

# CONSIDERATIONS OF NEW TESTAMENT TEXTUAL CRITICISM

By Rev. Norman E. "Swede" Carlson

## ΠΡΟΦΗΤΕΙΑ

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΥΣΤΟΥ ΔΙΑΒΕΒΗΜΕΝΟΣ  
ΕΥ ΤΟΙΣ ΔΕ ΠΡΟΣΟΥΘΙΝ ΚΑΤΙΣΤΟΙΣ ΕΝ ΧΡΩ  
ΙΗΣΟΥ ΧΑΡΙΤΟΣ ΜΕΡΙΝ ΚΑΙ ΕΙΡΗΝΗΜΑΤΟΣ ΕΥ ΤΡΕ  
ΜΕΛΩΝ ΚΑΥΚΥ ΙΗΣΟΥ ΧΡΥ ΟΕΥΧΟΓΗ ΟΑΤΗΛΑΣ  
ΕΝ ΠΛΑΣΜΕΥ ΛΟΓΙΑ ΠΝΕΥΜΑΤΙΚΗ ΕΝ ΤΟΙΣ  
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ΗΜΑΣ ΔΕ ΑΓΙΟΥΣ ΚΑΙ ΑΛΩΜΟΥΣ ΚΑΤΕΝΩΤΑ  
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ΡΑΝΟΘΟ ΚΑΙ Τ  
ΚΑΤΑ ΤΗΝ ΕΥΔΟΚΙΑΝ

COVER PHOTO

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**PREFACE**

My thanks go to many previous students; in particular Dr. Paul Losiewicz (circa 1974), who encouraged me to include textual criticism as part of our course of study; Mark Morris and Bob Keith, more recent students, who encouraged me through our course of study while I was preparing five previous textbooks and the first few pages of this synopsis; the Systems Research Group who scanned and prepared for inclusion, the page containing Ephesians 1:1-11 from  $\wp^{46}$ , the Chester Beatty Papyri. In the days when this original manuscript was written, personal scanners were not economically feasible. Thanks goes to the staff of the Online Bible for providing a valuable tool for the three texts used in Figures 2-3. My thanks also go to Dr. Greg Enos for checking this synopsis for accuracy and my seminary Greek Professor, Dr. Duane Dunham for his encouragement. Finally, Thanks go to the University of Michigan University Library, Ann Arbor, MI, for the photograph of the leaf containing Ephesians 1:1-11 from  $\wp^{46}$ , (Figure 1. and the cover).

This is a short synopsis of the large field of Textual Criticism. It was prepared to give a beginning Greek student some insight into the purpose and possible benefits of this subject. **There is nothing original in these considerations. The student should realize that there are few people who have the knowledge, skill, and gift to really make original contributions to the subject.** It is hoped that the student will purchase some of the books mentioned in the Reference section. They should become some of your better "friends". You are free to copy and distribute diskettes containing this pamphlet, or my others, at no charge. Please contact me for future updates.

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DEDICATION

To those who have the desire and the discipline to learn exegetical expository preaching and the necessary backgrounds (textual criticism) for the benefit of the body of Christ; passing this discipline along to others, this book is dedicated.

*13 Till I come, give attendance to reading, to exhortation (application), to doctrine (explanation). . . 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Timothy 4:13,15-16)  
2 And the things that thou hast heard of [from] me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (2 Timothy 2:2)*

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## INTRODUCTION

There are more than 4800 extant manuscripts of the Greek New Testament. There are more than 8000 old Latin translations, and more than 1000 translations into other languages such as Syriac, Gothic, Armenian, Ethiopic, Georgian, or Nubian. The earliest known Greek Manuscript (ms., pl mss.) is a fragment ( $\wp^{52}$ ) from chapter 18 of the Gospel according to John. It is housed in the John Rylands Library, Manchester, England<sup>a</sup>. According to Dr. H. Guppy, the late Rylands Librarian, it is described as having been copied 'when the ink of the original autograph can hardly have been dry.' The latest manuscripts were copied up until the 15th century when the printing press was invented. There are many times more old copies of the Greek New Testament than any other ancient document. The job of the textual critic is to attempt to determine what was the contents (wording) of each New Testament canonical (autograph) book. We therefore define textual criticism as:

*Textual Criticism: The art and science of determining the original text of a document.*

The English translations used herein are either the KJV, the version by J.N.Darby (DBY) or that of the author.

The abbreviations for various books referenced herein may be found in the parenthesis following the book title in the section titled References.

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<sup>a</sup> A photograph of the recto (papyri fibers running horizontally) containing parts of John 18:31-33, may be seen opposite page 184, of TBAP. A photograph of the recto, containing parts of John 18:31-33, and the verso, (papyri fibres running vertically) containing parts of John 18:37-38, of that fragment may be seen in figure 3., page 85, of ENTM



## 1.0 ANCIENT GREEK NEW TESTAMENT MANUSCRIPTS

### 1.1 THE AUTOGRAPHS

All "original" Greek manuscripts, written by the author himself, or his amanuensis, are called autographs. Unfortunately, all of these autographs have been lost. All New Testament manuscripts are copies at best; but mostly they are copies of copies and are subject to the changes which creep in intentionally or unintentionally.

### 1.2 THE WRITING FORMS OF THE MANUSCRIPTS

The form of handwriting used for documents up until the first quarter of the 9th century was the uncial<sup>a</sup>, or capitalized Greek printing. From the second quarter of the 9th century most manuscripts were written in minuscule - small lettered printing. Cursive text<sup>1 2</sup> was used mainly for letters and documents of a more personal nature. It has been suggested by INTTC<sup>3</sup> that "the N. T. epistles, which were written as personal correspondence, were likely written in the non-literary cursive hand and the remaining books in uncial letters." For examples of cursive, uncial and minuscule handwriting in documents, letters, monuments and ostraca, see LAE<sup>4</sup>, INTTC<sup>5</sup>, (Plates 1, 4, 6) and/or TBATP<sup>6</sup>. The fact that the earliest existent manuscripts (second century) are written on papyri in the uncial (document style) hand, indicate a recognition by the scribe that those books were canonical, at a very early time!

### 1.3 THE MATERIALS OF THE MANUSCRIPTS

Greek New Testament manuscripts are of three kinds:

#### 1.3.1 Papyri (The earliest)

“Papyrus (παπυρος) was used in Egypt from the earliest times, the oldest known fragment dating from about 2400 BC.... The papyrus plant is a reed which grew in swampy areas in the delta of the Nile River. . . The outer layers of the stalk were stripped off, leaving the pithy center. This center section was cut into thin strips which were laid side by side. A second layer was then laid on top of the first, crosswise of it. Paste may have been used between the layers. The sheets were then pounded to secure cohesion, left to dry, then smoothed with a piece of ivory or a shell.”

The “pith” of the papyrus was known as “Biblos” (Grk. = βιβλος), or “Bublos (Grk. = βυβλος) (from which we get our English word "Bible") and the resulting sheets as “chartas” (Grk. = χαρτης) from which we get our English word "chart"

<sup>a</sup> The word 'uncial' is derived from the Latin *uncia*, meaning 'a twelfth part' of anything. Apparently the term came to be applied to letters which occupied roughly about 1/12 of an ordinary line of writing.

(see 2 Joh 12 – authors note: in the KJV it is translated ‘paper’.)” (INTTC<sup>3</sup> p. 19) The page whose fibers run horizontally is called the “recto” side, and the page whose fibers run vertically is called the “verso” side. See figure 1 for an example. The New Testament was probably written on papyri. The papyri sheets usually ranged in size from 6" x 9" to 12" x 15". The sheets were overlapped and pasted together, and were sold in rolls of twenty sheets. The better sheets were placed on the ends of the roll because the ends would receive the greatest wear. In Roman times the first sheet of the unwritten roll was called the "protokollon" (Grk. = πρωτοκολλον) which means the "first glued sheet". This sheet was usually inscribed with the names of officials who controlled the trade. Our English word "protocol" is derived from this word. A book in roll form, when made from the papyrus strips, was called a βιβλος or βιβλιον.

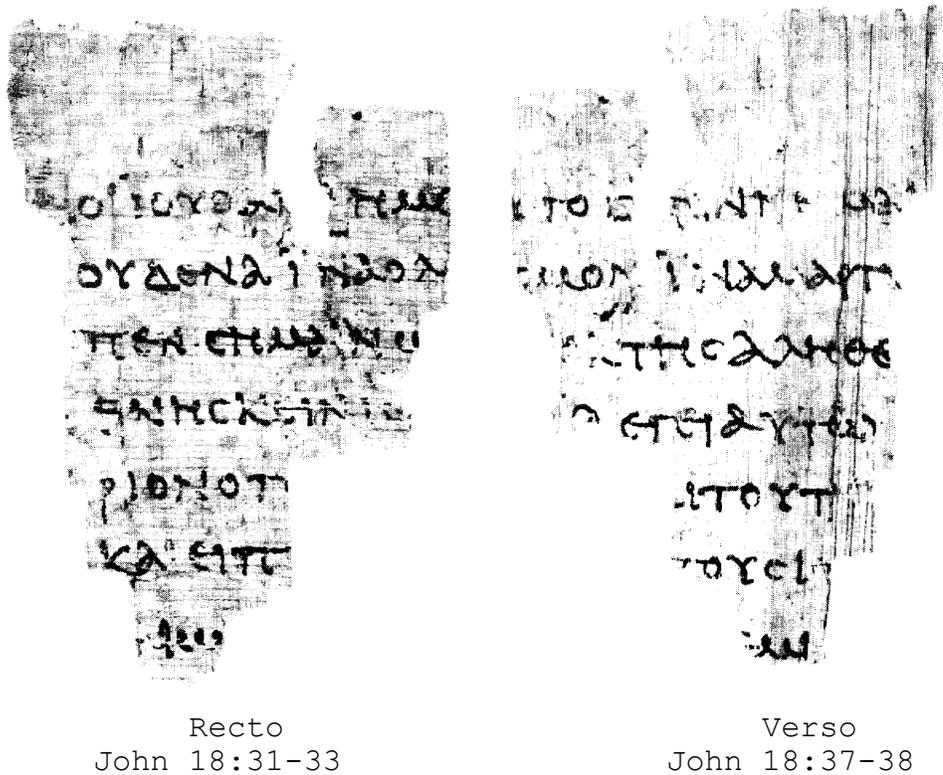


Figure 01. The Oldest Known New Testament Papyrus Fragment (P<sup>52</sup>)

Papyrus Rylands Greek 457 (P<sup>52</sup>) (C. H. Roberts, *An Unpublished Fragment of the Fourth Gospel* [Manchester: The Manchester University Press, 1935]) as contained in Jack Finegan's superb introductory book; ENCOUNTERING NEW TESTAMENT MANUSCRIPTS, Figure 3., Page 85. This manuscript was found in Egypt with papyri bearing dates between the end of the first (94 A.D.) and the very beginning of the second (127 A.D.) century A.D. Finegan indicates this fragment cannot be dated later than about 125 A.D..

Scanned from Figure 3 of his book. F. F. Bruce<sup>7</sup> states that “Dr. H Guppy, the late Rylands Librarian, described it, with pardonable exaggeration, as written” (copied) “when the ink of the original autograph can hardly have been dry. This, he added, must be regarded as the earliest fragment by at least fifty years of the New Testament” Note that the later text experts<sup>a</sup>, with better dating methods<sup>b</sup> have pushed the date backwards to not later than 127 A.D..

There is, however a possible older section, thought by some to be older. It was a fragment identified as 7Q5, found in cave 7 at Qumran. Dr. Dan Wallace of Dallas Theological Seminary has written a very good “so what” article that provides us with a possible Paleographical dating

<sup>a</sup> In my Aerospace years, we humorously but often truly referred to an Expert as either “an unknown drip under pressure”, or anyone more than 50 miles from home.”

<sup>b</sup> Having investigated ‘dating methods’, they tend to be the dates initially proposed by the investigator and sent to a Lab that specializes in dating. Unfortunately, the labs ask for a proposed date or range of dates from the investigator. Also unfortunately, the bias-prejudice of the investigator is returned to him by the lab! The word “scientific” for these procedures should be carefully considered! You might see “CREATION SCIENCE - A CURE FOR INFIDELITY”, Don Patton, N. Carlson, et. Al., - The Age Of The Earth

scenario for the Cave contents with respect to the Essene community. See TEXTAPPB - 7Q5 - The Earliest NT Papyrus by Dan Wallace. The fragment copied from his article is shown below as figure 2. It was discovered by José O'Callaghan, and documented in his "*¿Papiros neotestamentarios en la cueva 7 de Qumrán?* (New Testament Papyri in Cave 7 at Qumran?) in "<http://en.wikipedia.org/wiki/1972>".

**It's significance is, as propounded by Wallace:** "Why all the furor? What is at stake? A number of things:

- (1) If this identification is correct, it would be the earliest NT MS by some 50-100 years;<sup>a</sup>
- (2) on paleographical grounds, since the *upper* limit of its date is 50 CE, **this would put Mark in the 40's at the latest;**
- (3) one consequence of such an early date for Mark would be to virtually silence advocates of Matthean priority;

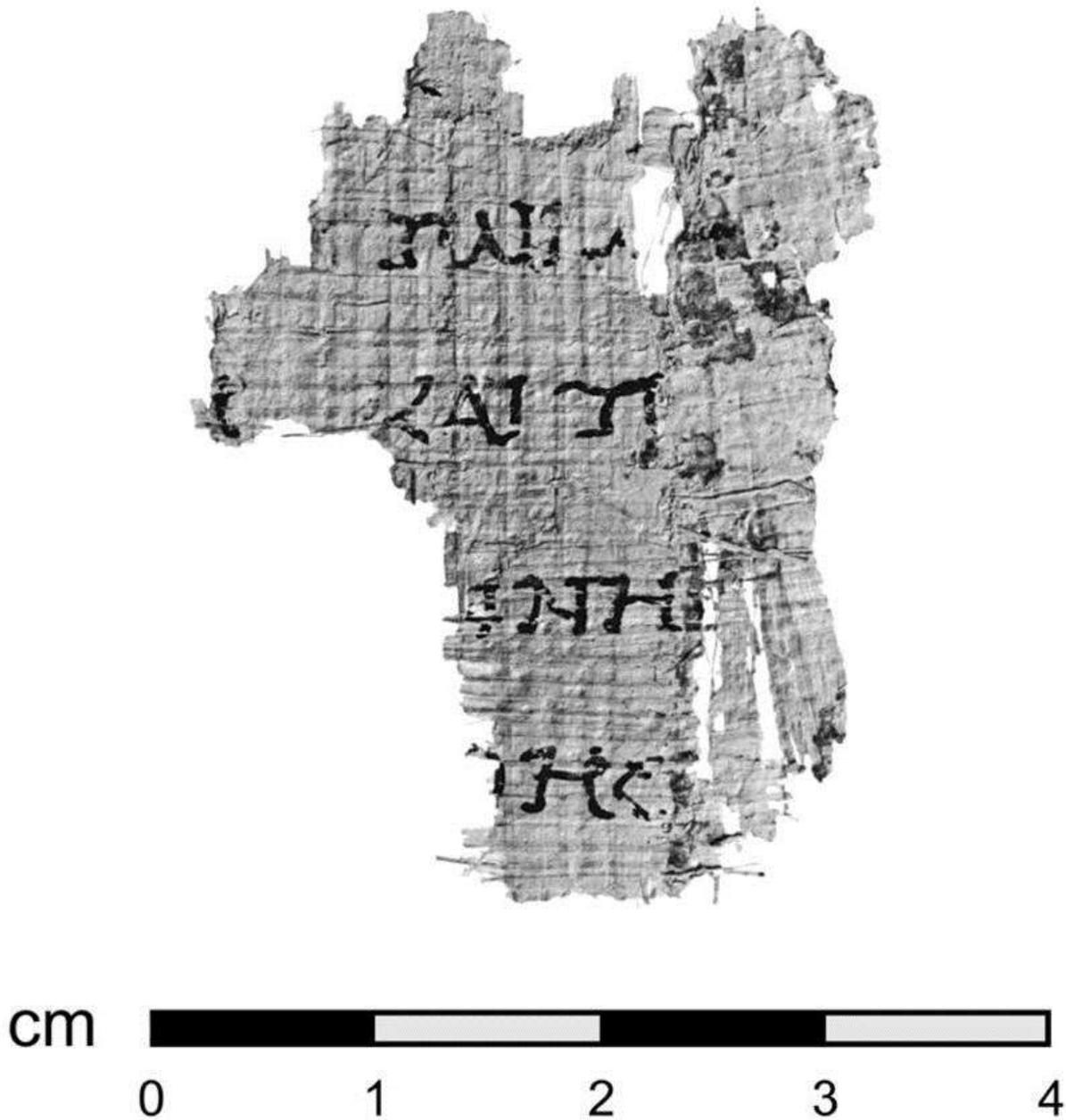
and

- (4) finally, it would suggest, perhaps, that at least some of the New Testament documents were regarded highly enough to be copied soon after publication—a view which lends itself to **an early recognition of the NT as canon.**<sup>b</sup>

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<sup>a</sup> is to be dated c. 100-150 CE, while 7Q5 is dated c. 50 BCE-50 CE

<sup>b</sup> Another possible implication would have to do with the ending of Mark. Since the fragment 7Q5 was written only on one side, it was doubtless a scroll rather than a codex. If so, then the original of Mark would most likely have been a scroll. And if this is the case, it is extremely unlikely that the ending of Mark would have somehow become lost—since the ending of a scroll would, under normal circumstances, be the most protected part of the document. In this case the most plausible scenario for the ending of Mark is that the author *chose* to end his gospel at 16:8. This argument can certainly be sustained without 7Q5, though it would not hurt to have this MS lend its voice.



