

The
“Doctored”
New Testament

The
"DOCTORED"
New Testament

The King James New Testament

"Doctored" by B. F. Westcott, D.D. & F. J. A. Hort, D.D. 1881
Documented by F. H. A. Scrivener, M.A., D.C.L., L.L.D. 1881

With Westcott & Hort's *Departures*
from Scrivener's ******* Greek Text

Highlighted & Coded in the KJV
and

***Translated from the Greek and
Explained in English Footnotes***
(with letter **differences bolded** in English
and in Transliterated Greek)

by **D. A. Waite, Jr., M.A., M.L.A.**

Published by

IBE BIBLE FOR TODAY PRESS

900 Park Avenue

Collingswood, New Jersey 08108

U.S.A.

Phone: 856-854-4452

Orders: 1-800-Joho 10:9

e-mail: BFT@BibleForToday.org

website: www.BibleForToday.org

fax: 856-854-2464

September, 2003

B.F.T. #3138

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ISBN 1-56848-037-7

Preface

Did the title of the "Doctored" New Testament catch your attention? If so, you are probably wondering just how the term "doctored" applies to this particular New Testament. As the title page suggests, the "Doctored" New Testament began with the work of three learned "doctors"-Dr. Westcott (D.D.), Dr. Hort, (D.D.), and Dr. Scrivener, (D.C.L, LL.D.) It has, therefore, been "doctored" in that way.

But this New Testament was "doctored" in another, more significant way. Previous revisions of the traditional English New Testament primarily focused on improving the English text and not on changing its Greek basis. But with the 1881 *English Revised Version*, a new wind began to blow. Doctors Westcott and Hort (together with the *majorit/* of the Revision Committee) made thousands of New Testament changes based on their new Greek Testament. This new Greek Testament had been significantly "doctored"² with thousands of "various"³ readings" from their two favorite Greek manuscripts-Codex *Vaticanus* (B) and *Codex Sinaiticus* ().

Even though most of the "various readings" from *Codex Vaticanus* (B) and *Codex Sinaiticus* () are almost entirely unsupported by the vast majority of surviving Greek manuscripts, Doctors Westcott and Hort included thousands of these "various readings" in their new 1881 Greek Testament and in the 1881 *English Revised Version*.

¹ These changes were made over the repeated objections of Dr. Scrivener.

² "The text of Westcott & Hort is practically the text of B," wrote Dr. F.C. Burkitt (as quoted by Herman Hoskier on p. vi of *Codex Bezae and Its Allies*, 1914). Hoskier wrote: "Now in the following pages I submit a vast number of other instances where B has a doctored text, plainly indubitably doctored." [p. vi]

³ Dean John William Burgon noted on page 35 of his *Traditional Text of the Holy Gospels* that so-called "Various Readings" are readings that "possess really strong attestation [verification or support]." He estimated that "more than nineteen-twentieths [over 95%] of the 'Various Readings' commonly quoted are only the vagaries [quirks or eccentricities, i.e. mistakes or errors] of scribes, and ought not to be called 'Readings' at all."

Codex Vaticanus (B) and *Codex Sinaiticus* (), indeed, may be some of the "oldest" surviving manuscripts of the New Testament. As ancient curiosities, therefore, they deserve a secure place in a museum of ancient artifacts. But oldness--all by itself--does not of necessity make a witness "best." In textual criticism--just as in a court of law--it is best to take witnesses one at a time. And it is best to judge each witness's veracity by direct examination and by cross examination.

Just as in a court of law, a judge and a jury must strive to be as impartial and unbiased as is humanly possible. So should it be when evaluating Greek manuscripts. There should be no respect of persons (or manuscripts) in judgment. No one should favor the rich, elegant-looking vellum manuscript and disdain the poor, tattered papyrus one--based on appearance alone. Each manuscript deserves its "day in court." And all judgment should be based on solid evidence--not on pre-conceived theories.

If we were to give *Codex Vaticanus* (B) and *Codex Sinaiticus* () their own "day in court," scribal tradition would respectfully testify against their integrity. A *trusted* copy of a New Testament Greek manuscript was copied again and again until it finally wore out from use. When this *trusted* manuscript became hard to read because of use, it was destroyed. A faithful copy of that *trusted* (now destroyed) manuscript carried on the tradition until it too was worn out and was replaced by another *trusted* copy.

If the ancient scribes¹ who copied *Codex Vaticanus* (B) and *Codex Sinaiticus* () had really trusted the textual integrity of these codices, they (or their contemporaries) would have copied their text over and over again until these ancient documents were worn out from use and destroyed. The existence and condition of these ancient curiosities suggest that

¹ According to Dr. Scrivener (on page 116 of his *A Plain Introduction to New Testament Textual Criticism*, 4th Edition 1894), Tischendorf concluded that *Codex Sinaiticus* () and *Codex Vaticanus* (B) are "documents of the same age." and that "the scribe who wrote the latter [B] is one of the four to whose diligence we owe the former[]."

they were not copied over and over again as a *trusted* manuscript would have been copied. Instead of being copied over and over again, however, they were corrected by several scribes over a period of centuries.

