, whereas a variant borrowed by mixture has a history, but a history outside the genealogical

---

<sup>3</sup> An exemplar is a manuscript from which other manuscripts were copied.

<sup>4</sup> Quantitative affinity is a measure of how similar two manuscripts are to one another.

<sup>5</sup> The principle of delayed ambiguity says that the inherited variant will be a reading of a sister exemplar when it develops.

descent of the primary exemplar. So, mixture is not a problem for the reconstruction methodology described above. The sources of mixture in genealogical history may be of interest in some cases. A separate algorithm of the software finds the most likely source of every variant introduced by mixture rather than by scribal error or intent.

### *The Database Used*

The database used in this project is derived from an expansion of the Nestle-Aland 27<sup>th</sup> edition of the *Greek New Testament*<sup>6</sup> hereafter referred to as NA-27. The variations of the text are listed at the bottom of each page, providing the verse number where the variation occurs, the associated symbol indicating the kind of variation, the alternate readings that occur there, and a list of witnesses<sup>7</sup> that contain the given alternate reading. The list of witnesses is provided in compressed form in order to avoid as much repetition as possible. This compressed form is useful for conserving paper and ink, and is relatively easy for scholars to follow. But the computer software must have every item of data explicitly recorded, that is, there must be a record of every witness to the text under study, and a record of which variant reading each witness has at every place of variation. This necessity requires the NA-27 database to be unpacked and expanded. Until recently the NA-27 database existed only in printed form, and expanding the data into the form needed by the genealogical software was a complex and time-consuming task.<sup>8</sup> However, the database is now available in digital electronic form in the *Stuttgart Electronic Study Bible*.<sup>9</sup> That form of the database is capable of being expanded and unpacked electronically.

The expanded database consists of two separate files, one containing a list of every witness together with its name, date, language, and content. The second file is a list of every place of variation in the NA-27 database, the chapter and verse number where the variation occurs, the Greek text of each variant at that place of variation, along with a list of witnesses containing the given variant.

The present program, called Lachmann-10 herein, is written in the Turbo Pascal 7.0 programming language intended for IBM compatible machines with extended memory. The size of the problems it can handle is flexible and is limited only by the amount of RAM available and the

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<sup>6</sup> *Novum Testamentum Graece* (Stuttgart: Deutsche Bibelgesellschaft, 1997).

<sup>7</sup> The witnesses consist of individual manuscripts, translations, and patristic quotations.

<sup>8</sup> All my prior research with the genealogical software was done with data manually extracted from the already expanded database in the United Bible Society's *Greek New Testament*.

<sup>9</sup> Christof Hardmeier, Eep Talstra, and Bertram Salzmann, *The Stuttgart Electronic Study Bible* (Stuttgart, Germany: The German Bible Society, 2004); used with permission.

speed of the machine [up to a maximum of 2,000 variation units and 2,000 manuscripts]. Large problems require a reasonable amount of time to converge on a solution. The next chapter describes the genealogical history of the extant witnesses to the Greek text of the Second Epistle of Peter.

## CHAPTER 2

### WITNESSES TO THE TEXT OF 2 PETER

The witnesses<sup>1</sup> to the text of the Book of 2 Peter used in this study are those derived from the electronic form of the textual apparatus of the NA-27 edition of the Greek New Testament as contained in the *Stuttgart Electronic Study Bible*<sup>2</sup> as edited and modified for the purposes of this project. They consist of 103 existing witnesses<sup>3</sup> of various types:

(1) Papyrus manuscripts	3
(2) Uncial manuscripts	15
(3) Minuscule manuscripts	47
(4) Lectionary manuscripts	2
(5) Latin Versions	6
(6) Egyptian Versions	5
(7) Syriac Versions	3
(8) Greek Church Fathers	4
(9) Latin Church Fathers	10
(10) Printed Editions	8 <sup>4</sup>

The witnesses to the text of an ancient document must have several characteristics before a reasonably reliable reconstruction of its genealogical history can be made. Among these are (1) number of witnesses, (2) date, (3) completeness, (4) limited variableness, (5) commonness of text, and (6) genealogical affinity. These characteristics of the available witnesses to the text of 2 Peter are discussed below and are shown to be suitable for a reasonable reconstruction of its textual history.

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<sup>1</sup> I use the term *witness* because the reconstruction of genealogical history derives evidence not only from extant manuscripts but also from ancient translations and quotations from church fathers. In addition, a few printed editions are involved although not for reconstruction purposes.

<sup>2</sup> Christof Hardmeier, Eep Talstra, and Bertram Salzmann, *The Stuttgart Electronic Study Bible* (Stuttgart, Germany: The German Bible Society, 2004).

<sup>3</sup> Appendix A lists all the extant witnesses by name, date, language, content, number of readings, and percentage of completeness.

<sup>4</sup> Four editions of the Latin Vulgate: vg<sup>cl</sup>, cg<sup>s</sup>, vg<sup>st</sup>, and vg<sup>ww</sup>; Scrivener's TR; Hodges-Farstad HF; Robinson-Pierpont's RP; and NA-27. These do not contribute to reconstructing the stemma.

### *Number of Witnesses*

Contrary to the number of available witnesses to the texts of ancient classical literature, there are approximately 2,328 existing Greek manuscripts of the Gospels, including about 178 fragments.<sup>5</sup> This does not include the witnesses of the ancient translations and church fathers. This study makes use of the 103 witnesses to the Book of 2 Peter recorded in the NA-27 apparatus which includes all the ancient papyri witnesses and most of the existing manuscripts dating before the ninth century and a good sample of those from later times. This number includes the consensus witness of the many manuscripts of the text used in the Greek speaking Byzantine churches together with a number of manuscripts related to the Byzantine text. Also, it contains the consensus witness of the many manuscripts of the Latin Vulgate and the individual witness of four different printed editions of the Vulgate. The various Old Latin translations also are represented by a consensus of a number of manuscripts of each of these individual translations. Consequently, the consensus witnesses bring many additional manuscripts indirectly into the reconstruction process. There is good reason to believe that there are sufficient witnesses to the text of the Book of 2 Peter to reconstruct its genealogical history.

### *Date*

While it is possible to reconstruct the genealogical history of a text without the benefit of dates, they are very helpful for accurately locating scribal activity in real history. The dates of the witnesses to 2 Peter range from the second to the twenty-first centuries.<sup>6</sup> Table 2.1 and its associated graph display the reasonably good distribution of the witnesses by date.

### *Completeness*

Many of the witnesses are fragmentary, not all their text having survived the passage of time. Only 62 of the 103 witnesses have 96-100% of their text complete, and only 77 have a text 80% or more complete; thus, completeness is significant for this study. Table 2.2 and its associated graph display the distribution of completeness for the witnesses used in this study.

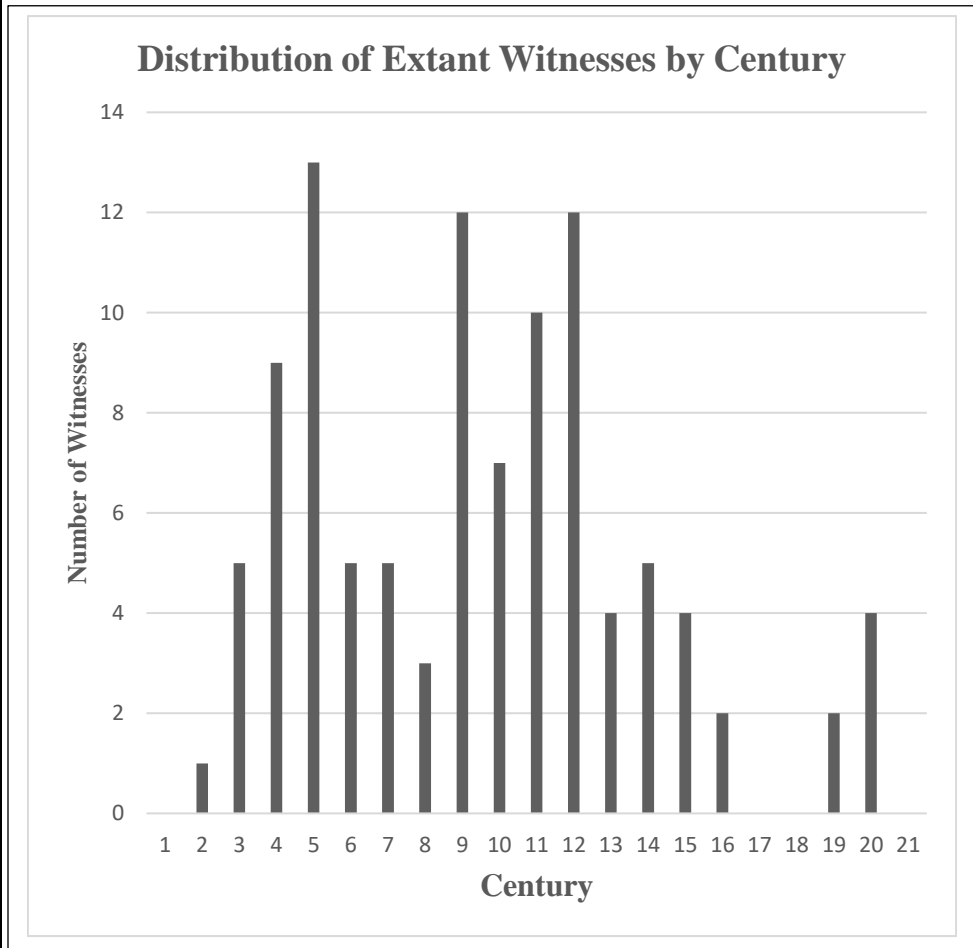
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<sup>5</sup> Aland, Kurt, and Barbara Aland. *The Text of the New Testament*, trans. by Erroll F. Rhodes. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1987), p. 83.

<sup>6</sup> The witnesses in the 19<sup>th</sup> to the 21<sup>st</sup> centuries are printed editions that do not contribute to the reconstruction of the genealogical history.

**Table 2.1:**  
**Distribution of Extant**  
**Witnesses by Century:**

Century	Number of Witnesses
1	0
2	1
3	5
4	9
5	13
6	5
7	5
8	3
9	12
10	7
11	10
12	12
13	4
14	5
15	4
16	2
17	0
18	0
19	2
20	4
21	0

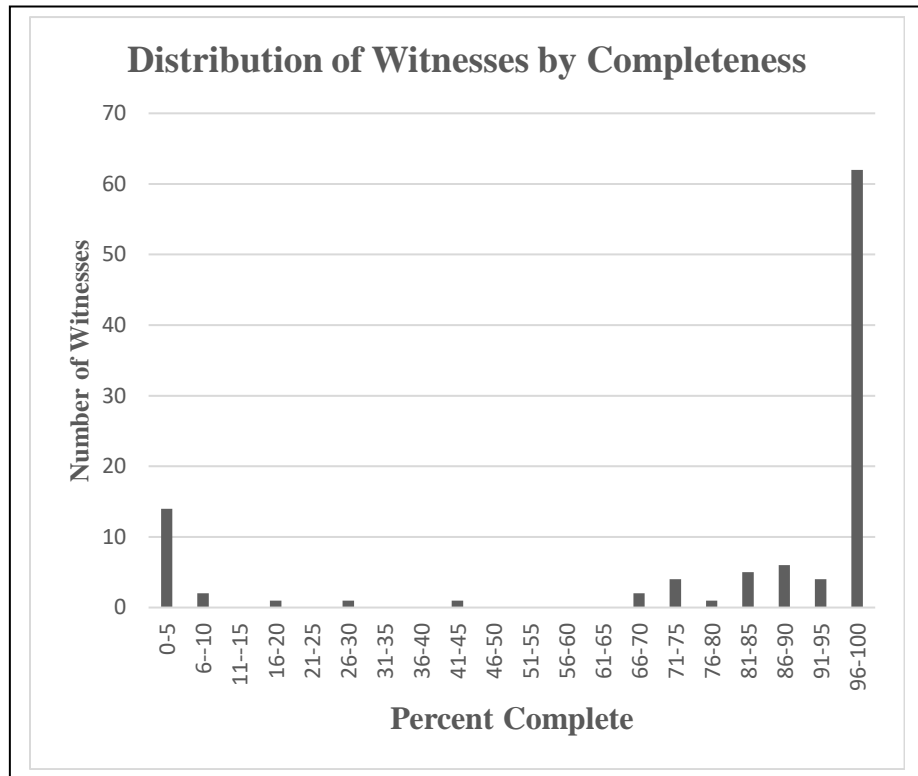


Completeness is important for the reconstruction of the textual history, because the computer depends on minimal difference between witnesses to determine quantitative affinity. Consequently, the computer reconstructed the genealogical history on the basis of witnesses having at least 80% of their text complete; the more fragmentary witnesses are added to the genealogical tree where they best fit after the tree is constructed. The fragmentary witnesses are still important and should not be excluded from the study because they contribute to establishing fixed dates in the textual history.



**Table 2.2**  
**Distribution of Witnesses**  
**by Completeness:**

% Complete	Number of Witnesses
0-5	14
6-10	2
11-15	0
16-20	1
21-25	0
26-30	1
31-35	0
36-40	0
41-45	1
46-50	0
51-55	0
56-60	0
61-65	0
66-70	2
71-75	4
76-80	1
81-85	5
86-90	6
91-95	4
96-100	62



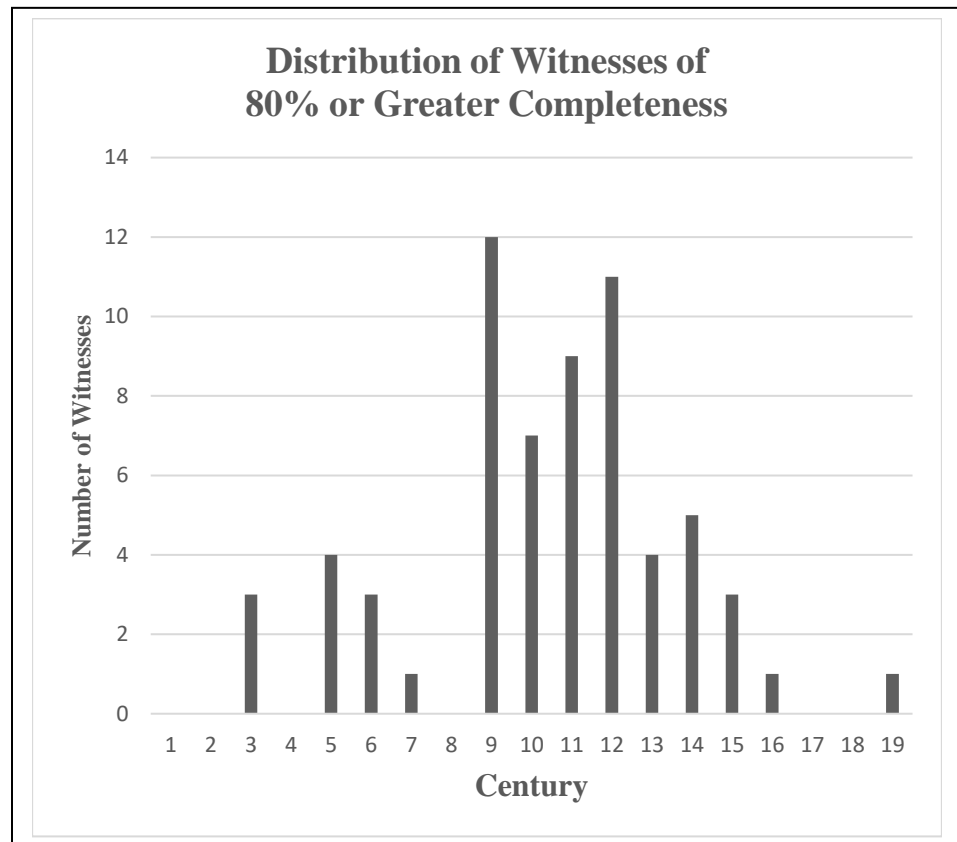
Because many of the witnesses are fragmentary, it is of interest to know the distribution of those witnesses having 80% or greater completeness. They are the ones that contribute to the reconstruction of the genealogical history. Table 2.3 and its associated graph display the distribution of these witnesses. It is evident that numerous contributing witnesses are from as early as the third century, so a reasonably good reconstruction can be expected.

### *Limited Diversity*

The more diverse the text the more difficult the reconstruction of its textual history is. In the overall picture, all witnesses to 2 Peter agree in over 90% of the text. The places of variation and the number of variants at those sites provide the data for reconstruction. However, even so, the number of places of variation and the number of variants constitute a limit to what can be reconstructed because of the magnitude and complexity of the problem.

**Table 2.3**  
**Distribution of Witnesses of**  
**80% or Greater Completeness**  
**by Century**

Century	Num. of Witnesses
1	0
2	0
3	3
4	0
5	4
6	3
7	1
8	0
9	12
10	7
11	9
12	11
13	4
14	5
15	3
16	1
17	0
18	0
19	1

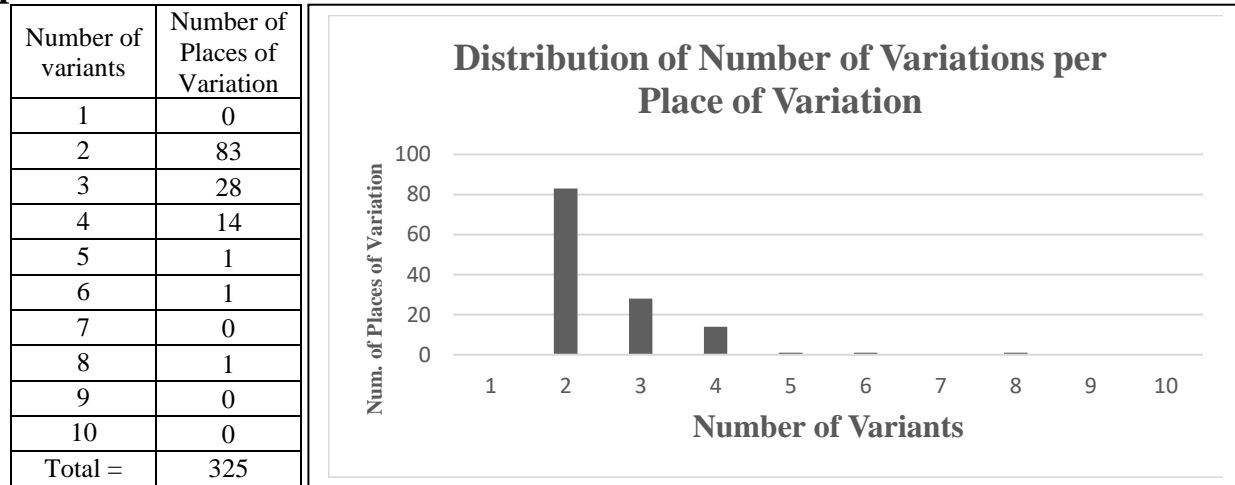


But modern technology has expanded that limit to where reconstruction is now possible for texts the size and diversity of 2 Peter. The NA-27 apparatus records 128 places of variation<sup>7</sup> for the Book of 2 Peter with a total of 325 variant readings distributed among them.<sup>8</sup> This averaged out to 2.54 variants per place of variation. In earlier decades, this amount of information would have been impossible to manually process, but not so today; my desktop computer provides complete solutions to problems this size in just a matter of minutes. Table 2.4 and its associated graph display the distribution of the number of variations per place of variation. For example, 83 places of variation have only two variations whereas only 1 place of variation have 8 variations.

<sup>7</sup> Of course, there are more places of variation than this, but the editors of the NA-27 text have weeded out those that are insignificant for reconstruction and meaning.

<sup>8</sup> Appendix B provides a map showing where the places of variation occur in the text by chapter and verse.

**Table 2.4**  
**Distribution of Number of Variations**  
**per Place of Variation**



However, a few maverick witnesses occur whose diversity obscures their genealogical affinity. These witnesses skew the reconstruction of the stemma and for this reason are excluded from the process but are added to the completed stemma where they best fit. For 2 Peter they are P<sup>72</sup>, P<sup>72c</sup>, 01\*, 01<sup>c</sup>, 01<sup>2</sup>, B\*, 2 and B<sup>2</sup>; these each have an affinity with their parent exemplar of only 63-80%.

The NA-27 apparatus records seven different types of variations to the text. Table 2.5 displays the distribution of these types of variation for the Book of 2 Peter. While the type of variation has no significance for the reconstruction process, the information is provided for those who are interested.

**Table 2.5**  
**Distribution of Variation Type**

Omit a word	12
Omit a phrase	5
Alternate word	56
Alternate words	34
Transposed words	5
Added word or phrase	18
Other	0
Total =	128

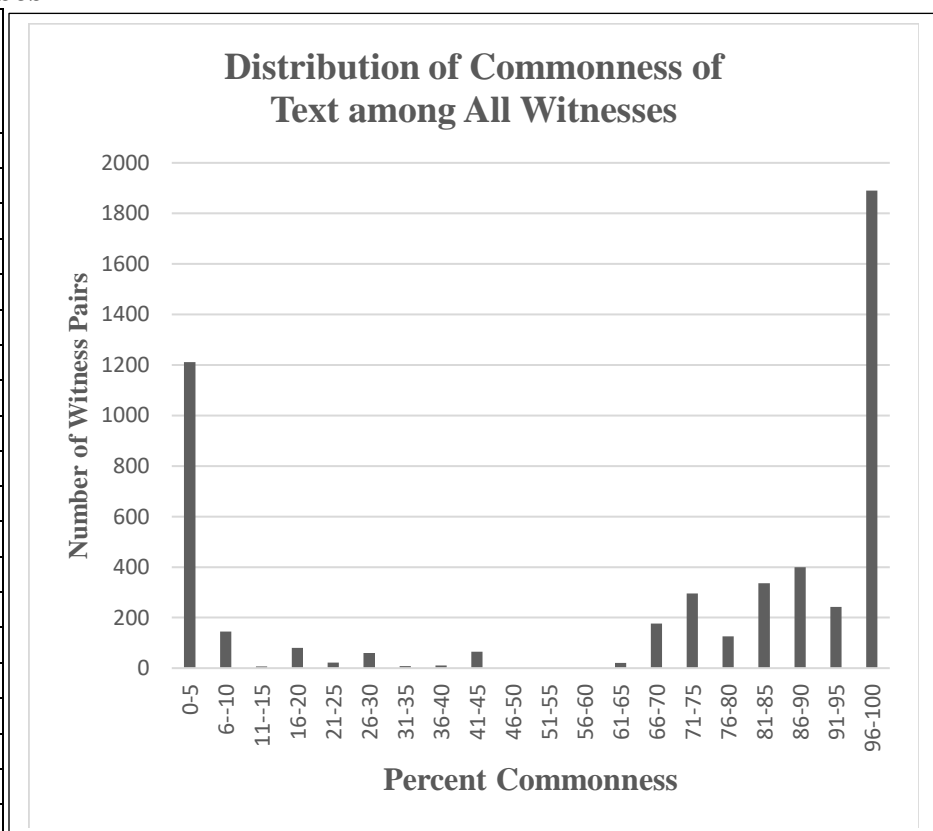
### *Commonness of Text*

*Commonness* is a measure of the percentage of text two witnesses have in common. When two witnesses both have complete texts, that is, they are not fragmentary, having readings at every place of variation, they have 100% commonness, regardless of the agreement or disagreement of their readings.

Fragmentary witnesses, however, are less than complete and may actually have no commonness of text. For example, witness A may be 40% complete, lacking the text for the last 60% of the places of variation, and witness B may be 40% complete, lacking the text for the first 60% of the places of variation; as a result, the two witnesses have no commonness of text. The greater the commonness of text two witnesses have the greater potential they have for genealogical affinity. Table 2.6 and its associated graph display the distribution of commonness each witness shares with every other witness for the Book of 2 Peter.

**Table 2.6**  
**Distribution of Commonness of**  
**Text among Witnesses**

% Common- ness	Number of wit- ness pairs
0-5	1,211
6-10	145
11-15	7
16-20	80
21-25	22
26-30	60
31-35	8
36-40	11
41-45	65
46-50	0
51-55	0
56-60	0
61-65	21
66-70	176
71-75	296
76-80	126
81-85	336
86-90	399
91-95	242
96-100	1,890



### *Quantitative Affinity*

Quantitative affinity<sup>9</sup> is a measure of how strongly two witnesses are genealogically related. Witnesses are genealogically related when they have many of the same readings at their shared places of variation. Quantitative affinity is determined by the number of places of variation where the witnesses have the same reading divided by the number of places of variation the witnesses have in common. For example, if witness A and witness B have 1,000 places of variation in common, and in 952 places they have the same reading, the quantitative affinity of A to B is  $952 \div 1,000 = 0.952$  or 95.2%. Table 2.7 and its associated graph display the distribution of quantitative affinity among all the pairs of witnesses for the Book of 2 Peter.

It is evident that many of the extant witnesses to 2 Peter have relatively strong quantitative affinity with one another. These data are skewed because of the many fragmentary witnesses. A better picture of the significant affinity is that which is among witnesses having 80% content or greater. These witnesses are the ones used to reconstruct the genealogical history. Table 2.8 and its associated graph display the distribution of quantitative affinity among witnesses having 80% content or greater. This suggests that reconstruction of the genealogical history is reasonably feasible.

### *Genealogical Affinity*

Genealogical affinity among witnesses occurs when they share a common sibling gene. The sibling gene of a witness consists of the variants initiated in its parent exemplar. This information is derived from the database as the variants two witnesses share that occur a minimum number of times in the database.

### *Conclusion*

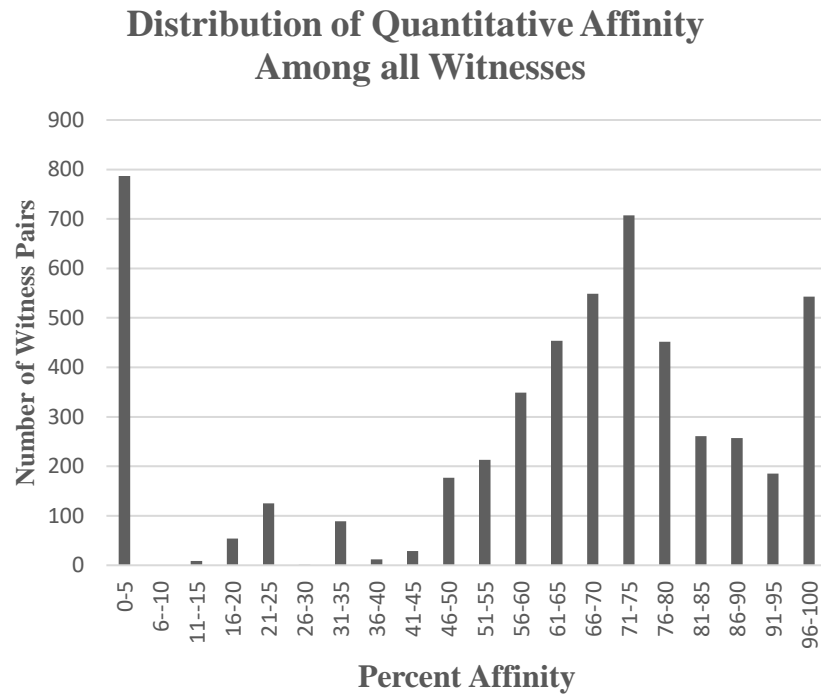
There are sufficient witnesses to the text of the Book of 2 Peter with dates distributed over the historical period of interest, being sufficiently complete, having relatively limited diversity, and having ample mutual commonness and strong genealogical affinity. There is good reason to expect that the genealogical history derived from these witnesses will be a good approximation of the actual textual history of the book.

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<sup>9</sup> Quantitative affinity is supplemented by the sibling gene to affirm sibling relationship.

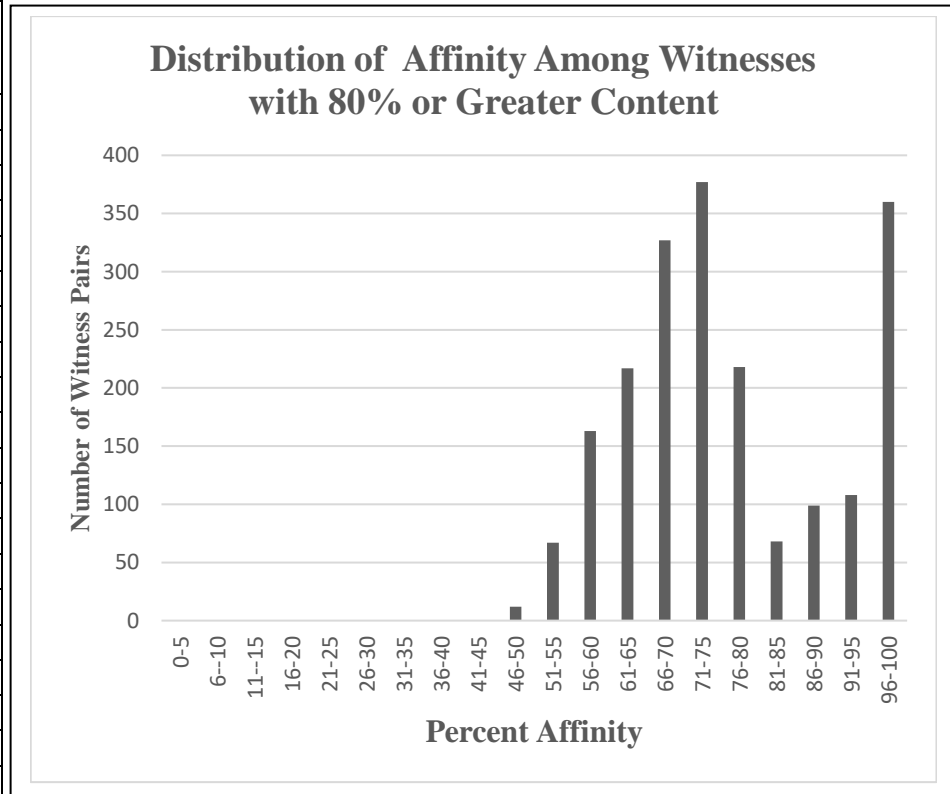
**Table 2.7**  
**Distribution of Quantitative Affinity**  
**Among all Witnesses**

% Affinity	Number of Witnesses
0-5	787
6-10	0
11-15	9
16-20	54
21-25	125
26-30	1
31-35	89
36-40	12
41-45	29
46-50	177
51-55	213
56-60	349
61-65	454
66-70	549
71-75	707
76-80	452
81-85	261
86-90	257
91-95	185
96-100	543



**Table 2.8**  
**Distribution of**  
**Quantitative Affinity**  
**Among Witnesses with**  
**80% or Greater Content**

% Affin- ity	Number of Wit- nesses
0-5	0
6-10	0
11-15	0
16-20	0
21-25	0
26-30	0
31-35	0
36-40	0
41-45	0
46-50	12
51-55	67
56-60	163
61-65	217
66-70	327
71-75	377
76-80	218
81-85	68
86-90	99
91-95	108
96-100	360



## CHAPTER 3

### GENEALOGICAL HISTORY OF 2 PETER'S MANUSCRIPTS

This chapter presents the genealogical history of the manuscripts<sup>1</sup> of the Greek text of the Second Epistle of Peter as reconstructed by computer program Lachmann-10.<sup>2</sup> Beginning with a data base of 103 existing witnesses, 128 places of variation, and 325 variants, the program reconstructed 22 intermediate exemplars, arranging them in the genealogical stemma (tree diagram) presented in its full form in Appendix C, but in a condensed form in Figure 3.1. This condensed form portrays the genealogical interrelationship of all the reconstructed exemplars of the text of 2 Peter including most of the terminal witnesses. The rectangular boxes contain the information for the exemplars created by the software and the boxes with rounded corners contain the information for the extant witnesses. Witnesses in the same box are siblings. Figure 3.2<sup>3</sup> displays a second tree diagram in which the principal line of descent from the autograph through the Egyptian-Western text tradition appears in a straight line from which the other text traditions branch off. All the technical data and diagrams contained in this chapter were derived from the monitor screen of Lachmann-10 or the report it created.

The head exemplars of the three main branches of the stemma are exemplars Ex-114#, Ex-122#, and Ex-124#. These branches are quite independent of one another, having mutual affinities ranging from 67% to 79%. But they have affinities with the autograph ranging from 79% to 91%. In addition, the sibling gene of each uniquely distinguishes them from one another. The following table lists their mutual differences and affinities.

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<sup>1</sup> The term *manuscript* is used here in its inclusive sense of manuscripts, translations, church fathers, and reconstructed exemplars—the sense I usually assign to the term *witness*.

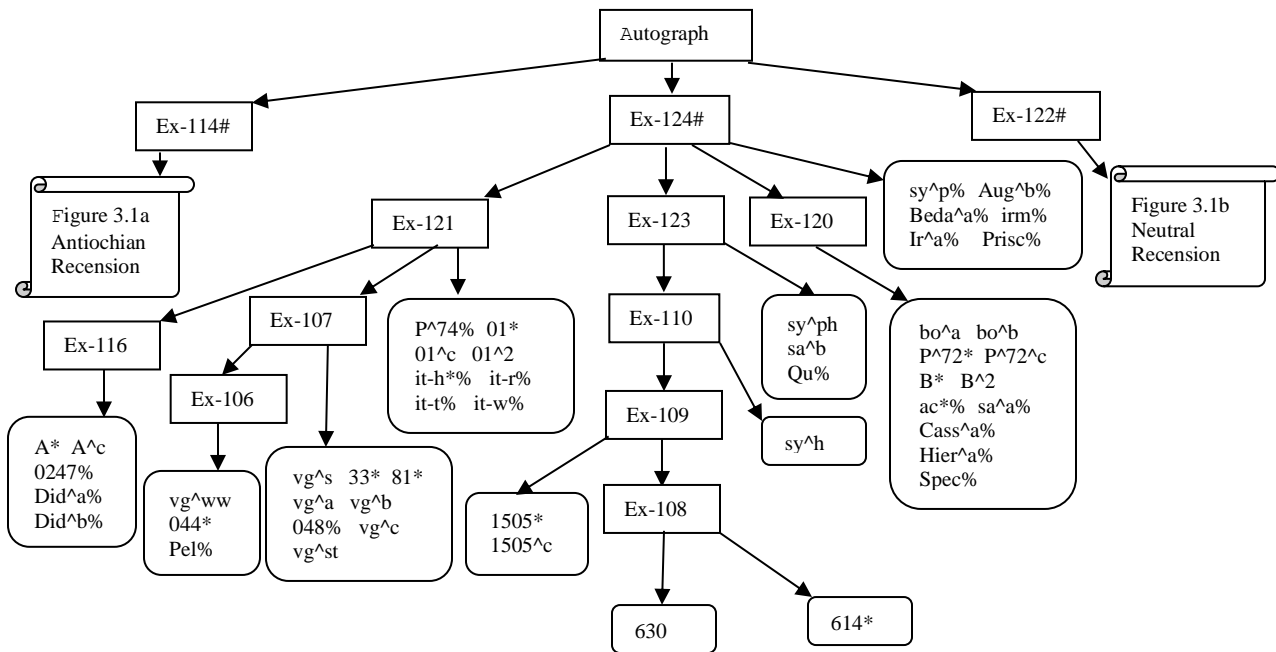
<sup>2</sup> The total computing time was one minute and forty-three seconds including the time required for the software to assemble and format all the information contained in the tables, diagrams, and appendices of this book.

