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Textual Variants: Romans 10:1-16:27

25–32 minutes

The Bible Student's Guide to New Testament Textual Variants

Romans 10:9-16:27

Romans 10:1:

TEXT: "petition to God for them"

EVIDENCE: p⁴⁶ Aleph(κ) A B D G P Psi 33 1739 1881 2495 most
lat syr(p,h,pal) cop

TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NEB REB
CSB

CERTAINTY: The text is virtually certain to be original.

NOTES: "petition to God for Israel"

EVIDENCE: K 81 104 614 630 1241 Byz Lect one lat

TRANSLATIONS: KJV NKJV NIV TEV ("my own people") CSBn

COMMENTS: Later copyists replaced the pronoun "them" with the implied noun to clarify the meaning.

Romans 10:3:

TEXT: "and seeking to establish [their] own righteousness"

EVIDENCE: p⁴⁶ Aleph(κ) F G K L Psi 33 104 1241 Maj some lat

TRANSLATIONS: KJV NKJV CSB

CERTAINTY: No ranking is available.

NOTES: "and seeking to establish [their] own"

EVIDENCE: A B D P 81 630 1739 1881 one lat vg cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV

COMMENTS: The word for righteousness is in brackets in the UBS Greek text. It is difficult to decide whether scribes omitted the word righteousness as redundant or added the word that was implied.

Romans 10:9:**TEXT:** "if you confess with your mouth [that] Jesus [is] Lord"EVIDENCE: p⁴⁶ ("Jesus Christ") Aleph(κ) 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 NKJV ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

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 10:17:****TEXT:** "what is heard comes through the word of Christ"EVIDENCE: p^{46vid} Aleph(κ)* B C D* 81 1739 lat vg cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

NOTES: "what is heard comes through the word of God"EVIDENCE: Aleph(κ)^c A D^{b,c} K L P Psi 33 104 614 630 1241 1881 2495 Byz Lect syr

TRANSLATIONS: KJV NKJV NRSVn CSBn

COMMENTS: Apparently a number of copyists substituted the common phrase "word of God" for the rare expression "word of Christ." The text reading is supported by early manuscripts of both Alexandrian and Western text types.**Romans 11:6:****TEXT:** "otherwise grace is no longer grace."EVIDENCE: p⁴⁶ Aleph(κ)* A C D G P 81 630 1739 1881 lat vg cop

TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NIV NEB

REB TEV CSB

CERTAINTY: The text is virtually certain to be original.

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

TRANSLATIONS: KJV NKJV NRSVⁿ NIV84ⁿ CSBⁿ

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: Aleph(κ)* B C Psi

TRANSLATIONS: ASV RSVⁿ NRSV ESV NASV NIV TEV("strong spiritual life") CSB

CERTAINTY: There is considerable degree of doubt about the text being original.

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

EVIDENCE: Aleph(κ)^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 NKJV ASVⁿ NEB REB CSBⁿ

NOTES: "in the richness of the olive tree"

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

TRANSLATIONS: RSV NRSVⁿ ESVⁿ

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 11:21:

TEXT: "perhaps he will neither spare you"

EVIDENCE: p⁴⁶ D G Psi 33 104 614 1241 2495 Byz Lect lat vg syr

TRANSLATIONS: KJV NKJV NRSV1989 NRSV2021ⁿ

CERTAINTY: There is considerable degree of doubt about the text being original.

NOTES: "he will neither spare you"

EVIDENCE: Aleph(κ) A B C P 81 630 1739 1881 cop

TRANSLATIONS: ASV RSV NRSV1989n NRSV2021 ESV NASV NIV NEB REB TEV CSB

COMMENTS: The word for "perhaps" is in brackets in the UBS text. Although the manuscript evidence for its omission is strong, the word is ungrammatical when used with the future tense and may have been omitted for that reason. Since it is ungrammatical (it would expect a subjunctive verb, not the future), it is not likely to have been added by copyists.

Romans 11:31:

TEXT: "they also may now obtain mercy."