One of the difficulties in determining the true testimony of *Codex Vaticanus* (B) is the presence of four different sets of handwriting. The "early scribes" included the "original writer" and "his 8Lop8wT's" or corrector. Both of these scribes "supplied words or letters here and there in the margin or between the lines." Another "ancient scribe" also made corrections to the Codex. Finally, a fourth "person"-trying either to clarify or to obscure-"retraced the faded writing at a later period."¹

But if each² letter has been "retraced" or overwritten, how can anyone know with certainty what the original letters of this Codex were? It would seem that this "person" who "retraced the faded writing" of *Codex Vaticanus* (B) destroyed whatever credibility this ancient curiosity had ever had.

The text of *Codex Sinaiticus* (C) has also seen significant corruption over the centuries. From the fourth to the twelfth centuries "at least ten" different "revisers" saw fit to correct the text of this venerable curiosity.³ If the text was "oldest and best" to begin with, then why did at least ten different "revisers" feel the need to correct it? How does anyone know for sure when or why each revision occurred? Instead of copying this codex again and again, scribes corrected it again and again. Did they know something that we don't know?

Because of the large number of obvious scribal errors in his two favorite manuscripts, even Dr. Hort had to admit that the copyist of *Codex Vaticanus* (B) "reached by no means a high standard of accuracy."⁴ He further conceded that

¹ Dr. Scrivener provided these details on page 116 of his *A Plain Introduction to New Testament Textual Criticism*, 4th Edition, 1894.

² Kenyon indicated in his *Text of the Greek Bible* that the scribe "went over every letter, except those which he thought incorrect." (This quote was found on p. 115 of Jack Mooreman's *Forever Settled*, 1985 [DBS 1999].)

³ These ideas were found on page 113 of *Forever Settled*.

⁴ This is another way of saying that the copyist was careless and inaccurate.

"[Codex] Sinaiticus [] is acknowledged on every side to be worse than [Codex Vaticanus] B in every way."¹ These words hardly sound like a ringing defense of the textual integrity of these venerable codices. If a "various reading" from *Codex Vaticanus* (B) or *Codex Sinaiticus* () had no significant support from other Greek manuscripts, how did Dr. Hort distinguish readings that were "scribal errors" from readings that were the "true text?"

Of *Codex Vaticanus* (B) and *Codex Sinaiticus* (), Dean John William Burgon wrote that "the text of these two Codexes is very nearly the foulest in existence."² In *Revision Revised* Burgon compared *Codex Vaticanus* (B) to the Received Text of the Gospels. According to his count, it omitted 2,877 or more words, added 536 words, substituted 935 words, transposed 2,098 words, and modified 1,132 words. More than 7,578 words were affected by these changes to the Gospels.

Burgon also compared *Codex Sinaiticus* () to the Received Text of the Gospels. According to his count, it omitted 3,455 words, added 839 words, substituted 1,114 words, transposed 2,299 words, and modified 1,265 words. These changes to the Gospels affected 8,972 total words.

But these "oldest and best" manuscripts do not just differ with the Received Text in thousands of places. They also differ with themselves in thousands of places as well. Having compared both *Codex Vaticanus* (B) and *Codex Sinaiticus* (), Burgon concluded: "It is in fact easier to find two consecutive verses in which these two MSS differ, than two consecutive verses in which they entirely agree."³ In his 924-paged *Codex B and its Allies*, Herman Hoskier demonstrated that "over 3,000 real differences between [Codex Sinaiticus] Aleph and [Codex Vaticanus] Bare recorded in the Gospels alone!"

¹ These quotes were found on p. 113 of Jack Mooreman's *Forever Settled*, DBS 1999 ed. He quoted from *INTT [Integrity of the New Testament Text]*.

² page 75 of *The Traditional Text of the Holy Gospels*, 1896 (DBS 1998)

³ This quotation and the counts from the previous two paragraphs all come from page 12 of Burgon's *Revision Revised*, 1883 (DBS 2nd Printing, 2000).

⁴ The quote is from Volume I, page vi of *Codex B and Its Allies*, 1914.

Please note that Burgon and Hoskier were counting changes in the Gospels¹ only. This includes Matthew, Mark, Luke, and John-but NOT Acts through Revelation. If we approximate the New Testament's total length by doubling Burgon's and Hoskier's totals, *Codex Vaticanus* (B) could have differed² with the Received Text in about 15,156 words; *Codex Sinaiticus* () could have differed with the Received Text in about 17,994 words; and the two codices could have differed with themselves in about 6,000 places.

In a court of law, how many discrepancies are necessary before a witness is successfully impeached? Are two or three enough? How about 7,000 or 20,000 or more? Would you trust a pair of witnesses who were caught lying over 15,000 times to their neighbors and who were caught lying over 6,000 times to each other?