<sup>3</sup> The full diagram, displayed in Appendix C, requires six pages. The condensed form deletes all the terminal branches (extant witnesses) except one at each exemplar—the most interesting one. Likewise, it omits exemplars that only account for same-generation mixture (those with a \$ sign attached to their name).



	Ex-114#	Ex-122#	Ex-124#	Autograph
Ex-114#		67%	70%	79%
Ex-122#	42		79%	88%
Ex-124#	38	27		91%
Autograph	27	15	12	

**Figure 3.1**  
**Condensed Genealogical Stemma of 2 Peter**



The above diagram displays the overall structure of the genealogical stemma of 2 Peter, but it presents only the branch of the Egyptian-Western text tradition in full detail, listing all the sibling descendants of each exemplar; its history extends over 6 generations. The corresponding branch of the Antiochian text tradition is presented in Figure 3.1a and that of the Neutral text tradition in Figure 3.1b. Exemplar Ex-124# is the Egyptian-Western recension, the ancestral source of the witnesses in both the Egyptian and Western traditions. Its date (c. AD 100) is derived from that of second-generation church father Irenaeus (Ir^a% c. AD 150). It has an 91% affinity with the autographic text, differing from it in 12 places.<sup>4</sup> Strangely, while all the Latin witnesses occur in this branch, so also does Codex Sinaiticus (01\*) and Codex Vaticanus (B\*) together with other Egyptian witnesses; the traditions are mixed in 2 Peter.

<sup>4</sup> The date, affinity and difference are found in Appendix C; so also for the other branches.

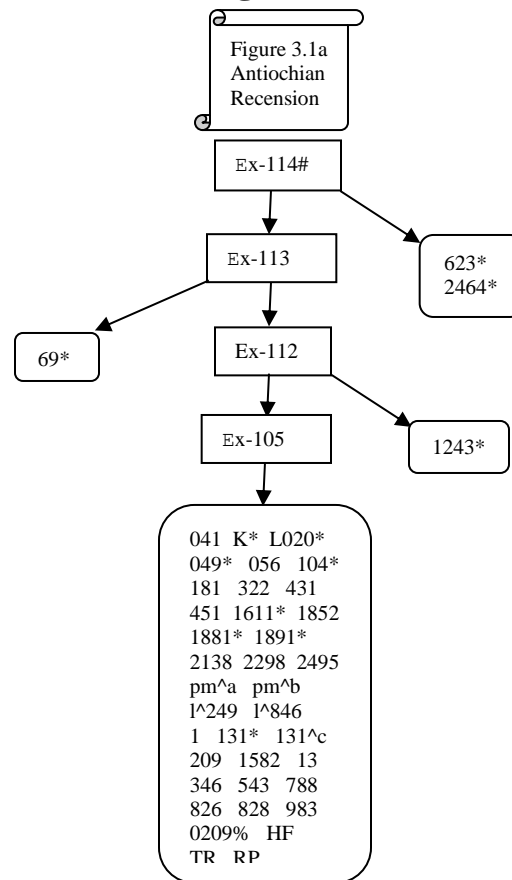
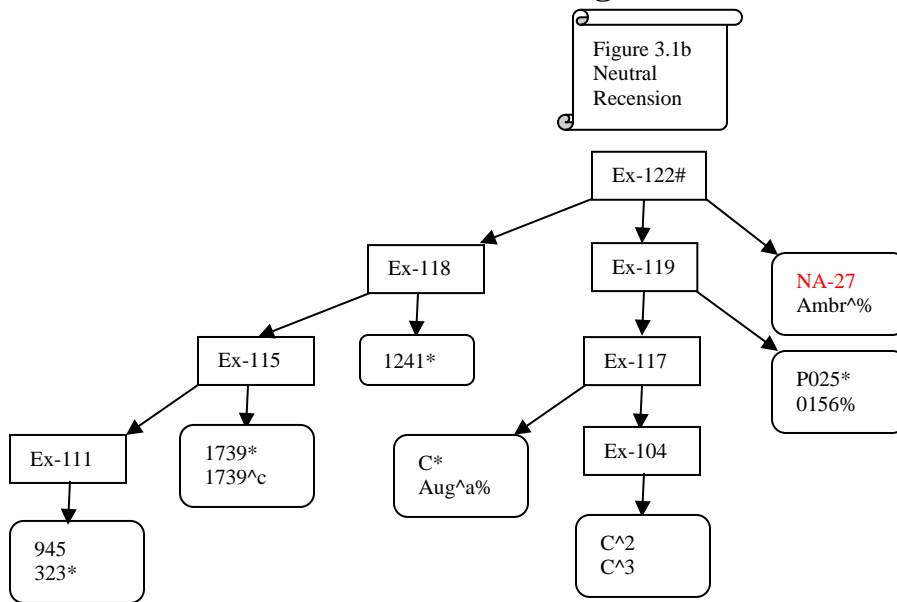
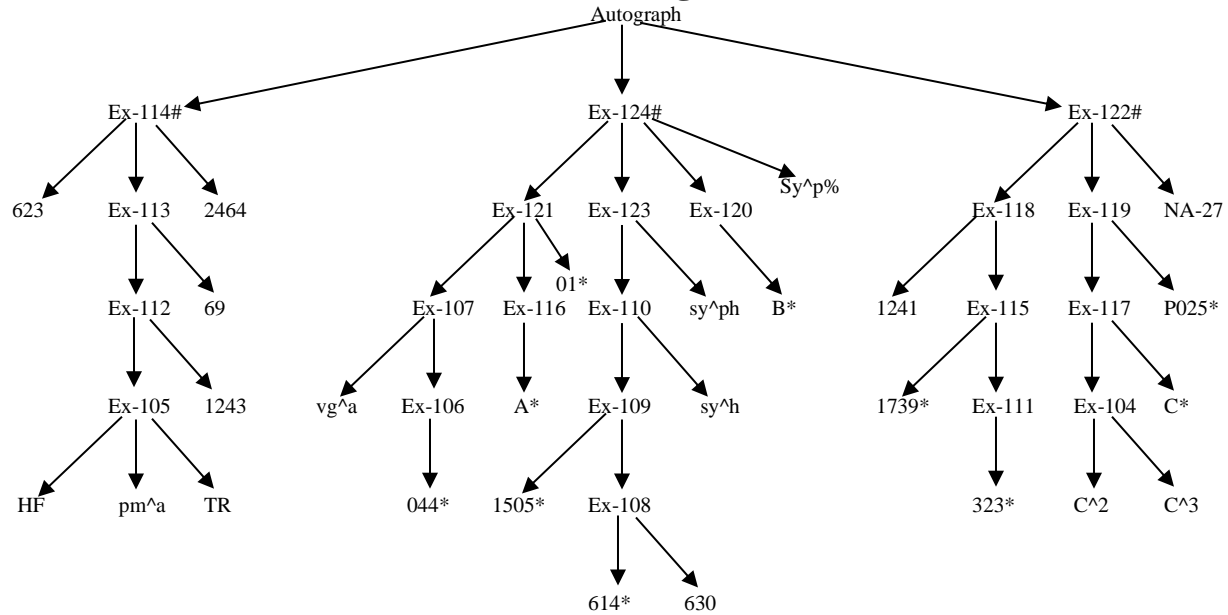
**Figure 3.1a**

Figure 3.1a displays the Antiochian branch of the genealogical stemma of 2 Peter; its history extends over five generations. Exemplar Ex-114# is the Antiochian recension, the ancestral source of the witnesses in the Antiochian tradition. Its date (c. AD 450) is derived from that of the fifth-generation MS 0209% (c. AD 650). It has an affinity with the autographic text of 70%, differing from it in 27 places. Consensus witnesses pm<sup>a</sup> and pm<sup>b</sup> both occur as descendants of fourth-generation Exemplar Ex-105. Likewise, TR, HF, and RP found their best fit there.

Figure 3.1b displays the Neutral branch of the genealogical stemma of 2 Peter; its history extends over five generations. Exemplar Ex-122# is the Neutral recension, the ancestral source of the witnesses in the Neutral tradition. Its date (c. AD 280) is derived from that of fourth-generation church father Augustine (Aug<sup>a</sup>% c. AD 430). It has an affinity with the autographic text of 88%, differing from it in 15 places. This text tradition contains witnesses that are not necessarily identified with any accepted text tradition; thus, I identify it as neutral. NA-27 found its best fit here as a daughter of Ex-122#.

**Figure 3.1b****Figure 3.2**  
**Condensed Tree Diagram of 2 Peter**

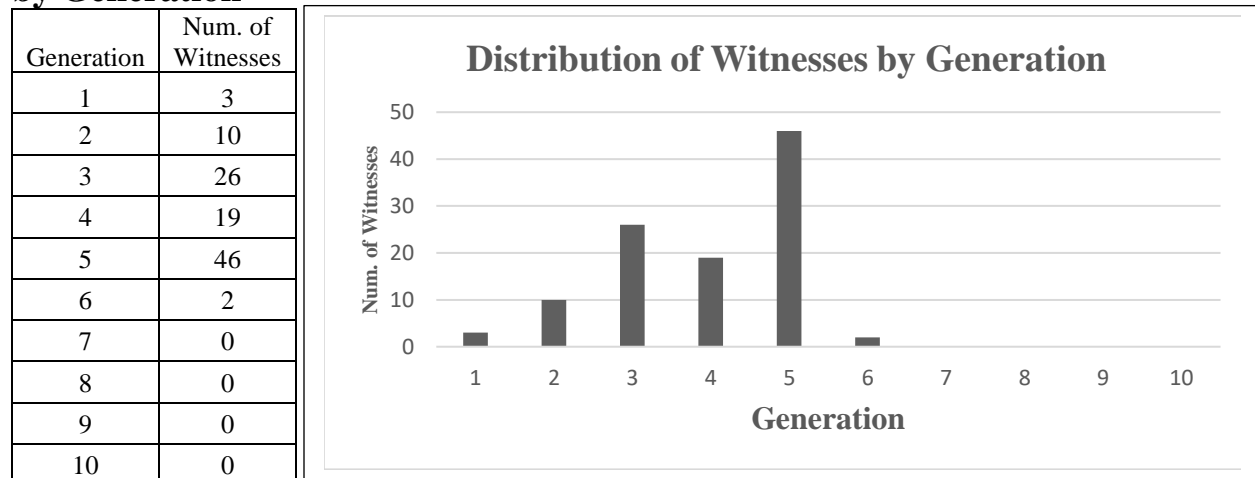
### *Readings of the Autographic Text*

The theory expressed in the first volume of this series<sup>5</sup> indicates that the readings of the autographic text should be determined on the basis of the “consensus among ancient independent witnesses.” The solution for 2 Peter ended up with three independent recensions which were candidates for being witnesses to the text of the autograph. The guideline given in the theory recommended selecting the three most ancient recensions for use in determining the consensus; for 2 Peter they are: Exemplars Ex-114#, Ex-122#, and Ex-124#. The text of the autograph is presented in Appendix D.

### *The Generations of Genealogical History*

Program Lachmann-10 reconstructed the genealogical history of the text of 2 Peter in ten generations of descent from the autograph. Of course, the exact number of generations cannot be known because the genealogical history before the alleged first-generation major recensions was too fuzzy for the software to accurately reconstruct. The 103 extant witnesses are distributed throughout every generation of the genealogical history. Table 3.1 and its associated graph display the distribution of the extant witnesses of 2 Peter by generation. Every generation has at least 2 extant witnesses.

**Table 3.1**  
**Distribution of Extant Witnesses**  
**by Generation**

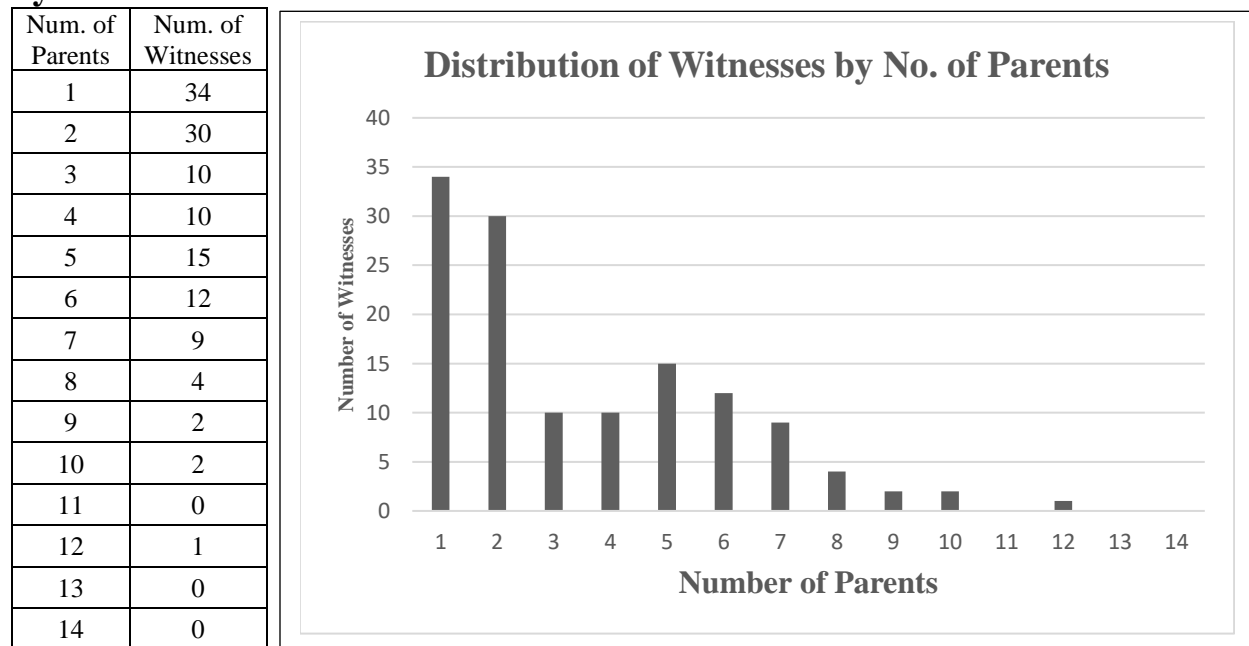


<sup>5</sup> Chapter Two of *The Genealogical History of the Greek Text of the Gospel of Matthew*.

### *Mixture*

The number of parents a witness had is a measure of the mixture of its text; the more parents, the more mixture. At any place of variation, the reading of a witness may differ from that of its primary parent exemplar<sup>6</sup> for one of two reasons: (1) the reading is a newly initiated variant having no prior existence; or (2) the scribe selected the reading from one of the secondary exemplars he was consulting. Witnesses having only one parent experienced no mixture; every variant differing from that of the primary parent exemplar was newly initiated by the scribe either accidentally or intentionally. Table 3.2 displays the distribution of witnesses by number of parents. Those witnesses with the greatest mixture are those with the most diverse text; for example: 34 of the witnesses had only one parent, having no mixture at all; MS 33\* has 12 parents, MSS 01^c and vg^ww have 10; and MSS 81\* and 1851 have 9, indicating the extreme mixture of those witnesses. The sources of mixture are not displayed in the tree diagrams.

**Table 3.2**  
**Distribution of Witnesses**  
**by Number of Parents**



<sup>6</sup> A primary parent exemplar is the exemplar from which a witness derives its genealogical descent; secondary parent exemplars are the sources from which a witness acquires mixture. A witness has only one primary parent, but it may have any number of secondary parent exemplars.

## Primary Daughters

When an exemplar is the primary parent of one of its daughter manuscripts, then that daughter in turn is a primary descendant of the exemplar. Except for exemplars created to account for same-generation mixture (those marked with \$), an exemplar always has at least two primary daughters, but it may have as many as needed for grouping multiple sibling daughters. The number of primary daughters of an exemplar is a measure of how well the software was able to find groups of sibling sisters. Table 3.3 displays the distribution of primary daughters by number of exemplars. Exemplar Ex-107 has 6 primary daughters; and Ex-105 has 33.

Critics of the genealogical theory protest that the genealogical trees it develops are almost exclusively binary, that is, nodes in the tree have only two branches—in other words, reconstructed exemplars have only two primary daughter descendants. Table 3.3 demonstrates the error of this claim. Exemplars with no primary descendants are those created to account for same-generation mixture; they rightly have no primary descendants.

Table 3.3 Distribution of Exemplars by Number of Primary Daughters		Table 3.4 Distribution of Exemplars by Number of Secondary Daughters			
Num. of Primary Daughters	Num. of Exemplars	Num. of Secondary Daughters	Num. of Exemplars	Num. of Secondary Daughters	Num. of Exemplars
2	14	0	4	15	1
3	6	1	3	19	1
4	0	2	3	20	1
5	0	5	2	23	1
6	1	6	3	43	1
33	1	7	1	50	1
		9	2	74	1
		10	2	Total	326

## Secondary Daughters

When an exemplar is the source of mixture (a secondary parent) for one of its daughter descendants, then that daughter is a secondary descendant of the exemplar. An exemplar does not need to have any secondary descendants, but it may have as many as needed for resolving mixture within its associated branch. The number of secondary descendants of an exemplar is a measure of its value as a source of mixture, suggesting that scribes regarded the exemplar as having some measure of authority. Table 3.4 displays the distribution of secondary daughters by number of

exemplars. For example, Exemplar Ex-114#, a first-generation exemplar of the Antiochian text tradition, had 43 secondary daughters; those with more than 43 secondary daughters were merely sources of same-generation mixture.

## Resolution of Mixture

The optimizing procedures of the software resolve all mixture in a genealogical tree, leaving every instance of a variant accounted for either by genealogical descent, by mixture, or by initiation. That is, the software locates the exemplar where every variant originated in the genealogical history of the witnesses.<sup>7</sup> This feature is treated further in Chapter Four where the genealogical history of the variants is discussed.

### *Distribution of Affinity*

Another measure of the success of the software in reconstructing the genealogical history of the text of 2 Peter is the distribution of the affinity of the witnesses to their primary parent exemplars. If this affinity is consistently high, the success may be regarded as high. Table 3.5 and its associated graph display the distribution of the affinity of the extant witnesses<sup>8</sup> to their corresponding primary parent exemplar. Table 3.6 and its associated graph display the distribution of the affinity of the reconstructed exemplars to their corresponding primary parent exemplar, not including those functioning only to resolve same-generation mixture.<sup>9</sup>

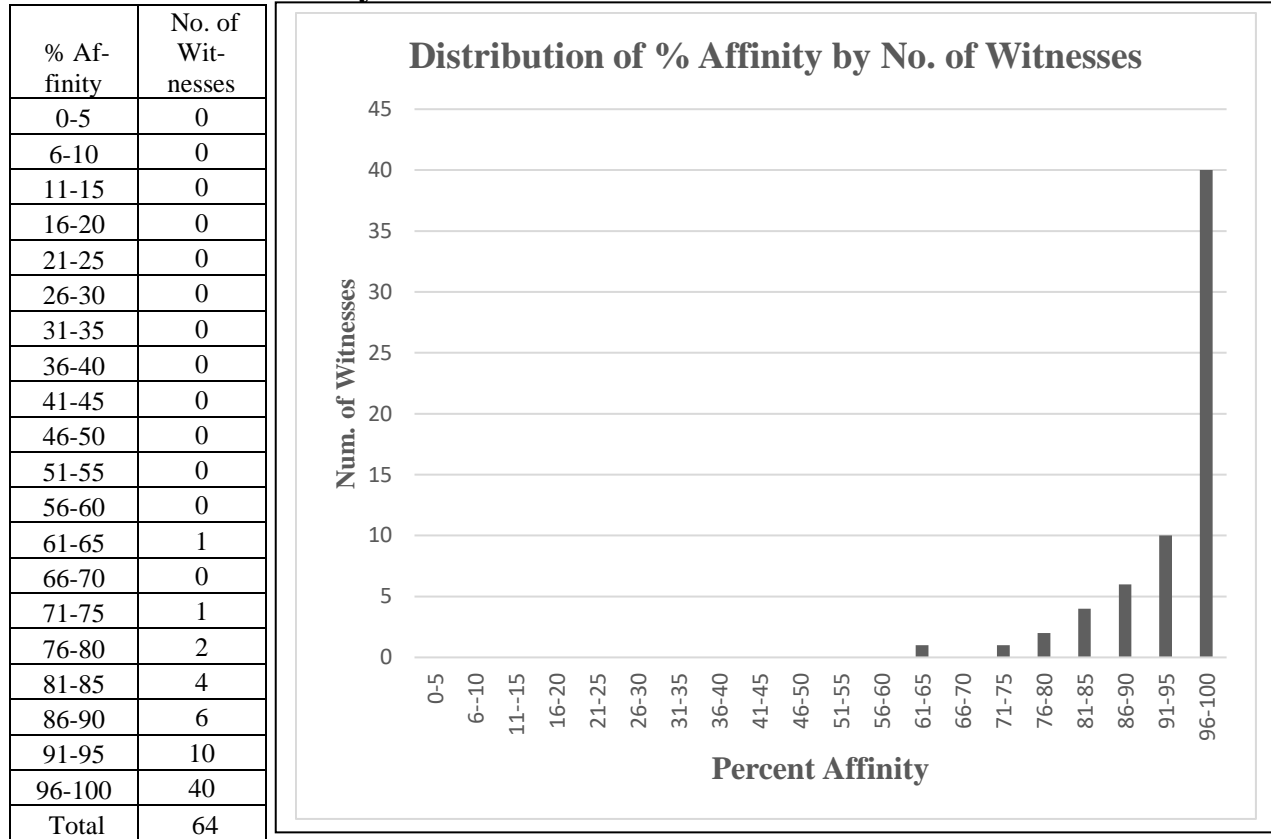
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<sup>7</sup> While this is true for the book of 2 Peter, for some of the other books the software may fail to uniquely identify the place of origin for a small percentage of variants.

<sup>8</sup> Witnesses with less than 80% content are excluded because they do not contribute to the reconstruction of the genealogical history but are attached at the most appropriate place after the tree is complete.

<sup>9</sup> Such exemplars do not contribute to the reconstruction of the tree diagram of the genealogical history of the witnesses, their affinity with their parent exemplar having no significance to the reconstruction process.

**Table 3.5**  
**Distribution of Affinity of Extant**  
**Witnesses with Primary Parent**



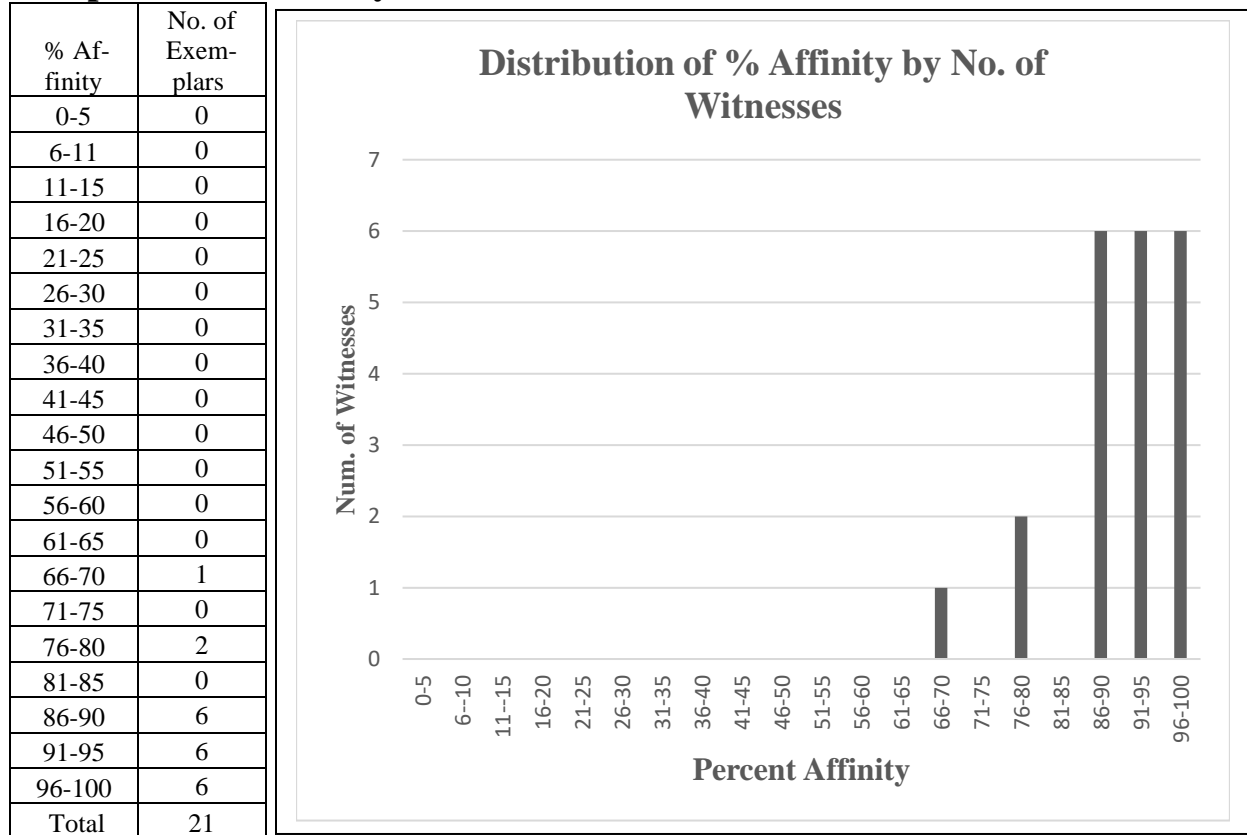
The evidence from Table 3.5 indicates that all but 14 extant witnesses had a strong affinity (> 90%) with their primary parent exemplar, and all but 4 had an affinity greater than 80%. This demonstrates that considerable close grouping exists among the extant witnesses.

The evidence from Table 3.6 indicates that 12 (54.5%) of the 22 reconstructed exemplars<sup>10</sup> have a strong affinity (> 90%) with their primary parent exemplar, and another 6 (27.3%) had a moderate affinity (81-90%) with their parent. First-generation Exemplar Ex-114, the source of the Antiochian witnesses, has an affinity of 79% with its parent exemplar, and second-generation Exemplar Ex-123, has an affinity of 70%.

<sup>10</sup> The exemplars constructed just to account for same-generation mixture were not included in the study because they do not contribute to the construction of the genealogical tree.



**Table 3.6**  
**Distribution of Affinity of**  
**Exemplars with Primary Parent**



The presence of weak affinities is troubling because it questions the reality of any actual genealogical relationships. But the corresponding presence of sizeable sibling genes confirms that the given witness has a common ancestry with its alleged sisters, even though the relationship may be one of distant cousins; whatever the actual relationship may have been, within the collection of witnesses the relationship is closest possible.

### ***Date of the Autograph***

The date of the autograph was determined by the rule that a parent exemplar is fifty years older than its oldest sibling daughter. When the dates diminish to below AD 100, the generation gap is reduced to twenty years, giving more room for activity in the first century. The date of the autograph (c. AD 80) is traced down through the Egyptian-Western recension to second-generation Latin church father Irenaeus (Ir<sup>a</sup> c. AD 150) through the following exemplars:

Autograph[0.00]<0>{AD 75}/0/0/0  
|-Ex-124#[0.91]<1>{AD 100}/12/12/2  
|-Ir^a%[0.00]<2>{AD 150}/1/12/1

Irenaeus' witness is very fragmentary, having only one reading, which, unfortunately, is a singularity. So, the date of the autograph is not reliable, but it may be at least as early as c. AD 100 based on the date of third-generation Boharic translation (bo^a c. AD 250).

### *Conclusions*

The software does indeed reconstruct a genealogical history of the manuscripts of the Second Epistle of Peter, and of the other books of the New Testament as well. However, the results are not what was anticipated, based on earlier experiments with smaller books, smaller databases, and less sophisticated programs. I anticipated that the commonly accepted text traditions would emerge as independent witnesses to the autograph. Those text traditions did emerge, but they turned out to be not exactly Western, Alexandrian, Caesarean, and Antiochian, but rather Egyptian-Western, Antiochian, and a tradition that I called Neutral because of no clear evidence otherwise. There was no clear evidence of a Caesarean tradition.

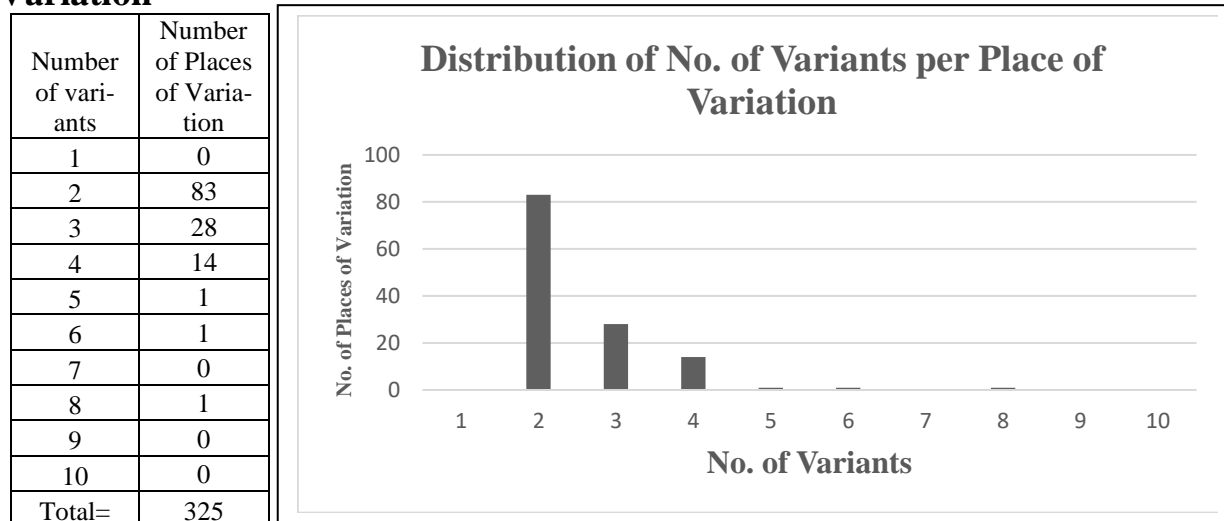
This concludes the discussion of the genealogical history of the witnesses to 2 Peter. While the reconstruction of the genealogical history of witnesses depends on the genetic affinity (consensus), sibling genes, and the date of the witnesses, the genealogical history of variant readings depends on the consensus and inheritance of variants. The history of the variant readings of the text of 2 Peter is discussed in Chapter Four.

## CHAPTER 4

### THE HISTORY OF THE TEXTUAL VARIANTS IN 2 PETER

Chapter Three presents the genealogical history of the manuscripts<sup>29</sup> of the Greek text of the Second Epistle of Peter. That history is necessary before the genealogical history of an individual variant may be safely discussed, because the history of a textual variant is totally dependent upon the history of the manuscripts in which it occurs. The NA-27 Greek New Testament records 128 places of textual variation in the Book of 2 Peter and 325 variant readings. This averages out to a variableness index of 2.54 variants per place of variation—a relatively low value. Table 4.1 and its associated graph display the distribution of the number of variants per place of variation.

**Table 4.1**  
**Distribution of Number of**  
**Variants per Place of**  
**Variation**



Initially the number 128 seems large when considering textual variations in a book of the Bible, but this number must be considered with respect to the total number of places where variation could occur. If the number of words in the Greek text of 2 Peter (c. 1,111) is regarded as the number of places where variation could occur, and each variation is regarded as the equivalent of

<sup>29</sup> Again, the term *manuscript* is used in its broader sense to include manuscripts, translations, quotations from church fathers, and reconstructed exemplars.

one word, then the text of 2 Peter is 88.5% pure<sup>30</sup> before variations are even considered. Thus, variation occurs in only 11.5% of the text. In that small portion of the text 325 variants are recorded, but 128 of them are original readings, so only 197 are real variants. While this still seems like a large number, the genealogical software clearly identified all of them as non-original.

### *Types of Variants*

Four basic types of textual variations occur in the text of 2 Peter: (1) omissions, (2) alterations, (3) transpositions, and (4) additions. Table 4.2 lists the distribution of these types of variants in the 160 places of variation in the text of the Second Epistle of Peter, and Table 4.3 lists their distribution with respect to all variations.

**Table 4.2**  
**Distribution of Variants by Type**

Variation type	Number of Variants
Omit a word	12
Omit a phrase	5
Alternate word	56
Alternate words	34
Transposed words	3
Added word or phrase	18
Total	128

**Table 4.3**  
**Distribution of All Variants by Type**

Variation Type	Number of Variants
Omit a word	24
Omit a phrase	10
Alternate word	138
Alternate words	107
Transposed words	8
Added word or phrase	38
Total	325

---

<sup>30</sup>  $((1,111 - 128) \div 1,111) \times 100 = 88.5$ .

