

PASSAGES DISCUSSED IN EHRMAN (Bart D. Ehrman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why*, 2007)

<u>Passages where he agrees with mainstream scholars</u>	<u>Ehrman</u>	<u>Aland, Metzger, et al.*</u>	<u>KJV</u>	(passage score**)	<u>Evidence FOR traditional reading***</u>	<u>Evidence AGAINST traditional reading***</u>
Woman taken in adultery (John 7:53-8:11)	omit	omit (“A”*)	include	(25)	indirect: Didascalia 200s. Jer, Aug, o/s 300s, 400s mss: D (400s)	indirect: 100s-200s(Diat. etc.) mss: <i>p</i> 66,75 (ca. 200-200s); Ⲙ, etc. (300s +)
End of Mark (Mark 16:9-20)	omit	omit (“A”*)	include	(25)	indirect: Justin? 165; Irenaeus et al. 200s+; Diat. ?100s mss: 300s, 400s, 500s	indirect: Clement 215, Origen 254; etc. mss: Ⲙ, etc. (300s +)
“Johannine Comma” (1 John 5:17 on Trinity)	omit	omit (“A”*)	include	(25-)	indirect: 380+ mss: ?700s+	indirect: 202+ mss: Ⲙ, etc. (300s +)
<u>Borderline cases</u>						
Luke 22:43-44 (sweating blood)	omit	omit (“C”*)	include	(45)	indirect: Diat. ?100s; Justin 165; o/s 200s on mss: Ⲙ*,b (300s); D (400s)	indirect: Marcion 100s; Clement 215, Origen 254, etc. mss: <i>p</i> 75 (early 200s); Ⲙa (300s)
Luke 24:12 (Peter running to the tomb)	omit	<u>include</u> (“D”*)	include	(65)	indirect: ? mss: mss: <i>p</i> 75 (early 200s); Ⲙ etc. (300s on)	indirect: Marcion 100s; Diat?100s mss: (minor 300s-400s); D (400s)
Mark 1:41 (Jesus “angry” or “compassionate”)	“angry”	“compassionate” (“D”*)	“compassionate”	(65)	mss: almost everything (“compassionate”)	mss: D (400s) (a few o/s) (“angry”)
<u>Passage where he disagrees with mainstream</u>						
Hebrews 2:9 (“by grace of” or “apart from” God)	“apart”	“grace” (“B”*)	“grace”	(85)	indirect: (Origen 265) mss: <i>p</i> 46 (ca. 200); Ⲙ&c(300s+) (“grace”)	indirect: (Origen 265) mss: 900s+ (“apart”)

NOTE 1: Where the King James Version agrees with current majority scholarly opinion, I’ve put its reading and score in **bold**.

NOTE 2: The reading “angry” in Mark 1:41, which Ehrman prefers, is found in D (Codex Bezae), a few “Italic” mss., and almost nowhere else. Almost nowhere else does Ehrman accept the authority of D (Codex Bezae), which includes the woman taken in adultery (John 7:53-8:11), the traditional ending of Mark (16:9-20), and Luke 22:43-44.

**Aland, Metzger, et al.” = *The Greek New Testament*, ed. Kurt Alan, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, 2nd ed. “A,” “B,” “C,” & “D” are Aland et al.’s indications of how certain they think their judgment is. So “A” is a high degree of confidence; “D” is a very low degree of confidence.

**This is my score for the traditional reading based on the grade (“A,” “B,” “C,” “D”) Aland et al. give to *their* reading. So if they give an “A” to dropping a traditional reading, that reading gets a 25; if they give a “D” to dropping it, it receives a 55; if they give a “D” to keeping a traditional reading, the reading gets a 65. It all makes sense if you work through it.

***A brief sampling of the earliest evidence is provided. “Indirect”=quotations in the early Church fathers, etc. “mss”=appearance of the wording in early manuscripts. Traditional designations are used. *p*=papyrus. Ⲙ=Codex Sinaiticus (also referred to as “01”). D=Codex Bezae (also referred to as “05”). Ⲙ*, Ⲙa, & Ⲙb=the original wording of the Codex Sinaiticus (*), the revised wording of the first “corrector” (“a”), and the revised wording of the second “corrector” (“b”). “Diat.”=Tatian’s *Diatessaron*.