As a member of a jury, would you place any confidence in the accuracy of a court stenographer who had made over 15,000 known mistakes in recording the testimony of just one witness? And if that witness were now dead, how could you determine exactly what that witness had really said? How would you know which part of the transcript you could trust and which part you could not trust?

Whether you share Westcott and Hort's confidence in *Codex Vaticanus* (B) and *Codex Sinaiticus* () or not, one fact still remains. They did introduce thousands of changes into the existing text of the Greek New Testament (and into the text of the traditional English Bible). The "Doctored" New Testament is designed to help you discover and to understand in English the number and nature of these changes.

But what about F. H. A. Scrivener--did he not also "doctor" the Greek New Testament? Yes, he did. But he "doctored" it for a very important reason--he "doctored" it for comparison purposes only. He did not claim that he was making his Greek text closer to the original.

¹ The Gospels contain about one-half of the New Testament.

² The reader must understand that *Codex Vaticanus* is missing Hebrews (9: 15 to the end), the Pastoral Epistles, and the book of Revelation.

The 1881 *English Revised Version* did not simply revise the English of the *KJV*. Under Westcott and Hort's leadership, it revised the Greek basis as well. When Westcott and Hort's new Greek Testament was published in 1881, people could compare the *ERV* with its Greek textual basis. They could compare the English of the *KJV* with the English of the *ERV*. But they could NOT effectively compare the *KJV* with its Greek textual basis or compare the Greek textual basis of the *ERV* with the Greek textual basis of the *KJV*.

Why was this so? On page vii of his "Preface," Dr. Scrivener answered this question: "The Authorised Version was not a translation of any one Greek text then in existence, and no Greek text intended to reproduce in any way the original of the Authorised Version has ever been printed." He explained that "the composite nature of the Authorised Version" was caused by "successive revisions of Tyndale's translation." Although "Tyndale himself followed the second and third editions of Erasmus's Greek text (1519, 1522)[,]" later revisers of his translation before 1611 made "a partial use of other texts ."

Dr. Scrivener chose to begin his task with Beza's 1598 Greek edition. This slightly reduced the number of required changes (compared to starting with other Greek editions of Erasmus, Stephanus, Beza, or Elzevir). He also reasoned that "between 1598 and 1611 no important edition appeared; so that Beza's fifth and last text of 1598 was more likely than any other to be in the hands of King James's revisers, and to be accepted by them as the best standard within their reach."

Where the English of the *KJV* differed from Beza's 1598 Greek edition, Dr. Scrivener (in about 162 places) used readings from previous Greek editions of the Received Text. He kept Beza's 1598 reading in about 59 places where the *KJV* had only Latin support. He listed these c. 221 deviations from Beza's 1598 Greek edition in his "Appendix" (pages 648-656).

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Chesapeake Beach, MD
July 21, 2003
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Transliteration Chart

| Name | Ca2ital / Small | Eng Eguivalent | Doc NT Char |
|--|-------------------------|-----------------------|-------------|
| A alpha | A a | A as in hat | a |
| Ata ¹ | H η | A as in hate | A |
| B beta | B | B as in boy | b |
| C chi | X X | Ch as in chasm | c |
| D delta | Δ δ | D as in dog | d |
| E epsilon | E E | E as in pet | e |
| F phi | Φ φ | Ph as in phase | f |
| G gamma | Γ γ | G as in goat | g |
| H [Rough Breathing Mark] | Η η | H as in hit | h |
| I iota | I I | I as in fit | i |
| J [The J sound is approximated by using iota.] | | | — |
| K kappa | K K | K as in king | k |
| L lambda | Λ λ | L as in lion | l |
| M mu | M μ | M as in mouse | m |
| N nu | N ν | N as in nose | n |
| o omikron | ο ο | o as in ox | o |
| Omega | Ω ω | o as in over | o |
| p pi | Π π | p as in pig | p |
| Q [There is no Q sound in Greek.] | | | — |
| R ro | ρ ρ | R as in rat | r |
| S sigma | σ (s / s ²) | S as in sit | s |
| psi | Ψ ψ | ps as in psych | ps |
| T tau | Τ τ | T as in top | t |
| theta | Θ θ | Th as in thing | th |
| U upsilon | υ υ | U as in cupid | u |
| V [There is no V sound in Greek.] | | | — |
| W [There is no W sound in Greek.] | | | — |
| X Xi | Ξ ξ | Ks as in box | x |
| Y [The Y sound is approximated by using iota.] | | | — |
| Z Zeta | Ζ ζ | Dzas in zest | z |

¹ The usual spelling of this letter is *Eta*. Since I was taught to pronounce *Eta* as the long *A* sound, I spelled it *Ata*. (There are many who pronounce *Eta* as the long *E* sound.)

² Sigma is written as *σ* except at the end of words where it is written as *s*.

