

The new Vulgate and the ‘missing’ Verses

Abstract

The Greek text of the United Bible Societies is characterized by a preference for shorter readings. Consequently the UBS text omits verses and words that have been included in the Greek *Textus Receptus* as well as the Latin Vulgate. From a comparison between the received text, the Clementine Vulgate, UBS5 and the *Nova Vulgata* this article identifies the main quantitative differences in the textual traditions of the New Testament. This comparison dispels claims that the UBS text favours readings of the Clementine Vulgate and indicates that the UBS text, followed by the *Nova Vulgata*, is in fact a departure from the Clementine Vulgate as far as its omissions are concerned. On the other hand, differences between the Vulgate and the *Textus Receptus* on the ‘missing’ Scriptures are shown to be trivial in comparison with the UBS text and *Nova Vulgata*.

Does the present text of the United Bible Societies mark a departure from the Greek *Textus Receptus* only, or does it also part with the traditional Latin text of the Western Church? Is there justification for the claim of some that the UBS text favours readings of the Vulgate, taking Protestant bibles back to Rome, or do the facts indicate differently? The implications of the answers to these questions are particularly pertinent for the *Nova Vulgata*, since 1979 the official Latin bible of the Roman Catholic Church,¹ which is based on the UBS text. Is the *Nova Vulgata* by and large a continuation of the received Latin text, or does it reflect a departure from Jerome’s Vulgate?

While weighing the age and nature of manuscripts is as old as the days of Irenaeus and Origen (Black 2002:21), textual changes to the Bible have always stirred the emotions of the faithful, as man is perceived to touch the holy things of God. Even the Vulgate was highly controversial when it first appeared. From Jerome’s correspondence (ep.75) with Augustine (ep.71, see also 28 and 82) it is clear that the latter thought that the Vulgate seemed a break with apostolic tradition’s reliance on the Greek text of the Old Testament. Jerome translated from the Hebrew and this inevitably led to modifications. The mere change of one word in the Vulgate’s rendering of the prophet Jonah led to an uproar in North Africa at the time. Augustine disapproved and even forbade public reading of Jerome’s bible in the churches (Wcela 2009:250-251). If one trivial word (for a shrub that provided shelter to the prophet) proved controversial at the time, then the omission of hundreds of words from the holy texts is likely to stir similar feelings, or worse. However, this contribution does not seek to evaluate the validity of the different text-critical choices (cf. Metzger 1991:371), only to quantify and compare the most obvious differences between the textual traditions for the New Testament.

Problem statement and methodology

During the past century and a half, text-critical scholarship exchanged the traditional Greek text of the New Testament with a scholarly reconstruction of a possible original. This is mostly known as the Nestle-Aland or UBS text and sometimes referred to as the Westcott-Hort approach.² As a result, the traditional Greek text of the Eastern Church, which was also followed by the Church of the Reformation, was replaced as the “grundtext” for most modern Bible translations. Metzger (1983:xxiii): “It was the corrupt Byzantine form of text that provided the basis for almost all translations of the New Testament into modern languages down to the nineteenth century.”

Unlike the Byzantine form, the UBS text is not based on a single manuscript or textual tradition. Instead, the UBS text was decided on verse by verse by a committee of scholars, who considered a wide range of textual traditions and variants. As such the UBS text is an amalgamation of text-critical choices with the overall aim to reconstruct the ‘original’ text. Generally much weight is assigned in these considerations to some manuscripts, sometimes referred to as “Alexandrian” text, which main feature is that it is shorter than the traditional Church text. To assess the differences and influence of textual traditions it is therefore helpful to focus on the most significant of these ‘omissions,’ or ‘additions,’ depending on the textual perspective. It should also be noted that from a USB point of view omissions are not a negative assault on the text, but serve to strengthen confidence in authenticity: “Linguistic analysis of texts soon shows that tantalizing omissions are one of the principal marks of genuineness.” (Nida 1972:79)

This article seeks to identify those passages in the New Testament which have undergone profound changes as a consequence of text-critical choices. It makes an inventory of the “missing Scriptures”, verses and passages that used to be in church bibles, but have been deleted in most contemporary versions. In other words, it lists the ‘missing’ verses, but also other verses that have been significantly affected by text-critical omissions.

While the difference between the prevailing text-critical approach and the traditional Greek text is widely acknowledged, what is the situation for the Latin text of the New Testament?³ The focus of this contribution is on the *Nova Vulgata* of the Roman Catholic Church (based on Nestle-Aland/UBS).⁴ This new Latin standard bible has proved controversial, particularly since the Congregation for Divine Worship and the Discipline of the Sacraments issued an instruction (*Liturgiam Authenticam*, 2.1.24, May 7, 2001) that seemed to make its translation principles compulsory for Catholic Biblical scholarship. Some decided on a different interpretation (Clifford 2001:197-202), while others continued to be upset because the *prime facie* value of the text as such. *Liturgiam Authenticam* was experienced as far too traditional, and the *Nova Vulgata* insufficiently in line with critical translation principles. Perhaps the most devastating criticism came from the secretary of the Catholic Biblical Association of America: “Those who teach Scripture would not use a Bible dependent on the poor text-critical principles proposed by *Liturgiam Authenticam*” (Jensen 2001).

As far as the Old Testament is concerned, major differences between Jerome’s text and the *Nova Vulgata* have been pointed out already, e.g. a comparison on the book of Daniel has resulted in a very substantial list of differences of 12 pages! (Courtray 2008:114-126.) What is the situation for the New Testament? At the level of translation principles, there are dissimilarities. For instance, Jerome’s Latin in John’s Gospel often uses a future tense where the Greek uses a present tense to also reflect on the future. The *Nova Vulgata* follows “what

text critics of Greek manuscript copies considered to be the accurate Greek-language transmission of the Gospels” (Boughton 2002:223, cf. Schmidt 1980:356). Also, there are approximately 2000 differences that have been recognized between the *Nova Vulgata* and the critical Stuttgart text of the Gospels (Houghton 2016:133), but this result is hard to qualify on an objective basis. Many of these differences seem very minor and might be rather due to slight differences in Latin word choice, syntax and word order rather than textual meaning.

The number of differences as such is not a good measurement to distinguish between texts. Some variants are trivial, others may carry considerable weight. It is far more important to consider those that have a huge impact on the text than those that don't. Doing this in an objective way is difficult. To diversify within the category of difference involves many considerations, some of which are at a propositional level. A far more objective way to assess basic textual dissimilarity is to look at quantitative differences between texts. In other words, one needs to assess what is present and what is missing in the comparison. The most practical way to get to these differences for the New Testament is to compare the quantitative differences between UBS and the received texts of the West and East. What are the most obvious and significant omissions from the UBS text? Also, as to motivation, is there any justification for Protestant criticism that accuses text-critical scholarship of taking modern Bible translations back to the Vulgate?⁵ Do all changes lead to Rome or might they overall reflect a departure from both the established Greek and the Latin textual traditions, which prevailed in the East and West since the days of the ecumenical councils until the 20th century?

This article will seek answers by comparing the *Textus Receptus*, the Clementine Vulgate,⁶ the UBS5 text and the *Nova Vulgata* on the most significant *quantitative* differences between UBS and the received text: the ‘missing’ verses and other significant omissions.⁷ As unit of measurement the Greek word count of the omissions is used as objective basis. For the Latin no word count is applied, as meaning prevails over word count in translations. The main consideration would be how many Greek words are reflected in the Latin (cf. Nida 1969:489-490). This comparison does not claim to be exhaustive, but it does cover the most important omissions from the UBS text in comparison with the *Textus Receptus*.⁸

The Greek text of the *Textus Receptus* (TR) used here is the 1550 ‘royal’ edition by Robert Stephanus. This allows historical comparison between ‘Rome’ and ‘Reformation,’ because the Sixtine Vulgate that many prefer to forget⁹ and its successor the Clementine Vulgate (V) were published in the 16th century. Orthodoxy is included at the same time, while the 1550 ‘royal’ edition also basically agrees with the liturgical text of the Greek Churches, especially in Scrivener’s later reconstruction. The Clementine Vulgate, first published in 1592, represents the authoritative Vulgate tradition.¹⁰ For this research the 2006 edition *Biblia Sacra juxta Vulgatam Clementinam* (approved by the Bishops’ Conference of England and Wales, 9th January 2006) is used. The latest UBS text (UBS5, German Bible Society 2017) represents the present consensus amongst scholarship. Finally, the *Nova Vulgata* (NV) text is from the critical edition by Nestle-Aland, 28th edition (1985), which contains the 1979 Latin UBS text and reflects the historical basis for the *Nova Vulgata*.

