

A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT

A Companion to the Sixth Edition of the
United Bible Societies' Greek New Testament

by
H.A.G. Houghton

DEUTSCHE BIBELGESELLSCHAFT

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THE GOSPEL ACCORDING TO MATTHEW

Overview

Matthew is attested in seventeen fragmentary papyri from the second to the fourth century: the most substantial are Papyri 64/67 (two parts of the same document, identified as \mathfrak{P}^{64}) and Papyrus 45 (\mathfrak{P}^{45}), which contain portions of three and four chapters respectively. The principal sources for its text are the major majuscule codices of the fourth and fifth centuries: Codex Sinaiticus (01), Codex Alexandrinus (02), Codex Vaticanus (03), Codex Ephraemi Rescriptus (04) and Codex Bezae (05). Of these, Codex Alexandrinus is usually the oldest witness to the majority text, which is sometimes also reflected in the Greek-Latin bilingual Codex Bezae. The agreement of the other early witnesses is often paralleled in Codex Regius (019, from the eighth or ninth century), and the group of minuscule manuscripts known as Family 1 (f^1) which reflect a scholarly edition created in the tenth century. Other important minuscule witnesses are GA 33, 597, 892 and 1241. The text typical of the later Byzantine tradition is seen in most other majuscules, including Codex Washingtonianus (032, also called the Freer Gospels, whose date is uncertain), three ninth-century codices, 037 (a Latin-Greek bilingual), the Koridethi Codex (038) and 044. Family 13 (f^{13}) also usually agrees with the majority. Some of the early majuscules, especially 01 and 04, have multiple layers of corrections, which are indicated in sequence by superscript numerals.

All four gospels are present in the three principal early biblical translations: Latin, consisting of the Old Latin (lat^{vi}) and Jerome's fourth-century revision known as the Vulgate (lat^{vg}); the two main Old Syriac manuscripts (sy^s and sy^c), as well as the later Peshitta (sy^p) and Harklean version (sy^h); the Coptic versions, including the Sahidic (co^{sa}) and subsequent standard Bohairic (co^{bo}).¹ Among early Christian writers, the commentary on Matthew by the third-century writer Origen was par-

¹ Two further Old Syriac manuscripts have been discovered in recent years: sy^f , a palimpsest in St. Catherine's Monastery, Mount Sinai, with fragments of all four gospels, and a fragment of Matt. 11–12 in a double palimpsest in the Vatican Library.

ticularly influential (see Matt. 8:28 below), but it has not been preserved in its entirety. Second-century witnesses include Irenaeus and the Latin author Tertullian, as well as Tatian's *Diatessaron* (a Greek harmony of the four gospels which is only known through secondary sources).

Although Matthew usually comes first in collections of the four gospels, it was not the first to be written. It is generally accepted that Matthew was dependent on Mark; some also believe that it was a source for Luke. This means that comparisons with those two gospels may shed light on the development of the text. Nevertheless, Matthew was the principal gospel in antiquity, making it the main source for quotations and also meaning that the other accounts were assimilated to it. Despite ancient claims that Matthew was originally written in Hebrew, it is clearly a Greek composition as shown by its verbal dependence on Mark and its use of the Septuagint for quotations from the Jewish Scriptures. The identification of 'Semitic' constructions in its language or textual variants (apart from those in biblical quotations) is debatable.

There are three additional verses in the Byzantine tradition of Matthew not attested in the earliest manuscripts (Matt. 17:21, 18:11 and 23:14; see below). There is also one verse traditionally identified as a 'Western non-interpolation' (Matt. 27:49; see further the Overview for Luke), in which material from John appears to have been added at an early point. Three other verses are absent from a few ancient witnesses (Matt. 12:47, 16:2b–3 and 21:44). Other well-known variants include the inclusion of 'without cause' at Matt. 5:22, the forms of the doxology in the Lord's Prayer (Matt. 6:13), variations involving the teaching on adultery (Matt. 19:9), the sequence of the two sons in Matt. 21:29–31 and the question as to whether the Son knows the day and hour (Matt. 24:36). Names are a particularly common place of variation in this gospel, including the Gadarenes (Matt. 8:28), the apostle Thaddeus (Matt. 10:3) and Jesus Barabbas (Matt. 21:16–17).

