P88 D and others including Ν B read ῥηξεὶ ο ὦνος against the Majority ῥησσεῖ ὦνος ὦ νεός. These therefore do not tell us much about D and the early papyri. And there are many places where D and P88 are on different sides e.g. 2:12, 14, 22 (second variation unit in NA27). Likewise, P45 is against D in readings at 6:45; 7:4 bis, 7–8 (in UBS4), 31, 35 bis etc.

As far as uncials are concerned, only 0212 may be used but because this has a Diatessaronic text it is not clear if it is based on Mark 15:40, 42 or on the parallels in Matthew 27:56–7; Luke 23:49–51, 54 or John 19:38. But if it is closer to Mark, as many editors of the critical apparatus assume, then all we need note is that 0212 is against D (with its unique reading πρὶν σαββατον) at Mark 15:42.

Luke

As we all know, D is more distinctive in the Lucan writings, so we may be on a more rewarding investigation when we turn away from Mark to Luke’s Gospel. Certainly we have a higher number of papyri to look at. There are five: P4, P7, P45, P69, P75. (These are all third century although P7 may be slightly later.) Other papyri containing Luke are either too late for our survey (P3, P42, P97) or (in the case of the fourth to fifth century P82) lack any relevant variants in NA27. Of the five relevant papyri P69 will be worth exploring, since Alands, Text lists it as a ‘D’-type manuscript. But before we turn our attention specifically to that papyrus, let us work our way through the gospel picking out significant variants:

1) 3:36 omit τοῦ καίναν(μ) P75vid D but hom is likely to have created the shorter text independently in both manuscripts.
2) 9:34 επεσκιασεν P45 D and others including Maj against P75 Ν B επεσκιαζεν. (P75 Ν B agree with the Matthaean parallel (Matt. 17:5) where the text is firm.)
3) 9:48 omit αὐτοῖς P45 D 2542 only (cf. omission in the Matthaean parallel (Matt. 18:5); αὐτοῖς in the Markan parallel).
4) 9:48 τοῦτο το παιδίον το παιδίον τουτο P75 D f1 579 pc.
5) 9:57 υπαγης P45 D pc against απερρη.
6) 10:14 omit εν τη κρίσει P45 D 1241 pc; (cf. 11:31 below).
7) 11:15 βεβλζεβον P45 P75 D and many others; (cf. Matthew 12:25 above).
8) 11:24 + δε P45 P75 D W 1241 2542 against almost all other manuscripts (δε occurs in the Matthaean parallel, 12:43).
9) 11:29 P45 P75 ☒ B D omit του προφητου.
10) 11:31 P45 D only omit εν τη κρισει. The words occur in the Matthaean parallel (12:42) and in Mark 11:32 (verse om. D); (cf. 10:14 above).
11) 11:34 παν P45 D only; ολον cet. occurs in the Matthaean parallel (6:22). As with the previous example, we may prefer as the original reading the text that makes the parallels dissimilar, but such pronouncements about the original and secondary texts are not germane to our discoveries here—tempting though such judgements are! The combination of P45 D alone is what is significant for our present purpose.
12) 12:47 ετοιμασας η ποιησας all manuscripts except L W (ετοιμασας) and P45 D pc. (ποιησας).
13) 12:56 πλην τον καιρον P45 D pc. against τον καιρον δε P75 B.
14) 13:13 εδοξαζεν v.l. εδοξασεν P45 D 2542.
15) 14:23 add αυτου P75* D.
16) 14:26 P45 D and others ψυχην εαυτου against εαυτου ψυχην P75 ☒ B.

There is no evidence of support by P4 for the longer reading by D following 6:4 or by P45 for the addition by D at 9:55, or by P75 for the significant readings by D in chapters 22–24.

Of these sixteen readings, numbers 3, 4, 5, 6, 10, 11, 12, 13, 14, 15 seem significant. In these D is allied closely with P45 virtually on their own some seven times and with P75 twice, although as far as P75 is concerned we note that in the examples above the reading of P75 with others stands against D (and P45!) twice. P75 supports D also at 5:2 bis, 3, 9; 6:23, 25, 45 but there are many other instances where this manuscript is against D. P69, allegedly a manuscript of the ‘D’ text-type according to the Alands’ classification is extant in Luke 22:41, 45–48, 58–61. At 22:58 P69vid D read o δε ειπεν against v.l. o δε πετρος εφη cet., but generally P69 does not support D in the other variants displayed in NA27. For P69 see the following table (pp. 90–91).

But P69 is a small manuscript and its relationship to D need be no different from that of P45 which has extensive remains of Luke (some seven chapters in whole or in part). Thus statistically P69 with the four recorded variants (one agreement of P69 and D; one reading where P69...