### ***Determining Exemplar Readings***

Whenever the genealogical software creates a new exemplar as the parent of a group of sibling sister witnesses, at each place of variation, the reading of the exemplar is decided on the basis of four ordered rules:

- (1) Majority consensus among all the immediate sibling children;
- (2) if no majority, then postpone the decision until a sibling emerges for the exemplar currently being reconstructed, that sibling will have the inherited reading;<sup>31</sup>
- (3) if, in the case of deciding the readings of the autograph, majority consensus fails, then accept the first variant (the NA-27 reading) if it is an option;
- (4) if the first variant is not an option, then by default arbitrarily select the smallest variant number that is an option;<sup>32</sup>
- (5) if witnesses are of different languages, then select the Greek reading, if available.

Table 4.4 lists the number of times each of the above rules was used in the process of constructing the genealogical history of the text of 2 Peter.

**Table 4.4**  
**Frequency of Exemplar Reading Rules**

(1) by greatest probability	2,506
(2) by deferred ambiguity	148
(4) by default to NA-27	23
(5) by arbitrary choice	2
(6) by language deference	106
Total	2,785

The evidence indicates that the vast majority of exemplar readings (90.0%) were determined by “consensus among independent witnesses,” and 5.31% were determined by deferred ambiguity, while 0.79% were deferred to the NA-27 reading, and 3.9% were determined by arbitrary choice or language deference.

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<sup>31</sup> I call this practice *deferred ambiguity*. Since sibling witnesses rarely have scribal errors at the same place of variation, where the reading of one sibling is ambiguous—that is, it is uncertain which of two readings is the inherited reading and which is a newly initiated error—the other siblings will have the inherited reading. Of the 1,832 decisions the software made, only 139 were made on the basis of deferred ambiguity.

<sup>32</sup> Next to the first variant—the NA-27 choice—the reading with the smaller variant number is usually supported by more witnesses than those with larger variant numbers. While this option is purely arbitrary, it turns out to be rarely significant for determining the readings of the autograph. For determining the readings of the autograph, the algorithm treats the exemplars of the last five branches to be constructed as siblings constituting the ancient independent witnesses.

### ***Autographic Readings***

The readings of the autographic text of 2 Peter were determined on the basis of consensus among the three most ancient independent witnesses. For the Book of 2 Peter, the exemplars of the three most ancient independent recensions were used: (1) Exemplar Ex-114#, the Antiochian text tradition; (2) Exemplar Ex-124#, the Egyptian-Western text tradition; and (3) Exemplar Ex-122#, the Neutral text tradition. Appendix D lists each of the 128 readings of the autograph together with its place of variation, the chapter and verse where it occurs, the reading of the text at that place, and the probability that the reading is original. Those readings lacking consensus were determined by default to the decision of the NA-27 editors' evaluation of internal evidence if that reading was among the available alternatives; otherwise, the next lowest variant number was selected by arbitrary choice. Table 4.5 lists the number of times each of the above rules was used in the process of determining the autographic readings of the text of 2 Peter. The evidence indicates that 100% of the readings were determined by "consensus among ancient independent witnesses."

**Table 4.5**  
**Frequency of Exemplar Reading Rules**

Number of Autographic variants decided by greatest probability	128	100%
Number of Autographic variants decided by choice of NA27	0	0.00%
Number of Autographic variants decided by arbitrary choice	0	0.00%
Number of Autographic variants decided by language deference	0	0.00%
Total	128	

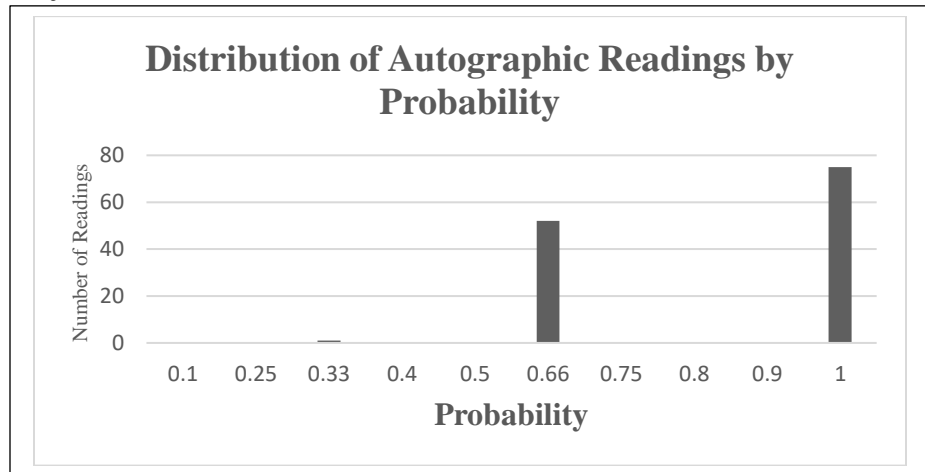
Table 4.6 and its associated graph displays the distribution of the probability of the reconstructed autographic readings. Of the 128 readings, 75 had a probability of 1.0 (100%); 52 had a probability of 0.66 (67%); and one had a probability of 0.33 (33%).

### ***Agreement with NA-27***

In the database used in this work, the first variant at any place of variation is the reading of the NA-27 text. The second and subsequent variants are the alternate readings listed in the NA-27 database. Table 4.7 lists how often the various alternate readings were found to be original. The evidence indicates that the autographic text reconstructed by the genealogical software agrees with the text of NA-27 99 times or 77.34% of the time, and differs from the NA-27 text 29 times or 22.66% of the time. Appendix E lists the 29 places where the Lachmann-10 text differs from that of NA-27.

**Table 4.6**  
**Distribution of Autographic**  
**Readings by Probability**

Probability	Number of Readings
0.1	0
0.25	0
0.33	1
0.4	0
0.5	0
0.66	52
0.75	0
0.8	0
0.9	0
1	75



**Table 4.7**  
**Frequency of Variants**

Variant 1	99
Variant 2	25
Variant 3	2
Variant 4	2
Variant 5	0
Variant 6	0
Variant 7	0
Total	128

### *The Origin of the Variants*

The software identifies the place of origin of every variant in the genealogical tree, accounting for every instance of a variant as being the result of genealogical descent, mixture, or initiation—that is, the software finds the one and only exemplar or extant witness in the genealogical history where each variant originated.<sup>33</sup> Often, after the first initiation of a reading, it may have been introduced again in a later exemplar by means of mixture.

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<sup>33</sup> The place a variant reading was initially introduced in genealogical history is determined by locating the witness containing the variant reading where the reading differs from that of its parent exemplar and the reading is not accounted for by mixture. Mixture fails when the reading does not occur in any witness in preceding generations.

Exemplars Ex-126\$ through Ex-130\$, are children of the Autograph created by the software as sources for resolving same-generation mixture between the branches headed by the first-generation recensions, that is, for non-autographic readings that occur in more than one primary branch of the genealogical tree. These exemplars serve as virtual exemplars lost in the unrecoverable genealogical history between the Autograph and the assumed first-generation recensions. Of the 197 non-autographic variants, 174 are listed as originating in one of these virtual exemplars. Two possibilities exist for each of these variants: either it really originated only once in the earliest decades of unrecoverable history, or it originated independently in two or more major branches of the tree diagram of genealogical history; the latter case can be true for commonly occurring scribal errors, but not for the uncommon ones. Variants of the first kind are weakly distributed among the branches of the first-generation recensions and are of little genealogical significance individually; their distribution among the three most ancient recensions is weaker than that of their corresponding autographic reading.

### Antiochian Recension

First-generation exemplar Ex-114# was the ancestral forefather of the Antiochian text tradition. This recension differs from the autograph by 27 secondary variants<sup>34</sup> among which it uniquely originated the following 17 variants peculiar to this entire text tradition:

Place of Variation	Reference	Variant
1.2	1:1,1.2	Σιμων
10.1	1:4,2.1	‘της ἐν τῷ κόσμῳ ἐν ἐπιθυμια φθορας
12.2	1:8,1.2	παροντα
19.2	1:12,1.2	διο ουκ αμελησω
36.2	1:21,3.2	αγιοι θ.
54.2	2:12,1.2	—γνη— φυσ.
55.2	2:12,2.2	καταφθ—
67.2	2:16,2.2	—προσυνην
76.2	2:20,1.2	<sup>π</sup> 1 3 4

<sup>34</sup> In this and other lists of variants herein, an exemplar enclosed in square brackets [] is the source of mixture for the associated variant. Variants are listed only by their reference: 1:1,1.2; 1:3,2.2[Ex-129\$]; 1:4,1.3[Ex-129\$]; 1:4,2.1; 1:8,1.2; 1:12,1.2; 1:15,3.2[Ex-129\$]; 1:18,1.2[Ex-129\$]; 1:21,3.2; 2:10,1.1[Ex-129\$]; 2:12,1.2; 2:12,2.2; 2:13,3.2[Ex-129\$]; 2:16,2.2; 2:17,1.3[Ex-129\$]; 2:20,1.2; 3:2,1.2; 3:3,1.2; 3:3,2.4; 3:7,2.2[Ex-129\$]; 3:8,1.2[Ex-129\$]; 3:9,2.2; 3:10,2.2; 3:10,3.2; 3:11,1.5; 3:12,1.3[Ex-129\$]; 3:18,1.3; Count = 27.



84.2	3:2,1.2	ημων
85.2	3:3,1.2	—του
86.4	3:3,2.4	—
102.2	3:9,2.2	ὁ
106.2	3:10,2.2	εν νυκτι
107.2	3:10,3.2	ο ομιτ
110.5	3:11,1.5	δε π.
123.3	3:18,1.3	—νητε

### Egyptian-Western Recension

First-generation Exemplar Ex-124# was the Egyptian-Western recension, being the text from which most of the Old Latin translations were made, together with the commonly accepted Egyptian witnesses. It differs from the autographic text by 12 secondary variants,<sup>35</sup> among which it uniquely originated the following 5 variants peculiar to this entire text tradition:

Place of Variation	Reference	Variant
6.2	1:2,3.2	Ι. Χριστου
7.2	1:3,1.2	<sup>ς</sup> τα
53.3	2:11,2.3	—
70.1	2:17,3.1	<sup>τ</sup> ομιτ
72.1	2:18,2.1	<sup>τ</sup> ὀλιγως

### Neutral Recension

Exemplar Ex-122# was the Antiochian recension, being the text from which the Neutral witnesses were derived. It differs from the autographic text by 15 secondary variants,<sup>36</sup> among which it uniquely originated the following 3 variants peculiar to this entire text tradition:

Place of Variation	Reference	Variant
78.1	2:21,2.1	<sup>ς</sup> υποστρεψαι εκ
95.2	3:7,3.2	εν
105.1	3:10,1.1	<sup>τ</sup> ομιτ

<sup>35</sup> 1:2,3.2; 1:3,1.2; 1:5,1.2[Ex-129\$]; 1:15,2.2[Ex-129\$]; 2:9,1.2[Ex-129\$]; 2:11,2.3; 2:17,3.1; 2:18,2.1; 3:3,3.2[Ex-129\$]; 3:4,1.2[Ex-129\$]; 3:11,1.2[Ex-129\$]; 3:16,2.1[Ex-129\$]; Count = 12.

<sup>36</sup> 1:10,1.1[Ex-129\$]; 1:10,2.1[Ex-129\$]; 1:10,3.1[Ex-129\$]; 2:3,1.1[Ex-129\$]; 2:4,2.1[Ex-129\$]; 2:18,1.2[Ex-129\$]; 2:18,3.1[Ex-129\$]; 2:21,2.1; 3:7,3.2; 3:9,4.1[Ex-129\$]; 3:10,1.1; 3:10,5.1[Ex-129\$]; 3:12,2.2[Ex-129\$]; 3:13,2.1[Ex-129\$]; 3:16,3.2[Ex-129\$]; Count = 15.

### *Tracing Variant History*

For various reasons, it may be of interest to trace the history of the genealogical heritage of the alternate readings at particular places of variation. For each variant at the desired place, one may want to see where it originated in genealogical history and how it was subsequently distributed by genetic inheritance. Upon request, software program Lachmann-10 displays the genealogical history of the variants at any selected place of variation. It constructs the historical tree diagram (like the one in Appendix C) and displays on the monitor screen the generation and index number of the variant contained in each and every witness. The following section presents typical examples of possible studies of interest.

### *Variants of Textual Interest*

The genealogical history of some variants is more interesting than that of others because of their significance for translation. For example, words or phrases are missing in some witnesses (3:4, 7, 10, 18); also, some places of variation have multiple options widely distributed among the witnesses (3:8); the genealogical history may help to decide which option is more likely original.

#### **Missing “Our” in 3:4,1**

2 Peter 3:4 reads: “Where is the promise of His coming? For since the fathers fell asleep, all things continue as *they were* from the beginning of creation.” Some witnesses have the word “our” before “fathers” and some do not. The variants are:

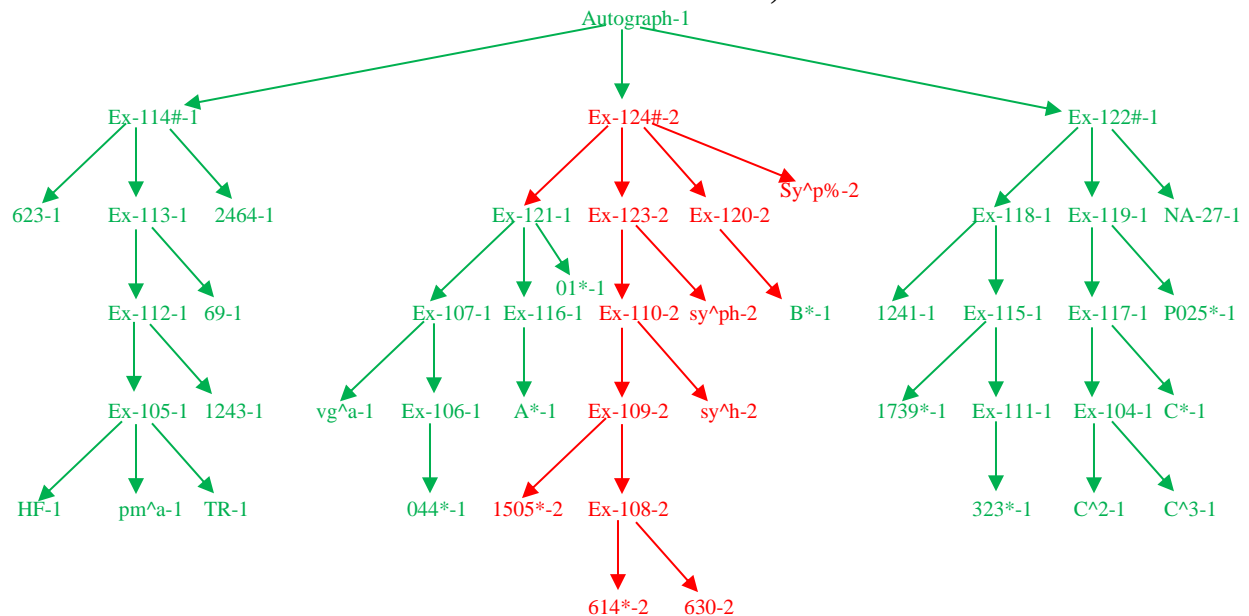
(1) omit—omit

(2) ημων—our

Figure 4.1 displays the distribution of the variants throughout genealogical history. Variant 1 (omit “our”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-122#, the recension from which the Neutral text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, except for MSS 049\* and 1852 (not shown). It has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#. It also has the support of all the witnesses in the sub-branch of the Egyptian-Western text tradition headed by second-generation Exemplar Ex-121, except for MS vg<sup>b</sup>.

It also occurs independently as singularities in MSS P<sup>72</sup>\*, P<sup>72</sup><sup>c</sup>, B\*, and B<sup>2</sup> (some not shown). It has the greatest antiquity,<sup>37</sup> the broadest distribution,<sup>38</sup> and excellent persistence.

**Figure 4.1**  
**Distribution of 3:4,1**



Variant 2 (“our”) was first initiated in the Egyptian-Western text tradition in the first-generation Exemplar Ex-124#, after which it persisted throughout the history of that branch, except for the witnesses in the sub-branch headed by second-generation Exemplar Ex-121. It also occurs independently as singularities in MSS 049\*, 1852, and vg<sup>b</sup> (not shown). This reading lacks antiquity and adequate distribution, but it has good persistence once introduced.

### Missing “For” in 3:7,3

2 Peter 3:7 reads: “But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.” Some witnesses have the word “for” and some do not. The variants are:

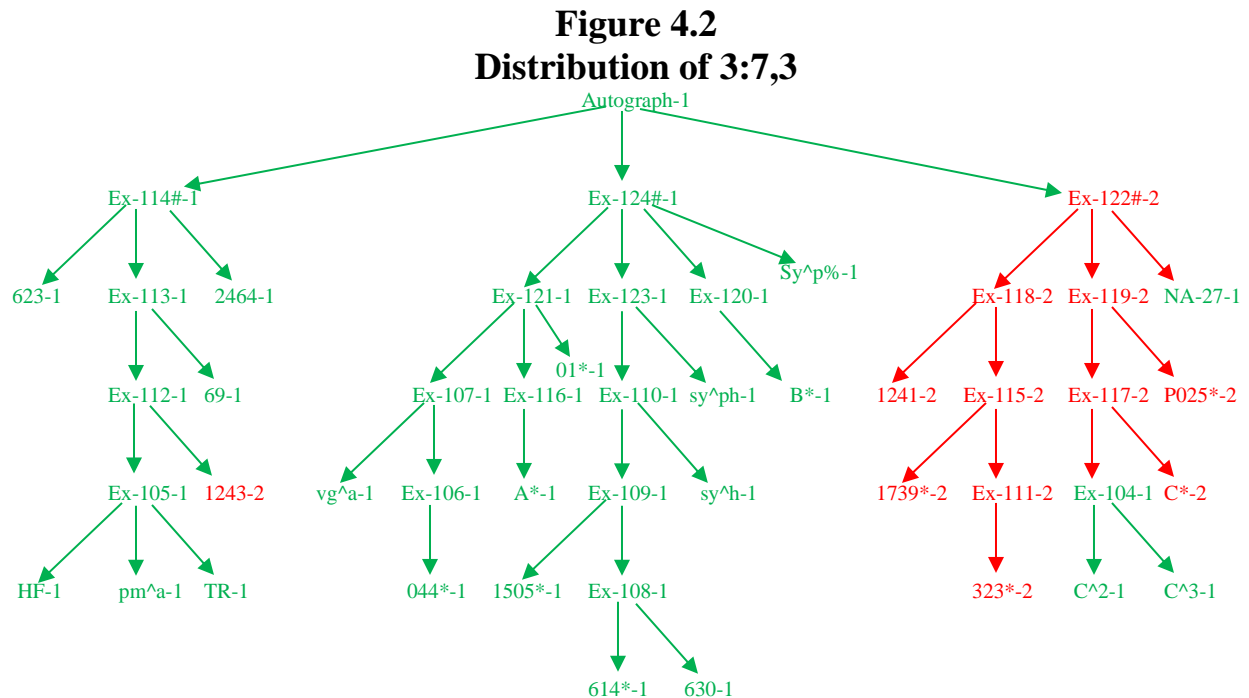
(1) ομῖτ—omit

(2) εἰς—for

<sup>37</sup> Antiquity is the characteristic of a reading being older than the witness in which it occurs. See the glossary of terms.

<sup>38</sup> Distribution is the characteristic of a reading occurring in more than one text tradition. An original reading occurs in more than one first-generation exemplar. See the glossary of terms.

Figure 4.2 displays the distribution of the variants throughout genealogical history.



Variant 1 (omit “for”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-122#, the recension from which the Neutral text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, except for MSS 322, 1243, 1881\*, and 2298 (some not shown). It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for MS vg^b (not shown). It also has the support of all the witnesses in the sub-branch of the Neutral text tradition headed by fourth-generation Exemplar Ex-104. It also occurs independently as a singularity in MS NA-27. It has the greatest antiquity, the broadest distribution, and good persistence.

Variant 2 (“for”) was first initiated in the Neutral text tradition headed by first-generation Exemplar Ex-122#, after which it persisted throughout the history of that branch, except for MS NA-27 and the witnesses in the sub-branch headed by fourth-generation Exemplar Ex-104. It also occurs independently as singularities in MSS 322, 1243, 1881\*, 2298, and vg^b. This reading lacks antiquity and adequate distribution, but it has good persistence once introduced.

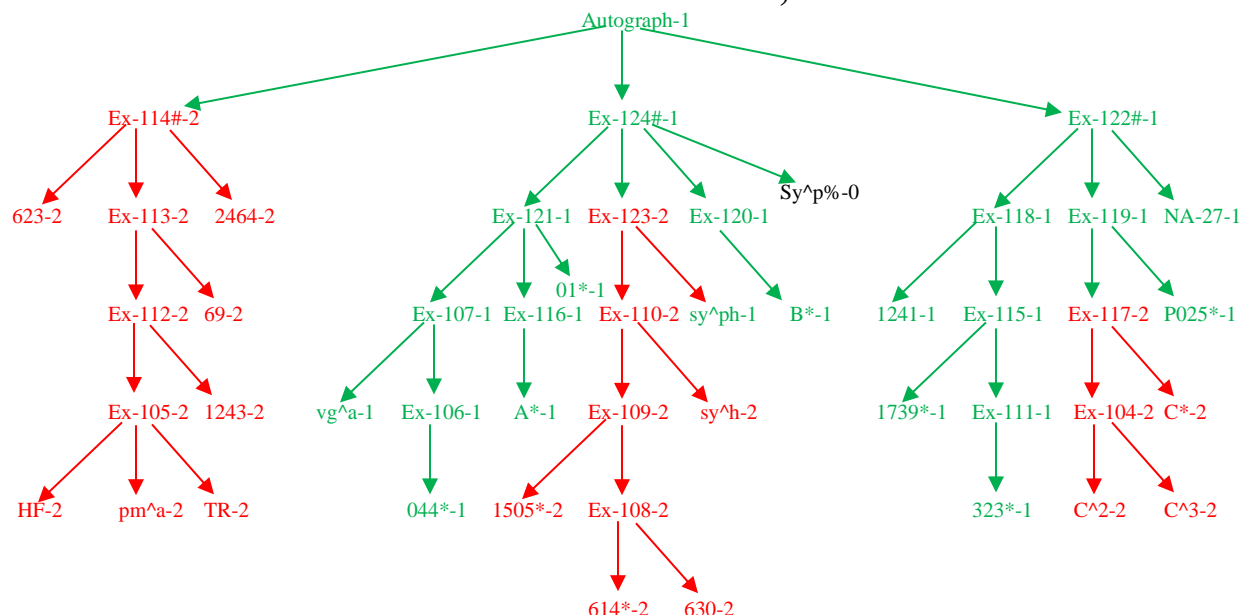
## Missing “In the Night” in 3:10,2

2 Peter 3:10 reads: “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.” Some witnesses have the phrase “in the night” and some do not. The variants are:

- (1) omit—omit
- (2) εν νυκτι—in the night

Figure 4.3 displays the genealogical distribution of these variants. Variant 1 (omit “in the night”) has the consensus of two of the first-generation recensions: Exemplar Ex-122#, the recension from which the Neutral text tradition was derived, and Exemplar Ex-124#, the recension from which the Egyptian-Western text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#, except for the witnesses in the sub-branch headed by third-generation Exemplar Ex-117. It also has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for MS 81\* and the witnesses in the branch headed by second-generation Exemplar Ex-123. It also occurs independently as singularities in MSS sy<sup>ph</sup> and sa<sup>b</sup> (not shown). It has the greatest antiquity, the broadest distribution, and good persistence.

**Figure 4.3**  
**Distribution of 3:10,2**



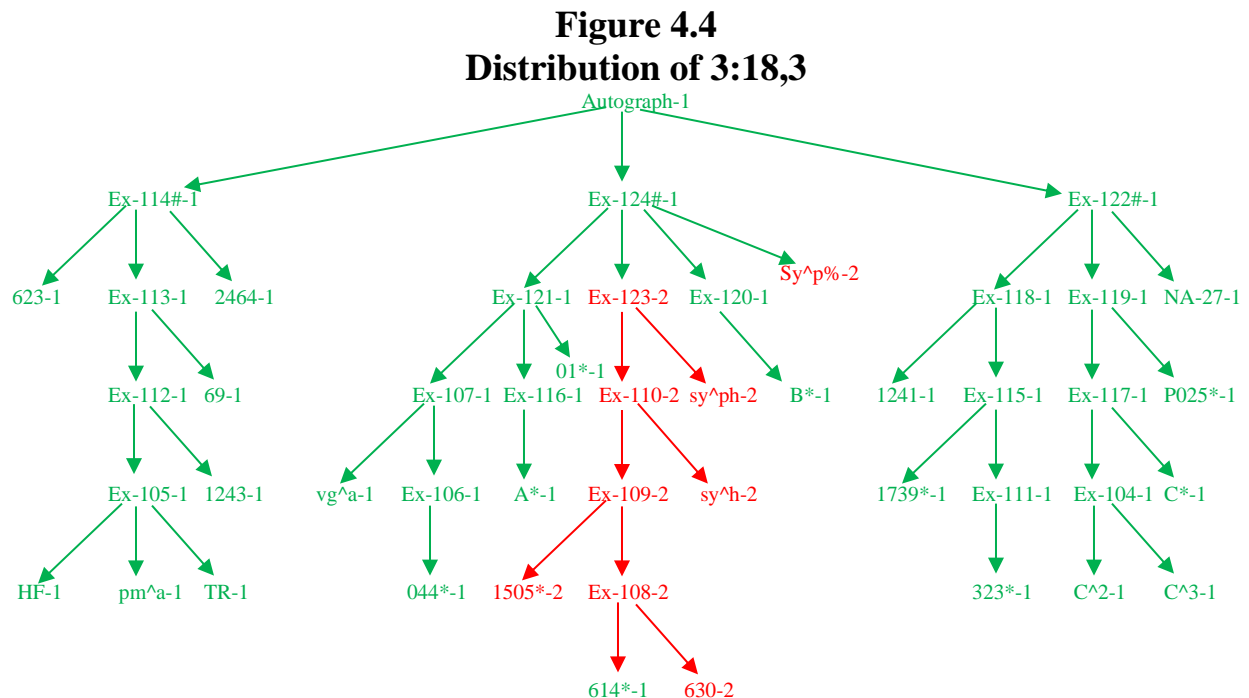
Variant 2 (“in the night”) was first initiated in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, after which it persisted throughout the history of that branch. It was then initiated by mixture in the branch of the Egyptian-Western text tradition headed by second-generation Exemplar Ex-123, after which it persisted throughout the history of that branch, except for MSS sy<sup>ph</sup> and sa<sup>b</sup> (not shown). It was then initiated by mixture in the branch of the Neutral text tradition headed by third-generation Exemplar Ex-117, after which it persisted throughout the history of that branch. It also occurs independently as a singularity in MS 81\* (not shown). This reading lacks antiquity and adequate distribution, but it has good persistence once introduced.

### Missing Words in 3:18,3

2 Peter 3:18 reads: “but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory both now and forever. Amen.” Some witnesses have the words “and God the Father” after the word “Christ” and some do not. The variants are:

- (1) *ομιτ*—omit
- (2) *και θεου πατρος*—and God the Father

Figure 4.4 displays the genealogical distribution of these variants.



Variant 1 (omit “and God the Father”) has the consensus of all three of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was

derived, Exemplar Ex-124#, the recension from which the Egyptian-Western text tradition was derived, and Exemplar Ex-122#, the recension from which the Neutral text tradition was derived; it was selected as the autographic reading on this basis with a probability of 100%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, except for MS 1852. It has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#. It also has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for those in the branch headed by second-generation Exemplar Ex-123. It occurs independently as a singularity in MSS 614\* and sa<sup>b</sup> (not shown). It has the greatest antiquity, the broadest distribution, and excellent persistence.

Variant 2 (“and God the Father”) was first initiated in the Egyptian-Western text tradition in the branch headed by second-generation Exemplar Ex-123, after which it persisted throughout the history of that branch, except for MSS 614\* and sa<sup>b</sup> (not shown). It occurs independently as a singularity in MSS 1852 (not shown) and sy<sup>p</sup>%. This reading lacks antiquity and adequate distribution, but it has good persistence once introduced.

### Non-NA-27 in 2:4,2

An example of where Lachmann-10 found that the autographic reading differed from that of NA-27 occurs in 2:4. 2 Peter 2:4 reads: “For if God did not spare the angels who sinned, but cast *them* down to hell and delivered *them* into chains of darkness, to be reserved for judgment.” In the phrase “believe in God” some witnesses have the words “to be reserved” and some have “reserved for punishment.” The variants are:

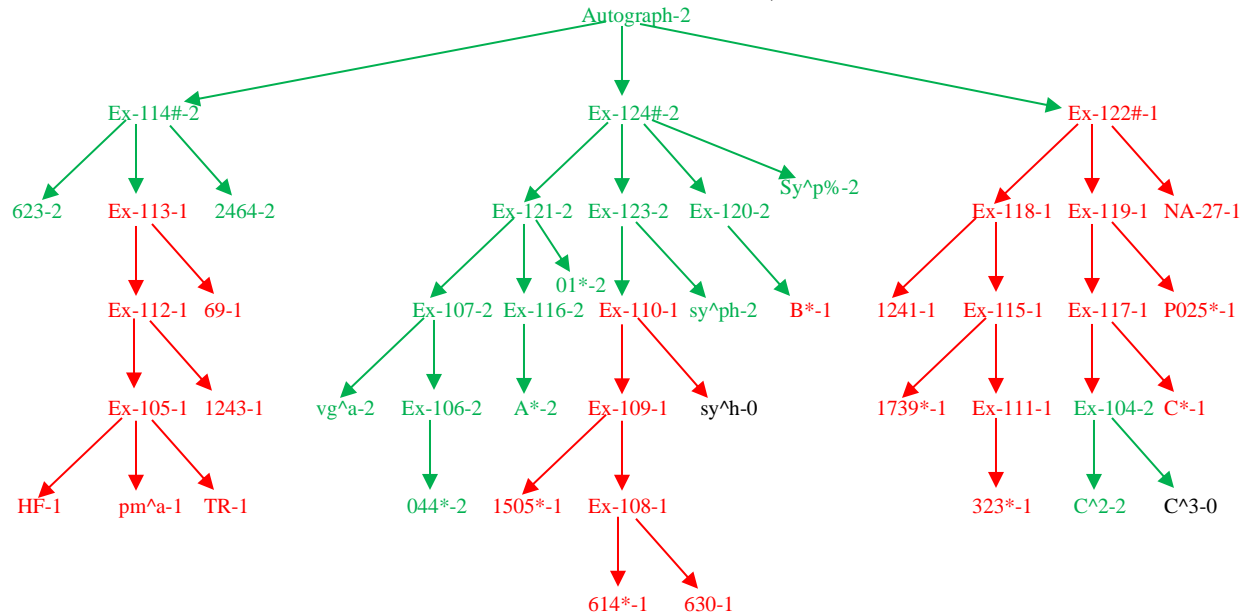
(1) τηρουμενους—reserved

(2) κολαζομενους τηρειν—reserved for punishment

Figure 4.5 displays the genealogical distribution of these variants. Variant 2 (“reserved for punishment”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-124#, and the recension from which the Egyptian-Western text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, except for those in the branch headed by second-generation Exemplar Ex-113. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for those in the branch headed by third-generation Exemplar Ex-110. It also has the support of the witnesses

in the branch of the Neutral text tradition headed by fourth-generation Exemplar Ex-104. It has the greatest antiquity, the better distribution, but poor persistence.

**Figure 4.5**  
**Distribution of 2:4,2**



Variant 1 (“reserved”) was first initiated in the Neutral text tradition headed by first-generation Exemplar Ex-122#, after which it persisted throughout the history of that branch, except for the witnesses in the branch headed by fourth-generation Ex-104. It was then initiated by mixture into the Antiochian text tradition in the branch headed by second-generation Exemplar Ex-113, after which it persisted throughout the history of that branch. It was then initiated by mixture into the Egyptian-Western text tradition in the branch headed by third-generation Exemplar Ex-110, after which it persisted throughout the history of that branch. It occurs independently as a singularity in MSS P<sup>72</sup>\*, P<sup>72</sup><sup>c</sup>, B\*, and B<sup>2</sup> (some not shown). This reading lacks antiquity and adequate distribution, but it has good persistence once introduced.

### Non-NA-27 in 2:13,1

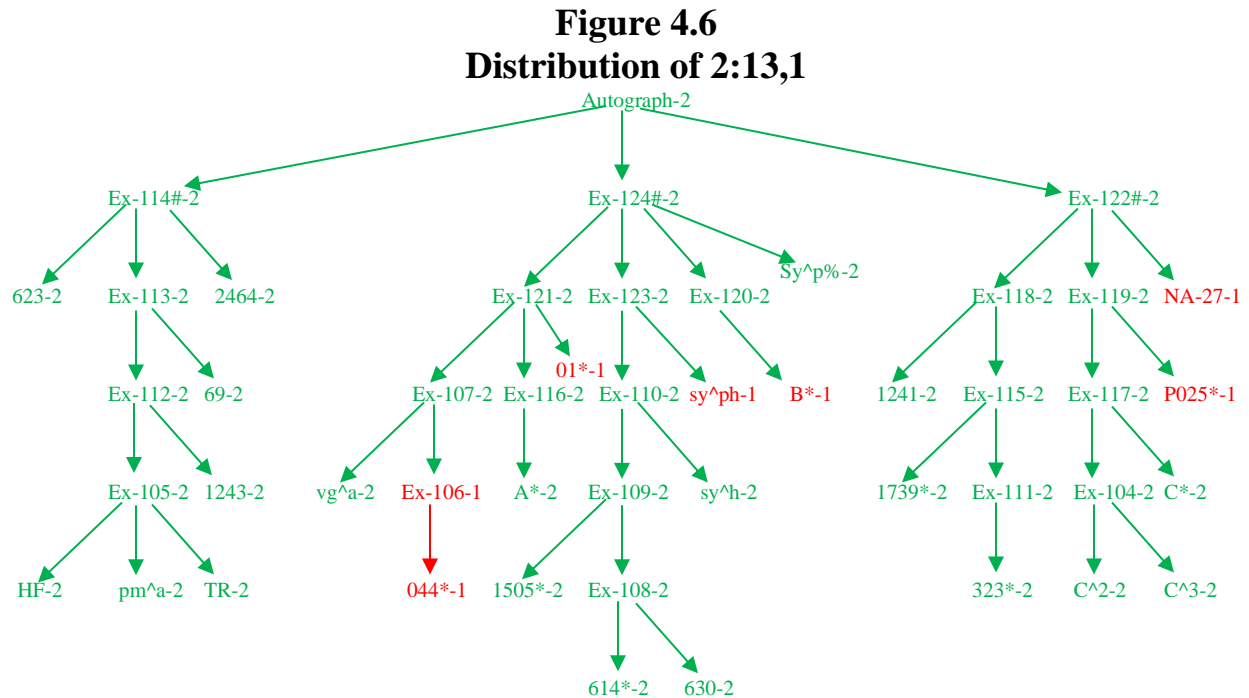
2 Peter 2:13 reads: “*and* will receive the wages of unrighteousness, *as* those who count it pleasure to carouse in the daytime. *They are* spots and blemishes, carousing in their own deceptions while they feast with you.” Some witnesses have the words “will receive” and some have “suffering wrong.” The variants are:



(1) ἀδικουμένοι—suffering wrong

(2) κομιουμένοι—will receive

Figure 4.6 displays the genealogical distribution of these variants.