**Figure 02. The Qumran Fragment 7Q5 with possibly only one complete word kai.**

The Photo by the courtesy of:

"7Q5" by Albeiror24 from en.wikipedia. Licensed under CC BY-SA 3.0 via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:7Q5.jpg#/media/File:7Q5.jpg>

The quandary, above, has been given to show the kind of problems facing the modern Textual Critic. Wallace has kindly listed the significance of the find (or its insignificance) in his article.

### O'Callaghan's proposed identification

This shows the Greek text of Mark 6:52-53. Bold-Underlined characters represent proposed identifications with characters from 7Q5:

ου γαρ  
 συνηκαν **ε**πι τοις αρτοις,  
 αλλ ην **αυτων η** καρδια πεπωρω-  
 μενη. **και δια**περασαντες [επι την γην]  
 ηλθον εις γε**νησ**αρετ και  
 προσωρμισ**θησαν**. και εξελ-  
 θοντων αυτων εκ του πλοιου ευθυσ  
 επιγνοντες αυτον.

for they did not  
 understand concerning the loaves  
 but was **their** heart harden-  
**ed. And crossing** over [unto the land]  
 they came unto G**ennesaret** and  
 drew to the **shore**. And com-  
 ing forth out of the boat immediately  
 they recognized him.

## Argument

The 7th Cave at Qumran, where 7Q5 was found.

The argument depends on these assumptions:

1. First, the combination of letters **νησ** <nnes> in line 4 may be part of the word Γ**εννησ**αρετ <Gennesaret>.
2. Secondly, the spacing before the word **και** <kai> ("and") suggests a paragraph break, which is consistent with the normative layout for Mark 6:52-53.
3. Furthermore, a computer search "using the most elaborate Greek texts ... has failed to yield any text other than Mark 6:52-53 for the combination of letters identified by O'Callaghan et al. in 7Q5".

Several counterarguments exist.

- The spacing before the word **και** <kai> ("and") proposed as a paragraph break may not be indicative of anything.

- In papyri spacings of this width can be also found within words (Pap. Bodmer XXIV, plate 26; in Qumran in fragment 4Q122).
- Other examples in the Qumran texts show that the word **καὶ** <kai> ("and") usually was separated with spacings - and this has nothing to do with the text's structure (as proposed by O'Callaghan).
- The sequence **ωνησ** can be also found in the word **εγεωνησεν** <egennesen> ("begot"), which was the original suggestion as to its identity.
  - This suggestion was proposed by the authors of the fragment's first edition (*editio princeps*) published in 1962.
  - If so, the fragment likely would be part of a Genealogy account.



**Figure 03** Where The 7Q5 was found

Photo courtesy of "Cave7Q" by Albeiro Rodas - Personal picture of Albeiro Rodas.. Licensed under CC BY-SA 3.0 via Wikimedia Commons - <https://commons.wikimedia.org/wiki/File:Cave7Q.JPG#/media/File:Cave7Q.JPG>

### 1.3.2 Vellum or Parchment

Vellum or parchment is the material on which the vast majority of later manuscripts were written. Properly, vellum is calfskin, and parchment refers to ordinary, more mature, animal skin. However, the terms are used today interchangeably. “The skins were soaked in limewater, the hair was scraped and dried, then rubbed with chalk and pumice stone. The result was a fine, smooth writing surface of long lasting quality.” (INTTC p. 21) In the fourth century the papyri codices were gradually displaced by codices made from tanned leather hides of animals (διφθεραι), called vellum (higher quality) or parchment (lower quality), written on and placed in codices. The term vellum was originally used to describe tanned calfskin, used for writing, but later came to refer to other, finer types of skins used for writing. The oldest known specimens of leather scrolls date from about 1500 BC. In Latin the word *membrana* which meant the skin that covers parts (*membra*) of the body, and is the root of the English word "membrane", became the word for parchment. This word was transliterated into the Greek language as μεμβρανα (see 2 Tim 4:13). It was a term given to tanned skins of an ordinary type. The term parchment (Greek περγαμηνη) was derived from the Latin *Pergamenus*: of or belonging to *Pergamum*, Greek Περγαμος (Rev 2:12), the ancient city of Mysia, in Asia Minor (Rev 2:12-17). The two terms, vellum and parchment, are now used interchangeably. Vellum codices started to be used at the beginning of the 4th century and continued to be the most popular writing medium for Bible texts until the middle of the 13th century when paper was invented. See figure 4.

### 1.3.3 Paper

Paper was invented by the Chinese. “The oldest extant paper manuscript of Europe is dated 1109 AD. Paper began to be used in Europe for books in the twelfth century. It rivaled vellum by the mid-fourteenth {century} and had virtually replaced vellum by the fifteenth century, shortly before the printing press brought about a revolution in the world of literature.” (INTTC p.22) See figure 4.

## 1.4 THE FORMS OF THE MANUSCRIPTS

### 1.4.1 The Roll or Scroll

The early versions of the New Testament written in Greek were written on papyrus (παπυρος) rolls (βιβλος or βιβλιον). A roll written on both sides (see Rev 5:1) was called an 'opisthograph' (Greek οπισθογραφος); on the front side (*recto*) the fibers ran horizontally while on the back side (*verso*) the fibers ran vertically. “A papyrus roll was commonly composed of twenty sheets glued together, but more sheets could be added or more than one roll glued together.... The writing

was {usually} always done so that the roll was used horizontally not vertically.... In Greek, the roll would be unrolled from the right and rolled to the left.” (INTTC p.24) These papyrus rolls were used until the middle of the second century. From that time on, the versions were written as codices. See figure 4.

#### 1.4.2 The Codex

Initially, codices were ancient waxed tablets held together by a thong hinge. These were the models for our modern books. Bible versions written as Papyrus codices were used from the middle of the second century to the start of the fourth century. “The roll form of a book was, of course, in many ways inconvenient. A more convenient form was devised with the invention of the codex, in which leaves are fastened together as in a modern book....so a codex is a leaf book” (ENTM<sup>8</sup> p.28). All the New Testament manuscripts we know are of codices rather than scrolls. Why? “The single Gospel according to Luke would probably have filled an average papyrus roll of approximately 30 feet in length, and Paul’s ten (10) collected church letters would probably have occupied two ordinary rolls, but all 4 Gospels or all of the letters of Paul could readily be brought together in a single codex book.” (ENTM p. 29) If a work was composed of more than one roll, e.g., Luke + Acts, each roll was called a 'tome' or a volume, (Grk. τομος<sup>9</sup>) from the Greek τεμνω: I cut. See figure 4.

### 1.5 THE INSTRUMENTS USED IN WRITING

The writing instrument was the sharpened/slitted reed pen (Greek καλαμος - see 3 John 13) This reed pen was used up until the middle of the 4th century, and then most writing was done using pens made from sharpened/slitted quills. See figure 4.

## 2.0 THE WRITING STYLE OF THE MANUSCRIPTS<sup>a</sup>

### 2.1 GREEK NEW TESTAMENT ORTHOGRAPHY/PALEOGRAPHY

By Orthography we mean, the art of writing, the use of proper spelling, and the use of proper letters. Paleography is the art and science of the study of ancient modes of writing including inscriptions, potsherds, papyri, parchments, etc.. It includes deciphering ancient writings, and includes the period a particular writing was made in accordance with the Materials used, the style of letters used, and the style and orthographic features used by the writer. See figure 4.

For a list of lettering styles used in various Greek papyri, please see figure 2. For a list of the Greek Capital letters, Minuscule (small) letters and Uncial letters, see figure 3.

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<sup>a</sup> See The following website for identification of some N.T. manuscripts: [www.bibletranslation.ws/manu.htm](http://www.bibletranslation.ws/manu.htm)

|   | p <sup>52</sup> | p <sup>66</sup> | p <sup>75</sup> | p <sup>28</sup> | p <sup>60</sup> |
|---|-----------------|-----------------|-----------------|-----------------|-----------------|
| Α | α α             | α α             | α α             | α α             | α α             |
| Β |                 | β β             | β β             | β β             |                 |
| Γ | γ γ             | γ γ             | γ γ             | γ γ             | γ γ             |
| Δ | δ δ             | δ δ             | δ δ             | δ δ             | δ δ             |
| Ε | ε ε             | ε ε             | ε ε             | ε ε             | ε ε             |
| Ζ |                 | ζ ζ             |                 |                 | ζ               |
| Η | η η             | η η             | η η             | η η             |                 |
| Θ | θ θ             | θ θ             | θ θ             | θ θ             |                 |
| Ι | ι ι             | ι ι             | ι ι             | ι ι             | ι ι             |
| Κ | κ κ             | κ κ             | κ κ             | κ κ             | κ               |
| Λ | λ λ             | λ λ             | λ λ             | λ λ             |                 |
| Μ | μ μ             | μ μ             | μ μ             | μ               | μ μ μ           |
| Ν | ν ν             | ν ν             | ν ν             | ν ν             | ν ν             |
| Ξ |                 | ξ ξ             | ξ ξ             |                 |                 |
| Ο | ο ο             | ο ο             | ο ο             | ο ο             | ο ο             |
| Π | π π             | π π             | π π             | π π             |                 |
| Ρ | ρ ρ             | ρ ρ             | ρ ρ             | ρ ρ             | ρ               |
| Σ | σ σ             | σ σ             | σ σ             | σ σ             | σ σ             |
| Τ | τ τ             | τ τ             | τ τ             | τ τ             | τ τ             |
| Υ | υ υ             | υ υ             | υ υ             | υ υ             | υ υ             |
| Φ |                 | φ φ             | φ φ             | φ φ             |                 |
| Χ |                 | χ χ             | χ χ             | χ               |                 |
| Ψ |                 | ψ ψ             | ψ ψ             |                 |                 |
| Ω | ω ω             | ω ω             | ω ω             | ω ω             | ω               |

Figure 04. Letters of the Greek Alphabet as Written in Papyri

This figure was scanned from the appendix of Finegan's beginning book on New Testament textual criticism<sup>10</sup>.

## GREEK ALPHABET

| Letter Name  | Capitals | Small Letters | Uncials |
|--------------|----------|---------------|---------|
| Alpha.....   | Α        | α             | Α       |
| Beta.....    | Β        | β             | Β       |
| Gamma.....   | Γ        | γ             | Γ       |
| Delta.....   | Δ        | δ             | Δ       |
| Epsilon..... | Ε        | ε             | Ε       |
| Zeta.....    | Ζ        | ζ             | Ζ       |
| Eta.....     | Η        | η             | Η       |
| Theta.....   | Θ        | θ             | Θ       |
| Iota.....    | Ι        | ι             | Ι       |
| Kappa.....   | Κ        | κ             | Κ       |
| Lambda.....  | Λ        | λ             | Λ       |
| Mu.....      | Μ        | μ             | Μ       |
| Nu.....      | Ν        | ν             | Ν       |
| Xi.....      | Ξ        | ξ             | Ξ       |
| Omicron..... | Ο        | ο             | Ο       |
| Pi.....      | Π        | π             | Π       |
| Rho.....     | Ρ        | ρ             | Ρ       |
| Sigma.....   | Σ        | σ s           | С       |
| Tau.....     | Τ        | τ             | Т       |
| Upsilon..... | Υ        | υ             | Υ       |
| Phi.....     | Φ        | φ             | Φ       |
| Chi.....     | Χ        | χ             | Χ       |
| Psi.....     | Ψ        | ψ             | Ψ       |
| Omega.....   | Ω        | ω             | Ω       |

Figure 05. The Greek alphabet as used in the Hellenistic Period

This figure was scanned from A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT<sup>11</sup>, . It shows the usual “look” of printed texts in the oldest uncial manuscripts. A similar table is contained in volume II of Moulton, Howard & Turner's Grammar<sup>12/37</sup>.

## 2.2 GREEK NEW TESTAMENT ABBREVIATIONS

An abbreviation in Greek manuscripts is similar in concept to abbreviation which occurs in the English language, i.e., abbreviations, signs and symbols. Most English abbreviations use the period as a tipoff that those characters followed by the period are an abbreviation. Some, however, are so common that the period may not be used. Abbreviations are often used in publications technical publications, Dictionaries, Encyclopedias, etc., where space is a premium. e.g., AD: Anno Domini (L., in the year of our Lord), AC: Ante Christum (L., before Christ), BC: Before Christ, or, L.: Latin. Abbreviations in Greek manuscripts are of several types.

### 2.2.1 Regular Abbreviations

Abbreviations are regularly used in all old Greek manuscripts, sacred or secular, as a space saving device. Contractions and abbreviations of frequently occurring words like the article and certain prepositions were common. An example from the Greek New Testament<sup>a</sup> is the abbreviation ΔΙ, for the preposition ΔΙΑ. Contractions (*nomina sacra* - sacred names) and phonological changes for prepositions were a common practice in Greek manuscripts.<sup>13/pg158ff</sup> Other abbreviations occur in these manuscripts at the end of a line of printing (suspension). These may be a problem for the beginning student of textual criticism but were not so much of a problem for their original readers. Ligatures and abbreviation symbols, some of which may be found in INTTC<sup>14pp30-32</sup>, or Thompson<sup>15pp80-84</sup>, will not be necessary for our study here. These were not often used in uncial manuscripts, but were more a development of the minuscule texts.

### 2.2.2 *Nomina Sacra (pl)*

A special type of contraction in the Greek New Testament is limited to a more-or-less definite group of fifteen special words<sup>16/pg30</sup> relating to God and to sacred matters. These are called from the Latin *nomina sacra (sg)*: Sacred Names. Jewish writers in secular documents also used these abbreviations. They are found in the Jewish portions of the "Great Magical Papyrus", written in Egypt circa 300 A.D. See LAE pp 256-258. Page 258, line 3072 of that book shows a peculiar type of suspension for λογος. The suspension (or nom. sac.) looks like λ which represents λογος: WORD.

The nom. sac. of the imperial cult predates that use by the New Testament writers. This may be seen in LAE, figure 63, on the page following 347, where the following abbreviations for ΤΙΒΕΡΙΟΥ ΚΛΑΥΔΙΟΥ = Tiberius Claudius is found.

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<sup>a</sup> ⲉ<sup>75</sup> Papyrus Bodmer XV, John 1:3

̄̄ΤΙ•ΚΑ• and ̄̄ΤΙΚΑ

Another example may be found for the abbreviation for ΣΕΒΑΣΤΙ = Augustus, the term used for deified emperors. It is found on a marble altar at Pergmum in the inscription of the *Hymnodi* of the god Augustus and the goddess Roma. The inscription is reproduced in full in LAE, figure 69, on the page preceding page 361. This abbreviation is:

̄̄ΣΕΒ.

Also in LAE, figure 65, on the page following page 348, is a photograph of a votive inscription for Nero, dated approximately 50-54 A.D. The following is a reproduction from sight of a small portion of that inscription.

ΤΟΥΜΕΓΙΣΤΟΥΘΕΩΝ  
ΤΙΒΕΡΙΟΥΚΛΑΥΔΙΟΥ  
ΚΑΙΣΑΡΟΣΣΕΒΑΣΤΟΥ

This becomes when converted to normal minuscule text:

του μεγιστου θεων τιβεριου κλαυδιου καισαρ ος σεβαστου

Which translated is: The greatest of gods, Tiberias Claudias Caesar who [is] Augustus (or revered).

It should be instructive to note that nom. sac. were not invented by the New Testament authors, but were already in use by the time of the Apostolic age. The use of the nom. sac. in the New Testament is strong support for the deity of Jesus the Messiah and comes from the pens of the earliest Christian writers.

The Greek words and the corresponding New Testament *nomen sacrum* are shown in table 1, below. Figure 4, taken from the INTTC shows pictorially, the major concepts discussed (previously) in sections 1 and 2.

