

A Student's Guide to New Testament Textual Variants

Romans 10:9-16:27

Romans 10:9:

TEXT: "if you confess with your mouth [that] Jesus [is] Lord"

EVIDENCE: p⁴⁶ ("Jesus Christ") S A ("Jesus Christ") D G K P Psi 33 81 ("that") 104 614 630 1241 1739 1881 2495 Byz Lect lat vg syr(p,h) syr(pal) ("that") cop(north)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "if you confess the word with your mouth that Jesus [is] Lord"

EVIDENCE: B cop(south)

TRANSLATIONS: ASVn

COMMENTS: Some Alexandrian copyists tried to make the statement more precise by adding "the word" and "that" to it. Copyists were often tempted to add "Christ" to "Jesus."

Romans 11:6:

TEXT: "otherwise grace is no longer grace."

EVIDENCE: p⁴⁶ S* A C D G P 81 630 1739 1881 lat vg cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "otherwise grace is no longer grace. But if [it is] by works, it is no longer by grace; otherwise work is no longer work."

EVIDENCE: S^c B (end with "no longer grace") Psi 104 614 1241 2495 Byz Lect syr(p,h)

TRANSLATIONS: KJV NIVn

COMMENTS: The additional sentence seems to have been added by copyists based on verse 6 and exchanging the words "works" and "grace." It is absent from early manuscripts of both the Alexandrian and Western types of ancient text.

Romans 11:17:

TEXT: "in the rich root of the olive tree"

EVIDENCE: S* B C Psi

TRANSLATIONS: ASV RSVn NASV NIV TEV("strongspiritual life")

RANK: C

NOTES: "in the root and the richness of the olive tree"

EVIDENCE: S^c A D^{b,c} P 33 81 104 614 630 1241 1739 1881 2495 Byz Lect four lat vg syr(p,h)

TRANSLATIONS: KJV ASVn NEB

NOTES: "in the richness of the olive tree"

EVIDENCE: p⁴⁶ D* G three lat one cop(north)

TRANSLATIONS: RSV

OTHER: "in the richness of the root of the olive tree"

EVIDENCE: most cop

COMMENTS: The text reading is literally three genitives together: "of the root of the richness of the olive tree." This strangeness of this construction probably caused copyists to change it by adding "and" or omitting "of the root" or switching "root" and "richness."

Romans 11:31:

TEXT: "they also may now obtain mercy."

EVIDENCE: S B D*^d cop(north)

TRANSLATIONS: ASV RSVn NASV NIV TEV

RANK: D

NOTES: "they also may obtain mercy."

EVIDENCE: p⁴⁶ A D^{b,c} G Psi 81 104 614 630 1241 1739 1881 2495 Byz Lect lat vg syr(p,h)

TRANSLATIONS: KJV RSV NIVn NEB TEVn

OTHER: "they also may later obtain mercy"

EVIDENCE: 33 cop(south)

COMMENTS: The word "now" is enclosed in brackets in the UBS text. Although it is possible that "now" or "later" was added here by copyists to balance the "now" in the first phrase, it is more likely that copyists who noticed that the Jews (although they could have) did not in fact obtain mercy at the time of Paul's writing either changed "now" to "later" or omitted the word.

Romans 12:11:

TEXT: "serving the Lord."

EVIDENCE: p⁴⁶ S A B D^{b,c} P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect most lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "serving the opportunity."

EVIDENCE: D* F G two lat

TRANSLATIONS: ASVn NEBn

COMMENTS: The Greek words for "Lord" and "opportunity" are KURIO and KAIRO, respectively. The replacement of KURIO with KAIRO was probably due to a mistake of the eye, especially if they were in their abbreviated form, which is only one letter different.

Romans 12:14:

TEXT: "-Keep blessing those who persecute ^{pl}you;"

EVIDENCE: S A D P Psi 81 104 614 630 1241 1881 2495 Byz Lect lat later vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "-Keep blessing those who persecute;"

EVIDENCE: p⁴⁶B 1739 earlier vg

TRANSLATIONS: NASVn

COMMENTS: The word "^{pl}you" is enclosed in brackets in the UBS text. Although it is possible that "^{pl}you" was added by copyists who remembered the similar statements in Matthew 5:44 and Luke 6:28, it is more likely that it was omitted to make the statement more general.

Romans 14:19:

TEXT: "So then, let us keep pursuing the things"

EVIDENCE: C D Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect lat vg syr cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: D

NOTES: "So then, we are pursuing the things"

EVIDENCE: S A B G P 048

TRANSLATIONS: ASVn NASVn TEVn

COMMENTS: The difference between the two readings is between a long "o" and a short "o." It is likely that the variation here is due to a mistake of the ear. Although elsewhere in Romans (see 5:18; 7:3, 25; 8:12; 9:16, 18; 14:12) "so then" is followed by the indicative mood ("we are pursuing") the UBS Textual Committee felt that the exhortation given by the subjunctive mood ("let us keep pursuing") is more appropriate here.

Romans 14:21:

TEXT: "by which your brother stumbles."