Variant 2 (“will receive”) has the consensus of all three of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, Exemplar Ex-124#, the recension from which the Egyptian-Western text tradition was derived, and Exemplar Ex-122#, the recension from which the Neutral text tradition was derived; it was selected as the autographic reading on this basis with a probability of 100%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for those in the sub-branch headed by fourth-generation Exemplar Ex-106, and MSS P<sup>72</sup>\*, P<sup>72</sup>c, 01\*, B\*, B<sup>2</sup>, and sy<sup>ph</sup> (some not shown). It also has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#, except for MSS P025\* and NA-27. It occurs independently as a singularity in MS vg<sup>ww</sup> (not shown). It has the greatest antiquity, the broadest distribution, and excellent persistence.

Variant 1 (“suffering wrong”) was first initiated in some currently unknown source earlier than c. AD 300 (the date of P<sup>72</sup>\*), after which it was adopted by mixture into the following MSS

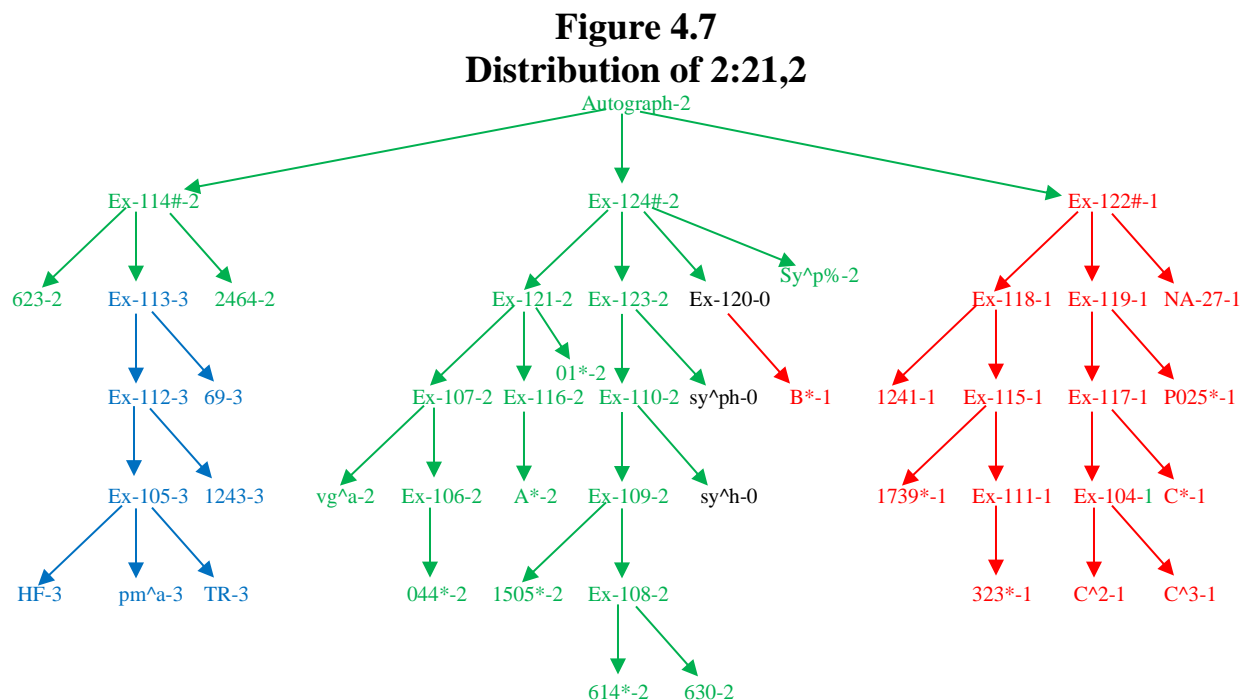
as a singularity: P<sup>72\*</sup>, P<sup>72^c</sup>, 01\*, B\*, B<sup>2</sup>, P025\*, sy<sup>ph</sup>, and NA-27! (some not shown). Subsequently it was adopted by mixture into the Egyptian-Western text tradition in the sub-branch headed by fourth-generation Exemplar Ex-106. This reading lacks genealogical antiquity, adequate distribution, and persistence.

### Non-NA-27 in 2:21,2

2 Peter 2:21 reads: “For it would have been better for them not to have known the way of righteousness, than having known *it*, to turn from the holy commandment delivered to them.” There are three different readings of the words translated “turn from” here. The variants are:

- (1) υποστρεψαι ἐκ—turn back from
- (2) εις τα οπισω ανακαμψαι απο—return to the opposite from
- (3) επιστρεψαι ἐκ—turn from

Figure 4.7 displays the genealogical distribution of these variants.



Variant 2 (“return to the opposite from”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-124#, and the recension from which the Egyptian-Western text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation

Exemplar Ex-114#, except for those in the branch headed by second-generation Exemplar Ex-113. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for MSS P<sup>72</sup>\*, P<sup>72</sup><sup>c</sup>, B\*, and B<sup>2</sup> (some not shown). It occurs independently as a singularity in MS Hier<sup>a</sup>% (not shown). It has the greatest antiquity, the broadest distribution, but poor persistence.

Variant 1 (“turn back from”) was first initiated in the Neutral text tradition headed by first-generation Exemplar Ex-122#, after which it persisted throughout the history of that branch. It occurs independently as a singularity in MSS P<sup>72</sup>\*, P<sup>72</sup><sup>c</sup>, B\*, and B<sup>2</sup> (some not shown) This reading lacks antiquity and distribution, but it has good persistence once introduced.

Variant 3 (“turn from”) was first initiated in the Antiochian text tradition in the branch headed by second-generation Exemplar Ex-113, after which it persisted throughout the history of that branch. This reading lacks antiquity and distribution, but it has good persistence once introduced.

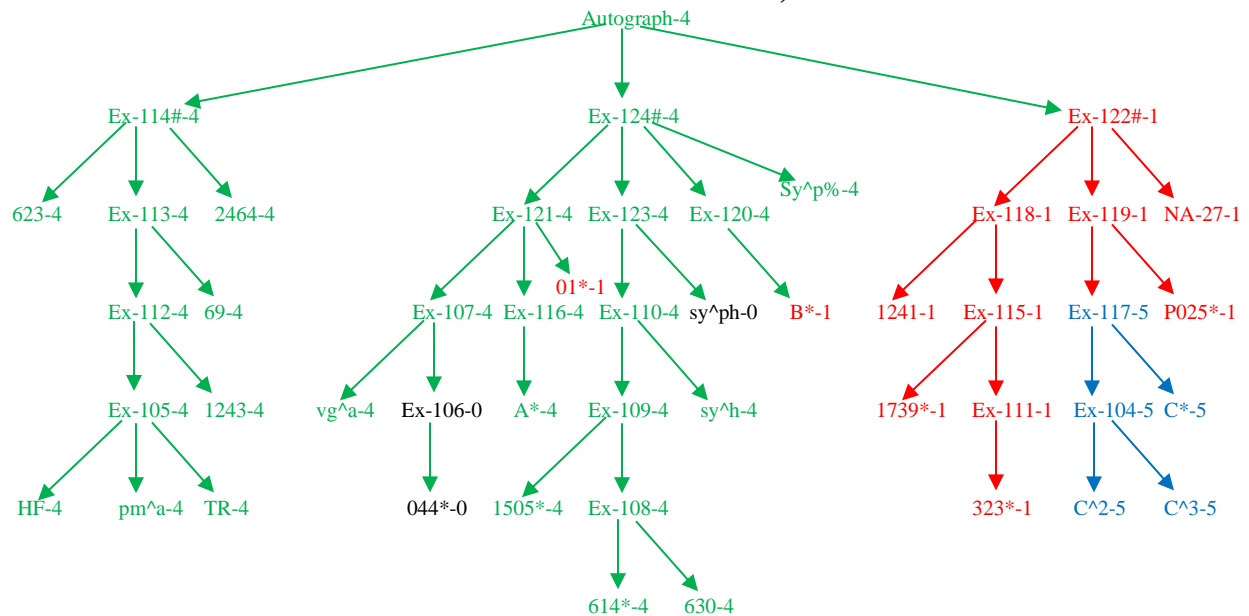
### Non-NA-27 in 3:10,5

2 Peter 3:10 reads: “But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.” There are five different readings of the words translated “will be burned up” here. The variants are:

- (1) εὑρεθησεται—shall be found
- (2) οὐχ εὑρεθησεται—shall not be found
- (3) εὑρεθησεται λυομενα—shall be found destroyed
- (4) κατακαησεται—shall be burned up
- (5) αφανισθησονται—shall be destroyed

Figure 4.8 displays the genealogical distribution of these variants. Variant 4 (“shall be burned up”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-124#, and the recension from which the Egyptian-Western text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, except for MS K\*. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for MSS P<sup>72</sup>\*, P<sup>72</sup><sup>c</sup>, 01\*, 01<sup>c</sup>, 01<sup>2</sup>, B\*, B<sup>2</sup>, and sa<sup>b</sup> (some not shown). It has the greatest antiquity, the broadest distribution, and excellent persistence.

**Figure 4.8**  
**Distribution of 3:10,5**



Variant 1 (“shall be found”) was first initiated in the Neutral text tradition headed by first-generation Exemplar Ex-122#, after which it persisted throughout the history of that branch, except for the witnesses in the branch headed by third-generation Exemplar Ex-117. It occurs independently as a singularity in MSS 01\*, 01<sup>c</sup>, 01<sup>2</sup>, B\*, B<sup>2</sup>, and K\* (some not shown). This reading lacks antiquity and distribution, but it has good persistence once introduced.

Variant 5 (“shall be destroyed”) was first initiated in the Neutral text tradition in the branch headed by third-generation Exemplar Ex-117, after which it persisted throughout the history of that branch. This reading lacks antiquity and distribution, but it has good persistence once introduced.

Variant 2 (“shall not be found”) occurs independently as a singularity only in MSS sa<sup>a</sup>% and sa<sup>b</sup> (not shown). Variant 3 (“shall be found destroyed”) occurs independently as a singularity only in MSS P<sup>72</sup>\* and P<sup>72</sup><sup>c</sup> (not shown). These readings have no possibility of being original.

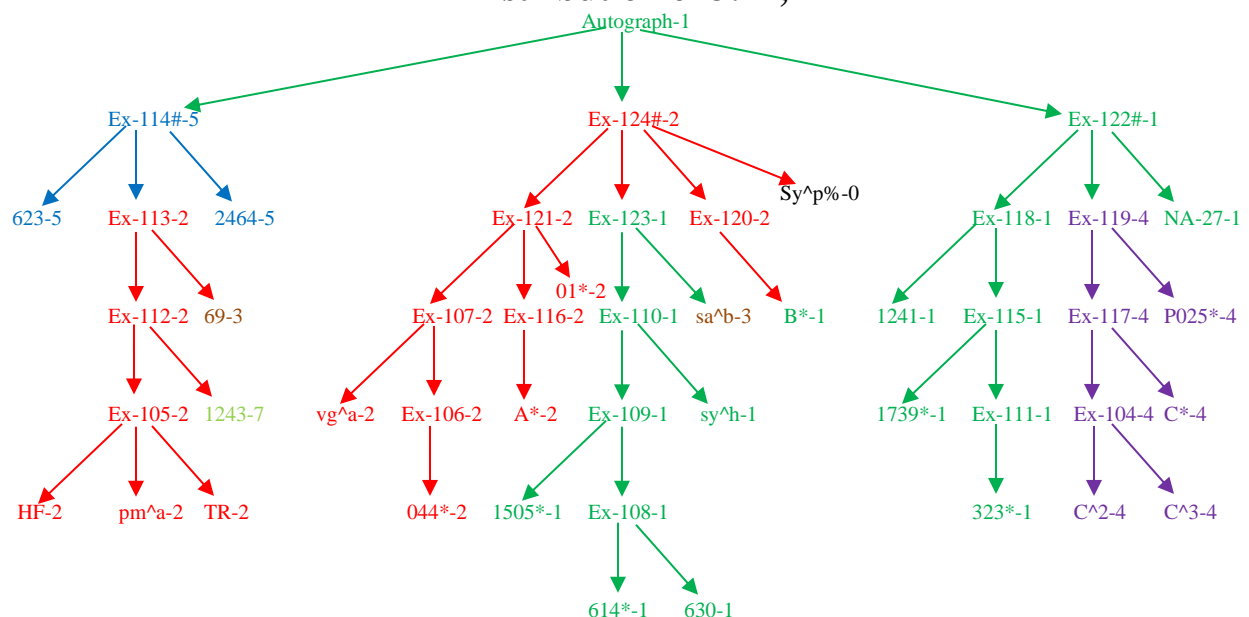
### Ambiguity in 3:11,1

2 Peter 3:11 reads: “Therefore, since all these things will be dissolved, what manner *of persons* ought you to be in holy conduct and godliness.” There are eight different variations of the phrase “therefore all” that occur in this verse. The variants are:

- (1) οὕτως παντων—in this manner all
- (2) οὖν παντων—therefore all
- (3) οὖν οὕτως παντων—therefore in this manner all
- (4) δε οὕτως παντων—but in this manner all
- (5) δε παντων—but all
- (6) οὕτως παντως—in this manner doubtless
- (7) οὕτως—in this manner
- (8) παντων—all

Figure 4.9 displays the genealogical distribution of these variants. This is the only place of variation in 2 Peter where there are eight variants; likewise, it is the only place where no consensus exists among the first-generation recensions. In cases like this, Lachmann-10 was programmed to accept the reading of NA-27 as original on the assumption that it has the best internal evidence. Variant 1 (“in this manner all”) is supported by all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#, except for those in the branch headed by second-generation Exemplar Ex-119. It is also supported by mixture by the witnesses in the branch of the Egyptian-Western text tradition headed by second-generation Exemplar Ex-123. It occurs independently as a singularity in MSS P<sup>74</sup>%, B\*, and B<sup>2</sup> (some not shown). This reading lacks both sufficient evidence of antiquity and convincingly greater distribution; it was accepted as original on the basis of superior internal evidence.

**Figure 4.9**  
**Distribution of 3:11,1**



Variant 2 (“therefore all”) is supported by all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for those in the branch headed by second-generation Exemplar Ex-123. It is also supported by mixture by the witnesses in the branch of the Antiochian text tradition headed by second-generation Exemplar Ex-113. This reading lacks both sufficient evidence of antiquity and convincingly greater distribution; it was rejected as original on the basis of inferior internal evidence.

Variant 5 (“but all”) is supported by all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#, except for those in the branch headed by second-generation Exemplar Ex-113. This reading lacks both sufficient evidence of antiquity and distribution.

Variant 4 (“but in this manner all”) was first initiated in the Neutral text tradition in the branch headed by second-generation Exemplar Ex-119, after which it persisted throughout the history of that branch. This reading lacks both antiquity and distribution.

Variant 3 (“therefore in this manner all”) occurs as a singularity only in MSS 69, 81\*, sa<sup>a</sup>%, and sa<sup>b</sup>. Variant 6 (“in this manner doubtless”) occurs as a singularity only in MSS P<sup>72</sup>\* and P<sup>72</sup><sup>c</sup>. Variant 7 (“in this manner”) occurs as a singularity only in MS 1243. Variant 8 (“all”) occurs as a singularity only in MS Spec%. None of these variants have any possibility of being original.

### *Variants of Theological Interest*

Although most textual variations have little or no practical theological significance, a number are found in theological discussions. For example, Bart D. Ehrman argued that the earliest form of the Greek New Testament was less “orthodox” than the canonical form that emerged at the end of the “proto-orthodox” debates that culminated in the dominance of the “orthodox” parties in the fourth century. He wrote:

It was within this milieu of controversy that scribes sometimes changed their scriptural texts to make them *say* what they were already known to *mean*. In the technical parlance of textual criticism—which I retain for its significant ironies—these scribes “corrupted” their texts for theological reasons.<sup>39</sup>

He is right about the ante-Nicene debates over the various heretical issues of the time and the emerging dominance of the orthodox parties, but his thesis that the doctrine of the apostles and first-century church, and the earliest form of the New Testament text were less “orthodox” is purely

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<sup>39</sup> Bart D. Ehrman, *The Orthodox Corruption of Scripture* (New York: Oxford University Press, 1993), xii; italics his.

hypothetical. Of course, he provided what he regards as evidence. However, my own evaluation of the evidence he presented to establish his thesis indicates that the readings supported by the “consensus of ancient independent witnesses” are genuinely orthodox as normally interpreted, and that his “orthodox corruptions”—those intended to make orthodox doctrine more explicit—are found only in peripheral sources having little chance of being textually authoritative. The same may be said of any alleged “unorthodox” variants. So, I must conclude that what Ehrman really means is that the traditional canons of textual criticism are of no value for understanding the early text, that the “canonical text” of the New Testament is an “orthodox corruption,” and that the original text, if there ever was one original, is forever lost. The one thing he was sure of according to his “socio-historical” research is that the earliest text was not “orthodox” and the current form of the text (i.e., the NA-28 text) is a corruption of the original text, being altered by orthodox scribes for theological reasons.

Ehrman has a problem, however, because, by his own admission, he does not know what the original text was. So how can he know it was corrupted? Also, evidently, he does not know, or at least he rejects, the fact that each existing witness has within its variants the history of its genealogical descent from the original text, and the fact that genealogical principles reconstruct the original text back to the first century, the time of the apostles. So, the reconstructed text is a first century event, not a fourth century one, and it is theologically orthodox, not a corruption. The following is the evidence he presented regarding doctrine in 2 Peter. He asserted that orthodox scribes changed some readings in order to distinguish Christ from God (p.264 ff.).

### Changed Words in 1:1,3

Regarding 2 Peter 1:1 he stated:

Somewhat different in nature is the change attested in manuscripts of 2 Peter 1: 1, which speaks of “the righteousness of our God and [our?] Savior Jesus Christ” (τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ). Because the article is not repeated before Ἰησοῦ, it would be natural to understand both “our God” and “Savior” in reference to Jesus (our “God and Savior”). In view of the orthodox insistence that God and Jesus are to be differentiated, however, it is worth observing a reading preserved among Greek, Latin, Coptic, and Syriac witnesses, which change “God” to “Lord,” so that now the text speaks unambiguously of “our Lord and Savior Jesus Christ” (τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ χριστοῦ).<sup>40</sup>

2 Peter 1:1 reads: “Simon Peter, a bondservant and apostle of Jesus Christ, to those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:” Some witnesses have the word “God” and some have “Lord.” The variants are:

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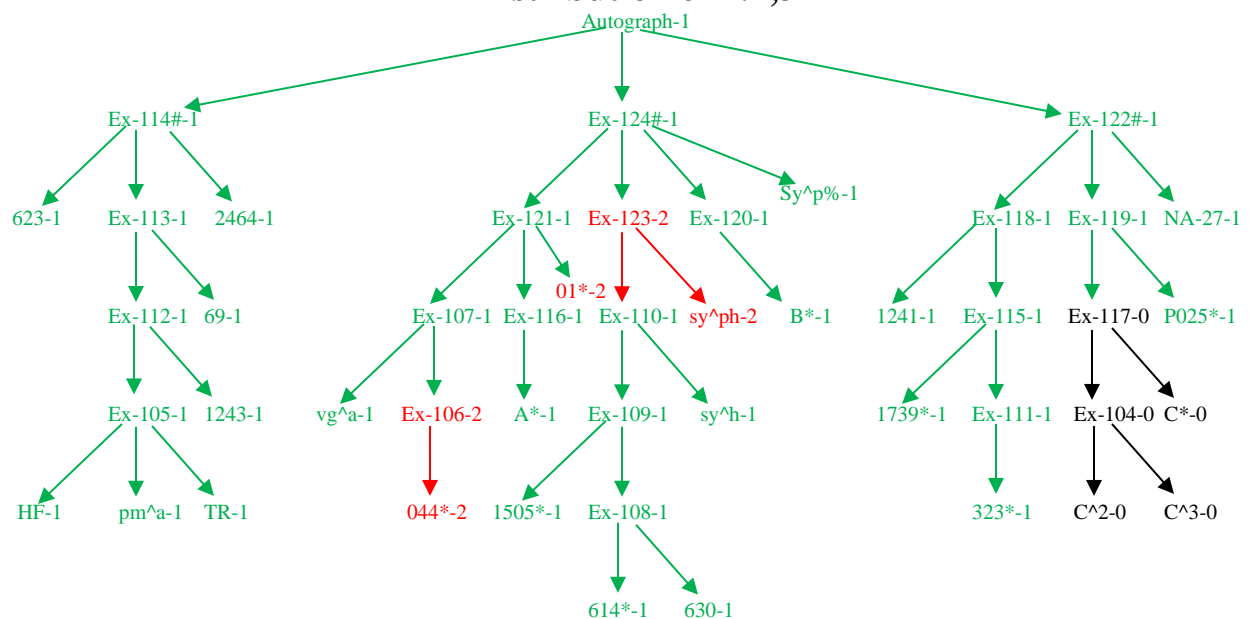
<sup>40</sup> Ehrman, pp. 266-67.

(1) θεου—God

(2) κυριου—Lord

Figure 4.10 displays the distribution of the variants throughout genealogical history. Variant 1 (“God”) has the consensus of all three of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, Exemplar Ex-122#, the recension from which the Neutral text tradition was derived, and Exemplar Ex-124#, the recension from which the Egyptian-Western text tradition was derived; it was selected as the autographic reading on this basis with a probability of 100%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#. It also has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for MSS 01\*, 01<sup>c</sup>, 01<sup>2</sup>, 044\*, and vg<sup>b</sup>, and except for those in the sub-branch headed by fourth-generation Exemplar Ex-106, and except for those in the branch headed by second-generation Exemplar Ex-123, which exception persisted only one generation, variant 1 being restored by mixture in third-generation Exemplar Ex-110. It also occurs independently as a singularity in MS vg<sup>aw</sup> (not shown). It has the greatest antiquity, the broadest distribution, and excellent persistence.

**Figure 4.10**  
**Distribution of 1:1,3**





Variant 2 (“Lord”) was first initiated in the Egyptian-Western text tradition into the branch headed by second-generation Exemplar Ex-123, after which it persisted for only one generation. It was then initiated by mixture in the sub-branch headed by fourth-generation Exemplar Ex-106. It occurs independently as a singularity in MSS 01\*, 01<sup>c</sup>, 01<sup>2</sup>, vg<sup>b</sup>, and sa<sup>a</sup>% (some not show). This reading lacks antiquity, distribution, and persistence.

Ehrman was right; the changes were made; but they were relatively sparse and genealogically peripheral. They did not affect the reading of the canonical text.

## Changed Words in 1:2,2

Regarding 2 Peter 1:2, Ehrman asserted:

Outside the Gospels one can find instances of this kind of variation occasionally attested in one of our earliest witnesses to the text of the Catholic epistles, P<sup>72</sup> (third century). A striking example occurs in the salutation of 2 Peter 1:2: “May grace and peace be multiplied to you in the knowledge of God and of our Lord Jesus.” P<sup>72</sup> omits the conjunction “and” (καί), leading to the identification of Jesus as God: “in the knowledge of God, our Lord Jesus.”<sup>41</sup>

2 Peter 1:2 reads: “Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.” Some witnesses have the word “and” after the word “God” and some do not. The variants here are:

(1) *καί*—and

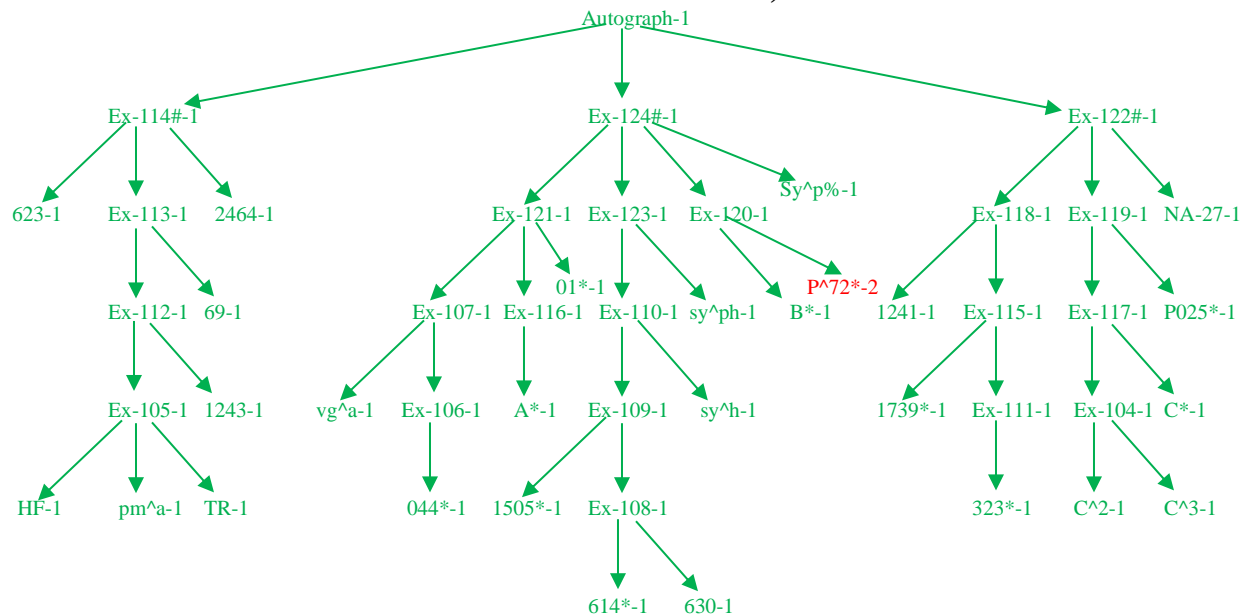
(2) *omit*—omit

Figure 4.11 displays the distribution of the variants throughout genealogical history. Variant 1 (“and”) is supported by every witness in the database except MSS P<sup>72</sup>\* and its corrector P<sup>72</sup><sup>c</sup>, excluding, of course, those having a lacuna here. There can be no doubt that it is the original reading. Ehrman was right; a change was made; but in this case, only one witness was involved. It is true that it is an early witness (c. AD 300), but it is also known for its diversity; it differs from Codex Sinaiticus (01\*) by 70 readings (45%), from Codex Vaticanus (B\*) by 38 readings (70%), and from the autographic text by 62 readings (52%). It had no effect on the canonical text in this place, contrary to Ehrman’s theory.

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<sup>41</sup> Ehrman, p. 85.

**Figure 4.11**  
**Distribution of 1:2,2**



### *Other Variants of Theological Interest*

The following is a discussion of some other passages in Colossians where doctrinal issues may seem significant to some readers.

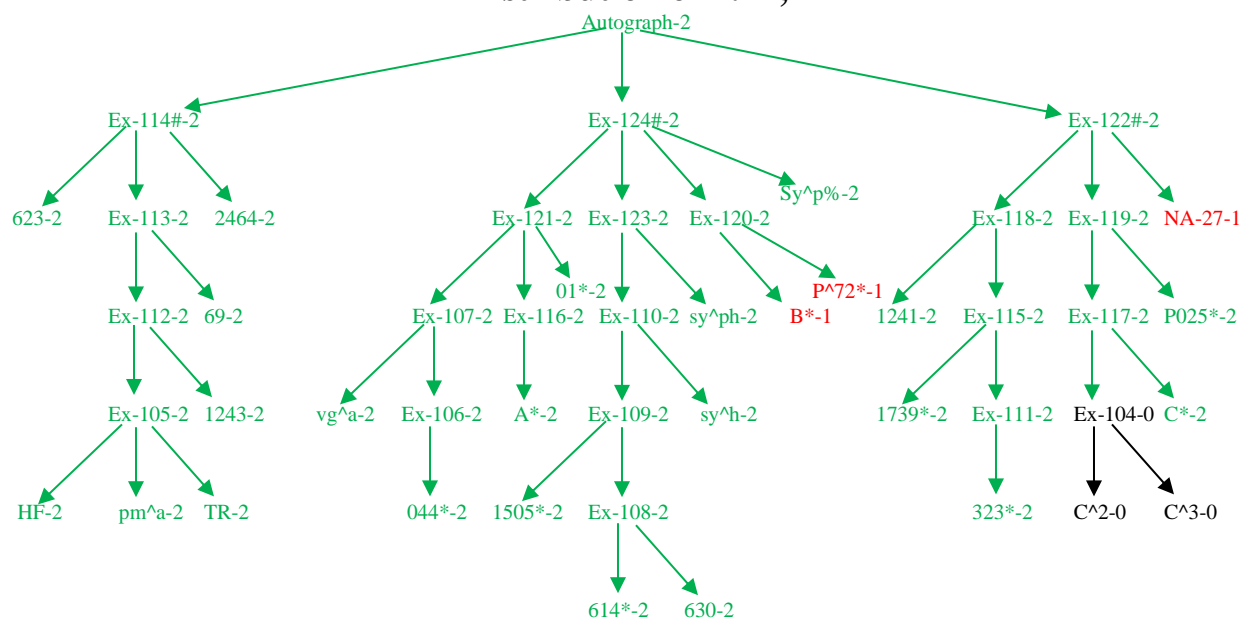
#### **Non-NA-27 in 1:17,2**

2 Peter 1:17 reads: “For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: ‘This is My beloved Son, in whom I am well pleased.’” Some witnesses have a different order and content for the words of God. The variants are:

- (1) ο υιος μου ο αγαπητος μου ουτος εστιν—My Son, My beloved *one*, this is
- (2) ουτος εστιν ο υιος μου ο αγαπητος—this is My Son, the beloved *one*

Figure 4.12 displays the distribution of the variants throughout genealogical history. Variant 2 (“this is My Son, the beloved *one*”) is supported by every witness in the database except MSS P<sup>72</sup>\*, P<sup>72</sup><sup>c</sup>, B\*, and B<sup>2</sup>, excluding, of course, those having a lacuna here. The reading has the greatest antiquity, distribution, and persistence, which are all lacking for variant 1. Genealogically, there can be no doubt that it is the original reading, yet the NA-27 editors leaned heavily on internal evidence, supposing that the copyists conformed the wording to the traditional text in Matthew (3:17; 17:5).

**Figure 4.12**  
**Distribution of 1:17,2**



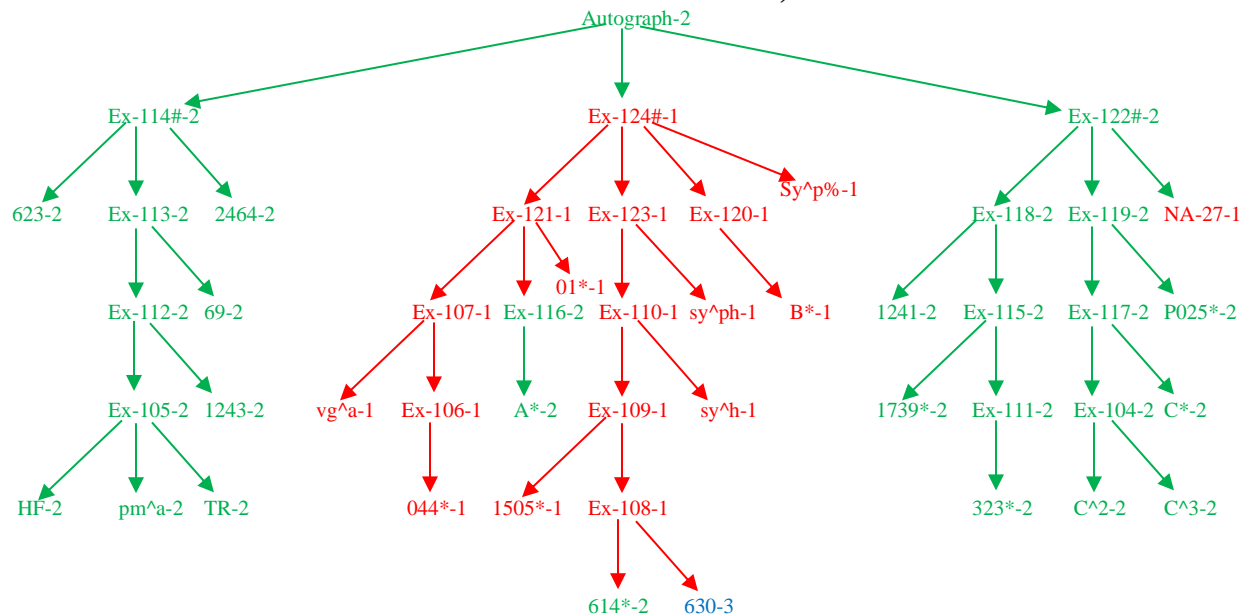
### Non-NA-27 in 2:17,3

2 Peter 2:17 reads: “These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.” Some witnesses have the word “forever” and some do not. There are three variants here:

- (1) ομιτ—omit
- (2) εις αιωνα—forever
- (3) εις αιωνας—forever

Figure 4.13 displays the distribution of the variants throughout genealogical history. Variant 2 (“forever”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-122#, the recension from which the Neutral text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#. It has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#, except for MS NA-27. It also has the support of all the witnesses in the sub-branch of the Egyptian-Western text tradition headed by third-generation Exemplar Ex-116. It also occurs independently as singularities in MSS 33\*, 614\*, and bo^b (some not shown). It has the greatest antiquity, the broadest distribution, and excellent persistence.