Table 01. Sacred Names

| Nomen<br>Sacrum<br>(Nom)                   | Expanded<br>Word<br>(Nom)  | (Gen)   | (Dat)                                       | (Acc)                               |
|--|--|---|---|-------------------------------------|
| $\overline{\Theta\zeta}$ <sup>a</sup>      | <sup>b</sup> $\overline{\Theta\epsilon\omicron\zeta}$ <sup>c</sup> | $\overline{\Theta\Upsilon}$ <sup>d</sup>      | $\overline{\Theta\omega}$ <sup>e</sup>      | $\overline{\Theta\Nu}$ <sup>f</sup> |
| $\overline{\kappa\zeta}$                   | $\overline{\kappa\Upsilon\iota\omicron\zeta}$                      | $\overline{\kappa\Upsilon}$ <sup>g</sup>      | $\overline{\kappa\omega}$                   | $\overline{\kappa\Nu}$              |
| $\overline{\Upsilon\zeta}$                 | $\overline{\Upsilon\iota\omicron\zeta}$                            | $\overline{\Upsilon}$                         |   |                                     |
| $\overline{\iota\zeta}$ <sup>h</sup>       | $\overline{\iota\eta\sigma\omicron\Upsilon\zeta}$                  | $\overline{\iota\Upsilon}$ <sup>i</sup><br>or | $\overline{\iota\Upsilon}$<br>or            | $\overline{\iota\Nu}$ <sup>j</sup>  |
|  |  | $\overline{\iota\eta\Upsilon}$ <sup>k</sup>   | $\overline{\iota\eta\Upsilon}$ <sup>l</sup> |                                     |
| $\overline{\chi\zeta}$ <sup>m</sup>        | $\overline{\chi\rho\iota\zeta\tau\omicron\zeta}$                   | $\overline{\chi\rho\Upsilon}$ <sup>n</sup>    | $\overline{\chi\rho\omega}$ <sup>o</sup>    | $\overline{\chi\rho\Nu}$            |
| $\overline{\pi\Nu\alpha\rho}$ <sup>p</sup> | $\overline{\pi\Nu\epsilon\Upsilon\mu\alpha\rho}$ <sup>q</sup>      | $\overline{\pi\Nu\zeta}$ <sup>r</sup>         |   |                                     |
| $\overline{\zeta\tau\zeta}$                | $\overline{\zeta\tau\alpha\Upsilon\rho\omicron\zeta}$              |   |   |                                     |

<sup>a</sup>  $\wp^{66}$ , Page 1, line 1, John 1:1.

<sup>b</sup>  $\wp^{75}$  Papyrus Bodmer XV, John 1:18

<sup>c</sup> The Capital Greek letter  $\Sigma$ , used in most Greek grammars does not appear in the earlier Greek manuscripts of the New Testament. Instead, the Uncial character  $\zeta$  replaces  $\Sigma$

<sup>d</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:2,3

<sup>e</sup> The Greek Capital letter  $\Omega$  used by our modern grammars, is written as the Uncial letter  $\omega$  in the older Greek (papyri) New Testament versions

<sup>f</sup>  $\wp^{75}$  Papyrus Bodmer XV, Luke 24:53, John 1:1,2

<sup>g</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:2,3

<sup>h</sup>  $\wp^{66}$  Page 34, John 6:10, 11

<sup>i</sup>  $\wp^{60}$ , Folio 13, *recto*, John 18:32

<sup>j</sup>  $\wp^{66}$  Page 131, John 18:33

<sup>k</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:1,2,3,5

<sup>l</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:1,10

<sup>m</sup>  $\wp^{75}$  Papyrus Bodmer XV, John 1:25

<sup>n</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:1,2,3,5

<sup>o</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:1,10

<sup>p</sup>  $\wp^{75}$  Papyrus Bodmer XV, John 1:32, 33

<sup>q</sup> The Capital Greek letter  $\mathcal{M}$ , used in most Greek grammars does not appear in the earlier Greek manuscripts (papyri) of the New Testament. Instead, the character  $\mu$  replaces  $\mathcal{M}$ .

<sup>r</sup>  $\wp^{46}$ , Chester Beatty Biblical Papyrus II, Rom 15:30

Table 01. Sacred Names (Cont.)

| Nomen Sacrum<br>(Nom)   | Expanded Word<br>(Nom)                   | (Gen)                    | Dat)  | (Acc)   |
|---|--|--------------------------|---|---|
| $\overline{\mu\text{HP}}$   | $\mu\text{HTHP}$                         |                          |   |   |
| $\overline{\text{PHP}}$   | $\text{PATHP}$                           | $\overline{\text{PC}}^a$ | $\overline{\text{PI}}$  | $\overline{\text{PA}}$                                    |
| $\overline{\text{CHP}}$   | $\text{CWTHP}$                           |                          |   |   |
| $\overline{\text{ANOC}}$  | $\text{AN}\theta\text{WPOC}$             | $\overline{\text{ANOY}}$ | $\overline{\text{ANW}}$<br>or pl.<br>$\overline{\text{ANWN}}^c$ | $\overline{\text{ANON}}^b$<br>$\overline{\text{ANOYC}}^d$ |
| $\overline{\text{OYNOC}}$   | $\text{OYRANOC}$                         |                          |   |   |
| $\overline{\text{DAD}}$   | $\text{DAYIA},$<br>or<br>$\text{DAYEIA}$ | $\overline{\text{DAD}}$  |   |   |
| <p><math>\text{DA}\theta\text{IA}</math> As spelled in most modern versions of N.T. &amp; LXX, and in the cursives <math>\Delta\alpha\beta\text{id}</math>, or alternately spelled, <math>\text{DAYEIA}^{17}</math>, in the early manuscripts<sup>18/vol.2,pg110</sup>.</p> |  |                          |   |   |
| $\overline{\text{IHL}}$   | $\text{ICPAHL}$                          | $\overline{\text{IHL}}$  | $\overline{\text{IHL}}^e$                                       | $\overline{\text{IHL}}$                                   |
| $\overline{\text{ILHM}}$  | $\text{IEPOY}\text{C}\text{ALLHM}$       | $\overline{\text{ILHM}}$ | $\overline{\text{ILHM}}$  | $\overline{\text{ILHM}}^f$                                |

<sup>a</sup>  $\wp^{46}$ , University of Michigan Library - Ann Arbor, Eph 1:2

<sup>b</sup>  $\wp^{75}$ , Papyrus Bodmer XV, John 1:9

<sup>c</sup>  $\wp^{75}$ , Papyrus Bodmer XV, John 1:4

<sup>d</sup>  $\wp^{66}$  Papyrus Bodmer, Page 34, John 6:10 and  $\wp^{75}$  Papyrus Bodmer XV, John 6:10

<sup>e</sup>  $\wp^{75}$ , Papyrus Bodmer XV, John 1:31

<sup>f</sup>  $\wp^{75}$  Papyrus Bodmer XV, Luke 24:53

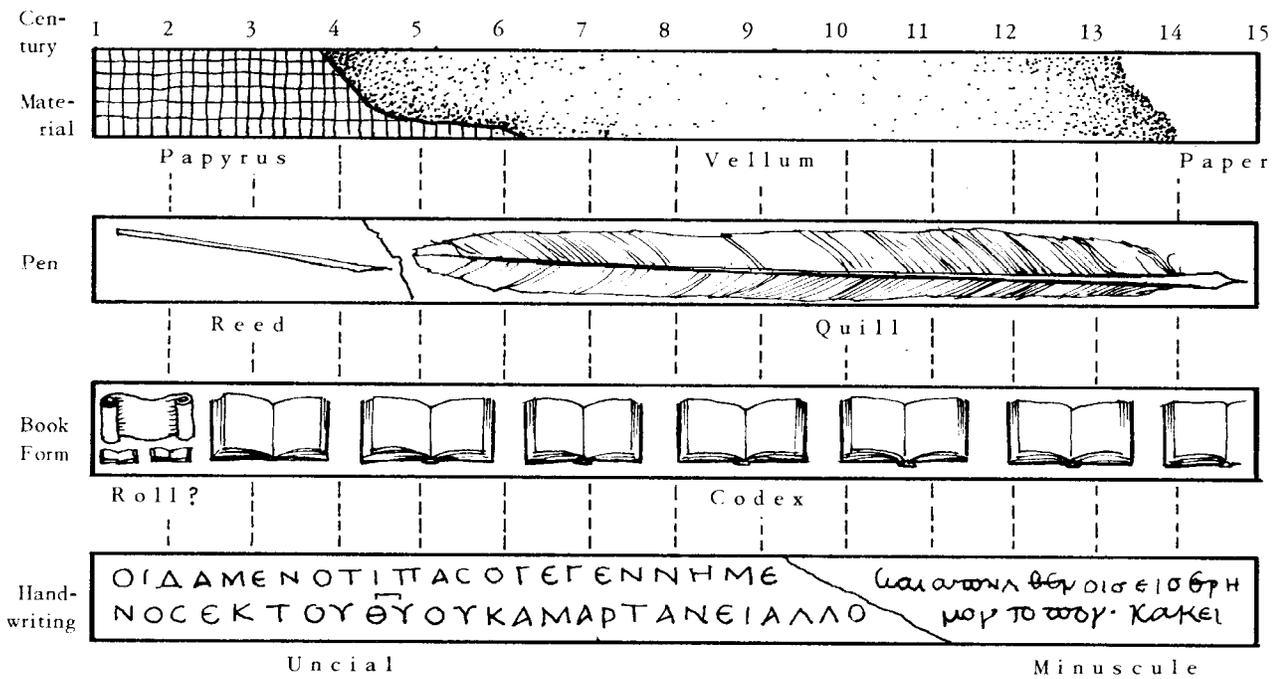


Figure 06. Writing Materials, utensils, Book Forms, and Writing Forms - by Century

This figure was scanned from Figure 4, of the INTTC<sup>19</sup>. An identical figure (except for the handwriting) is found in Black's concise guide - figure 2, page 16<sup>20</sup>.

### 3.0 THE MANUSCRIPT DIFFERENCES

These manuscript changes occur intentionally and/or unintentionally because of the methodology of copying, the change of a living language, the added explanation by scribes, or the additions and/or deletions by heretics to advance their causes. These changes may be categorized as:

#### 3.1 UNINTENTIONAL CHANGES

The larger number of variants among the manuscripts are due to unintentional changes. They include errors of sight, hearing, and writing.

##### 3.1.1 Errors of Sight

###### 3.1.1.1 Word Division

As we stated before, the oldest Greek manuscripts which we possess, are written in capital letters with no space between words and an absence or greatly reduced punctuation. When more modern documents were created, it would be possible for the scribe to break words incorrectly. Observe the difference between manuscripts that have been found in the hymn that Paul quotes in 1 Ti 3:16.

D\* and sy<sup>pal</sup> have και ὁμολογοῦμεν ὡς μεγα: "**and we are acknowledging how great**" whereas the majority of manuscripts read και ὁμολογοῦμεν ὡς μεγα: "**and confessedly great**".

###### 3.1.1.2 Similarity of Letter Forms

Because of letter similarity in uncial and minuscule writing errors in copying crept in. The common uncial letters which were confused were ΑΔΛ, ΕΣ, ΟΘ, ΓΤ, ΗΝ and the letter combinations ΙΙ,ΙΤ, and ΓΙ. In minuscule document copying an error might arise because of the letters κβ, μν, ωπ, ζξ, or the letter combinations ει, εσ,ετ. In 1 Ti 3:16 a difference occurs: should the reading be; ὁς [which would have been written OC as an Uncial] εφανερωθη εν σαρκι; [namely, God – the antecedent] was manifest in flesh" in accordance with à\*, A<sup>\*vid</sup>, C\*, G<sup>gr</sup>, 33, 365, 442, 2127, sy<sup>hmg,pal</sup>, goth, eth<sup>pp</sup>, Origen<sup>lat</sup>, Epiphanius, Jerome, Theodore, Eutharius<sup>acc. to Theodore</sup>, Cyril, Cyril<sup>acc. to Ps-Oecumenius</sup>, and Liberatus<sup>21</sup>, or should

the reading be; Θεος,[from the nomina sacra ΘC] εφανερωθη εν σαρκι; "God was manifest in flesh"? As Metzger points out, "the reading Θεος arose either accidentally, through the misreading of OC as ΘC or

deliberately, either to supply a [proper] substantive for the following six verbs, or, with less probability, to provide greater dogmatic<sup>a</sup> precision."

### 3.1.1.3 Similar Ending of a Phrase (*Homoioteleuton*)

When the same or similar word or group of words appear on a page, a scribe might unintentionally look back to the page being copied and his eye skips to the second occurrence of the word or group of words; skipping the intervening information. According to Finegan (ENTM - pg 185), the p<sup>66</sup> has 76 examples of *Homoioteleuton*<sup>b</sup>, ϕ<sup>75</sup> has 37, and ϕ<sup>45</sup> has 18

#### 3.1.1.3.1 *Haplography*

A special case occurs (called *haplography*: single writing) when a word or letter(s) is written once when it should be written twice. In Ac 13:38 an example of *haplography* has probably occurred. The accepted reading "through this man," ⲛ, A, B<sup>3</sup>, C, D, L, P, and many minuscules (Greek δια τουτου) is more appropriate than "for this reason," (Greek δια τουτο) which occurs in ϕ<sup>74</sup>, B\*, 61, 326, 436, 1175, 1838 and other witnesses. This latter reading may have happened accidentally when the final υ of τουτου fell out because of *haplography*.

#### 3.1.1.3.2 *Dittography*

An opposite case results when a word or letter is written twice instead of once. This called *dittography*. An example of this occurs in 1 Th 2:7, where a figure of speech (a simile) involves Paul referring to himself and his Apostolic team as being "gentle" [ηπιοι : gentle] like a nurse [τροφος] taking care of [θαλπη] her children [τεκνα]. Evidently, because of *dittography*, the last letter of εγενηθημεν, namely the ν, was added onto ηπιοι to form νηπιοι : infant, baby, child, immature, innocent, under age. Although he (Paul) uses this word 7 times in his letters (including Heb 5:13), nowhere does he ever refer to himself or his team as babies. It would rock that figure of speech out of its cradle to refer to "babies" taking care of children. Instead, the wording should be, "but we became gentile [ηπιοι] like a nurse taking care of her children." **In those days** it would have been considered bad taste

<sup>a</sup> Characterized by an authoritative, arrogant assertion of unproved or unprovable principles.

<sup>b</sup> Similarity of endings of adjacent or parallel words.

to have babies raising babies! . Ref. Ro 8:1 where the phrase; *who walk not after the flesh, but after the Spirit*, is thought to have been copied from verse 4, where it fits the subject more germanely.

#### 3.1.1.4 *Metathesis* (Change of Place)

Sometimes in copying, a change in the order of letters or words may occur. Once again Metzger gives us a good example in Acts 13:23. The translation of most of the versions read; ""God has brought to Israel a Savior, Jesus (a minuscule rendition would be σωτηρα Ιησουν)."" However, ϑ<sup>74</sup>, H, L and about fifty minuscules read "God has brought to Israel salvation (σωτηριαν)." Tishendorf thought the error came about because of a "palaeographical" oversight. i.e., in the uncial rendition, in the *Nomina Sacra*,

CPA IN=σωτηρα Ιησουν was read as CPIAN=σωτηριαν.

#### 3.1.1.5 Other Errors of Sight

Figure 1., below, is a scanned image of a photograph provided by the ancient manuscript department of the University of Michigan Library (Ann Arbor). As you can see it isn't completely legible. Suppose you were a scribe and had to copy this manuscript and send it to a friend. Some sections of the text are illegible, some are absent. How would you restore such a text to its original form? You might try to get another manuscript from which to copy the missing words, or you might try to reconstruct the missing words from your English version or from memory. Although you try your best, there is a good chance you won't restore it 100%. Such errors are unintentional but they are still errors.

#### 3.1.2 Errors of Writing

These kind of errors occur not by mis-reading or mis-hearing but by mis-writing. He could have heard or seem correctly but written either accidentally or on purpose (in attempt to correct the exemplar<sup>a</sup>, for whatever purpose).

#### 3.1.3 Errors in Hearing

Early in the history of the Greek language, vowels and diphthongs (like in English) were pronounced similarly<sup>b</sup>. This process is called *itacism*<sup>c</sup>. It is thought

<sup>a</sup> Something to be imitated

<sup>b</sup> Note that in our course in Biblical Greek we strived to make most vowels and diphthongs have unique sounds (where possible).

<sup>c</sup> Itacism: At a very early date various Greek vowels and diphthongs may have been pronounced alike. Cf. Intro. To N.T. Text. Crit. H. Greenlee.

that ο, ω, and φ were pronounced alike. Likewise αι and ε; (and as Greenlee has stated) ι, υ; η, η, ει; οι, υι. The rough breathing was not distinguished in pronunciation. Note how a theological problem comes about because of the variant in Rom 5:1 εχομεν: “we have” [PAI-1P] vs εχωμεν: “we might have” [PAS-1P]. Cf. 1 Co 15:49; φορέσομεν [FAI-1P] vs. φορέσωμεν[<sub>voluntative</sub>AAS-1P]

#### 3.1.4 Errors of Memory

When copying a document, a scribe might substitute a synonym, make a change of word order, or, remembering a parallel passage, e.g., the Gospel accounts, he might change the reading by adding information from a parallel account of a suppletory nature to the copy. Such changes, however, would usually be intentional. Or, consider the possible addition from Eph 1:7 (δια του αιματος αυτου – M<sup>pta</sup>, TR: "through His blood") to Col 1:14.

#### 3.1.5 Errors in Judgment

The scribe might include a marginal note included as a word of explanation in the text of the copy. He might overlook an abbreviation symbol as already discussed in 2.1.1.2, above. He might substitute one word for another, which might change the meaning of a passage as in Luke 6:42 - καρπος (fruit) for καρφος (speck). Greenlee pg. 65, cites manuscript Ξ (040), an 8th to 9th century uncial as containing this reading. Metzger in his book THE TEXT OF THE NEW TESTAMENT pg. 12 indicates that text, Ξ, containing parts of Luke, is a palimpsest<sup>b</sup>. It could have been subject to faulty restoration!

### 3.2 INTENTIONAL CHANGES

Although significant, intentional changes do not occur as frequently as unintentional changes. The intention of the scribe to improve the text should be kept in mind although we must realize that heretics (Marcion) have done a great disservice to the Word of God.