The *Editio Critica Maior* of Matthew is in preparation and expected to appear in the next few years. Work towards this may be seen online in the form of transcriptions in the New Testament Virtual Manuscript Room (NTVMR) as well as the *Text und Textwert* (TuT) collations.²

² See further <https://ntvmr.uni-muenster.de/>. For more on *Text und Textwert* and the other material mentioned in this overview, see the Introduction above.

The text of Matthew in UBS6 remains identical to that of the two previous editions apart from the removal of some square brackets.

1:7–8 Ἀσάφ, Ἀσάφ (Asaph, and Asaph) {B}

The majority of Greek manuscripts read Ἀσά, Ἀσά ('Asa, and Asa'; 019 032 037 etc.), which is the name of the son of Abijah (or Abijam) at 1 Kings 15:8. Nevertheless, there is very strong early support for Ἀσάφ, Ἀσάφ ('Asaph, and Asaph'; $\mathfrak{B}^{\text{vid}}$ 01 03 04 etc.). There are numerous instances of the name Asaph in the Septuagint (e.g. 2 Kings 18:18, 1 Chron. 16:5, Neh. 7:44, Psalms 73–83 [72–82 LXX]). Given the frequency of the latter name, it could be that it was erroneously substituted for Asa at an early point, or that it is simply a spelling variant for Asa. However, taking into account the attestation of Asaph (also seen in the Latin, Coptic and Ethiopic translations), it seems more likely that this was the earliest text which was then corrected by an editor who compared Matthew's account with that of the Septuagint. It is possible that the evangelist may have taken the genealogy from an independent list rather than drawing directly on biblical narrative, which could account for this error.³ In any case, the principle of consistency in referring to a single person throughout the Bible means that many translations will use the name Asa here, regardless of which reading is considered original. See also the following variation unit.

1:10 Ἀμώς, Ἀμώς (Amos, and Amos) {B}

As in the previous unit, while early witnesses read Ἀμώς, Ἀμώς ('Amos, and Amos'; 01 03 04 etc.), most Byzantine manuscripts have Ἀμών, Ἀμών ('Amon, and Amon'; 019 032 *f*¹³ etc.). Again, the latter is the correct name for the son of Manasseh (or Manasses) at 2 Kings 21:18, while the name Amos is likely to have been more familiar as the father of Isaiah (2 Kings 19:2 etc.) and one of the Minor Prophets in his own right. While Ἀμώς could have been an early error for Ἀμών, the external evidence (which differs slightly from the pattern of attestation in Matt. 1:7–8) suggests that Ἀμών is a later correction. Even so, based in the principle of consistency mentioned in the previous unit, translations may prefer to use Amon to indicate this king.

³ Metzger 1994: 1.

1:16 τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός (lit. the husband of Mary, of whom Jesus was born, who is called the Messiah) {A}

The editorial text is found in the oldest surviving manuscripts (P¹ 01 03 04 etc.) as well as Byzantine tradition, and so is confidently adopted as the earliest form of text. Nevertheless, there are variant readings which are of theological interest in that they alter the description of Joseph and Mary in order to emphasise the virgin birth, even though the change in phrasing in the editorial text from the rest of the genealogy already indicates that Jesus' birth was different from those preceding. One group of witnesses reads ὃ μνηστευθεῖσα παρθένος Μαρὶὰμ ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν ('to whom having been betrothed a virgin, Mary, bore Jesus who is called Christ'; 038 f¹³ lat^{vl-pt}). This is clearly an editorial change to indicate that Joseph was not Mary's husband at the time when Jesus was born, as well as underline Mary's virginity. A similar text is supported by the Curetonian Syriac, ὃ μνηστευθεῖσα ἦν Μαρὶὰμ παρθένος, ἣ ἔτεκεν Ἰησοῦν Χριστόν ('to whom Mary, a virgin, was betrothed, who gave birth to Jesus Christ'), which is paralleled in the third-century Greek writer Hippolytus; the other Old Syriac manuscript, the Sinaitic, is close to this but, surprisingly, has Joseph as the subject of the verb ('Joseph ... begot Jesus'). This appears to be a unique reading produced by an unthinking adherence to the pattern of the rest of the genealogy in which each name is repeated twice, the second time at the beginning of the 'begot' clause. The full range of readings in continuous-text Greek manuscripts is given in *TuT Matthew* (TS2), while a variety of potential witnesses to the more unusual readings have been considered in greater detail elsewhere.⁴

