

MANUSCRIPT EVIDENCE GREEK NEW TESTAMENT  
UBS 3rd Edition

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John 13:18

**UNITED BIBLE SOCIETIES 3RD EDITION**

385 KATA ΙΩΑΝΝΗΝ 13. 14-25

Ὁ διδάσκαλος καὶ Ὁ κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἐνῆψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνος ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μου<sup>4</sup> τὸν ἄρτον ἐπήρεν ἐπ' ἐμέ τὴν πτέρναν αὐτοῦ. 19 ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

**VARIANT**

Jesus Foretells His Betrayal  
(Mt 26.20-25; Mk 14.17-21; Lk 22.21-23)

21 Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει<sup>5</sup>. 25 ἀναπεσῶν

**MANUSCRIPT APPARATUS**

<sup>4</sup> 18 {D} μου B C L 892 1071 1230 cop<sup>sa</sup> eth Diatessaron<sup>1</sup> Origen Eusebius Cyril // μετ' ἐμοῦ <sup>66</sup> & A D K W Δ Θ Π Ψ f<sup>13</sup> 28 33 700 1009 1010 1079 1195 1216 1241 1242 1344 1365 1546 1646 2148 2174 Byz it<sup>a</sup>,aur,b,c,d,(e),f,ff<sup>2</sup>,l,r<sup>1</sup> vg syr<sup>s,p,h,pat</sup> cop<sup>bo</sup>ms<sup>a</sup> goth arm geo Diatessaron<sup>a,i,o</sup> Tertullian Origen Eusebius Chrysostom Cyril Theodoret // μου μετ' ἐμοῦ it<sup>a</sup> cop<sup>bo</sup>ms<sup>a</sup>,ach<sup>2</sup>

<sup>5</sup> 24 {B} πιθέσθαι τίς ἂν εἴη περὶ οὗ λέγει (p<sup>66c</sup> οὗ εἶπεν) A K W Δ (Θ ἡ for εἶη) Π f<sup>1</sup> (f<sup>13</sup> 1241 πείθεσθαι) 28 565 700 1009 1010 1079 1195 1216 1230 1242 1344 1365 1546 1646 2148 2174 Byz (it<sup>r1</sup>) syr<sup>p,h,pat</sup> cop<sup>sa,bo</sup>7

**CROSS REFERENCE**

14 Lk 22.27 εἰ...διδάσκαλος Mt 20.28 ὑμεῖς...πόδας 1 Tm 5.10 15 Php 2.5; 1 Pe 2.21  
16 οὐκ ἔστιν δοῦλος...αὐτόν Mt 10.24; Lk 6.40; Jn 15.20 17 Jas 1.25 18 Ὁ τρώγων... αὐτοῦ Ps 41.9 19 Jn 14.29; 16.4 ἵνα πιστεύσητε...εἰμὶ Jn 8.24, 28 20 ὁ λαμβάνων...με Mt 10.40; Mk 9.37; Lk 9.48; 10.16 23 εἰς...Ἰησοῦς Jn 19.26; 20.2; 21.7, 20 25 Jn 21.20

**EVALUATION OF EVIDENCE**

**BREAK**

**PREFERRED READING**

**ALTERNATE READING**

## Sorting of Evidence

Papyrus, Uncial, Cursives, *Byz* = Byzantine, *Lect* = Lectionaries, Versions, and Church Fathers is the basic sorting order of evidence in the Apparatus. Superscript letters identify the hand of the contributor. An asterisk refers to the original scribe as P66\* and successive Correctors as P66<sup>a</sup>, P66<sup>b</sup>, or P66<sup>c</sup>. *Vid* means apparent support when poor preservation makes complete verification impossible. Translated Versions from early centuries are abbreviated as goth (Gothic), it (Italia or Old Latin), eth (Ethiopic), cop (Coptic), arm (Armenian), or vg (Vulgate) to name a few. Church Fathers sometimes quote a passage in different ways, so their name may appear with more than one reading, as is the case in the above example.

## Variant Reading

A numerically ascending superscript identifies variant readings of a chapter that the Committee deemed worthy of documenting the evidence. In verse 18, the superscript number 4 indicates that this is the fourth such instance in this chapter, and one should then look to the Apparatus for this same number, followed by the verse number in bold type. This instance in verse 18 will serve as our example. Occasionally, brackets [ ] will surround a disputed word(s) that the Committee did not feel was significant to footnote the evidence. Brackets can also indicate a transpositional word(s). For example in verse 21, "HO" is disputed but not deemed worthy of explanation.