Transliterations Used in the "Doctored" New Testament.

by D. A. Waite, Jr., M.A., M.L.A.

In the chart on the previous page, I have arranged the Greek letters in the order of the English alphabet. The first column displays the English letter together with the name of the Greek letter that most closely approximates it. The second column lists the upper-case and lower-case form of that Greek letter. The third column lists a traditional example of how the letter may have been pronounced. And the fourth (and final) column lists the character that I used to represent that Greek letter throughout the "Doctored" New Testament.

Except for using *th* for *theta* (θ) and *ψ* for *psi* (ψ), I maintained a letter-for-letter correspondence in transliterating from Greek to English. The *th* is a single computer-character that looks like a *t* linked to an *h* with a horizontal line. The combination is my attempt at transliterating the Greek *psi* (ψ). The *psi* is pronounced like the *ps* in *psychology* or *psychosomatic*. The *p* sound is only slightly pronounced, while the *S* sound dominates. Please note that the *ψ* and the *th* each represent just one Greek letter.

I transliterated *omicron* ("short" *o* as in *ox*) as a lower case *α* and I transliterated *Omega* ("long" *o* as in *Over*) as an Upper Case *Θ*. To distinguish the "short" *alpha* sound (*α* as in *hat*) from the "long" *Ata* sound (*A* as in *hAte*), I used the lower-case *a* and the Upper-Case *A* respectively.

I used *c* for *chi*, *f* for *phi*, *x* for *xi*, and *z* for *zeta*. I represented the rough breathing mark as a superscript *h*. The exact koine Greek pronunciation of the First Century AD. is not certain. These approximations, however, correspond to the sounds I was taught in my New Testament Greek classes in the 1960's and 1970's.

An Introduction to the "Doctored" New Testament

by D. A. Waite, Jr., M.A., M.L.A.

The purpose of this work is simple-to communicate in **English** the changes that Doctors Westcott and Hort (WH)¹ made to the Greek text that approximates (as far as possible) the English of the *KJV*.

My primary source for Westcott and Hort's changes is a work by Dr. Frederick. H. A. Scrivener, M.A., D.C.L., LL. D., first published in 1881 by the Cambridge University Press.² Dr. Scrivener called this work *The New Testament in Greek According to the Text Followed in the Authorised Version Together with the Variations Adopted in the Revised Version*.

This Greek New Testament (based primarily on Beza's 1598 Greek edition) was specifically designed to reconstruct-as far as possible-a Greek text that underlies the English of the Authorized Version.³ Its footnoted annotations faithfully represented the Greek basis for the changes made to the New Testament of the 1881 *English Revised Version*. Careful comparison reveals that this Greek basis corresponds almost exactly⁴ with the wording of Westcott & Hort's 1881 Greek New Testament.

¹ Throughout the "Doctored" NT, I abbreviated Westcott & Hort as "WH."

² I used the edition of this work reprinted by the Dean Burgon Society in December of 1999. This reprinted edition has these words on the title page: "*Scrivener's Annotated Greek New Testament Being the Exact Greek Textus Receptus that Underlies the King James Bible* by the late Dr. Frederick H. A. Scrivener Showing the E.R.V. 1881 / Westcott and Hort Erroneous Departures from the Textus Receptus Dean Burgon Society Press Box 354 Collingswood, New Jersey 08108, U.S.A. December, 1999 DBS1670 ISBN 1-888328-05-3[.]" This DBS reprint also includes original title pages identifying this copy as a 1908 reprint (8th printing) of the 1881 edition.

³ The Cambridge University Press commissioned Dr. Scrivener to use this format as the most effective way of displaying the Greek changes that were adopted as the basis of the 1881 *English Revised New Testament*.

⁴ I noted a few minor differences. Some of these differences seem to have been corrections of errors no longer perpetuated in subsequent printings.

Scrivener's invaluable work contains a 7-paged "Preface" (pp. v-xi), a 647-paged Greek New Testament with footnoted annotations containing all *ERV* readings whose Greek basis is **"at variance with the readings 'presumed to underlie the Authorised Version'"** (pp. 1-647), and a 9-paged "Appendix" (pp. 648-656). The "Appendix" contains a list of about 162 places where the *KJV* seems to differ from the 1598 edition of Beza's Greek New Testament. It also contains a list of about 59 places¹ where the *KJV* is based on the Latin and not on any known Greek authority². Dr. Scrivener bolded the Greek words affected by Dr. Westcott and Dr. Hort's changes and used footnotes to document those Greek changes.

This is an excellent work edited by one of history's few legitimate, NT Greek textual scholars. Unfortunately-except for its introduction-this work is all in Greek. The *"Doctored" New Testament* is an attempt to take the Greek changes of Westcott & Hort (as documented by Scrivener) and make them understandable to the English reader.