1:18 γένεσις (birth) {C}

The majority of Greek witnesses read γέννησις ('birth'; 019 f¹³ etc.), while the oldest manuscripts have γένεσις (also 'birth'; P¹ 01 03 04 etc.). The difference between the two terms is that the latter has the sense of 'creation' (as in the book of Genesis) and 'genealogy' (for which it is used at Matt. 1:1), whereas the former refers to the physical process of

⁴ e.g. Metzger 1972; Nolland 1996; Min 2005: 301–304.

giving birth. As such, γέννησις is the more appropriate word here and was used by early Christian writers to refer to the Nativity: it is attested in both Irenaeus and Origen. It is possible that this was original, with the evangelist making a deliberate change in terminology between Matt. 1:1 and 1:18. However, the attestation favours γένεσις, which is the harder reading in terms of sense although it is a simple substitution given its use in Matt. 1:1.⁵ The similarity of the two words suggests that they might have been confused on multiple occasions. In certain languages, translators may have to choose between words with different nuances, whereas in others (such as English) it may be possible to render both in the same way. Both SBLGNT and THGNT have γένεσις.

1:25 υἱόν (a son) {A}

Most manuscripts read τὸν υἱὸν αὐτῆς τὸν πρωτότοκον ('her firstborn son'; 04 05* 032 etc.; see *TuT Matthew* TS4), but a group of important witnesses simply have υἱόν ('a son'; 01 03 035 *f*¹ etc.). The possibility that the additional phrase was omitted by eyeskip from the end of υἱόν to the end of πρωτότοκον is negligible, given the addition of τόν ('the') at the beginning and the fact that υἱόν is often written as a *nomen sacrum* (YN). Instead it seems that the shorter form, with its early attestation, has been expanded to the text found in the parallel passage at Luke 2:7.

2:18 κλαυθμός (wailing) {B}

The editorial text, κλαυθμός ('wailing'; 01 03 035 0250 etc.) differs from the form of the original quotation in the Septuagint (Jer. 31:15 [38:15 LXX]), which reads θρήνος καὶ κλαυθμός ('mourning and wailing'; 04 05 019 032 etc.). It is possible that one of these words was omitted by a copyist in error, although the normal pattern for eyeskip would be to omit the second rather than the first term. The likely direction of editorial change is to conform a quotation to its source, which suggests that the longer reading is a correction. However, the relatively slim attestation of κλαυθμός leaves room for doubt as to whether it is original. If θρήνος ('mourning') is read here, it would be the only occurrence of

⁵ Ehrman 2011: 88–89 suggests that γέννησις was a deliberate substitution, but Waserman 2012: 340 points to similar unmotivated variation elsewhere.

this noun in the New Testament. The full range of readings in continuous-text Greek manuscripts is given in *TuT Matthew* (TS5).

3:2 [καί] (and)

At the beginning of this verse, the textual tradition is split between witnesses which include καί ('and'; 01 03 04 032 ^f1 ^f13 and numerous minuscules) and those which lack it (05 017 019 022^{vid} 036 037 etc.). In the absence of καί, the participle λέγων simply functions as a marker of direct speech. In the longer reading, which has the better external support and is preferred in SBLGNT and THGNT, the two participles are co-ordinated (κηρύσσων ... καὶ λέγων, 'proclaiming ... and saying').

3:16 [αὐτῷ] (to him) {C}

After the verb ἠνεώχθησαν ('were opened'), most Greek manuscripts include the pronoun αὐτῷ ('to him' or 'for him'; 01¹ 04 05^{supp} 019 etc.), indicating that only Jesus saw the opening of the heavens and the dove, or that they were for his benefit. The absence of the pronoun from two important manuscripts (01* 03) and some early versions may cast doubt on whether it was originally present, in which case the opening of the heavens could be interpreted as a more general event. However, the restriction to Jesus matches the source at Mark 1:10, and the pronoun could easily have been omitted from these few witnesses in error or through assimilation to the parallel at Luke 3:22, where both the heavens and the dove appear to be visible to all. Given the variations in the same manuscripts in the next two units, accidental omission seems less likely; THGNT includes the pronoun, whereas SBLGNT lacks it. The full range of readings in continuous-text Greek manuscripts is given in *TuT Matthew* (TS7).

