

The Origins of the Bible

A Systematic Overview of “Bibliology”

Compass Night – Fall 2009

The Plan

In this study we will survey the origin, nature, transmission, translation and criticism of the biblical texts. This class should provide you with a knowledge of the Bible's history and examines theories and practices of modern translations and versions of the Bible.

The Objectives

1. ...to gain a more profound trust in the source of Christian authority.
2. ...to deepen our confidence in the reliability of our English Bibles.
3. ...to equip us to adequately respond to the charges that the Bible in its present form, cannot be trusted as an accurate message from God to us.

If You Were To Read One Other Book This Fall

The Condensed Version

Geisler, Norman L. and William E. Nix. *From God to Us: How We Got Our Bible*. Moody Press. 1974.

The Longer, More Thorough Edition

Geisler, Norman L. and William E. Nix. *A General Introduction to the Bible: Revised and Expanded*. Moody Press. 1986.

Costs

Because it is our hope that money will not be a barrier to someone who wishes to attend and learn from these classes, we have decided not to charge a price for this class, the class materials or the associated dinner. But obviously they do cost. We invite you to help us underwrite the expenses associated with Compass Night by contributing to the “offering jar” located on your table. If you are able, please contribute for yourself and one or two others who may be unable to contribute.

Books for Further Study

Abegg, Martin, et al. *The Dead Sea Scrolls Bible: The Oldest Known Bible Translated for the First Time into English*. Harper San Francisco, 1999.

Aland, Kurt and Barbara Aland. *The Text of The New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*. Eerdmans, 1989.

Belcher, Richard P. *A Layman's Guide to the Inerrancy Debate*. Moody Press, 1980.

Black, David Alan. *New Testament Textual Criticism: A Concise Guide*. Baker Books, 1994.

Bock, Darrell L. *Jesus According to Scripture: Restoring the Portrait from the Gospels*. Baker, 2002.

- Brotzman, Ellis R. ***Old Testament Textual Criticism: A Practical Introduction***. Baker Books, 1994.
- Bruce, F. F. ***The Canon of Scripture***. InterVarsity Press, 1988.
- _____. ***The New Testament Documents: Are They Reliable?*** Eerdmans, 1994.
- Carson, D. A. ***The King James Version Debate: A Plea for Realism***. Baker Books, 1979.
- Carson, D. A. and John D. Woodbridge, eds. ***Scripture and Truth***. Baker Books, 1992.
- Charlesworth, James H. ***The Old Testament Pseudepigrapha*** (2 volumes). Doubleday, 1983.
- Comfort, Philip W. ***Early Manuscripts & Modern Translations of the New Testament***. Baker, 1990.
- _____. ***Essential Guide to Bible Versions***. Tyndale House, 2000.
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- Deissmann, Adolf. ***Light From the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Greco-Roman World***. Hendrickson, 1995.
- Elliott, J. K. ***A Bibliography of Greek New Testament Manuscripts, Second Edition***. Cambridge Press, 2000.
- Epp, Eldon Jay and Gordon D. Fee. ***Studies in the Theory and Method of New Testament Textual Criticism***. Eerdmans, 1993.
- Evans, Craig A. ***Fabricating Jesus: How Modern Scholars Distort the Gospel***. InterVarsity Press, 2008.
- _____. ***Noncanonical Writings and New Testament Interpretation***. Hendrickson, 1992.
- Ewert, David. ***From Ancient Tablets to Modern Translations: A General Introduction to the Bible***. Zondervan, 1983.
- Fabarez, Mike. ***The Big Questions: What's So Special About the Bible?*** PCC tape #00-24.
- _____. ***The Reliability of the Bible, parts 1 – 4***. PCC tape #98-17, #98-18, #98-19, and #98-20.
- Fitzmyer, Joseph A. ***Responses to 101 Questions on the Dead Sea Scrolls***. Paulist Press, 1992.
- Geisler, Norman & William Nix. ***A General Introduction to the Bible, Revised & Expanded***. Moody Press, 1986.
- Harrington, Daniel J. ***Invitation to the Apocrypha***. Eerdmans, 1999.
- Henry, Carl F. H. ***God, Revelation and Authority, volumes 1 – 6***. Crossway Books, 1976.
- Henry, Carl F. H. ed. ***Revelation and the Bible: Contemporary Evangelical Thought***. Baker Books, 1958.
- Kohlenberger, John R., ed. ***The Contemporary Parallel New Testament***. Oxford Press, 1997.
- _____. ***The Interlinear NIV Hebrew-English Old Testament***. Zondervan, 1987.
- _____. ***The Parallel Apocrypha***. Oxford Press, 1997.
- _____. ***The Precise Parallel New Testament***. Oxford Press, 1995.
- Jones, Timothy Paul. ***Misquoting Truth: A Guide to the Fallacies of Bart Ehran's "Misquoting Jesus"*** InterVarsity Press, 2007.
- Lindsell, Harold. ***The Battle for the Bible***. Zondervan, 1976.
- Logos Research Systems. ***Libronix Bible Study Software***. (excellent Bible software!) See www.logos.com.
- Lutzer, Erwin W. ***Seven Reasons Why You Can Trust the Bible***. Moody Press, 1988.
- MacArthur, Jr., John. ***How to Get the Most From God's Word***. Word, 1997.
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- Martinez, Forentino Garcia and Eibert J. C. Tigchelaar. ***The Dead Sea Scrolls Study Edition***. Eerdmans, 1998.
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- Westcott, B. F. and F. J. A. Hort. ***Introduction to the New Testament in the Original Greek***. Hendrickson, 1882.
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- Wilkins, Michael J., ed. ***Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus***. Zondervan, 1996.

Related Sermons and Lectures (available for free at www.FocalPointRadio.org)

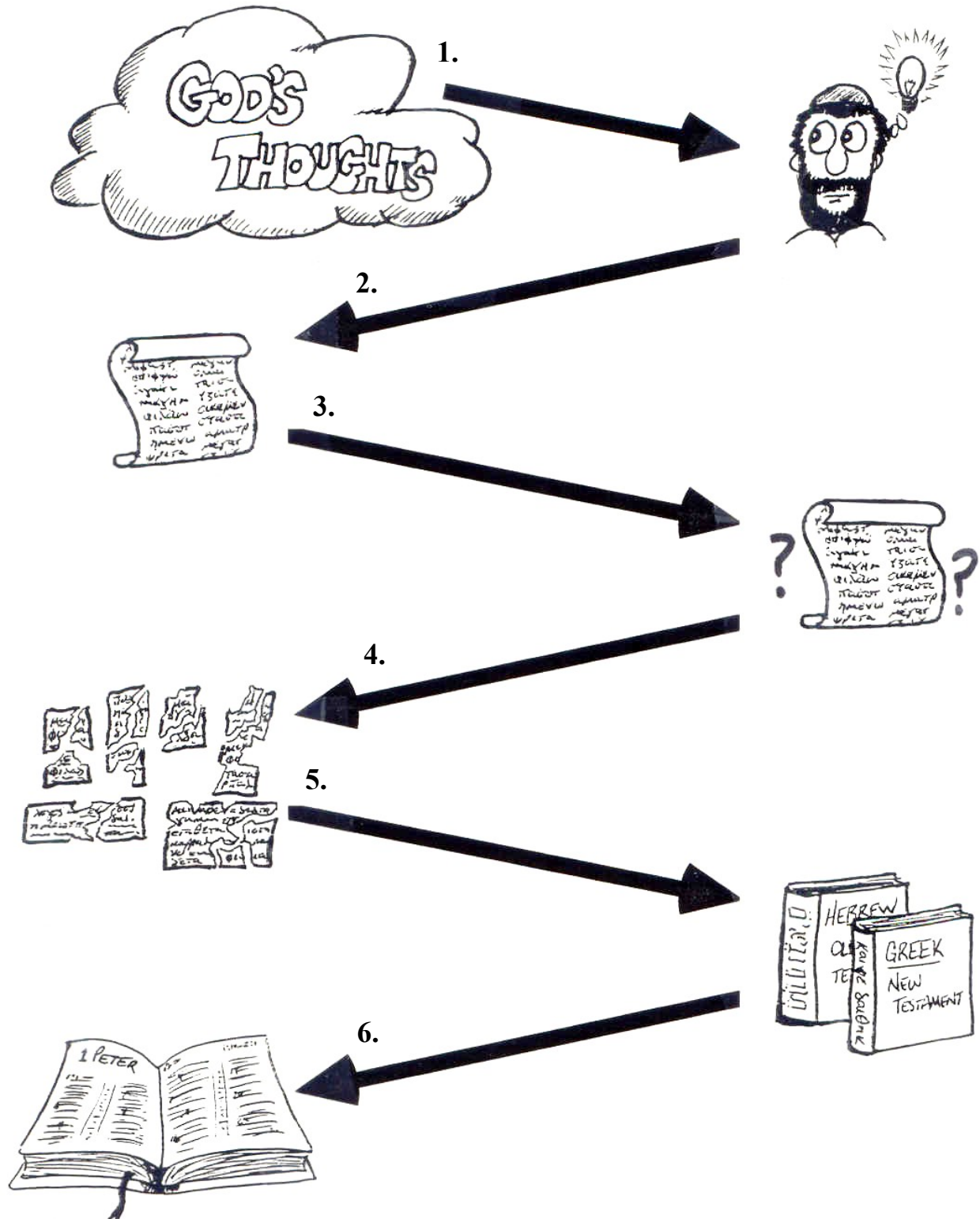
- CD # 9817 - 9820 – ***The Reliability of the Bible*** (a four-part series)
- CD # 0617 - 0619 – ***The Da Vinci Code or Crock?*** (a three-part series)
- CD # 0821 – ***Gospel Crazy: Confident in Its Veracity***
- CD # 0626 – ***Our Assurance & God's Truthfulness***
- CD # 0024 – ***The Big Questions: What's So Special About the Bible?***
- CD # 0605 – ***A Sharp Sword: The Nature & Impact of God's Written Revelation***
- CD # 0658 – ***God's Word: Our Most Underappreciated Commodity***
- CD # 0659 – ***More About God's Words: Understanding Biblical Inspiration***
- CD # 9272 – ***Bible Versions: Is the King James Version the Best?***
- CD # 0224 – ***Understanding the Ultimate Battle of Wits***
- CD # 0530 – ***Grappling with Doubts by Revisiting God's Imprimatur on the Truth***
- CD # 0227 – ***Being Wise When the World Calls You Stupid***

Websites

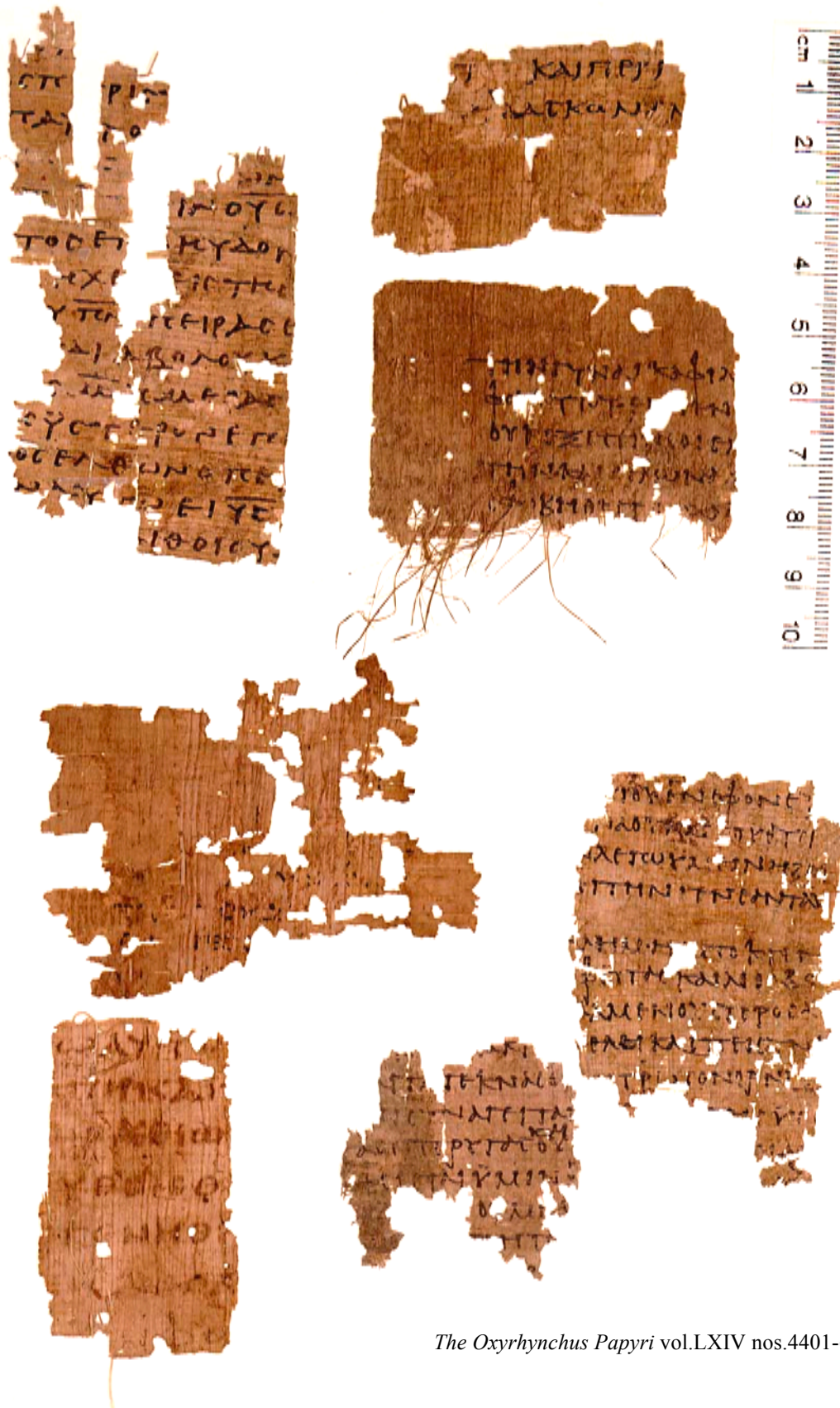
- The Center for the Study of New Testament Manuscripts:** www.csntm.org
- The New Testament Gateway:** www.ntgateway.com/textual-criticism/
- The Encyclopedia of NT Textual Criticism:** www.skypoint.com/~waltzmn
- The United Bible Society:** www.biblica.com
- Codex Sinaiticus:** www.codexsinaiticus.org
- Editio Critica Maior:** www-user.uni-bremen.de/~wie/ECM/ECM-index.html
- Rylands Papyrus (P52):** www.abu.nb.ca/courses/NewTestament/Gospels/RylandsPap.htm
- Bible History:** www.bible-history.com

Introduction/Overview

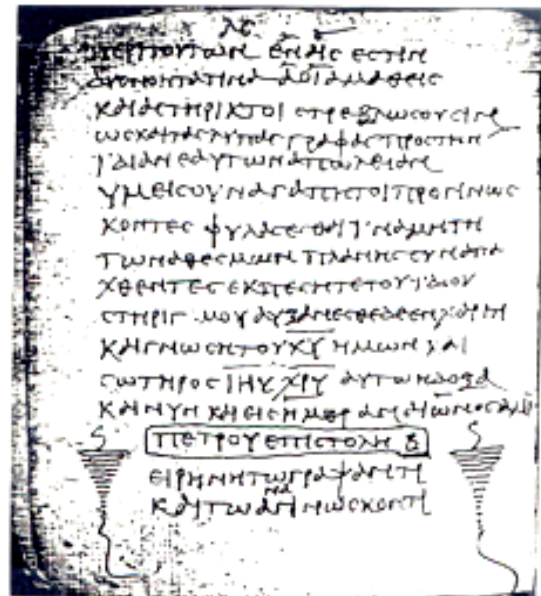
The Big Picture



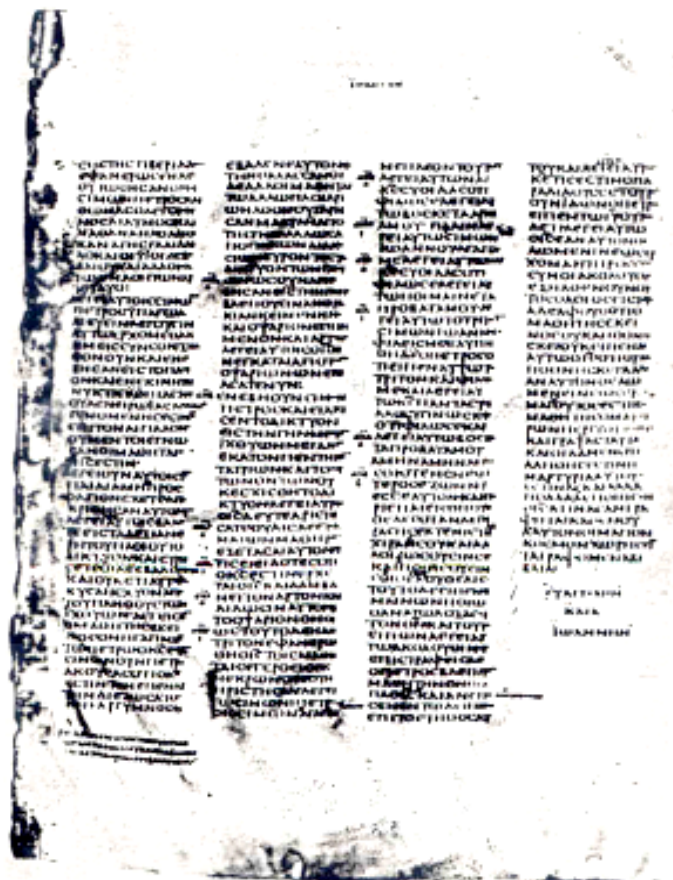
* Sample fragments of New Testament manuscripts.



The Oxyrhynchus Papyri vol.LXIV nos.4401-6



Last paragraph of 2 Peter.



Codex Sinaiticus (aka **ℵ**). Fourth century. John 21:1-25.