Explanations and Examples of Methods and Markings Used in the *"Doctored" New Testament*

NOTE: In a work of this kind, a **rigidly literal translation is absolutely necessary to demonstrate the fine distinctions represented by most of the changes that Westcott and Hort introduced** into their 1881 Greek New Testament. In order to demonstrate the word-for-word and letter-by-letter changes, I have used modern translation formulas-especially when distinguishing tenses in English. In the 1500's (when the bulk of the traditional English Bible's text was established) such modern distinctions were seldom made. I trust that each reader of the *"Doctored" New Testament* will

¹ On page 656, Dr. Scrivener writes that "the present list is probably quite incomplete, and a few cases seems precarious." (These are my own counts.)

² In those *KJV* portions with no known Greek support, Scrivener let the readings of Beza's 1598 Greek NT stand (page 655, last paragraph). He did not backwards-translate from Latin to Greek!

appreciate the challenges involved in trying to make these difficult distinctions. I have tried vigorously to avoid errors in this very technical work. Unfortunately, errors-inevitably linked to all human endeavors-may still lurk in the shadows.

I began with the computerized copy of the King James New Testament that I had prepared for the *Defined King James Bible*. After removing all *DKJB* footnotes and holding, I began to BOLD all words in the New Testament that were affected by Dr. Westcott and Dr. Hort's 1881 changes. Next, I subdivided all changes into two basic categories: **I. Changes WH MADE in their Text and II. Changes WH PROPOSED in their Margin.**

I then further subdivided each of these two basic categories into four subcategories: (A) Omission, (B) Addition, (C) Transposition, and (D) Substitution.

I. CHANGES WH MADE IN THEIR TEXT

A. Examples of Text OMISSION

When there was an OMISSION in the text, I crossed out the words affected by that omission [like this].

Example 1—In Matthew 1:6 we find these words: "And Jesse begat David the king; and David ~~the-kiag~~¹ begat Solomon of her *that had been the wife* of Urias;" // The footnote reads as follows: "¹WH omitted the king (^ho basileus)." [For transliteration information, see pages xi-xii.]

In this example, notice that **the king** is in bold type and is crossed out. In the OMISSION footnotes of the "Doctored" NT, I first cite an English translation of the Greek words omitted. Then in parentheses, I cite the transliteration of those Greek words. For example, the transliteration ^ho basileus is how we would write and pronounce the two Greek words 6 ααLAEUS. Footnote 1 tells us that Doctors Westcott and Hort omitted two Greek words-the transliterated words in parentheses (^ho basileus). This footnote also tells us that the

two Greek words that WH (my abbreviation for Doctors Westcott and Hort throughout) omitted can be translated the king. (When two English words have two separate underlinings, they are translations of two separate Greek words. Because WH omitted two Greek words translated into English as the king, I underlined each individual English word. I also transliterated the two Greek words WH omitted and underlined each Greek word individually.) Throughout the "Doctored" NT, I used a superscript ^h to indicate the Greek rough breathing mark. The rough breathing marks and smooth breathing marks were added in printed Greek texts to help in pronunciation.

Example 2--In Matthew 5:22 we find these words: "But I say unto you, That whosoever is angry with his brother without—a—cause² shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." // The footnote reads as follows : ,a WH omitted without a cause (eika) in their text, but retained eika in their margin."

The English words **without a cause** are in bold type and are crossed out. Since WH only omitted one Greek word here (transliterated as eika), the English translation of that one word-without a cause--shows only one term with one separate underlining (NOT three separate words with three separate underlinings like this-without ! -)

Example 3 -In Matthew 6: 13 we find these words: "And lead us not into temptation, but deliver us from evil: FoF-thiBe is—the-kiBgdom,—aBd—the—poweF,—aBd—the—gloFy,—foF—eYeF-AmeH.³." // The footnote reads as follows: ,³ WH omitted for thine is the kingdom and the power and the g|:m:y unto the ages Amen (^hoti sou estin basileia kai %dunamis kaT A doxa eis tous aiOnas amAn) in their text. In their margin, WH included these words"

Notice again that the omitted words are bolded and crossed out in the *KJV* text. In the footnote, each underlined English

word represents an underlined Greek word. The translation unto the ages is a literal rendering that shows the word-for-word translation of eis tous aiOnas.

Example 4 - In Matthew 6: 10 we find these words: "Thy kingdom come. Thy will be done in [the]⁴ earth, as *it is* in heaven." *II* The footnote reads as follows: „AWH omitted the untranslated the (tAs) before earth."

The *KJV* frequently does not translate a definite article [the] contained in Scrivener's Greek NT. Whenever WH omitted an untranslated definite article, I added that the in brackets and cross it out to show the change. Notice here that the is single underlined since it represents a Greek word in Scrivener's Greek NT transliterated as tAs.

Example 5 - In Matthew 6:18 we find these words: "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee **opeBly**⁵. *II* The footnote reads as follows: "⁵WH omitted in the open (en tO fanerO)."