3:16 [τὸ] πνεῦμα [τοῦ] θεοῦ (God's Spirit)

The two manuscripts which lack αὐτῷ in the previous unit also read πνεῦμα θεοῦ ('[a] spirit of God'; 01 03) here, rather than τὸ πνεῦμα τοῦ θεοῦ ('the Spirit of God'; 04 05^{supp} 019 etc.). The only other time this phrase appears in the gospels is at Matt. 12:28, which supports the shorter reading; the earlier references to the Holy Spirit in Matthew also lack a definite article (Matt. 1:18, 1:20, 3:11), but it is present in later ones (Matt. 4:1, 10:20, 12:32, 28:19). It is therefore possible that the

form without the definite articles here is original, which was later expanded to the more standard construction which makes it clear that it is 'the Spirit' rather than 'a Spirit' (compare the parallels at Mark 1:10 and Luke 3:22). However, the attestation of the shorter reading is so slight, even though it is early, that it is very difficult to be confident about the earliest form. Again, the full range of readings in continuous-text Greek manuscripts is given in *TuT Matthew* (TS8).

3:16 [καὶ] ἐρχόμενον (and alighting)

For the fourth time in this verse, a small word is lacking from the first hand of Codex Sinaiticus and Codex Vaticanus (01*03). All other manuscripts have καὶ ('and'), co-ordinating the two participles ('descending ... and alighting'; 01² 04 05 etc.), whereas the shorter reading conveys a single idea ('descending like a dove alighting on him'). The single action is supported by the parallels at Mark 1:10 and Luke 3:22, whereas the twofold 'descending and remaining' matches John 1:33. This pattern of variation may suggest that there has been deliberate editorial intervention in the text reflected in these two witnesses, creating a shorter text which offers a better fit to certain parallels. On the other hand, because the longer text matches other parallels, this could be the result of later expansion. The limited support for the shorter text, especially in the light of the other units in this verse, means that it cannot be confidently adopted as the earliest form.

4:24 [καὶ] δαιμονιζομένους (and people possessed by demons)

A few important witnesses lack καὶ ('and'), reading just δαιμονιζομένους ('people possessed by demons'; 03 04* [037] *f*¹³). Given the presence of καὶ before the other three elements of this list, it is likely that its omission here is due to eyeskip of KAI before ΔAI or deletion due to a misunderstanding of the preceding chiasmus.

5:4–5 μακάριοι ... παρακληθήσονται. μακάριοι ... τὴν γῆν. (Blessed ... for they will be comforted. Blessed ... the earth) {B}

A few witnesses have Matt. 5:4 and 5:5 in the opposite sequence, reading μακάριοι ... τὴν γῆν. μακάριοι ... παρακληθήσονται ('Blessed are the meek, for they will inherit the earth. Blessed are those who mourn,

for they will be comforted'; 05 33 lat^{vl-pt, vg} sy^c co^{bo-ms} Origen Chrysostom^{pt}; see further *TuT Matthew* TS11). This is attractive, in that not only does it contrast 'the heavens' of Matt. 5:3 with 'the earth' in the following verse, but it also brings together two categories of people (οἱ πτωχοὶ ... οἱ πραεῖς, 'the poor ... the meek') followed by two activities (οἱ πενθοῦντες ... οἱ πεινῶντες, 'those who mourn ... those who hunger'). For this reason, it is likely that this is a subsequent editorial improvement, although it is not impossible that the majority reading adopted in the text may stem from an early error leading to a change of sequence: the parallel in Luke does not include either of these elements.

