



# Textual Criticism:

A Good Thing  
That Sounds Really Bad

**KJV:** —

**NKJV:** Verses 9-20 are bracketed in NU as not in the original text. They are lacking in Codex Sinaiticus and Codex Vaticanus, although nearly all other manuscripts of Mark contain them.

**NASB:** Later mss (manuscripts) add verses 9-20.

**NIV:** The earliest manuscripts and other ancient witnesses do not have Mark 16:9-20.

**ESV:** Some of the earliest manuscripts do not include 16:9-20.

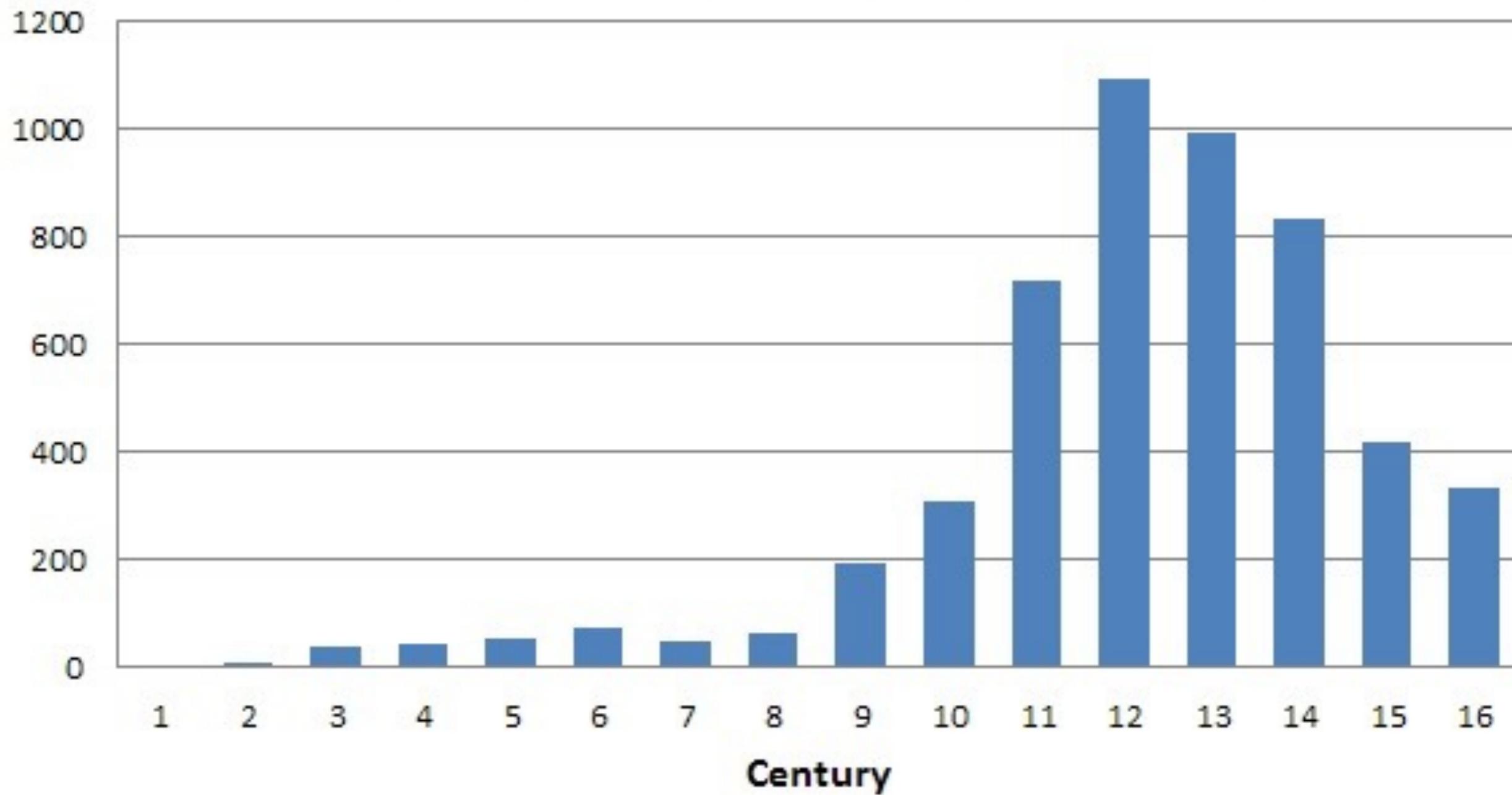
Some mss end the book with 16:8; others include verses 9–20 immediately after verse 8. At least one manuscript inserts additional material after verse 14; some manuscripts include after verse 8 the following..."