The following research questions are pertinent:

- 1) -What are the most significant omissions (verses and words) from the Greek UBS text in comparison with the received text?
- 2) -What is the Clementine Vulgate’s position on these omissions? Do these omissions reveal a UBS tendency to favour readings of the Latin Vulgate?

3) -What are the implications of these omissions for the *Nova Vulgata*, does it reflect continuity or discontinuity with the Latin Vulgate?

There are three distinct categories of omissions: special status verses, ‘missing’ verses and significant omissions from present verses. All of these concern Bible passages that have been found lacking in authenticity by later text reconstructions.

Category 1: special status verses

This first category consists of verses that were omitted in previous reconstructions or which authenticity continuous to be denied, while they are nonetheless present in the USB text. In other words, while these verses are present they come with an indication that they are not considered a trustworthy part of the text. While they are not actually ‘missing,’ they are marked as doubtful or not authentic.

The least controversial of these passages are three verses in Matthew’s Gospel, which have been omitted in the past, but are now given the benefit of the doubt or are considered to be part of the original text after all. They are not really a statistical factor for the purpose of this article, but for the completeness of this overview they are still mentioned, as these verses have been left out of some Greek editions and Bible translations. The Aland/UBS text usually indicates that these verses are or have been in doubt.

Matt 9:34¹¹

TR: οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. (12 words)

V: Pharisei autem dicebant: In principe dæmoniorum ejicit dæmones.

UBS5: οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

NV: Pharisei autem dicebant: In principe daemoniorum eicit daemones.

Matt 12:47¹²

TR: εἶπεν δὲ τις αὐτῷ Ἰδοῦ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι. (17 words)

V: Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant quaerentes te.

UBS5: εἶπεν δὲ τις αὐτῷ, Ἰδοῦ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.

NV: Dixit autem ei quidam: Ecce mater tua et fratres tui foris stant quaerentes loqui tecum.

Matt 21:44¹³

TR: Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν. (15 words)

V: Et qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit, conteret eum.

UBS5: Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.

NV: Et, qui ceciderit super lapidem istum confringetur; super quem vero ceciderit, conteret eum.

Although these verses are not omissions presently, for our research questions they are still useful as they confirm agreement between the Vulgate and the *Textus Receptus* as to their inclusion and wording.

More serious and with far greater quantitative consequences are two passages from Mark and John's Gospel. While the authenticity of these passages is firmly denied by the UBS committee responsible for the text, they continue to be included for other than text-critical reasons.

The first passage is the so called 'longer' ending of Mark's Gospel. While the USB rejects this passage as not authentic, it is still, by and large, printed as part of the main text.¹⁴

Mark 16:9-20

TR: 9Ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια 10ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις πενθοῦσιν καὶ κλαίουσιν· 11κἀκεῖνοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν 12Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερῶθη ἐν ἑτέρᾳ μορφῇ πορευομένοις εἰς ἄγρον· 13κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν 14Ὑστερον ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερῶθη καὶ ὠνειδίσεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν 15καὶ εἶπεν αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει 16ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται ὁ δὲ ἀπιστήσας κατακριθήσεται 17σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν γλώσσαις λαλήσουσιν καιναῖς 18ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψει, ἐπὶ ἄρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν 19Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ 20ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν. (166 words)

V: Surgens autem mane prima sabbati, apparuit primo Mariæ Magdalene, de qua ejecerat septem dæmonia. 10 Illa vadens nuntiavit his, qui cum eo fuerant, lugentibus et flentibus. 11 Et illi audientes quia viveret, et visus esset ab ea, non crediderunt. 12 Post hæc autem duobus ex his ambulatibus ostensus est in alia effigie, euntibus in villam: 13 et illi euntes nuntiaverunt ceteris: nec illis crediderunt. 14 Novissime recumbentibus illis undecim apparuit: et exprobravit incredulitatem eorum et duritiam cordis: quia iis, qui viderant eum resurrexisse, non crediderunt. 15 Et dixit eis: Euntes in mundum universum prædicate Evangelium omni creaturæ. 16 Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur. 17 Signa autem eos qui crediderint, hæc sequentur: in nomine meo dæmonia ejicient: linguis loquentur novis: 18 serpentes tollent: et si mortiferum quid biberint, non eis nocebit: super ægros manus imponent, et bene habebunt. 19 Et Dominus quidem Jesus postquam locutus est eis, assumptus est in cælum, et sedet a dextris Dei. 20 Illi autem profecti prædicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.

UBS5: included, but marked as later additions that are not part of the original text.

NV: included.

Review: Both the TR and the V include the 'long ending' of Mark 16:9-20 in an identical way.¹⁵ UBS5 "out of deference to the evident antiquity of the longer ending and its importance in the textual tradition of the Gospel" (Metzger 1983:126) decided to print it, while denying its genuineness, followed by the NV.¹⁶

A similar case is the story of the adulterous woman in John 7:53-8:11. The UBS committee acknowledged that it “was unanimous that the pericope was originally no part of the Fourth Gospel” (Metzger 1983:221) and it was marked as such, but a majority decided to print it anyway because of the “evident antiquity of the passage”. However, similar ‘evident antiquity’ may be ascribed to many other significant passages that the committee decided to omit from the UBS text anyway. Thus, like the longer ending of Mark, this passage has a special status. Although it is technically not part of the ‘missing verses,’ neither is it considered part of the original.

John 7:53-8:11

TR: 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν Ὁρθροῦ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν καὶ καθίσας ἐδίδασκεν αὐτοὺς Ἰαγούσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελιμμένην καὶ στήσαντες αὐτὴν ἐν μέσῳ λέγουσιν αὐτῷ Διδάσκαλε αὕτη ἡ γυνὴ κατελήφθη ἑπαυτοφώρῳ μοιχευομένη· Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις ἑτοῦτο δὲ ἔλεγον πειράζοντες αὐτόν ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν ὥς δὲ ἐπέμενον ἐρωτῶντες αὐτόν ἀνάκυσας εἶπεν πρὸς αὐτοὺς Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ’ αὐτὴ βαλέτω δκαὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν Ἡοὶ δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἰς καθ’ εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα ἰδοὺ ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ Ἡ γυνὴ ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου οὐδεὶς σε κατέκρινεν Ἥ δὲ εἶπεν Οὐδεὶς κύριε εἶπεν δὲ αὐτῇ ὁ Ἰησοῦς Οὐδὲ ἐγὼ σε κατακρίνω· πορεύου καὶ μηκέτι ἀμάρτανε. (191 words)

V: included.