5:11 ψευδόμενοι (falsely) {B}

The word ψευδόμενοι (lit. 'lying') is lacking only from Codex Bezae, Old Latin manuscripts and the Sinaitic Syriac, as well as two ancient writers. While it may seem like a later gloss, this makes little sense in context. Rather, the location of this word results in an ambiguity ('lying for my sake'), which has been eliminated by an earlier editor or translators (note also the rearrangement in these witnesses of the previous two units). The absence of the word from the parallel at Luke 6:22 might favour the shorter reading, but it could also have led to assimilation here. The attestation in the present verse strongly indicates that ψευδόμενοι is original, and the brackets in UBS5 have been removed.⁶

5:22 τῷ ἀδελφῷ αὐτοῦ (with a brother or sister) {B}

After this phrase, the majority of witnesses include the qualification εἰκῇ ('without cause'; 01² 05 019 032 etc.). It is missing from a few witnesses, some of which are early and weighty (P⁶⁴ 01* 03 lat^{vl-pt, vg} Tertullian Origen and around 25 minuscules; see *TuT Matthew* TS13). As it is a mitigation of the commandment never to be angry, the longer reading has the appearance of a later insertion. Nevertheless, there is a qualification in the comparable prohibition at Matt. 5:32 (allowing a justification for divorce), which provides a parallel for an original limitation here. There is no mitigation to the commands on either side, which

⁶ Holmes 1986 offers a discussion of this verse in its broader context, reaching the same conclusion.

means that εικῆ could have been omitted through assimilation, or possibly overlooked (it occurs at the end of a line in Codex Sinaiticus). With several studies in favour of the originality of the longer reading and the limited attestation of the shorter form, there is room for uncertainty.⁷

5:39 σιαγόνα [σου] ([your] cheek)

The word σου ('your') is superfluous here, and it is missing from numerous manuscripts (including 01 032 f¹ 33 892 and 1241). It is possible that this is an omission due to several variants here in word order, or the accidental omission of a small word before another beginning with the same letter, or deliberate deletion in order to enhance the parallelism with the next clause. It seems less likely that σου was a later addition: although this might serve to explain some of the variations in word order, which is why earlier editors enclosed it in brackets, it is more probable that the short reading stems from the deletion of σου from its unexpected position between δεξιάν ('right') and σιαγόνα ('cheek') within part of Byzantine tradition, because in this context δεξιάν could be misinterpreted as 'right hand'. There is minimal difference in translation, as many languages will require a possessive here.

5:44 ἐχθρούς ὑμῶν (your enemies) {A}

The majority of Greek witnesses include two extra phrases after the command to love your enemies, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς ('bless those who curse you, do good to those who hate you'; 05 019 032 037 etc.). The shorter reading has early and varied support (01 03 f¹ lat^{vl-pt} sy^{c,s} co^{sa}, bo-pt Irenaeus^{lat vid} Origen), which suggests that the longer reading is a harmonisation to the parallel at Luke 6:27–28, although the clauses appear in the opposite sequence there. There is no obvious reason which would prompt the omission of both these lines: around sixty minuscules only have one of the extra phrases, as seen in the other variations here attested predominantly in early versions and Christian writers. This is presumably due

⁷ Wernberg-Møller 1956, Black 1988b and Victor 2009: 63–64 all prefer the longer text as original.

to eyeskip between the two instances of ὑμᾶς (see *TuT Matthew* TS14). The following variant confirms that the longer reading was a later accommodation.

5:44 διωκόντων ὑμᾶς (who persecute you) {A}

Around forty minuscules have ἐπηρεαζόντων ὑμᾶς ('who abuse you'; 1241 etc.: see *TuT Matthew* TS15), the reading found at the parallel in Luke 6:28. The majority of manuscripts read ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς ('who abuse you and pursue you'; 05 019 032 037 etc.), while some Latin witnesses have both terms in the reverse order ('who pursue you and abuse you'; lat^{vi-pt, vg}). These seem to be straightforward conflation of the terms distinctive of Matthew and Luke: διωκόντων ὑμᾶς ('persecute you'; 01 03 *f*¹ etc.) is attested by exactly the same witnesses as the shorter reading in the previous unit, and indicates that the expansion there is due to assimilation to the parallel.