**Figure 4.13**  
**Distribution of 2:17,3**



Variant 1 (omit “forever”) was first initiated in the Egyptian-Western text tradition in the first-generation Exemplar Ex-124#, after which it persisted throughout the history of that tradition, except for MSS bo<sup>a</sup>b, 33\*, 81\*, 614\*, and 630, and except for the witnesses in the sub-branch headed by third-generation Exemplar Ex-116. It also occurs independently as a singularity in MS NA-27. This reading lacks antiquity and distribution, but has good persistence once initiated.

Variant 3 (“forever”) occurs as a singularity only in MSS 81\*, 630, 1241\*, and pm<sup>a</sup>b. It has no possibility of being original.

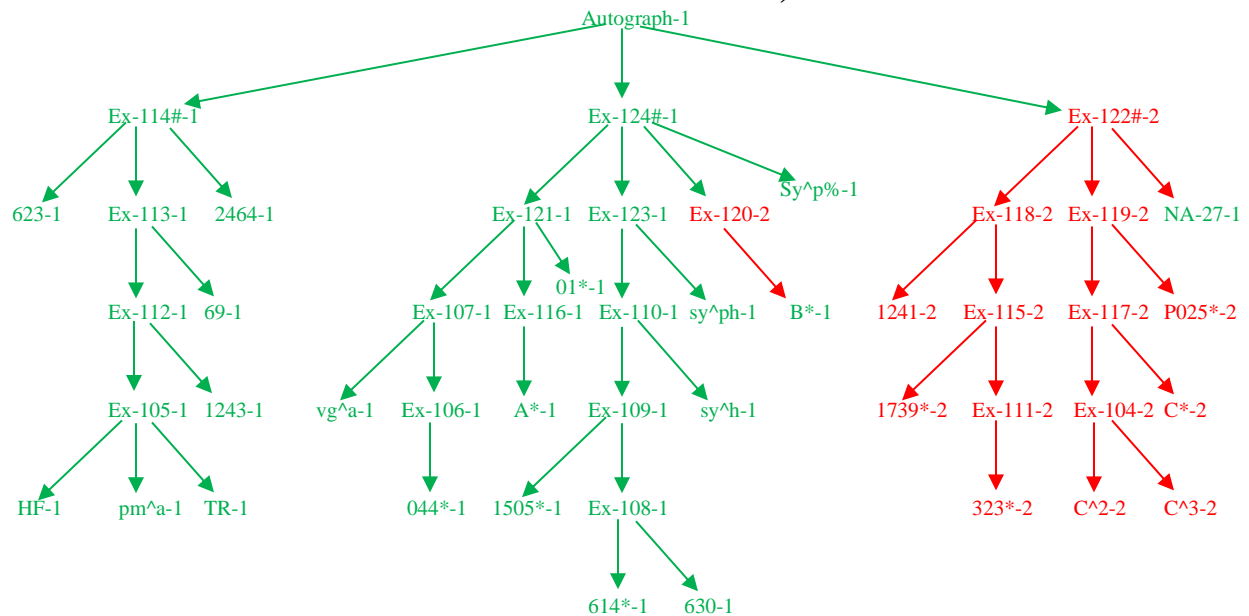
### “God” or “Lord” in 3:12,2

2 Peter 3:12 reads: “looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat.” Some witnesses have the word “God” and some have “Lord.”. There are two variants here:

- (1) θεος—God
- (2) κυριος—Lord

Figure 4.14 displays the distribution of the variants throughout genealogical history.

**Figure 4.14**  
**Distribution of 3:12,2**



Variant 1 (“God”) has the consensus of two of the first-generation recensions: Exemplar Ex-114#, the recension from which the Antiochian text tradition was derived, and Exemplar Ex-124#, the recension from which the Egyptian-Western text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Antiochian text tradition headed by first-generation Exemplar Ex-114#. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for those in the sub-branch headed by second-generation Exemplar Ex-120. It also occurs independently as singularities in MSS P<sup>72</sup>\*, P<sup>72</sup>^c, B\*, B<sup>2</sup>, ac\*%, sa^a%, and NA-27 (some not shown). It has the greatest antiquity, the broadest distribution, and excellent persistence.

Variant 2 (“Lord”) was first initiated in the Neutral text tradition in the first-generation Exemplar Ex-122#, after which it persisted throughout the history of that tradition, except for MS NA-27. It was then initiated by mixture into the Egyptian-Western text tradition in the sub-branch headed by second-generation Exemplar Ex-120. It also occurs independently as a singularity in MSS vg^cl and it-t% (not shown). This reading lacks antiquity and distribution, but it persisted once it was initiated.

### *Tracing Any Variant*

The above studies trace the history of variants of particular interest using the computer program Lachmann-10. But one may trace the history of any other desired variant using the information in Appendices D, F, and H. Take for example the variants at variation unit 10 at reference 1:4,2:

2 Peter 1:4 reads: “by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.” There are four variations of the phrase “the corruption *that is* in the world through lust” in this verse. To trace the genealogical distribution of these variants, walk through the following steps:

**Step 1:** Using Appendices D and F, find the variant readings.

Appendix D reads:

10.2	1:4,2.2	της εν κ. επιθυμιας και φθ.	0.67
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That is, the autographic reading is the second variant (10.2), = “της ἐν κοσμῳ ἐπιθυμια και φθορας” (in the world lust and corruption); and that its probability is 0.67 (67%); see variant 1 below.

Appendix F reads:

10.1	1:4,2.1	Ex-114#	της ἐν τῳ κοσμῳ ἐν ἐπιθυμια φθορας
10.3	1:4,2.3	P025*	της εν κ. και φθ.
10.4	1:4,2.4	Ex-126\$	την εν τῳ κ. επιθυμιαν φθορας

Variant 1 is της ἐν τῳ κοσμῳ ἐν ἐπιθυμια φθορας “the in the world through lust corruption” initiated in Exemplar Ex-114#.

Variant 3 is της ἐν κοσμῳ και φθορας “the in the world and corruption” initiated in MS P025\*.

Variant 4 is την εν τῳ κοσμῳ επιθυμιαν φθορας “the in the world lust corruption” initiated in virtual Exemplar Ex-126\$.

**Step 2:** Using Appendix H, find where these variants were initiated in the history of the text.

Appendix H reads:

10.1	1:4,2.1	[B*]<3>; [B^2]<3>; [323*]<5>; [vg^a]<4>; [vg^b]<4>; [vg^cl]<4>; [vg^s]<4>; [vg^st]<4>; [vg^ww]<5>; [it-h*%]<3>; [it-r%]<3>; [it-t%]<3>; [it-w%]<3>; [NA-27]<2>; Ex-114#<1>; [Ex-116]<3>;
10.2	1:4,2.2	Autograph;

10.3	1:4,2.3	P025*<3>;
10.4	1:4,2.4	[01*]<3>; [01^c]<3>; [01^2]<3>; [sa^b]<3>; [Ex-120]<2>; Ex-126\$<1>;

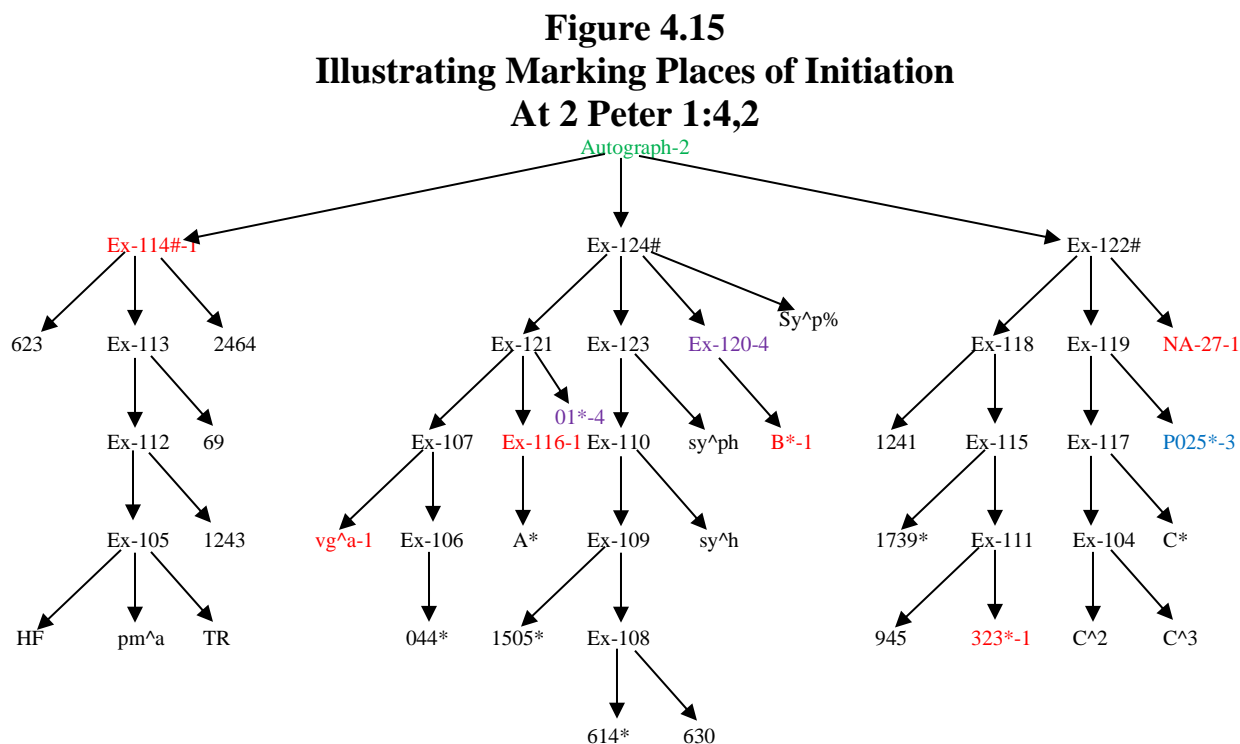
That is, the first variant was initiated in Exemplar Ex-114#, and then by mixture in Exemplar Ex-116 and in MSS B\*; B^2; 323\*; vg^a; vg^b; vg^cl; vg^s; vg^st; vg^ww; it-h\*%; it-r%; it-t%; it-w%; and NA-27.

The second variant was initiated in the Autograph alone

The third variant was initiated in MS P025\* alone.

The fourth variant was initiated in virtual Exemplar Ex-126\$, and by mixture in Exemplar Ex-120 and MSS 01\*; 01^c; 01^2; and sa^b.

**Step 3:** copy figure 3.2 from chapter 3 on a separate sheet of paper, as below, and write the variant numbers at the places on diagram where each variant was initiated; use green for the autographic reading (2), red for the first variant (1), blue for the second variant (3), purple for the fourth variant (4), as illustrated in figure 4.15.

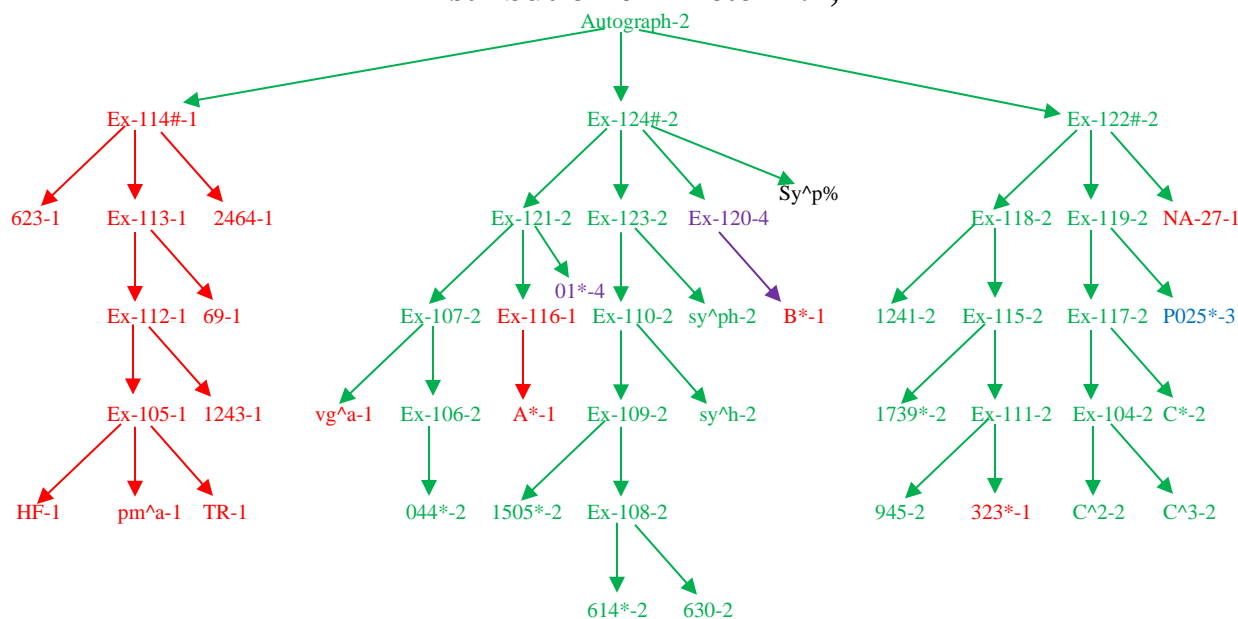


**Step 4:** Using its designated color, let each initiated variant extend by inheritance to all its descendants down to its extant terminal witnesses, or until changed by a new initiation, as shown

in figure 4.16. Witnesses marked with % are fragmentary; their readings are often lacking; they may be ignored in this step.

Figure 4.16 displays the distribution of the variants throughout genealogical history. Variant 2 (“in the world lust and corruption”) has the consensus of two of the first-generation recensions: Exemplar Ex-124#, the recension from which the Egyptian-Western text tradition was derived, and Exemplar Ex-122#, the recension from which the Neutral text tradition was derived; it was selected as the autographic reading on this basis with a probability of 67%. It has the support of all the witnesses in the Egyptian-Western text tradition headed by first-generation Exemplar Ex-124#, except for MSS 01\*, 01<sup>c</sup>, 01<sup>2</sup>, it-h%, it-r%, it-t%, it-w%, vg<sup>a</sup>s, vg<sup>a</sup>a, vg<sup>a</sup>b, vg<sup>a</sup>st, and sa<sup>a</sup>b; and except for the witnesses in the sub-branches headed by second-generation Exemplar Ex-120, and by third-generation Exemplar Ex-116. It also has the support of all the witnesses in the Neutral text tradition headed by first-generation Exemplar Ex-122#, except for MSS P025\*, 323\*, and NA-27. It has the greatest antiquity, the broadest distribution, and good persistence.

**Figure 4.16**  
**Distribution of 2 Peter 1:4,2**



Variant 1 (“the in the world through lust corruption”) was first initiated in the branch of the Antiochian text tradition headed by first-generation Exemplar Ex-114#, after which it persisted throughout the history of that branch. It was then initiated by mixture into the Egyptian-Western text tradition in the sub-branch headed by third-generation Exemplar Ex-116, after which it persisted throughout the history of that branch. It also occurs independently as a singularity in the



following MSS: B\*, B<sup>2</sup>, 323\*, vg<sup>a</sup>, vg<sup>b</sup>, vg<sup>cl</sup>, vg<sup>s</sup>, vg<sup>st</sup>, vg<sup>ww</sup>, it-h%, it-r%, it-t%, it<sup>w</sup>%, and NA-27 (some not shown). This reading lacks antiquity and adequate distribution, but has good persistence once initiated.

Variant 4 (“the in the world lust corruption”) was first initiated in the branch of the Egyptian-Western text tradition headed by second-generation Exemplar Ex-120, after which it persisted throughout the history of that branch, except for MSS B\* and B<sup>2</sup>. It also occurs independently as a singularity in MSS 01\*, 01<sup>c</sup>, 01<sup>2</sup>, and sa<sup>b</sup> (some not shown). This reading lacks antiquity, distribution, and persistence.

Variant 3 (“the in the world and corruption”) occurs independently as a singularity only in MS P025\*. The reading has no chance genealogically of being original.

### *Conclusion*

This chapter identifies the autographic readings of the Greek text of the Book of 2 Peter and how they were determined. It provides the genealogical history of each variant reading, locating where each reading originated, and describing how each reading was distributed by inheritance throughout that history. It discusses the principal recensions, locating their origin in history, and identifying their characteristic readings.

## **CHAPTER 5**

### **SUMMARY AND CONCLUSIONS**

The genealogical software, and the theory it emulates, were successful in reconstructing a genealogical history of the Greek text of the Second Epistle of Peter. The software made use of a modified version of the textual apparatus in the 27<sup>th</sup> edition of the Nestle-Aland Greek New Testament. Using index numbers to represent the variant readings in the witnesses to the text, the computer constructed a kind of genetic code for each witness based on its unique combination of variant readings. Then employing the basic principles of heredity, a relatively simple tree diagram was constructed representing the genealogical history of the text.

Heredity is the underlying principle of genealogical relationships. Because manuscripts of a text were copied from exemplars of earlier generations of the text, of necessity they have genealogical relationships. For manuscripts, quantitative affinity (consensus of variant readings) and a sibling gene, coupled with historical directionality constitute the variables for computing genealogical heredity. For variant readings, on the other hand, the domain of heredity is limited to their place of variation. There, heredity is determined by consensus among sibling sister witnesses and by what I call evidence of variant inheritance.<sup>1</sup> The software uses the heredity of manuscripts and the heredity of variant readings to guide the reconstruction of a historical genealogical tree diagram.

Mixture occurred when a scribe copied from more than one exemplar—a primary parent exemplar and one or more secondary exemplars. The readings of a manuscript were inherited from its primary parent exemplar or borrowed by mixture from its secondary parent exemplars; otherwise, a variant was newly introduced by scribal error (either accidentally or intentionally) thus initiating a new line of heredity. A good number of witnesses had no mixture, but considerable mixture occurred in others. As it turned out, the presence of mixture does not affect the reconstruction of the genealogical tree, but it is very useful in identifying the places in genealogical history

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<sup>1</sup> At any place in the genealogical history of a text, the evidence of a variant's inheritance is its presence in other witnesses of the same or earlier generations.

where variants were initiated, in tracing the genealogical history of variants, and in identifying recensions.

### ***The Effect of Recensions***

The genealogical theory and associated software were designed to reconstruct the genealogical history of texts where the copying process was simple, without any radical discontinuities. It was anticipated that the initiation and transmission of textual variants would be gradual and that the tree would develop three or four main branches corresponding to the commonly accepted text types. However, the theory and software also made provision for radical dislocations if they perchance had occurred. As it turned out radical dislocations did occur in the form of some major and minor recensions.<sup>2</sup> Furthermore, the most radical recensions took place in the earliest generation that genealogical relationships could be reasonably determined. This information indicates that in the earliest days of New Testament history its text was in flux and its genealogical history for that time period cannot be confidently reconstructed. These details could have resulted in disappointment except that the earliest recensions, though diverse from one another, nevertheless had sufficient consensus to identify the autographic readings.

### ***Binary Branches***

The genealogical tree diagram reconstructed by the software is often binary, that is, there are only two branches where the tree divides. Table 3.3 in Chapter 3 indicates that 14 out of 22 branches were binary. Critics of the genealogical theory claim that the methodology fails whenever there are only two branches, because no consensus can exist where there are only two alternatives. That would be true except for the principle of deferred ambiguity. In such cases, where ambiguity exists in one witness, its sister has the inherited reading.

A reading has evidence of variant inheritance when it is also found in witnesses of earlier generations. A reading will not be found in any witness dating in a generation prior to the one in which the reading first originated. Autographic readings have continual evidence of variant inheritance; all others acquire that evidence in the generation of their origin subsequent to the autograph. The evidence of variant inheritance usually decides between two equally probable readings; but where even that fails, a final appeal can be made indirectly to internal evidence. So, a binary construction does not turn out to be a crucial weakness. Still, some may be concerned that the earliest history of the text is determined by such diverse witnesses. However, Table 4.4 of Chapter 4

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<sup>2</sup> A recension is recognized by the introduction of a larger number of variants than normal in a witness, usually also accompanied by a larger number of secondary parent exemplars—mixture.

indicates that 95.29% of the textual decisions made in the reconstruction of the historical tree diagram were made on the basis of consensus or deferred ambiguity; so, diversity was not a significant deterrent. Furthermore, Table 4.5 of Chapter 4 indicates that 100 percent of the autographic readings were decided on the basis of consensus.

### *So What!*

Someone may ask: “After all those painstaking computations, what is now known that was not already known by means of traditional textual critical methodology?” The answer should be self-evident, but for the sake of review, here is a list of the more prominent bits of knowledge the computations provide:

- (1) A rigorous construction of the genealogical history of the witnesses to the text, something that did not previously exist.
- (2) A precise account of the genealogical history of each variant reading, including its place of origin and subsequent distribution, something that did not previously exist.
- (3) The identity of the autographic readings based on an unbiased implementation of the laws of heredity, together with the mathematical probability of each one, instead of educated estimates.
- (4) An accurate description of the content and structure of the traditional text types, and their internal and external genealogical relationships, instead of educated estimates.
- (5) Hopefully a better understanding of the laws of heredity as they apply to manuscripts.

The laws of heredity have been applied to the factual evidence derived from the existing witnesses to the text of 2 Peter. They have been applied with mathematical precision apart for human intervention and bias. Hopefully the results provide a better understanding of the history of the text. In either case, no claim is made that the derived history and the text identified as autographic are free from uncertainty. The results are dependent on the validity of the underlying theory and its software implementation. Undoubtedly the future will bring forth improved theory and implementation.

James D. Price  
September, 2021

## **APPENDIX A**

### ***List of Extant Witnesses to the Greek Text of the Second Epistle of Peter***

This appendix contains a list of the extant witnesses to the Greek text of the Second Epistle of Peter. For each witness it lists its name, date, language, content (references where readings exist), number of readings, and percentage of completeness. In the content column, a verse is counted as long as it has at least one extant reading.

Witness	Date	Language	Content	No. of Readings	Percent Complete
P <sup>72</sup> *	300	0	1:1-3:18	128	100.00%
P <sup>72</sup> <sup>c</sup>	350	0	1:1-3:18	128	100.00%
P <sup>74</sup> %	650	0	2:21; 3:4, 11, 16	7	5.47%
01*	350	0	1:1-3:18	127	99.22%
01 <sup>c</sup>	1150	0	1:1-3:18	121	94.53%
01 <sup>2</sup>	650	0	1:1-3:18	125	97.66%
A*	450	0	1:1-3:18	128	100.00%
A <sup>c</sup>	550	0	1:1-3:18	128	100.00%
B*	350	0	1:1-3:18	128	100.00%
B <sup>2</sup>	600	0	1:1-3:18	128	100.00%
C*	450	0	1:2-3:18	125	97.66%
C <sup>2</sup>	550	0	1:2-3:18	121	94.53%
C <sup>3</sup>	850	0	1:2-4, 8-3:18	118	92.19%
K*	850	0	1:1-3:18	128	100.00%
L020*	850	0	1:1-3:18	128	100.00%
P025*	850	0	1:1-3:18	126	98.44%
41	850	0	1:1-3:18	128	100.00%
044*	1000	0	1:1-3:18	126	98.44%
48%	450	0	2:5, 8, 13-3:15	55	42.97%
049*	850	0	1:1-3:18	128	100.00%
56	950	0	1:1-3:18	128	100.00%
156%	750	0	3:3-10	24	18.75%
209%	650	0	1:1-2:2	34	26.56%
247%	500	0	1:8, 14-15; 2:1	8	6.25%
33*	850	0	1:1-11, 14-3:1; 3:3-18	118	92.19%
81*	1044	0	1:1-3:18	128	100.00%
104*	1087	0	1:1-3:18	128	100.00%
181	950	0	1:1-3:18	128	100.00%
322	1450	0	1:1-3:18	128	100.00%
323*	1150	0	1:1-3:18	128	100.00%
431	1150	0	1:1-3:18	128	100.00%
451	1050	0	1:1-3:18	128	100.00%
614*	1250	0	1:1-3:18	128	100.00%
623*	1037	0	1:1-3:18	128	100.00%
630	1300	0	1:1-3:18	128	100.00%
945	1050	0	1:1-3:18	128	100.00%
1241*	1150	0	1:1-3:18	128	100.00%
1243	1050	0	1:1-3:18	128	100.00%

1505*	1150	0	1:1-3:18	128	100.00%
1505^c	1200	0	1:1-3:18	128	100.00%
1611*	950	0	1:1-3:18	128	100.00%
1739*	900	0	1:1-3:18	128	100.00%
1739^c	950	0	1:1-3:18	128	100.00%
1852	1250	0	1:1-3:18	128	100.00%
1881*	1350	0	1:1-3:18	128	100.00%
1891*	950	0	1:1-3:18	128	100.00%
2138	1072	0	1:1-3:18	128	100.00%
2298	1150	0	1:1-3:18	128	100.00%
2464*	850	0	1:1-3:18	128	100.00%
2495	1450	0	1:1-3:18	128	100.00%
pm^a	850	0	1:1-3:18	128	100.00%
pm^b	850	0	1:1-3:18	128	100.00%
HF	1982	0	1:1-3:18	128	100.00%
TR	1892	0	1:1-3:18	128	100.00%
RP	1995	0	1:1-3:18	128	100.00%
vg^a	400	1	1:1-8, 10-11, 14-2:11; 2:13-3:18	114	89.06%
vg^b	400	1	1:1-8, 10-12, 14-2:11; 2:13-3:18	116	90.63%
vg^cl	1592	1	1:1-8, 10-11, 14-2:11; 2:13-3:18	116	90.63%
vg^s	1590	1	1:1-8, 10-11, 14-2:11; 2:13-3:18	114	89.06%
vg^st	1994	1	1:1-8, 10-11, 14-2:11; 2:13-3:18	114	89.06%
vg^ww	1889	1	1:1-8, 10-11, 14-2:11; 2:13-3:18	114	89.06%
it-h*%	450	1	1:1-8, 10-12, 14-2:11; 2:13-14, 16-19, 21-3:1; 3:3-10, 12-18	97	75.78%
it-r%	700	1	1:1-8, 10-11, 14-2:2; 2:5-11, 13-14, 16-19, 21-3:1; 3:3-10, 12-18	87	67.97%
it-t%	1000	1	1:1-8, 10-11, 14-2:2; 2:5-11, 13-14, 16-19, 21-3:18	91	71.09%
it-w%	1400	1	1:1-8, 10-11, 14-2:2; 2:5-11, 13-14, 16-19, 21-3:1; 3:3-10, 12-18	87	67.97%
sy^h	616	1	1:1-8, 10-12, 14-2:2; 2:4-19, 21-3:18	108	84.38%
sy^p%	425	1	1:1-3, 5-8, 10-12, 14-2:2; 2:4-11, 13-19, 21-3:18	96	75.00%
sy^ph	507	1	1:1-3, 5-8, 10-12, 14-2:2; 2:4-3:18	106	82.81%
ac*%	250	1	1:1-4, 8, 10-11, 14-2:2; 2:4-5, 8-11, 13-19, 21-3:10; 3:12-18	94	73.44%
sa^a%	250	1	1:1-4, 8, 10-2:2; 2:4-11, 13-19, 21-3:18	102	79.69%
sa^b	250	1	1:1-4, 8, 10-2:11; 2:13-19, 21-3:18	106	82.81%
bo^a	250	1	1:1-4, 8, 10-2:11; 2:13-3:18	105	82.03%
bo^b	250	1	1:1-4, 8, 10-2:11; 2:13-3:18	107	83.59%
l^249	850	0	1:1-3:18	128	100.00%
l^846	850	0	1:1-3:18	128	100.00%

1	1150	0	1:1-3:18	128	100.00%
131*	1350	0	1:1-3:18	128	100.00%
131^c	1300	0	1:1-3:18	128	100.00%
209	1350	0	1:1-3:18	128	100.00%
1582	949	0	1:1-3:18	128	100.00%
13	1250	0	1:1-3:18	128	100.00%
69	1450	0	1:1-3:18	128	100.00%
346	1150	0	1:1-3:18	128	100.00%
543	1150	0	1:1-3:18	128	100.00%
788	1050	0	1:1-3:18	128	100.00%
826	1150	0	1:1-3:18	128	100.00%
828	1150	0	1:1-3:18	128	100.00%
983	1150	0	1:1-3:18	128	100.00%
NA-27	1979	0	1:1-3:18	128	100.00%
Ambr^a%	397	1	1:10	4	3.13%
Aug^a%	430	1	2:4, 15; 3:3	4	3.13%
Aug^b%	430	1	1:21; 3:5	2	1.56%
Beda^a%	735	1	3:05	1	0.78%
Cass^a%	580	1	1:18; 2:4, 10; 3:3	4	3.13%
Did^a%	398	0	2:21-22	3	2.34%
Did^b%	398	0	2:21-22	4	3.13%
Firm%	360	1	3:11	1	0.78%
Hier^a%	420	1	1:4; 2:10, 18, 21; 3:3	6	4.69%
Ir^a%	150	0	3:08	1	0.78%
Pel%	418	1	3:9-11	3	2.34%
Prisc%	385	1	2:03	1	0.78%
Qu%	453	1	1:18; 3:7-8	3	2.34%
Spec%	450	0	1:4; 2:22; 3:10-12	8	6.25%



## **APPENDIX B**

### ***List of the References Associated with Each Place of Variation***

This appendix contains a list of the references associated with each place of variation. The number to the left of the hyphen is the index number of the place of variation, and the numbers to the right constitute the reference. The reference indicates the chapter, verse, and ordered rank of the place of variation in that verse. For example, 5-1:6,2 indicates that the 5<sup>th</sup> place of variation occurs in chapter 1, verse 6, and is the 2<sup>th</sup> place of variation in that verse.

**Reference at Each Place of Variation**

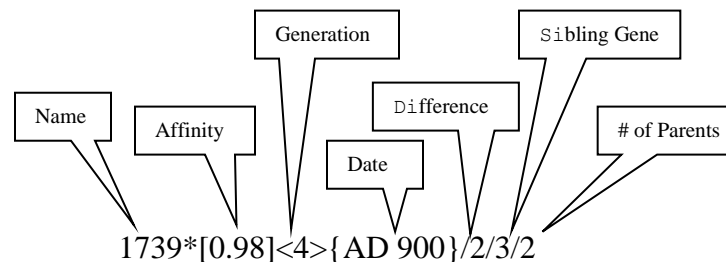
1- 1:1,1	2- 1:1,2	3- 1:1,3	4- 1:2,1	5- 1:2,2	6- 1:2,3	7- 1:3,1
8- 1:3,2	9- 1:4,1	10- 1:4,2	11- 1:5,1	12- 1:8,1	13- 1:9,1	14- 1:10,1
15- 1:10,2	16- 1:10,3	17- 1:10,4	18- 1:11,1	19- 1:12,1	20- 1:13,1	21- 1:14,1
22- 1:14,2	23- 1:15,1	24- 1:15,2	25- 1:15,3	26- 1:17,1	27- 1:17,2	28- 1:17,3
29- 1:18,1	30- 1:18,2	31- 1:19,1	32- 1:19,2	33- 1:20,1	34- 1:21,1	35- 1:21,2
36- 1:21,3	37- 2:1,1	38- 2:1,2	39- 2:2,1	40- 2:3,1	41- 2:4,1	42- 2:4,2
43- 2:5,1	44- 2:6,1	45- 2:6,2	46- 2:8,1	47- 2:9,1	48- 2:9,2	49- 2:10,1
50- 2:10,2	51- 2:10,3	52- 2:11,1	53- 2:11,2	54- 2:12,1	55- 2:12,2	56- 2:13,1
57- 2:13,2	58- 2:13,3	59- 2:14,1	60- 2:14,2	61- 2:14,3	62- 2:15,1	63- 2:15,2
64- 2:15,3	65- 2:15,4	66- 2:16,1	67- 2:16,2	68- 2:17,1	69- 2:17,2	70- 2:17,3
71- 2:18,1	72- 2:18,2	73- 2:18,3	74- 2:19,1	75- 2:19,2	76- 2:20,1	77- 2:21,1
78- 2:21,2	79- 2:22,1	80- 2:22,2	81- 2:22,3	82- 3:1,1	83- 3:1,2	84- 3:2,1
85- 3:3,1	86- 3:3,2	87- 3:3,3	88- 3:4,1	89- 3:5,1	90- 3:5,2	91- 3:5,3
92- 3:6,1	93- 3:7,1	94- 3:7,2	95- 3:7,3	96- 3:7,4	97- 3:7,5	98- 3:8,1
99- 3:8,2	100- 3:8,3	101- 3:9,1	102- 3:9,2	103- 3:9,3	104- 3:9,4	105- 3:10,1
106- 3:10,2	107- 3:10,3	108- 3:10,4	109- 3:10,5	110- 3:11,1	111- 3:11,2	112- 3:12,1
113- 3:12,2	114- 3:12,3	115- 3:13,1	116- 3:13,2	117- 3:14,1	118- 3:15,1	119- 3:16,1
120- 3:16,2	121- 3:16,3	122- 3:16,4	123- 3:18,1	124- 3:18,2	125- 3:18,3	126- 3:18,4
127- 3:18,5	128- 3:18,6					

## **Appendix C**

### ***The Genealogical Tree Diagram of The Textual History of the Second Epistle of Peter***

This appendix contains the tree diagram of the genealogical history of the Greek text of the Epistle to the 2 Peter. The tree is displayed vertically rather than horizontally. That is, the autograph in the upper left corner with succeeding generations indented from the left progressively downward. Sibling daughter descendants are linked by vertical lines. For example, the first-generation descendants of the autograph are Ex-114#,<sup>44</sup> Ex-122#, and Ex-124#. Only the primary exemplars are displayed, so no mixture connections are shown. The diagram spills over onto succeeding pages, but the lowercase letters at the page breaks show where the lines from one page connect to those of the next.