* Sample page from a critical Greek New Testament

(United Bible Society, 4th edition, 1993)

8, 21-26

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

540

ὑποτάξαντα,¹ ἐφ' ἐλπίδι^m 21 ὅτι⁴ καὶ αὐτὴ ἡ κτίσις
ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ.ⁿ 22 οἶδαμεν
γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι
τοῦ νῦν· 23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ
πνεύματος ἔχοντες, ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενά-
ζομεν υἰοθεσίαν⁵ ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ
σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ
βλεπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς⁶ ἐλπίζει⁷;
25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδε-
χόμεθα.^o

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ
ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ οὐκ
οἶδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα ὑπερεντυγχάνει⁸ στε-

⁴ 21 {A} ὅτι ⁴⁶ A B C D² Ψ 6 33 81 104 256 263 424 436 459 1175 1319 1506
1573 1739 1852 1881 1912 1962 2200 2464 Byz [K L P] *Lect* syr^p arm eth geo slav^{ms}
Clement^{from Theodotus} Origen Methodius Eusebius Marcellus Diodore Chrysostom Seve-
rian Theodore^t // διότι ⁸ D* F G 2127 syr^h, ^{pal} slav^{ms} // omit 1241 / 895*

⁵ 23 {A} υἰοθεσίαν⁸ A B C Ψ 6 33 81 104 256 263 424 436 459 1175 1241 1319
1506 1573 1739 1852 1881 1912 1962 2127 2200 2464 Byz [K L P] *Lect* it^{ar}, b, mon vg
syr^p, h cop^{sa}, bo arm eth geo slav Origen^{lat} Methodius Apollinaris Diodore Chrysostom
Theodore^{lat} Cyril; Ambrose Pelagius Augustine // omit ⁴⁶vid D F G it^d, f, g, o, i Ambro-
siaster

⁶ 24 {B} τίς (see footnote 7) ²⁷vid, 46 B* 1739^{v.c.} it^{mon*} cop^{bo} // τις, τί B¹ D F G it^{ar}, d,
f, g, mon², o vg (syr^p) slav^{ms} Origen^{gr}, ^{lat} Cyprian Ambrosiaster Ambrose^{1/2} Pelagius Augu-
stine^{42/51} // τις καί ⁸ A 459 1739* / 884 arm^{ms} // τις, τί καί ⁸ A C Ψ 6 33 81 104 256
263 424 436 1175 1241 1319 1506 1573 1852 1881 1912 1962 2127 2200 2464 Byz
[K L P] *Lect* it^b syr^h cop^{sa} arm^{ms} (eth) geo slav^{ms} Clement Gregory-Nyssa Didymus
Chrysostom Theodore^t; Ambrose^{1/2} Augustine^{9/51}

⁷ 24 {B} ἐλπίζει (see footnote 6) ⁴⁶ ⁸ B C D F G Ψ 6 33 81 104 256 263 424 436
459 1175 1241 1319 1506 1573 1739* 1852 1881 1912 1962 2127 2200 2464 Byz
[K L P] *Lect* it^{ar}, b, d, f, g, mon, o vg syr^h cop^{bo} arm geo slav Clement Origen^{gr}, ^{lat} Gregory-
Nyssa Didymus Chrysostom Theodore^t; Cyprian Ambrosiaster Ambrose Pelagius Au-
gustine // ὑπομένει ⁸ A 1739^{v.c.} syr^p cop^{sa}, bo

⁸ 26 {A} ὑπερεντυγχάνει ⁸ A B D F G 6 81 256 263 424^c 1319 1506 1573 1739
1881 2127 it^b, d^c, 8 arm (Origen) Epiphanius^{1/4}; Augustine^{14/17} // ὑπερεντυγχάνει ὑπὲρ

¹ 20 NO C: RSV NIV^{ms} // ^m C: TR M RSV NIV^{ms} * 21 P: NIV * 25 NO P: TR AD // SP: WII NA

21 αὐτὴ ... φθορᾶς 2 Pe 3.13 τῆς δόξης ... θεοῦ 1 Jn 3.2 23 2 Cor 5.2-4; Ga 5.5 24 τῇ γὰρ ...
ἔστιν ἐλπίς 2 Cor 5.7

* Sample page from a “Horizontal Line” Greek New Testament
(Reuben Swanson, ed. *New Testament Greek Manuscripts*, Tyndale, 2001)

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

8.24-26

δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις ἐλπίζει; B* u[w]
 επομένη οὐκ ἔστιν ἐλπίς· τις ἐλπίζει; φ⁴⁶
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί ἐλπίζει; B^c 796 1874
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί ἐλπίζει; D
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις καὶ ὑπομένει; K* 1739^{m8} [w]
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις καὶ ἐλπίζει; 1243* 1739*
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τοῦτο καὶ ἐλπίζει; 131 1734
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τοῦτο καὶ ἐλπίζει; 1646
 θε ἡ βλέπομένη οὐκ ἔσται ἐλπίς· ὁ γὰρ βλέπει τις, τοῦτο ἐλπίζει; F
 θε ἡ βλέπομένη οὐκ ἔσται ἐλπίς· ὁ γὰρ βλέπει τις, τοῦτο ἐλπίζει; G
 δὲ ἡ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 056
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; K^c
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; C
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 618
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; 2464 [↓330 424 440 460 489
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ὑπομένει; A [↓205 209 226 323 326
 δὲ βλέπομένη οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; K L P Ψ 049 1 6 33 69 88 104
 517 547 614 910 927 945 999 1175 1241 1242 1243^c 1245 1270 1315 1319 1352 1424 1448 1505 1506 1573
 1611 1735 1738 1827 1836 1837 1854 1881 1891 1982 2125 2147 2400 2412 2495 2815 [w] τ Er¹ Ci IV 46.2

[↓1646 1734 1735 1738 1739 1827 1836 1837 1854 1881 1891 1982 2125 2147 2400 2412 2815 uwτ Er¹ Ci 269.12f.

[↓424 440 489 517 547 614 796 910 927 945 999 1175 1241 1242 1243 1245 1270^c 1319 1352 1424 1448 1506 1573

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. B N A C^c D G K L P Ψ 056 1 6 33 69 88

25 εἰ δὲ ὁ οὐ βλέπομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. φ⁴⁶ [↑104 131 205 209 226 323 326 330

25 εἰ δὲ ὁ οὐ βλέπομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 1270* 1505 2495

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. F

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. C* 1315

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 460 618

25 ἡ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 2464

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 1874*

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 049 1874^c

25 εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 1611

All Things Work Together for Good

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ B u w
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ 1270
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ 1739
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ 1881
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ D*
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ K C D² 69 104 330
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ 1506
 26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις τ Er¹
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται τῇ ἀσθενείᾳ A
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 1573
 26 λαμβάνεται ταῖς ἀσθενείαις 1611
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις P 88 205 1175 1836
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 1646 [↑1874
 26 Ὡσαύτως δὲ καὶ αὐτὸ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 1735
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 33 323
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 131 460 1837 2147
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 1243
 26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ δέήσει F G
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 2464
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις 618
 26 Ὡσαύτως δὲ καὶ τὸ πᾶν συναντιλαμβάνεται ταῖς ἀσθενείαις K L P Ψ 049 056 1 6
 209 226 326 424 440 489 517 547 614 796 910 927 945 999 1241 1242 1245 1315 1319
 1352 1424 1448 1505 1734 1738 1827 1854 1891 1982 2125 2400 2412 2495 2815

lac. 8.24-26 φ¹⁰ φ¹¹³ 0172 365 2344 (illeg.) 8.26 φ⁴⁶

E 8.24 2 Co 5.7; 4.18; He 11.1 25 Ga 5.5 26 Jud 20; 1 Co 14.15; Is 28.11; Ro 8.34; He 7.25; Mk 8.12; 2 Co 12.4

Errata: 8.26 na D* τῇ ἀσθενείᾳ : D^c not shown (D* omits ἡμῶν)

8.26 antf 1270 τῇ ἀσθενείᾳ : τῆς ἀσθενείας 1270

8.26 antf 618 ταῖς ἀσθενείαις : τα τες ἀσθενείας 618

8.26 antf 1175 1646 ταῖς ἀσθενείαις : ταῖς ἀσθενείαις 1175 1646

8.26 antf 2344 ταῖς ἀσθενείαις : 2344 (illeg.)

* Sample page from the “in-progress” project of The Institute for NT Textual Research
(Barbara Aland, et al. eds., *Novum Testamentum Graecum Editio Critica Maior*,
Deutsche Bibelgesellschaft, 2003.)

300

1Jh 3,1

3,1 ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν,
2 4 6 8 10 12 14 16 18 20 22

2 *b* εἰδετε 6-14 *b* ἀγαπὴν δέδωκεν ὁ πατήρ ἡμῖν 18-22 *b* θεοῦ τέκνα κληθῶμεν
c ἰδε *c* ἀγαπὴν δέδωκεν ὑμῖν ὁ πατήρ *c* τέκνα κληθῶμεν θεοῦ
d ἀγαπὴν ἐδωκεν ἡμῖν ὁ πατήρ *d* τέκνα αὐτοῦ κληθῶμεν
3 *bf* ὅτι *e* ἐδωκεν ἡμῖν ὁ πατήρ ἀγαπὴν *e* τέκνα κυρίου κληθῶμεν
f ἀγαπὴν ἐδωκεν ὑμῖν ὁ πατήρ *f* τέκνα τοῦ θεοῦ κληθῶμεν
g ἀγαπὴν δέδωκεν ὁ πατήρ ὑμῶν *g* κληθητέ τέκνα θεοῦ (cf. 24-26c)

καὶ ἐσμέν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
24 26 28 30 32 34 36 38 40 42 44 46 48

24-26 *b* εἰσμεν 40-46 *b* ὑμᾶς ὅτι οὐκ ἐγνώ
c ὁμ. *c* ἡμᾶς ὅτι οὐκ ἐγνώκεν
d καὶ ὁμ. *d* ἡμᾶς ὅτι οὐκ ἐγνώμεν
e ὑμᾶς ὅτι οὐκ ἐγνώτε
f ὑμᾶς ὅτι οὐκ ἐγνώκατε
g ὅτι οὐκ ἐγνώ

28-2/10 *b* x x x x x x x x x x x

1Jh 3,1

2 *a* ἴδετε 02. 03. 04. 025. 044. 5. 6. 33. 81. 88. 104. 206.
218. 254. 307. 321. 323. 326C. 378. 398. 429. 442.
453. 459. 522. 621. 623. 629. 630. 642. 808. 915.
945. 1127. 1241. 1243. 1292. 1359. 1409. 1448.
1490. 1505. 1523. 1524. 1563. 1611. 1718. 1739.
1799. 1831. 1838. 1844. 1852. 1875. 1881Z. 2138.
2147. 2186. 2200. 2243. 2298. 2344. 2374. 2464.
2492. 2544. 2652. 2805. **Byz.** L:T>. A: G:A1.
SI:ChMSIS

b εἰδετε 01. 94. 181. 436. 467. 607. 614. 918. 1067.
1270. 1501. 1678. 1735. 2412. 2541. 2818

c ἰδε 61. 326*. 1837. 1881T

↔ *a/b* L:V>. S:PH

↔ *a/b/c* K:SBV

– P9. P74. 048. 0245. 0296. 720. 1836. 1846. L60.
L156. L1126. L1442. Pr

3 *a* ὁμ. ... L:VT. K:SBV. S:PH

bf ὅτι 43. 330. 378

– P9. P74. 048. 0245. 0296. 720. 1836. 1846. L60.
L156. L1126. L1442. Pr

4 *a* ποταπὴν ...

ao ποδαπὴν 1842

6-14 *a* ἀγαπὴν δέδωκεν ἡμῖν ὁ πατήρ 01. 04. 025. 6.
88. 94. 104. 181. 206. 254. 307. 321Z. 378. 429.
442Vf2. 453. 459. 467*. 522C. 614. 621. 629. 630.
915. 918. 1292. 1448. 1490. 1523(*f3). 1524. 1611.
1678. 1799. 1831. 1838. 1844. 1852. 1875. 2138.
2186. 2200. 2243. 2412. 2544. 2652. 2818. **Byz**
[018Z. 1175(*f1)]. A: G:A1. SI:ChMSIS

b ἀγαπὴν δέδωκεν ὁ πατήρ ἡμῖν 61. 326. 1837
c ἀγαπὴν δέδωκεν ὑμῖν ὁ πατήρ 03. 018T. 049.
252. 365. 400. 467C. 522*. 1270. 1505. 1595. 1661.
1729. 2147. 2492

d ἀγαπὴν ἐδωκεν ἡμῖν ὁ πατήρ 02. 020. 5. 33. 93.
218. 321T. 323. 398. 436. 642. 665. 808. 945. 1067.
1127Vf. 1243. 1359. 1409. 1563. 1718. 1735. 1739.
1751. 1874. 1881. 1890. 2298. 2344. 2374. 2464.
2541. 2805

e ἐδωκεν ἡμῖν ὁ πατήρ ἀγαπὴν 044

f ἀγαπὴν ἐδωκεν ὑμῖν ὁ πατήρ 81. 623. 1297

g ἀγαπὴν δέδωκεν ὁ πατήρ ὑμῶν 1241

? S:P

↔ *a/b/d/e* K:S>BV

↔ *a/d* L:VT. S:H. Å

– P9. P74. 048. 0245. 0296. 720. 1836. 1846. L60.
L156. L1126. L1442. Pr

18-22 *a* τέκνα θεοῦ κληθῶμεν ... 1845T

b θεοῦ τέκνα κληθῶμεν 630. 1505

c τέκνα κληθῶμεν θεοῦ 996

d τέκνα αὐτοῦ κληθῶμεν 1845Z. 2374. 2805

e τέκνα κυρίου κληθῶμεν 1718

f τέκνα τοῦ θεοῦ κληθῶμεν 2544

g κληθητέ τέκνα θεοῦ (cf. 24-26c) 915

? S:P

↔ *a/b/c/f* K:SBV. S:H

↔ *a/b/f* L:VT

– P9. P74. 048. 0245. 0296. 720. 1836. 1846. L60.
L156. L1126. L1442. Pr

* Sample page from a modern New Testament interlinear
(NASB-NIV Parallel New Testament in Greek and English, Zondervan, 1986)

seen is not hope; for / why does one also hope for what he sees?

²⁵But if we hope for what we do not see, with perseverance we wait eagerly for it.

Our Victory in Christ

²⁶And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;

²⁷and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.

²⁸And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.

²⁹For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

³⁰and whom He predestined, these He also called; and whom He justified, these He also glorified.

³¹What then shall we say to these things? If God is for us, who is against us?

³²He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?

³³Who will bring a charge against God's elect? God is the one who justifies;

³⁴who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

³⁵Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or

οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τις, is not hope; for what sees anyone, τί καὶ ἐλπίζει; 25 εἰ δὲ ὁ οὐ βλέπομεν but if what we do not see ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. we hope [for], through patience we eagerly expect.

26 ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί share in the weakness of us; — for what προσευξόμεθα καθὼς δεῖ οὐκ οἶδαμεν, ἀλλὰ we may pray as it behoves we know not, but

αὐτὸ τὸ πνεῦμα ὑπερνυχᾷ στεναγμοῖς it(him)self the Spirit supplicates on [our] behalf with groanings ἀλαλήτοις· 27 ὁ δὲ ἐρευνᾷ τὰς καρδίας unutterable; and the [one] searching the hearts

οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, knows what [is] the mind of the Spirit,

ὅτι κατὰ θεὸν ἐντυγχάνει ὑπὲρ ἁγίων. be- according God he supplicates on behalf saints. cause to of

28 οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσιν τὸν And we know that to the [ones] loving —

θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν, God 'all things 'works together — 'God for good,

τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι to the 'accord- 'purpose 'called 'being. Because [ones] ing to

οὓς προέγνω, καὶ προώρισεν συμμόρφους whom he foreknew, also he foreordained conformed to

τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ of the image of the Son of him, for the —that he should be

εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς to be him^b firstborn among many

ἀδελφοῖς· 30 οὓς δὲ προώρισεν, τούτους brothers; but whom he foreordained, these

καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους also he called; and whom he called, these

καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσεν, τούτους also he justified; but whom he justified, these

καὶ ἐδόξασεν. 31 Τί οὖν ἐροῦμεν πρὸς also he glorified. What therefore shall we say to

ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' these things? If — God on behalf of us, who against

ἡμῶν; ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, us? Who indeed the(his) own Son spared not,

32 ἀλλὰ ὑπὲρ ἡμῶν πάντων παρέδωκεν but on behalf of us all delivered

αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα him, how not also with him — all things

ἡμῖν χαρίσεται; 33 τίς ἐγκαλέσει κατὰ to us will he freely give? Who will bring a charge against

ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων· 34 τίς chosen ones of God? God [is] the [one] justifying; who

ὁ κατακρινὼν; Χριστὸς Ἰησοῦς ὁ ἀποθανών, the condemning? Christ Jesus [is] the having died, [one] [one]

μᾶλλον δὲ ἐγερθεὶς, ὃς ἐστὶν ἐν δεξιᾷ but rather having who is at [the] right [hand]

τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. — of God, who also supplicates on behalf of us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης Who us will separate from the love

τοῦ Χριστοῦ; θλίμις ἢ στενοχωρία ἢ — of Christ? affliction or distress or

is seen is no hope at all. Who hopes for what he already has? ²⁵But if we hope for what we do not yet have, we wait for it patiently.

²⁶In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. ²⁷And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will.

More Than Conquerors

²⁸And we know that in all things God works for the good of those who love him,¹ who² have been called according to his purpose.³ For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

³⁰And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

³¹What, then, shall we say in response to this? If God is for us, who can be against us? ³²He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? ³³Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us. ³⁵Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or

¹Some ancient mss. read who hopes for what he sees?

²Some ancient mss. read all things work together for good

³Some ancient mss. read raised from the dead

⁴Some ancient mss. read God

¹28 Some manuscripts And we know that all things work together for good to those who love God

²28 Or works together with those who love him to bring about what is good—with those who

* Sample page from a "reverse interlinear".