# Textual Criticism:

The science of analyzing copies to figure out what a lost document said.

1. External Evidence
2. Internal Evidence

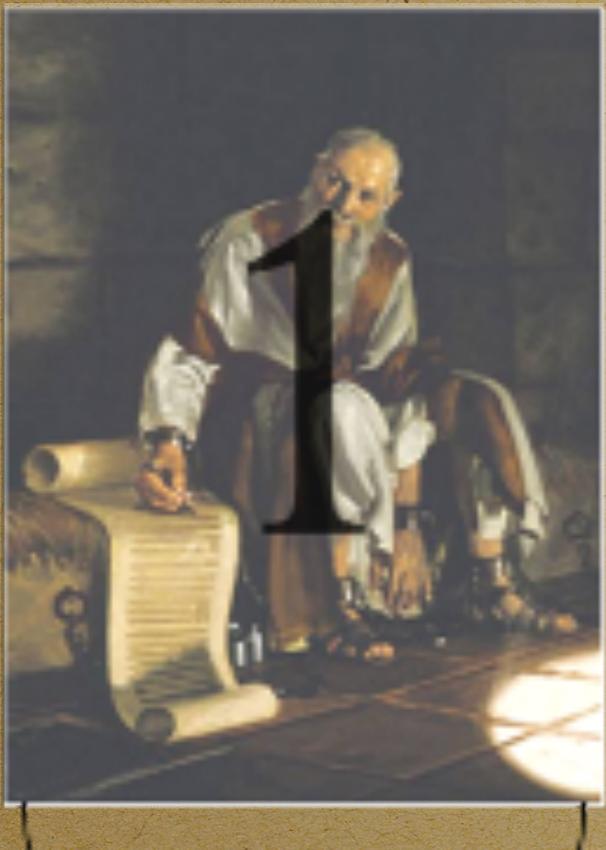
# Number of Known Greek NT Manuscripts



# Textual Criticism:

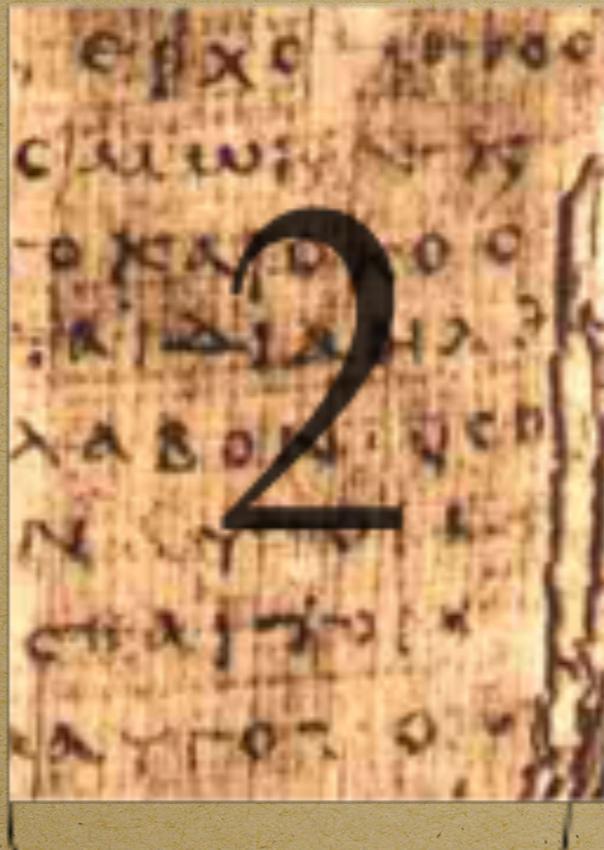
The science of analyzing copies to figure out what a lost document said.

