Weigh both the internal and external evidence, without falling into a mechanical routine. Starting with the internal, consider *readings that most likely gave rise to other variants*.

**Internal Evidence**

Which variants have the highest *transcriptional* probability (most likely by a scribe) and *intrinsic* probability (most likely by the author)? Give preference to variants that are ...

- **More difficult** — give added weight to harder readings, exhibiting a grammar, style, or theology that would have been more difficult for a scribe to understand
- **More terse** — with what seems to be an intentional change, give added weight to shorter readings (a scribe is more likely to clarify with more words)
- **More verbose** — with a scribe’s unintentional change, give added weight to longer readings (a scribe is more likely to accidentally omit words)
- **More discordant** — with variants showing influence from parallel passages, give added weight to readings that do not harmonize with the parallel
- **More consistent** — with variants long enough to note patterns, give added weight to readings reflective of the book’s context and the author’s style

**External Evidence**

Which variants are *early and reliable*, showing geographical spread and genealogical solidarity with the regional archetype?

- **Papyri and uncials** — earlier than minuscules, versions, and Fathers
- **Alexandrian** — especially א (Codex Sinaiticus) or B (Codex Vaticanus)
- **Non-Byzantine** — but do not exclude other weighted evidence
- **Two or more text-types** — especially if Alexandrian and Western
- **Quoted by Anti-Nicene Fathers** — Church Fathers writing before 325 CE
- **Faithful to text-type, yet different from others** — especially if other external evidence is evenly divided

Text-types and their Sources

<table>
<thead>
<tr>
<th>Text-types and their Sources:</th>
<th>Papyri (e.g., (\text{𝔓}^{75}))</th>
<th>Uncials (e.g., (\text{𝔓}) B D 054)</th>
<th>Minuscules (e.g., 20 33)</th>
<th>Versions (e.g., Boh It)</th>
<th>Fathers (e.g., Ath Clem)</th>
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</thead>
<tbody>
<tr>
<td>Gospels</td>
<td>(\text{𝔓}^{1} \text{𝔓}^{3} \text{𝔓}^{4} \text{𝔓}^{5} \text{𝔓}^{7} \text{𝔓}^{22} \text{𝔓}^{39} (\text{𝔓}^{66}))</td>
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<td>Acts</td>
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<td>(\text{𝔓}^{29?} \text{𝔓}^{38} \text{𝔓}^{41} \text{𝔓}^{48})</td>
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<td>Paul and Hebrews</td>
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**Caesarean text-type?**

\(\text{𝔓}^{45}\) | \(\text{𝔓}^{51}\) | \(\text{𝔓}^{53}\)


**Red** added by ncBc to emphasize important texts, e.g.: Chester Beatty (\(\text{𝔓}^{75}\) \(\text{𝔓}^{60}\) and Bodmer papyri (\(\text{𝔓}^{66}\) \(\text{𝔓}^{75}\); Codices Sinaiticus (\(\text{𝔓}\)), Vaticanus (B), and Bezae (D); some of the minuscules (33, 81, 1739, 2053).