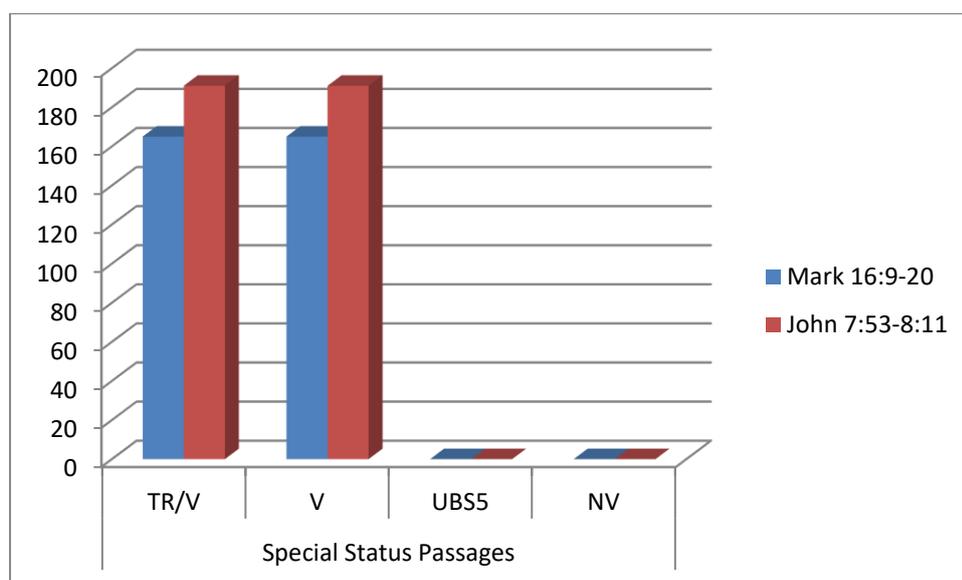
UBS5: included, but marked as a later addition that is not part of the original text.

NV: included.

Review: With some minor changes this pericope is provisionally included in UBS5 and the *Nova Vulgata*, while the Clementine Vulgate includes this pericope similar to the *Textus Receptus*. As with the three verses in Matthew, this pericope confirms agreement between the traditional Greek and Latin texts on its inclusion.

Concerning these verses that are printed, but marked rejected in UBS, the overall conclusion is that the Clementine Vulgate and *Textus Receptus* agree on the wording and inclusion of these ‘special status’ passages in the sacred text. The *Nova Vulgata* and UBS text include the numerically most substantial of these despite text critical considerations; more for a traditional preference rather than strict scholarly reason. While the text-critical weight in the Greek manuscripts for the inclusion of the three verses from Matthew is reasonably strong by the usual standards, applying these criteria to Mark 21:9-20 and John 7:53-8:11 should have led to their exclusion. Because of their difference textual basis and preference neither the *Textus Receptus* nor the Clementine Vulgate shares this view. They are united in considering these passages, which UBS/NV do not consider authentic but print anyway, part of the sacred text. Although these verses are not actually omitted by UBS/NV, they constitute a principled disagreement between the Clementine Vulgate and *Textus Receptus* on the one hand, and UBS5 and *Nova Vulgata* on the other. The results for this category ‘special status’ are summarized graphically in the following way:

	Vulgate / Textus Receptus agreement on Inclusion Special Status Verses (Greek Word Basis)	
<u>Matt 9:34</u>	12	
<u>Matt 12:47</u>	17	
<u>Matt 21:44</u>	15	
<u>Mark 16:9-20</u>	165	
<u>John 7:53-8:11</u>	191	
	400	



Category 2: the ‘missing’ verses

The second category is more straightforward than the first one. These are complete verses that have been omitted from the UBS text, because they are not considered part of the original for text-critical reason. Unlike Mark 21:9-20 and John 7:53-8:11 (rejected but still included), these verses of the second category are in fact no longer included in the UBS text. Consequently, they are sometimes referred to as the “missing verses”, as Bible translations based on the UBS text no longer carry these. Most of these verses concern the Gospels and the book of Acts.

Matt 17:21

TR: τούτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

V: (17:20) Hoc autem genus non ejicitur nisi per orationem et jejuniū.

UBS5: omitted.

NV: omitted.¹⁷

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (12 words)

Matt 18:11

TR: ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

V: Venit enim Filius hominis salvare quod perierat.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (9 words)

Matt 23:14

TR: Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

V: Væ vobis scribæ et pharisæi hypocritæ, quia comeditis domos viduarum, orationes longas orantes! propter hoc amplius accipietis iudicium.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (22 words)

Mark 7:16

TR: Εἴ τις ἔχει ὄτα ἀκούειν, ἀκουέτω.

V: Si quis habet aures audiendi, audiat.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (6 words)

Mark 9:44

TR: ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

V: (9:43) ubi vermis eorum non moritur, et ignis non extinguitur.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (11 words)

Mark 9:46

TR: ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

V: (9:47)¹⁸ ubi vermis eorum non moritur, et ignis non extinguitur.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (11 words)

Mark 11:26

TR: εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν

V: Quod si vos non dimiseritis: nec Pater vester, qui in cælis est, dimittet vobis peccata vestra.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (17 words)

Mark 15:28

TR: καὶ ἐπληρώθη ἡ γραφὴ ἣ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη

V: Et impleta est Scriptura, quæ dicit: Et cum iniquis reputatus est.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (10 words)

Luke 17:36

TR: omitted.¹⁹

V: (part of 17:35, 37 divided up in 36 and 37) duo in agro: unus assumetur, et alter relinquetur.

UBS5: omitted.

NV: omitted.²⁰

Difference: Although Stephen's TR omits this verse, Scrivener and other editions join the V in including this verse in an identical way, while UBS5 and NV leave it out. Metzger (1983:168) considers that this may have been omitted because of similar word endings (homoeoteleuton) but thinks it more probable that copyists assimilated the passage to Matt 24:40. (12 words)

Luke 23:17

TR: ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.

V: 17 Necessesse autem habebat dimittere eis per diem festum unum.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (8 words)

Joh 5:4

TR: ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρα, καὶ ἐτάρασσεν τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγένετο, ᾧ δὴποτε κατειχετο νοσήματι.

V: Angelus autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquæ, sanus fiebat a quacumque detinebatur infirmitate.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way,²¹ while UBS5 and NV leave it out. (27 words)

Acts 8:37

TR: εἶπεν δὲ ὁ Φίλιππος Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν ἀποκριθεὶς δὲ εἶπεν Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

V: Dixit autem Philippus: Si credis ex toto corde, licet. Et respondens ait: Credo Filium Dei esse Jesum Christum.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (23 words)

Acts 15:34

TR: ἔδοξεν δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ (Scrivener's plus GOC1904: ἔδοξε δὲ τῷ Σίλα ἐπιμεῖναι αὐτοῦ.)

V: Visum est autem Silæ ibi remanere: Judas autem solus abiit Jerusalem.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in a similar way, while UBS5 and NV leave it out. Whilst the V adds *Judas autem solus abiit Jerusalem* this is not included in TR, UBS5 or NV. (6 words)

Acts 24:7

TR: παρελθὼν δὲ Λυσίας ὁ χλιαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγεν

V: 7 Superveniens autem tribunus Lysias, cum vi magna eripuit eum de manibus nostris

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (13 words)

Acts 28:29

TR: καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν

V: 29 Et cum hæc dixisset, exierunt ab eo Judæi, multam habentes inter se quæstionem.

UBS5: omitted.

NV: omitted.

Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (12 words)

Rom 16:24

TR: Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν ἀμήν

V: 24 Gratia Domini nostri Jesu Christi cum omnibus vobis. Amen.

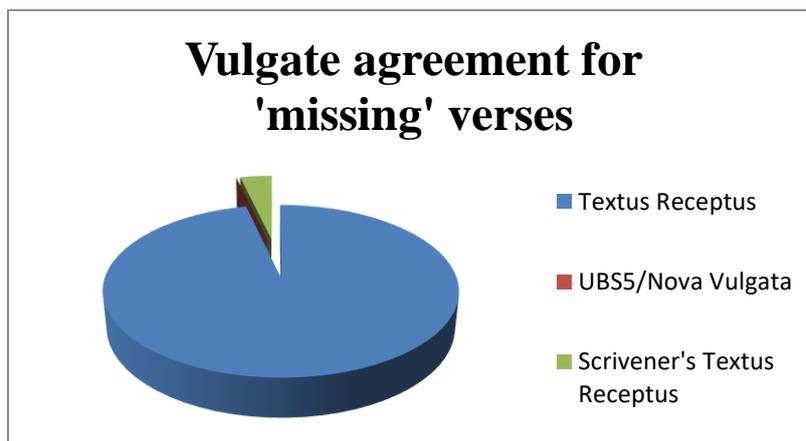
UBS5: omitted.