#### 3.2.1 Grammatical and Linguistic Changes

The New Testament was written in a living language and was, thus, subject to changes in word meanings, spellings, etc.. As time went on the attempt to make the Bible speak freshly in the understanding of the readers/hearers caused scribes to use different word forms/endings, etc..

#### 3.2.2 Liturgical Changes

<sup>a</sup> The <sup>pt</sup> is the abbreviation for *partim*, in part. M<sup>pt</sup> Signals the fact that this addition finds extensive support within the Majority Text Tradition.

<sup>b</sup> A palimpsest is a writing material which has been used for writing two or three (double palimpsest) times, the earlier writings having been erased; a manuscript in which one or two earlier erased writings are discovered. Such a rediscovered text is called a Codex Rescriptus.

There are those in the modern day "Restorationist" movement who have come up with the unbiblical idea that liturgy didn't really start until Emperor Constantine issued the Edict of Milan in 313 AD<sup>22</sup>. As we saw in 1 Ti 3:16 hymns were being written prior to 51AD. Moreover, the early Church was commanded to teach/preach "sound doctrine (teaching)" [note the Pastoral Epistles]. They were also commanded to pray [note 1 Th 5:16-22 and Paul's prayer in Php 1:3-11 as a pattern]. Notice that they are saying (λεγοντες) or singing a liturgical pattern of hymns in heaven. e.g. Rev 6:9-10, 12. Whether you call sound preaching/teaching, prayers, worship and hymns a liturgy or not, they had it in the early first century Church! The early pastors set up preaching calendars so that the Word would be consistently preached. Reading the Scripture was very important because there were only a few copies of the Bible anywhere in the world [they were very expensive]. Therefore, small portions of the New Testament (and the Old Testament) were copied and often rearranged to provide the hearers with proper teaching. These liturgical texts were perhaps copied first as comments to the actual Biblical texts, and then copied as explanations into the actual text itself. Greenlee suggests that the **Doxology** to the Lord's Prayer in Matt 6:13 came about in this way. Notice the similarity of content of that doxology to the doxology in 1 Ch 29:11.

### 3.2.3 Discrepancy Removal

Textual critics should be confident enough of the canon of Scripture to allow the author to speak to us. It is symptomatic of the Cults that they will infuse their own thinking **into** the Scripture rather than trying to figure out what the original author was trying to say. Where have we heard this concept before? What is the name given to this concept? What procedure do we use for control of interpretation.

### 3.2.4 Harmonization of Parallel Passages

Passage harmonization is probably an intentional change. There are, for example, several Harmonies of the Gospel accounts in English<sup>23</sup>. There does not seem to be an intent to defraud the reader with such textual emendations, but, instead the copyist is trying to illumine the reader. The textual critic is trying to determine, to the best of his ability, "what was the reading of the original?" The variation on "the needles eye" from Matt 19:24 (ραφιδος : common sewing needle), Mark 10:25 (ραφιδος : common sewing needle) and Luke 18:25 (βελονης : surgical needle), opens up great exegetical possibilities<sup>24</sup>.

### 3.2.5 Conflation (Combination of Variants)

The combination of two or more variants in one reading may have happened in Luke 24:53. In fact Metzger states that the two readings: αινουντες [: praise] και ευλογουντες [: speak well of, praise], found in A, C<sup>2</sup>, K, W, X, Δ, Θ, Ψ, f<sup>1</sup>, f<sup>13</sup> and 33, and ευλογουντες [: speak well of, praise] και αινουντες [: and praise], are undoubtedly conflation arising from combinations of ευλογουντες found in ϕ<sup>75</sup>, à, B, C\*, L, syr<sup>s,pal</sup>, cop<sup>sa,bo</sup>, geo and αινουντες found in D, it<sup>a,b,d,e,ff2,l,r1</sup>, and Augustine.

### 3.2.6 Correction Attempts

The well meaning scribe may have tried to correct what he thought to be an error in his "exemplar"<sup>a</sup>. In 1 Joh 1:4, "and these things we are writing to you in order that your {Greek - υμων} or our {Greek - ημων} joy {having been filled completely in times past, may keep on in that state of fullness through the present time - Pf, P, Ptcpl, NFS - Present perfect paraphrastic construction} might be (Pres. Subj. of εμυ) made complete." Either 'your' or 'our' could work in such a sentence but 'our' joy is perhaps the better reading because of 3 Joh 4, "Greater joy than this I don't have in order that I hear that my little children are walking by means of the truth."

### 3.2.7 Doctrinal Changes

Greenlee states, "Intentional doctrinal changes which have received any appreciable manuscript support, have almost invariably been changes in the direction of orthodoxy or stronger doctrinal emphasis. Movement toward a doctrinally weaker text is more likely to be an unintentional change." However, look out for Marcion and some of his disciples and/or Origen and his gang of allegorizers.

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<sup>a</sup> Whatever was used to copy from.

## 4.0 THE VALUE OF TEXTUAL CRITICISM

The examples shown below cannot be considered as having strictly apologetical, hermeneutical, homiletical, or theological value: they are all related and each discipline should be consulted prior to making decisions about readings.

### 4.1 THE APOLOGETICAL VALUE OF TEXTUAL CRITICISM

Papyri 52 ( $\wp^{52}$ ), the papyri belonging to the John Rylands Library at Manchester, contains only a few verses from John's Gospel account 18:31-33 and 18:37-38. It was found by C. H. Roberts and was dated by its style of script to the first half of the second century (100-150 AD). Other eminent paleographers, Sir Frederich G. Kenyon, W. Schubart, Sir Harold I. Bell, Adolph Deissman, Ulrich Wilcken and W. H. P. Hatch are in agreement with Robert's date. In fact, Deissmann was convinced that  $\wp^{52}$  was written well within the reign of Hadrian (117-138 A. D.) and perhaps even during the time of Trajan (98-117 A. D.). The significance of this Papyrus to apologetics is that it dates the writing of John's Gospel to pre-second century. The "higher" critical view propounded by the Tübingen professor, Ferdinand Christian Baur, was that the Fourth Gospel was not composed until about the year 160 AD.  $\wp^{52}$ , was thought to have been acquired in Egypt by Bernard Grenfell in about 1924. The document is believed to have been used in a provincial town along the Nile river. The traditional site for the place of origination of the autograph of John's Gospel was Ephesus in Asia Minor. Had this fact been known during Baur's day, mid 19th century, the number of destructive critics and their scope of influence would have been reduced. Other examples may be found above with the contemporaneous use of *nomina sacra* by the Roman Emperor Cult and the Apostolic writings of the New Testament. These are found in section 2.1.2, above. We conclude this section with a quote from a footnote, page 349 of LAE. "<sup>4</sup> The quotation in Eusebius<sup>a</sup>, Eccl. Hist. V. xxviii. 5, is still entirely the utterance of the psyche of antiquity: "τα γαρ Ειρηναιου τε και Μελιωνος και των λοιπων τις αγνοει βιβλια, Θεον και ανθρωπον καταγγελλοντα τον Χριστον, ψαλμοι δε οσοι και ωδαι αδελφων απ αρχης υπο πιστων γραφεισαι τος λογον του Θεου τον Χριστον υμνουσιν Θεολογουντες;" "For who knows not the books of Irenaeus<sup>b</sup> and Melito<sup>c</sup> and the rest preaching Christ as God and man? And how many *psalms and odes* written by faithful brethren from the beginning *sing hymns unto Christ* as the Word of God, *proclaiming Him divine*?"

<sup>a</sup> Eusebius Pamphili, bishop of Caesarea in Palistine ca. 313-340.

<sup>b</sup> Irenaeus (ca. 140-210), Bishop of Lyons, was born in Asia Minor and claims to have listened to Polycarp (who was a personal friend and pupil of the Apostle John. He was the teacher of Irenaeus of Lyons and was thus the connecting link between the apostolic and post-apostolic ages. He was born approx. 69 A.D., the year before the destruction of Jerusalem.

<sup>c</sup> Melito, Bishop of Sardis, was among the chief supporters of the Quartadeciman (the practice by Asiatics of celebrating the pascha on the 14th day of the first month no matter on what day of the week it might fall) practice which was later condemned as schismatic and heretical, which may explain why his writings fell into oblivion. He was, otherwise, quite orthodox according to the standard of his age and was a strong believer in the divinity of Christ - He wrote a treatise (among many others) on God Incarnate (περι ενσωματων [incarnation] Θεου).

## 4.2 THE HERMENEUTICAL VALUE OF TEXTUAL CRITICISM

When determining a reading from a family text type, remember historically, the region where allegorism first flowered, namely, Alexandria during the time of Origen. Is it true that the Alexandrian family is the better representative of the autograph? The hermeneutics of Textual Criticism should lead an interpreter to observe the date and location where a manuscript was discovered. Just because a well known "expert" has stated that one text family is a better representative of the autograph than other family(s), be careful! Knowing the history of hermeneutics and the perspective and specific principles of hermeneutics should protect us in our "search for the autograph." As an example of the use of Textual Criticism in Hermeneutics (see also 4.5, below), consider an interesting variant from Joh 14:17, incorporated into THE GREEK NEW TESTAMENT, Second Edition, Kurt Aland, [et alii<sup>a</sup>], United Bible Societies: το πνευμα της αληθειας, ὃ ὁ κοσμος ου δυναται λαβειν, ὅτι ου θεωρει αυτο ουδε γινωσκει· ὑμεις γινωσκετε αυτο, ὅτι παρ ὑμιν μενει και εν ὑμιν εστιν. Note that εστιν (He is) - PAIS > ειμι : to be, implies He is already indwelling those believers. Note also that the majority of readings have εσται - FAIS (He shall be) in you (all). In the light of Joh 20:22 could this create a dilemma with the hermeneutical Principle of the Unity of the Sense of Scripture, and The Principle of the Analogy of Faith? Note that the external evidence and the internal evidence (especially Joh 20:22) points to εσται. Maybe when such problems come up we should just WAIT A WHILE, or write or call the editor. The third edition of that New Testament reads εσται!

## 4.3 THE EXEGETICAL VALUE OF TEXTUAL CRITICISM

From the first epistle according to John, Chapter 5 and verse 13, an addition (seen in the Textus Receptus) was evidently made that doesn't significantly change the theology, but changes or dulls the purpose John gives for his writing; in fact the last phrase adds redundancy. The last phrase, "and that ye may believe on the name of the Son of God.", should be removed. John is very single purposed and writes in short sentences (not like the one I wrote, above.). The verse should read, "These things I write to you in order that you (all) might know (P.A. Subj 2 pl) that you have eternal life - to those who are believing in the name of the Son of God."

## 4.4 THE HOMILETICAL VALUE OF TEXTUAL CRITICISM

In Joh 10:7 instead of the traditional text 'I am the door of the sheep', ϑ<sup>75</sup> reads (as well as the Sahidic - a dialect of Coptic) 'I am the shepherd of the sheep': replacing η θυρα (the door), with ο ποιμην<sup>25/41 or 26</sup> (the shepherd). It does not change the doctrinal significance of the passage, it changes the mixed metaphor, the picture of that figure of speech, (I am the door of the sheep) to consistency within the contrasting verses seven and eight. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the shepherd (the

<sup>a</sup> et alii: [Latin] and others.

comforter, the one who tends, and the sustainer) of the sheep (Ps 23:1, 18:16-19<sup>27/34-35</sup><sub>28/62-63</sub>, 80:1). 8 All (doors or shepherds?) that ever came before (prior to) me are thieves and robbers: but the sheep did not hear them (a door squeaking, or the shepherd speaking comfort to them?). (Joh 10:7-8) Our Lord then uses the door metaphor to further describe Himself as the only entry way to eternal life: Joh 10:9 I am the door (one of the many functions of a shepherd): by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have [it] more abundantly. (Joh 10:9-10)

Finally, He describes Himself as the good Shepherd Who lays down His life for His sheep, the means by which salvation is secured. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my [sheep], and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep (i.e., the Gentiles) I have, which are not of this fold (i.e., the Jews): them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd. 17 Therefore doth my Father love me, because I lay down my life, that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (Joh 10:11-18)

Lk 16 contains the story of The Rich Man and Lazarus. Verse 19 of this chapter reads as follows: There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: (Lk 16:19) In  $\varphi$ <sup>75</sup>, there is an addition ονοματι νευης (or Νινευης)<sup>29/41-42</sup>. This addition would translate as: "There was a certain rich man named Neueis, . . . This doesn't change the theological significance of this passage, but it does name the rich man and as such lends more credulity (for the unsaved) to our Lord's statements concerning the after life. This would be an example of our Lord's use of persuasion. See the first of the Five Elements of Persuasion - Specific Instances. (see Section 3.2.4.1 of EH)

#### 4.5 THE THEOLOGICAL VALUE OF TEXTUAL CRITICISM

In John's Gospel account, Chapter 14 and verse 17 (see section 4.2, above), contains a portion of the normative passage on the promise of the Holy Spirit. This verse may be translated "the Spirit of Truth, whom the world is not able to receive, because it can not perceive Him, neither can it know Him. You know Him, because He is abiding with you, and {is - Greek εστιν or shall be - Greek εσται} in you. Alund, in his second edition<sup>30</sup> Greek New Testament felt the reading should be εστιν based on B D\* W 565 1365 and several other translated texts. The overwhelming majority of manuscripts read εσται. If the reading should be "He is abiding with you and is in you", Why would the Lord have

to say Λαβετε πνευμα αγιον [receive you (the) Holy Spirit] in Joh 20:22? This error was corrected in the third edition (1978). Without a solid foundation in Pneumatology, a beginning student could be confused. Likewise, without solid grounding in Soteriology the Textus Receptus reading of Ro 8:1 presents great difficulty. The last phrase which occurs in the T. Receptus is probably an error of the eye; "who walk not according to the flesh but according to the Spirit." That phrase was taken from verse 4 and erroneously inserted into verse 1, an error previously referred to as *homoioteleuton*. In Ro 5:1, an error in hearing might have caused the subjunctive - εχωμεν: *might have*; to replace the present indicative εχομεν: *has*; eternal life.

## 5.0 THE PRACTICE OF TEXTUAL CRITICISM

A great deal of work in textual criticism has already been done. The results of this work may be seen in the number of critical editions of the Greek New Testament. For our purpose we will stress in our study, the books:

(1) The Third edition of THE GREEK NEW TESTAMENT, edited by Kurt Aland, et al., 1975, UNITED BIBLE SOCIETIES (UBSGNT), which is based upon the 25th edition of the Nestle-Aland Greek text (TNGNT).

(2) An additional book which the student should acquire is the companion to the Greek text, above; A TEXTUAL COMMENTARY ON THE GREEK NEW TESTAMENT (TCGNT), Bruce Metzger, 1971, UNITED BIBLE SOCIETIES. The introduction to both books should be thoroughly read and understood.

(3) A book providing a background of N.T. Textual Criticism: THE TEXT OF THE NEW TESTAMENT – An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism, Kurt Aland and Barbara Aland, William B, Eerdmans Publishing Company

(4) The first additional textbook recommended for the class is AN INTRODUCTION TO NEW TESTAMENT TEXTUAL CRITICISM (INTTC), J. Harold Greenlee, 1967, William Eerdmans Publishing Company.

(5) The second additional textbook recommended for the class, containing many examples of New Testament manuscripts, is ENCOUNTERING NEW TESTAMENT MANUSCRIPTS (ENTM), 1947, Jack Finegan, William Eerdmans Publishing Company.

The Book (1), UBSGNT, Introduction, contains articles on the text, apparatus, and reference system. There are also provided an alphabetical list of symbols and abbreviations, a bibliography, and an index of quotations that occur in the New Testament with respect to Old Testament and New Testament order (pages 897-903). Further, there are 4 color maps (inside front and rear covers) with a map index pages 911-918, and 10 blank pages for notes. Another nice feature of UBSGNT is its concise but comprehensive Greek English lexicon. This is very convenient for traveling when space prohibits carrying an additional book. Another distinguishing feature of UBSGNT is the clear print of the New Testament and apparatus. I can remember my earlier translation efforts with the Nestles Greek New Testament when I'd spend an hour trying to figure out a one word parse due to my unfamiliarity and poor vision. The text is hard to read!

Book (2), TCGNT, contains an expanded apparatus to the text in book (1). Included in this book (2) is a table of abbreviations including Modern Authors and Editors, and Other Abbreviations, and, in the Appendix a Supplementary List of Greek Manuscripts. The introduction contains a brief bibliography of textual New Testament commentaries; A History of the Transmission of the

New Testament Text (includes brief description of features of the Alexandrian (Neutral), the Western, the Caesarean, and the Byzantine (Syrian) text families; Criteria Used in Choosing Among Conflicting Readings in New Testament Witnesses (Internal and External Evidence); Lists of Witnesses According to Type of Text (see above). Finally, this book contains a list of New Testament textual differences arranged in the same order as the New Testament text and readable without so much apparatus symbology. Some longer analysis sections are Mk 16:9-20 (The Ending(s) of Mark), Lk 22:17-20 (cup-bread-cup vs cup-bread), A Note on Western Non-Interpolation (pages 191-193), Joh 7:53-8:11 (the Pericope of the Adulteress), The termination of the Book of Romans (pages 533-536), and the witnesses (1 Joh 5:7-8). Each verse(s) cited describes the logic the committee used to come up with that text's reading. A fine set of examples of the practice of textual criticism is found in Greenlee's INTTC (pages 96-134). For a brief synopsis of the 25th edition of the Nestle Text of the New Testament see Danker<sup>31</sup> pages 19-41.