5:47 ἔθνικοι (gentiles) {B}

Most Greek manuscripts read τελῶναι ('tax collectors'; 019 032 037 038 etc.), matching the end of the previous verse. There is good evidence for a different term, ἔθνικοι ('gentiles'; 01 03 05 035 etc.), which suggests that the evangelist intended to vary the comparison: the combination of the two terms at Matt. 18:17 shows that they were considered as a pair. The likelihood that the variation was introduced by a later editor seems slim. The full range of readings in continuous-text Greek manuscripts is given in *TuT Matthew* (TS16).

6:1 προσέχετε [δέ] (beware)

The majority of witnesses lack a connective in this verse (03 05 015 032 037 etc.), whereas some important manuscripts have the contrastive δέ ('but'; 01 019 035 038 *f*¹ etc.). The same fluidity regarding δέ is seen in the other instances of this command in Matthew (Matt. 7:15, 10:17, 16:11) suggesting that it may have been added or dropped through assimilation. If δέ is present, its effect on interpretation would be to connect this verse more closely to the previous one; its absence would indicate the start of a new section, which is often also matched in the paragraph layout of these witnesses. The external evidence is slightly stronger for the shorter reading, but as the particle could also have been

omitted through oversight (following three other two-letter combinations with *epsilon*), it is hard to be sure which is earlier.

6:4 σοι (you) {B}

Most of the oldest surviving witnesses end the verse with σοι ('you'; 01 03 05 035 etc., lat^{vl-pt}, vg^s sy^c co Origen). The majority of Greek manuscripts follow this with the phrase ἐν τῷ φανερῷ ('in the open'; 019 032 037 etc.; see *TuT Matthew* TS17), contrasting this with the secrecy of the previous two actions. There is no obvious reason for the accidental omission of this phrase: rather, it appears to have supplied by an editor who felt that the end of the verse was incomplete following the double appearance of 'in secret'. The antithesis between κρυπτός ('secret') and φανερός ('open') which may have inspired this at Mark 4:22 (cf. Luke 8:17) is not found in the parallel at Matt. 10:26, and the word φανερός only appears securely in this gospel at Matt. 12:16. The same variation is found at Matt. 6:6 and 6:18 (see below): there is an ethical implication to the reward being openly visible. The best case that can be made for the originality of the longer reading is that an early reader felt that God's activity was not always perceptible and therefore deleted the phrase.

6:6 ἀποδώσει σοι (will reward you) {B}

As at Matt. 6:4, the two instances of ἐν τῷ κρυπτῷ ('in secret') in this verse are followed in the majority of manuscripts by a contrast at the end with ἐν τῷ φανερῷ ('in the open'; 019 032 037 etc.; see *TuT Matthew* TS18). The attestation is almost the same as at Matt. 6:4, although *f*¹³ here agrees with the majority. Again, there is no obvious reason why the phrase would be overlooked: it seems to be an editorial addition presumably introduced at the same time as the one in Matt. 6:4 (see also Matt. 6:18 below).

6:12 ἀφήκαμεν (we have forgiven) {B}

The aorist tense, ἀφήκαμεν (lit. 'we forgave'; 01* 03 035 *f*¹ lat^{vg} sy^{p,h}), is the harder reading, given the focus of the rest of the prayer on the present. Nevertheless, a temporal distinction between human and divine forgiveness is also seen in Matt. 6:14–15, where the former clearly precedes the latter. It has been suggested that the aorist is a literal transla-

tion of an Aramaic perfect used with present force (compare the ‘prophetic perfect’ at Mark 11:24 below).⁸ A smoother present tense appears in the majority of Greek manuscripts, either as ἀφίομεν (‘we forgive’; 05 019 032 037 038 565) or ἀφιέμεν (also ‘we forgive’; 01² f¹³ and most minuscules). The latter is the regular, more common form, also seen in the majority of manuscripts at Luke 11:4, but the former is adopted as the editorial text in that parallel which has no Greek evidence for the aorist. It is therefore possible that both present-tense forms here are due to assimilation to Luke: the present tense there may be that evangelist’s adjustment of his source, a more idiomatic translation of an Aramaic form, or potential early evidence for ἀφίομεν in Matthew. The external evidence and the discontinuity in tense leads to the adoption of ἀφήκαμεν here as well as in the SBLGNT and THGNT. If the suggestion regarding an underlying Aramaic text is accepted, translators would be justified in using a present tense here; otherwise, a perfect tense would be idiomatic and also mark the difference between Matthew and Luke (cf. ‘we have forgiven’ NRSVue).