EVIDENCE: S^aA C 048 81 1739 one lat syr(p) cop(north)

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: "by which your brother stumbles or is ensnared or is weakened."

EVIDENCE: p⁴⁶vid^sc B D G Psi 33 104 614 630 1241 1881 2495 Byz Lect most lat vg syr(h) cop(south)

TRANSLATIONS: KJV ASVn RSVn

OTHER: "by which your brother stumbles or is weakened."

EVIDENCE: syr(pal)

OTHER: "by which your brother is grieved."

EVIDENCE: S*

OTHER: "by which your brother is grieved or is ensnared or is weakened."

EVIDENCE: P

COMMENTS: Although it is possible that "is ensnared or is weakened" were omitted to make this verse end with "stumbles" and thus parallel with verse 20, it is more likely that these words were added by copyists who recalled I Corinthians 8:11-13. The word "grieved" was added from verse 15.

Romans 14:23:

TEXT: chapter 15 follows verse 23

EVIDENCE: p⁴⁶S B C D F G 048^{vid} 81 630 1739 most lat most vg syr(p,pal) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: chapter 15 follows doxology of 16:25-27 which follows verse 23

EVIDENCE: A L P Psi 33 104 614 1175 1241 1881 2495 Byz Lect one lat syr(h)

TRANSLATIONS: ASVn RSVn NEBn

OTHER: book ends with 16:24-27 which follows verse 23

EVIDENCE: three vg

COMMENTS: See Romans 15:33 and 16:25-27. The doxology traditionally found in English versions at Romans 16:25-27 is found here in many manuscripts, apparently because it was found at the end of some manuscripts that ended the book with this chapter.

Romans 15:7:

TEXT: "just as Christ has also received ^{pl}you"

EVIDENCE: S A C D^{b,c}G Psi 33 81 630 1241 1739 1881 2495 Byz Lect most lat vg syr(p,h) cop(north)

TRANSLATIONS: ASV RSV NASVn NIV TEV

RANK: B

NOTES: "just as Christ has also received us"

EVIDENCE: B D* P 048 104 614 three lat cop(south)

TRANSLATIONS: KJV ASVn NASV NEB

COMMENTS: The Greek words for ^{pl}you and us were pronounced alike in later Greek. Although it is possible that "us" was changed to "^{pl}you" either accidentally

through a mistake of the ear or deliberately to agreed with the several occurrences of "pl^you" in the surrounding verses, the number of manuscripts reading "pl^you" makes it more likely that "pl^you" was accidentally changed to "us" through a mistake of the ear.

Romans 15:15:

TEXT: "because of the grace given me by God"

EVIDENCE: p⁴⁶ S² A C D G Psi Maj

TRANSLATIONS: KJV ASV RSV NASVn NIV TEV

RANK: -

NOTES: "because of the grace given me from God"

EVIDENCE: S* B F

TRANSLATIONS: NASV NEB

COMMENTS: Although it is possible that "given from" was changed by copyists to the more usual "given by," the great number of manuscripts that read "by" would indicate that the text reading is original.

Romans 15:19:

TEXT: "in the power of the Spirit of God,"

EVIDENCE: p⁴⁶ S D^b P Psi 614 1241 2495 Byz Lect syr(p,h)

TRANSLATIONS: KJV ASVn TEV

RANK: C

NOTES: "in the power of the Spirit,"

EVIDENCE: B

TRANSLATIONS: ASVn NASV NIV

NOTES: "in the power of the Holy Spirit,"

EVIDENCE: A D*^c G 33 81 104 630 1739 1881 lat vg syr(pal) cop

TRANSLATIONS: ASV RSV NEB

COMMENTS: The word for "of God" is enclosed in brackets in the UBS Greek text. Although it is possible that originally no word modified "Spirit" and copyists added either "God's" or "Holy," the evidence for this is very little. The text reading is that found in the earliest manuscript (p46).

Romans 15:29:

TEXT: "in the fulness of the blessing of Christ."

EVIDENCE: p⁴⁶ S* A B C D P 81 630 1739 1881 most lat earlier vg cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "in the fulness of the blessing of the gospel of Christ."

EVIDENCE: S^c Psi 33 104 614 1241 2495 Byz Lect one lat later vg syr(p,h)

TRANSLATIONS: KJV RSVn

COMMENTS: The shorter reading is found in early manuscripts of several different kinds of ancient text.

Romans 15:33:

TEXT: "the God of peace [be] with pl^you all. Amen."

EVIDENCE: S B C D P Psi 33 81 104 614 1241 2495 Byz Lect most lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "the God of peace [be] with pl^you all."

EVIDENCE: A G 630 1739 1881 three lat

TRANSLATIONS: none

NOTES: "the God of peace [be] with pl^you all." plus the doxology usually found at Romans 16:25-27 here between chapters 15 and 16

EVIDENCE: p⁴⁶

TRANSLATIONS: NEBn

COMMENTS: Although copyists might have been tempted to add "Amen" following the blessing in verse 33, the manuscript evidence would seem to indicate that it was originally present. On the addition of the doxology here see also Romans 14:23 and 16:25-27. Perhaps its presence here in manuscript p46 reflects an earlier copy of the book of Romans that circulated without most of chapter 16.