(John Schwandt, *The English-Greek Reverse Interlinear New Testament, ESV*. Crossway, 2006.)

| 825 | | ROMANS 8:26 | |
|---|---|---|---|
| of the sons of | God. | 20 For the creation was subjected to | futility, |
| τῶν υἱῶν → (τοῦ θεοῦ) γὰρ ἡ κτίσις → ὑπετάγη → τῇ ματαιότητι | τῶν υἱῶν → (τοῦ θεοῦ) γὰρ ἡ κτίσις → ὑπετάγη → τῇ ματαιότητι | τῶν υἱῶν → (τοῦ θεοῦ) γὰρ ἡ κτίσις → ὑπετάγη → τῇ ματαιότητι | τῶν υἱῶν → (τοῦ θεοῦ) γὰρ ἡ κτίσις → ὑπετάγη → τῇ ματαιότητι |
| RGPM NGPM RGSN NGSM | RGSM NGSM | RNSF T RNSF NNSF VF3S2IP RDSF | RDSF NDSF |
| 3588 5207 | 3588 2316 | 1063 3588 2937 3588 5293 | 3588 3153 |
| not willingly, but because of him who subjected it, in hope | 21 that the | creation itself will be set | free from its bondage to |
| οὐχ ἐκούσα ἀλλὰ διὰ τὸν → ὑποτάξαντα → ἐφ' ἐλπίδι ὅτι ἡ | οὐχ ἐκούσα ἀλλὰ διὰ τὸν → ὑποτάξαντα → ἐφ' ἐλπίδι ὅτι ἡ | οὐχ ἐκούσα ἀλλὰ διὰ τὸν → ὑποτάξαντα → ἐφ' ἐλπίδι ὅτι ἡ | οὐχ ἐκούσα ἀλλὰ διὰ τὸν → ὑποτάξαντα → ἐφ' ἐλπίδι ὅτι ἡ |
| ouch hekousa alla dia ton → hypotaxanta → eph' helpidi hoti he | ouch hekousa alla dia ton → hypotaxanta → eph' helpidi hoti he | ouch hekousa alla dia ton → hypotaxanta → eph' helpidi hoti he | ouch hekousa alla dia ton → hypotaxanta → eph' helpidi hoti he |
| D JNSF JNSF C EA RASM VPASMAA ED NDSFV | D JNSF JNSF C EA RASM VPASMAA ED NDSFV | D JNSF JNSF C EA RASM VPASMAA ED NDSFV | D JNSF JNSF C EA RASM VPASMAA ED NDSFV |
| 3756 1635 235 1223 3588 5293 1909 1680 3754 3588 | 3756 1635 235 1223 3588 5293 1909 1680 3754 3588 | 3756 1635 235 1223 3588 5293 1909 1680 3754 3588 | 3756 1635 235 1223 3588 5293 1909 1680 3754 3588 |
| creation itself will be set | free | from its bondage to | corruption and |
| κτίσις αὐτὴ → ἐλευθερωθήσεται ἀπὸ τῆς δουλείας → τῆς φθορᾶς καὶ | κτίσις αὐτὴ → ἐλευθερωθήσεται ἀπὸ τῆς δουλείας → τῆς φθορᾶς καὶ | κτίσις αὐτὴ → ἐλευθερωθήσεται ἀπὸ τῆς δουλείας → τῆς φθορᾶς καὶ | κτίσις αὐτὴ → ἐλευθερωθήσεται ἀπὸ τῆς δουλείας → τῆς φθορᾶς καὶ |
| ktisis autē eleutherōthēsetai apo tēs douleias tēs phthoras kai | ktisis autē eleutherōthēsetai apo tēs douleias tēs phthoras kai | ktisis autē eleutherōthēsetai apo tēs douleias tēs phthoras kai | ktisis autē eleutherōthēsetai apo tēs douleias tēs phthoras kai |
| NNSF PPNP RGSN NGSM | NNSF PPNP RGSN NGSM | NNSF PPNP RGSN NGSM | NNSF PPNP RGSN NGSM |
| 2937 846 1018 1438 1659 588 575 3588 1397 3588 5356 2532 | 2937 846 1018 1438 1659 588 575 3588 1397 3588 5356 2532 | 2937 846 1018 1438 1659 588 575 3588 1397 3588 5356 2532 | 2937 846 1018 1438 1659 588 575 3588 1397 3588 5356 2532 |
| obtain the freedom of the glory of the children of God. | 22 For | we know that the whole creation has been | groaning together in the pains of |
| εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων → τοῦ θεοῦ γὰρ | εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων → τοῦ θεοῦ γὰρ | εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων → τοῦ θεοῦ γὰρ | εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων → τοῦ θεοῦ γὰρ |
| eis tēn eleutherian tēs doxēs tōn teknon → tou theou gar | eis tēn eleutherian tēs doxēs tōn teknon → tou theou gar | eis tēn eleutherian tēs doxēs tōn teknon → tou theou gar | eis tēn eleutherian tēs doxēs tōn teknon → tou theou gar |
| EA RASFP NASF NGSM | EA RASFP NASF NGSM | EA RASFP NASF NGSM | EA RASFP NASF NGSM |
| 1519 3588 1657 3588 1391 3588 5043 3588 2316 1063 | 1519 3588 1657 3588 1391 3588 5043 3588 2316 1063 | 1519 3588 1657 3588 1391 3588 5043 3588 2316 1063 | 1519 3588 1657 3588 1391 3588 5043 3588 2316 1063 |
| we know that the whole creation has been | groaning together in the | pains of | childbirth until now |
| οἶδαμεν ὅτι ἡ πᾶσα κτίσις → συστενάζει → καὶ → συνωδίνει | οἶδαμεν ὅτι ἡ πᾶσα κτίσις → συστενάζει → καὶ → συνωδίνει | οἶδαμεν ὅτι ἡ πᾶσα κτίσις → συστενάζει → καὶ → συνωδίνει | οἶδαμεν ὅτι ἡ πᾶσα κτίσις → συστενάζει → καὶ → συνωδίνει |
| oidamen hoti hē pasa ktisis → systenazei → kai → synōdinei | oidamen hoti hē pasa ktisis → systenazei → kai → synōdinei | oidamen hoti hē pasa ktisis → systenazei → kai → synōdinei | oidamen hoti hē pasa ktisis → systenazei → kai → synōdinei |
| VF1P(P/R)JA C V RNSF JNSF NNSF VF3SPIA MSAN C VF3SPIA | VF1P(P/R)JA C V RNSF JNSF NNSF VF3SPIA MSAN C VF3SPIA | VF1P(P/R)JA C V RNSF JNSF NNSF VF3SPIA MSAN C VF3SPIA | VF1P(P/R)JA C V RNSF JNSF NNSF VF3SPIA MSAN C VF3SPIA |
| 1492 3754 3588 3956 2937 4959 2532 4944 | 1492 3754 3588 3956 2937 4959 2532 4944 | 1492 3754 3588 3956 2937 4959 2532 4944 | 1492 3754 3588 3956 2937 4959 2532 4944 |
| childbirth until now | 23 And not only the creation, but | we | ourselves, who have the firstfruits of the Spirit, groan |
| ἄχρι τοῦ νῦν δὲ οὐ μόνον ἀλλὰ καὶ ἡμεῖς | ἄχρι τοῦ νῦν δὲ οὐ μόνον ἀλλὰ καὶ ἡμεῖς | ἄχρι τοῦ νῦν δὲ οὐ μόνον ἀλλὰ καὶ ἡμεῖς | ἄχρι τοῦ νῦν δὲ οὐ μόνον ἀλλὰ καὶ ἡμεῖς |
| achri tou nyn de ou monon alla kai hēmeis | achri tou nyn de ou monon alla kai hēmeis | achri tou nyn de ou monon alla kai hēmeis | achri tou nyn de ou monon alla kai hēmeis |
| RGSN SGSD C D D/JASN C G/JAL PPNP MSAN | RGSN SGSD C D D/JASN C G/JAL PPNP MSAN | RGSN SGSD C D D/JASN C G/JAL PPNP MSAN | RGSN SGSD C D D/JASN C G/JAL PPNP MSAN |
| 3756 3440 235 2532 1473 3588 | 3756 3440 235 2532 1473 3588 | 3756 3440 235 2532 1473 3588 | 3756 3440 235 2532 1473 3588 |
| ourselves, who have the firstfruits of the Spirit, groan | and | earnestly for adoption as sons, the | inwardly as we |
| αὐτοὶ ἔχοντες τὴν ἀπαρχὴν τοῦ πνεύματος καὶ στενάζομεν | αὐτοὶ ἔχοντες τὴν ἀπαρχὴν τοῦ πνεύματος καὶ στενάζομεν | αὐτοὶ ἔχοντες τὴν ἀπαρχὴν τοῦ πνεύματος καὶ στενάζομεν | αὐτοὶ ἔχοντες τὴν ἀπαρχὴν τοῦ πνεύματος καὶ στενάζομεν |
| autoi echontes tēn aparchēn tou pneumatos kai stenazomen | autoi echontes tēn aparchēn tou pneumatos kai stenazomen | autoi echontes tēn aparchēn tou pneumatos kai stenazomen | autoi echontes tēn aparchēn tou pneumatos kai stenazomen |
| PPNPM PROP C VPMPMPA RASF NASF RGSN NGSM C VF1PPIA | PPNPM PROP C VPMPMPA RASF NASF RGSN NGSM C VF1PPIA | PPNPM PROP C VPMPMPA RASF NASF RGSN NGSM C VF1PPIA | PPNPM PROP C VPMPMPA RASF NASF RGSN NGSM C VF1PPIA |
| 846 1473 2192 3588 536 3588 4151 2532 4727 3588 | 846 1473 2192 3588 536 3588 4151 2532 4727 3588 | 846 1473 2192 3588 536 3588 4151 2532 4727 3588 | 846 1473 2192 3588 536 3588 4151 2532 4727 3588 |
| inwardly as we | wait eagerly for adoption as sons, the | redemption of our bodies. | 24 For in this hope we were |
| ἐν ἑαυτοῖς → αὐτοὶ ἀπεκδεχόμενοι υἱοθεσίαν τὴν | ἐν ἑαυτοῖς → αὐτοὶ ἀπεκδεχόμενοι υἱοθεσίαν τὴν | ἐν ἑαυτοῖς → αὐτοὶ ἀπεκδεχόμενοι υἱοθεσίαν τὴν | ἐν ἑαυτοῖς → αὐτοὶ ἀπεκδεχόμενοι υἱοθεσίαν τὴν |
| en heautois → autoi apekdechomenoi huiiothesian tēn | en heautois → autoi apekdechomenoi huiiothesian tēn | en heautois → autoi apekdechomenoi huiiothesian tēn | en heautois → autoi apekdechomenoi huiiothesian tēn |
| ED JAS PXPDM PPNM MEON VPMPMPD NASF RGSN NGSM C VF1PPIA | ED JAS PXPDM PPNM MEON VPMPMPD NASF RGSN NGSM C VF1PPIA | ED JAS PXPDM PPNM MEON VPMPMPD NASF RGSN NGSM C VF1PPIA | ED JAS PXPDM PPNM MEON VPMPMPD NASF RGSN NGSM C VF1PPIA |
| 1722 1438 1846 553 1375 3588 5206 3588 | 1722 1438 1846 553 1375 3588 5206 3588 | 1722 1438 1846 553 1375 3588 5206 3588 | 1722 1438 1846 553 1375 3588 5206 3588 |
| redemption of our bodies. | 24 For in this hope we were | saved. | Now hope that is |
| ἀπολύτρωσιν ἡμῶν τοῦ σώματος γὰρ ἐλπίδι → ἐσώθημεν | ἀπολύτρωσιν ἡμῶν τοῦ σώματος γὰρ ἐλπίδι → ἐσώθημεν | ἀπολύτρωσιν ἡμῶν τοῦ σώματος γὰρ ἐλπίδι → ἐσώθημεν | ἀπολύτρωσιν ἡμῶν τοῦ σώματος γὰρ ἐλπίδι → ἐσώθημεν |
| apolytrōsin hēmōn tou sōmatos gar elpidi → esōthēmen | apolytrōsin hēmōn tou sōmatos gar elpidi → esōthēmen | apolytrōsin hēmōn tou sōmatos gar elpidi → esōthēmen | apolytrōsin hēmōn tou sōmatos gar elpidi → esōthēmen |
| NASF NGSM PPGR RGSN NGSM NGSM C T MSAN RDSF NDSF VF1PAIP | NASF NGSM PPGR RGSN NGSM NGSM C T MSAN RDSF NDSF VF1PAIP | NASF NGSM PPGR RGSN NGSM NGSM C T MSAN RDSF NDSF VF1PAIP | NASF NGSM PPGR RGSN NGSM NGSM C T MSAN RDSF NDSF VF1PAIP |
| 629 1473 3588 4983 527 3754 1063 3588 1680 4982 | 629 1473 3588 4983 527 3754 1063 3588 1680 4982 | 629 1473 3588 4983 527 3754 1063 3588 1680 4982 | 629 1473 3588 4983 527 3754 1063 3588 1680 4982 |
| Now hope that is | seen is not hope. For who hopes | for what he sees? | 25 But if we hope |
| δὲ ἐλπίς → βλέπομένη, ἐστίν, οὐκ ἐλπίς γὰρ τίς ἐλπίζει → βλέπει | δὲ ἐλπίς → βλέπομένη, ἐστίν, οὐκ ἐλπίς γὰρ τίς ἐλπίζει → βλέπει | δὲ ἐλπίς → βλέπομένη, ἐστίν, οὐκ ἐλπίς γὰρ τίς ἐλπίζει → βλέπει | δὲ ἐλπίς → βλέπομένη, ἐστίν, οὐκ ἐλπίς γὰρ τίς ἐλπίζει → βλέπει |
| de elpis → blepomenē, estin, ouk elpis gar tis elpizei → blepei | de elpis → blepomenē, estin, ouk elpis gar tis elpizei → blepei | de elpis → blepomenē, estin, ouk elpis gar tis elpizei → blepei | de elpis → blepomenē, estin, ouk elpis gar tis elpizei → blepei |
| C MSAN NNSF VPNSFP VF3SPIA D NNSF T PGNSM VF3SPIA PRASN VF3SPIA | C MSAN NNSF VPNSFP VF3SPIA D NNSF T PGNSM VF3SPIA PRASN VF3SPIA | C MSAN NNSF VPNSFP VF3SPIA D NNSF T PGNSM VF3SPIA PRASN VF3SPIA | C MSAN NNSF VPNSFP VF3SPIA D NNSF T PGNSM VF3SPIA PRASN VF3SPIA |
| 1161 1680 991 1510 3756 1680 1063 5101 1679 3739 991 | 1161 1680 991 1510 3756 1680 1063 5101 1679 3739 991 | 1161 1680 991 1510 3756 1680 1063 5101 1679 3739 991 | 1161 1680 991 1510 3756 1680 1063 5101 1679 3739 991 |
| But if we hope | for what we do not | see, we | wait for it with |
| δὲ εἰ → ἐλπίζομεν → οὐ → βλέπομεν → ἀπεκδεχόμεθα δι' | δὲ εἰ → ἐλπίζομεν → οὐ → βλέπομεν → ἀπεκδεχόμεθα δι' | δὲ εἰ → ἐλπίζομεν → οὐ → βλέπομεν → ἀπεκδεχόμεθα δι' | δὲ εἰ → ἐλπίζομεν → οὐ → βλέπομεν → ἀπεκδεχόμεθα δι' |
| de ei → elpizomen → ou → blepomen → apekdechometha di' | de ei → elpizomen → ou → blepomen → apekdechometha di' | de ei → elpizomen → ou → blepomen → apekdechometha di' | de ei → elpizomen → ou → blepomen → apekdechometha di' |
| C MSAN NNSF VF1PPIA ED PRASN VF1PPID VF1PPID | C MSAN NNSF VF1PPIA ED PRASN VF1PPID VF1PPID | C MSAN NNSF VF1PPIA ED PRASN VF1PPID VF1PPID | C MSAN NNSF VF1PPIA ED PRASN VF1PPID VF1PPID |
| 1161 1487 1679 1722 3739 3756 991 1553 1223 | 1161 1487 1679 1722 3739 3756 991 1553 1223 | 1161 1487 1679 1722 3739 3756 991 1553 1223 | 1161 1487 1679 1722 3739 3756 991 1553 1223 |
| patience. ¶ 26 Likewise the Spirit helps us in our | patience. ¶ 26 Likewise the Spirit helps us in our | patience. ¶ 26 Likewise the Spirit helps us in our | patience. ¶ 26 Likewise the Spirit helps us in our |
| ὑπομονῆς Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ἡμῶν | ὑπομονῆς Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ἡμῶν | ὑπομονῆς Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ἡμῶν | ὑπομονῆς Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται ἡμῶν |
| hypomonēs Hōsautōs de kai to pneuma synantilambanetai hēmōn | hypomonēs Hōsautōs de kai to pneuma synantilambanetai hēmōn | hypomonēs Hōsautōs de kai to pneuma synantilambanetai hēmōn | hypomonēs Hōsautōs de kai to pneuma synantilambanetai hēmōn |
| NGSF D C RASN NNSN VF3SPID | NGSF D C RASN NNSN VF3SPID | NGSF D C RASN NNSN VF3SPID | NGSF D C RASN NNSN VF3SPID |
| 5281 5615 1161 2532 3588 4151 4878 1473 | 5281 5615 1161 2532 3588 4151 4878 1473 | 5281 5615 1161 2532 3588 4151 4878 1473 | 5281 5615 1161 2532 3588 4151 4878 1473 |

* Sample page from a modern Hebrew Old Testament (*Biblia Hebraica*, Stuttgart, 1984)

34, 1—23

PSALMI

1115

- 34 ¹ לְדָוִד בְּשֹׁנוֹתָיו אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ^א וַיִּגְדְּשֻׁהוּ וַיִּלְךְ^ב :
 (א) ² אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְיֶה לְתוֹ בְּפִי :
 (ב) ³ בִּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנָנִים וַיִּשְׁמְחוּ :
 (ג) ⁴ בִּידְלֹו לִיהוָה אֹתִי וַיְגֹדֵם מִמֶּנִּי שָׁמוֹ יִחַדּוּ :
 (ד) ⁵ דִּבַּשְׁתִּי אֶת־יְהוָה וְעַגְלִי וּמִכָּל־מְגֻדֹתַי הִצִּילָנִי :
 (ה) ⁶ הִבִּיטוּ אֵלָיו וְנִהְרֹוּ וּפְנֵיהֶם אֶל־יִחַפְּרוּ :
 (ו) ⁷ זֶה עָנִי קָרָא וַיִּהְיֶה שֹׁמֵעַ וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוּ :
 (ז) ⁸ חָנָה מִלֹּאֲד־יְהוָה קָבִיב לִירְאוֹ וַיִּחַלֶּצֶם :
 (ח) ⁹ טַעְמוֹ וָרָאוּ כִּי־טוֹב יְהוָה אֲשֶׁר־יִהְיֶה יַחְסֶה־בּוֹ :
 (ט) ¹⁰ יִרְאוּ אֶת־יְהוָה קֹדֶשׁוֹ כִּי־אֵין מַחְסוֹר לִירְאוֹ :
 (כ) ¹¹ כְּפִירִים רָשׁוּ וָרָעִיבוּ וְדָרְשׁ יְהוָה לֹא־יִחַסְרוּ כָּל־טוֹב :
 (ל) ¹² לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאֵת יְהוָה אֱלֹמֶדְכֶם :
 (מ) ¹³ מִי־הָאִישׁ הִתְפַּצַּח חַיִּים אֶתְּבִי מִיָּמִים לְרֵאוֹת טוֹב :
 (נ) ¹⁴ נָצַר לְשׁוֹנֵנָה מִרְעֵ וּשְׁפָתָיו מִדִּבֵּר מִרְמָה :
 (ס) ¹⁵ סוֹר מִרְעֵ וַעֲשֵׂה־טוֹב בִּקְשׁ שְׁלוֹם וְרִדְפָהוּ :
 (ע) ¹⁶ עֵינֵי יְהוָה אֶל־צַדִּיקִים וְאֲזִנוֹ אֶל־שׁוֹעֲתָם :
 (פ) ¹⁷ פָּנֵי יְהוָה בְּעֵשִׂי רָע לְהַכְרִית מֵאֶרֶץ זָכָרָם :
 (צ) ¹⁸ צַעֲקוּ וַיִּהְיֶה שֹׁמֵעַ וּמִכָּל־צָרוֹתֶם הִצִּילָם :
 (ק) ¹⁹ קָרָב יְהוָה לְנִשְׁבְּרֵי־לֵב וְאֶת־דֹּכָאֵי רֹחַ וַיִּשְׁע :
 (ר) ²⁰ רַבּוֹת רָעוֹת צִדִּיק וּמִכָּל־יִצְלָפוֹ יְהוָה :
 (ש) ²¹ שָׁמַר כָּל־עֲצָמוֹתָיו אֶחָת מִחֲנֹנָה לֹא נִשְׁבְּרָה :
 (ת) ²² תִּמְוֹתֶיהָ רָשָׁע רָעָה וְשֹׁנְאֵי צִדִּיק יִאֲשָׁמוּ :
 23 פֹּדֶה יְהוָה נַפְשׁ עַבְדּוֹ וְלֹא יִאֲשָׁמוּ כָּל־הַחֲסִים בּוֹ :

Ps 34 ¹ Mm 2721. ² Mm 175. ³ Mm 3177. ⁴ Mm 2671. ⁵ Ex 18,5. ⁶ Mm 3257. ⁷ Dt 33,3, cf Mp sub loco.
⁸ Mm 1967. ⁹ Mm 615. ¹⁰ Mm 2967. ¹¹ Dt 29,17, cf Mp sub loco.