The format of the information on each line is as follows: (1) the name of the witness; (2) the genealogical affinity of the witness with its primary parent exemplar, enclosed in square brackets []; (3) generation from the autograph, enclosed in angular brackets <>; (4) date, enclosed in curly brackets {}; (5) the number of variants the witness differs from its primary parent, enclosed in slant marks //; (6) The number of variants in the sibling gene; and (7) the number of parents the witness has.



<sup>44</sup> The names of exemplars created by the software have the prefix “Ex-” followed by a number; extant witnesses have the names provided in NA-27 as modified for compatibility with the software (discussed in Chapter Two).

### Genealogical Tree of Galatians

Autograph[0.00]<0>{AD 80}/0/0/0  
 |-Ex-114#[0.79]<1>{AD 450}/27/27/2  
 | |-623\*[0.94]<2>{AD 1037}/8/27/4  
 | |-2464\*[0.94]<2>{AD 850}/8/27/4  
 | |-Ex-113[0.88]<2>{AD 500}/16/27/4  
 | |-69[0.91]<3>{AD 1450}/12/16/6  
 | |-Ex-112[0.98]<3>{AD 550}/2/16/2  
 | |-1243[0.91]<4>{AD 1050}/12/2/6  
 | |-Ex-105[0.98]<4>{AD 600}/2/2/2  
 | |-041[1.00]<5>{AD 850}/0/2/1  
 | |-K\*[0.92]<5>{AD 850}/10/2/7  
 | |-L020\*[0.98]<5>{AD 850}/3/2/3  
 | |-049\*[0.94]<5>{AD 850}/8/2/5  
 | |-056[0.99]<5>{AD 950}/1/2/2  
 | |-104\*[0.99]<5>{AD 1087}/1/2/2  
 | |-181[0.99]<5>{AD 950}/1/2/2  
 | |-322[0.95]<5>{AD 1450}/6/2/5  
 | |-431[0.98]<5>{AD 1150}/2/2/3  
 | |-451[0.99]<5>{AD 1050}/1/2/1  
 | |-1611\*[0.99]<5>{AD 950}/1/2/2  
 | |-1852[0.85]<5>{AD 1250}/19/2/9  
 | |-1881\*[0.90]<5>{AD 1350}/13/2/7  
 | |-1891\*[0.99]<5>{AD 950}/1/2/2  
 | |-2138[0.98]<5>{AD 1072}/2/2/2  
 | |-2298[0.93]<5>{AD 1150}/9/2/7  
 | |-2495[0.99]<5>{AD 1450}/1/2/1  
 | |-pm^a[1.00]<5>{AD 850}/0/2/1  
 | |-pm^b[0.99]<5>{AD 850}/1/2/2  
 | |-l^249[1.00]<5>{AD 850}/0/2/1  
 | |-l^846[1.00]<5>{AD 850}/0/2/1  
 | |-1[1.00]<5>{AD 1150}/0/2/1  
 | |-131\*[1.00]<5>{AD 1350}/0/2/1  
 | |-131^c[1.00]<5>{AD 1300}/0/2/1  
 | |-209[0.99]<5>{AD 1350}/1/2/2  
 | |-1582[1.00]<5>{AD 949}/0/2/1  
 | |-13[1.00]<5>{AD 1250}/0/2/1  
 | |-346[1.00]<5>{AD 1150}/0/2/1  
 | |-543[1.00]<5>{AD 1150}/0/2/1  
 | |-788[1.00]<5>{AD 1050}/0/2/1  
 | |-826[1.00]<5>{AD 1150}/0/2/1  
 | |-828[1.00]<5>{AD 1150}/0/2/1  
 | |-983[1.00]<5>{AD 1150}/0/2/1

a

b

a	b
	-0209%[0.91]<5>{AD 650}/3/2/4
	-HF[1.00]<5>{AD 1982}/0/2/1
	-TR[0.96]<5>{AD 1892}/5/2/6
	-RP[1.00]<5>{AD 1995}/0/2/1
	-Ex-122#[0.88]<1>{AD 280}/15/15/2
	-NA-27[0.83]<2>{AD 1979}/22/15/4
	-Ambr^a%[0.75]<2>{AD 397}/1/15/2
	-Ex-118[0.93]<2>{AD 800}/9/15/4
	-1241*[0.88]<3>{AD 1150}/16/9/5
	-Ex-115[0.98]<3>{AD 850}/3/9/3
	-1739^c[1.00]<4>{AD 950}/0/3/1
	-1739*[0.98]<4>{AD 900}/2/3/2
	-Ex-111[0.96]<4>{AD 1000}/5/3/6
	-945[0.96]<5>{AD 1050}/5/5/4
	-323*[0.93]<5>{AD 1150}/9/5/5
	-Ex-119[0.93]<2>{AD 330}/9/15/3
	-P025*[0.90]<3>{AD 850}/13/9/3
	-0156%[0.92]<3>{AD 750}/2/9/3
	-Ex-117[0.94]<3>{AD 380}/8/9/5
	-C*[0.98]<4>{AD 450}/3/8/2
	-Aug^a%[0.75]<4>{AD 430}/1/8/2
	-Ex-104[0.95]<4>{AD 500}/6/8/4
	-C^2[1.00]<5>{AD 550}/0/6/1
	-C^3[1.00]<5>{AD 850}/0/6/1
	-Ex-124#[0.91]<1>{AD 100}/12/12/2
	-sy^p%[0.90]<2>{AD 425}/10/12/5
	-Aug^b%[1.00]<2>{AD 430}/0/12/1
	-Beda^a%[0.00]<2>{AD 735}/1/12/2
	-Firm%[0.00]<2>{AD 360}/1/12/2
	-Ir^a%[0.00]<2>{AD 150}/1/12/1
	-Prisc%[1.00]<2>{AD 385}/0/12/1
	-Ex-120[0.91]<2>{AD 200}/10/12/5
	-bo^a[1.00]<3>{AD 250}/0/10/1
	-bo^b[0.98]<3>{AD 250}/2/10/2
	-P^72*[0.56]<3>{AD 300}/47/10/4
	-P^72^c[0.56]<3>{AD 350}/47/10/7
	-B*[0.67]<3>{AD 350}/35/10/7
	-B^2[0.69]<3>{AD 600}/33/10/8
	-ac*%[0.96]<3>{AD 250}/4/10/3
	-sa^a%[0.82]<3>{AD 250}/18/10/5
	-Cass^a%[0.50]<3>{AD 580}/1/10/2
	-Hier^a%[0.80]<3>{AD 420}/1/10/2

a b

a b

| |-Spec%[0.20]<3>{AD 450}/4/10/3  
 |-Ex-121[0.91]<2>{AD 268}/11/12/4  
 | |-P^74%[0.71]<3>{AD 650}/2/11/2  
 | |-01\*[0.74]<3>{AD 350}/33/11/5  
 | |-01^c[0.82]<3>{AD 1150}/22/11/10  
 | |-01^2[0.80]<3>{AD 650}/25/11/8  
 | |-it-h\*%[0.90]<3>{AD 450}/10/11/7  
 | |-it-r%[0.94]<3>{AD 700}/5/11/6  
 | |-it-t%[0.93]<3>{AD 1000}/6/11/6  
 | |-it-w%[0.91]<3>{AD 1400}/8/11/6  
 | |-Ex-116[0.87]<3>{AD 348}/17/11/5  
 | | |-A\*[0.99]<4>{AD 450}/1/17/2  
 | | |-A^c[0.98]<4>{AD 550}/2/17/3  
 | | |-0247%[1.00]<4>{AD 500}/0/17/1  
 | | |-Did^a%[1.00]<4>{AD 398}/0/17/1  
 | | |-Did^b%[0.75]<4>{AD 398}/1/17/2  
 | |-Ex-107[0.94]<3>{AD 318}/8/11/5  
 | | |-vg^s[0.96]<4>{AD 1590}/5/8/6  
 | | |-33\*[0.85]<4>{AD 850}/18/8/12  
 | | |-81\*[0.83]<4>{AD 1044}/22/8/9  
 | | |-vg^a[0.95]<4>{AD 400}/6/8/5  
 | | |-vg^b[0.80]<4>{AD 400}/23/8/8  
 | | |-048%[0.85]<4>{AD 450}/8/8/7  
 | | |-vg^cl[0.94]<4>{AD 1592}/7/8/8  
 | | |-vg^st[0.93]<4>{AD 1994}/8/8/7  
 | | |-Ex-106[0.81]<4>{AD 368}/24/8/6  
 | | | |-vg^ww[0.79]<5>{AD 1889}/24/24/10  
 | | | |-044\*[1.00]<5>{AD 1000}/0/24/1  
 | | | |-Pel%[0.67]<5>{AD 418}/1/24/2  
 |-Ex-123[0.70]<2>{AD 200}/39/12/6  
 | |-sy^ph[0.73]<3>{AD 507}/29/39/6  
 | |-sa^b[0.64]<3>{AD 250}/38/39/5  
 | |-Qu%[0.67]<3>{AD 453}/1/39/2  
 |-Ex-110[0.96]<3>{AD 566}/5/39/3  
 | |-sy^h[0.83]<4>{AD 616}/18/5/6  
 |-Ex-109[1.00]<4>{AD 1100}/0/5/1  
 | |-1505^c[1.00]<5>{AD 1200}/0/0/1  
 | |-1505\*[1.00]<5>{AD 1150}/0/0/1  
 |-Ex-108[0.91]<5>{AD 1200}/12/0/7  
 | |-630[0.93]<6>{AD 1300}/9/12/5  
 | |-614\*[0.91]<6>{AD 1250}/12/12/5

**Appendix D**  
*List of Autographic Readings*  
*For 2 Peter*

This appendix contains the list of autographic readings for the Greek text of the Second Epistle of Peter as determined by the genealogical method described in this book. The list contains the index of each place of variation (variation unit), the associated reference, the Greek reading at that place, and the probability that the reading is autographic.



Place of Variation	Reference	Autographic Reading	Probability
1.1	1:1,1.1	†Τυμεων	0.67
2.1	1:1,2.1	ἐν δικαιοσυνη	1
3.1	1:1,3.1	†θεου	1
4.1	1:2,1.1	□του θεου °και †Ήσου	1
5.1	1:2,2.1	°και	1
6.1	1:2,3.1	†Ήσου	0.67
7.1	1:3,1.1	† ομιτ	0.67
8.1	1:3,2.1	ἴδια δοξη και ἀρετη	0.67
9.4	1:4,1.4	3 2 1 4 5	0.67
10.2	1:4,2.2	της εν κ. επιθυμιας και φθ.	0.67
11.1	1:5,1.1	αὐτο τουτο δε	0.67
12.1	1:8,1.1	†υπαρχοντα	0.67
13.1	1:9,1.1	†αμαρτιων	1
14.2	1:10,1.2	ινα δια των καλων εργαων	0.67
15.2	1:10,2.2	αρακλησιν	0.67
16.2	1:10,3.2	οιησθε	0.67
17.1	1:10,4.1	°ποτε	1
18.1	1:11,1.1	† ομιτ	1
19.1	1:12,1.1	Ἰδιο μελλησω	0.67
20.1	1:13,1.1	† ομιτ	1
21.1	1:14,1.1	†σκηνωματος	1
22.1	1:14,2.1	□καθως και ο κυριος ημων	1
23.1	1:15,1.1	†σπουδασω	1
24.1	1:15,2.1	°και	0.67
25.1	1:15,3.1	†μνημην	0.67
26.1	1:17,1.1	† ομιτ	1
27.2	1:17,2.2	7 8 1-5	1
28.1	1:17,3.1	ἑἰς ον ἐγω	1
29.1	1:18,1.1	†ἐξ	0.67
30.2	1:18,2.2	ορει τω αγιω	1
31.1	1:19,1.1	† ομιτ	1
32.1	1:19,2.1	†φωσφορος	1
33.1	1:20,1.1	ἑπροφητεια γραφης	1
34.1	1:21,1.1	† ομιτ	1
35.2	1:21,2.2	2 1	1
36.1	1:21,3.1	ἄπο θεου	0.67
37.1	2:1,1.1	ἐν τω λαω	1
38.1	2:1,2.1	†εαυτοις	1

39.1	2:2,1.1	ῥοδος	1
40.2	2:3,1.2	—ξει	0.67
41.1	2:4,1.1	ῥσειραις	1
42.2	2:4,2.2	κολαζομενους τηρειν	0.67
43.1	2:5,1.1	ῥκοσμω	1
44.1	2:6,1.1	ῥκαταστροφη κατεκρινεν	1
45.2	2:6,2.2	ῥασεβειν	1
46.1	2:8,1.1	οο	1
47.1	2:9,1.1	ῥπειρασμου	0.67
48.1	2:9,2.1	ῥρυσθαι	1
49.2	2:10,1.2	επιθυμiais	0.67
50.1	2:10,2.1	ῥμιασμου πορευομενους	1
51.1	2:10,3.1	ῥομιτ	1
52.1	2:11,1.1	ῥισχυι και δυναμει	1
53.2	2:11,2.2	ῥπαρ κυριω	0.67
54.1	2:12,1.1	ῥγεγεννημενα φυσικα	0.67
55.1	2:12,2.1	ῥκαι φθαρησονται	0.67
56.2	2:13,1.2	κομιουμενοι	1
57.1	2:13,2.1	ῥτρυφην	1
58.1	2:13,3.1	ῥαπαταις	0.67
59.1	2:14,1.1	ομεστους	1
60.1	2:14,2.1	ῥμοιχαλιδος	1
61.1	2:14,3.1	ῥακαταπαυστους	1
62.2	2:15,1.2	—λιπ—	1
63.1	2:15,2.1	ῥβοσορ	1
64.1	2:15,3.1	οος	1
65.1	2:15,4.1	ῥηγαπησεν	1
66.1	2:16,1.1	ῥανθρωπου φωνη	1
67.1	2:16,2.1	ῥπαραφρονιαν	0.67
68.1	2:17,1.1	ῥκαι ομιχλαι	0.67
69.1	2:17,2.1	οο	1
70.2	2:17,3.2	εις αιωνα	0.67
71.1	2:18,1.1	ῥασελγειαις	0.67
72.2	2:18,2.2	οντως	0.67
73.2	2:18,3.2	—φυγοντας	0.67
74.1	2:19,1.1	ῥυπαρχοντες	1
75.2	2:19,2.2	και	1
76.1	2:20,1.1	ῥκυριου ημων και σωτηρος	0.67
77.1	2:21,1.1	ῥεπεγνωκεναι	1

78.2	2:21,2.2	εις τα οπισω ανακαμψαι απο	0.67
79.2	2:22,1.2	δε	1
80.1	2:22,2.1	ῥαροιμιας	1
81.2	2:22,3.2	—σμα	1
82.1	3:1,1.1	ουμιν	1
83.1	3:1,2.1	ῥυμων	1
84.3	3:2,1.3	—	0.67
85.1	3:3,1.1	ῥεσχατων	0.67
86.1	3:3,2.1	ῥεν ἐμπαιγμονη	0.67
87.1	3:3,3.1	ῥεπιθυμιας αὐτων	0.67
88.1	3:4,1.1	ῥ ομιτ	0.67
89.1	3:5,1.1	ῥγη	1
90.1	3:5,2.1	ῥεξ υδατος και δι' υδατος	1
91.1	3:5,3.1	ῥσυνεστωσα	1
92.1	3:6,1.1	ῥδι' ων	1
93.1	3:7,1.1	ῥκαι η γη	1
94.1	3:7,2.1	ῥαὐτω	0.67
95.1	3:7,3.1	ῥ ομιτ	0.67
96.1	3:7,4.1	ῥἀπωλειας	1
97.1	3:7,5.1	οτων	1
98.1	3:8,1.1	ῥεν δε τουτο	0.67
99.1	3:8,2.1	ῥπαρα κυριω	1
100.1	3:8,3.1	ῥκαι χιλια ετη	1
101.1	3:9,1.1	ῥβραδυνει	1
102.1	3:9,2.1	ῥ ομιτ	0.67
103.1	3:9,3.1	ῥως τινες βραδυτητα ηγουνται	1
104.3	3:9,4.3	δι' υμας	0.67
105.2	3:10,1.2	ῥη	0.67
106.1	3:10,2.1	ῥ ομιτ	0.67
107.1	3:10,3.1	οοι	0.67
108.1	3:10,4.1	ῥκαι γη και τα ἐν αὐτη εργα ῥ ευρεθησεται	1
109.4	3:10,5.4	κατακαησεται	0.67
110.1	3:11,1.1	ῥουτως παντων	0.33
111.1	3:11,2.1	ῥυμας	1
112.1	3:12,1.1	ῥκαι σπευδοντας	0.67
113.1	3:12,2.1	ῥθεου	0.67
114.1	3:12,3.1	ῥτηκεται	1
115.1	3:13,1.1	ῥγην καινηνῥ	1
116.2	3:13,2.2	κατα τα επ—ματα	0.67

117.1	3:14,1.1	Ὶάμωμητοι	1
118.1	3:15,1.1	Ὶημων	1
119.2	3:16,1.2	ταις	1
120.2	3:16,2.2	οις	0.67
121.1	3:16,3.1	Ὶστρεβλουσιν	0.67
122.1	3:16,4.1	Ὶαύτων	1
123.1	3:18,1.1	Ὶαύξανετε	0.67
124.1	3:18,2.1	Ὶγνωσει	1
125.1	3:18,3.1	Ὶομιτ	1
126.1	3:18,4.1	Ὶκαι νυν και	1
127.1	3:18,5.1	Ὶημεραν αἰωνος	1
128.1	3:18,6.1	Ὶάμην	1

## **Appendix E**

***List of the Places the Lachmann-10 Text***

***Differs from the NA-27 Text***

***for the Second Epistle of Peter***

Ref.		NA-27 Reading		Lochmann Reading	Prob.
1:4,1.4	Transpose NA-27 =>	<sup>ς</sup> τιμια και μεγαιστα ημιν ἐπαγγελεματα <sup>τ</sup>	to =>	3 2 1 4 5	[0.67]
1:4,2.2	Replace NA-27 =>	<sup>ς</sup> της ἐν τῷ κόσμῳ ἐν ἐπιθυμια φθορας	with =>	της ἐν κ. ἐπιθυμιας και φθ.	[0.67]
1:10,1.2	At NA-27 =>	<sup>τ</sup> ομιτ	insert =>	ινα δια των καλων εργαων	[0.67]
1:10,2.2	Replace NA-27 =>	<sup>τ</sup> κλησιν	with =>	αρακλησιν	[0.67]
1:10,3.2	Replace NA-27 =>	<sup>τ</sup> ποιεισθαι	with =>	οιησθε	[0.67]
1:17,2.2	Replace NA-27 =>	<sup>ς</sup> ο υιος μου ο ἀγαπητος μου ουτος ἐστιν	with =>	7 8 1-5	[1.00]
1:18,2.2	Replace NA-27 =>	<sup>ς</sup> αγιω ορει	with =>	ορει τῷ αγιῳ	[1.00]
1:21,2.2	Transpose NA-27 =>	<sup>ς</sup> προφητεια ποτε <sup>τ</sup>	to =>	2 1	[1.00]
2:3,1.2	Replace NA-27 =>	<sup>τ</sup> νυσταζει	with =>	—ξει	[0.67]
2:4,2.2	Replace NA-27 =>	<sup>τ</sup> τηρουμενους	with =>	κολαζομενους τηρειν	[0.67]
2:6,2.2	Replace NA-27 =>	<sup>τ</sup> ἀσεβειν	with =>	<sup>ς</sup> ασεβειν	[1.00]
2:10,1.2	Replace NA-27 =>	<sup>ς</sup> ἐπιθυμια	with =>	ἐπιθυμιας	[0.67]
2:11,2.2	Replace NA-27 =>	<sup>ς</sup> παρα κυριου	with =>	<sup>ς</sup> παρα κυριῳ	[0.67]
2:13,1.2	Replace NA-27 =>	<sup>τ</sup> ἀδικουμενοι	with =>	κομιουμενοι	[1.00]
2:15,1.2	Replace NA-27 =>	<sup>τ</sup> καταλειποντες	with =>	—λιπ—	[1.00]
2:17,3.2	At NA-27 =>	<sup>τ</sup> ομιτ	insert =>	εις αιωνα	[0.67]
2:18,2.2	Replace NA-27 =>	<sup>τ</sup> ὀλιγως	with =>	οντως	[0.67]
2:18,3.2	Replace NA-27 =>	<sup>τ</sup> ἀποφευγοντας	with =>	—φυγοντας	[0.67]
2:19,2.2	At NA-27 =>	<sup>τ</sup> ομιτ	insert =>	και	[1.00]
2:21,2.2	Replace NA-27 =>	<sup>ς</sup> υποστρεψαι ἐκ	with =>	εις τα οπισω ανακαμψαι απο	[0.67]
2:22,1.2	At NA-27 =>	<sup>τ</sup> ομιτ	insert =>	δε	[1.00]
2:22,3.2	Replace NA-27 =>	<sup>τ</sup> κυλισμον	with =>	—σμα	[1.00]
3:2,1.3	Replace NA-27 =>	<sup>τ</sup> υμων	with =>	—	[0.67]
3:9,4.3	Replace NA-27 =>	<sup>ς</sup> εἰς υμας	with =>	δι' υμας	[0.67]
3:10,1.2	At NA-27 =>	<sup>τ</sup> ομιτ	insert =>	ἡ	[0.67]
3:10,5.4	Replace NA-27 =>	<sup>τ</sup> ευρεθησεται	with =>	κατακαησεται	[0.67]
3:13,2.2	Replace NA-27 =>	<sup>ς</sup> κατα το ἐπαγγελημα	with =>	κατα τα ἐπ—ματα	[0.67]
3:16,1.2	At NA-27 =>	<sup>τ</sup> ομιτ	insert =>	ταις	[1.00]
3:16,2.2	Replace NA-27 =>	<sup>τ</sup> αις	with =>	οις	[0.67]

## **Appendix F**

***Places Where the Non-Autographic Variants Were Initiated***

***Only Once in the Textual History of 2 Peter***

***Arranged in Order by Reference***

This appendix lists the place in the genealogical history of the text of the Book of 2 Peter where each non-original textual variant was first initiated, arranged in order by reference. For each variant, the table lists (1) the place of variation in the text where the variation occurred, (2) the associated reference, (3) the exemplar or extant witness in which the variant was initiated, and (4) the text of the variant. For example, the following line means:

10.1	1:4,2.1	Ex-114#	ἴτης ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς
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- (1) 10.1 refers to the first variant at variation unit 10.
- (2) 1:4,2.1 is the reference where this place of variation occurs: chapter 1, verse 4, the second place of variation in this verse, the first variant there.
- (3) This variant was initiated in Exemplar Ex-114#.
- (4) The variant reads: ἴτης ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς (the in the world through lust corruption)
- (5) Since the variant was first initiated in an exemplar, one can presume that the variant was inherited by all of the descendants of that exemplar (Ex-114#) unless otherwise altered in one of its subsequent branches.

The following line means:

45.3	2:6,2.3	451	ασεβει
------	---------	-----	--------

- (1) 45.3 refers to the third variant at variation unit 45.
- (2) 2:6,2.3 is the reference where this place of variation occurs: chapter 2, verse 6, the second place of variation in this verse, the third variant there.
- (3) This variant was initiated in terminal witness MS 451.
- (4) The variant reads: ασεβει (ungodly)

Since the variant was initiated in a terminal witness, it is a singularity with no inheritance.

The following line means:

2.2	1:1,2.2	Ex-126\$	εις δικαιοσυνην
-----	---------	----------	-----------------

- (1) 2.2 refers to the second variant at variation unit 2.
- (2) 1:1,2.2 is the reference where this place of variation occurs: chapter 1, verse 2, the second place of variation in this verse, the second variant there.
- (3) This variant was initiated in exemplar Ex-144\$, a virtual exemplar, a source of mixture.
- (4) The variant reads: εις δικαιοσυνην (unto righteousness).



VarUnit	Reference	Source	Reading
1.2	1:1,1.2	Ex-114#	Σιμων
2.2	1:1,2.2	Ex-126\$	εις δικαιοσυνην
3.2	1:1,3.2	Ex-126\$	κυριου
4.2	1:2,1.2	Ex-127\$	□ ομιτ
5.2	1:2,2.2	Ex-126\$	ο ομιτ
6.2	1:2,3.2	Ex-124#	Ι. Χριστου
6.3	1:2,3.3	1881*	σωτηρος Ι. Χρ.
7.2	1:3,1.2	Ex-124#	<sup>ρ</sup> τα
8.2	1:3,2.2	Ex-129\$	δια δοξης και αρετης
9.1	1:4,1.1	Ex-126\$	<sup>ς</sup> τιμια και μεγαιστα ημιν επαγγελματα <sup>τ</sup>
9.3	1:4,1.3	Ex-129\$	1 4 2 3 5
10.1	1:4,2.1	Ex-114#	της εν τω κοσμω εν επιθυμια φθορας
10.3	1:4,2.3	P025*	της εν κ. και φθ.
10.4	1:4,2.4	Ex-126\$	την εν τω κ. επιθυμιαν φθορας
11.2	1:5,1.2	Ex-129\$	1 3 2
11.3	1:5,1.3	Ex-126\$	1 2
11.4	1:5,1.4	Ex-127\$	αυτοι δε
12.2	1:8,1.2	Ex-114#	παροντα
13.2	1:9,1.2	Ex-126\$	αμαρτηματων
14.1	1:10,1.1	Ex-129\$	<sup>τ</sup> ομιτ
15.1	1:10,2.1	Ex-129\$	κλησιν
16.1	1:10,3.1	Ex-129\$	<sup>ρ</sup> ποιεισθαι
17.2	1:10,4.2	Ex-126\$	ο ομιτ
18.2	1:11,1.2	Ex-126\$	ή

19.2	1:12,1.2	Ex-114#	διο ουκ αμελησω
19.3	1:12,1.3	Ex-129\$	δυ' ου μελλησω
20.2	1:13,1.2	Ex-126\$	τη
21.2	1:14,1.2	Ex-126\$	σωματος
22.2	1:14,2.2	Ex-126\$	□ ομιτ
23.2	1:15,1.2	Ex-127\$	—ζω
23.3	1:15,1.3	Ex-128\$	—σατε
23.4	1:15,1.4	049*	—σωμεν
24.2	1:15,2.2	Ex-129\$	ο ομιτ
25.2	1:15,3.2	Ex-129\$	μνειαυ
26.2	1:17,1.2	Ex-127\$	του
27.1	1:17,2.1	NA-27	ο υιος μου ο αγαπητος μου ουτος εστιν
28.2	1:17,3.2	Ex-127\$	εν ω
29.2	1:18,1.2	Ex-129\$	εκ του
30.1	1:18,2.1	Ex-126\$	αγιω ορει
31.2	1:19,1.2	Ex-127\$	ή
32.2	1:19,2.2	Ex-126\$	εωσφ—
33.2	1:20,1.2	Ex-127\$	προφ. και γραφη
33.3	1:20,1.3	Ex-128\$	γραφη προφ—ας
34.2	1:21,1.2	Ex-126\$	ή
35.1	1:21,2.1	Ex-126\$	<sup>s</sup> προφητεια ποτε <sup>T</sup>
36.2	1:21,3.2	Ex-114#	αγιοι θ.
36.3	1:21,3.3	Ex-126\$	απο θ. αγιοι
36.4	1:21,3.4	Ex-127\$	οι αγιοι
37.2	2:1,1.2	Ex-126\$	εν τω λ. εκεινω

37.3	2:1,1.3	Ex-127\$	—
38.2	2:1,2.2	Ex-127\$	αυ—
39.2	2:2,1.2	Ex-126\$	δοξα
40.1	2:3,1.1	Ex-129\$	ῥυσταζει
41.2	2:4,1.2	Ex-126\$	ῥιροις
42.1	2:4,2.1	Ex-129\$	ῥτηρουμενους
43.2	2:5,1.2	Ex-127\$	—μου
43.3	2:5,1.3	Ex-128\$	—μου κατα
44.2	2:6,1.2	Ex-126\$	2
44.3	2:6,1.3	Ex-127\$	κατεστρεψεν
45.1	2:6,2.1	Ex-126\$	ῥαβεσιν
45.3	2:6,2.3	451	ασβει
46.2	2:8,1.2	Ex-126\$	ο ομιτ
47.2	2:9,1.2	Ex-129\$	—σμων
48.2	2:9,2.2	Ex-126\$	ρυσασθαι
49.1	2:10,1.1	Ex-129\$	ῥεπιθυμια
50.2	2:10,2.2	69	—μον ποριευ—
50.3	2:10,2.3	P025*	μολυσμου πορευ—
50.4	2:10,2.4	Ex-126\$	σαρκος π.
51.2	2:10,3.2	2138	τας θειας δυναμεις η τας εκκλησιαστικας αρχας
52.2	2:11,1.2	Ex-126\$	και δυναμεις
53.1	2:11,2.1	Ex-126\$	ῥπαρ κυριου
53.3	2:11,2.3	Ex-124#	—
54.2	2:12,1.2	Ex-114#	—γεινη— φυσ.
54.4	2:12,1.4	Ex-126\$	φυσικως —γεινη—

55.2	2:12,2.2	Ex-114#	καταφθ—
56.1	2:13,1.1	Ex-129\$	ἁδικουμενοι
57.2	2:13,2.2	Ex-126\$	τρυφης
57.3	2:13,2.3	K*	τροφην
58.2	2:13,3.2	Ex-129\$	αγαπαις
58.3	2:13,3.3	Ex-127\$	αγνοιας
59.2	2:14,1.2	Ex-126\$	ο ομιτ
60.2	2:14,2.2	Ex-126\$	μοιχαλιας
60.3	2:14,2.3	Ex-106	μοιχειας
61.2	2:14,3.2	Ex-126\$	—παυστου
61.3	2:14,3.3	Ex-127\$	—παστους
62.1	2:15,1.1	Ex-126\$	ἡκαταλειποντες
63.2	2:15,2.2	Ex-126\$	ῥ Βεωρ
63.3	2:15,2.3	01*	Βεωρσορ
64.2	2:15,3.2	Ex-127\$	ο ομιτ
65.2	2:15,4.2	Ex-127\$	—σαν
66.2	2:16,1.2	Ex-106	—ποις
66.3	2:16,1.3	Ex-127\$	—ποις φωνη
67.2	2:16,2.2	Ex-114#	—φροσυνην
67.3	2:16,2.3	049*	—νομιαν
67.4	2:16,2.4	81*	—νοιαν
68.2	2:17,1.2	Ex-126\$	κ. —χλη
68.3	2:17,1.3	Ex-129\$	νεφελαι
69.2	2:17,2.2	Ex-126\$	ο ομιτ
70.1	2:17,3.1	Ex-124#	ῥ ομιτ
70.3	2:17,3.3	Ex-127\$	εις αιωνας
71.2	2:18,1.2	Ex-129\$	—γειας

72.1	2:18,2.1	Ex-124#	ἴδιως
72.3	2:18,2.3	Ex-127\$	οντας
73.1	2:18,3.1	Ex-129\$	ἄποφευγοντας
74.2	2:19,1.2	Ex-126\$	οντες
75.1	2:19,2.1	Ex-126\$	᾽ ομιτ
76.2	2:20,1.2	Ex-114#	᾽ 1 3 4
76.3	2:20,1.3	Ex-127\$	1 2
77.2	2:21,1.2	Ex-126\$	εγν—
78.1	2:21,2.1	Ex-122#	ὑποστρεψαι ἐκ
78.3	2:21,2.3	Ex-113	επιστρ— εκ
79.1	2:22,1.1	Ex-126\$	᾽ ομιτ
79.3	2:22,1.3	Ex-127\$	γαρ
80.2	2:22,2.2	33*	παραινομιας
81.1	2:22,3.1	Ex-126\$	ἴκλισμον
82.2	3:1,1.2	Ex-106	ο ομιτ
83.2	3:1,2.2	Ex-126\$	υμιν
84.1	3:2,1.1	Ex-126\$	ἴμων
84.2	3:2,1.2	Ex-114#	ημων
85.2	3:3,1.2	Ex-114#	—του
86.2	3:3,2.2	Ex-129\$	2
86.3	3:3,2.3	Ex-123	εμπαιγμονης
86.4	3:3,2.4	Ex-114#	—
87.2	3:3,3.2	Ex-129\$	2 1
87.3	3:3,3.3	Ex-127\$	1
88.2	3:4,1.2	Ex-129\$	ημων

89.2	3:5,1.2	Ex-126\$	ἡ γη
89.3	3:5,1.3	Ex-127\$	—
90.2	3:5,2.2	Ex-126\$	ἐξ υδ. και πνευματος
90.3	3:5,2.3	Ex-106	και υδατα
91.2	3:5,3.2	Ex-129\$	—στωτα
91.4	3:5,3.4	K*	—στωσαι
92.2	3:6,1.2	Ex-126\$	δι ον
93.2	3:7,1.2	Ex-126\$	1 3
93.3	3:7,1.3	Ex-127\$	—
94.2	3:7,2.2	Ex-129\$	—του
95.2	3:7,3.2	Ex-122#	εν
96.2	3:7,4.2	Ex-116	ασεβειας
97.2	3:7,5.2	Ex-126\$	ο ομιτ
98.2	3:8,1.2	Ex-129\$	ἐν δε τουτω
99.2	3:8,2.2	Ex-127\$	2
99.3	3:8,2.3	Ex-129\$	παρα κυριου
99.4	3:8,2.4	Ir <sup>a</sup> %	κυριου
99.5	3:8,2.5	2495	—
100.2	3:8,3.2	Ex-126\$	□ ομιτ
101.2	3:9,1.2	Ex-126\$	βραδυνει
102.2	3:9,2.2	Ex-114#	ο
103.2	3:9,3.2	Ex-129\$	□ ομιτ
104.1	3:9,4.1	Ex-129\$	εις υμας
104.2	3:9,4.2	Ex-112	εις ημας
105.1	3:10,1.1	Ex-122#	τ ομιτ
106.2	3:10,2.2	Ex-114#	εν νυκτι