EVIDENCE: Aleph(κ) B D^{*.d} cop(north)

TRANSLATIONS: ASV RSVn NRSV ESV NASV NIV TEV CSB

CERTAINTY: There is a very high degree of doubt about the text being original.

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 NKJV RSV NRSVn ESVn NIVn NEB REB TEVn CSBn

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 Aleph(κ) 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 NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: The text is virtually certain to be original.

NOTES: "serving the opportunity."

EVIDENCE: D* F G two lat

TRANSLATIONS: ASVn NRSV1989n 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: Aleph(κ) A D P Psi 81 104 614 630 1241 1881 2495

Byz Lect lat later vg syr(p,h) cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: There is considerable degree of doubt about the text being original.

NOTES: "Keep blessing those who persecute;"

EVIDENCE: p⁴⁶ B 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 13:9:

TEXT: "You shall not steal, You shall not covet"

EVIDENCE: p⁴⁶ A B D G 33 614 630 1241 1739 1881 Lect some
lat early vg syr(p) cop(south)

TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NIV NEB
REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

NOTES: "You shall not steal, You shall not bear false witness, You

shall not covet"

EVIDENCE: Aleph(κ) (P) Psi 048 81 104 (2495) Byz some lat later
vg (syr(h)) cop(north)

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The addition is apparently added from the Ten Commandments in the Greek Old Testament (LXX). It is missing from early manuscripts of multiple text types.

Romans 13:11:

TEXT: "[it is] already the hour for ^pyou to wake from sleep. For now our salvation [is] nearer than when we [first] believed."

EVIDENCE: Aleph(κ)* A B C P 81 1881 cop(north)

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV
CSB

CERTAINTY: There is considerable degree of doubt about the text being original.

NOTES: "[it is] already the hour for us to wake from sleep. For now our salvation [is] nearer than when we [first] believed."

EVIDENCE: p^{46vid} Aleph(κ)^c D G Psi 33 104 614 630 1241 1739
2495 Byz lat vg syr(p) cop(south)

TRANSLATIONS: CSBn

OTHER: "[it is] already the hour to wake from sleep. For now our salvation [is] nearer than when we [first] believed."

EVIDENCE: syr(h)

TRANSLATIONS: KJV NKJV

COMMENTS: The KJV and NKJV strangely omit the words "for us" found in the Greek text of the majority of Byzantine manuscripts and the Textus Receptus. The Greek words for ^pyou and us were pronounced alike in later Greek. Although there is strong support for the reading in the notes, it is more likely that "^pyou" was changed to "us" to match the "our" and "we" in the last part of the verse.

Romans 13:12:

TEXT: "Let us then take off the works of darkness"

EVIDENCE: Aleph(κ) A B C D¹ L P Psi 048 0285^{vid} 33 81 104 630
1241 1739 1881 Maj

TRANSLATIONS: KJV NKJV ASV RSV NRSV? ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "Let us then throw off the works of darkness"

EVIDENCE: p⁴⁶ D*.2 F G

TRANSLATIONS: NRSV2021n?

COMMENTS: Of the two synonyms often translated the same way, it is difficult to tell which one underlies the English translation, especially with the New Revised Standard Version. The text reading is supported by early manuscripts of multiple text types. The reading in the notes is found mainly in manuscripts of Western text type.

Romans 14:4:

TEXT: "the Lord is able to make him stand"

EVIDENCE: p⁴⁶ Aleph(κ) A B C P Psi cop

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV
CSB

CERTAINTY: The text is virtually certain to be original.

NOTES: "God is able to make him stand"

EVIDENCE: D G 048 33 81 104 614 630 1241 1739 1881 2495 Byz
Lect lat vg syr(h)

TRANSLATIONS: KJV NKJV NRSVn CSBn

OTHER: "his Lord is able to make him stand"

EVIDENCE: syr(p)

COMMENTS: The earliest manuscripts read "the Lord."