NV: omitted.

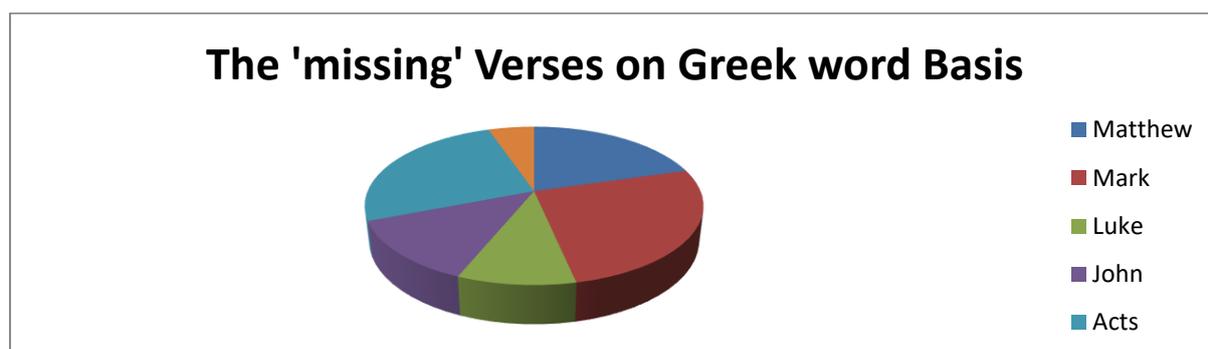
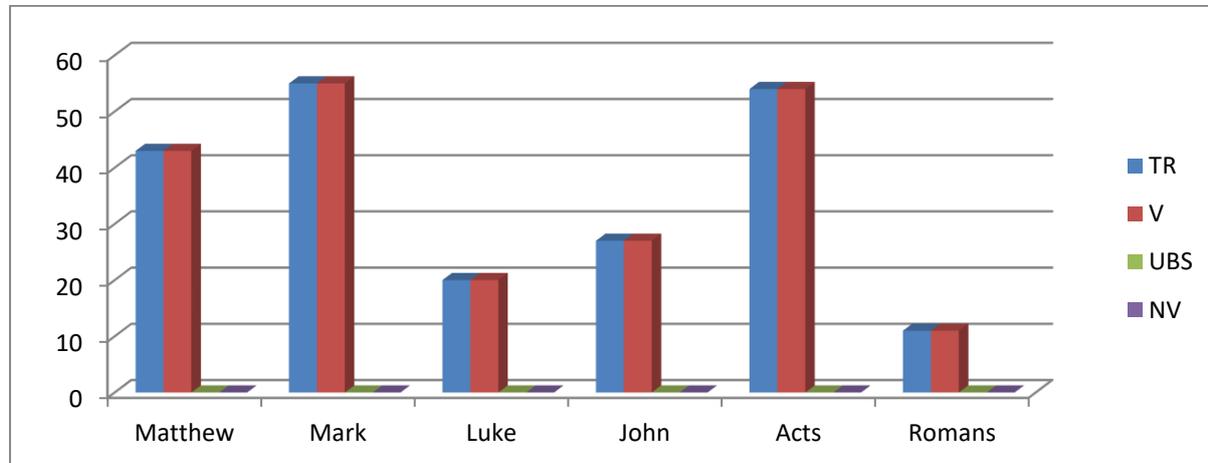
Difference: Both the TR and the V include this verse in an identical way, while UBS5 and NV leave it out. (11 words)

Because these ‘missing verses’ as a body (particularly in combination with Mark 21:9-20 and John 7:53-8:11) constitute the most important quantitative difference between UBS and the traditional text of the New Testament, they offer a general indication and a basis for comparison of the diverse textual traditions. As to research question one, 210 Greek words have been omitted from the UBS text. Combined with Mark 21:9-20 and John 7:53-8:11 (356 words with omission status) that adds up to a total of 566 words lacking in authenticity. As to research question two, all these omissions show unequivocally that the Vulgate sides with the *Textus Receptus* on their inclusion and wording. These exclusions from the UBS text dispel any alleged favouritism as they are departures from the text of the Clementine Vulgate as much as they are from the *Textus Receptus*. As to research question three, the *Nova Vulgata* is shown to faithfully follow the UBS text and to depart as much from Jerome’s text as it does from the Byzantine East. Or, stated in terms of Bible translation: New Testament bibles that are based on the received text, like the King James Version are almost identical to the Clementine Vulgate, whilst translations that are based on the UBS text, like the *Nova Vulgata* (and most contemporary Catholic Bible translations in other languages) are not.

The results for the category ‘missing’ verses are summarized in the following table and charts:



The 'missing' Verses (Greek Word Basis)				
	TR	V	UBS	NV
<u>Matt 17:21</u>	12	12	0	0
<u>Matt 18:11</u>	9	9	0	0
<u>Matt 23:14</u>	22	22	0	0
<u>Mark 7:16</u>	6	6	0	0
<u>Mark 9:44</u>	11	11	0	0
<u>Mark 9:46</u>	11	11	0	0
<u>Mark 11:26</u>	17	17	0	0
<u>Mark 15:28</u>	10	10	0	0
<u>Luke 17:36</u>	12	12	0	0
<u>Luke 23:17</u>	8	8	0	0
<u>Joh 5:4</u>	27	27	0	0
<u>Acts 8:37</u>	23	23	0	0
<u>Acts 15:34</u>	6	6	0	0
<u>Acts 24:7</u>	13	13	0	0
<u>Acts 28:29</u>	12	12	0	0
<u>Rom 16:24</u>	11	11	0	0
<u>Total</u>	210	210	0	0



Category 3: verses with significant omissions

To test the conclusions from the previous sections more closely, apart from the ‘missing’ verses, it is also helpful to consider verses with a substantial number of missing words (in the text of the United Bible Societies). This category concerns instances where a verse, as such, is present, but some words that are traditionally found in the *Textus Receptus* and/or the Vulgate are excluded by UBS/NV. Significant omissions should be read in terms of number of words. This third category could have been expanded considerably, had not the number of words but theological significance be the criterion. Then also single words and alterations would have to be considered. However, this would have involved theological choices and endless possibilities for debate, losing sight of the purpose of this article. Although the list provided below does not pretend to be exhaustive, it presents a fair selection of verses that have a number of words ‘missing,’ significant enough in terms statistical difference to establish results in an unbiased way. So this final category serves as a further statistical confirmation or denial of the findings of the other categories. As already indicated in the methodology, this comparison is not a reflection on text-critical choices, but serves solely to bring out the differences and agreements. In this way this examination checks the preliminary conclusions that emerged from the previous section on the ‘missing verses’.

Matt 5:44

TR: ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς,

V: ego autem dico vobis diligite inimicos vestros benefacite his qui oderunt vos et orate pro persequentibus et calumniantibus vos.

UBS5: ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς.

NV: Ego autem dico vobis: Diligite inimicos vestros et orate pro persequentibus vos,

Difference: TR and Vulgates include εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ and ἐπηρεαζόντων ὑμᾶς, καὶ, whilst UBS5 and NV leave these out. (14 words)

Matt 6:13

TR: καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν.

V: et ne inducas nos in temptationem sed libera nos a malo.

UBS5: καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

NV: et ne inducas nos in tentationem, sed libera nos a Malo.

Difference: Perhaps the most prominent difference between the TR and V, as this passage concerns the Lord’s Prayer or Pater Noster. The TR includes the doxology ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἀμήν, whilst the V, UBS5 and NV omit these words. (15 words)

Matt 19:9

TR: λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

V: Dico autem vobis, quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, moechatur: et qui dimissam duxerit, moechatur.