107.2	3:10,3.2	Ex-114#	ο ομιτ
108.2	3:10,4.2	Ex-129\$	□ ομιτ
109.1	3:10,5.1	Ex-129\$	Γευρεθησεται
109.2	3:10,5.2	Ex-126\$	ουχ ευρ—
109.3	3:10,5.3	Ex-127\$	ευρ— λυομενα
109.5	3:10,5.5	Ex-117	αφανισθησονται
109.6	3:10,5.6	Spec%	—
110.2	3:11,1.2	Ex-129\$	ουν π.
110.3	3:11,1.3	Ex-126\$	ουν ουτ. π.
110.4	3:11,1.4	Ex-119	δε ουτ. π.
110.5	3:11,1.5	Ex-114#	δε π.
110.6	3:11,1.6	Ex-127\$	ουτ. παντως
110.7	3:11,1.7	1243	ουτ.
110.8	3:11,1.8	Spec%	παντων
111.2	3:11,2.2	Ex-129\$	ημας
111.3	3:11,2.3	1243	εαυτους
111.4	3:11,2.4	P^74%	—
112.2	3:12,1.2	Ex-123	και φευγοντας κ. σπ.
112.3	3:12,1.3	Ex-129\$	—
113.2	3:12,2.2	Ex-129\$	κυριου
114.2	3:12,3.2	Ex-129\$	τακησεται
114.3	3:12,3.3	Ex-128\$	λυομενα τηκεται
114.4	3:12,3.4	Ex-123	ομ.
115.2	3:13,1.2	Ex-127\$	2 1
116.1	3:13,2.1	Ex-129\$	κατα το επαγγελμα
117.2	3:14,1.2	Ex-127\$	αμωμοι
118.2	3:15,1.2	Ex-126\$	ο ομιτ
119.1	3:16,1.1	Ex-126\$	τ ομιτ
120.1	3:16,2.1	Ex-129\$	Γαις

121.2	3:16,3.2	Ex-129\$	—βλωσουσιν
122.2	3:16,4.2	Ex-126\$	εαυ—
123.2	3:18,1.2	Ex-126\$	—νεσθε
123.3	3:18,1.3	Ex-114#	—νητε
124.2	3:18,2.2	Ex-126\$	πιστει
125.2	3:18,3.2	Ex-127\$	και θεου πατρος
126.2	3:18,4.2	Ex-126\$	2 3
126.3	3:18,4.3	Ex-106	κ. το κρατος νυν κ.
126.4	3:18,4.4	Ex-127\$	νυν κ. αι κ.
127.2	3:18,5.2	Ex-126\$	—ρας —νος
127.3	3:18,5.3	614*	—ραν —νος θεου πατρος
127.4	3:18,5.4	623*	τους αιωνας των αιωνων
128.2	3:18,6.2	Ex-126\$	ο ομιτ



## **Appendix G**

*Places Where the Non-Autographic Variants Were Initiated  
in the Textual History of 2 Peter  
Arranged in Order by Witness*

**List of Places Where Non-Autographic Variants Were Initiated  
in the Genealogical History, Arranged in Order by Witness**

Total = 223

Witness	Place of Variation	Reference	Variant Reading
P <sup>72</sup> *	7.1	1:3,1.1	<sup>τ</sup> ομιτ
P <sup>72</sup> *	9.2	1:4,1.2	1 2 3 5 4
P <sup>72</sup> *	11.1	1:5,1.1	ἄυτο τουτο δε
P <sup>72</sup> *	13.1	1:9,1.1	ἁμαρτιων
P <sup>72</sup> *	27.1	1:17,2.1	ὁ υιος μου ο ἀγαπητος μου ουτος ἐστιν
P <sup>72</sup> *	36.1	1:21,3.1	ἀπο θεου
P <sup>72</sup> *	41.1	2:4,1.1	σειραις
P <sup>72</sup> *	54.3	2:12,1.3	2
P <sup>72</sup> *	55.1	2:12,2.1	και φθαρησονται
P <sup>72</sup> *	68.1	2:17,1.1	και ομιχλαι
P <sup>72</sup> *	78.1	2:21,2.1	υποστρεψαι ἐκ
P <sup>72</sup> *	91.3	3:5,3.3	—στωσης
P <sup>72</sup> *	102.1	3:9,2.1	<sup>τ</sup> ομιτ
P <sup>72</sup> *	105.1	3:10,1.1	<sup>τ</sup> ομιτ
P <sup>72</sup> *	111.4	3:11,2.4	—
Total for P <sup>72</sup> * = 15			
P <sup>72</sup> ^c	9.2	1:4,1.2	1 2 3 5 4
P <sup>72</sup> ^c	27.1	1:17,2.1	ὁ υιος μου ο ἀγαπητος μου ουτος ἐστιν
P <sup>72</sup> ^c	54.3	2:12,1.3	2
P <sup>72</sup> ^c	91.3	3:5,3.3	—στωσης
Total for P <sup>72</sup> ^c = 4			
P <sup>74</sup> %	111.4	3:11,2.4	—
Total for P <sup>74</sup> % = 1			
01*	63.3	2:15,2.3	Βεωροσορ
Total for 01* = 1			
B*	27.1	1:17,2.1	ὁ υιος μου ο ἀγαπητος μου ουτος ἐστιν
B*	91.3	3:5,3.3	—στωσης
B*	111.4	3:11,2.4	—
Total for B* = 3			
B <sup>2</sup>	27.1	1:17,2.1	ὁ υιος μου ο ἀγαπητος μου ουτος ἐστιν

B <sup>2</sup>	91.3	3:5,3.3	—στωσης
B <sup>2</sup>	111.4	3:11,2.4	—
Total for B <sup>2</sup> = 3			
K*	57.3	2:13,2.3	τροφην
K*	91.4	3:5,3.4	—στωσαι
Total for K* = 2			
P025*	10.3	1:4,2.3	της εν κ. και φθ.
P025*	50.3	2:10,2.3	μολυσμου πορευ—
Total for P025* = 2			
049*	23.4	1:15,1.4	—σωμεν
049*	67.3	2:16,2.3	—νομιαν
Total for 049* = 2			
33*	80.2	2:22,2.2	παρανομιας
Total for 33* = 1			
81*	67.4	2:16,2.4	—νοιαν
Total for 81* = 1			
451	45.3	2:6,2.3	ασεβει
Total for 451 = 1			
614*	127.3	3:18,5.3	—ραν —νος θεου πατρος
Total for 614* = 1			
623*	127.4	3:18,5.4	τους αιωνας των αιωνων
Total for 623* = 1			
1243	110.7	3:11,1.7	ουτ.
1243	111.3	3:11,2.3	εαυτους
Total for 1243 = 2			
1881*	6.3	1:2,3.3	σωτηρος Ι. Χρ.
Total for 1881* = 1			
2138	51.2	2:10,3.2	τας θειας δυναμεις η τας εκκλησιαστικας αρχας

Total for 2138 = 1			
2495	99.5	3:8,2.5	—
Total for 2495 = 1			
69	50.2	2:10,2.2	—μον πορνευ—
Total for 69 = 1			
NA-27	27.1	1:17,2.1	ὁ υἱος μου ὁ ἀγαπητός μου οὗτος ἐστίν
Total for NA-27 = 1			
Cass^a%	30.1	1:18,2.1	ἄγιω ορει
Cass^a%	41.2	2:4,1.2	ῥιτροις
Total for Cass^a% = 2			
Hier^a%	78.2	2:21,2.2	εἰς τὰ ὀπίσω ἀνακαμψαι ἀπο
Total for Hier^a% = 1			
Ir^a%	99.4	3:8,2.4	κυρίου
Total for Ir^a% = 1			
Spec%	109.6	3:10,5.6	—
Spec%	110.8	3:11,1.8	παντων
Spec%	111.4	3:11,2.4	—
Total for Spec% = 3			
Ex-106	60.3	2:14,2.3	μοιχειας
Ex-106	66.2	2:16,1.2	—ποις
Ex-106	82.2	3:1,1.2	ο ὁμιτ
Ex-106	90.3	3:5,2.3	καὶ ὕδατα
Ex-106	126.3	3:18,4.3	κ. τὸ κράτος νυν κ.
Total for Ex-106 = 5			
Ex-112	104.2	3:9,4.2	εἰς ἡμας
Total for Ex-112 = 1			
Ex-113	78.3	2:21,2.3	ἐπιστρ— ἐκ
Total for Ex-113 = 1			

Ex-114#	1.2	1:1,1.2	Σιμων
Ex-114#	10.1	1:4,2.1	της ἐν τῷ κόσμῳ ἐν ἐπιθυμια φθορας
Ex-114#	12.2	1:8,1.2	παροντα
Ex-114#	19.2	1:12,1.2	διο ουκ αμελησω
Ex-114#	36.2	1:21,3.2	αγιοι θ.
Ex-114#	54.2	2:12,1.2	—γενη— φυσ.
Ex-114#	55.2	2:12,2.2	καταφθ—
Ex-114#	67.2	2:16,2.2	—φροσυνην
Ex-114#	76.2	2:20,1.2	<sup>α</sup> 1 3 4
Ex-114#	84.2	3:2,1.2	ημων
Ex-114#	85.2	3:3,1.2	—του
Ex-114#	86.4	3:3,2.4	—
Ex-114#	102.2	3:9,2.2	ὁ
Ex-114#	106.2	3:10,2.2	εν νυκτι
Ex-114#	107.2	3:10,3.2	<sup>ο</sup> ομιτ
Ex-114#	110.5	3:11,1.5	δε π.
Ex-114#	123.3	3:18,1.3	—νητε
Total for Ex-114# = 17			
Ex-116	96.2	3:7,4.2	ασεβειας
Total for Ex-116 = 1			
Ex-117	109.5	3:10,5.5	αφανισθησονται
Total for Ex-117 = 1			
Ex-119	110.4	3:11,1.4	δε ουτ. π.
Total for Ex-119 = 1			
Ex-122#	78.1	2:21,2.1	ὑποστρεψαι ἐκ
Ex-122#	95.2	3:7,3.2	εν
Ex-122#	105.1	3:10,1.1	<sup>τ</sup> ομιτ
Total for Ex-122# = 3			
Ex-123	86.3	3:3,2.3	εμπαιγμονης
Ex-123	112.2	3:12,1.2	και φευγοντας κ. σπ.
Ex-123	114.4	3:12,3.4	ομ.
Total for Ex-123 = 3			
Ex-124#	6.2	1:2,3.2	Ι. Χριστου

Ex-124#	7.2	1:3,1.2	<sup>α</sup> τα
Ex-124#	53.3	2:11,2.3	—
Ex-124#	70.1	2:17,3.1	<sup>τ</sup> ομιτ
Ex-124#	72.1	2:18,2.1	<sup>ρ</sup> όλιγως
Total for Ex-124# = 5			
Ex-126\$	2.2	1:1,2.2	εις δικαιοσυνην
Ex-126\$	3.2	1:1,3.2	κυριου
Ex-126\$	5.2	1:2,2.2	<sup>ο</sup> ομιτ
Ex-126\$	9.1	1:4,1.1	<sup>ε</sup> τιμια και μεγαιστα ημιν επαγγελματα <sup>τ</sup>
Ex-126\$	10.4	1:4,2.4	την εν τω κ. επιθυμιαν φθορας
Ex-126\$	11.3	1:5,1.3	1 2
Ex-126\$	13.2	1:9,1.2	αμαρτηματων
Ex-126\$	17.2	1:10,4.2	<sup>ο</sup> ομιτ
Ex-126\$	18.2	1:11,1.2	<sup>η</sup>
Ex-126\$	20.2	1:13,1.2	τη
Ex-126\$	21.2	1:14,1.2	σωματος
Ex-126\$	22.2	1:14,2.2	<sup>□</sup> ομιτ
Ex-126\$	30.1	1:18,2.1	<sup>ρ</sup> αγιω ορει
Ex-126\$	32.2	1:19,2.2	εωσφ—
Ex-126\$	34.2	1:21,1.2	<sup>η</sup>
Ex-126\$	35.1	1:21,2.1	<sup>ε</sup> προφητεια ποτε <sup>τ</sup>
Ex-126\$	36.3	1:21,3.3	απο θ. αγιοι
Ex-126\$	37.2	2:1,1.2	εν τω λ. εκεινω
Ex-126\$	39.2	2:2,1.2	δοξα
Ex-126\$	41.2	2:4,1.2	<sup>α</sup> σιροις
Ex-126\$	44.2	2:6,1.2	2
Ex-126\$	45.1	2:6,2.1	<sup>ρ</sup> ασεβειν
Ex-126\$	46.2	2:8,1.2	<sup>ο</sup> ομιτ
Ex-126\$	48.2	2:9,2.2	ρυσασθαι
Ex-126\$	50.4	2:10,2.4	σαρκος π.
Ex-126\$	52.2	2:11,1.2	και δυναμεις
Ex-126\$	53.1	2:11,2.1	<sup>ε</sup> παρ κυριου
Ex-126\$	54.4	2:12,1.4	φυσικως —γενη—
Ex-126\$	57.2	2:13,2.2	τρυφης
Ex-126\$	59.2	2:14,1.2	<sup>ο</sup> ομιτ
Ex-126\$	60.2	2:14,2.2	μοιχαλιας
Ex-126\$	61.2	2:14,3.2	—παυστου
Ex-126\$	62.1	2:15,1.1	<sup>ρ</sup> καταλειποντες

Ex-126\$	63.2	2:15,2.2	<sup>α</sup> Βεωρ
Ex-126\$	68.2	2:17,1.2	κ. —χλη
Ex-126\$	69.2	2:17,2.2	<sup>ο</sup> ομιτ
Ex-126\$	74.2	2:19,1.2	οντες
Ex-126\$	75.1	2:19,2.1	<sup>τ</sup> ομιτ
Ex-126\$	77.2	2:21,1.2	εγν—
Ex-126\$	79.1	2:22,1.1	<sup>τ</sup> ομιτ
Ex-126\$	81.1	2:22,3.1	κυλισμον
Ex-126\$	83.2	3:1,2.2	υμιν
Ex-126\$	84.1	3:2,1.1	υμων
Ex-126\$	89.2	3:5,1.2	ή γη
Ex-126\$	90.2	3:5,2.2	εξ υδ. και πνευματος
Ex-126\$	92.2	3:6,1.2	δι ον
Ex-126\$	93.2	3:7,1.2	1 3
Ex-126\$	97.2	3:7,5.2	<sup>ο</sup> ομιτ
Ex-126\$	100.2	3:8,3.2	<sup>□</sup> ομιτ
Ex-126\$	101.2	3:9,1.2	βραδυνει
Ex-126\$	109.2	3:10,5.2	ουχ ευρ—
Ex-126\$	110.3	3:11,1.3	ουν ουτ. π.
Ex-126\$	118.2	3:15,1.2	<sup>ο</sup> ομιτ
Ex-126\$	119.1	3:16,1.1	<sup>τ</sup> ομιτ
Ex-126\$	122.2	3:16,4.2	εαυ—
Ex-126\$	123.2	3:18,1.2	—νεσθε
Ex-126\$	124.2	3:18,2.2	πιστει
Ex-126\$	126.2	3:18,4.2	2 3
Ex-126\$	127.2	3:18,5.2	—ρας —νος
Ex-126\$	128.2	3:18,6.2	<sup>ο</sup> ομιτ
Total for Ex-126\$ = 60			
Ex-127\$	4.2	1:2,1.2	<sup>□</sup> ομιτ
Ex-127\$	11.4	1:5,1.4	αυτοι δε
Ex-127\$	23.2	1:15,1.2	—ζω
Ex-127\$	26.2	1:17,1.2	του
Ex-127\$	28.2	1:17,3.2	εν ω
Ex-127\$	31.2	1:19,1.2	ή
Ex-127\$	33.2	1:20,1.2	προφ. και γραφη
Ex-127\$	36.4	1:21,3.4	οι αγιτοι
Ex-127\$	37.3	2:1,1.3	—
Ex-127\$	38.2	2:1,2.2	αυ—

Ex-127\$	43.2	2:5,1.2	—μου
Ex-127\$	44.3	2:6,1.3	κατεστρεψεν
Ex-127\$	58.3	2:13,3.3	αγνοιας
Ex-127\$	61.3	2:14,3.3	—παστους
Ex-127\$	64.2	2:15,3.2	ο ομιτ
Ex-127\$	65.2	2:15,4.2	—σαν
Ex-127\$	66.3	2:16,1.3	—ποις φωνη
Ex-127\$	70.3	2:17,3.3	εις αιωνας
Ex-127\$	72.3	2:18,2.3	οντας
Ex-127\$	76.3	2:20,1.3	1 2
Ex-127\$	79.3	2:22,1.3	γαρ
Ex-127\$	87.3	3:3,3.3	1
Ex-127\$	89.3	3:5,1.3	—
Ex-127\$	93.3	3:7,1.3	—
Ex-127\$	99.2	3:8,2.2	2
Ex-127\$	109.3	3:10,5.3	ευρ— λυομενα
Ex-127\$	110.6	3:11,1.6	ουτ. παντως
Ex-127\$	115.2	3:13,1.2	2 1
Ex-127\$	117.2	3:14,1.2	αμωμοι
Ex-127\$	125.2	3:18,3.2	και θεου πατρος
Ex-127\$	126.4	3:18,4.4	νυν κ. αι κ.
Total for Ex-127\$ = 31			
Ex-128\$	23.3	1:15,1.3	—σατε
Ex-128\$	33.3	1:20,1.3	γραφη προφ—ας
Ex-128\$	43.3	2:5,1.3	—μου κατα
Ex-128\$	114.3	3:12,3.3	λυομενα τηκεται
Total for Ex-128\$ = 4			
Ex-129\$	8.2	1:3,2.2	δια δοξης και αρετης
Ex-129\$	9.3	1:4,1.3	1 4 2 3 5
Ex-129\$	11.2	1:5,1.2	1 3 2
Ex-129\$	14.1	1:10,1.1	τ ομιτ
Ex-129\$	15.1	1:10,2.1	κκλησιν
Ex-129\$	16.1	1:10,3.1	ποιεσθαι
Ex-129\$	19.3	1:12,1.3	δι' ου μελλησω
Ex-129\$	24.2	1:15,2.2	ο ομιτ
Ex-129\$	25.2	1:15,3.2	μνειαν
Ex-129\$	29.2	1:18,1.2	εκ του



Ex-129\$	40.1	2:3,1.1	ἵνυσταζει
Ex-129\$	42.1	2:4,2.1	ἑτηρουμενους
Ex-129\$	47.2	2:9,1.2	—σμων
Ex-129\$	49.1	2:10,1.1	ἑπιθυμια
Ex-129\$	56.1	2:13,1.1	ἁδικουμενοι
Ex-129\$	58.2	2:13,3.2	αγαπαις
Ex-129\$	68.3	2:17,1.3	νεφελαι
Ex-129\$	71.2	2:18,1.2	—γειας
Ex-129\$	73.1	2:18,3.1	ἁποφευγοντας
Ex-129\$	86.2	3:3,2.2	2
Ex-129\$	87.2	3:3,3.2	2 1
Ex-129\$	88.2	3:4,1.2	ημων
Ex-129\$	91.2	3:5,3.2	—στωτα
Ex-129\$	94.2	3:7,2.2	—του
Ex-129\$	98.2	3:8,1.2	ἐν δε τουτω
Ex-129\$	99.3	3:8,2.3	παρα κυριου
Ex-129\$	103.2	3:9,3.2	□ ομιτ
Ex-129\$	104.1	3:9,4.1	ἑις υμας
Ex-129\$	108.2	3:10,4.2	□ ομιτ
Ex-129\$	109.1	3:10,5.1	ἑυρεθησεται
Ex-129\$	110.2	3:11,1.2	ουν π.
Ex-129\$	111.2	3:11,2.2	ημας
Ex-129\$	112.3	3:12,1.3	—
Ex-129\$	113.2	3:12,2.2	κυριου
Ex-129\$	114.2	3:12,3.2	τακησεται
Ex-129\$	116.1	3:13,2.1	ἑκατα το ἑπαγγελμα
Ex-129\$	120.1	3:16,2.1	ἑαις
Ex-129\$	121.2	3:16,3.2	—βλωσουσιν
Total for Ex-129\$ = 38			

## **Appendix H**

*Every Place Where a Variant is Initiated  
in the Textual History of 2 Peter  
Arranged in Order by Reference*

This appendix lists every place a variant is introduced into the textual history of 2 Peter either initially or later by mixture. The information is arranged in order by reference as follows: (1) place of variation, (2) reference, (3) witness(es) where variant was initiated. Those witnesses enclosed in square brackets [] are places where the variant was introduced by mixture; those not enclosed are where the variant first originated. The number enclosed in <> is the generation of the preceding witness. For example, the following line means:

23.1	1:15,1.1	[sa^b]<3>; [Ex-108]<5>; Autograph;
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- (1) 23.1 refers to the first variant in variation unit 23.
- (2) 1:15,1.1 is the reference where this place of variation occurs: chapter 1, verse 15, the first place of variation in this verse, the first variant there.
- (3) *Autograph* means that the variant was initiated in the autograph and then by mixture in Exemplar Ex-108 and MS sa^b.
- (4) Since the variant was first initiated in an exemplar, in this case the autograph, one can presume that the variant was inherited by all of the descendants of the autograph unless otherwise altered in one of its subsequent branches.

The following line means:

2.2	1:1,2.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [vg^b]<4>; Ex-126\$<1>;
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- (1) 2.2 refers to the second variant in variation unit 2.
- (2) 1:1,2.2 is the reference where this place of variation occurs: chapter 1, verse 1, the second place of variation in this verse, the second variant there.
- (3) The variant was first initiated in first-generation virtual exemplar Ex-126\$, and subsequently initiated by mixture from Ex-126\$ into MSS 01\*; 01^c; 01^2, and vg^b.

Since the variant was first initiated in a virtual exemplar, one may safely assume that the variant randomly happened by scribal accident and not by actual mixture in a context of actual genealogical descent.

The following line means:

6.3	1:2,3.3	1881*<5>;
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- (1) 6.3 refers to the third variant in variation unit 6.
- (2) 1:2,3.3 is the reference where this place of variation occurs: chapter 1, verse 2, the third place of variation in this verse, the third variant there.

- (3) The variant was first initiated only in fifth-generation extant MS 1881\*. This is a singularity; it has no heredity.

Place of Variation	Reference	Places Variant is Introduced
1.1	1:1,1.1	[33*]<4>; [Ex-105]<4>; Autograph;
1.2	1:1,1.2	[1241*]<3>; [sa^b]<3>; [Ex-107]<3>; [Ex-108]<5>; Ex-114#<1>; [Ex-120]<2>;
2.1	1:1,2.1	Autograph;
2.2	1:1,2.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [vg^b]<4>; Ex-126\$<1>;
3.1	1:1,3.1	[vg^ww]<5>; [Ex-110]<3>; Autograph;
3.2	1:1,3.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [vg^b]<4>; [sa^a%]<3>; [Ex-106]<4>; [Ex-123]<2>; Ex-126\$<1>;
4.1	1:2,1.1	[sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; [Ex-108]<5>; Autograph;
4.2	1:2,1.2	[P025*]<3>; [1852]<5>; [2464*]<2>; [vg^st]<4>; [Ex-106]<4>; [Ex-123]<2>; Ex-127\$<1>;
5.1	1:2,2.1	Autograph;
5.2	1:2,2.2	[P^72*]<3>; [P^72^c]<3>; Ex-126\$<1>;
6.1	1:2,3.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; Autograph;
6.2	1:2,3.2	[L020*]<5>; [0209%]<5>; [623*]<2>; [Ex-118]<2>; Ex-124#<1>;
6.3	1:2,3.3	1881*<5>;
7.1	1:3,1.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [630]<6>; Autograph;
7.2	1:3,1.2	[623*]<2>; Ex-124#<1>;
8.1	1:3,2.1	Autograph;
8.2	1:3,2.2	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [323*]<5>; [Ex-114#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
9.1	1:4,1.1	[B*]<3>; [B^2]<3>; [NA-27]<2>; [Spec%]<3>; [Ex-123]<2>; Ex-126\$<1>;
9.2	1:4,1.2	P^72*<3>; P^72^c<3>;
9.3	1:4,1.3	[01*]<3>; [01^c]<3>; [01^2]<3>; [323*]<5>; [Ex-114#]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
9.4	1:4,1.4	[TR]<5>; [69]<3>; Autograph;
10.1	1:4,2.1	[B*]<3>; [B^2]<3>; [323*]<5>; [vg^a]<4>; [vg^b]<4>; [vg^cl]<4>; [vg^s]<4>; [vg^st]<4>; [vg^ww]<5>; [it-h*%]<3>; [it-r%]<3>; [it-t%]<3>; [it-w%]<3>; [NA-27]<2>; Ex-114#<1>; [Ex-116]<3>;
10.2	1:4,2.2	Autograph;
10.3	1:4,2.3	P025*<3>;
10.4	1:4,2.4	[01*]<3>; [01^c]<3>; [01^2]<3>; [sa^b]<3>; [Ex-120]<2>; Ex-126\$<1>;
11.1	1:5,1.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; Autograph;
11.2	1:5,1.2	[Ex-104]<4>; [Ex-118]<2>; [Ex-124#]<1>; [Ex-128\$]<1>; Ex-129\$<1>;
11.3	1:5,1.3	[1243]<4>; [2298]<5>; Ex-126\$<1>;
11.4	1:5,1.4	[vg^a]<4>; [vg^b]<4>; [vg^cl]<4>; [vg^s]<4>; [vg^st]<4>; [vg^ww]<5>; [it-h*%]<3>; [it-r%]<3>; [it-t%]<3>; [it-w%]<3>; [Ex-116]<3>; Ex-127\$<1>;
12.1	1:8,1.1	[vg^ww]<5>; [Ex-113]<2>; Autograph;

12.2	1:8,1.2	[Ex-106]<4>; Ex-114#<1>; [Ex-116]<3>;
13.1	1:9,1.1	P <sup>72</sup> *<3>; [P <sup>72</sup> c]<3>; [B*]<3>; [B <sup>2</sup> ]<3>; Autograph;
13.2	1:9,1.2	[01*]<3>; [01 <sup>c</sup> ]<3>; [01 <sup>2</sup> ]<3>; [K*]<5>; [322]<5>; [623*]<2>; [1243]<4>; [2298]<5>; [Ex-106]<4>; [Ex-116]<3>; [Ex-118]<2>; Ex-126\$<1>;
14.1	1:10,1.1	[P <sup>72</sup> *]<3>; [P <sup>72</sup> c]<3>; [B*]<3>; [B <sup>2</sup> ]<3>; [Ex-113]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
14.2	1:10,1.2	[1852]<5>; Autograph;
15.1	1:10,2.1	[P <sup>72</sup> *]<3>; [P <sup>72</sup> c]<3>; [B*]<3>; [B <sup>2</sup> ]<3>; [Ex-113]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
15.2	1:10,2.2	[1852]<5>; Autograph;
16.1	1:10,3.1	[P <sup>72</sup> *]<3>; [P <sup>72</sup> c]<3>; [B*]<3>; [B <sup>2</sup> ]<3>; [Ex-113]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
16.2	1:10,3.2	[1852]<5>; Autograph;
17.1	1:10,4.1	[vg <sup>ww</sup> ]<5>; Autograph;
17.2	1:10,4.2	[it-h*%]<3>; [Ambr <sup>a</sup> %]<2>; [Ex-106]<4>; [Ex-116]<3>; Ex-126\$<1>;
18.1	1:11,1.1	Autograph;
18.2	1:11,1.2	[P <sup>72</sup> *]<3>; [P <sup>72</sup> c]<3>; [K*]<5>; [049*]<5>; Ex-126\$<1>;
19.1	1:12,1.1	Autograph;
19.2	1:12,1.2	[it-h*%]<3>; [sy <sup>p</sup> %]<2>; [sa <sup>a</sup> %]<3>; [Ex-107]<3>; Ex-114#<1>; [Ex-123]<2>;
19.3	1:12,1.3	[P <sup>72</sup> *]<3>; [P <sup>72</sup> c]<3>; [Ex-106]<4>; [Ex-126\$]<1>; Ex-129\$<1>;
20.1	1:13,1.1	[81*]<4>; Autograph;
20.2	1:13,1.2	[623*]<2>; [sa <sup>a</sup> %]<3>; [sa <sup>b</sup> ]<3>; [Ex-121]<2>; Ex-126\$<1>;
21.1	1:14,1.1	[Ex-110]<3>; Autograph;
21.2	1:14,1.2	[056]<5>; [vg <sup>b</sup> ]<4>; [it-h*%]<3>; [it-w%]<3>; [sa <sup>a</sup> %]<3>; [Ex-123]<2>; Ex-126\$<1>;
22.1	1:14,2.1	Autograph;
22.2	1:14,2.2	[01*]<3>; [01 <sup>c</sup> ]<3>; [01 <sup>2</sup> ]<3>; [049*]<5>; Ex-126\$<1>;
23.1	1:15,1.1	[sa <sup>b</sup> ]<3>; [Ex-108]<5>; Autograph;
23.2	1:15,1.2	[P <sup>72</sup> *]<3>; [P <sup>72</sup> c]<3>; [01*]<3>; [01 <sup>c</sup> ]<3>; [01 <sup>2</sup> ]<3>; [69]<3>; Ex-127\$<1>;
23.3	1:15,1.3	[2138]<5>; [Ex-123]<2>; Ex-128\$<1>;
23.4	1:15,1.4	049*<5>;
24.1	1:15,2.1	[B*]<3>; [B <sup>2</sup> ]<3>; [sy <sup>h</sup> ]<4>; [sy <sup>p</sup> %]<2>; [sy <sup>ph</sup> ]<3>; [ac*%]<3>; [sa <sup>a</sup> %]<3>; [sa <sup>b</sup> ]<3>; [Ex-108]<5>; [Ex-121]<2>; Autograph;
24.2	1:15,2.2	[vg <sup>b</sup> ]<4>; [it-w%]<3>; [Ex-124#]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
25.1	1:15,3.1	[Ex-113]<2>; Autograph;
25.2	1:15,3.2	[P025*]<3>; [0209%]<5>; [33*]<4>; [630]<6>; [1243]<4>; [1881*]<5>; [Ex-114#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
26.1	1:17,1.1	[614*]<6>; [vg <sup>ww</sup> ]<5>; [sy <sup>h</sup> ]<4>; [sy <sup>ph</sup> ]<3>; [sa <sup>b</sup> ]<3>; Autograph;
26.2	1:17,1.2	[01*]<3>; [01 <sup>c</sup> ]<3>; [01 <sup>2</sup> ]<3>; [1852]<5>; [Ex-106]<4>; [Ex-117]<3>; [Ex-123]<2>; Ex-127\$<1>;
27.1	1:17,2.1	P <sup>72</sup> *<3>; P <sup>72</sup> c<3>; B*<3>; B <sup>2</sup> <3>; NA-27<2>;
27.2	1:17,2.2	Autograph;
28.1	1:17,3.1	[vg <sup>ww</sup> ]<5>; [sy <sup>h</sup> ]<4>; [sy <sup>ph</sup> ]<3>; [sa <sup>b</sup> ]<3>; Autograph;

28.2	1:17,3.2	[0209%]<5>; [33*]<4>; [623*]<2>; [1241*]<3>; [Ex-106]<4>; [Ex-123]<2>; Ex-127\$<1>;
29.1	1:18,1.1	[vg^ww]<5>; [Ex-113]<2>; Autograph;
29.2	1:18,1.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [81*]<4>; [Ex-106]<4>; [Ex-114#]<1>; [Ex-116]<3>; [Ex-126\$]<1>; Ex-129\$<1>;
30.1	1:18,2.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [C*]<4>; [33*]<4>; [it-h*%]<3>; [it-w%]<3>; [NA-27]<2>; Cass^a%<3>; [Ex-123]<2>; Ex-126\$<1>;
30.2	1:18,2.2	[Ex-108]<5>; Autograph;
31.1	1:19,1.1	[vg^a]<4>; [vg^b]<4>; [vg^cl]<4>; [vg^s]<4>; [vg^st]<4>; [vg^ww]<5>; [Ex-111]<4>; Autograph;
31.2	1:19,1.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [P025*]<3>; [623*]<2>; [69]<3>; [Ex-107]<3>; [Ex-115]<3>; Ex-127\$<1>;
32.1	1:19,2.1	Autograph;
32.2	1:19,2.2	[614*]<6>; [1852]<5>; Ex-126\$<1>;
33.1	1:20,1.1	[sy^ph]<3>; [sa^b]<3>; Autograph;
33.2	1:20,1.2	[P^72*]<3>; [P^72^c]<3>; [vg^a]<4>; Ex-127\$<1>;
33.3	1:20,1.3	[vg^b]<4>; [Ex-123]<2>; Ex-128\$<1>;
34.1	1:21,1.1	Autograph;
34.2	1:21,1.2	[P^72*]<3>; [P^72^c]<3>; [1852]<5>; [2298]<5>; [sa^a%]<3>; [sa^b]<3>; Ex-126\$<1>;
35.1	1:21,2.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [K*]<5>; [33*]<4>; [81*]<4>; [69]<3>; [NA-27]<2>; [Ex-119]<2>; [Ex-123]<2>; Ex-126\$<1>;
35.2	1:21,2.2	[sy^ph]<3>; Autograph;
36.1	1:21,3.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [vg^b]<4>; Autograph;
36.2	1:21,3.2	[sy^ph]<3>; [sa^a%]<3>; Ex-114#<1>; [Ex-121]<2>;
36.3	1:21,3.3	[81*]<4>; [Ex-117]<3>; Ex-126\$<1>;
36.4	1:21,3.4	[431]<5>; [sa^b]<3>; Ex-127\$<1>;
37.1	2:1,1.1	[sy^ph]<3>; Autograph;
37.2	2:1,1.2	[1852]<5>; [Ex-123]<2>; Ex-126\$<1>;
37.3	2:1,1.3	[01^2]<3>; [sa^a%]<3>; [sa^b]<3>; Ex-127\$<1>;
38.1	2:1,2.1	[614*]<6>; [vg^ww]<5>; [sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; Autograph;
38.2	2:1,2.2	[B*]<3>; [81*]<4>; [69]<3>; [Ex-106]<4>; [Ex-123]<2>; Ex-127\$<1>;
39.1	2:2,1.1	Autograph;
39.2	2:2,1.2	[01^2]<3>; [sa^a%]<3>; [sa^b]<3>; [Ex-116]<3>; Ex-126\$<1>;
40.1	2:3,1.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [323*]<5>; [TR]<5>; [vg^ww]<5>; [Ex-121]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
40.2	2:3,1.2	[33*]<4>; [Ex-106]<4>; [Ex-115]<3>; Autograph;
41.1	2:4,1.1	P^72*<3>; [P^72^c]<3>; Autograph;
41.2	2:4,1.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [B*]<3>; [B^2]<3>; [81*]<4>; [it-h*%]<3>; Cass^a%<3>; [Ex-116]<3>; [Ex-117]<3>; Ex-126\$<1>;
42.1	2:4,2.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [Ex-110]<3>; [Ex-113]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
42.2	2:4,2.2	[Ex-104]<4>; Autograph;
43.1	2:5,1.1	[vg^ww]<5>; [sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; Autograph;