In this example, WH omitted three Greek words transliterated en tO fanerO. The literal word-for-word translation of these words is in the open.

B. Examples of Text ADDITION

When there was an ADDITION in the text, I used a carrot [_A] and entered the words in brackets where WH wanted the addition to go [_A like **this**].

Example 1—In Matthew 3:6 we find these words: "And were baptized of him in Jordan [_A **river**]¹, confessing their sins." *II* The footnote reads as follows: „dWH added *river (potamO)* after Jordan."

To show additions to the text, I used square brackets [] to enclose words that were not present in the English of the *KJV*. I inserted a carrot [_A] together with a bolded English translation

of the addition to show where WH inserted Greek words into their text. In this example, WH added the single Greek word *potamO* after Jordan. Since *river* is a good translation of that Greek addition, I added *river* in brackets with a carrot before the word. To highlight the change, I also bolded **river**. Throughout the footnotes of the "Doctored" NT, I have used italic type [*like this*] to indicate English or Greek words that are based on *Westcott and Hort's Greek New Testament*. In like manner, I have used single underlining [like this] to indicate English or Greek words that are based on Scrivener's Greek New Testament. Notice that both *river* and the Greek transliteration *potamO* are in italics. They represent words in *Westcott and Hort's Greek New Testament*. Also notice that Jordan is single underlined because I am referring to a word based on Scrivener's Greek New Testament.

Example 2 - In Matthew 7:29 we find these words: "For he taught them as *one* having authority, and not as the scribes [A of them]²." // The footnote reads as follows: "²WH added *of them* (*autOn*) after scribes."

According to the footnote, WH added one Greek word *autOn*. This Greek word and its translation are both in italic type because they represent words in WH's Greek New Testament. Although WH only added one Greek word, that word is translated as *them*, and its genitive case ending is translated as *of*

Example 3 - In Matthew 19:21 we find these words: "Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to A the³ poor, and thou shalt have treasure in heaven: and come *and* follow me." // The footnote reads as follows: "³WH added *the (tois)* as the KJV supplied.

The *KJV* frequently supplied a definite article [the] where none existed in the Greek text. Whenever WH added a *the* that was already supplied by the *KJV*, I bolded the supplied **the** and used a carrot to show the place of the WH addition. I did not

use brackets since the *KJV* had already introduced the WH addition into the English text.

Example 4 - In Matthew 21: 15 we find these words: "And when the chief priests and scribes saw the wonderful things that he did, and the children [_A **the** {ones}]⁴ crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,"// The footnote reads as follows: „AWH added the {ones} (*tous*)."

In this example, WH added only one Greek word. I transliterated it as *tous* and translated it as *the*. Since this word was plural, I supplied {ones} in braces. If *the* had been singular, I would have supplied {one} instead of {ones}.

Example 5 - In Mark 12:8 we read these words: "And they took him, and killed *him*, and cast ⁵ *him* out of the vineyard." // The footnote reads as follows: "WH added the *him* (*auton*) that the *KJV* supplied in italics."

Occasionally the *KJV* supplied in italics words that are not contained in the Greek text. Whenever WH added a Greek word already supplied by the *KJV* in italics, I bolded the supplied word and used a carrot to show the place of the WH addition. I did not use brackets since the *KJV* had already introduced the WH addition into the English text.

C. Examples of Text TRANSPOSITION

When WH made a text change in Word-Order (or text TRANSPOSITION), I bolded and single-underlined the fewest words necessary to make the change in word order **like this**.

Example 1 - In Mark 3:27 we read these words: "No man can enter **into** ! strong man's **house**, and spoil his **goods**¹, except he will first bind the strong man; and then he will spoil his house."// The footnote reads as follows: „dWH changed the word order from THE GOODS of the strong man enter INTO THE HOUSE to INTO THE HOUSE of the strong man enter THE GOODS."

In the "Doctored" NT footnotes, the most effective way to show the word order differences (in most cases) was for me to translate the Scrivener's Greek Text (underlined) and the *WH Greek Text (italicized)* very literally, following the Greek word order almost slavishly. I placed the actual words that were transposed in Small Capital letters [LIKE THIS]. Following my usual pattern, I gave the literal translation of Scrivener's Greek NT first followed by the literal translation of *WH's Greek NT*.

Notice in this example that WH moved the two Greek words translated THE GOODS from the beginning of the portion (Scrivener) to the *end* of the portion (*WH*). Notice also that WH moved the three Greek words translated INTO THE HOUSE from the end of the portion (Scrivener) to the *beginning* of the portion (*WH*). Of the and strong man are two examples of one Greek word translated by two English words.

Example 2 - In Mark 4: 11 we find these words: "And he said unto them, Unto you it is given to know **the mysterv²** of the kingdom of God: but unto them that are without, all *these* things are done in parables:" // The footnote reads as follows: "²WH changed the word order from **it is given to know THE MYSTERY** to *THE MYSTERY is given.*"

In this example, WH moved two Greek words (translated THE MYSTERY) from the end of the passage to the beginning of the passage. (The words **it to know** [in the footnote] are in bold because they were changed in some way, as noted in another footnote.)