Ps 34,1 ^a ὁ Ἀχιμελὲχ, ^g amelech || ⁶ ^a l c nonn Mss α' ⁵ Hier 'ה; ὁ προσέλαθε =
 גָּשׁוּ || ^b ¹ ¹ cf ὁ α'; ⁵ wsbrw bh et sperate in eo || ^c ¹ ¹ cf ὁ ⁵ || ⁷ ^a 1-stropha
 deest || ¹⁰ ^a > ⁵ || ¹¹ ^a ὁ (S) πλοῦστοι = כְּבִירִים vel כְּבָדִּים || ¹⁶ ^a inverte 16 et 17
 cf Thr 2,16.17 3,46.49 4,16.17 || ¹⁷ ^a cf 16 ^a || ¹⁸ ^a ὁ (S) + οἱ δίκαιοι || ^b > ⁵ ||
 20 ^a ὁ c j c 21 || 21 ^a 2 Mss ὁ + יהוה || 22 ^a ὁ θάνατος, ^g mtwt' = תִּמְוֹתָהּ.

* Sample page from a modern Hebrew Old Testament Interlinear

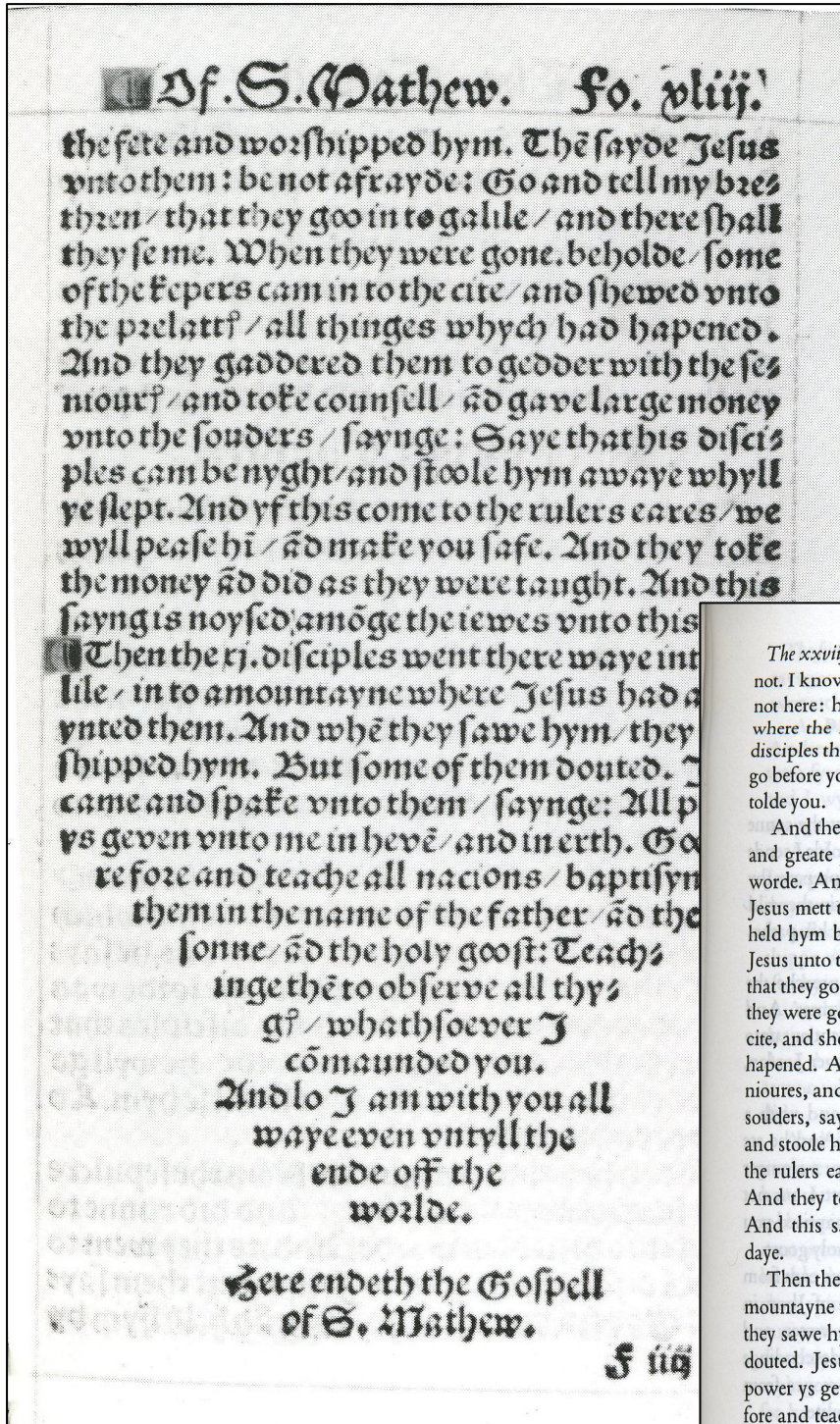
(The Interlinear NIV Hebrew-English Old Testament, Zondervan, 1987)

| 380 | PSALMS 33:20-34:14* | |
|--|---|---|
| עֲזָרָנוּ וּמִגְנוֹנוּ הוּא: כִּי-בּוֹ יִשְׂמַח לִבְנוּ כִי | for heart-of-us he-rejoices in-him for (21) he and-shield-of-us help-of-us | he is our help and our shield. |
| בְּשֵׁם קִדְשׁוֹ בְּטַחְנוּ: וְיֵי-חַסְדֵּךָ | unfailing-love-of-you may-he-rest (22) we-trust holiness-of-him in-name-of | "In him our hearts rejoice, for we trust in his holy name. |
| יְהוָה עָלֵינוּ כְּאֲשֶׁר יִתְּלֵנוּ לָךְ: לְדָוִד בְּשִׁנּוֹתָו | when-to-feign-him of-David *(34:1) in-you we-hope even-as upon-us Yahweh | "May your unfailing love rest upon us, O LORD, even as we put our hope in you. |
| אֶת-טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ וַיִּגְרָשֵׁהוּ וַיֵּלֶךְ: | and-he-left and-he-drove-away-him Abimelech before insanity-of-him ... | Psalms 34 ^a Of David. When he feigned insanity before Abimelech, who drove him away, and he left. |
| אֶבְרָכָה אֶת-יְהוָה בְּכָל-עֵת תָּמִיד תְּהַלְלוּ בִּפִּי: | on-lip-of-me praise-of-him always time at-all-of Yahweh ... I-will-extol (2) | "I will extol the LORD at all times; his praise will always be on my lips. |
| בֵּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנֻיִם | afflicted-ones let-them-hear soul-of-me she-will-boast in-Yahweh (3) | "My soul will boast in the LORD; let the afflicted hear and rejoice. |
| וַיִּשְׁמַחַו: נִדְּלוּ לִיהוָה אִתִּי וַנְרוֹמְמָה | and-let-us-exalt with-me to-Yahweh glorify! (4) and-let-them-rejoice | "Glorify the LORD with me; let us exalt his name together. |
| שְׁמוֹ יַחְדָּו: דְּבַשְׁתִּי אֶת-יְהוָה וַעֲנֵנִי | and-he-answered-me Yahweh ... I-sought (5) together name-of-him | "I sought the LORD, and he answered me; he delivered me from all my fears. |
| וּמִכָּל-קְנֻדוֹתַי הִצִּילָנִי: הִבִּיטוּ אֵלָיו | to-him they-look (6) he-delivered-me fears-of-me and-from-all-of | "Those who look to him are radiant; their faces are never covered with shame. |
| וַנִּהְיֶה וּפְנֵיהֶם אֵל-יִחְפְּרוּ: זֶה | this (7) they-are-covered-with-shame never and-faces-of-them and-they-are-radiant | "This poor man called, and the LORD heard him; he saved him out of all his troubles. |
| עֲנִי קָרָא וַיִּהְיֶה שָׁמַע וּמִכָּל-צָרוֹתָיו | troubles-of-him and-from-all-of he-heard and-Yahweh he-called poor-man | "The angel of the LORD encamps around those who fear him, and he delivers them. |
| הוֹשִׁיעָיו: חָנָה מִלְּאֹךְ-יְהוָה סָבִיב לִירְאָיו | about-ones-fearing-him around Yahweh angel-of one-encamping (8) he-saved-him | "Taste and see that the LORD is good; blessed is the man who takes refuge in him. |
| וַיַּחֲלִצֵם: טַעְמוּ וְרָאוּ כִּי טוֹב יְהוָה אֲשֶׁרֵי | blessednesses-of Yahweh good that and-see! taste! (9) and-he-delivers-them | "Fear the LORD, you his saints, for those who fear him lack nothing. |
| הַגִּבּוֹר יִחְסֶה-בּוֹ: וַיֵּרָאוּ אֶת-יְהוָה קִדְשָׁיו כִּי- | for saints-of-him Yahweh ... fear! (10) in-him he-takes-refuge the-man | "The lions may grow weak and hungry, but those who seek the LORD lack no good thing. |
| אֵין מִחְסוֹר לִירְאָיו: בְּפִירִים רָשָׁו | they-may-grow-weak lions (11) for-ones-fearing-him lack there-is-no | "Come, my children, listen to me; I will teach you the fear of the LORD. |
| וַיַּעֲבֹו וַיִּרְשָׁו יְהוָה לֹא יִחְסְרוּ כָל- | any-of they-lack not Yahweh but-ones-seeking-of and-they-may-grow-hungry | "Whoever of you loves life and desires to see many good days, |
| טוֹב: לְכוּ בָנִים שְׁמְעוּ-לִי יִרְאַת יְהוָה אֲלַמְדְּכֶם: | I-will-teach-you Yahweh fear-of to-me listen! children come! (12) good | "keep your tongue from evil and your lips from speaking lies. |
| מִי-הָאִישׁ הַחֲפֵץ חַיִּים אֶהְבּ יָמִים לִרְאוֹת טוֹב: | good to-see days one-desiring lives the-one-loving the-man who? (13) | |
| נָצַר לְשׁוֹנָתוֹ מִזֶּבֶר מִרְעָה וּשְׁפָתָיו מִדְּבַר מִרְמָה: | lie from-to-speak and-lips-of-you from-evil tongue-of-you keep! (14) | |

*This psalm is an acrostic poem, the verses of which begin with the successive letters of the Hebrew alphabet.

*Heading, I See the note on page 349.

* Sample page from William Tyndale's 1526 landmark English Translation.
(Reprint of original from David Daniell's, *Let There Be Light: William Tyndale and the Making of the English Bible*, The British Library, 1994; and the modern typeset from David Daniell's, *The New Testament: William Tyndale*, the British Library, 2000)



The xxviii. Chapter.

71

not. I knowe wele ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come, and se the place where the lorde was put. And goo quickly and tell his disciples that he is rysen from deeth. And beholde, he wyll go before you into Galile, there ye shall se hym. Lo I have tolde you.

And they departed quickly from the sepulchre with feare and greate Joye. And did runne to bringe his disciples worde. And as they went to tell his disciples. beholde, Jesus mett them sayinge: God spede you. They cam and held hym by the fete and worshipped hym. Then sayde Jesus unto them: be not asfayde: Go and tell my brethren, that they goo into galile, and there shall they se me. When they were gone. beholde, some of the keepers cam into the cite, and shewed unto the prelattes, all thinges whych had hapened. And they gaddered them togedder with the seniours, and toke counsell, and gave large money unto the soulders, saynge: Saye that his disciples cam be nyght, and stoole hym awaye whyll ye slept. And yf this come to the rulers eares, we wyll pease him, and make you safe. And they toke the money and did as they were taught. And this sayng is noysed amonge the iewes unto this daye.

Then the xj. disciples went there waye into galile, into a mountayne where Jesus had appoynted them. And when they sawe hym, they worshipped hym. But some of them doubted. Jesus came and spake unto them, saynge: All power ys geuen unto me in heven, and in erth. Goo therefore and teache all nacions, baptisynge them in the name of the father, and the sonne, and the holy goost: Teachinge them to observe all thynges, whathsoever I commaunded you. And lo I am with you allwaye even vntyll the ende off the worlde.

Here endeth the Gospell of S. Mathew.

Step 1: Revelation

1. A Definition

Divine Revelation is...

2. Two Types of Revelation

A. General Revelation

- Definition:

- Avenues:

- Value & Significance:



Step 1: Revelation

2. Two Types of Revelation (continued...)

B. Special Revelation

- Definition:

- Avenues:

- The Bible

- * Nature:

- * Scope:

- * Significance:



Step 2: Inspiration

1. Defined by Scripture

A. Second Timothy 3:16-17

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

- Key word:
- What is inspired?
- Why is 2 Peter 3:15-16 important to this passage?

B. Second Peter 1:20-21

Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

- Key word:
- (cf. Ac.27:15, 17)
- What is the “origin”?
- What is the “agent”?



Step 2: Inspiration (continued...)

2. A Summary Definition

Inspiration is...

3. Claimed by the Documents

A. The Old Testament

- General Claims:

- Specific Claims:

- NT Support of OT Claim:



Step 2: Inspiration

3. Claimed by the Documents (continued...)

B. The New Testament

- The Promise:
- Supporting Claims Within the NT
- Supporting Claims Outside the NT



4. Understood by People Today

A. Liberalism

- View of Documents:

B. Neo-Orthodox

- View of Documents:

* Survey of 10,000 church staffers in five denominations:

Question: “Do you believe the Bible to be the inspired Word of God?”

Answers:

- _____% Methodists said “no”.
- _____% Episcopalians said “no”.
- _____% United Presbyterians said “no”.
- _____% Lutherans said “no”.
- _____% Baptists said “no”.

Step 2: Inspiration

4. Understood by People Today (continued...)

C. Orthodox

1. _____ Inspiration

- Meaning:

- Key Passage:

- Biblical Examples:

2. _____ Inspiration

- Meaning:

- Key Passage:

3. _____ Inspiration

- Meaning:

- Key Passage:

4. _____ Inspiration

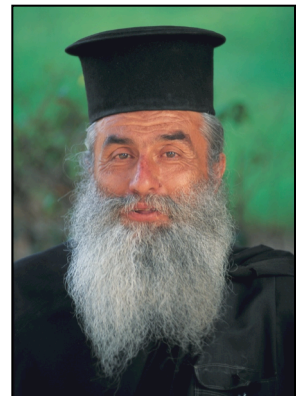
- Meaning:

- Key Passage:

5. _____ Inspiration

- Meaning:

- Key Passage:



Step 2: Inspiration (continued...)

5. Attested by Evidence

A. Perfect _____

B. Incredible _____

C. Massively _____

D. Came with a _____ Bang

E. Contains Exacting _____

• Some examples:

> Jesus

Gen.49:10.....Lk.3:23, 24
Is.11:1.....Lk.3:23, 32
Jer.23:5.....Lk.3:23, 31
Mic.5:2.....Mt.2:1
Is.7:14.....Mk.1:18, 24, 25

> Misc.

Jer.29:10-13(85 yrs. prior)
Is.44:28.....(150 yrs. prior)
Dan.9:23-27(500 yrs. prior)
Lev.26:33, 40-44.....(900 yrs. prior)



Step 3: Canonicity

1. A Definition

- The Canon



(not “cannon”)

> *Canon* (Gal.6:16 - ΚΑΝΩΝ)

A “Canon” is...

> Geisler & Nix definitions:

**** Passive:**

**** Active:**

2. Avoiding the Confusion

A. A Common Mistake

B. An Important Distinction

Step 3: Canonicity (continued...)

3. Reasonable Standards

A. _____

- Question to ask:

B. _____

- Question to ask:

C. _____

- Question to ask:

D. _____

- Question to ask:

E. _____

- Question to ask:



Step 3: Canonicity (continued...)