1. External Evidence
2. Internal Evidence



1500 B.C. - 100 A.D.

**Original**



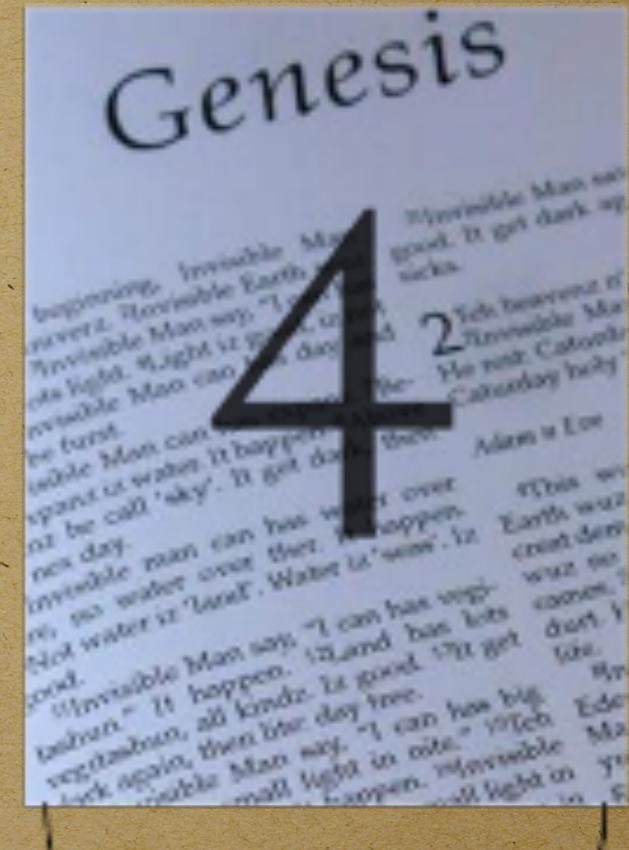
100 - 1600 A.D.

**Hand Copies**



1600 A.D. - Present

**Critical Texts**



1600 A.D. - Present

**Translations**

**“Autographs”**

**“Manuscripts”**

OT 14,000

NT 5,700

# Greek Text

---

# Alternate Readings

19. 25-29

KATA IOANNHN

398

πρὸς ἄλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται·<sup>4</sup> ἵνα ἡ γραφὴ πληρωθῇ [ή λέγουσα]<sup>2</sup>,

**Διεμερίσαντο τὰ ἴματιά μου ἐαυτοῖς**

**καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.<sup>1</sup>**

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.<sup>5</sup> 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς οὖν ἴδων τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὅν ήγάπα, λέγει τῇ μητρὶ, Γύναι, ἵδε ὁ νίός σου.<sup>6</sup> 27 εἶτα λέγει τῷ μαθητῇ, "Ιδε ἡ μήτηρ σου."<sup>7</sup> καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.<sup>8</sup>

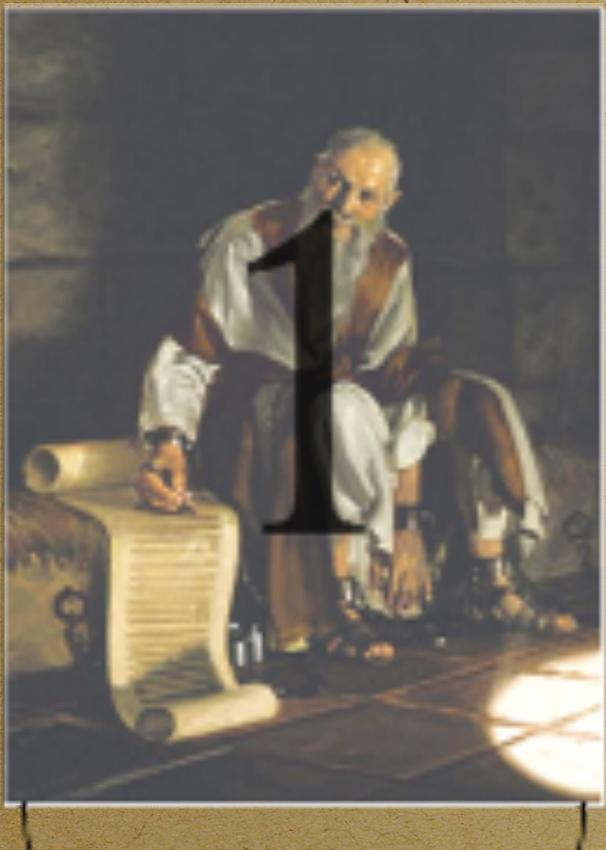
The Death of Jesus

(Mt 27.45-56; Mk 15.33-41; Lk 23.44-49)

28 Μετὰ τοῦτο εἶδὼς ὁ Ἰησοῦς ὅτι ἥδη πάντα τετέλεσται,<sup>9</sup> ἵνα τελειωθῇ ἡ γραφή,<sup>10</sup> λέγει, Διψῶ.<sup>11</sup> 29 σκεῦος ἔκειτο ὅξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὅξους ὑσσώπῳ περιθέντες<sup>3</sup> προσήνεγκαν αὐτοῦ τῷ στόματι.