Romans 14:6:

TEXT: "The one who thinks the day [is special], thinks [so] in the Lord's [honor]."

EVIDENCE: Aleph(κ) A B C^{2vid} D F G 048 630 1739 1881 lat

TRANSLATIONS: INKJVn ASV RSV NRSV ESV NASV NIV NEB
REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "The one who thinks the day [is special], thinks [so] in the Lord's [honor]; the one who doesn't think the day [is special], [it is] in the Lord's [honor] he doesn't think [so] ."

EVIDENCE: C³ L P Psi 33 81 104 1241 Maj syr

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The extra clauses in the notes were apparently added by copyists to balance the statement with the following sentence. They are missing from early manuscripts of multiple text types.

Romans 14:10:

TEXT: "we shall all stand before the judgment seat of God"

EVIDENCE: Aleph(κ)* A B C* D G 630 1739 most lat early vg cop

TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NIV NEB

REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

NOTES: "we shall all stand before the judgment seat of Christ"

EVIDENCE: Aleph(κ)^c C^{2vid} P Psi 048 0209^{vid} 33 81 104 614 1241

1881 2495 Byz some lat later vg syr

TRANSLATIONS: KJV NKJV NRSVn CSBn

COMMENTS: The word "God" was apparently changed to "Christ" by copyists who remembered the similar statement in 2 Corinthians 5:10. The text reading is supported by early manuscripts of multiple text types.

Romans 14:12:

TEXT: "each of us shall give account of himself to God"

EVIDENCE: Aleph(κ) A C D P Psi 048 0209 33 81 104 614 1241

2495 Byz Lect most lat vg syr cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV1989 NRSV2021n

ESV NASV NIV NEB REB TEV CSB

CERTAINTY: There is considerable degree of doubt about the text being original.

NOTES: "each of us shall give account of himself"

EVIDENCE: B G 630 1739 1881 some lat

TRANSLATIONS: NRSV1989n NRSV2021

COMMENTS: The words "to God" are in brackets in the UBS text. Although it is difficult to understand why they might have been omitted, the fact that they are in so many early manuscripts caused the UBS committee to retain them.

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 copTRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV73
NASV95n NIV NEB REB TEV CSBCERTAINTY: There is a very high degree of doubt about the text
being original.**NOTES:** "So then, we are pursuing the things"

EVIDENCE: Aleph(κ) A B G P 048

TRANSLATIONS: ASVn NASV73n NASV95 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: Aleph(κ)^a A C 048 81 1739 one lat syr(p) cop(north)TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NIV NEB
REB TEV CSBCERTAINTY: There is considerable degree of doubt about the text
being original.**NOTES:** "by which your brother stumbles or is ensnared or is
weakened."EVIDENCE: p^{46vid} Aleph(κ)^c B D G Psi 33 104 614 630 1241 1881
2495 Byz Lect most lat vg syr(h) cop(south)

TRANSLATIONS: KJV NKJV ASVn RSVn NRSVn ESVn CSBn

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

EVIDENCE: syr(pal)

OTHER: "by which your brother is grieved."

EVIDENCE: Aleph(κ)*

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: p⁴⁶ Aleph(κ) B C D F G 048^{vid} 81 630 1739 most lat
most vg syr(p,pal) cop

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: The text is virtually certain to be original.

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: NKJVn ASVn RSVn NRSVn ESVn NEBn REBn

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 ^pyou"

EVIDENCE: Aleph(κ) 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: NKJVn ASV RSV NRSV ESV NASVn NIV TEV
CSB

CERTAINTY: There is some degree of doubt about the text being
original.

NOTES: "just as Christ has also received us"

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

TRANSLATIONS: KJV NKJV ASVn NASV NEB REB

COMMENTS: The Greek words for ^pyou and us were pronounced alike in later Greek. Although it is possible that "us" was changed to "^pyou" either accidentally through a mistake of the ear or deliberately to agreed with the several occurrences of "^pyou" in the surrounding verses, the number of manuscripts reading "^pyou" makes it more likely that "^pyou" was accidentally changed to "us" through a mistake of the ear.