43.2	2:5,1.2	[01*]<3>; [1241*]<3>; Ex-127\$<1>;
43.3	2:5,1.3	[1852]<5>; [Ex-106]<4>; [Ex-123]<2>; Ex-128\$<1>;
44.1	2:6,1.1	[sa^a%]<3>; Autograph;
44.2	2:6,1.2	[C*]<4>; [322]<5>; [1243]<4>; [1881*]<5>; [Ex-118]<2>; [Ex-120]<2>; Ex-126\$<1>;
44.3	2:6,1.3	[P025*]<3>; [1852]<5>; Ex-127\$<1>;
45.1	2:6,2.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [P025*]<3>; [sy^p%]<2>; [NA-27]<2>; [Ex-123]<2>; Ex-126\$<1>;
45.2	2:6,2.2	Autograph;
45.3	2:6,2.3	451<5>;
46.1	2:8,1.1	Autograph;
46.2	2:8,1.2	[B*]<3>; [B^2]<3>; [sa^a%]<3>; [sa^b]<3>; Ex-126\$<1>;
47.1	2:9,1.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [630]<6>; [sy^p%]<2>; [sy^ph]<3>; [ac*%]<3>; [sa^a%]<3>; [sa^b]<3>; [Ex-121]<2>; Autograph;
47.2	2:9,1.2	[01*]<3>; [81*]<4>; [1852]<5>; [2298]<5>; [vg^b]<4>; [69]<3>; [Ex-124#]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
48.1	2:9,2.1	Autograph;
48.2	2:9,2.2	[P^72*]<3>; [P^72^c]<3>; [181]<5>; [69]<3>; Ex-126\$<1>;
49.1	2:10,1.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [sy^p%]<2>; [sy^ph]<3>; [ac*%]<3>; [sa^a%]<3>; [sa^b]<3>; [NA-27]<2>; [Ex-114#]<1>; [Ex-121]<2>; [Ex-126\$]<1>; Ex-129\$<1>;
49.2	2:10,1.2	[vg^b]<4>; Autograph;
50.1	2:10,2.1	Autograph;
50.2	2:10,2.2	69<3>;
50.3	2:10,2.3	P025*<3>;
50.4	2:10,2.4	[P^72*]<3>; [P^72^c]<3>; Ex-126\$<1>;
51.1	2:10,3.1	Autograph;
51.2	2:10,3.2	2138<5>;
52.1	2:11,1.1	Autograph;
52.2	2:11,1.2	[P^72*]<3>; [P^72^c]<3>; [vg^b]<4>; Ex-126\$<1>;
53.1	2:11,2.1	[P^72*]<3>; [P^72^c]<3>; [1241*]<3>; [vg^b]<4>; [sy^ph]<3>; [NA-27]<2>; Ex-126\$<1>;
53.2	2:11,2.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [B*]<3>; [B^2]<3>; Autograph;
53.3	2:11,2.3	[1881*]<5>; [2464*]<2>; Ex-124#<1>;
54.1	2:12,1.1	[B*]<3>; [B^2]<3>; [614*]<6>; Autograph;
54.2	2:12,1.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [A^c]<4>; [33*]<4>; [1241*]<3>; [Ex-111]<4>; Ex-114#<1>; [Ex-123]<2>;
54.3	2:12,1.3	P^72*<3>; P^72^c<3>;
54.4	2:12,1.4	[TR]<5>; [209]<5>; Ex-126\$<1>;
55.1	2:12,2.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [sy^h]<4>; Autograph;
55.2	2:12,2.2	[01^2]<3>; [Ex-104]<4>; Ex-114#<1>; [Ex-123]<2>;
56.1	2:13,1.1	[P^72*]<3>; [P^72^c]<3>; [01*]<3>; [B*]<3>; [B^2]<3>; [P025*]<3>; [sy^ph]<3>; [NA-27]<2>; [Ex-106]<4>; [Ex-126\$]<1>; Ex-129\$<1>;
56.2	2:13,1.2	[vg^ww]<5>; Autograph;

57.1	2:13,2.1	Autograph;
57.2	2:13,2.2	[P <sup>72</sup> ]*<3>; [P <sup>72</sup> ^c]<3>; Ex-126\$<1>;
57.3	2:13,2.3	K*<5>;
58.1	2:13,3.1	[vg^ww]<5>; [Ex-113]<2>; Autograph;
58.2	2:13,3.2	[A^c]<4>; [B*]<3>; [B^2]<3>; [1243]<4>; [1611*]<5>; [sa^b]<3>; [Ex-106]<4>; [Ex-114#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
58.3	2:13,3.3	[322]<5>; [1881*]<5>; [Ex-118]<2>; Ex-127\$<1>;
59.1	2:14,1.1	Autograph;
59.2	2:14,1.2	[P <sup>72</sup> ]*<3>; [P <sup>72</sup> ^c]<3>; Ex-126\$<1>;
60.1	2:14,2.1	[vg^ww]<5>; Autograph;
60.2	2:14,2.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [33*]<4>; [Ex-116]<3>; Ex-126\$<1>;
60.3	2:14,2.3	Ex-106<4>;
61.1	2:14,3.1	[323*]<5>; Autograph;
61.2	2:14,3.2	[33*]<4>; [1881*]<5>; [2464*]<2>; [vg^cl]<4>; [Ex-118]<2>; Ex-126\$<1>;
61.3	2:14,3.3	[B*]<3>; [B^2]<3>; [Ex-116]<3>; Ex-127\$<1>;
62.1	2:15,1.1	[01*]<3>; [01^c]<3>; [01^2]<3>; [B*]<3>; [049*]<5>; [33*]<4>; [1241*]<3>; [NA-27]<2>; [Ex-116]<3>; Ex-126\$<1>;
62.2	2:15,1.2	Autograph;
63.1	2:15,2.1	[Ex-110]<3>; Autograph;
63.2	2:15,2.2	[B*]<3>; [B^2]<3>; [Aug^a%]<4>; [Ex-123]<2>; Ex-126\$<1>;
63.3	2:15,2.3	01*<3>;
64.1	2:15,3.1	[sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; [Ex-108]<5>; Autograph;
64.2	2:15,3.2	[P <sup>72</sup> ]*<3>; [P <sup>72</sup> ^c]<3>; [01*]<3>; [B*]<3>; [B^2]<3>; [Ex-123]<2>; Ex-127\$<1>;
65.1	2:15,4.1	[sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; [Ex-108]<5>; Autograph;
65.2	2:15,4.2	[P <sup>72</sup> ]*<3>; [P <sup>72</sup> ^c]<3>; [B*]<3>; [B^2]<3>; [Ex-123]<2>; Ex-127\$<1>;
66.1	2:16,1.1	[630]<6>; [vg^ww]<5>; [sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; Autograph;
66.2	2:16,1.2	Ex-106<4>;
66.3	2:16,1.3	[P <sup>72</sup> ]*<3>; [P <sup>72</sup> ^c]<3>; [B*]<3>; [B^2]<3>; [1241*]<3>; [vg^b]<4>; [Ex-123]<2>; Ex-127\$<1>;
67.1	2:16,2.1	[vg^ww]<5>; [Ex-113]<2>; Autograph;
67.2	2:16,2.2	[Ex-106]<4>; Ex-114#<1>;
67.3	2:16,2.3	049*<5>;
67.4	2:16,2.4	81*<4>;
68.1	2:17,1.1	P <sup>72</sup> *<3>; [P <sup>72</sup> ^c]<3>; [B*]<3>; [B^2]<3>; [Ex-108]<5>; Autograph;
68.2	2:17,1.2	[P025*]<3>; [1852]<5>; [69]<3>; [Ex-123]<2>; Ex-126\$<1>;
68.3	2:17,1.3	[048%]<4>; [630]<6>; [945]<5>; [sy^ph]<3>; [Ex-114#]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
69.1	2:17,2.1	Autograph;
69.2	2:17,2.2	[P <sup>72</sup> ]*<3>; [P <sup>72</sup> ^c]<3>; Ex-126\$<1>;
70.1	2:17,3.1	[NA-27]<2>; Ex-124#<1>;
70.2	2:17,3.2	[33*]<4>; [614*]<6>; [bo^b]<3>; [Ex-116]<3>; Autograph;



70.3	2:17,3.3	[81*]<4>; [630]<6>; [1241*]<3>; [pm^b]<5>; Ex-127\$<1>;
71.1	2:18,1.1	[048%]<4>; [33*]<4>; [sy^ph]<3>; [sa^b]<3>; [NA-27]<2>; [Ex-117]<3>; Autograph;
71.2	2:18,1.2	[Ex-107]<3>; [Ex-122#]<1>; [Ex-123]<2>; [Ex-127\$]<1>; Ex-129\$<1>;
72.1	2:18,2.1	[NA-27]<2>; Ex-124#<1>;
72.2	2:18,2.2	[01*]<3>; [048%]<4>; [81*]<4>; [614*]<6>; Autograph;
72.3	2:18,2.3	[1241*]<3>; [1881*]<5>; Ex-127\$<1>;
73.1	2:18,3.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [Ex-121]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
73.2	2:18,3.2	[P025*]<3>; [81*]<4>; Autograph;
74.1	2:19,1.1	Autograph;
74.2	2:19,1.2	[1881*]<5>; [2298]<5>; [Ex-116]<3>; [Ex-118]<2>; Ex-126\$<1>;
75.1	2:19,2.1	[P^72*]<3>; [P^72^c]<3>; [01*]<3>; [B*]<3>; [B^2]<3>; [vg^b]<4>; [NA-27]<2>; Ex-126\$<1>;
75.2	2:19,2.2	Autograph;
76.1	2:20,1.1	[P^72*]<3>; [P^72^c]<3>; [104*]<5>; Autograph;
76.2	2:20,1.2	[B*]<3>; [B^2]<3>; Ex-114#<1>;
76.3	2:20,1.3	[L020*]<5>; [1881*]<5>; [Ex-120]<2>; Ex-127\$<1>;
77.1	2:21,1.1	Autograph;
77.2	2:21,1.2	[P^72*]<3>; [P^72^c]<3>; [Did^b%]<4>; [Hier^a%]<3>; Ex-126\$<1>;
78.1	2:21,2.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; Ex-122#<1>;
78.2	2:21,2.2	Hier^a%<3>; Autograph;
78.3	2:21,2.3	Ex-113<2>;
79.1	2:22,1.1	[P^72*]<3>; [P^72^c]<3>; [01*]<3>; [B*]<3>; [B^2]<3>; [33*]<4>; [sa^a%]<3>; [sa^b]<3>; [NA-27]<2>; [Spec%]<3>; [Ex-116]<3>; Ex-126\$<1>;
79.2	2:22,1.2	Autograph;
79.3	2:22,1.3	[945]<5>; [vg^a]<4>; [vg^cl]<4>; [vg^s]<4>; [vg^st]<4>; [vg^ww]<5>; [Ex-120]<2>; Ex-127\$<1>;
80.1	2:22,2.1	Autograph;
80.2	2:22,2.2	33*<4>;
81.1	2:22,3.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [C*]<4>; [NA-27]<2>; [Spec%]<3>; [Ex-118]<2>; [Ex-123]<2>; Ex-126\$<1>;
81.2	2:22,3.2	[614*]<6>; Autograph;
82.1	3:1,1.1	[vg^ww]<5>; Autograph;
82.2	3:1,1.2	Ex-106<4>;
83.1	3:1,2.1	Autograph;
83.2	3:1,2.2	[A*]<4>; [1241*]<3>; [1739*]<4>; Ex-126\$<1>;
84.1	3:2,1.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [323*]<5>; [vg^ww]<5>; [NA-27]<2>; [Ex-113]<2>; [Ex-119]<2>; [Ex-121]<2>; Ex-126\$<1>;
84.2	3:2,1.2	[1852]<5>; [2298]<5>; [TR]<5>; [Ex-106]<4>; [Ex-110]<3>; Ex-114#<1>;
84.3	3:2,1.3	[1881*]<5>; [sy^h]<4>; Autograph;
85.1	3:3,1.1	[0156%]<3>; [sa^b]<3>; [Ex-104]<4>; [Ex-108]<5>; Autograph;
85.2	3:3,1.2	[81*]<4>; [323*]<5>; Ex-114#<1>; [Ex-119]<2>; [Ex-123]<2>;

86.1	3:3,2.1	[B*]<3>; [B^2]<3>; Autograph;
86.2	3:3,2.2	[P^72*]<3>; [P^72^c]<3>; [Cass^a%]<3>; [Ex-111]<4>; [Ex-119]<2>; [Ex-126\$]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
86.3	3:3,2.3	Ex-123<2>;
86.4	3:3,2.4	[630]<6>; Ex-114#<1>; [Ex-120]<2>;
87.1	3:3,3.1	[048%]<4>; [33*]<4>; [81*]<4>; [it-h*%]<3>; [it-r%]<3>; [it-w%]<3>; [sy^h]<4>; [sy^p%]<2>; [sy^ph]<3>; [sa^b]<3>; [Ex-120]<2>; Autograph;
87.2	3:3,3.2	[322]<5>; [TR]<5>; [Ex-111]<4>; [Ex-124#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
87.3	3:3,3.3	[P^72*]<3>; [P^72^c]<3>; [it-t%]<3>; [Ex-107]<3>; Ex-127\$<1>;
88.1	3:4,1.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [Ex-121]<2>; Autograph;
88.2	3:4,1.2	[049*]<5>; [1852]<5>; [vg^b]<4>; [Ex-124#]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
89.1	3:5,1.1	Autograph;
89.2	3:5,1.2	[1243]<4>; [Ex-119]<2>; Ex-126\$<1>;
89.3	3:5,1.3	[K*]<5>; [Beda^a%]<2>; Ex-127\$<1>;
90.1	3:5,2.1	[vg^ww]<5>; Autograph;
90.2	3:5,2.2	[431]<5>; [1241*]<3>; Ex-126\$<1>;
90.3	3:5,2.3	Ex-106<4>;
91.1	3:5,3.1	[vg^ww]<5>; Autograph;
91.2	3:5,3.2	[01*]<3>; [322]<5>; [323*]<5>; [2464*]<2>; [Ex-106]<4>; [Ex-126\$]<1>; Ex-129\$<1>;
91.3	3:5,3.3	P^72*<3>; P^72^c<3>; B*<3>; B^2<3>;
91.4	3:5,3.4	K*<5>;
92.1	3:6,1.1	Autograph;
92.2	3:6,1.2	[P025*]<3>; [945]<5>; [vg^b]<4>; [it-t%]<3>; [69]<3>; Ex-126\$<1>;
93.1	3:7,1.1	Autograph;
93.2	3:7,1.2	[P^72*]<3>; [P^72^c]<3>; [630]<6>; Ex-126\$<1>;
93.3	3:7,1.3	[945]<5>; [Qu%]<3>; Ex-127\$<1>;
94.1	3:7,2.1	Autograph;
94.2	3:7,2.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [sy^h]<4>; [sy^p%]<2>; [sy^ph]<3>; [Ex-108]<5>; [Ex-114#]<1>; [Ex-117]<3>; [Ex-126\$]<1>; Ex-129\$<1>;
95.1	3:7,3.1	[NA-27]<2>; [Ex-104]<4>; Autograph;
95.2	3:7,3.2	[322]<5>; [1243]<4>; [1881*]<5>; [2298]<5>; [vg^b]<4>; Ex-122#<1>;
96.1	3:7,4.1	Autograph;
96.2	3:7,4.2	Ex-116<3>;
97.1	3:7,5.1	Autograph;
97.2	3:7,5.2	[P^72*]<3>; [P^72^c]<3>; Ex-126\$<1>;
98.1	3:8,1.1	[2464*]<2>; [sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; [Ex-105]<4>; [Ex-108]<5>; Auto-graph;
98.2	3:8,1.2	[P^72*]<3>; [P^72^c]<3>; [0156%]<3>; [81*]<4>; [1241*]<3>; [1881*]<5>; [Ex-114#]<1>; [Ex-123]<2>; [Ex-126\$]<1>; Ex-129\$<1>;
99.1	3:8,2.1	[614*]<6>; [sa^b]<3>; Autograph;
99.2	3:8,2.2	[1852]<5>; [2464*]<2>; [sy^p%]<2>; [Ex-123]<2>; Ex-127\$<1>;

99.3	3:8,2.3	[01*]<3>; [01^c]<3>; [01^2]<3>; [Ex-126\$]<1>; [Ex-128\$]<1>; Ex-129\$<1>;
99.4	3:8,2.4	Ir^a%<2>;
99.5	3:8,2.5	2495<5>;
100.1	3:8,3.1	Autograph;
100.2	3:8,3.2	[P^72*]<3>; [P^72^c]<3>; [01*]<3>; [01^c]<3>; [01^2]<3>; [1241*]<3>; Ex-126\$<1>;
101.1	3:9,1.1	Autograph;
101.2	3:9,1.2	[P^72*]<3>; [P^72^c]<3>; [01*]<3>; [01^c]<3>; [01^2]<3>; [B*]<3>; [B^2]<3>; [K*]<5>; [048%]<4>; [1852]<5>; [vg^b]<4>; [Ex-116]<3>; [Ex-119]<2>; Ex-126\$<1>;
102.1	3:9,2.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; Autograph;
102.2	3:9,2.2	Ex-114#<1>; [Ex-123]<2>;
103.1	3:9,3.1	Autograph;
103.2	3:9,3.2	[048%]<4>; [vg^st]<4>; [Ex-106]<4>; [Ex-126\$]<1>; Ex-129\$<1>;
104.1	3:9,4.1	[048%]<4>; [81*]<4>; [Ex-113]<2>; [Ex-120]<2>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
104.2	3:9,4.2	Ex-112<3>;
104.3	3:9,4.3	[1852]<5>; [sa^a%]<3>; Autograph;
105.1	3:10,1.1	P^72*<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [049*]<5>; [Ex-107]<3>; Ex-122#<1>;
105.2	3:10,1.2	[323*]<5>; Autograph;
106.1	3:10,2.1	[sy^ph]<3>; [sa^b]<3>; Autograph;
106.2	3:10,2.2	[81*]<4>; Ex-114#<1>; [Ex-117]<3>; [Ex-123]<2>;
107.1	3:10,3.1	[614*]<6>; [vg^a]<4>; [vg^b]<4>; [vg^cl]<4>; [vg^s]<4>; [vg^st]<4>; [vg^ww]<5>; [sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; [Ex-112]<3>; Autograph;
107.2	3:10,3.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [K*]<5>; [L020*]<5>; [049*]<5>; [Ex-107]<3>; Ex-114#<1>; [Ex-123]<2>;
108.1	3:10,4.1	Autograph;
108.2	3:10,4.2	[1891*]<5>; [vg^st]<4>; [Ex-106]<4>; [Ex-126\$]<1>; Ex-129\$<1>;
109.1	3:10,5.1	[01*]<3>; [01^c]<3>; [01^2]<3>; [B*]<3>; [B^2]<3>; [K*]<5>; [Ex-122#]<1>; [Ex-128\$]<1>; Ex-129\$<1>;
109.2	3:10,5.2	[sa^a%]<3>; [sa^b]<3>; Ex-126\$<1>;
109.3	3:10,5.3	[P^72*]<3>; [P^72^c]<3>; Ex-127\$<1>;
109.4	3:10,5.4	[945]<5>; Autograph;
109.5	3:10,5.5	Ex-117<3>;
109.6	3:10,5.6	Spec%<3>;
110.1	3:11,1.1	[P^74%]<3>; [B*]<3>; [B^2]<3>; [Ex-123]<2>; Autograph;
110.2	3:11,1.2	[Ex-113]<2>; [Ex-124#]<1>; [Ex-128\$]<1>; Ex-129\$<1>;
110.3	3:11,1.3	[81*]<4>; [sa^a%]<3>; [sa^b]<3>; [69]<3>; Ex-126\$<1>;
110.4	3:11,1.4	Ex-119<2>;
110.5	3:11,1.5	Ex-114#<1>;
110.6	3:11,1.6	[P^72*]<3>; [P^72^c]<3>; Ex-127\$<1>;
110.7	3:11,1.7	1243<4>;
110.8	3:11,1.8	Spec%<3>;

111.1	3:11,2.1	[P^72^c]<3>; Autograph;
111.2	3:11,2.2	[01*]<3>; [630]<6>; [2464*]<2>; [Firm%]<2>; [Pel%]<5>; [Ex-126\$]<1>; Ex-129\$<1>;
111.3	3:11,2.3	1243<4>;
111.4	3:11,2.4	P^72*<3>; P^74%<3>; B*<3>; B^2<3>; Spec%<3>;
112.1	3:12,1.1	[sy^ph]<3>; [sa^b]<3>; [Ex-108]<5>; [Ex-113]<2>; Autograph;
112.2	3:12,1.2	Ex-123<2>;
112.3	3:12,1.3	[01*]<3>; [Spec%]<3>; [Ex-114#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
113.1	3:12,2.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [ac*%]<3>; [sa^a%]<3>; [NA-27]<2>; Autograph;
113.2	3:12,2.2	[vg^cl]<4>; [it-t%]<3>; [Ex-120]<2>; [Ex-122#]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
114.1	3:12,3.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [81*]<4>; [vg^b]<4>; Autograph;
114.2	3:12,3.2	[614*]<6>; [1243]<4>; [1852]<5>; [2298]<5>; [it-t%]<3>; [Ex-107]<3>; [Ex-119]<2>; [Ex-126\$]<1>; [Ex-127\$]<1>; Ex-129\$<1>;
114.3	3:12,3.3	[33*]<4>; [sa^b]<3>; [Ex-120]<2>; Ex-128\$<1>;
114.4	3:12,3.4	Ex-123<2>;
115.1	3:13,1.1	[it-h*%]<3>; [it-r%]<3>; [it-w%]<3>; Autograph;
115.2	3:13,1.2	[Ex-118]<2>; [Ex-121]<2>; Ex-127\$<1>;
116.1	3:13,2.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [048%]<4>; [33*]<4>; [81*]<4>; [it-h*%]<3>; [it-r%]<3>; [it-w%]<3>; [sy^p%]<2>; [Ex-113]<2>; [Ex-122#]<1>; [Ex-123]<2>; [Ex-126\$]<1>; Ex-129\$<1>;
116.2	3:13,2.2	[sy^h]<4>; [sa^b]<3>; Autograph;
117.1	3:14,1.1	[sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; Autograph;
117.2	3:14,1.2	[33*]<4>; [1241*]<3>; [Ex-116]<3>; [Ex-123]<2>; Ex-127\$<1>;
118.1	3:15,1.1	Autograph;
118.2	3:15,1.2	[P025*]<3>; [1243]<4>; [sy^ph]<3>; [bo^b]<3>; Ex-126\$<1>;
119.1	3:16,1.1	[P^72*]<3>; [P^72^c]<3>; [B*]<3>; [B^2]<3>; [NA-27]<2>; [Ex-117]<3>; [Ex-121]<2>; Ex-126\$<1>;
119.2	3:16,1.2	[01*]<3>; [01^c]<3>; [01^2]<3>; [81*]<4>; Autograph;
120.1	3:16,2.1	[sy^h]<4>; [sy^ph]<3>; [sa^b]<3>; [NA-27]<2>; [Ex-115]<3>; [Ex-124#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
120.2	3:16,2.2	[81*]<4>; [Ex-111]<4>; [Ex-123]<2>; Autograph;
121.1	3:16,3.1	[NA-27]<2>; [Ex-104]<4>; Autograph;
121.2	3:16,3.2	[P^72*]<3>; [P^72^c]<3>; [Ex-122#]<1>; [Ex-126\$]<1>; Ex-129\$<1>;
122.1	3:16,4.1	Autograph;
122.2	3:16,4.2	[P^72*]<3>; [P^72^c]<3>; Ex-126\$<1>;
123.1	3:18,1.1	[Ex-113]<2>; Autograph;
123.2	3:18,1.2	[P^72*]<3>; [P^72^c]<3>; [81*]<4>; [Ex-119]<2>; Ex-126\$<1>;
123.3	3:18,1.3	Ex-114#<1>;
124.1	3:18,2.1	Autograph;
124.2	3:18,2.2	[P025*]<3>; [69]<3>; Ex-126\$<1>;
125.1	3:18,3.1	[614*]<6>; [sa^b]<3>; Autograph;
125.2	3:18,3.2	[1852]<5>; [sy^p%]<2>; [Ex-123]<2>; Ex-127\$<1>;

126.1	3:18,4.1	[vg^ww]<5>; Autograph;
126.2	3:18,4.2	[K*]<5>; [2464*]<2>; [vg^b]<4>; Ex-126\$<1>;
126.3	3:18,4.3	Ex-106<4>;
126.4	3:18,4.4	[623*]<2>; [sy^ph]<3>; Ex-127\$<1>;
127.1	3:18,5.1	Autograph;
127.2	3:18,5.2	[1241*]<3>; [vg^b]<4>; [sa^a%]<3>; [Ex-123]<2>; Ex-126\$<1>;
127.3	3:18,5.3	614*<6>;
127.4	3:18,5.4	623*<2>;
128.1	3:18,6.1	Autograph;
128.2	3:18,6.2	[B*]<3>; [B^2]<3>; [1241*]<3>; [1243]<4>; [1739*]<4>; [1881*]<5>; [2298]<5>; Ex-126\$<1>;

## GLOSSARY OF TERMS

Boldfaced words in the following definitions refer to other terms defined in this glossary.

**Affinity:** the degree to which two **witnesses** to a text have the same readings. Affinity consists of two components: **Quantitative Affinity** and **Genetic Affinity**.

**Antiquity:** the characteristic of a **reading** being older than the **witness** in which it occurs. An inherited reading has antiquity, that is, it is older than the witness in which it occurs. See **inheritance**. A newly initiated reading lacks antiquity, that is, it is only as old as the witness in which it originated. A reading introduced by mixture is only as old as its age in its source of mixture. In the reconstruction process, the software recognizes the antiquity of a reading by its presence in other witnesses in the active database.

**Autograph:** The original document written by the hand of its author or by his secretary to whom he dictated its text.

**Autographic Text:** The words originally written in an original document.

**Commonness:** A measure of the degree to which **witnesses** to a given text share the same value of a genetic characteristic of the text. See Commonness of Place of Variation and Commonness of Reading.

**Commonness of Place of Variation:** The degree to which two **witnesses** to a given text have the same **places of variation** regardless of the **readings** at those places—that is, they share a common portion of the text. The Commonness of Place of Variation of A with B = the number of **places of variation** where both A and B have a **reading**, where A and B are **witnesses** to the same text. This measure is important for dealing with fragmentary **witnesses**. Two **witnesses** that both have a complete text have 100% Commonness of Place of Variation.

**Commonness of Readings:** A measure of the degree to which two **witnesses** to a text have the same **readings**. It is calculated as follows: The Commonness of Readings of A with B = the number of **places of variation** where both A and B have the same **reading**, where A and B are **witnesses** to the same text.

**Completeness:** A measure of how much of a text a particular **witness** contains. It is calculated as follows: The Completeness of A = (the number of **places of variation** A has of the text) ÷ (the total number of **places of variation** in the text), where A is a **witness** to the text. This measure is important for dealing with fragmentary **witnesses**.

**Content:** A list of the **places of variation** a **witness** contains, expressed in terms of references (chapter and verse)—that is, that portion of the text the **witness** contains.

**Deferred Ambiguity:** The principle of deferred ambiguity states that when consensus fails to recover a reading of an exemplar being reconstructed, the sister of that exemplar will have the inherited reading in the next prior generation.

**Distribution:** the characteristic of a **reading** occurring in more than one text tradition. An original reading occurs in more than one first-generation exemplar. An original reading is expected to have both first-generation distribution and antiquity.

**Exemplar:** A **witness** from which other **witnesses** have been copied. The software creates exemplars in the process of reconstructing the genealogical history of a text.

**Fragment:** A **witness** that is missing part of its text due to damage or deterioration.

**Genetic Affinity:** see **Quantitative Affinity**.

**Genetic Dominance:** A **reading** has genetic dominance as long as it is inherited by the **descendants** of the exemplar in which it first occurs. It loses genetic dominance at any place in the genetic history of the exemplar in which it occurs where an alternate reading replaces it.

**Heredity:** That characteristic of a **reading** correctly copied into a daughter **witness** of the **exemplar** in which the reading is found.

**Inheritable Variant:** A variant initiated by one of the ancestor exemplars of a witness.

**Inheritance:** That characteristic of a **reading** correctly copied from the parent **exemplar** of the **witness** in which the reading is found. An inherited reading is passed down from prior ancestor exemplars.

**Inheritance Persistence:** The inheritance persistence of a witness is the ratio of the number inheritable variants to the number of actually inherited ones.

**Lectionary:** A **manuscript** edited and arranged in sections assigned for reading in the Church at specified times in the liturgical calendar—something like a hymnbook.

**Majuscule:** A **manuscript** written in all capital letters.

**Manuscript:** A handwritten copy of a text made from an earlier copy (**exemplar**). The term is sometimes used as a synonym of **witness**.

**Minimal Reading:** The reading of a witness that occurs least often in the working database.

**Minuscule:** A **manuscript** written in lower case characters.

**Papyri:** **Manuscripts** copied on paper made from papyrus. They are usually rather early, but mostly fragmentary.

**Parent Exemplar:** The **manuscript** from which another **manuscript** was directly copied.

**Place of Variation:** A place in a text where the **witnesses** to the text have different **readings**. In the data base, each place of variation is assigned a sequential index number in order to distinguish them from one another; each one also has assigned to it the chapter and verse where it occurs in the text.

**Primary Parent:** The **parent exemplar** of a **witness** from which it derives most of its readings, and its place in the tree diagram that maps the genealogical history of the text. A witness has only one primary parent exemplar.

**Quantitative Affinity:** A measure of the degree to which **witnesses** to a given text are genetically related. The mutual quantitative affinity between two witnesses is the inverse ratio of the number of places the two witnesses have the same readings to the number of places their readings are different.

**Reading:** At each **place of variation** in a text, the **witnesses** have different words. The words contained in a given witness at a particular **place of variation** constitute the *reading* of that witness at that place. The reading may be a word, phrase, sentence, verse, etc., or nothing at all (an omission).

**Recension:** A recension is understood to be a **witness** derived from multiple sources and having a significant number of variations from its **primary parent exemplar**. A recension was a deliberate alteration of a text tradition for the purpose of correction or improvement. A recension occurred when a Christian community noted that their Bibles (**manuscripts**) had different **readings**, and there was an attempt to recover the readings of the **autograph**. This likely took place under the authority of the leadership of the community and was carried out by competent scribes. It is possible that in some recensions some of the corrections were made to strengthen the doctrines of the community.

**Secondary Descendant:** A descendant of a **secondary parent** functioning as a source of mixture for the given descendant.

**Secondary Parent:** A **parent exemplar** of a witness other than the **Primary Parent Exemplar**. Secondary parents are the sources of mixture for their **secondary descendants**.

**Siblings:** Sisters, first generation descendants (copies) of the same **exemplar**.

**Sibling Gene:** The collection of **minimal readings** a **witness** has that occur only in it and its **sibling** sisters. These are the readings where the text of the parent exemplar of the siblings differs from the text of its genealogical ancestors.

**Singularity:** A **reading** in an extant **witness** having no **heredity**; it differs from that of its **parent exemplar**.

**Stemma:** A tree diagram of the genealogical relationships of the witnesses to the text of an ancient literary composition.

**Stematis:** Stematis is the method used for recovering the original text of the ancient Greek and Latin classics, also known as the family-tree method.

**Uncial:** A **manuscript** written in all capital letters.

**Variant Heredity:** The characteristic of variant readings that provides a measure of the likelihood that a given reading in a particular witness A has been inherited from another witness B in an earlier generation. It is quantified as the **genetic distance** between witness A containing the given reading and another witness B in an earlier generation containing the same reading. The witness B having the least genetic distance from witness A is the closest near relative of A with respect to the given reading. A reading has no variant heredity until after it is first initiated somewhere in the genealogical history of the text.



**Variant Reading:** See *Reading*.

**Variation Unit:** See *Place of Variation*.

**Version:** A translation of a document into a language other than that of the original document itself.

**Virtual Exemplar:** An **exemplar** created by the software to account for same-generation mixture. These exemplars do not contribute to the primary structure of the tree diagram.

**Witness:** A **manuscript** of a document in its original language, or a translation of that document into another language, or a quotation of the text of a **manuscript** or translation.

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