UBS5: λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

NV: Dico autem vobis quia quicumque dimiserit uxorem suam, nisi ob fornicationem, et aliam duxerit, moechatur.

Difference: The TR and V include the strict doctrinal interpretation καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται, whilst UBS5 and NV omit this. (5 words)

Matt 27:35

TR: σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον,

V: Postquam autem crucifixerunt eum, diviserunt vestimenta ejus, sortem mittentes: ut impleretur quod dictum est per prophetam dicentem: Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

UBS5: σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

NV: Postquam autem crucifixerunt eum, diviserunt vestimenta eius sortem mittentes

Difference: The TR includes ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, διεμερίσαντο τὰ ἱμάτια μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον, as does the Vulgate, while UBS5 and NV leave out this prophetic reference. (19 words)

Mark 6:11

TR: καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς ἀμὴν λέγω ὑμῖν, ἀνεκτοτερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ

V: et quicumque non receperint vos, nec audierint vos, exeuntes inde, excutite pulverem de pedibus vestris in testimonium illis.

UBS5: καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς.

NV: Et quicumque locus non receperit vos nec audierint vos, exeuntes inde excutite pulverem de pedibus vestris in testimonium illis.

Difference: The TR includes ἀμὴν λέγω ὑμῖν, ἀνεκτοτερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ, while the V, UBS5 and NV omit this. (15 words)

Mark 7:8

TR: ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἀλλὰ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

V: Relinquentes enim mandatum Dei, tenetis traditionem hominum, baptismata

urceorum et calicum : et alia similia his facitis multa.

UBS5: ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

NV: Relinquentes mandatum Dei tenetis traditionem hominum.

Difference: The TR and V include βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἀλλὰ παρόμοια τοιαῦτα πολλὰ ποιεῖτε, whilst UBS5 and NV omit this. (10 words)

Luke 4:18

TR: Πνεῦμα κυρίου ἐπ' ἐμέ οὗ ἕνεκεν ἔχρισέν με εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέν με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.

V: Spiritus Domini super me: propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde (included in 19:) praedicare captivis remissionem, et caecis visum, dimittere confractos in remissionem.

UBS5: Πνεῦμα κυρίου ἐπ' ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

NV: Spiritus Domini super me; propter quod unxit me evangelizare pauperibus, misit me praedicare captivis remissionem et caecis visum, dimittere confractos in remissione,

Difference: The TR includes ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν and the V as well, but UBS5 and NV omit this. (5 words)

Luke 9:55

TR: στραφεὶς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, Οὐκ οἶδατε οἴου πνεύματός ἐστε ὑμεῖς·

V: Et conversus increpavit illos, dicens: Nescitis cuius spiritus estis.

UBS5: στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.

NV: Et conversus increpavit illos.

Difference: TR and Vulgate include καὶ εἶπεν, Οὐκ οἶδατε οἴου πνεύματός ἐστε ὑμεῖς·, while UBS5 and NV omit this. (8 words)

Luke 11:2

TR: εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

V: Et ait illis: Cum oratis, dicite: Pater, sanctificetur nomen tuum. Adveniat regnum tuum.

UBS5: εἶπεν δὲ αὐτοῖς, Ὅταν προσεύχησθε λέγετε, Πάτερ, ἁγιασθήτω τὸ ὄνομά σου, ἐλθέτω ἡ βασιλεία σου.

NV: Et ait illis: Cum oratis, dicite: Pater, sanctificetur nomen tuum, adveniat regnum tuum;

Difference: TR includes γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, while V, UBS5 and NV omit this. (11 words)

John 5:3

TR: ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων τυφλῶν χωλῶν ξηρῶν ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν

V: In his iacebat multitudo magna languentium, cæcorum, claudorum, aridorum, exspectantium aquæ motum.

UBS5: ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

NV: In his iacebat multitudo languentium, caecorum, claudorum, aridorum.

Difference: The TR and V include ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν, whilst UBS5 and NV omit this. (5 words)

John 8:59

TR: ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως

V: Tulerunt ergo lapides, ut jacerent in eum: Jesus autem abscondit se, et exivit de templo.

UBS5: ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

NV: Tulerunt ergo lapides, ut iacerent in eum; Jesus autem abscondit se et exivit de templo.

Difference: The TR includes διελθὼν διὰ μέσου αὐτῶν· καὶ παρήγεν οὕτως, whilst the V, UBS5 and NV omit these words. This is an example of an omission where UBS could be argue to follow the Vulgate. (7 words)

Acts 28:16

TR: Ὅτε δὲ ἦλθομεν εἰς Ῥώμην ὁ ἑκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχει· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

V: Cum autem venissemus Romam, permissum est Paulo manere sibimet cum custodiente se milite.

UBS5: Ὅτε δὲ εἰσήλθομεν εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

NV: Cum introissemus autem Romam, permissum est Paulo manere sibimet cum custodiente se milite.

Difference: The TR includes ὁ ἑκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχει· τῷ δὲ Παύλῳ, while V, UBS5 and NV leaves these words out and put τῷ Παύλῳ in a different construction. This is an example of an omission where UBS could be argued to follow the Vulgate. (10 words)

Rom 8:1

TR: Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ· μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα

V: Nihil ergo nunc damnationis est iis qui sunt in Christo Jesu: qui non secundum carnem ambulant.

UBS5: Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.

NV: Nihil ergo nunc damnationis est his, qui sunt in Christo Iesu;

Difference: The TR includes *μη κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα* and the *V qui non secundum carnem ambulans* (minus *ἀλλὰ κατὰ πνεῦμα*). UBS5 and NV omit all these words. (7 words)

Rom 10:15

TR: *πῶς δὲ κηρύξουσιν ἂν μὴ ἀποσταλῶσιν καθὼς γέγραπται Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ*

V: *quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem, evangelizantium bona!*

USB5: *πῶς δὲ κηρύξουσιν ἂν μὴ ἀποσταλῶσιν; καθὼς γέγραπται, Ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων [τὰ] ἀγαθὰ.*

NV: *Quomodo vero praedicabunt nisi mittantur? Sicut scriptum est: Quam speciosi pedes evangelizantium bona.*

Difference: The TR, followed by the V, includes *εἰρήνην, τῶν εὐαγγελιζομένων τὰ*. UBS5 and NV omit these words. (4 words)

Rom 11:6

TR: *εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις εἰ δὲ ἐξ ἔργων· οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.*

V: *Si autem gratia, iam non ex operibus: alioquin gratia iam non est gratia.*

USB5: *εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις.*

NV *Si autem gratia, iam non ex operibus, alioquin gratia iam non est gratia.*

Difference: The TR includes *εἰ δὲ ἐξ ἔργων· οὐκέτι ἐστὶν χάρις ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον*, whilst V, UBS5 and NV leave these out. This is an instance where UBS sides with the Vulgate against the TR. (13 words)

1Cor10:28

TR: *ἂν δὲ τις ὑμῖν εἴπῃ Τοῦτο εἰδωλόθυτόν ἐστιν μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.*

V: *Si quis autem dixerit: Hoc immolatum est idolis: nolite manducare propter illum qui indicavit, et propter conscientiam.*

USB5: *ἂν δὲ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν.*

NV: *Si quis autem vobis dixerit: Hoc immolaticium est idolis, nolite manducare, propter illum, qui indicavit, et propter conscientiam;*

Difference: The TR includes *τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς*. The NV includes *vobis (ὑμῖν)* and has *immolaticium* instead of *immolatum* on the basis of the UBS text. Otherwise V, UBS5 and NV agree as to the exclusion of the words mentioned. This is an instance where UBS sides with the Vulgate against the TR. (9 words)

Phil 3:16

TR: *πλὴν εἰς ὃ ἐφθάσαμεν τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτο φρονεῖν*

V: *Verumtamen ad quod pervenimus ut idem sapiamus, et in eadem permaneamus regula.*

UBS5: πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.
NV: verumtamen, ad quod pervenimus, in eodem ambulemus.