6:13 πονηροῦ (evil one) {A}

There is strong support for the ending of the Matthean Lord’s Prayer with πονηροῦ (‘the evil one’; 01 03 05 035 0170 f¹ lat^{vl-pt, vg} co^{bo-pt, mae} etc.): the Lukan version also lacks a doxology (Luke 11:4), and early commentaries on the Lord’s Prayer by Tertullian, Origen, and Cyprian close here too. The standard addition, ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν (‘because yours is the kingdom and the power and the glory for ever, Amen’; 019 032 037 038 etc.), seen in the majority of Greek manuscripts, appears to be a liturgical addition perhaps modelled on 1 Chr. 29:11. A number of minor variations are attested, demonstrating the fluidity of the doxology: other early Coptic translations and the Didache lack ἡ βασιλεία καὶ (‘the kingdom and’), the Old Latin Codex Bobiensis has neither ἡ βασιλεία nor καὶ ἡ δόξα (just reading ‘yours is the power’), while some Greek minuscules expand it with a Trinitarian formula (‘the glory of the Father and of the Son and of the Holy Spirit’; 157 and others not mentioned in

⁸ Metzger 1994: 13. Victor 2009: 68, however, sees it as a later accommodation to the aorist imperatives of the other petitions.

UBS6). The full range of readings in continuous-text Greek manuscripts, numbering around thirty in total, is given in *TuT Matthew* (TS19). Most translations have a footnote indicating that there is precedent for the liturgical form in biblical manuscripts despite it not forming part of the earliest text.⁹

6:15 ἀνθρώποις (others) {C}

The majority of Greek manuscripts include τὰ παραπτώματα αὐτῶν ('their trespasses'; 03 019 032 etc.; see *TuT Matthew* TS20) after ἀνθρώποις ('humans'). This is seen following the verb ἀφῆτε ('forgive') in the previous verse and the following clause, but the direct object is lacking from the immediately preceding instance at the end of Matt. 6:14 (ἀφήσει καὶ ὑμῖν, 'will forgive you'). It is not clear whether the witnesses with the shorter reading (01 05 f¹ etc.) preserve an original chiasmus or reflect one created by an editorial deletion of the direct object: there is no obvious reason for accidental omission. Given that copyists were more likely to assimilate the beginning of this conditional clause to the previous one, regardless of the fact that the direct object appears in the following clause, the shorter reading has been preferred in the editorial text and the SBLGNT. Another factor in favour of the shorter reading is that this instance of τὰ παραπτώματα αὐτῶν ('their trespasses') is absent from Mark 11:25, an additional verse seen in the majority of Greek manuscripts which supplies this Matthean parallel. Nevertheless, the THGNT adopts the longer reading here based on the external evidence. In some languages, the verb 'to forgive' may require a direct as well as an indirect object, in which case the former must be supplied regardless of which reading is adopted.

6:18 σοι (you) {A}

The structure of this verse, with the double instance of ἐν τῷ κρυφαίῳ ('in secret'; the majority of manuscripts read ἐν τῷ κρυπτῷ, also 'in secret') matches that of Matt. 6:4 and 6:6. As in those verses, some manuscripts have a contrasting ἐν τῷ φανερῷ ('in the open'; 037 0233 157 etc.) at the end of the verse. Although this is attested by a large number

⁹ Parker 1997: 54–60 offers a more extended discussion of this 'Matthean doxology' and the different witnesses.

of minuscules, it is not as widespread as in the earlier verses, which leads to the conclusion that it is a later assimilation to the previous longer readings. Again, there is nothing in context which would prompt its omission.