4. Document Debates

A. Pseudepigrapha

- Literal Meaning of the Word:
- Description:
- Partial List:

Legendary

1. The Book of Jubilee
2. The Letter of Aristeas
3. The Book of Adam and Eve
4. The Martyrdom of Isaiah

Apocalyptic

1. First Enoch
2. The Testament of the Twelve Patriarchs
3. The Sibylline Oracle
4. The Assumption of Moses
5. Second Enoch, or the Book of the Secrets of Enoch
6. Second Baruch, or the Syriac Apocalypse of Baruch
7. Third Baruch, or the Greek Apocalypse of Baruch

Didactical

1. Third Maccabees
2. Forth Maccabees
3. Pirke Aboth
4. The Story of Ahikar

Poetical

1. The Psalms of Solomon
2. Psalm 151

Historical

- The Fragment of Zadokite



Step 3: Canonicity

4. Document Debates (continued...)

B. Apocrypha

- Literal Meaning of the Word:

- Description:

- Partial List:



1 Esdras

A parallel account of events recorded in Chronicles-Ezra-Nehemiah

2 Esdras

An expansion by Christian writers of an original Jewish apocalyptic work

Tobit

A pious short story of a righteous Hebrew of the northern captivity

Judith

The story of a courageous young Jewess, a widow, and the overthrow of Nebuchadnezzar's host by her guile

Additions to Daniel

Found in LXX and Theodotion's translation

Additions to Esther

Considerably increase the size of the LXX version of the book

The Prayer of Manasses

Claims to give the prayer of which record is made in 2 Ch. 33:11-19

The Epistle of Jeremiah

A typical Hellenistic-Jewish attack on idolatry in the guise of a letter from Jeremiah to the exiles in Babylon

The Book of Baruch

Allegedly the work of the friend and scribe of Jeremiah

Ecclesiasticus

The name given in its Greek dress to the Wisdom of Joshua ben-Sira

The Wisdom of Solomon

Perhaps the highlight of Jewish Wisdom writing

1 Maccabees

Covers events between 175 and 134 BC

2 Maccabees

Covers much of the same history as its namesake, but does not continue the history beyond the campaigns and defeat of Nicanor

Step 3: Canonicity

4. Document Debates (continued...)

C. Antilegomena

- Literal Meaning of the Word:
- Description:
- Partial List:

| <i>Old Testament Book</i> | <i>Reason</i> |
|---------------------------|---------------|
|---------------------------|---------------|

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| <i>New Testament Book</i> | <i>Reason</i> |
|---------------------------|---------------|
|---------------------------|---------------|

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Step 3: Canonicity

4. Document Debates (continued...)

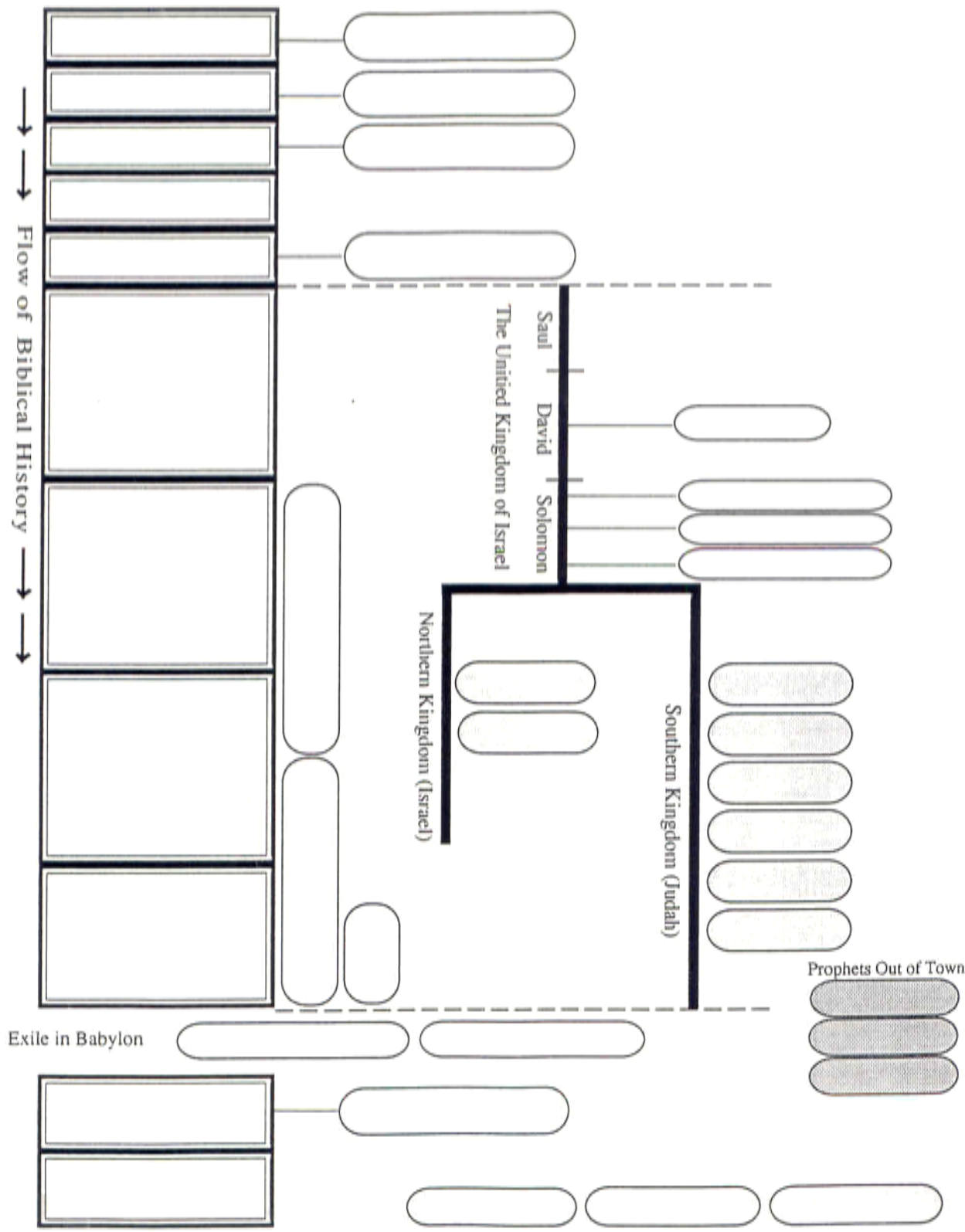
D. Homologoumena

- Literal Meaning of the Word:
- Description:
- Partial List:



Step 4: Transmission

- 1. Those Days
 - A. Dates
 - 1. Old Testament



Step 4: Transmission

1. Those Days

A. Dates (continued...)

2. New Testament

| <i>Date</i> | <i>Book</i> | <i>Author</i> |
|-------------|-----------------|---------------|
| 40-45 | James | James |
| 48 | Galatians | Paul |
| 49-51 | 1 Thessalonians | Paul |
| 49-51 | 2 Thessalonians | Paul |
| 53-55 | 1 Corinthians | Paul |
| 55-56 | 2 Corinthians | Paul |
| 50s/60s ??? | Mark | Mark |
| 57 | Romans | Paul |
| 60s ??? | Luke | Luke |
| 60s ??? | Matthew | Matthew |
| 62 | Philippians | Paul |
| 62 | Colossians | Paul |
| 62 | Philemon | Paul |
| 62 | Ephesians | Paul |
| 62 | Acts | Luke |
| 63 | 1 Peter | Peter |
| 63 | 1 Timothy | Paul |
| 64 | Hebrews | ???? |
| 64 | Titus | Paul |
| 66 | 2 Peter | Peter |
| 67 | 2 Timothy | Paul |
| 68 ?? | Jude | Jude |
| 85-95 | John | John |
| 85-95 | 1 John | John |
| 85-95 | 2 John | John |
| 85-95 | 3 John | John |
| 95-96 | Revelation | John |



Step 4: Transmission

1. Those Days (continued...)

B. Languages

1. Hebrew

2. Aramaic

3. Greek

C. Writing Materials

1)

2)

3)

4)

5)



Step 4: Transmission (continued...)

2. What We Have Found

A. Papyri

- Description:
- General Dates:
- Importance:
- Major MSS:



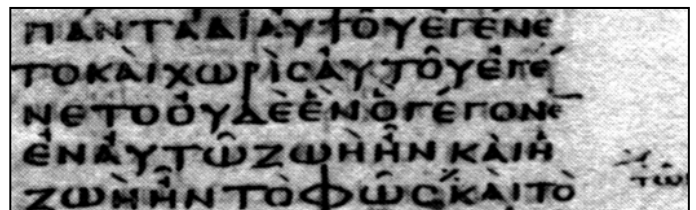
Step 4: Transmission

2. What We Have Found (continued...)

B. Uncials

- Description:
- General Dates:
- Importance:
- Major MSS:

Vaticanus



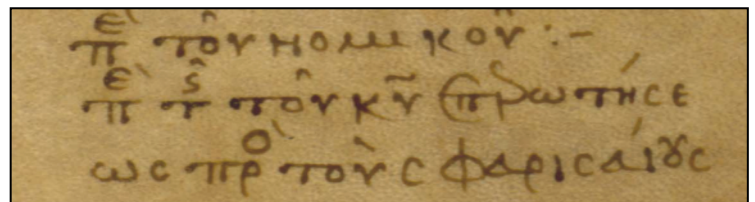
Step 4: Transmission

2. What We Have Found (continued...)

C. Minuscules

- Description:
- General Dates:
- Importance:
- Major MSS:

Minuscule 57



Step 4: Transmission

2. What We Have Found (continued...)

D. Early Versions

- Description:
- General Dates:
- Importance:
- Important Early Versions:

Coptic Bible

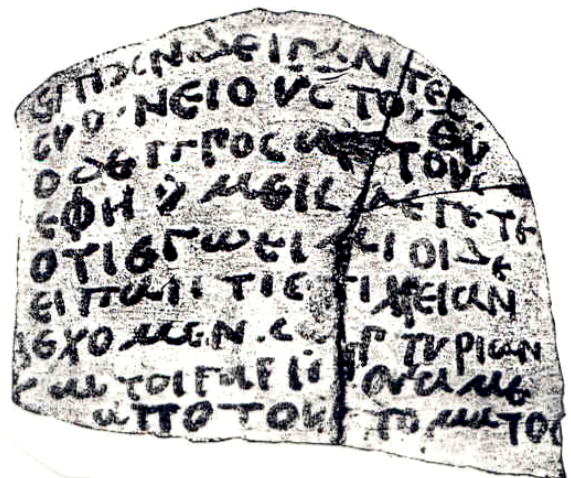


Step 4: Transmission

2. What We Have Found (continued...)

E. Ostraca

- Description:
- General Dates:
- Importance:
- Significant Ostraca:



7th Century; Upper Egypt – Luke 22:70 f.
Institut français d' Archeologie orientale, Cairo

Step 4: Transmission

2. What We Have Found (continued...)

F. Inscriptions

- Description:
- General Dates:
- Importance:
- Significant Inscriptions:



Pilate's Inscription
Caesarea, Israel

Step 4: Transmission

2. What We Have Found (continued...)

G. Lectionaries

- Description:
- General Dates:
- Importance:
- Significant Lectionaries:

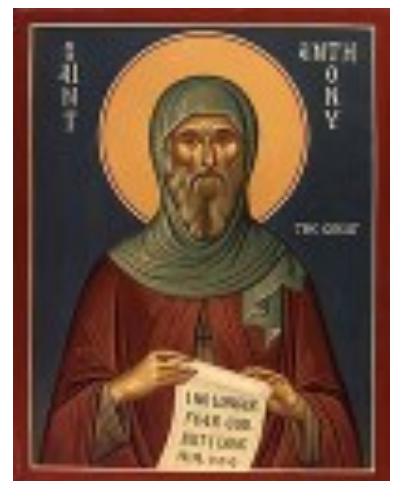


Step 4: Transmission

2. What We Have Found (continued...)

H. Quotations From Early Church Leaders

- Description:
- General Dates:
- Importance:
- Significant Authors:



Step 4: Transmission (continued...)

3. Dates & Contents of Various MSS

| THE GREEK NEW TESTAMENT | | | | | | | | |
|---|----------|-----------|--------------------|---------------------|-----------|--------------------|---------------------|-----------|
| Principal Manuscripts and Versions cited in the Textual Apparatus (See Introduction, pages 6*—28*) | | | | | | | | |
| Abbreviations: e—Gospels; a—Acts; c—Catholic or General Epistles; p—Pauline Epistles; r—Revelation. Roman numerals indicate approximate date of origin. | | | | | | | | |
| <i>Papyri</i> | | | <i>Papyri</i> | | | <i>Papyri</i> | | |
| No. | Contents | Date | No. | Contents | Date | No. | Contents | Date |
| ⲡ ¹ | e | III | ⲡ ³⁰ | p | III | ⲡ ⁵⁹ | e | VII |
| ⲡ ² | e | VI | ⲡ ³¹ | p | VII | ⲡ ⁶⁰ | e | about VII |
| ⲡ ³ | e | VI/VII | ⲡ ³² | p | about 200 | ⲡ ⁶¹ | p | about 700 |
| ⲡ ⁴ | e | III | ⲡ ³³⁺⁵⁸ | a | VI | ⲡ ⁶² | e | IV |
| ⲡ ⁵ | e | III | ⲡ ³⁴ | p | VII | ⲡ ⁶³ | e | about 500 |
| ⲡ ⁶ | e | IV | ⲡ ³⁵ | e | IV? | ⲡ ⁶⁴⁺⁶⁷ | e | about 200 |
| ⲡ ⁷ | e | IV/VI | ⲡ ³⁶ | e | VI | ⲡ ⁶⁵ | p | III |
| ⲡ ⁸ | a | IV | ⲡ ³⁷ | e | III/IV | ⲡ ⁶⁶ | e | about 200 |
| ⲡ ⁹ | c | III | ⲡ ³⁸ | a | about 300 | ⲡ ⁶⁷ | cf. ⲡ ⁶⁴ | |
| ⲡ ¹⁰ | p | IV | ⲡ ³⁹ | e | III | ⲡ ⁶⁸ | p | VII? |
| ⲡ ^{11[+14?]} | p | VII | ⲡ ⁴⁰ | p | III | ⲡ ⁶⁹ | e | III |
| ⲡ ¹² | p | III | ⲡ ⁴¹ | a | VIII | ⲡ ⁷⁰ | e | III |
| ⲡ ¹³ | p | III/IV | ⲡ ⁴² | e | VII/VIII | ⲡ ⁷¹ | e | IV |
| ⲡ ^{14[=11?]} | p | VII | ⲡ ⁴³ | r | VI/VII | ⲡ ⁷² | c | III/IV |
| ⲡ ¹⁵ | p | III | ⲡ ⁴⁴ | e | VI/VII | ⲡ ⁷³ | e | VII |
| ⲡ ¹⁶ | p | III/IV | ⲡ ⁴⁵ | ea | III | ⲡ ⁷⁴ | ac | VII |
| ⲡ ¹⁷ | p | IV | ⲡ ⁴⁶ | p | about 200 | ⲡ ⁷⁵ | e | early III |
| ⲡ ¹⁸ | r | III/IV | ⲡ ⁴⁷ | r | late III | ⲡ ⁷⁶ | e | VI |
| ⲡ ¹⁹ | e | IV/V | ⲡ ⁴⁸ | a | late III | ⲡ ⁷⁷ | e | II/III |
| ⲡ ²⁰ | c | III | ⲡ ⁴⁹ | p | late III | ⲡ ⁷⁸ | c | III/IV |
| ⲡ ²¹ | e | IV/V | ⲡ ⁵⁰ | a | IV/V | ⲡ ⁷⁹ | p | VII |
| ⲡ ²² | e | III | ⲡ ⁵¹ | p | about 400 | ⲡ ⁸⁰ | e | III |
| ⲡ ²³ | c | early III | ⲡ ⁵² | e | about 125 | ⲡ ⁸¹ | c | IV |
| ⲡ ²⁴ | r | IV | ⲡ ⁵³ | ea | III | ⲡ ⁸² | e | IV/V |
| ⲡ ²⁵ | e | late IV | ⲡ ⁵⁴ | c | V/VI | ⲡ ⁸³ | e | VI |
| ⲡ ²⁶ | p | about 600 | ⲡ ⁵⁵ | e | VI/VII | ⲡ ⁸⁴ | e | VI |
| ⲡ ²⁷ | p | III | ⲡ ⁵⁶ | a | V/VI | ⲡ ⁸⁵ | r | IV/V |
| ⲡ ²⁸ | e | III | ⲡ ⁵⁷ | a | IV/V | ⲡ ⁸⁶ | e | IV |
| ⲡ ²⁹ | a | III | ⲡ ⁵⁸ | cf. ⲡ ³³ | | ⲡ ⁸⁷ | p | III |

| <i>Papyri</i> | | | <i>Uncials</i> | | | <i>Uncials</i> | | |
|---------------------|----------|--------|----------------|----------|---------|----------------|----------|--------|
| No. | Contents | Date | No. | Contents | Date | No. | Contents | Date |
| P ⁸⁸ | e | IV | [P 024] | e | VI | 073 | e | VI |
| P ⁸⁹ | p | IV | [P 025] | acpr | IX | + 084 | | |
| P ⁹⁰ | e | II | [Q 026] | e | V | 075 | p | X |
| P ⁹¹ | a | III | T 029 | e | V | 076 | a | V/VI |
| P ⁹² | p | III/IV | + 0113 | | | 077 | a | V |
| P ⁹³ | e | V | 0125 | | | 078 | e | VI |
| P ⁹⁴ | p | V/VI | 0139 | | | 079 | e | VI |
| P ⁹⁵ | e | III | W 032 | e | V | 081 | p | VI |
| P ⁹⁶ | e | VI | Z 035 | e | VI | 082 | p | VI |
| P ⁹⁷ | e | VI/VII | Δ 037 | e | IX | 083 | e | VI/VII |
| | | | Θ 038 | e | IX | + 0112 | | |
| | | | Ξ 040 | e | VI | 0235 | | |
| | | | [Σ 042] | e | VI | 084 | cf. 073 | |
| | | | Ψ 044 | eacp | VIII/IX | 085 | e | VI |
| | | | [046] | r | X | 086 | e | VI |
| | | | 048 | acp | V | 087 | e | VI |
| | | | 050 | e | IX | + 092b | | |
| | | | 051 | r | X | 088 | p | V/VI |
| | | | 057 | a | IV/V | 089 | e | VI |
| | | | 058 | e | IV | + 092a | | |
| | | | 059 | e | IV/V | 0293 | | |
| | | | + 0215 | | | 091 | e | VI |
| | | | 060 | e | VI | 092a | cf. 089 | |
| | | | 062 | p | V | 092b | cf. 087 | |
| | | | 066 | a | VI | 094 | e | VI |
| | | | 067 | e | VI | 095 | a | VIII |
| | | | 068 | e | V | + 0123 | | |
| | | | 069 | e | V | 096 | a | VII |
| | | | 070 | e | VI | 097 | a | VII |
| | | | + 0110 | | | 098 | p | VII |
| | | | 0124 | | | 099 | e | VII |
| | | | 0178 | | | 0101 | e | VIII |
| | | | 0179 | | | 0102 | e | VII |
| | | | 0180 | | | + 0138 | | |
| | | | 0190 | | | 0105 | e | X |
| | | | 0191 | | | 0106 | e | VII |
| | | | 0193 | | | + 0119 | | |
| | | | 0202 | | | 0107 | e | VII |
| | | | 071 | e | V/VI | 0108 | e | VII |
| | | | 072 | e | V/VI | 0109 | e | VII |
| <i>Uncials</i> | | | | | | | | |
| No. | Contents | Date | | | | | | |
| Σ 01 | eacpr | IV | | | | | | |
| A 02 | eacpr | V | | | | | | |
| B 03 | eacp | IV | | | | | | |
| C 04 | eacpr | V | | | | | | |
| D 05 | ea | V | | | | | | |
| D 06 | p | VI | | | | | | |
| [E 07] ¹ | e | VIII | | | | | | |
| E 08 | a | VI | | | | | | |
| [F 09] | e | IX | | | | | | |
| F 010 | p | IX | | | | | | |
| [G 011] | e | IX | | | | | | |
| G 012 | p | IX | | | | | | |
| [H 013] | e | IX | | | | | | |
| H 015 | p | VI | | | | | | |
| I 016 | p | V | | | | | | |
| [K 018] | cp | IX | | | | | | |
| L 019 | e | VIII | | | | | | |
| [L 020] | acp | IX | | | | | | |
| [N 022] | e | VI | | | | | | |
| [O 023] | e | VI | | | | | | |

¹Bracketed manuscripts are uncials with a Byzantine text, cited following the group symbol *Byz*.