Difference: The TR and V include κανόνι, τὸ αὐτο φρονεῖν, while UBS5 and NV leave it out. (4 words)

1Thes1:1

TR: Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ

V: Paulus, et Silvanus, et Timotheus ecclesiae Thessalonicensium in Deo Patre, et Domino Jesu Christo. (verse 2 continues:) Gratia vobis, et pax.

UBS5: Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη.

NV: Paulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo Patre et Domino Jesu Christo: gratia vobis et pax.

Difference: The TR includes ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ. UBS5 follows the shorter reading of the V. This is one of the few instances where text-critical scholarship sides with the Vulgate against the reading of the *Textus Receptus*. (8 words)

Heb 2:7

TR: ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·

V: Minuisti eum paulo minus ab angelis: Gloria et honore coronasti eum: et constituisti eum super opera manuum tuarum.

UBS5: ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν.

NV: Minuisti eum paulo minus ab angelis, gloria et honore coronasti eum,

Difference: The TR, followed by the V includes καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·; while UBS5 and NV omit these words. (9 words)

1Pet4:14

TR: εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ μακάριοι ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

V: Si exprobramini in nomine Christi, beati eritis: quoniam quod est honoris, gloriae, et virtutis Dei, et qui est ejus Spiritus, super vos requiescit.

UBS5: εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται.

NV: Si exprobramini in nomine Christi, beati, quoniam Spiritus gloriae et Dei super vos requiescit.

Difference: The TR includes κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται, while UBS5 and NV don't. Although the Clementine Vulgate has an alternative reading that differs from TR and UBS, the TR reading has support in the wider Vulgate tradition (Wordsworth-White) as well as in Cyprian. Metzger (1983:695) mentions that the words may have been accidentally omitted because of parablepsis (εται in ἀναπαύεται and δοξάζεται). (8 words)

1Joh5:7

TR: ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν

V: Quoniam tres sunt, qui testimonium dant in cælo: Pater, Verbum, et Spiritus Sanctus : et hi tres unum sunt.

UBS5: ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες,

NV: Quia tres sunt, qui testificantur:

Difference: The V matches the reading of the TR, whilst UBS5 and the NV leave out ἐν τῷ οὐρανῷ, ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσιν. (17 words)

1Joh 5:8

TR: καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἓν τῇ γῆ, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν (idem GOC1904 and Scrivener1896, RP Byzantine Majority Text 2005:

Ἔστι τρεῖς εἰσιν οἱ μαρτυροῦντες,)

V: Et tres sunt, qui testimonium dant in terra: spiritus, et aqua, et sanguis: et hi tres unum sunt.

UBS5: τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

NV: Spiritus et aqua et sanguis; et hi tres in unum sunt.

Difference: The V matches the reading of the TR, whilst UBS5 and the NV do not include καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἓν τῇ γῆ. (8 words)

1Joh5:13

TR: Ταῦτα ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ,

V: Hæc scribo vobis ut sciatis quoniam vitam habetis æternam, qui creditis in nomine Filii Dei.

UBS5: Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

NV: Haec scripsi vobis, ut sciatis quoniam vitam habetis aeternam, qui creditis in nomen Filii Dei.

Difference: The TR includes τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, whilst the Vulgate matches UBS5 and NV. (9 words)

In summary, while the ‘significant omissions’ confirm the overall picture that emerged from the earlier categories, the results are more diverse. Category 3 shows a greater incidence of the Clementine Vulgate’s agreeing with NV/UBS. As to research question one (the actual omissions), 223 Greek words (in 23 verses) were found to be omitted in the UBS text. As to research question two, in more than sixty percent of these omissions the Vulgate sided with the *Textus Receptus* as to their inclusion and wording. Although the UBS text follows the Vulgate in the omission of nearly forty percent of these words, it is as true that it does not side with the Vulgate in sixty percent of all significant omissions. Consequently it would be hard to argue that the omissions in the UBS-text are due to Vulgate favouritism. While one could

speak about a tendency to omit in the Vulgate and UBS (in comparison with the TR), this is where the comparison ends. The vast majority of UBS omissions are not supported by the Vulgate.

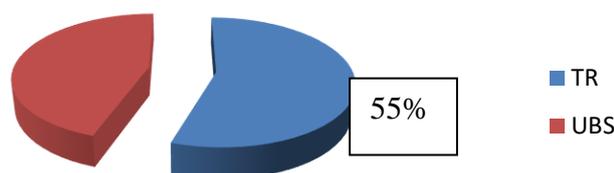
In other words, on the basis of the omissions there is no evidence that the UBS text is an attempt to promote the Vulgate. On the contrary, as to research question three, also in this category of ‘significant omissions’ the *Nova Vulgata* departs from the text of the Clementine Vulgate in the majority of instances.

In summary, the overall picture also for this category remains that the UBS text and the *Nova Vulgata* reflect a departure from the Vulgate and the *Textus Receptus* alike. The results are summarized in the following table and charts:

Vulgate compared with Textus Receptus and UBS (Greek Word Basis)

Verses with significant Omissions	TR	UBS
<u>Matt 5:44</u>	14	
<u>Matt 6:13</u>		15
<u>Matt 19:9</u>	5	
<u>Matt 27:35</u>	19	
<u>Mark 6:11</u>		15
<u>Mark 7:8</u>	10	
<u>Luke 4:18</u>	5	
<u>Luke 9:55</u>	8	
<u>Luke 11:2</u>		11
<u>John 5:3</u>	5	
<u>John 8:59</u>		7
<u>Acts 28:16</u>		10
<u>Rom 8:1</u>	7	3
<u>Rom 10:15</u>	4	
<u>Rom 11:6</u>		13
<u>1Cor10:28</u>		9
<u>Phil 3:16</u>	4	
<u>1Thes1:1</u>		8
<u>Heb 2:7</u>	9	
<u>1Pet4:14</u>	8	
<u>1Joh5:7</u>	17	
<u>1Joh 5:8</u>	8	
<u>1Joh5:13</u>		9
	123	100

Vulgate agreement on significantly changed Verses (Greek Word Basis)



Conclusion: the implication of the missing verses

The overall results are as follows.

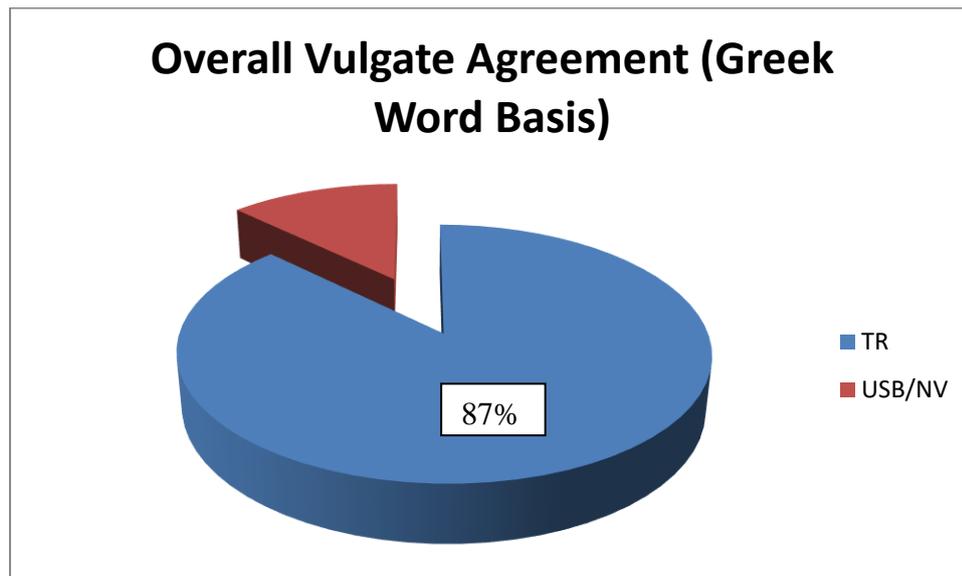
- 1) Combining the three categories, the UBS text was found to reject 789 Greek words in comparison with the *Textus Receptus*. Of these words 356 were rejected on a text-critical basis but included for other reason, while another 210 (missing verses) and 223 (significant parts of verses) were actually omitted. These omissions reveal a tendency in the UBS text to recognize shorter readings. To a certain, but far lesser extent this was shown to be a preference which is also found in the Clementine Vulgate.
- 2) The Clementine Vulgate was found to support only 100 of 789 instances where UBS deemed words not to be part of the original text of the New Testament. The Vulgate sided against the UBS text and with the *Textus Receptus* in the overwhelming majority of omissions (87%). The exclusions from the USB text dispel any alleged favouritism on behalf of UBS towards the Vulgate, as most of these omissions constitute a departure from the Clementine Vulgate as well as from the *Textus Receptus*.
- 3) While the full implications of text-critical results are not visible in printed bibles because some passages which authenticity is denied are still included, the *Nova Vulgata* was shown to faithfully follow the critical reconstruction of the text of the New Testament as proposed by the scholarly consensus of the USB text. As such *Nova Vulgata* may be described as a departure from the received Greek and Latin textual traditions of the Churches of East and West. Even when merely the actual omissions are considered, the *Nova Vulgata* drops 333 Greek words that are an authoritative part of the Clementine Vulgate. This amounts to a disagreement of 77%. If the rejection of Mark 21:9-20 and John 7:53-8:11 (authenticity denied, but still printed) is included this percentage would be even greater.