## 5.1 PRINCIPLES FOR INTERNAL EVIDENCE

Greenlee, MTBS, defines internal evidence as "The conclusions [made] from intrinsic probability." Although internal evidence deals with the probabilities of how a copyist (esp. errors of sight) or an amanuensis (esp. errors of hearing) might change the original, such probabilities are NOT mathematical but are generally subjective in nature. It relies on the spirituality, the knowledge, the natural gifts, the skill, and the spiritual gifts of the textual critic, see EH<sup>32</sup>, or HA20CMC<sup>33</sup>. The basic or perspective principles of Biblical Interpretation should also be well understood in order to go further.

### 5.1.1 Hermeneutical Probabilities

In the logical order of the Biblical sciences Hermeneutics comes after introductory studies, which comes after textual criticism. In actual practice, however, all the Bible sciences must be understood in order to perform the exacting work of textual criticism. In particular New Testament Greek and Hermeneutics are pre-requisites. The chart, below, taken from HA20CMC, shows 7 steps in the conveyance of truth. Note that Biblical Introduction is not always shown in the elaboration by some writers, but is always assumed.

Table 02. Seven Steps in the Conveyance of Truth

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|                       |  |
|-----------------------|--|
| Higher criticism      | Origination of truth (now aptly termed destructive criticism). Which books are canonical? In one word, what determines canonicity? (Inspiration!)<br>See Black & Dockery <sup>34</sup> |
| Biblical Introduction | Helps to nail down the writer, his style, date of writing, where written, etc..<br>See Appendix I.   |
| Lower criticism       | Determination of the Truth (which is the better text; so-called textual criticism)   |
| Hermeneutics          | Regulation of the Truth. Establishes a canon of control for interpretation.  |
| Exegesis              | Elucidation of the Truth (to read out)   |
| Systematic Theology   | Systematization of the Truth (inductive)   |
| Homiletics            | Preparation and proclamation of the Truth  |

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As you can see by the course syllabus, we cover the last five topics in our course of study, plus Biblical Greek and/or Biblical Hebrew. For the second topic, Biblical Introduction, in our book on Hermeneutics we included Appendix I, "Introductory Remarks on 1 John" as an example of a short introduction to a Biblical book which any of the students in this course should be able to achieve or exceed, in quality. The subject of "Higher Criticism" is beyond the bounds of this course of study but for an excellent account of that discipline (or lack of same), we recommend a rather large book edited by D. A. Black and D. S. Dockery, titled "New Testament Criticism & Interpretation."<sup>35</sup>

Hermeneutical principles must guide the textual critic as they also guide adequate exegesis and theology. The following is the set of 11 such principles given in HA20CMC<sup>36</sup>.

Table 03. Perspective Principles of Biblical Interpretation

- 
- (1) The principle of the Priority of the Original Language
  - (2) The Principle of Accommodation of Revelation
  - (3) The Principle of Progressive Revelation
  - (4) The Principle of Historical Propriety
  - (5) The Principle of Ignorance
  - (6) The Principle of Determining Interpretation (Hermeneutics) from Application (Homiletics)
  - (7) The Principle of Checking
  - (8) The Principle of Induction
  - (9) The Principle of the Clearest Interpretation
  - (10) The Principle of the Unity of the Sense of Scripture
  - (11) The Principle of the Analogy of Faith
- 

### 5.1.2<sup>a</sup> Transcriptional Probabilities

Transcriptional Probabilities depend on the habits of the scribes and upon palaeographical features in the manuscripts.

#### 5.1.2.1 The More Difficult Reading Preferred

"In general, the more difficult reading is to be preferred, particularly when the sense appears on the surface to be erroneous but on more "mature" consideration proves itself to be correct. "More difficult" means more difficult to the scribe, who would be tempted to make an emendation. The characteristic of most scribal emendations is their superficiality, often combining "the appearance of improvement with the absence of its reality."<sup>37</sup> Obviously, the category "more difficult reading" is relative, and sometimes a point is reached when a reading must be judged to be so difficult that it can have arisen only by accident in transcription." e.g., Codex  $\Xi$  reads in Luke 6:42a . . . το καρπος το εν τω οφθαλμου σου, . . . "the fruit which is in your eye" . . . , instead of, . . . το καρφος το εν τω οφθαλμου σου, . . . , "the speck which is in your eye" . . .

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<sup>a</sup> The following procedure is taken from INTTC, pages 114-115, and TCGNT, pages xxvi-xxviii.

## 5.1.2.2 The Shorter Reading Preferred

There are examples where the shorter reading is preferred due to the preponderance of evidence. e.g., the "heavenly witness," as TCGNT page 717 shows: "if the Heavenly Witness passage was original, no good reason can be found to account for its omission, either accidentally or intentionally, by copyists of hundreds of Greek manuscripts, and by translators of ancient versions." In fact external evidence shows "this passage is absent from every Greek manuscript except four, and these contain the passage in what appears to be a translation from a late recension of the [Latin] Vulgate. These four manuscripts are ms. **61**, a sixteenth century manuscript located at Dublin; ms. **88**, a twelfth century manuscript at Naples, which has the passage written in the margin by a modern hand; ms. **629**, a fourteenth or fifteenth century manuscript in the Vatican; and ms. **635**, an eleventh century manuscript which has the passage written in the margin by a seventeenth century hand." In general the shorter reading is to be preferred, except for:

## 5.1.2.2.1 Parablepsis

When a Parablepsis<sup>a</sup> arising from homoeoarcton<sup>b</sup> or homoeoteleuton<sup>c</sup> may have occurred (i.e., where the eye of the copyist may have inadvertently passed from one word to another having a similar sequence of letters); e.g., Ro 8:1; or where:

## 5.1.2.2.2 Scribal Omission

The scribe may have omitted material which he deemed to be (i) superfluous, (ii) harsh, or (ii) contrary to pious belief, liturgical usage, or ascetical practice.

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<sup>a</sup> Parablepsis: From παρα; beside + βλέπειν; to see. Medically, a false vision.

<sup>b</sup> Similar start in the exemplar.

<sup>c</sup> Similarity of endings of adjacent or parallel words.

### 5.1.2.3 Harmonization

Scribes would frequently bring divergent passages into harmony with one another. In parallel passages (whether quotations from the Old Testament or different accounts in the Gospels of the same event or narrative), that reading which involves verbal dissidence<sup>a</sup> is usually to be preferred to one which is verbally concordant.

### 5.1.2.3 Scribal Replacements, Alterations, Additions

#### 5.1.2.3.1 Scribal Replacements

Scribes would replace an unfamiliar word with a more familiar synonym; much like some of the words of our newer English translations have replaced some of the archaic English words with those more understandable to our "enlightened" society.

#### 5.1.2.3.2 Scribal Alterations

Scribes might alter a less refined grammatical form or less elegant lexical expression in accord with their contemporary Atticizing<sup>b</sup> preferences. Because the New Testament was written in a living language, when that language changed; certain endings might fall out of use, etc..

#### 5.1.2.3.3 Scribal Additions

Scribes might add pronouns, conjunctions, and expletives to make a smoother or "more understandable" text.

### 5.1.3 Intrinsic Probabilities

Intrinsic probabilities depend on considerations of what the author was more likely to have written. The textual critic takes into account [at least] the following.

---

<sup>a</sup> Dissidence: Non agreement, discordant, different. Here with respect to word sounds or perhaps a similar word.

<sup>b</sup> Atticizing: To make conformable to the language, customs, etc., of Attica.

### 5.1.3.1 General Considerations

General considerations of intrinsic probabilities are analogous to several of the Hermeneutical, Specific Principles of Interpretation<sup>38</sup>, which we previously studied.

#### 5.1.3.1.1 Style and Vocabulary

The style and vocabulary of the author throughout the book is considered. However, depending on the subject matter, or the addressees and their culture, the author is free to use words in one document that might not appear in the rest of his writing(s).

#### 5.1.3.1.2 Immediate Context

The immediate context is very important in the determination of a textual wording. We saw in our study of hermeneutics<sup>39</sup> that the immediate context is critical to a proper understanding of a passage. Likewise in textual criticism, wording cannot be divorced from what the writer has stated in the immediate context. e.g., Lk 21:19

#### 5.1.3.1.3 Harmony and Usage

Harmony with the usage of the author elsewhere is also used to determine the intrinsic probability of a text's wording. This is analogous to the Specific Principles of Interpretation, The Remote Context, The Book Context, and The Writer.

### 5.1.3.2 Gospel Considerations

#### 5.1.3.2.1 Background

The Aramaic [and dispensational] background of the teaching of Jesus is very important<sup>40,41</sup>.

#### 5.1.3.2.2 Priority of Mark's Gospel

The Gospel according to Mark is known historically as the "memoirs" of Peter. The confirmation of Markan authorship is given by Iraneous, Clement of Alexandria (Tradition claims Mark founded the Church at Alexandria), Turtullian, and Origin. Papias records John the Apostle as saying Mark wrote and recorded

Peters' words. Tradition holds that Peter sanctioned the composition for reading in the Churches which implies it was composed before 67 A.D., the year of Peter's death. See Dan Wallace's comments in Section 1.3.1, above.

#### 5.1.3.2.3 Christian Community Influence

Several textual changes may have been the result of influence by the Christian community. e.g., The longer ending of Mark - Mk 16:9-20. Notice that one sect of a modern day "Christian" cult quotes part of this referenced doubtful reading in 3 Nephi 11:33-34. Notice also their "inspired version" quotes it in perfect KJV (early 17th century) English! Another example might be the "woman taken in adultery" from Joh 7:53-8:11.

## 5.2 PRINCIPLES FOR EXTERNAL EVIDENCE

Greenlee defines external evidence as: "the testimony of manuscripts, versions, etc.". The principles used for determining external evidence for the UBSGNT are given in the TCGNT Introduction pp. xxv and xxvi. Section 5.4, below describes the four family groupings used to trace the apparent "evolution" [or *devil-ution*] of the autograph. These families and the major representative texts in each family are shown in table 4., below. Greenlee, in INTTC, pg 80, gives a brief early history of the four text families. He then gives characteristics of the four text types on pages 86-91. The principles for external evidence, also shown by Greenlee, are sketched below.

### 5.2.1 The Purpose of External Evidence Study

The purpose of studying the external evidence is to decide which reading has the support of manuscripts and the text types which have been found to support more frequently, the preferable readings. Against this must be weighed the principles of internal evidence. Because external evidence has to do with a more statistical and numerical objective evidence of the families and internal evidence is more subjective, it is appropriate to look first at internal evidence so that the investigator is not biased by the weight of sheer numbers.

### 5.2.2 Study of Text Types

#### 5.2.2.1 Alexandrian Text Most Reliable

If the text types are considered individually, the Alexandrian is generally the most reliable single text. (It sometimes contains a "learned" correction.)

#### 5.2.2.2 Agreement in Two or More Text Families

If a reading is supported by good representatives of two or more text types, it is generally preferable to a reading supported by one text type, exclusively. That is, if a reading has the support of good witnesses of several text types, it is more probable that the reading antedates the rise of the local texts, instead of having originated in one of the local texts. See Geographical Distributions, below.

#### 5.2.2.3 Characteristics of Manuscripts to Text Types

Some witnesses are more faithful to their text types than others. If manuscripts of a given type are divided in their support, the true reading of a given text type is more likely if:

- 5.2.2.3.1 The reading of the manuscripts are generally most faithful to the text type,
- 5.2.2.3.2 The reading differs from that of the other text types,
- 5.2.2.3.3 The reading differs from that of the Byzantine text,
- 5.2.2.3.4 The reading is most characteristic of that text type.

### 5.2.3 The Date and Character of the Witnesses

As a general rule, the earlier the manuscript(s), the more likely it (they) is (are) to be free of copying errors. The date, being important, even more important is the character of the text type it embodies and the care taken by the copyist producing the manuscript.

### 5.2.4 The Geographical Distribution of the Witnesses

In support of a variant, the concurrence of witnesses from multiple areas in support of that variant are more significant than the testimony of witnesses representing only one local area. Some examples of "local areas" are given in ENTM, pages 64-65. He states that the Alexandrian text is an early text and represents careful work at a literary center such as Alexandria. He goes on to say that the Western text belongs locally in the west because they are in general bilingual Greek and Latin, and Old Latin manuscripts, but also occur in manuscripts belonging locally in the East, e.g., the Old Syriac Curetonian version (syr<sup>curetonian</sup>).

## 5.3 THE TEXTUAL APPARATUS

The variant readings cited in the textual apparatus of the UBSGNT, third edition, "are primarily those which are significant for translators or necessary for establishing the text. A few other variants have been included because they contain important differences in the forms of proper names or because they provide valuable supplementary information." This section and tables 4-10 are taken almost directly from that fine volume's introduction. They are reproduced for the purpose of educating students in New Testament textual criticism. Of course, that volume must be obtained by each student for this class. Otherwise the information given here would be unusable by a student. The symbols and abbreviations used in citing the Greek manuscript and lectionary evidence are shown in tables 11 and 12, resp..

## 5.3.1 Textual Evidence Evaluation

The expressions {A}, {B}, {C}, and {D} occurring at the beginning of each set of textual variants, express the UBS Committee's relative degree of certainty (probability) for a reading.

{A}, means the text is virtually certain.

{B}, means there is some degree of doubt in the text.

{C}, means there is a considerable degree of doubt whether the text or the apparatus contains the superior reading.

{D}, means there is a very high degree of doubt about the reading in the text.

UBSGNT indicates the large number of {C} readings are due to the many readings in the {A} and {B} classes, have had no variants included in the apparatus because they were not considered important for the purposes of their edition.

## 5.3.2 Greek Manuscript Evidence

As shown in the tables, below, and in the UBSGNT Introduction, the Greek manuscript evidence includes:

(1) Papyri (denoted by the letter ϕ with the papyri number in subscripts, see table 5., below):

(2) Uncials designated traditionally by capital letters, referred to as letter uncials (see table 6., below);

(3) The numbered uncials designated (only) by Arabic numbers with an initial 0 (see table 7., below);

(4) Minuscules - numbered without an initial 0 (see tables 8. and 9., below);

(5) Lectionaries - numbered with an initial *l* (see tables 10.and 11., below).

We will not consider the Church Fathers or translations into other languages in our study, here. Studies of these are, however, very important and will be necessary studies for those who want to pursue further, the study of textual criticism.

#### 5.4 TEXTUAL FAMILIES<sup>a</sup>

In the process of textual criticism, there are four principle stages as Bruce (TBAP), pp. 179-180, has stated. "First, he makes a study of such individual manuscripts as are available to him, correcting obvious slips and taking cognizance of what appear to be scribal alterations, whether accidental or deliberate<sup>b</sup>. Next he arranges these manuscripts in groups. Those which share some peculiar feature of spelling or wording or some common error, are probably related to one another and have a common archetype. There are different ways of grouping manuscripts, according as their evident relation to one another is more or less close. Those whose mutual relation can be fairly precisely established are said to constitute a family. But a number of separate families, while they are diverse from one another in many respects, may have a sufficient number of significant features in common to suggest they all represent one rather early textual type. In the third place, when the arranging of manuscripts in groups leads to the establishment of an archetype for each of the groups which have been established, these archetypes themselves are subjected to comparative study in the hope that it may be possible to reconstruct a provisional archetype [prototype] from which the archetypes themselves are descended; if this is achieved, then we have arrived as closely as we can to the autographic text." Finally, as Bruce continues:

"Sometimes, after all these processes have been completed, even the ultimate archetype provisionally reconstructed is seen to contain here and there a reading which is manifestly corrupt. No objective textual evidence is available to correct it; the textual critic must perforce employ the art of conjectural emendation - an art which demands the severest self-discipline. The emendation must commend itself as obviously right, and it must account for the way in which the corruptions crept in. In other words it must be 'intrinsically probable' and 'transcriptionally probable'."<sup>42</sup>

<sup>a</sup>see INTTC pp xxviii-xxxi and INTTC pp 117-118

<sup>b</sup> See section 6.0, below.

Table 4., below, is suggested by Greenlee in INTTC, pp 117-118. We have, however, populated it with some witnesses taken from TCGNT pp xxviii-xxxi. It shows the relationship between the text type and the witnesses which have been found to populate each text type.

The four textual families presently determined by Textual criticism are briefly explained below.

#### 5.4.1 The Alexandrian Text Type

Westcott and Hort<sup>a</sup> (W-H) thought that the B (Vaticanus) and à (Siniaticus) combined (which they called the "Neutral" text) was the purest text available. Further consideration has shown that the W-H "Alexandrian" combined with their "neutral" text and called the "Alexandrian" text is, according to INTTC pp 86-87, "probably the best single text of the local texts; but like the others its readings cannot be accepted uncritically but must be submitted to the principles of [textual] criticism." The Alexandrian text is more likely to be wrong in the area of technicalities of Greek grammar. It is assumed that the copyists of that family were more liable to correct the exemplar to reflect a more literary Greek. On the other hand the Alexandrian family retains terse or rough readings which at first seem difficult but on further reflection are quite suitable. Remember, however, that the Alexandrian Jew, Philo (20 B.C.-54 A.D.), the Alexandrian Christians Clement (155-215) and Origen (185-254) used Allegorism as their primary mode of interpretation.