<sup>2</sup> 24 {C} ἡ λέγουσα <sup>36vid</sup> A D<sup>supp</sup> L W Θ Ψ 0141 <sup>f<sup>1</sup> f<sup>13</sup></sup> 28<sup>supp</sup> 33 157 180 205 565 579 597 700 892<sup>supp</sup> 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz [E H N] Lect it<sup>aur</sup>, f, q vg syrp, h cop<sup>samss</sup>, bo arm eth slav Eusebius Cyril<sup>lem</sup>; Augustine // omit Κ B it<sup>a, b, c, e</sup>, ff<sup>2, r<sup>1</sup></sup> cop<sup>samss</sup>, pbo, ach<sup>2</sup> geo Ps-Athanasius

<sup>3</sup> 29 {A} σπόγγον οὖν μεστὸν τοῦ ὅξους ὑσσώπῳ περιθέντες <sup>36vid</sup> Κ<sup>2</sup> (Κ\* omit τοῦ) B L W Ψ 1 33 565 (579 καὶ for τοῦ and περιτιθέντες) it<sup>b, e, (ff<sup>2</sup>), (n), v</sup> cop<sup>samss</sup>, pbo, ach<sup>2</sup> slav Cyril<sup>lem</sup>; Hilary Quodvultdeus // οἱ δὲ πλήσαντες σπόγγον ὅξους καὶ ὑσσώπῳ περιθέντες A D<sup>supp</sup> 0141 28<sup>supp</sup> 157 180 205 597 700 1006 1010 1071 1241 1292 1424 1505 Byz [E G H N] Lect (l 253<sup>1/2</sup>) (l 524<sup>1/2</sup>) it<sup>(a), (aur), (f)</sup> (vg) syrp cop<sup>bo</sup> (Augustine) // οἱ δὲ πλήσαντες σπόγγον ὅξους μετὰ χολῆς καὶ ὑσσώπῳ περιθέντες (see Mt 27.34) f<sup>13</sup> 1342 l 547 it<sup>(c), (q), (r<sup>1</sup>)</sup> syrh with \*, (pal) // οἱ δὲ πλήσαντες σπόγγον τοῦ ὅξους μετὰ χολῆς καὶ ὑσσώπῳ καὶ περιθέντες καλάμῳ (see Mt 27.34, 48; Mk 15.36) Θ (892<sup>supp</sup> 1243 omit τοῦ, 1243 omit also second καὶ)