Romans 15:15:

TEXT: "But I have written to †you rather daringly"

EVIDENCE: Aleph(κ)* A B C 81 630 1739 1881 two lat

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "But I have written to †you rather daringly, brothers,"

EVIDENCE: p⁴⁶ Aleph(κ)² D F G L P Psi 33 104 1241 Maj most lat syr

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The word "brothers" seems to have been added by copyists from the previous verse.

Romans 15:15:

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

EVIDENCE: p⁴⁶ Aleph(κ)² A C D G Psi Maj

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASVn NIV TEV CSB

CERTAINTY: No ranking is available.

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

EVIDENCE: Aleph(κ)* B F

TRANSLATIONS: NASV NEB REB

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 Aleph(κ) D^b P Psi 614 1241 2495 Byz Lect
syr(p,h)

TRANSLATIONS: KJV NKJV NRSV1989 NRSV2021n ESV ASVn
NIV2011 TEV

CERTAINTY: There is considerable degree of doubt about the text
being original.

NOTES: "in the power of the Spirit,"

EVIDENCE: B

TRANSLATIONS: ASVn NRSV1989n NRSV2021 NASV NIV84

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 NRSVn NEB REB

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 15:24:

TEXT: "whenever I am going to Spain, [I will do so]"

EVIDENCE: p⁴⁶ Aleph(κ)* A B C D F G P Psi 81 1739 1881 lat
syr(p)

TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NIV NEB
REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "whenever I am going to Spain, I will come to you"

EVIDENCE: Aleph(κ)² L 33 104 630 1241 Maj syr(h)

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: Some English translations add words of a planned
visit without marking them as added. The transition from verse 23
to verse 24 is slightly awkward so a number of later copyists
apparently added words to the sentence to smooth it out.

Romans 15:29:

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

EVIDENCE: p⁴⁶ Aleph(κ)* A B C D P 81 630 1739 1881 most lat
earlier vg cop

TRANSLATIONS: NKJVn ASV RSV NRSV ESV NASV NIV NEB
REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

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

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

TRANSLATIONS: KJV NKJV RSVn NRSVn ESVn CSBn

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

Romans 15:31:

TEXT: "my service for Jerusalem"

EVIDENCE: p⁴⁶ Aleph(κ) A C D² L P Psi 33 81 104 630 1241 1739
1881 Maj

TRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "my bringing of a gift for Jerusalem"

EVIDENCE: B D* F G most old lat

TRANSLATIONS: NRSVn NIV2011 ("contribution")

COMMENTS: Although several early manuscripts have the rare word that means "bringing of a gift" and it can be argued that the rare word was replaced by copyists using the more generic one of "service" or "ministry," a large number of manuscripts, several early, have the generic word.

Romans 15:33:

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

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

TRANSLATIONS: KJV NKJV ASV NRSV RSV NRSV ESV NASV
NIV NEB REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

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

EVIDENCE: A G 630 1739 1881 three lat

TRANSLATIONS: none

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

EVIDENCE: p⁴⁶

TRANSLATIONS: NRSVn NEBn REBn

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 16:5:

TEXT: "Greet my beloved Epaenetus, who is the firstfruits of Asia for Christ."

EVIDENCE: p⁴⁶ p¹¹⁸ Aleph(κ) A B C D* F G 81 630 1739 lat

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "Greet my beloved Epaenetus, who is the firstfruits of Achaia for Christ."

EVIDENCE: D¹ L P Psi 33 104 1241 1881 Maj syr

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: Later copyists, perhaps with the phrase "firstfruits of Achaia" from I Corinthians 16:15 in mind, wrote "Achaia" instead of "Asia." The text reading "Asia" is supported by early manuscripts of multiple text types.

Romans 16:6:

TEXT: "Greet Mary, who has labored much for ^pyou"

EVIDENCE: p⁴⁶ p¹¹⁸ Aleph(κ) A B C* {D F G} P Psi 81 1739 1881

TRANSLATIONS: ASV RSV NRSV ESV NASV NIV NEB REB TEV CSB

CERTAINTY: No ranking is available.