#### 5.4.2 The Western Text Type

Long paraphrases or long additions to the 'ordinary' text seem characteristic of the Western text, especially in the book of Acts. It also substitutes synonyms for words. It also has many instances of shorter readings than the reading of another family. According to W-H, the Western text could be traced back to the second century. Readings with only "Western" support generally don't commend themselves because of the principles of internal evidence (see section 5.1).

#### 5.4.3 The Caesarean Text Type

The family 13 or Ferrar group of manuscripts, the family 1 group of manuscripts, the minuscules 28, 565, and 700, the uncial Θ (038), together make up a distinct group of manuscripts. This text type is thought to have been used by Origen at Caesarea and therefore was declared by B.H. Streeter to be the "Caesarean" text. Streeter added Mk 5:31-16:20 (the longer ending) of W (C.L. Freer - Washingtonensis) to this group. Later, Eusebius added to this group, the Old Georgian, the Old Armenian, and the Palestinian Syriac (at least in Mark). Then (approx.) in 1934 the ϱ<sup>45</sup> was also included in this group. Finally, Greenlee demonstrated that Cyril of Jerusalem was a strong Caesarean witness in the Gospels.

<sup>a</sup> See Bruce pages 185, 187ff, Finegan paragraphs 86, 185 (grouping ms.), 127-145 and 226 (proto-Alexandrian), Greenlee pp 79,80, 86-91 (discusses all four families in those pages)

According to Greenlee, "the Caesarean text lies mid-way between the Alexandrian and the Western text. It may be slightly closer to the Western but it does not generally include the long additions and long paraphrases of the Western text nor the long additions of the T.R. It is often found in the company of the Alexandrian text."

#### 5.4.4 The Byzantine Text Type

The Byzantine text type is also referred to as the "Syrian", or the "Antiochian" (for the Syrian city of Antioch). It is made up of mostly later uncial and most of the minuscules, the later versions and (Church) Fathers. Greenlee calls it an inferior text type but later grammarians Zane Hodges and Arthur Farstad<sup>43</sup> believe it to be the better of the families.

**Table 04. Text Types and Witnesses**

|                 | GOSPELS (e)  | ACTS (a)   | CATHOLIC EPISTLES (c)  | PAULINE EPISTLES, HEBREWS (p)  | REVELATION (r)   |
|-----------------|--|--|--|--|--|
| ALERT AN DRI AN | <p>ⲑ<sup>1</sup>, ⲑ<sup>3</sup>, ⲑ<sup>4</sup>, ⲑ<sup>5</sup>, ⲑ<sup>7</sup>, ⲑ<sup>22</sup>, ⲑ<sup>39</sup>, (ⲑ<sup>66</sup>), ⲑ<sup>75</sup>,</p> <p>ⲛ, B, (C), L, Q, T, (W Lk 1-8:12 Jn), Z, Δ, Ξ, Ψ (in Mk; partially in Lk&amp;Jn), 054,059,060,0162</p> <p>20,33,164,215,376,579,718,850,892,1241,1352(Mk)</p> <p>Bohairic,(Sahidic)</p> <p>Ath,Cyr-Alex,(Origen),</p> | <p>ⲑ<sup>8</sup>, ⲑ<sup>50</sup>,</p> <p>ⲛ, A, B, C, Ψ, 048,076,096</p> <p>6,33,81,326,1175,</p> <p>Bohairic,(Sahidic)</p> <p>Ath,Cyr-Alex,(Origen), Clem-Alex?</p>                        | <p>ⲑ<sup>20</sup>, ⲑ<sup>23</sup>, ⲑ<sup>72</sup></p> <p>ⲛ, A, B, C, P, Ψ, 048,056,0142,0156</p> <p>33,81,104,323,326,424<sup>c</sup>,1175,1739,2298</p> <p>Bohairic,(Sahidic)</p> | <p>ⲑ<sup>10</sup>, ⲑ<sup>13</sup>, ⲑ<sup>15</sup>, ⲑ<sup>16</sup>, ⲑ<sup>27</sup>, ⲑ<sup>32</sup>, ⲑ<sup>40</sup>, ⲑ<sup>65</sup></p> <p>ⲛ, A, B, C, H, I, M, P, Ψ, 048,081,088,0220</p> <p>6,33,81,104,326,424<sup>c</sup>,1175,1739,1908</p> <p>Bohairic,(Sahidic)</p> | <p>ⲑ<sup>18</sup>, ⲑ<sup>24</sup>, ⲑ<sup>47</sup></p> <p>ⲛ, A, C, P, 0207, 0169</p> <p>61,69,94,241,254,1006,1175,1611,1841,1852,2040,2053,2344,2351</p> |
| CEASAREAN       | <p>ⲑ<sup>37</sup>, ⲑ<sup>45</sup>,</p> <p>Θ, W(Mk 5:31-16:20), N, O, Σ, Φ</p> <p>Fam 1, Fam 13,28,565,700,157,1071,1604</p> <p>Georgian, Armenian, syr<sup>pal</sup></p> <p>Eus Cyr-Jer (Origen)</p>   | <p>ⲑ<sup>45</sup>?</p> <p>I?</p> <p>I? (text-type not determined in Acts)</p> <p>Cyr-Jer?</p>  | <p>No Caesarean Witnesses</p>  | <p>No Caesarean Witnesses</p>  | <p>No Caesarean Witnesses</p>  |
| WESTERN         | <p>ⲑ<sup>25</sup></p> <p>D, W(Mk 1:1-5:30?), 0171</p> <p>Itala(esp. k, e, syr<sup>sinaitic</sup>, syr<sup>curetonian</sup>),</p> <p>Tert, Irenaeus, Clem<sup>Alex</sup>, Cyprian, (Augustine)</p>  | <p>ⲑ<sup>38</sup>, ⲑ<sup>41</sup>, ⲑ<sup>48</sup></p> <p>D, E, 066</p> <p>257,440,614,913,1108</p> <p>1245,1518,1611,1739,2138,2298</p> <p>Itala, syr<sup>harclean marg. reading</sup></p> | <p>ⲑ<sup>38</sup></p> <p>D, E</p> <p>Itala, syr<sup>harclean marg. reading</sup></p> <p>Tert, Irenaeus, Cyprian, Augustine, Ephraem</p>  | <p>D, E, F, G, 048(Tit, Tm, Phm), 88,181,915,917,1836,1898,1912</p> <p>Itala</p>   | <p>F?</p> <p>Itala?</p>  |
| BYZANTINE       | <p>A, E, F, G, H, K, M, S, U, V, W(Mt, Lk 8:12ff)</p> <p>Most minuscules</p> <p>Gothic Later versions</p> <p>Later Fathers</p>   | <p>H, I, S, P</p> <p>Most minuscules</p> <p>Gothic Later versions</p> <p>Later Fathers</p>   | <p>H, K, L, S</p> <p>42, 398, Most other minuscules</p> <p>Gothic Later versions</p> <p>Later Fathers</p>  | <p>K, L</p> <p>Most <b>other</b> minuscules</p> <p>Gothic Later versions</p> <p>Later Fathers</p>  | <p>046</p> <p>82,93,429,469,808,920,2048, Most other minuscules</p> <p>Gothic Later versions</p> <p>Later Fathers</p>                                    |

Notes: Family 1 (f<sup>1</sup>) consists of manuscripts 1, 118, 131, and 209.

Family 13 (f<sup>13</sup>) consists of manuscripts 13, 69, 124,174, 230 (174 and 230 not used in Mark), 346, 543,788, 826, 828, 983, 1689.

## 6.0 COLLATION OF GREEK MANUSCRIPTS

## 6.1 A DEFINITION OF COLLATION

*Collation is the process of comparing one text or manuscript with another and recording the results.*

It usually involves comparing an individual manuscript (see Ephesians 1:1-11  $\wp^{46}$ , in 6.4, below) with an available printed text like the Textus Receptus (Stephens 1550/Scrivener 1894 TR), the Byzantine (1991 BYZ/Majority Textform), or the UBS third edition (Nestle 26/UBS 3 Edition).

## 6.2 SOME REASONS FOR COLLATION

## 6.2.1 Conservation of Space

Until manuscripts are digitalized and placed on CD-ROM or some other or more efficient cost effective/space saving medium, there is too much information for an individual to store on bookshelves or in filing cabinets. By collation, the full text of the manuscript may be kept on file in much less space than the full manuscript text<sup>a</sup>.

## 6.2.2 Printed Text Apparatus Addition

The manuscript should be collated against the text and apparatus to which it is to be added. It allows the addition of this [new] witness to the available information already in that text's apparatus.

## 6.2.3 Aids in Text Type Determination

Analyzation of textual affinities is important in adding to the evidence for a particular textual family. If the family picked, is for example, the 1991 Byzantine Majority Textform, the variations from that textform is recorded and the number and kind of differences will indicate the non-Byzantine readings of the manuscript(s) being used.

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<sup>a</sup> Concepts found in Greenlee INTTC, pp 135-141.

6.3 GUIDELINES FOR COLLATION RECORDING - A METHODOLOGY

General guidelines and specific procedures are given in this section<sup>a</sup>. Like our previous studies in Greek, Hermeneutics, Homiletics, and Systematic Theology, we need a disciplined approach to Textual Criticism and, here, to the recording of collation information. This approach is necessary so that others will understand what we have produced and so that years later, we will be able to understand what we have done.

6.3.1 The Identification of the Text and the Manuscript

The cover page of the collation should include the name of the text used in the collation as well as the name of the manuscript used in the collation. e.g.,

THE TEXT USED WAS "THE ONLINE BIBLE TEXT FROM THE STEPHENS 1550/SCRIVENER 1984 TR containing Eph 1:1-11 (figure 8.) (the reconstructed Greek text presumably underlying the KJV) courtesy of the Online Bible - Larry Pierce - Woodside Bible Fellowship, Ontario, Canada"

THE MANUSCRIPT USED WAS "A leaf containing Eph 1:1-11 from  $\wp^{46}$ , (Figure 6.) courtesy of the University of Michigan University Library, Ann Arbor, MI."

6.3.2 The Identification of the New Testament Book(s)

The identification of the New Testament book(s) being collated placed on the cover page. Each page should be annotated with the N.T. book name used on that page. For each textual difference, the corresponding chapter (ch.) and verse (vs.) should precede the collation.

6.3.3 The Ordering of, and Specific Rules for the Testimonies

The order of citation will be (assuming the examples found on the cover page, above) the collating base text, separated by a vertical line symbol "|", followed by the manuscript text, followed by any annotation enclosed by parenthesis. The example below shows the collation for the first difference found from the book of Ephesians.

| Ch. | The Text      | The Manuscript (any annotations) |
|-----|---------------|----------------------------------|
| Vs. | TR            | $\wp^{46}$                       |
| 1:1 | ιησου χριστου | XPY IHY (word order, Nom.Sac.)   |

**More Collation Examples**

The following examples use a dummy chapter:verse in order to illustrate our procedure.

<sup>a</sup>see Greenlee INTTC pp 136-139

If the variant concerns a word or phrase which occurs in exactly the same form more than once in a verse, the number of the occurrence appears as a subscript following "The Text" citation. e.g.:

20:50 ην<sup>2</sup> | εσται

If two or more successive words differ from the collating base and they are logically associated, they should be recorded together as one variant.

If two or more successive words differ from the collating base and occur independently, they should be recorded separately.

If a footnote is to occur in a particular citation, it should be a small letter and immediately follow the chapter:verse. e.g.:

20:50<sup>a</sup>.

If an endnote is to be placed in a particular citation it should be a number and follow the chapter:verse. e.g.:

20:50<sup>1</sup>.

If a combination of footnote(s) and/or endnote(s) are to be placed in a particular citation they should follow the chapter:verse. e.g.:

20:50<sup>1,2,a,b,c</sup>.

**Record** all differences of "**v**" **moveable**. The reason we do this is to allow statistical information to be gathered on the copy and/or the copyist.

**Record** all differences of **nomina sacra**. The reason we do this is to allow statistical information to be gathered on the copy and/or the copyist.

**Record** all differences of **other abbreviations**. The reason we do this is to allow statistical information to be gathered on the copy and/or the copyist.

#### Additional Terms for Collation (Abbreviations)

The following abbreviations occur and are explained with examples in INTTC pages 136-139. Although our methodology differs from that of Greenlee, the concepts, hopefully, are similar.

inc. : If a page starts in the middle of a word the missing letters are supplied (if known) inside brackets "[]" on the appropriate side of the vertical bar "|". e.g.:

20:50 | [αυ]τοις

expl. : If a page ends in the middle of a word the missing letters are supplied inside brackets "[]" on the appropriate side of the vertical bar "|".

20:50 αυ[τοις] |

omit : If a word(s) is (are) omitted in the text or the manuscript, the word "omit." should be placed on the side of the "|" appropriate to the omission. The word(s) itself (themselves) is (are) included on the side of the "|" depending on where the word occurred. e.g.,

20:50 αυτω | omit.

add : If a word(s) is (are) added in the text or the manuscript, the word "add" should be placed on the side of the "|" appropriate to the addition. The word(s) itself (themselves) is (are) included on that same side of the "|". On the opposite side of the "|", the word prior to the place where the addition took place (may also have the superscript if that word appears more than once in the verse), should appear. e.g.:

20:50 ω<sup>4</sup> | add εισυ

If words or letters in the text or the manuscript being collated are missing or (completely) illegible, brackets "[]" are used to enclose the unreadable or missing portions on the appropriate side of the vertical bar "|". e.g.:

20:50 | ENA[ ]W

If the words or letters in the text or the manuscript being collated are not doubtful they may be included but must still be placed inside the brackets "[]", on the appropriate side of the vertical bar "|". e.g.:

20:50 | ENA[YT]W

**If the text or the manuscript contains a correction**, both readings should be recorded on the appropriate side of the vertical bar "|". The original reading should be followed by a superscript "<sup>\*</sup>". The correction should be followed by a superscript "<sup>c</sup>". If there is more than one correction the superscript "<sup>c</sup>" should be followed by the number of the correction in superscript; "<sup>c2</sup>". If there is a marginal reading the original reading should have the superscript, "<sup>\*</sup>", following the original text while the marginal reading should be followed by the superscript "<sup>mg</sup>". Each separate reading should be separated by a slash "/". Note

also that if the word occurs more than once in the verse that the appropriate numerical superscript should precede the "\*" e.g.:

20.50 | HMEI<sup>C2\*</sup> / YMIN<sup>C1</sup>

#### 6.4 COLLATION EXAMPLE - A CLASSROOM EXERCISE

The object of the exercise is to collate the Ephesians 1:1-11  $\wp^{46}$  manuscript found in figure 6., against **one** of the three texts found in figures 7-9. If you are doing this on your own, pick one. If you are the teacher in a class situation you could have each third of the class use one of the three text types so that you could show the differences between the Ephesians 1:1-11  $\wp^{46}$  manuscript and each of the three text types. Completeness in detail is desired. After the rules, as found in section 6.3, are understood, doing this collation should not take a student as long as a form/function translation of the passage. Ensure that the formats discussed in section 6.3, are rigidly followed. Otherwise the student will be short changed and you will be a wreck after trying to grade various people's differences in nomenclature. Note that the  $\wp^{46}$  manuscript is a second century uncial while the 3 texts are minuscules - with no accents, breathings, or adornments.