Romans 16:7:

TEXT: "Greet Andronicus and Junias" (or, "Junia")

EVIDENCE: S A B C D G P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect some lat vg syr(p,h) cop(south)

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: A

NOTES: "Greet Andronicus and Julias" (or, "Julia")

EVIDENCE: p⁴⁶ some lat cop(north)

TRANSLATIONS: NEBn TEVn

COMMENTS: Both names could be either a man's or a woman's. A few scribes miscopied the name "IOUNIAN" as "IOULIAN." See verse 15 for the opposite error.

Romans 16:15:

TEXT: "Greet Philologus and Julia" (or, "Julias")

EVIDENCE: p⁴⁶ ("Aoulia") S A B C² D P Psi 33 81 104 614 630 1241 1739 1881 2495 Byz Lect lat vg syr(p,h) cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV
RANK: A

NOTES: "Greet Philologus and Junia" (or, "Junias")

EVIDENCE: C* G

TRANSLATIONS: NEBn

COMMENTS: Both names could be either a man's or a woman's. A few scribes miscopied the name "IOULIAN" as "IOUNIAN." See verse 7 for the opposite error.

Romans 16:20:

TEXT: "crush Satan under ^{pl}your feet. The grace of our Lord Jesus [be] with ^{pl}you. ·Timothy"

EVIDENCE: p⁴⁶ S {A} B {C P Psi 33 81 104 614 630 1241 1739} 1881 {2495 Byz Lect five lat vg syr(p,h) cop}

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: "crush Satan under ^{pl}your feet. ·Timothy"

EVIDENCE: D G five lat

TRANSLATIONS: RSVn NEBn TEVn

COMMENTS: The evidence listed in braces adds "Christ" to "Jesus," a common scribal expansion. The manuscripts that omit the benediction here have apparently moved it to follow verse 23, perhaps to prevent the greetings in verse 21 through 23 from looking like an afterthought.

Romans 16:24:

TEXT: omit verse 24

EVIDENCE: p⁴⁶ p⁶¹ S A B C 81 1739 one lat earlier vg cop

TRANSLATIONS: ASV RSV NASV NIV NEB TEV

RANK: B

NOTES: include verse 24: "·The grace of our Lord Jesus Christ [be] with ^{pl}you all. Amen."

EVIDENCE: D G (omit "Jesus Christ") Psi 614 630 1241 1881 2495 Byz Lect most lat later vg syr(h)

TRANSLATIONS: KJV ASVn RSVn NASVn NIVn NEBn TEVn

NOTES: include verse 24 after verse 27 instead of here

EVIDENCE: P 33 104 syr(p)

TRANSLATIONS: NEBn TEVn

COMMENTS: The oldest manuscripts have this sentence at the end of verse 20. Some manuscripts moved it here and others combined the two by having it both places. See the comments above. A few manuscripts have it both at the end of verse 20 and at the end of verse 27.

Romans 16:25-27:

TEXT: include verses 25-27 here

EVIDENCE: p^{61vid} S B C D 81 630 1739 most lat most vg {syr(p)} cop

TRANSLATIONS: KJV ASV RSV NASV NIV NEB TEV

RANK: C

NOTES: include verses 25-27 both here and at the end of chapter 14

EVIDENCE: p^{61?} A {P 33 104}

TRANSLATIONS: TEVn

NOTES: omit verses 25-27 here but include them at the end of chapter 14

EVIDENCE: L Psi 614 1241 1881 2495 Byz one lat syr(h)

TRANSLATIONS: ASVn NEBn TEVn

NOTES: omit verses 25-27 here but include them at the end of chapter 15

EVIDENCE: p⁴⁶

TRANSLATIONS: NEBn TEVn

NOTES: omit verses 25-27 altogether

EVIDENCE: F G (both Greek and Latin—but leave space at the end of chapter 14) 629

TRANSLATIONS: ASVn NEBn

COMMENTS: Verses 25-27 are enclosed in brackets in the UBS text, since they are missing here from many manuscripts. They are included here by early manuscripts of several kinds of ancient text. See also the comments on Romans 14:23 and 15:33. The evidence listed in braces inserts verse 24 following these verses. Manuscript p61 only contains Romans 16:23-27. Three vulgate manuscripts omit chapter 15:1 through 16:23.

Romans 16:27:

TEXT: "·to the only wise God, to him [be] glory"

EVIDENCE: p⁴⁶ S A C D {P} Psi 33 {81 104} 614 1241 1739 1881 2495 Byz Lect most lat vg {syr(h)} cop

TRANSLATIONS: ASV NEBn

RANK: C

NOTES: "·to the only wise God [be] glory"

EVIDENCE: B 630 one lat syr(p)

TRANSLATIONS: KJV ASVn RSV NASV NIV NEB TEV

COMMENTS: The words "to him" are literally "to whom" which makes for a difficult grammatical construction. The evidence listed in braces changes it to "to him" to make it easier. A few manuscripts removed the grammatical difficulty by omitting it altogether.



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