The results of this research warrant the thesis that, in comparison with the text of the *Nova Vulgata*, any differences between the authoritative ecclesiastical Vulgate and Erasmus's *Textus Receptus* pale into insignificance, although these caused great upheaval at the time. The irony of history has led to a situation where the Clementine Vulgate (e.g. largely followed by Douay Rheims) has now much more in common with the once condemned New Testament of Erasmus²² (with in its wake Luther's translation and the King James Version) than with its modern Roman Catholic namesake *Nova Vulgata*.

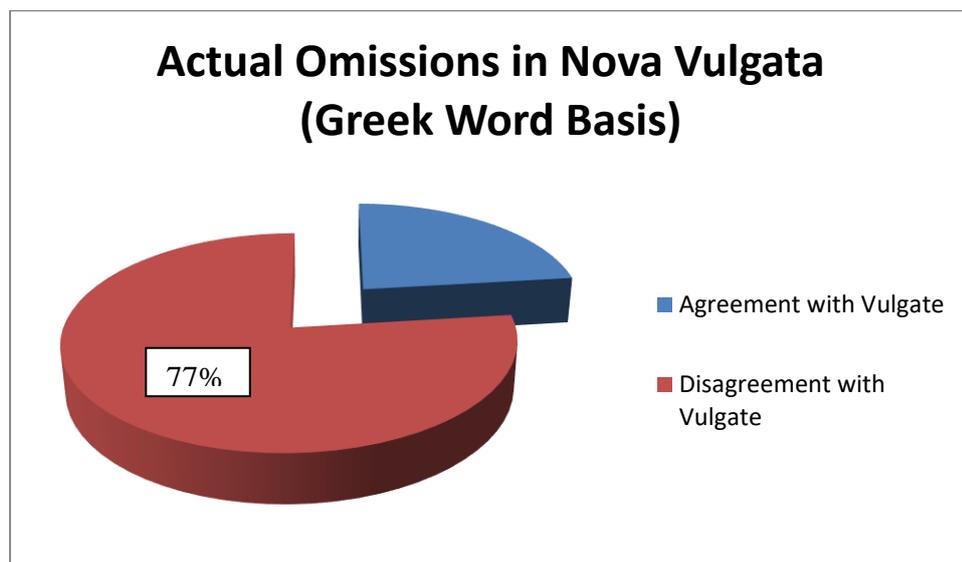
Tempora mutantur et nos cum illis.

Graphic summary of conclusions:

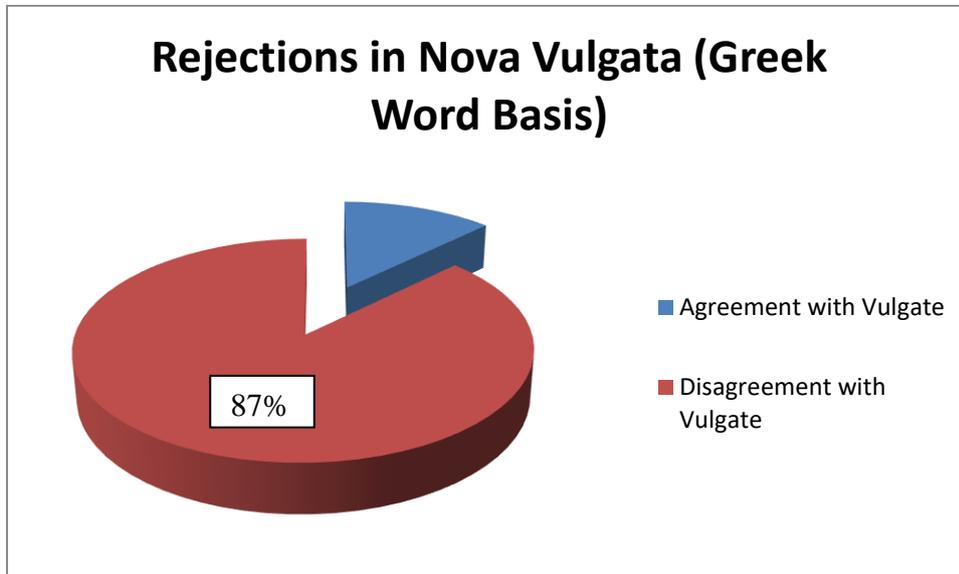
	Vulgate Agreement (Greek Word Basis)	
	TR	UBS/NV
Special status verses	356	0
Missing verses	210	0
Verses with significant omissions	123	100
	689	100



	Actual Omissions in Nova Vulgata (Greek Word Basis)
Agreement with Vulgate	100
Disagreement with Vulgate	333



	Rejections in Nova Vulgata (Greek Word Basis)
Agreement with Vulgate	100
Disagreement with Vulgate	689



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¹ The promulgation of the *Nova Vulgata* in 1979 marked a complete reversion of policy by the Vatican. Only 35 years earlier, the Papal Biblical Commission issued a decree (*Act. Apost. Sedis*, 26 (1934), 315) concerning the use of

versions of Sacred Scripture in church. This was in response to a request by the Bishops of Holland whether liturgical epistles and Gospels might be read from a version not based on the Latin Vulgate, but on the Greek. The Commission answered that this could not be permitted. (See Reilly 1939:58.) The *Nova Vulgata* is a new Latin translation on the basis of the Greek text.

² The actual influence of Westcott-Hort on text-critical developments on the European continent remains a matter of debate. In Germany, the Bible Society points to John Nelson Darby and the Brethren movement, rather than to Westcott-Hort. Although Westcott-Hort lacked the electronic data systems that have developed since, and were acquainted nominally with 1500 manuscripts only, their basic approach agrees with that of Nestle-Aland (Aland 1967:84-85).

³ It is important to note that in preparing the Vulgate, Jerome made use of only old and authoritative Greek manuscripts when he revised the Latin according to the Greek. Dirksen (1939:64): "Hence he used manuscripts which were already old when our two oldest were only coming into being. If of the thousand and more manuscripts current in St. Jerome's time only two have come down to us, it must be apparent how fallacious is the supposition that the oldest Greek manuscripts preserved to us are necessarily the best." While this is a plausible argument, it should also be pointed out that the text that Jerome uses in his commentaries differs from the Vulgate. Therefore some have suggested that Jerome's revision of the New Testament on the basis of the Greek has been preserved in his commentaries, while the present text of the Vulgate is a later revision by someone else. (See Chapman 1922:33-51.) Generally the revision of the Gospels continues to be seen as Jerome's work (Brown-Tkacz 1996:52). Nonetheless, particularly as the vast majority of omissions in the UBS text concerns the Gospels, the fact remains that Jerome had authoritative and complete manuscripts of the Greek, Hebrew, and Aramaic (through a translator) available, as well as Origen's Hexapla and other important witnesses that are lost or only known in fragments today. (See Brown-Tkacz 1996:37 and Reilly 1939:62.)

