

## 'Poison' inserted in the 'Bread of Life' by the Hortian theory

When the percentages do not add up to 100, there are other variants that are not mentioned. Numbers within ( ) are more or less exact; those within [ ] are approximations—the percentages refer to the total of extant MSS. For a full statement of the evidence, please see my Greek Text.

- John 6:47—*ο πιστευων* the one believing (0,5%) X *ο πιστευων εις εμε* the one believing into me (99,5%)
- John 7:8—*ουκ* not [3%] X *ουπω* not yet [96,5%]
- Luke 4:44 (Mark 1:39, Matthew 4:23)—*Ιουδαιας* of Judea (4,1%) X *Γαλιλαιας* of Galilee (94,7%)
- John 1:18—*μονογενης θεος* an only begotten god (0,3%) || *ο μονογενης θεος* the only begotten god (0,1%) X *ο μονογενης υιος* the only begotten son (99,6%)
- 1 Timothy 3:16—*ος* who (1%) X *θεος* God (98,5%)
- Mark 16:9-20—absent (0,2%) X present (99,8%)
- John 7:53-8:11—absent (15%) X present (85%)
- Luke 3:33—*του Αδμιν του Αρνι* of Admin, of Arni [0.00%] (it is a 'patchwork quilt' put together on the basis of at least ten variants) X *του Αραμ* of Aram [95%]
- Matthew 19:17 (X Mark 10:18, Luke 18:19)—*τι με ερωτας περι του αγαθου* Why do you ask me concerning the good? (0,9%) X *τι με λεγεις αγαθον* Why do you call me good? (99%)
- Luke 23:45—*εκλιποντος* being eclipsed (0,8%) X *εσκοτισθη* was darkened (97,5%)
- Mark 6:22 (Matthew 14:6)—*αυτου . . . Ηρωδιαδος* his [daughter] Herodias (1,3%) X *αυτης της Ηρωδιαδος* Herodias' own [daughter] (97,2%)
- John 6:11 (Matthew 14:19, Mark 6:41, Luke 9:16)—omission [3%] X *τοις μαθηταις οι δε μαθηται* to the disciples and the disciples [97%]
- Acts 19:16—*αμφοτερων* both [5%] X *αυτων* them [90%]
- Matthew 1:7,10—*Ασαφ, Αμος* Asaph, Amos [2%] X *Ασα, Αμον* Asa, Amon [98%]
- Matthew 5:22 (see Ephesians 4:26, Psalm 4:4)—omission (1,9%) X *εικη* without cause (96,2%)
- 1 Corinthians 5:1—*ουδε εν τοις εθνεσιν* does not exist even among the Gentiles (3,2%) X *ουδε εν τοις εθνεσιν ονομαζεται* is not named even among the Gentiles (96,8%)
- John 18:24—*απεστειλεν ουν* then he sent [9%] X *απεστειλεν* he had sent [90%]
- Matthew 10:10 (Mark 6:8)—*μηδε ραβδον* neither a staff [5%] X *μηδε ραβδους* neither staves [95%]
- Mark 1:2 (see Malachi 3:1, Isaiah 40:3)—*τω Ισαια τω προφητη* in Isaiah the prophet (3,1%) X *τοις προφηταις* in the prophets (96,7%)
- Acts 28:13—*περιελοντες* removing [something] [5%] X *περιελθοντες* tacking back and forth [95%]
- 2 Peter 3:10—*ευρεθησεται* will be found (3,2%) X *κατακαησεται* will be burned up (93,6%)
- Jude 15—*πασαν ψυχην* every soul (0,5%) X *παντας τους ασεβεις* all the wicked (97,8%)

Luke 9:10(12)—*πολιν καλουμενην Βηθσαιδα* a town named Bethsaida [0,5%] X *τοπον ερημον πολεως καλουμειης Βηθσαιδα* a deserted place belonging to a town named Bethsaida [98%]

Matthew 21:5—*και επι πωλον* and on a colt (2%) X *και πωλον* that is, a colt (98%)

Mark 10:24—*πως δυσκολον εστιν εις την βασιλειαν του θεου εισελθειν* how hard it is to enter the kingdom of God (0,4%) X *πως δυσκολον εστιν τους πεποιθοτας επι χρημασιν εις την βασιλειαν του θεου εισελθειν* how hard it is for those who trust in riches to enter the kingdom of God (99,5%)

Matthew 1:25—*υιον* a son (0,5%) X *τον υιον αυτης τον πρωτοτοκον* her son, the firstborn (99,5%)

Matthew 6:13—omission (1,3%) X *οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας* because yours is the kingdom and the power and the glory forever (98,7%)

John 5:3<sup>b</sup>-4—omission (0,8%) X "—waiting for the moving of the water; because an angel would go down from time to time into the pool and stir up the water—then the first one to get in after the stirring of the water became well of whatever disease was holding him" (99,2%) [NIV has an insulting footnote that adds the injury of making the angel "of the Lord" (following some 2% of the manuscripts).]

Luke 2:14—*εν ανθρωποις ευδοκιας* toward men of goodwill (0,4%) X *εν ανθρωποις ευδοκια* goodwill toward men (99,4%) [1627 MSS X 6 MSS]

Luke 2:33—*ο πατηρ αυτου* his father (0,9%) X *ιωσηφ* Joseph (98,8%)

Luke 22:43-44—omission (1,3%) X the two verses (98,7%) This is important information that is only recorded here; it is a perversity to challenge it on the basis of such weak evidence.

Mark 15:39—omission (0,4%) X *κραξας* shouting (98,6%) (The picture is severely changed.)

Comment: there are many hundreds of other errors (in the 'critical' text) that damage the Text, even though it may not be possible to describe them as errors of fact or obvious contradictions. But they have a cumulative effect that is certainly negative.