## Evaluation of Evidence

Griesbach was the first to add evaluations to his Apparatus and the UBS follows his example by enclosing a letter within braces immediately following the verse number.

- {A} means that the text is *very* certain
- {B} indicates *some degree* of doubt
- {C} means *considerable amount* of doubt
- {D} signifies a *very high degree* of doubt

If we look to the present example of verse 18 in the Apparatus, we see that the Committee has used a D which means that they are not really sure what the reading should be - a very honest admission.

## Preferred Reading

MOU (of me, bread of me, my bread) is the preferred reading of the UBS Committee in spite of the fact that the next alternate variant has much wider support. As explained in [Comparing Translations: Herd Mentality](#), whenever Vaticanus and Sinaiticus disagree with each other, P66 will usually side with Sinaiticus and P75 will frequently stand with Vaticanus. Bruce Metzger explains in *A Textual Commentary of The Greek New Testament* the reason why the Committee chose MOU:

*“Although MET EMOU is much more widely attested than MOU, which is also the reading of the Septuagint, a majority of the Committee preferred the latter reading because MET EMOU may be an assimilation to Mark 14:18.”*

In other words, the Committee believes the original (eat my bread) was changed by a later scribe to (eat bread with me) in order to match the circumstance found in Mark 14:18 where the biblical writer emphatically stresses that the betrayer will actually be eating with or in the company of Jesus - a

much more sinister or contemptible action. Matthew does not mention eating in 26:21 nor does Luke in 22:21 (although both hint at it).

This is one of many examples where Greek Critical Editors do not follow the majority of evidence because of a strong presumption or cautious intellectual guesswork - and sometimes herd mentality.

### **Break or Separation**

Two forward slashes are used to separate variant readings. In our example verse 18, there are three readings (MOU - MET EMOU - MOU MET EMOU), with each partitioned from one another by the Break symbol.

### **Alternate Reading**

MET EMOU (With Me - eat bread with me) is the more widely attested variant but is discounted because of the possibility that it may be a later alteration. *Byz* for Byzantine Text appears with this reading which usually also means the King James Version. *Lect* for Synaxarion Lectionaries frequently appears with *Byz* but not in this case. Versional evidence is strongly against the UBS preferred variant and may be the reason why the Committee evaluated this reading with a {D} - very high degree of doubt. Origen, Eusebius, and Cyril each quote this passage both ways, so evidence from Church Fathers remains inconclusive.

This reading also illustrates that editors may fear the possibility of a scribal alteration to a larger degree than the volume of evidence. If there exists the slightest possibility that a variant resulted from an editorial choice by a scribe, it is usually listed as an alternate - no matter how much evidence to the contrary. For example in Matthew 5:22, only three manuscripts P67, Sinaiticus, and Vaticanus support the UBS preferred variant when every other manuscript or Lectionary containing the verse stands against it.

### **Cross-Reference**

Located just below the Manuscript Apparatus and separated by a short horizontal line is a Cross-Reference which provides the researcher with: 1) quotations from biblical and non-biblical works, 2) allusions where it may be assumed that the writer had another scripture in mind, and 3) other literary parallels. In verse 14, John may have had Luke 22:27 and Matthew 20:28 in mind, a reference to Feet Washing can be found in 1 Timothy 5:10, and in verse 15, John refers to 'doing by example' which can also be found in Philippians 2:5 and 1 Peter 2:21.

### **Final Notes**

The body text of the UBS 3rd Edition has been harmonized to read with the Nestle-Aland 26th except for minor nuances of punctuation. Although it is much easier to study than most Greek Texts, the Apparatus seems geared more for the translator rather than the serious Critical researcher, because the manuscripts and sources cited are not exhaustive and the number of variant readings per instance are rarely more than three or four. Interpretatively, it is an eclectic version of Alexandrian witnesses leaning toward Westcott & Hort but not nearly as rigid as the latter, nor as slavishly preferential toward the Codices Vaticanus and Sinaiticus. One of the draw-backs to an eclectic (multiple source) text is that it does not inherently possess a solid textual theory. A large difference between the UBS and Westcott & Hort is that the former has incorporated many more distinctive Byzantine readings, since these supposedly late variants have been anticipated in the Papyri -

especially P46 and P66. Now that the Nestle-Aland 27th Edition and the UBS 4th Edition are managed by the same parent organization, one may wonder what the purpose will be for each in the future. It seems probable that the small-sized N/A Text is destined to be the pocket reference while the larger UBS Text will serve as desktop reference.