Example 3 - In John 5:37 we find these words: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice **at any time³**, nor seen his shape." // The footnote reads as follows: „JWH changed the word order from ye have heard AT ANY TIME to *AT ANY TIME ye have heard.*"

Notice that **at any time** is underlined together as one term. This term represents one Greek word. WH moved this single Greek word from the end of the passage to the beginning.

Example 4 - In John 10:42 we find these words: "And many believed on him there⁴." // The footnote reads as follows: "⁴WH changed the order from BELIEVED MANY THERE ON HIM to MANYBELIEVED ON THERE HIM."

In this example, WH completely scrambled the order of these five Greek words. MANY and BELIEVED change places; and THERE moved from before ON HIM to between ON and HIM.

Example 5 - In John 18:33 we read these words: "Then Pilate entered into the judgment hall again⁵, and called Jesus, and said unto him, Art thou the King of the Jews?" // The footnote reads as follows: "⁵WH changed the word order from into the judgment hall AGAIN to AGAIN into the judgment hall."

In this example, WH moved the single Greek word (translated AGAIN) from the last word in the passage to the first word in the passage. Five separate Greek words correspond to the five separately underlined English words in this portion.

D. Examples of Text SUBSTITUTION

When there was SUBSTITUTION in the text, I double underlined the words affected by that change [like this].

(1) SIMPLE Substitutions-Whenever WH made a change of *one* kind only, I called that a "Simple" Substitution. The most common "Simple" Substitutions were in Tense, Case, Number, Spelling, Mood, Gender, Person, and Voice.

a. TENSE Examples

Present to Aorist Tense

In Matthew 4:5, we read these words: "Then the devil taketh him up into the holy city, and setteth¹ him on a pinnacle of the temple." // The footnote reads as follows: "¹WH changed sets (^histAsin) to set (*estAsen*). Pres, Act Ind to Aor Act Ind. [tense]"

pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother **without-a-cause**¹ shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring

¹ WH omitted without a cause (eikA) in their text, but retained eikA in their margin.

thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way **with him**²; lest at any time the adversary deliver thee to the judge, and the judge **deliver thee**³ to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by—**them—of—old time**⁴, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and

² WH changed the word order from in the way WITH HIM to WITH HIM in the way.

³ In their margin, WH omitted deliver thee (se parado).

⁴ WH omitted by them of old time (tois arcaiois).

cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast¹ into hell².

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever³ shall put _____⁴ his wife, saving for the cause of fornication, causeth

¹ WH changed might be cast (bIAthA) to might go away (apellhA). Aor Pass Sub of ballo to Aor Act Sub of apercomai. [voice & msc]

² WH changed the word order from might be cast INTO HELL to INTO HELL might go away.

³ WH changed whoso ever (^hos an) to all the {ones} as ho).

WH changed shall put away (apo-lusA) to putting away (apoluOn). **Fut Act Ind** to **Pres Act Part**. [tense & mood]

her to commit adultery⁵: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But **let** your communication -- ./, Yea, yea; Nay, nay: for whatsoever is more than these cometh of
ε318 Ye have heard that it

⁵ WH changed to commit adultery {as a continuing practice} (**moicasthai**) to to commit adultery {at a point in time} (**moiceuthAnai**). **Pres** M/P Inf of *moicaO* to **Aor** Pass Inf of *moiceuO*. [tense & syn]

In their margin, WH changed be letting (estO) to will be (estai). **Pres Imp** to **Fut Ind**. [tense & mood]

hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite¹ thee nn² thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, ~~bleſs them—that—euſe—you,—do good—to—them—that—hate you~~³, and pray for them

¹ WH changed **shall** smite (^hrapisei) to *is smiting* (^hrapizei). **Fut** Act Ind to **Pres** Act Ind. [tense]

² WH changed **upon** (Sill!) to **into** (eis). [prep]

³ WH omitted **bleſs the** {ones} **cursing you well do to the** {ones} **hating you** (eulogeite tous katarOmenous mas ka|Os poieite tous misountas \l-

which ~~deſ)itefully—use—you,—tmd~~⁴ persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others*? do not even the publicans so⁵?

48 Be ye therefore perfect, even as⁶ your Father which is in heaven⁷ is perfect.

CHAPTER 6

1 Take heed that ye do not your alms⁸ before men,

mas).

⁴ WH omitted **despitefully** use you and (epAreazontOn ^ollmas kai).

⁵ WH changed **publicans** fill! (**telOnai houtO**) to **gentiles the same** (ethnikoi to auto).

⁶ WH chan ed **even as** (^hOs-per) to **as** (Os).

WH changed **in the heavens** (m, **tois ouranois**) to **heavenly** (ouranios).