| <i>Uncials</i> | | | <i>Uncials</i> | | | <i>Uncials</i> | | |
|----------------|----------|--------|----------------|----------|-----------|----------------|----------|------|
| No. | Contents | Date | No. | Contents | Date | No. | Contents | Date |
| 0110 | cf. 070 | | 0165 | a | V | 0215 | cf. 059 | |
| 0111 | p | VII | 0166 | c | V | 0216 | e | V |
| 0112 | cf. 083 | | 0167 | e | VII | 0217 | e | V |
| 0113 | cf. 029 | | 0169 | r | IV | 0218 | e | V |
| 0114 | e | VIII | 0170 | e | V/VI | 0219 | p | IV/V |
| 0115 | e | IX/X | 0171 | e | about 300 | 0220 | p | III |
| 0118 | e | VIII | 0172 | p | V | 0221 | p | IV |
| 0119 | cf. 0106 | | 0173 | c | V | 0222 | p | VI |
| 0121 | p | X | 0175 | a | V | 0223 | p | VI |
| (0121a) | | | 0176 | p | IV/V | 0224 | cf. 0186 | |
| 0121b | cf. 0243 | | 0177 | e | X | 0225 | p | VI |
| 0122 | p | IX | 0179 | cf. 070 | | 0226 | p | V |
| 0123 | cf. 095 | | 0180 | cf. 070 | | 0227 | p | V |
| 0124 | cf. 070 | | 0181 | e | IV/V | 0228 | p | IV |
| 0125 | cf. 029 | | 0182 | e | V | 0229 | r | VIII |
| 0126 | e | VIII | 0183 | p | VII | 0231 | e | IV |
| 0127 | e | VIII | 0184 | e | VI | 0232 | c | V/VI |
| 0128 | e | IX | 0185 | p | IV | 0233 | e | VIII |
| 0130 | e | IX | 0186 | p | V/VI | 0234 | e | VIII |
| 0131 | e | IX | +0224 | | | 0235 | cf. 083 | |
| 0132 | e | IX | 0187 | e | VI | 0236 | a | V |
| 0138 | cf. 0102 | | 0188 | e | IV | 0237 | e | VI |
| 0139 | cf. 029 | | 0189 | a | II/III | 0238 | c | VIII |
| 0140 | a | X | 0190 | cf. 070 | | 0239 | e | VII |
| 0141 | e | X | 0191 | cf. 070 | | 0240 | p | V |
| 0143 | e | VI | 0193 | cf. 070 | | 0241 | p | VI |
| 0145 | e | VII | 0198 | p | VI | 0242 | e | IV |
| 0146 | e | VIII | 0199 | p | VI/VII | 0243 | p | X |
| 0147 | e | VI | 0200 | e | VII | +0121b | | |
| 0148 | e | VIII | 0201 | p | V | 0244 | a | V |
| 0149 | = 0187 | | 0202 | cf. 070 | | 0245 | c | VI |
| 0150 | p | IX | 0204 | e | VII | 0246 | c | VI |
| 0155 | e | IX | 0205 | p | VIII | 0247 | c | V/VI |
| 0156 | c | VIII | 0206 | c | IV | 0249 | e | X |
| 0159 | p | VI | 0207 | r | IV | 0250 | e | VIII |
| 0160 | e | IV/V | 0208 | p | VI | 0251 | c | VI |
| 0161 | e | VIII | 0209 | ep | VII | 0252 | p | V |
| 0162 | e | III/IV | 0210 | e | VII | 0254 | p | V |
| 0163 | r | V | 0213 | e | V/VI | 0256 | e | VIII |
| 0164 | e | VI/VII | 0214 | e | IV/V | 0259 | p | VII |

| <i>Uncials</i> | | | <i>Minuscules</i> | | | <i>Minuscules</i> | | |
|------------------------|----------------|------------|-------------------|----------|-----------|---------------------|----------|--------|
| No. | Contents | Date | No. | Contents | Date | No. | Contents | Date |
| 0260 | e | VI | 230 | e | 1013 | 1582 | e | 949 |
| 0261 | p | V | 256 | p | XI/XII | 1611 | er | XII |
| 0262 | p | VII | 263 | p | XIII | 1678 | a | XIV |
| 0266 | e | VI | 307 | a | X | 1689 | e | 1200 |
| 0269 | e | IX | 322 | e | XV | 1709 | e | X |
| 0270 | p | IV/V | 323 | c | XI | 1735 | c | XI/XII |
| 0271 | e | IX | 346 | e | XII | 1739 | acp | X |
| 0274 | e | V | 365 | p | XIII | 1841 | r | IX/X |
| 0275 | e | VII | 424 | p | XII/XIII? | 1846 | c | XI |
| 0276 | e | VIII | 436 | cp | XI | 1852 | cp | XIII |
| 0277 | e | VII/VIII | 453 | a | XIV | 1854 | r | XI |
| 0293 | cf. 089 | | 459 | p | 1092 | 1881 | cp | XIV |
| 0298 | e | VIII/IX | 543 | e | XII | 1891 | a | X |
| 0299 | e | X/XI | 565 | e | IX | 1912 | p | X |
| 0300 | e | VI/VII | 579 | e | XIII | 1962 | p | XI/XII |
| <i>Minuscules</i> | | | 597 | e | XIII | 2030 | r | XII |
| No. | Contents | Date | 610 | a | XII | 2050 | r | 1107 |
| <i>f</i> ¹ | e | X-XIV | 614 | a | XIII | 2053 | r | XIII |
| <i>f</i> ¹³ | e | XI-XV | 700 | e | XI | 2062 | r | XIII |
| 1 | e | XII | 788 | e | XI | 2127 | p | XII |
| 6 | p | XIII | 826 | e | XII | 2138 | c | 1072 |
| 13 | e | XIII | 828 | e | XII | 2200 | p | XIV |
| 28 | e | XI | 892 | e | IX | 2298 | c | XI |
| 33 | eacp | IX | 945 | ac | XI | 2329 | r | X |
| 36a (2818) | a | XII | 983 | e | XII | 2344 | acr | XI |
| 69 | e | XV | 1006 | er | XI | 2351 | r | X |
| 81 | acp | 1044 | 1010 | e | XII | 2377 | r | XIV |
| 104 | p | 1087 | 1067 | c | XIV | 2427 | e | XIV? |
| 118 | e | XIII | 1071 | e | XII | 2464 | acp | IX |
| 124 | e | XI | 1175 | acp | XI | 2818 | cf. 36a | |
| 131 | e | XIV | 1241 | ecp | XII | <i>Lectionaries</i> | | |
| 157 | e | about 1125 | 1243 | ec | XI | No. | Contents | Date |
| 174 | e | 1052 | 1292 | ec | XIII | l 59 | a | XII |
| 180 | e | XII | 1319 | p | XII | l 60 | a | 1021 |
| 181 | a | XI | 1342 | e | XIII/XIV | l 68 | e | XII |
| 205 | er | XV | 1409 | ac | XIV | l 76 | e | XII |
| 209 | er e XIV, r XV | | 1424 | e | IX/X | l 127 | e | IX |
| | | | 1505 | ec | XII | | | |
| | | | 1506 | p | 1320 | | | |
| | | | 1573 | p | XII/XIII | | | |

| <i>Lectionaries</i> | | | <i>Lectionaries</i> | | | <i>Versions Old Latin</i> | | |
|---------------------|----------|------|---------------------|----------|---------|-------------------------------|----------|----------|
| No. | Contents | Date | No. | Contents | Date | Abbr. | Contents | Date |
| l 147 | a | XII | l 921 | a | XII | | | |
| l 156 | a | X | l 938 | a | XIII | it ^{comp} | p | IX/X |
| l 165 | a | XI | l 950 | e | 1289/90 | it ^d | ea | V |
| l 170 | a | XIV | l 1016 | e | XII | it ^d | p | V/VI |
| l 184 | e | 1319 | l 1021 | a | XII | it ^{dem} | ap | XIII |
| l 211 | e | XII | l 1074 | e | 1290 | it ^{div} | p | XII |
| l 253 | e | 1020 | l 1153 | a | XIV | it ^e | e | V |
| l 292 | e | IX | l 1154 | a | XII | it ^e | a | VI |
| l 384 | e | XII | l 1156 | a | XIV | it ^f | e | VI |
| l 387 | e | XI | l 1159 | a | 1331 | it ^f | p | IX |
| l 422 | a | XIV | l 1178 | a | XI | it ^{ff} | c | IX |
| l 514 | e | IX | l 1223 | e | XIII | it ^{ff1} | e | VIII |
| l 524 | e | XII | l 1298 | a | XI | it ⁿ² | e | V |
| l 547 | e | XIII | l 1356 | a | XI | it ^g | p | IX |
| l 563 | a | VIII | l 1364 | a | XII | it ^{g1} | e | VIII/IX |
| l 590 | a | XI | l 1365 | a | XII | it ^{g2} | ar | XIII |
| l 591 | a | XI | l 1439 | a | XII | it ^{gue} | p | VI |
| l 592 | a | 1576 | l 1441 | a | XIII | it ^h | e | V |
| l 593 | a | XV | l 1443 | a | 1053 | it ^h | acr | V |
| l 596 | a | 1146 | l 1552 | e | 985 | it ⁱ | e | V |
| l 597 | a | X | l 1590 | a | XIII | it ⁱ | e | VI |
| l 598 | a | XI | l 1627 | e | XI | it ^h | e | IV/V |
| l 599 | a | XI | l 1780 | e | XII | it ⁱ | e | XIII |
| l 603 | a | XI | l 1977 | a | XII | it ⁱ | ac | VII |
| l 617 | a | XI | | | | it ^h | e | VIII/IX |
| l 672 | e | IX | | | | it ^{mon} | p | X |
| l 673 | e | XII | | | | it ^u | e | V |
| l 680 | a | XIII | | | | it ^u | p | IX |
| l 751 | ea | XI | | | | it ⁿ | e | V |
| l 770 | e | X | | | | it ⁿ | e | VII |
| l 773 | e | XI | | | | it ⁿ | p | XV |
| l 809 | a | XII | | | | it ⁿ | e | VIII |
| l 813 | e | 1069 | | | | it ⁿ | a | XII |
| l 858 | e | XI | | | | it ^{ph} | a | XII |
| l 859 | e | XI | | | | it ^b | e | V |
| l 866 | e | 1174 | | | | it ⁿ | e | VII |
| l 883 | a | XI | | | | it ^q | e | VI/VII |
| l 884 | a | XIII | | | | it ^q | c | VII |
| l 890 | e | 1420 | | | | it ^{r1} | e | VII |
| l 895 | a | XIII | | | | it ^r | a | VII/VIII |

| <i>Versions Old Latin</i> | | |
|-------------------------------|-----------|----------|
| Abbr. | Contents* | Date |
| it ^a | e | IV |
| it ^{a2} | e | V |
| it ^{ar} | acpr | IX |
| it ^{aur} | e | VII |
| it ^b | e | V |
| it ^{b1} | p | VIII/IX |
| it ^{b2} | e | VII |
| it ^c | ea | XII/XIII |

* See footnote 7, page 24*.

| Versions Old Latin | | | Vulgate | | | Armenian | | | | | |
|-----------------------|----------|----------|---------------------|----------------------|-------------------|--------------------|-----------------------|-------------|------------------|-----|----|
| Abbr. | Contents | Date | Abbr. | Contents | Date | Abbr. | Contents | Date | | | |
| it ^f | p | VI/VII | vg st | Stuttgart Vulgate | 1983 ³ | arm | Künzle edition | 1984 | | | |
| it ^{no} | a | X | | | | | Zohrab edition | 1805 | | | |
| it ^p | e | VII/VIII | | | | | | | | | |
| it ^p | p | X | | | | | | | | | |
| it ^h | e | VI/VII | | | | | | | | | |
| it ^h | ac | VI | Syriac | | | Georgian | | | | | |
| it ^h | p | VIII | Abbr. | Contents | Date | Abbr. | Contents | Date | | | |
| it ^{na} | a | XIII | syr ^s | e | IV | geo | eacp | V | | | |
| it ^{sin} | ar | X | | | | syr ^c | e | IV | geo ¹ | eap | IX |
| it ^t | e | V/VI | | | | syr ^p | eacp | V | geo ² | eap | X |
| it ^t | acpr | XI | | | | syr ^{pal} | eacp | VI | geo ^A | eap | X |
| it ^v | e | VII | | | | syr ^{ph} | cr | VI | geo ^B | eap | X |
| it ^v | p | VIII/IX | syr ^h | eacpr | VII | | | | | | |
| it ^w | a | XIV/XV | | | | Ethiopic | | | | | |
| it ^w | c | IV | | | | Abbr. | Contents | Date | | | |
| it ^z | cpr | VIII | | | | eth | eacpr | VI | | | |
| | | | Coptic | | | eth ^{no} | Rome edition | 1548– 49 | | | |
| | | | Abbr. | Contents | Date | eth ^{pp} | Pell Platt edition | 1830 | | | |
| | | | cop ^{sa} | eacpr | IV | | | | | | |
| | | | cop ^{bo} | eacpr | IX | eth th | Takla Häymānot | 1982–83 | | | |
| | | | cop ^{pho} | e | IV/V | | | | | | |
| | | | cop ^{mcg} | ea | IV/V | eth ^{ms} | e | XIII | | | |
| | | | cop ^{mf} | e | IV/V | | | | | | |
| | | | cop ^{lay} | eacp | IV | | | | | | |
| | | | cop ^{uch} | ec | IV | | | | | | |
| | | | cop ^{ach2} | e | IV | | | | | | |
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MATTHEW

MARK

[illegible]

LUKE

[illegible]

JOHN

[illegible]

| | | | | | | | | | | | | | | | |
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p10
p26
p27
p31
p40
p46
p61
p94

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

1 2 3 4 5 6 7 8 9 10 11 12 13

[illegible]

1 2 3 4 5 6

p46! ● ● ● ● ● ●
p51 ●

1 2 3 4 5 6

p46: ● ● ● ● ● ●
p49: ● ●
p92: ●

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p16 1 1 1 1
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| 57 | 58 | 59 | 60 |
| 61 | 62 | 63 | 64 |
| 65 | 66 | 67 | 68 |
| 69 | 70 | 71 | 72 |
| 73 | 74 | 75 | 76 |
| 77 | 78 | 79 | 80 |
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| 89 | 90 | 91 | 92 |
| 93 | 94 | 95 | 96 |
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p30: ● ●
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| 358 | 359 | 360 |
| 361 | 362 | 363 |
| 364 | 365 | 366 |
| 367 | | |

p30! ●
p92 ●

1 2 3 4 5 6

2 TIMOTHY
1 2 3 4

1 2 3

p32! ● ●
p61 ●

p61 ●

p87! ●

ACTS

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

JAMES

1 2 3 4 5

1 PETER

1 2 3 4 5

2 PETER

1 2 3

1 JOHN

1 2 3 4 5

2 JOHN

3 JOHN

JUDE

p72! ●

HEBREWS

1 2 3 4 5 6 7 8 9 10 11 12 13

REVELATION

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

MATTHEW

[illegible]

MARK

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| R | 01 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| B | 03 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| C | 04 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| D | 05 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| E | 07 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| F | 09 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| G | 11 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| H | 13 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| K | 17 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| L | 19 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| M | 21 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| N | 22 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| P | 24 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Q | 26 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| S | 28 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| T | 29 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| U | 30 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| V | 31 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| W | 32 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| X | 33 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Y | 34 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| T | 36 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Δ | 37 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Θ | 38 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Π | 39 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Λ | 41 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Ω | 45 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 47 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 50 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 54 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 55 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 60 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 63 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 65 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 68 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 70 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 78 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 83 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 86 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 87 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 91 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 100 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 101 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 105 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 109 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 114 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 127 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 141 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 145 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 162 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 210 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 211 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 212 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 216 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 217 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 218 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 233 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 234 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 238 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 250 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 256 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 258 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 260 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 264 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 268 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 273 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 299 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |

ACTS

Figure 1 is a dot plot showing the distribution of 28 different types of amino acid substitutions across 28 different types of amino acids. The x-axis is labeled with amino acid types 1 through 28. The y-axis is labeled with amino acid types R, A, B, C, D, E, H, L, P, and Ψ. Each dot represents a specific substitution. The plot shows a high density of substitutions in the top half (R, A, B, C, D, E) and a lower density in the bottom half (H, L, P, Ψ).

