The United Bible Societies’ Greek New Testament (= UBS) was first published in 1966 followed by a second edition in 1968, which incorporated minor changes. The third edition appeared in 1975 and offered a changed text which was adopted by Kurt Aland for the 26th edition of the Nestle text (= NA26). A corrected third edition (3A) made minor changes, especially to the apparatus in the light of the publication of NA26.2 The UBS texts are intended primarily for translators but the edition has established itself throughout the world as a convenient and reliable hand edition for students and teachers. Now we have a fourth edition which is qualified as ‘revised’ (the major changes in UBS3 were not so described). This edition was anticipated in the 3rd edition’s Preface of 1975. The delay in the appearance of UBS4 seems to have been due to technical not academic considerations; I gather the revised edition had been prepared and ready for some time. In this article we shall concentrate on the new features in the 4th edition.

The first change that strikes a reader on opening the new edition is the different typeface. The distinctive, and clear, 11 point Porson of the earlier editions has been abandoned. The second obvious change is that the old punctuation apparatus has been significantly revamped. Advances in discourse analysis have resulted in rethinking matters of punctuation, hence this reshaped apparatus (now restyled the “Discourse Segmentation Apparatus”!) in which differences in the segmentation of the text at different levels (e.g. sections, paragraphs, clauses) are noted. These are

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taken from several editions of the Greek text (including the TR, Westcott and Hort and the Patriarchal text\(^3\)) and from a selection of modern versions, English, French and German. The editors of this apparatus, principally Roger Omanson and the UBS Translations Department in New York, have been concerned to concentrate only on punctuation that affects the interpretation of the text.

The introductory matter has been rewritten and the Bibliography extended to include the editions of manuscripts referred to in the Introduction. After the text come the Index of Old Testament quotations in OT and NT order, and the Index of allusions and verbal parallels in OT order only. On pp. 903ff and on a loose card inserted into the book appears a convenient list of the principal manuscripts and versions cited in the apparatus and also symbols and abbreviations. The lists of symbols and abbreviations no longer explain the use of parentheses within the text. Although this device was abandoned at John 4:9; Luke 2:35 parentheses still survive at 1 Tim 3:5 and John 20:16.

We are told on p. 1* that the text itself has not been altered since UBS\(^3\)A and that it claims to be identical with NA\(^26\) apart from some punctuation and capitalization (cf. also the paragraphing at Col 1:11 and Gal 5:1).

At Mark 10:51; John 20:16 Ραββουνι [Διδάσκαλε] are capitalized in UBS not NA; Χριστός is always capitalized in UBS, in NA only when it is a proper name; Mark 3:17 Υἱοὶ Βροντῆς is capitalized in UBS not NA. A closer inspection reveals that there are at least two places where UBS\(^4\) has reversed changes found in UBS\(^3\)A that did indeed make the UBS and Nestle texts identical in other respects. At 1 Cor 9:1 UBS\(^4\) (= UBS\(^1–3\)) reads ἑώρακα, UBS\(^3\)A (= NA\(^26\)) reads ἑόρακα. At Acts 7:16 UBS\(^4\) (and UBS\(^1–3\)) reads Ἐμμώρ, whereas UBS\(^3\)A reads Ἐμμύρ which is the same as NA\(^26\) and is the form favoured by Bauer, the arbiter recommended in the Preface p. ix for standardizing orthography. A minor change at Acts 18:8 Κρίσπος in UBS\(^4\) brings the UBS texts back to the form in NA (cf. UBS\(^3\)A).

The more substantial changes are to the first, text-critical, apparatus and it is to these that we turn for the bulk of this review. Although we have a similar number of variation units (1437 according to the

\(^3\) In this and in other ways (such as the citation of lectionaries) the needs of Orthodoxy are addressed in this edition. The cooption of Johannes Karavidopoulos to the editorial committee for this edition and of course the contribution he and his colleagues at Thessalonica have made are intended to increase this edition’s sales and broaden its influence.