ΡΑΜΕ

ΠΡΟΦΗΤΕΙΟΥ

ΠΑΥΛΟΣ ΑΠΟΣΤΟΛΟΣ ΧΡΥΣΤΟΥ ΙΗΣΟΥ ΔΙΑΘΕΛΗΜΑΤΟΣ  
 ΘΥ ΤΟΙΣ ΑΓΙΟΘΟΥΣΙΝ ΚΑΤΤΙΣΤΙΣΕΝΧΡΩ  
 ΙΗΣΟΥ ΧΑΡΙΟΥ ΛΕΒΙΝ ΚΑΤΕΡΗΡΗΝΗΑΠΟΘΥ ΠΡΟ  
 ΗΜΩΝ ΚΑΤΚΥ ΙΗΣΟΥ ΧΡΥ ΘΕΥΧΟΓΗ ΟΑΣΤΩΑΣ  
 ΕΝ ΠΑΣΗ ΕΥΛΟΓΙΑ ΠΝΕΥΜΑΤΙΚΗ ΕΝ ΤΟΙΣ  
 ΕΠΘΥΡΑΝΙΩΤΕ ΕΝ ΧΡΩ ΚΑΘΩΣ ΕΞΕΦΕΞΑΤΟ  
 ΗΜΑΣ ΕΝ ΑΥΤΩ ΠΡΟ ΚΑΤΑΒΟΛΗΣ ΚΟΣΜΟΥ ΕΙΝΗ  
 ΗΜΑΣ ΑΓΙΟΥΣ ΚΑΙ ΛΑΛΩΜΟΥΣ ΚΑΤΕΝΩΤΑ  
 ΟΝ ΑΥΤΟΥ ΘΕΜΑΤΑ ΤΗ ΠΡΟ ΟΡΙΣΑΣ ΗΜΑΣ ΕΙΣ  
 ΥΙΟΘΕΣΙΑΝ ΙΗΣΟΥ ΧΡΥ ΕΙΣ ΑΥΤΟΝ ΚΑΤΑ ΤΗΝ  
 ΕΥΔΟΚΙΑΝ ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΑΥΤΟΥ ΕΙΣΕΤΑΙ  
 Η ΟΝ ΔΟΞΗ ΣΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ Η ΚΑΧΑΡΙ  
 ΣΤΩΣ ΕΝ ΗΜΑΣ ΕΝ ΤΩ Η ΓΑΠΗ ΞΑΝΩ ΕΝΩ  
 ΕΧΟΜΕΝ ΤΗΝ ΑΠΟΧΥΤΡΩΣΙΝ ΔΙΑ ΤΟΥ ΘΕΛΗΜΑΤΟΣ  
 ΑΥΤΟΥ ΤΗΝ ΑΦΕΣΙΝ ΤΩΝ ΠΑΡΗΠΟΛΩΤΩΝ  
 ΚΑΤΑ ΤΟ ΠΛΟΥΤΟΣ ΤΗΣ ΧΑΡΙΤΟΣ ΑΥΤΟΥ Η ΟΣΤΕ  
 ΡΙΟΣ ΕΥΣΕΝ ΕΙΣ ΗΜΑΣ ΕΝ ΠΑΣΗ ΟΟΦΙΑ ΧΑΝ  
 ΦΡΟΝΗ ΒΕΙΤΩ ΩΡΙΟΑΤΗ ΜΕΙΛΙΟΥΝΤΗΡ ΙΟΝ  
 ΤΟΥ ΘΕΛΗΜΑΤΟΣ ΚΑΤΑ ΤΗΝ ΕΥΔΟΚΙΑΝ ΑΥΤΟΥ  
 ΗΝ ΤΤΡΟΠΟΡ ΜΘΝ ΑΥΤΩ ΕΙΣ ΤΟΣ ΧΕΙΛΩΣ  
 ΤΩΝ ΚΑΤΑ ΤΩΝ ΑΝΑΡΤΩΝ  
 ΟΑΘΑΠΤΑΤΗ ΤΩΝ ΑΝΑΡΤΩΝ  
 ΡΑΝΟΘΟΚΑΙΤ  
 Δ. Ε. ΤΕ ΚΑΝ ΡΩΘ

Figure 07. Ephesians 1:1-11 ρ<sup>46</sup>

1 παυλος αποστολος ιησου χριστου δια θεληματος θεου τοις αγιοις τοις ουσιν εν εφεσω και πιστοις εν χριστω ιησου 2 χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου 3 ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανοις εν χριστω 4 καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου εινα ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη 5 προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον κατα την ευδοκιαν του θεληματος αυτου 6 εις επαινον δοξης της χαριτος αυτου εν η εχαριτωσεν ημας εν τω ηγαπημενω 7 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των παραπτωματων κατα τον πλουτον της χαριτος αυτου 8 ης επερισσευσεν εις ημας εν παση σοφια και φρονησει 9 γνωρισας ημιν το μυστηριον του θεληματος αυτου κατα την ευδοκιαν αυτου ην προεθετο εν αυτω 10 εις οικονομιαν του πληρωματος των καιρων ανακεφαλαιωσασθαι τα παντα εν τω χριστω τα επι τοις ουρανοις και τα επι της γης 11 εν αυτω εν ω και εκληρωθημεν προορισθεντες κατα προθεσιν του τα παντα ενεργουντος κατα την βουλην του θεληματος αυτου

**Figure 08. Ephesians 1:1-11 1991 BYZ/Majority Textform**

1 παυλος αποστολος ιησου χριστου δια θεληματος θεου τοις αγιοις τοις ουσιν εν εφεσω και πιστοις εν χριστω ιησου 2 χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου 3 ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανοις χριστω 4 καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου εινα ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη 5 προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον κατα την ευδοκιαν του θεληματος αυτου 6 εις επαινον δοξης της χαριτος αυτου εν η εχαριτωσεν ημας εν τω ηγαπημενω 7 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των παραπτωματων κατα τον πλουτον της χαριτος αυτου 8 ης επερισσευσεν εις ημας εν παση σοφια και φρονησει 9 γνωρισας ημιν το μυστηριον του θεληματος αυτου κατα την ευδοκιαν αυτου ην προεθετο εν αυτω 10 εις οικονομιαν του πληρωματος των καιρων ανακεφαλαιωσασθαι τα παντα εν τω χριστω τα τε εν τοις ουρανοις και τα επι της γης 11 εν αυτω εν ω και εκληρωθημεν προορισθεντες κατα προθεσιν του τα παντα ενεργουντος κατα την βουλην του θεληματος αυτου

**Figure 09. Ephesians 1:1-11 Stephens 1550/Scrivener 1894 TR**

1 παυλος αποστολος χριστου ιησου δια θεληματος θεου τοις αγιοις τοις ουσιν [εν εφεσω] και πιστοις εν χριστω ιησου 2 χαρις υμιν και ειρηνη απο θεου πατρος ημων και κυριου ιησου χριστου 3 ευλογητος ο θεος και πατηρ του κυριου ημων ιησου χριστου ο ευλογησας ημας εν παση ευλογια πνευματικη εν τοις επουρανοις εν χριστω 4 καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου ειναι ημας αγιους και αμωμους κατενωπιον αυτου εν αγαπη 5 προορισας ημας εις υιοθεσιαν δια ιησου χριστου εις αυτον κατα την ευδοκιαν του θεληματος αυτου 6 εις επαινον δοξης της χαριτος αυτου ης εχαριτωσεν ημας εν τω ηγαπημενω 7 εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου την αφεσιν των παραπτωματων κατα το πλουτος της χαριτος αυτου 8 ης επερισσευσεν εις ημας εν παση σοφια και φρονησει 9 γνωρισας ημιν το μυστηριον του θεληματος αυτου κατα την ευδοκιαν αυτου ην προεθετο εν αυτω 10 εις οικονομιαν του πληρωματος των καιρων ανακεφαλαιωσασθαι τα παντα εν τω χριστω τα επι τοις ουρανοις και τα επι της γης εν αυτω 11 εν ω και εκληρωθημεν προορισθεντες κατα προθεσιν του τα παντα ενεργουντος κατα την βουλην του θεληματος αυτου

**Figure 10. Ephesians 1:1-11 Nestle 26/UBS 3 Edition**

Table 05. Papyri Greek Manuscript Evidence

"The following papyri have been newly collated and their evidence is cited wherever they provide data for a variant included in the apparatus. Since most of the papyri are fragmentary, their citation is comparatively infrequent."

| Number          | Content   | Location                                     | Date      |
|-----------------|---|--|-----------|
| ⲑ <sup>1</sup>  | e   | Philadelphia                                 | III       |
| ⲑ <sup>2</sup>  | e   | Florence                                     | VI        |
| ⲑ <sup>3</sup>  | e   | Vienna                                       | VI/VII    |
| ⲑ <sup>4</sup>  | e   | Paris  | III       |
| ⲑ <sup>5</sup>  | e   | London                                       | III       |
| ⲑ <sup>6</sup>  | e   | Strassburg                                   | IV        |
| ⲑ <sup>8</sup>  | a   | Berlin                                       | IV        |
| ⲑ <sup>10</sup> | p   | Cambridge, Mass.                             | IV        |
| ⲑ <sup>11</sup> | p   | Leningrad                                    | VII       |
| ⲑ <sup>13</sup> | p   | London and Florence                          | III/IV    |
| ⲑ <sup>15</sup> | p   | Cairo  | III       |
| ⲑ <sup>16</sup> | p   | Cairo  | III/IV    |
| ⲑ <sup>18</sup> | r   | London                                       | III/IV    |
| ⲑ <sup>19</sup> | e   | Oxford                                       | IV/V      |
| ⲑ <sup>21</sup> | e   | Allentown, Pa.                               | IV/V      |
| ⲑ <sup>22</sup> | e   | Glasgow                                      | III       |
| ⲑ <sup>23</sup> | c   | Urbana, Ill.                                 | early III |
| ⲑ <sup>24</sup> | r   | Newton Center, Mass.                         | IV        |
| ⲑ <sup>25</sup> | e   | Berlin                                       | late IV   |
| ⲑ <sup>26</sup> | p   | Dallas                                       | about 600 |
| ⲑ <sup>27</sup> | p   | Cambridge                                    | III       |
| ⲑ <sup>30</sup> | p   | Ghent  | III       |
| ⲑ <sup>33</sup> | a   | Vienna                                       | VI        |
| ⲑ <sup>36</sup> | e   | Florence                                     | VI        |
| ⲑ <sup>37</sup> | e   | Ann Arbor, Mich.                             | III/IV    |
| ⲑ <sup>38</sup> | a   | Ann Arbor, Mich.                             | about 300 |
| ⲑ <sup>39</sup> | e   | Chester, Pa.                                 | III       |
| ⲑ <sup>40</sup> | p   | Heidelberg                                   | III       |
| ⲑ <sup>41</sup> | a   | Vienna                                       | VIII      |
| ⲑ <sup>45</sup> | ea  | Dublin: Chester Beatty, and Vienna           | III       |
| ⲑ <sup>46</sup> | p<br>Includes<br>Hebr. <sup>a</sup><br>which<br>follows<br>Rom. | Dublin: Chester Beatty, and Ann Arbor, Mich. | about 200 |
| ⲑ <sup>47</sup> | r   | Dublin: Chester Beatty                       | late III  |

| Number          | Content | Location                    | Date      |
|-----------------|---------|-----------------------------|-----------|
| ⲑ <sup>48</sup> | a       | Florence                    | late III  |
| ⲑ <sup>49</sup> | p       | New Haven, Conn.            | late III  |
| ⲑ <sup>50</sup> | a       | New Haven, Conn.            | IV/V      |
| ⲑ <sup>51</sup> | p       | P. Oxy. 2157                | about 400 |
| ⲑ <sup>58</sup> | a       | Vienna                      | VI        |
| ⲑ <sup>59</sup> | e       | New York: P. Colt 3         | VII       |
| ⲑ <sup>60</sup> | e       | New York: P. Colt 4         | VII       |
| ⲑ <sup>61</sup> | p       | New York: P. Colt 5         | about 700 |
| ⲑ <sup>63</sup> | e       | Berlin                      | about 500 |
| ⲑ <sup>64</sup> | e       | Oxford                      | about 200 |
| ⲑ <sup>65</sup> | p       | Florence                    | III       |
| ⲑ <sup>66</sup> | e       | Geneva: P. Bodmer II        | about 200 |
| ⲑ <sup>67</sup> | e       | Barcelona                   | about 200 |
| ⲑ <sup>68</sup> | p       | Leningrad                   | VII?      |
| ⲑ <sup>70</sup> | e       | P. Oxy. 2384                | III       |
| ⲑ <sup>71</sup> | e       | P. Oxy. 2385                | IV        |
| ⲑ <sup>72</sup> | c       | Geneva: P. Bodmer VII, VIII | III/IV    |
| ⲑ <sup>74</sup> | ac      | Geneva: P. Bodmer XVII      | VII       |
| ⲑ <sup>75</sup> | e       | Geneva: P. Bodmer XIV, XV   | early III |
| ⲑ <sup>76</sup> | e       | Vienna                      | VI        |

<sup>a</sup> The addition of Hebrews (pages 41-64) is strong evidence for Pauline authorship!

Table 06. Letter Uncials Greek Manuscript Evidence

The following letter uncials with their corresponding number, were selected because of their value in determining the text, have been cited from previous editions of the Greek New Testament. They have been checked chiefly where the printed evidence was contradictory or incomplete.

| Number            | Content | Location: Name   | Date |
|-------------------|---------|--|------|
| Ⲱ 01              | epr     | London: Siniaticus   | IV   |
| A 02              | eapr    | London: Alexandrinus   | v    |
| B 03              | eap     | Rome: Vaticanus  | IV   |
| C 04              | eapr    | Paris: Ephraemi Rescriptus (Palimpsest)  | V    |
| D 05              | ea      | Cambridge: Bazaе Cantabrigiensis   | V/VI |
| D 06              | p       | Paris: Claromontanus   | VI   |
| D <sup>abc1</sup> | p       | ( <i>Abschrift</i> , i.e. copy of 06)  | IX   |
| E 07              | e       | Basel:Basiliensis  | VIII |
| E 08              | a       | Oxford: Laudianus  | VI   |
| F 09              | e       | Utrecht: Boreelianus   | IX   |
| F 010             | p       | Cambridge: Augiensis   | IX   |
| G 011             | e       | London and Cambridge: Wolfii A   | IX   |
| G 012             | p       | Dresden Boernerianus, Gk/Lat interlinear                                       | IX   |
| H 013             | e       | Hamburg, Cambridge and frag. Luke 1:3-6, Trinity Coll.: cut by J.C. Wolf.      | IX   |
| H 014             | a       | Modena: Mutinensis   | IX   |
| H 015             | p       | Athos, Laura, Kiev, Leningrad, Moscow, Paris, Turin: Coislirianus, Euthalianus | VI   |
| I 016             | p       | Washington: Washingtonensis  | V    |
| K 017             | e       | Paris: Cyprius   | IX   |
| K 018             | ap      | Moscow: Mosquensis   | IX   |
| L 019             | e       | Paris: Regius  | VIII |
| L 020             | ap      | Rome: Angelicus  | IX   |
| M 021             | e       | Paris  | IX   |
| N 022             | e       | Leningrad and elsewhere  | VI   |
| O 023             | e       | Paris: Sinopensis  | VI   |
| P 024             | e       | Wolfenbüttel: Guelpherbytanus A (Palimpsest)                                   | VI   |
| P 025             | apr     | Leningrad: Porphyrianus (Palimpsest)   | IX   |
| Q 026             | e       | Wolfenbüttel   | V    |

| Number | Content | Location: Name                           | Date    |
|--------|---------|--|---------|
| R 027  | e       | London                                   | VI      |
| S 028  | e       | Rome: Vaticanus                          | 949     |
| T 029  | e       | Rome: Borgianus                          | V       |
| U 030  | e       | Venice                                   | IX      |
| V 031  | e       | Moscow: Mosquensis                       | IX      |
| W 032  | e       | Washington: Washingtonensis, Freerianus  | V       |
| X 033  | e       | Munich: Monacensis                       | X       |
| Y 034  | e       | Cambridge                                | IX      |
| Z 035  | e       | Dublin: Dubliensis (Palimpsest)          | VI      |
| Ⲛ 036  | e       | Leningrad and Oxford: Tishendorfianus IV | X       |
| Δ 037  | e       | St. Gall: Sangal-lensis                  | IX      |
| Ⲙ 038  | e       | Tiflis: Koridethi                        | IX      |
| Λ 039  | e       | Oxford                                   | IX      |
| Ξ 040  | e       | London: Zacynthius (Palimpsest)          | VIII    |
| 041    | e       | Leningrad: Petropolitanus                | IX      |
| Σ 042  | e       | Rossano                                  | VI      |
| Φ 043  | e       | Berat?                                   | VI      |
| Ψ 044  | eap     | Athos, Laurae: Athos Laurae, Athusiensis | VII/I X |
| Ω 045  | e       | Athos, Dionysiu: Athous Dionysiou        | IX      |

Table 07. Numbered Uncials Greek Manuscript Evidence

The following numbered uncials have been cited on the basis of fresh collations made by the Institut für neutestamentliche Textforschung, Münster/Westf. In many instances they are fragmentary and therefore their citation is comparatively infrequent.