JAMES

| | | 1 | 2 | 3 | 4 | 5 |
|---|------|---|---|---|---|---|
| R | 01 | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● |
| B | 03 | ● | ● | ● | ● | ● |
| C | 04 | ● | ● | ● | ○ | ● |
| K | 018 | ● | ● | ● | ● | ● |
| L | 020 | ● | ● | ● | ● | ● |
| P | 025 | ● | ● | ● | ● | ● |
| Ψ | 044 | ● | ● | ● | ● | ● |
| | 048 | | | | ○ | ● |
| | 049 | ● | ● | ● | ● | ● |
| | 056 | ● | ● | ● | ● | ● |
| | 0142 | ● | ● | ● | ● | ● |
| | 0166 | ○ | | | | |
| | 0173 | ○ | | | | |
| | 0246 | ○ | | | | |

1 PETER

| | | 1 | 2 | 3 | 4 | 5 |
|---|------|---|---|---|---|---|
| R | 01 | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● |
| B | 03 | ● | ● | ● | ● | ● |
| C | 04 | ○ | ● | ● | ○ | ● |
| K | 018 | ● | ● | ● | ● | ● |
| L | 020 | ● | ● | ● | ● | ● |
| P | 025 | ● | ● | ● | ● | ● |
| Ψ | 044 | ● | ● | ● | ● | ● |
| | 048 | ○ | ● | ● | ● | ● |
| | 049 | ● | ● | ● | ● | ● |
| | 056 | ● | ● | ● | ● | ● |
| | 093 | ● | ○ | ○ | ● | ● |
| | 0142 | ● | ● | ● | ● | ● |
| | 0206 | | | | ○ | ○ |
| | 0247 | | | | ○ | ○ |

2 PETER

| | | 1 | 2 | 3 |
|---|------|---|---|---|
| N | 01 | ● | ● | ● |
| A | 02 | ● | ● | ● |
| B | 03 | ● | ● | ● |
| C | 04 | ● | ● | ● |
| K | 018 | ● | ● | ● |
| L | 020 | ● | ● | ● |
| P | 025 | ● | ● | ● |
| Ψ | 044 | ● | ● | ● |
| | 048 | | ○ | ○ |
| | 049 | ● | ● | ● |
| | 056 | ● | ● | ● |
| | 0142 | ● | | ● |
| | 0156 | | ○ | |
| | 0209 | ● | ○ | |
| | 0247 | ○ | ○ | |

1 JOHN

| | | 1 | 2 | 3 | 4 | 5 |
|---|------|---|---|---|---|---|
| K | 01 | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● |
| B | 03 | ● | ● | ● | ● | ● |
| C | 04 | ○ | ● | ● | ○ | ● |
| K | 018 | ● | ● | ● | ● | ● |
| L | 020 | ● | ● | ● | ● | ● |
| P | 025 | ● | ● | ○ | ● | ○ |
| Ψ | 044 | ● | ● | ● | ● | ● |
| | 048 | | | | ○ | ● |
| | 049 | ● | ● | | | ● |
| | 056 | ● | ● | ● | ● | ● |
| | 0142 | ● | | | | |
| | 0157 | | ○ | | | |
| | 0245 | | | ○ | ○ | |

2 JOHN

| | | |
|---|------|---|
| R | 01 | ● |
| A | 02 | ● |
| B | 03 | ● |
| K | 018 | ● |
| L | 020 | ● |
| P | 025 | ● |
| Ψ | 044 | ● |
| | 048 | ● |
| | 049 | ● |
| | 056 | ● |
| | 0142 | ● |
| | 0232 | ● |

3 JOHN

| | | |
|---|------|---|
| K | 01 | ● |
| A | 02 | ● |
| B | 03 | ● |
| C | 04 | ● |
| K | 018 | ● |
| L | 020 | ● |
| P | 025 | ● |
| Ψ | 044 | ● |
| | 048 | ● |
| | 049 | ● |
| | 056 | ● |
| | 0142 | ● |
| | 0251 | ● |

JUDE

| | | |
|---|------|---|
| R | 01 | ● |
| A | 02 | ● |
| B | 03 | ● |
| C | 04 | ○ |
| K | 018 | ● |
| L | 020 | ● |
| P | 025 | ○ |
| Ψ | 044 | ● |
| | 049 | ● |
| | 056 | ● |
| | 0142 | ● |
| | 0251 | ○ |

ROMANS

[illegible]

GALATIANS

| | | 1 | 2 | 3 | 4 | 5 | 6 |
|---|-------------------|---|---|---|---|---|---|
| R | 01 | ● | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● | ● |
| B | 03 | ● | ● | ● | ● | ● | ● |
| C | 04 | ○ | ● | ● | ● | ● | ● |
| D | 06 | ● | ● | ● | ● | ● | ● |
| D | 06 ^{abs} | ● | ● | ● | ● | ● | ● |
| F | 010 | ● | ● | ● | ● | ● | ● |
| G | 012 | ● | ● | ● | ● | ● | ● |
| H | 013 | ○ | ○ | ● | ○ | ○ | ● |
| I | 016 | ○ | ○ | ○ | ○ | ● | ● |
| K | 018 | ● | ● | ● | ● | ● | ● |
| L | 020 | ● | ● | ● | ● | ● | ● |
| P | 025 | ● | ● | ● | ● | ● | ● |
| ψ | 044 | ● | ● | ● | ● | ● | ● |
| | 049 | ● | ● | ● | ● | ● | ● |
| | 056 | ● | ● | ● | ● | ● | ● |
| | 062 | ● | ● | ● | ○ | ○ | ● |
| | 075 | ● | ● | ● | ● | ● | ● |
| | 0122 | ● | ● | ● | ● | ○ | ○ |
| | 0142 | ● | ● | ● | ● | ● | ● |
| | 0150 | ● | ● | ● | ● | ● | ● |
| | 0151 | ● | ● | ● | ● | ● | ● |
| | 0158 | ○ | ● | ● | ● | ● | ● |
| | 0174 | ● | ○ | ● | ● | ● | ● |
| | 0176 | ● | ● | ○ | ● | ● | ● |
| | 0254 | ● | ● | ● | ○ | ● | ● |
| | 0261 | ○ | ● | ● | ○ | ● | ● |

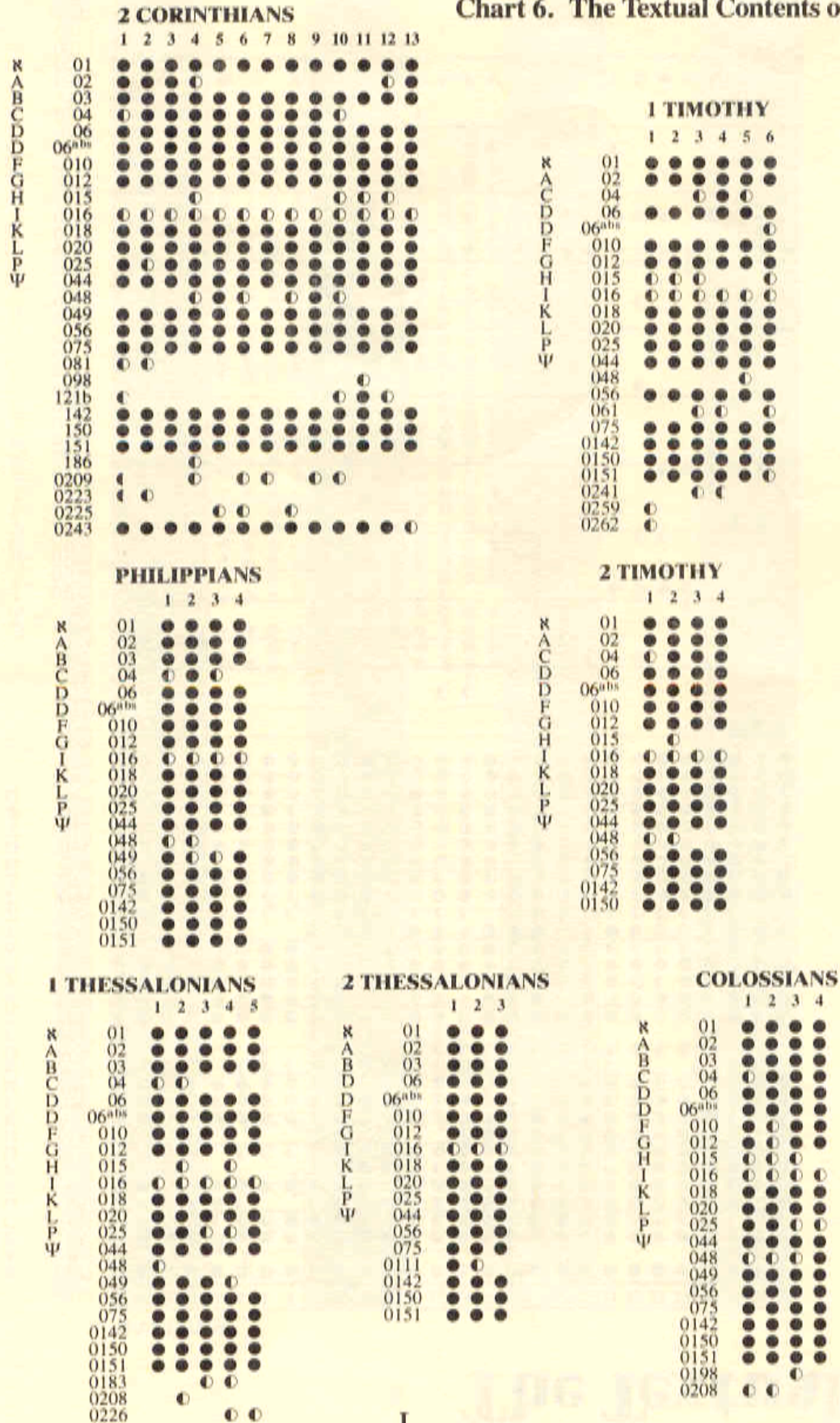
1 CORINTHIANS

Figure 1 is a 16x16 dot plot showing the distribution of 16 amino acids (R, A, B, C, D, F, G, H, I, K, L, P, Ψ) across 16 positions (1-16). The plot shows a diagonal pattern of dots, indicating that each amino acid is primarily found at its corresponding position. Some off-diagonal dots are present, such as C at position 1, D at position 6, and various others in the lower half of the plot.

EPHESIANS

| | | 1 | 2 | 3 | 4 | 5 | 6 |
|---|--------------------|---|---|---|---|---|---|
| X | 01 | ● | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● | ● |
| B | 03 | ● | | | | | |
| C | 04 | | ● | | ● | | |
| D | 06 _{abs1} | ● | ● | ● | ● | | ● |
| D | 06 _{abs2} | ● | ● | | | | |
| F | 010 | ● | ● | ● | | ● | ● |
| G | 012 | ● | | | | | |
| I | 016 | | ● | ● | ● | ● | ● |
| K | 018 | ● | ● | ● | ● | ● | ● |
| L | 020 | ● | ● | ● | ● | ● | ● |
| P | 025 | ● | ● | ● | ● | ● | ● |
| Ψ | 044 | ● | ● | | | | |
| | 048 | | | | | ● | ● |
| | 049 | ● | ● | ● | | | ● |
| | 056 | ● | ● | ● | ● | ● | ● |
| | 075 | ● | ● | | | ● | ● |
| | 082 | | | | ● | | |
| | 0142 | | ● | ● | ● | ● | ● |
| | 0150 | ● | ● | ● | ● | ● | ● |
| | 0151 | ● | ● | | | | ● |
| | 0159 | | | | ● | ● | |
| | 0230 | | | | | | ● |

Chart 6. The Textual Contents of New Testament Books



TITUS

| | | 1 | 2 | 3 |
|---|-------------------|---|---|---|
| ⌘ | 01 | ● | ● | ● |
| A | 02 | ● | ● | ● |
| C | 04 | ○ | ● | ● |
| D | 06 | ● | ● | ● |
| D | 06 ^{abs} | ● | ● | ● |
| F | 010 | ● | ● | ● |
| G | 012 | ● | ● | ● |
| H | 015 | ○ | ○ | ○ |
| I | 016 | ○ | ○ | ○ |
| K | 018 | ● | ● | ● |
| L | 020 | ● | ● | ● |
| P | 025 | ● | ● | ● |
| Ψ | 044 | ● | ● | ● |
| | 048 | | | ○ |
| | 056 | ● | ● | ● |
| | 075 | ● | ● | ● |
| | 088 | ○ | | |
| | 0142 | ● | ● | ● |
| | 0150 | ● | ● | ● |
| | 0205 | | ○ | ○ |
| | 0240 | ○ | | |

HEBREWS

| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
|---|-------------------|---|---|---|---|---|---|---|---|---|----|----|----|----|
| ⌘ | 01 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| B | 03 | ● | ● | ● | ● | ● | ● | ● | ● | ○ | | | | |
| C | 04 | | ○ | ● | ● | ● | ● | ○ | | ○ | ○ | | ○ | ● |
| D | 06 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| D | 06 ^{abs} | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| H | 015 | ○ | ○ | ○ | ○ | | | | | | ○ | | ○ | ○ |
| I | 016 | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| K | 018 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| L | 020 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ○ |
| P | 025 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| Ψ | 044 | ● | ● | ● | ● | ● | ● | ● | ○ | ○ | ● | ● | ● | ● |
| | 048 | | | | | | | | | | | ○ | ○ | ○ |
| | 056 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 075 | ● | ● | ● | ● | ● | ● | ● | ● | ● | | ○ | ● | ● |
| | 0121b | ● | ● | ● | ○ | | | | | | | | ○ | ● |
| | 0122 | | | | | ○ | ○ | | | | | | | |
| | 0142 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 0150 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 0151 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 0227 | | | | | | | | | | | ○ | | |
| | 0228 | | | | | | | | | | | | ○ | |
| | 0252 | | | | | | ○ | | | | | | | |

PHILEMON

| | | |
|---|-------------------|---|
| ⌘ | 01 | ● |
| A | 02 | ● |
| C | 04 | ○ |
| D | 06 | ● |
| D | 06 ^{abs} | ● |
| F | 010 | ○ |
| G | 012 | ○ |
| O | 016 | ○ |
| K | 018 | ● |
| L | 020 | ● |
| P | 025 | ● |
| Ψ | 044 | ● |
| | 048 | ● |
| | 056 | ● |
| | 075 | ● |
| | 0142 | ● |
| | 0150 | ● |

REVELATION

| | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 |
|---|------|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|
| ⌘ | 01 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| A | 02 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| C | 04 | ○ | ● | ○ | | | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | | ○ | ○ | | | |
| P | 025 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| | 046 | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● | ● |
| | 051 | | | | | | | | | | | | | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| | 052 | | | | | | | ○ | ○ | | | | | | | | | | | | | | |
| | 0163 | | | | | | | | | | | | | | | | ○ | | | | | | |
| | 0169 | | | ○ | ○ | | | | | | | | | | | | ○ | | | | | | |
| | 0207 | | | | | | | | | | ○ | | | | | | | | | | | | |
| | 0229 | | | | | | | | | | | | | | | | | | ○ | ○ | | | |

Step 4: Transmission (continued...)

4. Observations Regarding the Old Testament Documents

A. Difficulties

1)

2)

3)

B. Preservation

1)

2)

3)



4)

5)

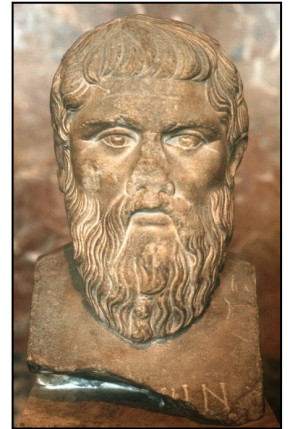


Step 4: Transmission (continued...)

5. Observations Regarding the New Testament Documents

A. Advantages

- 1) _____
- | | |
|-----------------------------|-----------------|
| Homer | _____ |
| Sophocles | _____ |
| Aristotle | _____ |
| Caesar's Gallic Wars | _____ |
| Plato | _____ |
| Pliny the Younger's History | _____ |
| Catullus | _____ |
| New Testament | _____ Gk Mss |
| | _____ Other MSS |
| | _____ |



- 2) _____
- | | |
|-----------------------------|-----------|
| Homer | _____ yrs |
| Sophocles | _____ yrs |
| Aristotle | _____ yrs |
| Caesar's Gallic Wars | _____ yrs |
| Plato | _____ yrs |
| Pliny The Younger's History | _____ yrs |
| Catullus | _____ yrs |
| New Testament | _____ yrs |

B. Preservation

- 1) Period of _____
- 2) Period of _____
- 3) Period of _____
- 4) Period of _____

Step 5: Textual Criticism

1. A Definition

Textual Criticism is...

2. The Need for Textual Criticism

A. The Old Testament

1)

2)

3)

4)

B. The New Testament

1)

Papyri

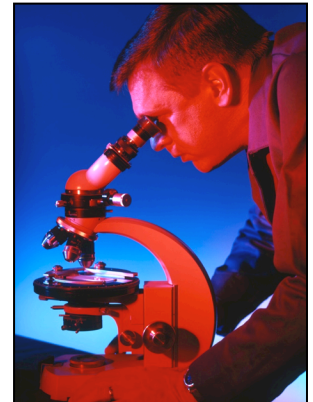
Uncials

Minuscules

Lectionaries.....

Total

2)



Step 5: Textual Criticism (continued...)

3. Why Variants Exist

A. Unintentional Errors

1)

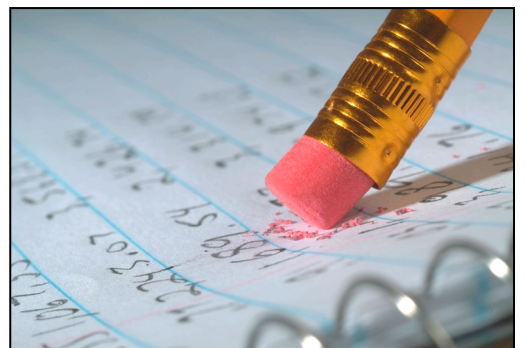
2)

3)

4)

5)

6)



Step 5: Textual Criticism

3. Why Variants Exist (continued...)

B. Intentional Errors

1)

2)

3)

4)

5)

6)

7)



Step 5: Textual Criticism (continued...)

4. Deciding Between Variants

A. Consider the Source

1)

2)

- Alexandrian

- Caesarean

- Western

- Byzantine

B. Consider the Options

1)

2)

3)



Step 6: Translation

1. Goals For All Translators

A. Base Translation on the Best Manuscripts

B. Accurately Represent the Original Languages



2. Choices For Translators to Make

A. How Much Historical Distance to Bridge

1. Keep It Tight to Then

2. Meet Half Way Between

3. Bridge Completely to Today

B. Which Receptor Language to Use

Step 6: Translation (continued...)

3. History of the English Translations



Step 6: Translation (continued...)

4. Evaluation of Today's Popular Translations

A. KJV

B. NKJV

C. NIV

D. NASB

E. RSV

F. NRSV

G. TLB

H. New Living Translation

I. Phillips

J. GNB

K. Amplified

L. New Century Version

M. Contemporary English Version

N. The Message

O. The English Standard Version

ESV Translation Philosophy

The ESV is an “essentially literal” translation that seeks as far as possible to capture the precise wording of the original text and the personal style of each Bible writer. As such, its emphasis is on “word-for-word” correspondence, at the same time taking into account differences of grammar, syntax, and idiom between current literary English and the original languages. Thus it seeks to be transparent to the original text, letting the reader see as directly as possible the structure and meaning of the original.

In contrast to the ESV, some Bible versions have followed a “thought-for-thought” rather than “word-for-word” translation philosophy, emphasizing “dynamic equivalence” rather than the “essentially literal” meaning of the original. A “thought-for-thought” translation is of necessity more inclined to reflect the interpretive opinions of the translator and the influences of contemporary culture.

Every translation is at many points a trade-off between literal precision and readability, between “formal equivalence” in expression and “functional equivalence” in communication, and the ESV is no exception. Within this framework we have sought to

be “as literal as possible” while maintaining clarity of expression and literary excellence.

Therefore, to the extent that plain English permits and the meaning in each case allows, we have sought to use the same English word for important recurring words in the original; and, as far as grammar and syntax allow, we have rendered Old Testament passages cited in the New in ways that show their correspondence. Thus in each of these areas, as well as throughout the Bible as a whole, we have sought to capture the echoes and overtones of meaning that are so abundantly present in the original texts.

As an essentially literal translation, then, the ESV seeks to carry over every possible nuance of meaning in the original words of Scripture into our own language. As such, it is ideally suited for in-depth study of the Bible. Indeed, with its emphasis on literary excellence, the ESV is equally suited for public reading and preaching, for private reading and reflection, for both academic and devotional study, and for Scripture memorization.

ESV Manuscript Philosophy

Each word and phrase in the ESV has been carefully weighed against the original Hebrew, Aramaic, and Greek, to ensure the fullest accuracy and clarity and to avoid under-translating or overlooking any nuance of the original text.

The words and phrases themselves grow out of the Tyndale-King James legacy, and most recently out of the RSV, with the 1971 RSV text providing the starting point for our work.

Archaic language has been brought to current usage and significant corrections have been made in the translation of key texts. But throughout, our goal has been to retain the depth of meaning and enduring language that have made their indelible mark on the English-speaking world and have defined the life and doctrine of the church over the last four centuries.

The ESV is based on the Masoretic text of the Hebrew Bible as found in *Biblia Hebraica Stuttgartensia* (2nd ed., 1983), and on the Greek text in the 1993 editions of the Greek New Testament (4th corrected ed.), published by the United Bible Societies (UBS), and *Novum Testamentum Graece* (27th ed.), edited by Nestle and Aland.