⁸ WH changed **alms** (eleA-mosunAn); to **righteousness** (dikaiosunAn).

to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret **himself** shall reward thee Ofenty².

5 And when thou ~~ye~~ ^{est}, thou shalt not be as⁶

the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee Ofenly⁷.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for **[the . God]**⁸ your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name.

10 Thy kingdom come, Thy will be done in [the]⁹ earth, as *it is* in heaven.

¹ WH omitted himself (autos).

WH omitted in the open (en tO fanerO).

:rWH changed thou prayest (proseucA) to ye pray (proseucAsthe). Sing to Plur. [Number]

⁴ WH changed, not thou shalt be (ouk esA) to not ye shall be (auk esesthe). Sing to Plur. [number]

⁵ WH changed the word order from JUST AS you^s pray not you^s shall be to yo,/' pray not yo,/' shall be AS.

⁶ WH changed just as (^hOs-

~~yer~~) to as (^hOs)

WH omitted in the open (en tO fanerO).

lⁿ in their margin, WH added the God to theos.

⁹ WH omitted the untranslated the (tAs) before earth.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive¹ our debtors.

13 And lead us not into temptation, but deliver us from evil: FoF-thine-is-the kingdom,—and—the—fOWF,—and—the—glory,—foF—eveF: Amen².

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as³ the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.

¹ WH changed forgive (afie-men) to forgave (afAkamen). Pres Act Ind to Aor Act Ind. tense]

WH omitted for thine IBthe kingdom and the power and the glQry unto the ages Amen (loti sou estin uA basileia kai lia dunamis kai7½\ doxa eis tous aiOnas amAn) in their text. In their margin, WH included these words.

³ WH chan ed just as (hOs-per) to as (Os).

Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee OJlenly⁴.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where ⁵ treasure is, there will ⁶ heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil,

⁴ WH omitted in the open (en to fanerO).

WH changed your' (\i-mOn) to your (sou). **Plur** to **Sing**. [number]

⁶ WH changed your' (\i-mOn) to your (sou). **Plur** to **Sing**. [number]

thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, u¹ what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his

glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom **of-God**², and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for **the-thiBgs**³ of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7

1 Judge not, that ye be

¹ WH changed or (**kai**) to *or* (A).

² WH omitted of the God 'tou theou).

WH omitted the {things} (ta).

not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

¹ WH changed it shall be measured again (anti-metrAthAsetai) to *it shall be measured* (*metrAthAsetai*).

prefix dropped]
WH changed from (apo) to *outof(ek)*.

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom If his son ask⁴ bread, will he give him a stone?

10 OL.if⁵ he ask⁶ a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter ye in at the strait gate: for wide *is* Hw...g t⁷, and broad *is* the way, that

³ WH omitted if (ean).

⁴ WH changed may ask (aitAsA) to *shall ask* (*aitAsei*).
Aor Act Sub to **Fut Act Ind**.

tense & mood] -
WH changed also if (kai ean) to *or also* (*A kai*).

⁶ WH changed he might ask (aitAsA) to *he will ask* (*aitAsei*). **Aor Act Sub** to **Fut Act Ind**. [tense & mood]

⁷ In their mar in, WH omitted the gate (A pula).

leadeth to destruction, and many there be which go in thereat:

14 **Because**¹ strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 Beware [hell:]² of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is

in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken³ **him**⁴ unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house;

¹ In their margin, WH changed **because** (^hoti) to **who, which, what** (ti).

² WH omitted the untranslated then (de).

³ WH changed I will liken (^homoiOsO) to **he will be likened** *eomoiOlhA.setai*). Fut **Act** Ind **1st** Sing to Fut **Pass** Ind **3rd** Sing. [voice & person]

⁴ WH omitted him (auton).

and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended¹ these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes **[A of them]**².

CHAPTERS

1 When he was come down from the mountain, great multitudes followed him.

2 And, behold, _____ .cam!³ a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus⁴ put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto

him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And⁵ Yh.enhfill..SIDtS entered⁵ into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus⁶ saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the IDCd⁷ only, and my servant shall be healed.

9 For I am a man under authority Yg [h):t;lag t"-ranked}, having soldiers under me: and I say to this *man*,

¹ WH changed had ended **{together}** (sun-etelesen) to had ended (etelesen). [prefix dropped]

² WH added *of them* (autOn) after scribes.

³ WH changed there came (elthOn) to there came forward (pros-ellhOn). [prefix added]

⁴ WH omitted the Jesus (^ho iAsous).

⁵ WH changed when Jesus was entered (eis-elthonti to iAsou) to when he was entered (eis-elthontos autou).

⁶ WH omitted the Jesus (^ho iAsous).

⁷ WH changed word (logos) to word (logO). Ace Masc Sing to Dat Masc Sing. [case]

⁸ In their margin, WH added having been ranked (tas-somenos).