1500 B.C. - 100 A.D.

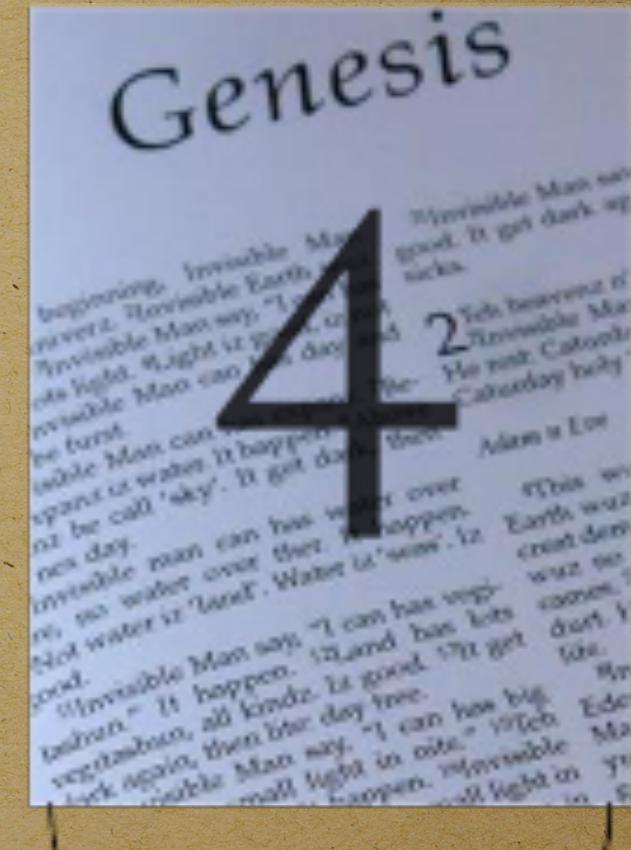
**Original**



100 - 1600 A.D.  
**Hand Copies**



1600 A.D. - Present  
**Critical Texts**



1600 A.D. - Present  
**Translations**

**“Autographs”**

**“Manuscripts”**

OT 14,000  
NT 5,700

# **Manuscript “Rules”:**

1. Shorter is preferred
2. Harder is preferred

## **Textual Variants:**

1. Insignificant
2. Significant but not viable
3. Significant and viable.

# Insignificant: Misspelling

“Paul” — Παῦλος / Παῦλλος

“John” — Ἰωάνης / Ἰωάννης

# Insignificant: Word Order

“Jesus loves Paul”

Ἰησοῦς ἀγαπᾷ Παῦλον  
Ἰησοῦς ἀγαπᾷ τὸν Παῦλον  
ὁ Ἰησοῦς ἀγαπᾷ Παῦλον  
ὁ Ἰησοῦς ἀγαπᾷ τὸν Παῦλον  
Παῦλον Ἰησοῦς ἀγαπᾷ  
τὸν Παῦλον Ἰησοῦς ἀγαπᾷ  
Παῦλον ὁ Ἰησοῦς ἀγαπᾷ  
τὸν Παῦλον ὁ Ἰησοῦς ἀγαπᾷ

ἀγαπᾷ Ἰησοῦς Παῦλον  
ἀγαπᾷ Ἰησοῦς τὸν Παῦλον  
ἀγαπᾷ ὁ Ἰησοῦς Παῦλον  
ἀγαπᾷ ὁ Ἰησοῦς τὸν Παῦλον  
ἀγαπᾷ Παῦλον Ἰησοῦς  
ἀγαπᾷ τὸν Παῦλον Ἰησοῦς  
ἀγαπᾷ τὸν Παῦλον ὁ Ἰησοῦς  
ἀγαπᾷ Παῦλον ὁ Ἰησοῦς

# Significant But Not Viable:

Mark 1:1: “The beginning of the gospel of Jesus Christ,  
the son of the Son of God.”

## Significant And Viable:

---

Romans 5:1: Therefore, since we have been declared righteous by faith, we have peace with God through our Lord Jesus Christ.