The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV’s attempt, wherever possible, to translate

difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions.

In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text. Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 27th edition.

The footnotes that accompany the ESV text inform the reader of textual variations and difficulties and show how these have been resolved by the ESV Translation Team. In addition to this, the footnotes indicate significant alternative readings and occasionally provide an explanation for technical terms or for a difficult reading in the text.

Throughout, the Translation Team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

ESV Translation Team

Dr. T. D. Alexander
*Director of the Christian Training Centre
Union Theological College Belfast*
B.A., The Queen's University of Belfast
Ph.D., The Queen's University of Belfast

Dr. Clinton E. Arnold
*Professor of New Testament Language and
Literature*
Talbot School of Theology
B.A., Biola University
M.Div., Talbot Theological Seminary
Ph.D., University of Aberdeen

Dr. David W. Baker
*Professor of Old Testament and Semitic
Languages*
Ashland Theological Seminary
A.B., Temple University
M.C.S., Regent College
M.Phil., University of London
Ph.D., University of London

Dr. William D. Barrick
Professor of Old Testament
The Master's Seminary
B.A., Denver Baptist Bible College
M.Div., San Francisco Theological Seminary
Th.M., San Francisco Theological Seminary
Th.D., Grace Theological Seminary

Dr. Hans F. Bayer
*Associate Professor of New Testament
Covenant Seminary*
M.A., Ashland Theological Seminary
M.Div., Ashland Theological Seminary
Ph.D., University of Aberdeen

Dr. Gregory Beale
Professor of New Testament
Wheaton College
B.A., Southern Methodist University
M.A., Southern Methodist University
Th.M., Dallas Theological Seminary
Ph.D., Cambridge University

Dr. Ronald Bergey
Professeur d'Hébreu et d'Ancient Testament
*Faculté libre de Théologie réformée Aix-en-
Provence, France*
B.S., Philadelphia College of Bible
M.A., Jerusalem University
Ph.D., Dropsie University

Dr. Daniel I. Block
*John R. Sampey Professor of Old
Testament Interpretation*
The Southern Baptist Theological Seminary
B.Ed., University of Saskatchewan
B.A., University of Saskatchewan
M.A., Trinity Evangelical Divinity School
Ph.D., University of Liverpool

Dr. Craig L. Blomberg
Professor of New Testament
Denver Seminary
B.A., Augustana College
M.A., Trinity Evangelical Divinity School
Ph.D., University of Aberdeen
Dr. Darrell L. Bock
*Research Professor of New Testament
Studies*
Dallas Theological Seminary
B.A., University of Texas at Austin
Th.M., Dallas Theological Seminary
Ph.D., University of Aberdeen

Dr. Irvin A. Busenitz
Vice President for Academic Administration
*Professor of Bible Exposition and Old
Testament*
The Master's Seminary B.A., Grace College
of the Bible
M.Div., Talbot Theological Seminary
Th.M., Talbot Theological Seminary
Th.D., Grace Theological Seminary

Mr. Edward H. Chandler
Ph.D. (cand.)
Catholic University of America
M. Div., Covenant Seminary

Dr. Daniel L. Gard
Dean of Graduate Studies
*Concordia Theological Seminary, Fort
Wayne, IN*
B.A., Carthage College
M.Div., Concordia Theological Seminary
M.A., University of Notre Dame
Ph.D., University of Notre Dame

Dr. Robert P. Gordon
Regius Professor of Hebrew
Cambridge University
M.A., Cambridge University
Ph.D., Cambridge University

Dr. Gene L. Green
Associate Professor of New Testament
Wheaton College
B.A., Wheaton College
M.A., Wheaton College Graduate School
Ph.D., University of Aberdeen

Dr. Michael Grisanti
Associate Professor of Old Testament
The Master's Seminary
B.A., Pillsbury Baptist Bible College
M.Div., Central Baptist Theological
Seminary
Th.M., Central Baptist Theological Seminary
Ph.D., Dallas Theological Seminary

Dr. George H. Guthrie
Associate Professor of Christian Studies
Union University
B.A., Union University
M.Div., Southwestern Baptist Theological
Seminary
Th.M., Trinity Evangelical Divinity School
Ph.D., Southwestern Baptist Theological
Seminary

Dr. Scott J. Hafemann
*Professor, Hawthorne Chair of New
Testament Greek and Exegesis*
Wheaton College
B.A., Bethel College
M.A., Fuller Theological Seminary
Dr. Theol., University of Tübingen

Dr. Charles D. Harvey
[current position not on file]
B.A., Taylor University
M.Div., Reformed Theological Seminary
Ph.D., University of Edinburgh

Dr. Richard S. Hess
Professor of Old Testament
Denver Seminary
B.A., Wheaton College
M.Div., Trinity Evangelical Divinity School
Th.M., Trinity Evangelical Divinity School
Ph.D., Hebrew Union College

Dr. Harold W. Hoehner
Senior Professor of New Testament Studies
Dallas Theological Seminary
B.A., Barrington College
Th.M., Dallas Theological Seminary
Th.D., Dallas Theological Seminary
Ph.D., Cambridge University

Dr. David M. Howard
Jr. Professor of Old Testament and Hebrew
New Orleans Baptist Theological Seminary
B.S., Geneva College
M.A., Wheaton College
Ph.D., University of Michigan

Dr. Gordon P. Hugenberger
Senior Pastor
Park Street Church, Boston, MA
B.A., Harvard University
M.Div., Gordon-Conwell Theological Seminary
Ph.D., College of St. Paul and St. Mary
Dr. Philip Johnston
Professor of Old Testament
Wycliff Hall, UK
B.A., University of Cambridge
B.D., Queen's University, Belfast
M.Th., Queen's University, Belfast
Ph.D., University of Cambridge

Dr. Reggie McReynolds Kidd
Associate Professor of New Testament
Reformed Theological Seminary, Orlando, FL
B.A., College of William and Mary
M.A.R., Westminster Theological Seminary
M.Div., Westminster Theological Seminary
Ph.D., Duke University

Dr. Nobuyoshi Kiuchi
Professor of Old Testament
Tokyo Christian University
B.A., Tokyo University of Foreign Studies
Ph.D., The Council for National Academic Awards

Dr. Andreas J. Köstenberger
Associate Professor of New Testament
Southeastern Baptist Theological Seminary
Mag. et Dr. rer. soc. oec., Vienna University of Economics
M.Div., Columbia Biblical Seminary
Ph.D., Trinity Evangelical Divinity School

Dr. V. Philips Long
Professor of Old Testament
Regent College
B.A., Wheaton College
M.Div., Gordon-Conwell Theological Seminary
Ph.D., Cambridge University

Dr. Ernest Lucas
Professor of Old Testament
Bristol Baptist College
M.A., Regent's Park College
Ph.D., University of Liverpool

Dr. Dennis R. Magary
Associate Professor of Old Testament and Semitic Languages
Trinity Evangelical Divinity School
B.A., Fort Wayne Bible College
M.Div., Trinity Evangelical Divinity School
M.A., University of Wisconsin-Madison
Ph.D., University of Wisconsin-Madison

Dr. Walter A. Maier, III
Professor of Old Testament
Concordia Theological Seminary, Fort Wayne, IN
B.A., Concordia College
M.Div., Concordia Theological Seminary
M.A., Harvard University
Ph.D., Harvard University

Dr. J. Gordon McConville
Professor of Old Testament
Cheltenham and Gloucester College of Higher Education
B.A., Cambridge University
M.A., University of Edinburgh
Ph.D., The Queen's University of Belfast

Dr. Christopher Mitchell
Theological Editor
Concordia Publishing House
B.S., University of Wisconsin-Madison
M.A., University of Wisconsin-Madison
M.Div., Concordia Seminary
Ph.D., University of Wisconsin-Madison

Dr. Leon Morris
Former Principal of Ridley College
Melbourne, Australia
B.Sc., Sydney University
Th.L., Australian College of Theology
B.D., London University
M.Th., [university not on file]
Th.D., Cambridge University

Dr. Russell Nelson
Professor of Religious Studies
Division Chair
Concordia University College of Alberta
B.A., Concordia Senior College
M.Div., Concordia Seminary in Exile, St. Louis
Ph.D., Harvard University

Dr. Raymond Ortlund, Jr.
Pastor
First Presbyterian Church, Augusta, GA
B.A., Wheaton College
Th.M., Dallas Theological Seminary
M.A., University of California-Berkeley
Ph.D., University of Aberdeen

Dr. Douglas A. Oss
Pastor
Capital Christian Center, Salt Lake City, UT
B.A., Western Washington University
M.Div., Assemblies of God Theological Seminary
Ph.D., Westminster Theological Seminary

Dr. John N. Oswalt
Research Professor of Old Testament
Wesley Biblical Seminary
B.A., Taylor University
B.D., Asbury Theological Seminary
Th.M., Asbury Theological Seminary
M.A., Brandeis University
Ph.D., Brandeis University

Dr. Iain Provan
Marshall Sheppard Professor of Biblical Studies
Regent College
B.A., London Bible College
M.A., Glasgow University
Ph.D., Cambridge University

Dr. Paul R. Raabe
Professor of Exegetical Theology
Concordia Seminary, St. Louis, MO
B.S., Concordia Teachers College
M.Div., Concordia Theological Seminary
M.A., Washington University
Ph.D., University of Michigan

Dr. Thomas Renz
Professor of Old Testament
Oak Hill Theological College-London, UK
M.Div. (equivalent), Freie Theologische Akademie, Giessen, Germany
Ph.D., Bristol University

Mr. Max Rogland
Ph.D. (cand.) Leiden University
B.A., B.Mus., University of Washington
M.Div., Covenant Theological Seminary

Dr. Allen Ross
Former Professor of Old Testament
Trinity Episcopal School for Ministry
Th.D., Dallas Seminary
Ph.D., Cambridge University

Dr. Thomas R. Schreiner
Professor of New Testament Interpretation
The Southern Baptist Theological Seminary
B.S., Western Oregon University
M.Div., Western Conservative Baptist Seminary
Th.M., Western Conservative Baptist Seminary
Ph.D., Fuller Theological Seminary

Dr. Moises Silva
B.A., Bob Jones University
B.D., Westminster Theological Seminary
Th.M., Westminster Theological Seminary
Ph.D., University of Manchester

Dr. Frank S. Thielman
Associate Professor of Divinity
Beeson Divinity School
B.A., Wheaton College
B.A., Cambridge University
M.A., Cambridge University
Ph.D., Duke University

Dr. Willem A. VanGemeren
Professor of Old Testament and Semitic Studies
Director of the Ph.D. in Theological Studies
Trinity Evangelical Divinity School
Diploma, Moody Bible Institute
B.A., University of Illinois, Chicago
B.D., Westminster Theological Seminary
M.A., University of Wisconsin
Ph.D., University of Wisconsin

Dr. James W. Voelz
Professor of Exegetical Theology
Concordia Seminary, St. Louis, Mo.
A.A., Concordia College
B.A., Concordia Senior College
M.Div., Concordia Theological Seminary
Ph.D., Cambridge University

Dr. Daniel B. Wallace
Professor of New Testament Studies
Dallas Theological Seminary
B.A., Biola University
Th.M., Dallas Theological Seminary
Ph.D., Dallas Theological Seminary

Dr. Dean O. Wenthe
President
Concordia Theological Seminary, Fort Wayne, IN
B.A., Concordia Senior College
M.A., University of Notre Dame
M.Div., Concordia Seminary
Th.M., Princeton Theological Seminary
Ph.D., University of Notre Dame

Dr. Walter W. Wessel
Former Professor of New Testament
Bethel Seminary-West
B.A., UCLA
M.A., UCLA
Ph.D., University of Edinburgh

Dr. Robert W. Yarbrough
Associate Professor of New Testament
Trinity Evangelical Divinity School
B.A., Southwest Baptist College
M.A., Wheaton College Graduate School
Ph.D., University of Aberdeen

Reception of the ESV

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Daniel B. Wallace, Ph.D.
Executive Director, Center
for the Study of New
Testament Manuscripts

"I am so impressed with the clarity, beauty, and power of the ESV that I feel that I am reading the Bible again for the first time. From now on the ESV will be my Bible of choice. I simply don't have the words to say how thankful I am for the ESV, its faithfulness to the original, and its beauty."

Steve Brown
Professor of Preaching,
Reformed Theological
Seminary, Orlando, FL

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Dr. Jack Cottrell
Professor of Theology,
Cincinnati Bible Seminary

"I appreciate... the ESV [because it] retains theological terminology that is at the heart of the Christian faith and exercises care and precision in the translation of nuances and gender language, so as to preserve a text that is as faithful as possible to the original. By the same token, the translators have maintained clarity and literary excellence, making this an accessible"

Nancy Leigh DeMoss
Author, Host of *Revive Our
Hearts* radio

"I am delighted to express my great appreciation for the English Standard Version. As soon as I started using the ESV I realized what a treasure it is. I have recently adopted this as my preferred translation for personal Bible study and as the basis of the seminary courses that I teach. (I write this as someone who has been using [another translation] for the past twenty-five years—and as someone who never expected to make such a change.)"

Dr. Kendell H. Easley
Chairman, Department of
New Testament and Greek,
Mid-American Baptist
Theological Seminary

"I have been preaching from the ESV for the last year and find it to be a powerful text, which accurately and beautifully communicates with this generation of believers."

Dr. Jack Graham
Pastor, Prestonwood
Baptist Church

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Max Lucado
Minister, Oak Hills Church
of Christ

"The ESV is my translation of choice. I use it both for my personal study and when I preach and teach... It is the primary translation we use in the worship services at our church... I love it because of the translators' commitment to accuracy and it's very readable... My walk with the Lord and my ministry have been enriched and blessed through this wonderful translation"

Dr. Crawford W. Loritts, Jr.
Sr. Pastor, Fellowship Bible
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"The ESV is a great word for word translation that is a tremendous gift to Bible students and teachers. I am thankful to my friends at Crossway for the investment they have made to the kingdom by giving us the ESV."

Mark Driscoll
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Macaulay
L'Abri Fellowship

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Notes

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Appendix E

The King James Version Debate

D.A. Carson

Defense of the Byzantine Text Type¹

Some major arguments put forth by defenders of the Byzantine Text type are:

1. The textual-critical theories of B. F. Westcott and F. J. A. Hort are both bad theology and bad textual criticism.
 - Westcott/Hort said the Byzantine text was a conflate text from the mid-fourth century A.D. The Alexandrian texts were earlier and therefore preferred.
 - Westcott/Hort defined a "neutral" text outside of the Alexandrian type which consisted of Vaticanus and Sinaiticus. This was their preferred text in determining which variant to use. Both Vaticanus and Sinaiticus are now considered to be part of the Alexandrian Text type.
2. The Byzantine text stands closer to the original than any other text type.
3. The other text types were rejected by the early church.
4. The other text types omitted material as a result of the desire to promote some heretical teachings.
5. Modern versions dependent on the Alexandrian Text type deny the inspiration of Scripture as they are omitting parts of God's word.
6. The Alexandrian texts survived because no one was using them whereas the Byzantine texts were worn out through their constant use.

Fourteen Thesis²

1. *There is no unambiguous evidence that the Byzantine text-type was known before the middle of the fourth century, i.e. the mature Byzantine text-type appears nowhere before the fourth century.*

In answer to the assertion that the Byzantine texts wore out through use:

- a. Although this theory may explain why the autographs disappeared, it cannot explain why there are *no* extant copies of manuscripts of the Byzantine text-type prior to the fourth century A.D.
- b. The ante-Nicene fathers unambiguously cited every text type *except* the Byzantine.

¹ D.A. Carson, *The King James Version Debate, A Plea for Realism*, (Grand Rapids: Baker Book House, 1986), pp. 39-42.

² Ibid, pp. 43-78.

- c. If the Byzantine texts were being wore out, who was wearing them out? Certainly not the ante-Nicene fathers.
 2. *The argument that defends the Byzantine tradition by appealing to the fact that most extant manuscripts of the Greek New Testament attest to this Byzantine text-type, is logically fallacious and historically naive.*
 - a. The number of manuscripts that support a reading is not nearly as important as the number of text-types.
 - b. Although most early non-Byzantine manuscripts have been found in Egypt, it is naive to postulate that the textual tradition they represent is restricted only to that area.
 - c. The hot, dry climate of Egypt is more conducive to the preservation of manuscripts for a longer period of time than Asia Minor.
 - d. The Byzantine textual tradition is preserved in the only area in the world where the Greek language was still used extensively, the eastern part of the Roman empire.
 3. *The Byzantine text-type is demonstrably a secondary text.*

Harmonizations are much more common in the Byzantine text type than in other text types.
 4. *The Alexandrian text-type has better credentials than any other text-type now available.*
 - a. The Alexandrian text-type is quoted by the Ante-Nicene fathers.
 - b. The Alexandrian text-type all appear in papyri dating from the second and third centuries, e.g. p⁷⁵.
 5. *The argument to the effect that what the majority of believers in the history of the church have believed is true, is ambiguous at best and theologically dangerous at worst; and as applied to textual criticism, the argument proves nothing very helpful anyway.*
 6. *The argument that defends the Byzantine text by appealing to the providence of God is logically and theologically fallacious.*
 - a. God has also providentially preserved the other text-types.
 - b. Most Christians in the world are depending on translations based on other than the Byzantine text-type. What about them?
 7. *The argument that appeals to fourth-century writing practices to deny the possibility that the Byzantine text is a conflation, is fallacious.*
 8. *Textual arguments that depend on adopting the TR and comparing other text-types with it are guilty, methodologically speaking, of begging the issue; and in any case they present less than the whole truth.*
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The idea here is that many assume the TR to be the choice text before they prove it.

9. *The charge that the non-Byzantine text-types are theologically aberrant is fallacious.*
 10. *The KJV was not accepted without a struggle, and some outstanding believers soon wanted to replace it.*
 11. *The Byzantine text-type must not be thought to be the precise equivalent of the TR.*
 12. *The argument that ties the adoption of the TR to verbal inspiration is logically and theologically fallacious.*
 - a. *No two manuscripts in the Byzantine tradition agree perfectly.*
 - b. *The TR itself has some major problems to overcome:*
 - 1). *Revelation has several verses translated from the Latin back into Greek. These verses have NO Greek mss evidence for their readings.*
 - 2). *Acts 9:5-6 have NO Greek mss evidence for their existence.*
 - 3). *1 John 5:7 has four mss supporting the text, and all of these are very late originating in the sixteenth century.*
 13. *Arguments that attempt to draw textual conclusions from a prejudicial selection of not immediately relevant data, or from a slanted use of terms, or by a slurring appeal to guilt by association, or by repeated appeal to false evidence, are not only misleading, but ought to be categorically rejected by Christians who, above all others, profess both to love truth and to love their brothers in Christ.*
 14. *Adoption of the TR should not be made a criterion of orthodoxy.*
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