MORE PASSAGES DISCUSSED IN EHRMAN (for symbols, etc., see notes at bottom of previous page plus below)

<u>Passages where he agrees with mainstream scholars AND KJV</u>	<u>Ehrman</u>	<u>Aland, Metzger, et al.</u>	<u>KJV</u>	(passage score [tradnl readng])	<u>Evidence FOR traditional reading</u>	<u>Evidence AGAINST traditional reading</u>
Mark 6:3 (“carpenter, son of Mary” vs. “son of the carpenter”)	“carpenter”	“carpenter”(“A”)	“ carpenter ”	(95)	indirect: ? mss: Ⲙ , etc. (300s +)	indirect: Origen 254 mss: p45? (early 200s), one -it-(400s)
Mark 14:62 (the words “and coming”)	include	include	include	(95+)	(NOTE: Aland et al. give no indication of any sources omitting the words.)	
<u>Passages where he agrees with mainsteam AGAINST KJV</u>						
John 5:4 (angel troubling water)	omit	omit (“A”)	include	(25)	indirect: Diat ?100s; Tertullian 220; etc. mss: A, etc. (400s+)	indirect: Nonnus 431; o/ 400s+ mss: p66,75 (ca. 200-200s), Ⲙ , etc. (300s +)
Luke 2:33ff (“his father and mother” [f&m] vs. “Joseph and his mother” [J&m])	f&m	f&m (“B”)	J&m	(35)	indirect: Diat.?100s mss: A, W, some -it-(400s+) & goth? (300s)	indirect: Origen 254, Jer 420, Aug 430 mss: Ⲙ , B, etc. (300s+)
Matthew 27:34 (“wine” vs. “vinegar”)	?”wine”	“wine”	“vinegar”	(15?)	(NOTE: Aland et al. give no indication of any source giving a word other than the Gk for “wine. But apparently the “Byzantine” tradition of medieval mss had the Gk for “vinegar.”)	
Mark 9:29 (“and fasting”)	omit	omit (“A”)	include	(25)	indirect: Diat ?100s; Basil 379 mss: p45? (200s+); Ⲙb (300s); A, C, D etc. (400s+)	indirect: Clement 215 mss: Ⲙ* , B (300s); one -it-(3-400s)
<u>Borderline cases</u>						
Luke 3:23 (“beloved Son in whom I am well pleased” vs. “Son, today I have begotten you”)	“begotten”	“pleased” (“C”)	“ pleased ”	(75)	indirect: (Diat.100s) mss: p4 (200s), Ⲙ , etc. (300s+)	indirect: Diognetus, Gosp of Ebionites (100s), o/s (200s+) mss: some -it-(400s); D(400s)
Luke 22:19 (part)-20 (part of Last Supper)	omit	bracket (“B”)	include	(70?)	mss: p75 (early 200s); Ⲙ , A, etc. (300s +)	mss: some -it-(400s); D(400s)
Luke 24:51-52 (phrase “taken up into heaven”)	omit	omit (“D”)	include	(55)	indirect: Diat. ?100s; (?Aug 430) mss: p75 (early 200s); Ⲙc , A, etc. (?300s +)	indirect: (?Aug 430) mss: Ⲙ* (300s), some -it-(400s), D (400s)
<u>Passage where he disagrees with mainstream</u>						
1 Corinthians 14:34-35 (women in church)	omit	<u>include</u> (“B”)	include	(85)	mss: p46 (ca. 200); Ⲙ&c (300s+)	mss: none omit; some place later

(Special notes to this page [see previous page for other symbols]: A=Codex Alexandrinus (also known as “02”); W=Washington:Freer Gospels (“032”); “it”=Italic manuscripts (early Latin versions). In Aland, et al., bracketing means an item is included in the main text in double square brackets as a later addition to the text but with evident antiquity and authority. My “passage score” is modified to reflect this status.)