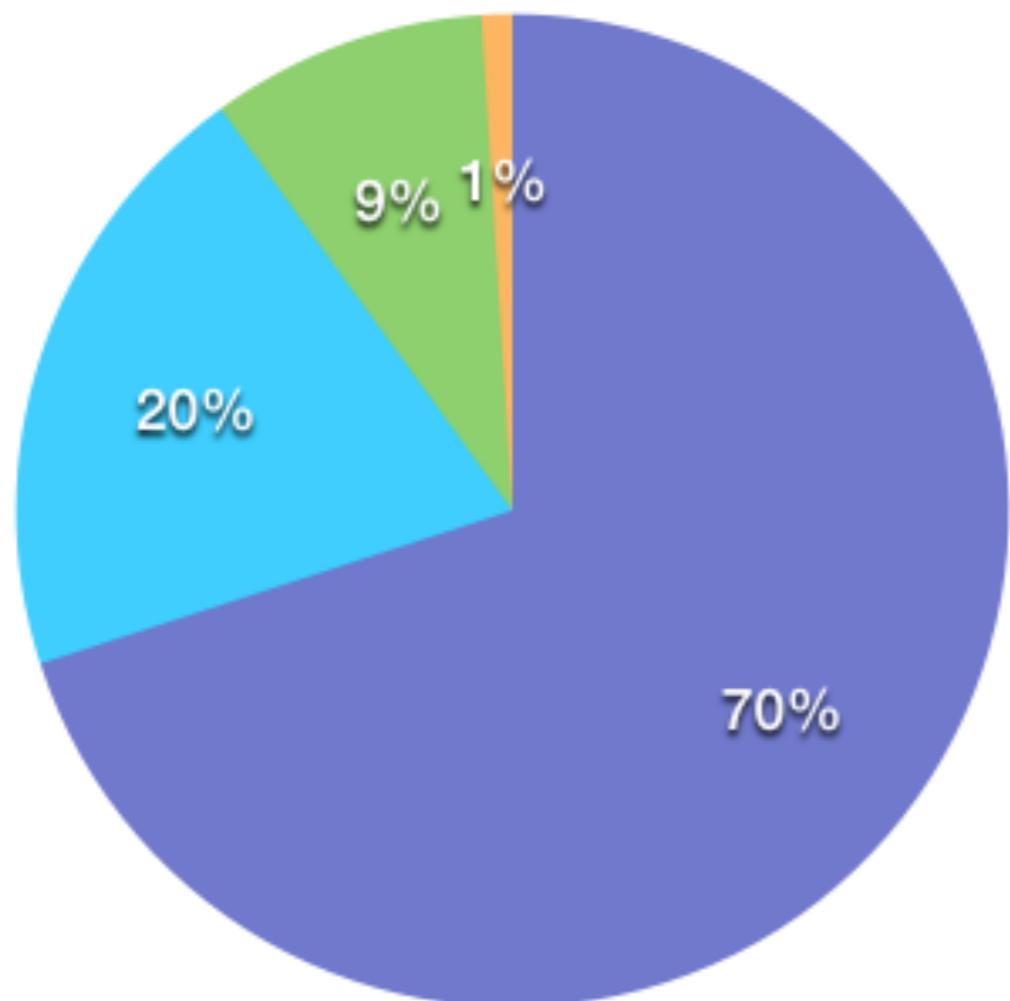
Romans 5:1: Therefore, since we have been declared righteous by faith, let us have peace with God through our Lord Jesus Christ.

NB

ΝΗΣΟΝ ΚΑΙ ΙΔΕΟΝ ΕΚΤΗΣ ΓΑΛΙΛΑΙΑΣ  
ΟΠΡΟΦΗΤΗΣ ΟΥΚΕΓΙΡΕΤΑΙ ΤΑΛΙΝ  
ΟΥΝΑΥΤΟΙ ΣΕΛΛΑΗ ΣΕΝΟΙ ΟΛΕΓΩΝ  
ΕΠΩΛΕΥΣΤΟ ΦΩΣΤΟΥ ΚΟΣΜΟΥ ΟΔΟΥ  
ΛΟΓΩΝ ΘΝΕΜΟΥ ΟΥΜΗ ΠΕΡΙΠΑΤΗΣΗ  
ΕΠΓΗΣ ΟΤΑΔΙΛΕΖΕΤΟ ΦΩΣΤΗΣ  
ΣΩΗΣ ΣΠΟΝΟΥ ΝΑΥΤΩΙ ΦΑΡΙΣΑΙ  
ΟΙ ΣΥΠΕΡΙΣ ΣΕΛΛΟΥ ΜΑΡΤΥΡΙΣ Η ΜΑΡ  
ΤΥΡΙΑΣ ΟΥΟΥΚΕΣ ΝΔΛΗΘΗ ΣΔΛΕ  
ΧΡΙΘΗ ΣΚΑΙΕΤ ΠΕΝΑΥΤΟΙ Σ ΧΑΝΓΩ  
ΜΑΡΤΥΡΙΑ ΣΠΕΡΙ ΕΜΑΥΤΟΥ ΑΛΗΘΗΣ  
ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΜΟΥ ΟΤΙ ΟΙ ΔΑΠΟ  
ΕΝΗΛΘΟΝ ΚΑΙ ΤΟΥ ΥΠΑΓΩ ΥΙΟΥ  
ΔΕΟΥΚΟΙ ΔΑΤΑΥ ΠΟΘΕΝ ΕΡΧΟΜΑΙ  
Η ΠΟΥ ΥΠΑΓΩ ΥΙΟΥ ΜΕΣΚΑΤΑΤΗΝ  
ΟΔΙΚΑΚΡΙΝΕΤΑΙ ΕΠΙΘΥΚΡΙΝΩ ΟΥ

THIS IS HARD FOR YOU TO READ  
BUT YOU COULD GET USED TO IT

## Textual Variants



- Insignificant: Spelling Errors
- Insignificant: Word Order
- Significant Not Viable
- Significant & Viable