⁴ The text of Nestle-Aland basically agrees with that of UBS, but Nestle-Aland's text critical apparatus is more extensive and detailed (Aland 1968:180-181). This article uses the UBS text and Aland's *Novum Testamentum Latine* (1979-1985) at the time, and for that reason also the textcritical apparatus of the USB edition at the time as well as their contemporary Aland (NA28) when greater detail is required.

⁵ The conviction that the Vulgate is a corrupted Bible, based on the same text type that is presently favoured by New Testament scholarship is particularly found among strict proponents of the King James Version. E.g. RR & CD Standish, *Modern Bible Translations Unmasked*, Hartland Publications, Rapidan 2006, p.15. See also: K Matto, 'Your modern version is Roman Catholic', <https://www.scionofzion.com/rcv.htm>, retrieved 12-7-2017.

⁶ The council of Trent (1546) speaks about "haec ipsa vetus et vulgate edition," which became known as the Vulgate. Its authoritativeness was implicitly established by its longterm and widespread use in the Western Church. Sutcliffe (1948:38): "The decree therefore means that the Vulgate is a safe guide in matters of faith and morals, and legitimately interpreted will not lead into errors against either. It does not mean that every doctrinal text in the Vulgate necessarily corresponds to the original. St. Jerome made no secret that he made Messianic texts plainer than the LXX. Actually he sometimes gives a directness to a Messianic text or gives a Messianic application without warrant in the Hebrew. In such cases a text from the Vulgate has not the force of Scripture, but only the authority belonging to St. Jerome himself and to tradition." This is also visible in Chronicles, where Jerome frequently adds material for clarification (Everson 2008:189). Trent recognized that the Vulgate was a translation, and therefore, despite attempts of the Spanish to outlaw translations in the vernacular, never considered this an abuse (Vosté 1947:13).

⁷ Other formal differences, like the order of books, are not considered. E.g. nearly all Greek manuscripts that contain the Gospels, Acts, and Epistles place the Catholic Epistles after Acts and before the Pauline Epistles. Many Latin manuscripts, on the other hand, let the Pauline Epistles follow immediately upon Acts and before the Catholic Epistles (Metzger 1987:151).

⁸ Only intended omissions are considered, not accidental ones. For instance, the New American Bible of 1970 omits the last verse of the Letter to the Hebrews and the first printings of the 1990 New Revised Standard Version accidentally omitted the words "having ten horns and seven heads" from Revelation 13:1 (Metzger 1996:4).

⁹ The Sixtine Vulgate was authoritatively proclaimed by the bull *Aeternus Ille* (1 March 1589), and published the following year. Sixtus V personally took over from the appointed committee and finalised this edition, correcting the Latin on the basis of the Greek and Hebrew texts (like contemporary Protestantism) whilst also putting one of prominent Jesuit Bellarmine's (1542–1621) books on the index of forbidden books. Bellarmine was a theological professor at the time. These two actions did not make him friends in high places. After his death, the College of Cardinals bought up and destroyed as many Sixtine Vulgates because of the many errors in the text. These were allegedly 'printing' errors by one of the most prominent printing houses in Europe, which had produced many reliable Greek and Latin publications before. After Sixtus passed away in August 1590, several popes followed in quick succession. Under the fourth, the Clementine Vulgate was promulgated (*Cum Sacrorum*, 9 November 1592). Interestingly, this new edition was published under the name of the old pope, but

replaced Sixtus's translations from the Greek and Hebrew with readings from traditional Latin manuscripts and included a new preface written by Sixtus's adversary Bellarmine of all persons. The amount of differences between the two editions is estimated at three thousand (Nestle 2001:127-128). In this respect, by preferring the Greek and Hebrew as basis, the *Nova Vulgata* (although not following the same Greek manuscripts that Sixtus valued) constitutes a return to the translation principles of Pope Sixtus.

¹⁰ Houghton (2016:132) considers the Clementine Vulgate "often a better guide to the text of the mediaeval Vulgate than critical editions of the earliest attainable text."

¹¹ Matt 9:34 is only omitted by D, a, k, part of Syriac (s) and Hillary of Poitier (d.367). A majority of the UBS committee decided to leave it in (Metzger 1983:25-26; as did Nestle-Aland 1988:23).

¹² In the *Nova Vulgata* there is no indication of any textcritical doubt about this verse as such, but its translation follows the UBS text σοι λαλήσαι (loqui tecum) instead of the text of all Latin traditions (CWS). See the text critical apparatus of Nestle Aland's Greek text (1985:32), for the Latin text (1988 /79:32).

¹³ The *Nova Vulgata* does not shed any text critical doubt on Matt 21:44 (see Nestle-Aland 1985:61). It is generally preserved in most Greek manuscripts of several traditions, but omitted by D, 33, Syriac (s) and Eusebius (see Nestle-Aland 1988:61).

¹⁴ Metzger 1983:126): "the Committee decided to include verse 9-20 as part of the text, but to enclose them within double square brackets to indicate that they are the work of an author other than the evangelist."

¹⁵ The final Ἀμήν is not included in the Clementine Vulgate, but it is present in the critical Wordsworth-White edition of the Vulgate, which, based on wider Vulgate manuscript evidence, inserts *amen* at the end of Mark's Gospel. (See Nestle-Aland 1985:149, cf. Bernard 1892:125.)

¹⁶ Kurt Aland (1970:8) argued for the authenticity of the shorter ending of Mark in the following way: "In Wirklichkeit dem kurzen Schluß derart samten Kirche der Frühzeit anzunehmen ist. Nur so erklärt sich auch die Tatsache der Existenz des kurzen Schlusses in den orientalischen Über Setzungen. Gewiß sind es (zur Zeit) nur drei griechische Handschriften, die uns den kurzen Schluß direkt bezeugen. Aber das Zeugnis des Euseb (f 339) und des Hieronymus (f 420), die zahlreiche derartige Handschriften kannten, gibt dieser Zahl einen gewaltigen Multiplikator."

¹⁷ As a rule, the *Nova Vulgata* indicates the absence of verses that can be found in the traditional Church text of Scripture by putting the verse number in brackets, while omitting the text of the verse.

¹⁸ The Latin Vulgate and its dependent versions at times have different verse numberings (Aland & Aland 1987:255).

¹⁹ Other editions of the *Textus Receptus* carry Luke 17:36. Scrivener's (1894): δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. The text of the Greek Orthodox Church (1904) is identical to Scrivener's: δύο ἐν τῷ ἀγρῷ, εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται. The King James version includes this verse as well (Scrivener's represents the the Greek text underlying the Authorized Version).

²⁰ While the *Nova Vulgata* omits Luke 17:36 from the main text, it adds in a footnote: "duo in agro: unus assumetur et alter reliquetur CWS" (See Nestle-Aland 1985:218).

²¹ The Clementine Vulgate includes John 5:4, but Wordsworth-White omits this verse due to an editorial decision (Wordsworth-White 1889:534; c.f. Bernard 1895:181-182). This approach is also found elsewhere in this critical edition (e.g. Wordsworth-White 1894:373-374). Their decision to omit, here and elsewhere, is not based on the extant manuscripts of the Vulgate as such, but on a textcritical interpretation that the *original* Vulgate of Jerome's did not include this verse. See Fee (1982:207-218).

²² Erasmus's New Testament was condemned by the theological faculty in Paris as early as 1523 (Bietenholz & Deutscher 2003:117). The first Index Librorum Prohibitorum under Paul IV (1559) included all of Erasmus's books.