NOTES: "Greet Mary, who has labored much for us"

EVIDENCE: C² L 33 104 630 1241 Maj one lat early vg

TRANSLATIONS: KJV NKJV CSBn

COMMENTS: The words "us" and "pl^you" in Greek came to be pronounced alike, thus leading to confusion on the part of copyists.

The evidence in braces reads "among pl^you." The text reading is supported by early manuscripts from multiple text types.

Romans 16:7:

TEXT: "Greet Andronicus and Junia" <or, "Junias">

EVIDENCE: Aleph(κ) 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 NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: The text is virtually certain to be original.

NOTES: "Greet Andronicus and Julia" <or, "Julias">

EVIDENCE: p⁴⁶ some lat cop(north)

TRANSLATIONS: NRSVn NEBn TEVn

COMMENTS: Both names could be either a man's or a woman's, depending on the accent. However, accents were not marked in early manuscripts. 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") Aleph(κ) 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 NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: The text is virtually certain to be original.

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."

EVIDENCE: p⁴⁶ Aleph(κ) {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 NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

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

EVIDENCE: D G five lat

TRANSLATIONS: RSV_n NRSV_n NEB_n REB_n TEV_n

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 Aleph(κ) A B C 81 1739 one lat earlier vg cop
TRANSLATIONS: NKJV_n ASV RSV NRSV ESV NASV73 NASV95_n
NASV2020 NIV NEB REB TEV CSB

CERTAINTY: There is some degree of doubt about the text being original.

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 NKJV ASV_n RSV_n NRSV_n ESV_n NASV73_n
NASV95 (in brackets) NASV2020_n NIV_n NEB_n REB_n TEV_n CSB_n

NOTES: include verse 24 after verse 27 instead of here

EVIDENCE: P 33 104 syr(p)

TRANSLATIONS: NRSV_n NEB_n REB_n TEV_n

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 hereEVIDENCE: p⁶¹*vid* Aleph(κ) B C D 81 630 1739 most lat most vg
{syr(p)} copTRANSLATIONS: KJV NKJV ASV RSV NRSV ESV NASV NIV
NEB REB TEV CSBCERTAINTY: There is considerable degree of doubt about the text
being original.**NOTES:** include verses 25-27 both here and at the end of chapter
14EVIDENCE: 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: NKJVn ASVn NRSVn NEBn REBn TEVn CSBn

NOTES: omit verses 25-27 here but include them at the end of
chapter 15EVIDENCE: p⁴⁶

TRANSLATIONS: NRSVn NEBn REBn TEVn CSBn

NOTES: omit verses 25-27 altogetherEVIDENCE: F G (both Greek and Latin--but leave space at the end
of chapter 14) 629

TRANSLATIONS: ASVn NRSVn NEBn REBn

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 whom [be] glory through Jesus
Christ forever! Amen"EVIDENCE: p⁴⁶ Aleph(κ) A C D {P} Psi 33 {81 104} 614 1241 1739

1881 2495 Byz Lect most lat vg {syr(h)} cop

TRANSLATIONS: ASV NRSV NEBn CSB

CERTAINTY: There is considerable degree of doubt about the text being original.

NOTES: "to the only wise God [be] glory through Jesus Christ forever! Amen"

EVIDENCE: B 630 one lat syr(p)

TRANSLATIONS: KJV NKJV ASVn RSV NRSV1989n ESV NASV NIV NEB REB TEV

NOTES: also add verse 24 here: "to the only wise God, to whom [be] glory through Jesus Christ forever! "The grace of our Lord Jesus Christ [be] with ^Pyou all. Amen. "

EVIDENCE: 33 104 syr(p) (omit "to whom") some cop(north)

TRANSLATIONS: NRSVn NEBn REBn TEVn

COMMENTS: The words "to whom" 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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