6:25 [ἢ τί πίητε] (or what you will drink) {C}

The majority of Greek manuscripts read καὶ τί πίητε ('and what you will drink'; 019 037 038 etc.), while a few important witnesses have ἢ τί πίητε ('or what you will drink'; 03 032 *f*¹³ etc.). Other early texts lack the phrase completely (01 *f*¹ 892 lat^{vl-pt, vg} sy^c etc.): this could be through eyeskip (from HTE to HTE), or represent the earliest attainable text which was later expanded through assimilation to Matt. 6:31 (compare the shorter form in the parallel at Luke 12:22). The variety between καὶ ('and') and ἢ ('or') suggests that the longer readings are secondary. Conversely, the slim attestation of the shortest form and the early external support for ἢ τί πίητε makes it difficult to decide which reading is the earliest: the THGNT has the longer reading, while the SBLGNT lacks this phrase.

6:33 τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ (the kingdom of God and his righteousness) {C}

The longest form of this reading, including the words in brackets, is present in the majority of witnesses (019 032 037 etc.) and adopted in the THGNT. Various other forms are only attested by a few sources: Codex Sinaiticus and some early translations read τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ ('the kingdom and his righteousness'; 01 lat^{vl-pt, vg} co^{sa, bo} Eusebius); in Codex Vaticanus alone, this is found in the sequence τὴν δικαιοσύνην καὶ τὴν βασιλείαν αὐτοῦ ('righteousness and his kingdom'; 03), perhaps because an editor wished to emphasise that righteousness was the key to entering the kingdom; some minuscules not cited in UBS6 and early writers have τὴν βασιλείαν τοῦ θεοῦ ('the kingdom of God'; Chrysostom^{pt}) or τὴν βασιλείαν τῶν οὐρανῶν ('the kingdom of the heavens'; Justin Chrysostom^{pt}). The full range of readings in continuous-text Greek manuscripts is given in *TuT Matthew* (TS21).¹⁰

¹⁰ See Hendriks 2005 for early translations and quotations in Christian writers (although these are unreliable witnesses for shorter readings due to their tendency to abbreviate and paraphrase).

The absence of the second element is easily explained as eyeskip. The principal issue is whether τὴν βασιλείαν originally appeared with a qualifier or was later expanded by the addition of τοῦ θεοῦ or τῶν οὐρανῶν. The latter is the more common Matthean term, but there are a few instances of ‘the kingdom of God’ (e.g. Matt. 12:28, 19:24, 21:31, 21:43). If τοῦ θεοῦ is not read here, then the final αὐτοῦ must refer back to ‘your heavenly Father’ in the previous verse: this does not sit so well after ‘the kingdom of the heavens’, as αὐτοῦ usually refers to the immediately preceding noun. It is also worth noting that examples of βασιλεία (‘kingdom’) without qualification in Matthew are only slightly more common than βασιλεία τοῦ θεοῦ (e.g. Matt. 4:23, 8:12, 9:35, 13:19, 13:38 etc.), while the parallel at Luke 12:31 seems to have a qualifier (although one is lacking from B⁷⁵). Obviously, if τοῦ θεοῦ were initially present, there would have been no reason to substitute it with τῶν οὐρανῶν (except through assimilation to other instances in Matthew). Conversely, if τῶν οὐρανῶν were the original form, the incongruity with the singular in τὴν δικαιοσύνην αὐτοῦ (‘his righteousness’) would explain both of the other readings, either deleting the qualifier or replacing it with the singular θεοῦ. However, the fact that this is not attested in any surviving manuscript militates against adopting it as the editorial text. Of the alternatives, the reading in Codex Sinaiticus is preferable (as chosen in the SBLGNT), with the addition of τοῦ θεοῦ as a clarification of αὐτοῦ, and the addition of τῶν οὐρανῶν an accommodation to Matthean usage.

7:14 τί (for) {B}

The editorial text is supported by the majority of Greek manuscripts, including some early witnesses (01¹ 04 019 etc.). In this case, τί is not an interrogative, but an exclamation (‘how narrow!’), corresponding to Semitic usage.¹¹ Most variant readings conform the particle to the previous clause with ὅτι (‘because’): the first hand of Codex Vaticanus has ὅτι δέ (lit. ‘but because’), corrected to τί δέ (‘but how’), while the first hand of Codex Sinaiticus, some minuscules and the *Textus Receptus* read just ὅτι (‘because’; 01* 157 700^c etc.). A few witnesses instead read καί (‘and’; 205 Chrysostom).

¹¹ Metzger 1994: 16 cites the Hebrew text of Ps. 139:17 as an example.