| Number | Content | Location:Name                          | Date   |
|--------|---------|--|--------|
| 046    | r       | Rome, Bibl. Vatic. Gr. 2066: Vaticanus | X      |
| 047    | e       |  | VIII   |
| 048    | ap      |  | V      |
| 049    | ap      | Athos, Laura A' 88                     | IX     |
| 050    | e       |  | IX     |
| 051    | r       | Athos, Pantokratoros 44                | X      |
| 052    | r       | Athos, Pantokratoros 99,2              | X      |
| 053    | e       |  | IX     |
| 054    | e       |  | VII    |
| 056    | ap      |  | X      |
| 058    | e       |  | IV     |
| 059    | e       |  | IV/V   |
| 060    | e       |  | VI     |
| 061    | p       |  | V      |
| 062    | p       |  | V      |
| 063    | e       |  | IX     |
| 064    | e       |  | VI     |
| 065    | e       |  | VI     |
| 066    | a       |  | VI     |
| 067    | e       |  | VI     |
| 068    | e       |  | V      |
| 070    | e       |  | VI     |
| 071    | e       |  | V/VI   |
| 073    | e       |  | VI     |
| 074    | e       |  | VI     |
| 075    | p       |  | X      |
| 076    | a       |  | V/VI   |
| 078    | e       |  | VI     |
| 079    | e       |  | VI     |
| 081    | p       |  | VI     |
| 082    | p       |  | VI     |
| 083    | e       |  | VI/VII |
| 084    | e       |  | VI     |
| 085    | e       |  | VI     |
| 086    | e       |  | VI     |
| 087    | e       |  | VI     |
| 088    | p       |  | V/VI   |
| 090    | e       |  | VI     |
| 091    | e       |  | VI     |
| 092b   | e       |  | VI     |
| 093    | a       |  | VI     |
| 095    | a       |  | VIII   |
| 096    | a       |  | VII    |
| 097    | a       |  | VII    |
| 099    | e       |  | VII    |

| Number | Content | Location:Name                          | Date   |
|--------|---------|--|--------|
| 0100   | e       |  | VII    |
| 0102   | e       |  | VII    |
| 0105   | e       |  | X      |
| 0106   | e       |  | VII    |
| 0107   | e       |  | VII    |
| 0108   | e       |  | VII    |
| 0109   | e       |  | VII    |
| 0110   | e       |  | VI     |
| 0111   | p       |  | VII    |
| 0112   | e       |  | VI/VII |
| 0113   | e       |  | V      |
| 0115   | e       |  | IX/X   |
| 0116   | e       |  | VIII   |
| 0117   | e       |  | IX     |
| 0119   | e       |  | VII    |
| 0120   | a       |  | IX     |
| 0121a  | p       |  | X      |
| 0121b  | p       |  | X      |
| 0122   | p       |  | IX     |
| 0124   | e       |  | VI     |
| 0125   | e       |  | V      |
| 0126   | e       |  | VIII   |
| 0128   | e       |  | IX     |
| 0129   | p       |  | IX     |
| 0130   | e       |  | IX     |
| 0131   | e       |  | IX     |
| 0132   | e       |  | IX     |
| 0134   | e       |  | VIII   |
| 0136   | e       |  | IX     |
| 0138   | e       |  | IX     |
| 0141   | e       |  | X      |
| 0142   | ap      |  | X      |
| 0143   | e       |  | VI     |
| 0146   | e       |  | VIII   |
| 0148   | e       |  | VIII   |
| 0150   | p       |  | IX     |
| 0151   | p       |  | IX     |
| 0155   | e       |  | IX     |
| 0156   | a       |  | VIII   |
| 0159   | p       |  | VI     |
| 0162   | e       |  | III/IV |
| 0165   | a       | Berlin, Staatl. Mus. P. 13271          | V      |
| 0170   | e       |  | V/VI   |
| 0171   | e       | Florence, Bibl. Laurenziana PSI 2. 124 | IV     |
| 0172   | p       |  | V      |

| Number | Content | Location:Name   | Date       |
|--------|---------|---|------------|
| 0175   | a       |   | V          |
| 0176   | p       |   | IV/V       |
| 0177   | e       |   | X          |
| 0179   | e       |   | VI         |
| 0180   | e       |   | VI         |
| 0181   | e       |   | IV/V       |
| 0182   | e       |   | V          |
| 0186   | p       |   | V/VI       |
| 0187   | e       |   | VI         |
| 0189   | a       |   | II/III     |
| 0190   | e       |   | VI         |
| 0191   | e       |   | VI         |
| 0193   | e       |   | VII        |
| 0196   | e       |   | IX         |
| 0197   | e       |   | IX         |
| 0201   | p       |   | V          |
| 0202   | e       |   | VI         |
| 0206   | a       |   | IV         |
| 0207   | r       |   | IV         |
| 0208   | p       |   | VI         |
| 0209   | ap      |   | VII        |
| 0210   | e       |   | VII        |
| 0211   | e       |   | VII        |
| 0214   | e       |   | IV/V       |
| 0216   | e       |   | V          |
| 0217   | e       |   | V          |
| 0220   | p       | Jamaica Plain, Leland<br>C. Wyman                                     | III        |
| 0221   | p       |   | IV         |
| 0223   | p       |   | VI         |
| 0225   | p       |   | VI         |
| 0226   | p       |   | V          |
| 0229   | r       |   | VIII       |
| 0230   | p       |   | IV         |
| 0232   | a       |   | V/VI       |
| 0234   | e       |   | VIII       |
| 0235   | e       |   | VI/<br>VII |
| 0236   | a       |   | V          |
| 0237   | e       |   | VI         |
| 0238   | e       |   | VIII       |
| 0242   | e       |   | IV         |
| 0243   | p       |   | X          |
| 0246   | a       |   | VI         |
| 0250   | e       | Cambridge,<br>Westminster Coll. Cod<br>Climaci rescr.<br>(Palimpsest) | VIII       |

Table 08. Selected Minuscule Greek Manuscript Evidence

The following Greek minuscules, selected after a critical examination of more than one thousand manuscripts, have been cited systematically because they exhibit a significant degree of independence from the so-called Byzantine manuscript tradition. Many of them have not been previously cited in printed editions. They were collated for this<sup>a</sup> edition by the Institut für neutestamentliche Textforschung, Münster/Westf.

| Number | Content | Location   | Date      |
|--------|---------|--|-----------|
| 1      | eap     | Basel, Univ. Bibl. A.N. IV. 2  | XIV (XII) |
| 1      | r       | Schloss Harburg (Donauwörth), Öttingen-Wallersteinsche Bibl. I, 1,40,1 | XIV (XII) |
| 13     | e       | Paris, Bibl. Gr. 50  | XI        |
| 28     | e       |  | IX        |
| 33     | eap     | Paris, Bibl. Gr. 14  | IX        |
| 81     | ap      | London, Brit. Mus. Add. 20003; Alexandria, Gk Patriarch. 59            | 1044      |
| 88     | apr     | Naples, Bibl. Naz. II. A. 7  | XII       |
| 94     | r       |  | XII       |
| 104    | apr     | London, Brit. Mus. Harley 5537   | 1087      |
| 181    | ap      | Rome, Bibl. Vatic. Reg. Gr. 179  | XI        |
| 326    | ap      | Oxford, Lincoln Coll. Lat 82   | XII       |
| 330    | eap     |  | XII       |
| 436    | ap      |  | XI        |
| 451    | ap      |  | XI        |
| 565    | e       |  | IX        |
| 614    | ap      | Milan, Bibl. Ambros. E 97 sup  | XIII      |
| 629    | ap      |  | XIV       |
| 630    | ap      |  | XIV       |
| 700    | e       |  | XI        |
| 892    | e       | London, Brit. Mus. Add. 33277  | IX        |
| 945    | eap     |  | XI        |
| 1006   | er      | Athos, Iviron(56) 728  | XI        |
| 1009   | e       |  | XIII      |
| 1010   | e       |  | XII       |
| 1071   | e       |  | XII       |
| 1079   | e       |  | X         |
| 1195   | e       |  | 1123      |
| 1216   | e       |  | XI        |
| 1230   | e       |  | 1124      |

| Number | Content | Location                         | Date   |
|--------|---------|----------------------------------|--------|
| 1241   | eap     | Sinai, Cather. Monas. 260        | XII    |
| 1242   | eap     |                                  | XIII   |
| 1253   | e       |                                  | XV     |
| 1344   | e       |                                  | XII    |
| 1365   | e       |                                  | XII    |
| 1505   | eap     |                                  | 1084   |
| 1546   | e       |                                  | 1263?  |
| 1611   | apr     | Athens, Nat. Bibl. 94            | XII    |
| 1646   | eap     |                                  | 1172   |
| 1739   | ap      | Athos, Laura B'64                | X      |
| 1828   | apr     |                                  | XII    |
| 1854   | ar      | Athos, Iviron(25) 231            | XI     |
| 1859   | ap      |                                  | XIV    |
| 1877   | ap      |                                  | XIV    |
| 1881   | ap      |                                  | XIV    |
| 1962   | p       |                                  | XI     |
| 1984   | p       |                                  | XIV    |
| 1985   | r       |                                  | 1561   |
| 2020   | r       |                                  | XV     |
| 2042   | r       |                                  | XIV    |
| 2053   | r       | Messina, Bibl. Univ. 99          | XIII   |
| 2065   | r       |                                  | XV     |
| 2073   | r       |                                  | XIV    |
| 2081   | r       |                                  | XI     |
| 2127   | eap     |                                  | XII    |
| 2138   | apr     |                                  | 1072   |
| 2148   | e       |                                  | 1337   |
| 2174   | e       |                                  | XIV    |
| 2344   | apr     | Paris, Bibl. Nat. Coislin Gr. 18 | XI     |
| 2412   | ap      |                                  | XII    |
| 2432   | r       |                                  | XIV    |
| 2492   | eap     |                                  | XIII   |
| 2495   | eapr    |                                  | XIV/XV |

<sup>a</sup> Kurt Alund - et al., THE GREEK NEW TESTAMENT - Third Edition, 1975, United Bible Societies.

Table 09. Special Selected Minuscule Greek Manuscript Evidence

The following minuscules have been cited only when they are of special significance for certain variants. There evidence has been taken from printed editions of the Greek New Testament and has not been checked.

| Number | Content | Location                                       | Date |
|--------|---------|--|------|
| 2      | ap      | Basel, Univ. Bibl.<br>A.N. IV. 4               | XII  |
| 3      | eap     | Vienna, Österr.<br>Nat. Bibl. Suppl.<br>Gr. 52 | XII  |
| 4      | e       |  | XIII |
| 4      | ap      |  | XV   |
| 5      | eap     |  | XIV  |
| 6      | eap     |  | XIII |
| 7      | p       |  | XI   |
| 8      | e       |  | XI   |
| 10     | e       |  | XIII |
| 16     | e       |  | XIV  |
| 17     | e       |  | XV   |
| 18     | eapr    |  | 1364 |
| 21     | e       |  | XII  |
| 22     | e       |  | XII  |
| 25     | e       |  | XI   |
| 29     | e       |  | X    |
| 31     | e       |  | XIII |
| 35     | eapr    |  | XI   |
| 36     | a       |  | XII  |
| 37     | e       |  | XI   |
| 38     | eap     |  | XIII |
| 39     | e       |  | XI   |
| 42     | apr     |  | XI   |
| 43     | eap     |  | XII  |
| 47     | e       |  | XV   |
| 51     | eap     |  | XIII |
| 53     | e       |  | XIV  |
| 55     | e       |  | XIII |
| 56     | e       |  | XV   |
| 57     | eap     |  | XII  |
| 58     | e       |  | XV   |
| 59     | e       |  | XIII |
| 60     | er      |  | 1297 |
| 61     | eapr    | Dublin, Trinity<br>Coll. A 4. 21               | XVI  |
| 62     | ap      |  | XIV  |
| 63     | e       |  | X    |
| 68     | e       |  | XI   |
| 69     | eapr    |  | XV   |
| 71     | e       |  | XII  |
| 72     | e       |  | XI   |

| Number | Content | Location | Date         |
|--------|---------|----------|--------------|
| 73     | e       |          | XII          |
| 74     | e       |          | 1292?        |
| 75     | e       |          | XI           |
| 76     | eap     |          | XII          |
| 80     | e       |          | XII          |
| 82     | apr     |          | X            |
| 89     | e       |          | 1006         |
| 90     | eap     |          | XVI          |
| 94     | ep;r    |          | XIII/<br>XII |
| 97     | ap      |          | XII          |
| 98     | e       |          | XI           |
| 101    | ap      |          | XI           |
| 102    | ap      |          | 1444         |
| 103    | ap      |          | XI           |
| 105    | eap     |          | XII          |
| 106    | e       |          | X            |
| 108    | e       |          | XI           |
| 110    | apr     |          | XII          |
| 111    | e       |          | XII          |
| 113    | e       |          | XI           |
| 114    | e       |          | XI           |
| 118    | e       |          | XIII         |
| 119    | e       |          | XII          |
| 122    | eap     |          | XII          |
| 123    | e       |          | XI           |
| 124    | e       |          | XI           |
| 127    | e       |          | XI           |
| 130    | e       |          | XV           |
| 131    | eap     |          | XIV          |
| 134    | e       |          | XII          |
| 137    | e       |          | XI           |
| 138    | e       |          | XII          |
| 142    | eap     |          | XI           |
| 151    | e       |          | X            |
| 157    | e       |          | XII          |
| 162    | e       |          | 1153         |
| 172    | apr     |          | XIII/<br>XIV |
| 174    | e       |          | 1052         |
| 177    | apr     |          | XI           |
| 179    | e       |          | XII          |
| 180    | e;apr   |          | XII;<br>1273 |

| Number | Content | Location                           | Date         |
|--------|---------|------------------------------------|--------------|
| 181    | ap;r    | Rome, Bibl. Vatic.<br>Reg. Gr. 179 | XI;XV        |
| 182    | e       |                                    | XIV          |
| 185    | e       |                                    | XIV          |
| 201    | eapr    |                                    | 1357         |
| 203    | apr     | London, Brit. Mus.<br>Add. 28816   | 1111         |
| 205    | eapr    |                                    | XV           |
| 206    | ap      |                                    | XIII         |
| 209    | eap;r   |                                    | XIV;XV       |
| 213    | e       |                                    | XI           |
| 216    | ap      |                                    | 1358         |
| 218    | eapr    |                                    | XIII         |
| 221    | ap      |                                    | X            |
| 223    | ap      |                                    | XIV          |
| 224    | e       |                                    | XII          |
| 225    | e       |                                    | 1192         |
| 226    | eap     |                                    | XII          |
| 230    | e       |                                    | 1013         |
| 234    | eap     |                                    | 1278         |
| 235    | e       |                                    | 1314         |
| 236    | e       |                                    | XI           |
| 237    | e       |                                    | X            |
| 238    | e       |                                    | XI           |
| 239    | e       |                                    | XI           |
| 240    | e       |                                    | XII          |
| 241    | eapr    |                                    | XI           |
| 242    | eapr    |                                    | XII          |
| 243    | e       |                                    | XIV          |
| 244    | e       |                                    | XII          |
| 245    | e       |                                    | 1199         |
| 248    | e       |                                    | 1275         |
| 249    | e       |                                    | XIV          |
| 253    | e       |                                    | XI           |
| 254    | apr     |                                    | XIV          |
| 255    | ap      |                                    | XII          |
| 256    | apr     |                                    | XI           |
| 257    | ap      |                                    | XIII/<br>XIV |
| 258    | e       |                                    | XIII         |
| 259    | e       |                                    | XI           |
| 262    | e       |                                    | X            |
| 263    | eap     |                                    | XIII         |
| 265    | e       |                                    | XII          |
| 267    | e       |                                    | XII          |
| 270    | e       |                                    | XII          |
| 273    | e       |                                    | XIII         |
| 274    | e       |                                    | X            |

| Number | Content | Location                            | Date   |
|--------|---------|-------------------------------------|--------|
| 291    | e       |                                     | XIII   |
| 296    | eapr    |                                     | XVI    |
| 299    | e       |                                     | X      |
| 301    | e       |                                     | XI     |
| 304    | e       |                                     | XII    |
| 307    | a       |                                     | X      |
| 309    | ap      |                                     | XIII   |
| 317    | e       |                                     | XII    |
| 319    | ap      |                                     | XII    |
| 321    | ap      |                                     | XII    |
| 322    | ap      |                                     | XV     |
| 323    | ap      |                                     | XI     |
| 325    | apr     |                                     | XI     |
| 327    | ap      |                                     | XIII   |
| 328    | ap      |                                     | XIII   |
| 331    | e       |                                     | XI     |
| 336    | apr     |                                     | XV     |
| 337    | apr     |                                     | XII    |
| 339    | eapr    |                                     | XIII   |
| 346    | e       |                                     | XII    |
| 348    | e       |                                     | 1022   |
| 349    | e       |                                     | 1322   |
| 356    | ap      |                                     | XII    |
| 364    | e       |                                     | X      |
| 365    | eap     |                                     | XIII   |
| 367    | eapr    |                                     | 1331   |
| 372    | e       |                                     | XVI    |
| 378    | ap      |                                     | XII    |
| 383    | ap      | Oxford, Bodl. Lib.<br>E.D. Clarke 9 | XIII   |
| 385    | apr     |                                     | 1407   |
| 390    | eap     |                                     | 1282   |
| 397    | e       |                                     | X/XI   |
| 398    | ap      |                                     | XI     |
| 399    | e       |                                     | IX/X   |
| 404    | ap      |                                     | XIV    |
| 407    | e       |                                     | XII    |
| 418    | e       |                                     | XV     |
| 424    | apr     |                                     | XI     |
| 425    | ap      |                                     | 1330   |
| 429    | ap;r    |                                     | XIV;XV |
| 431    | eap     |                                     | XI     |
| 435    | e       |                                     | X      |
| 437    | a       |                                     | XI     |
| 440    | eap     |                                     | XII    |
| 441    | ap      |                                     | XIII   |
| 442    | ap      |                                     | XIII   |
| 450    | ap      |                                     | X      |

| Number | Content | Location                    | Date         |
|--------|---------|-----------------------------|--------------|
| 453    | a       |                             | XIV          |
| 455    | ap      |                             | XIII/<br>XIV |
| 456    | apr     |                             | X            |
| 459    | apr     |                             | 1092         |
| 460    | ap      |                             | XIII         |
| 462    | ap      |                             | XIII         |
| 463    | ap      |                             | XII          |
| 464    | ap      |                             | XI           |
| 465    | ap      |                             | XI           |
| 466    | ap      |                             | XI           |
| 467    | apr     |                             | XV           |
| 468    | apr     |                             | XIII         |
| 469    | apr     |                             | XIII         |
| 471    | e       |                             | XII          |
| 472    | e       |                             | XIII         |
| 474    | e       |                             | XI           |
| 476    | e       |                             | XI           |
| 478    | e       |                             | X            |
| 481    | e       |                             | X            |
| 482    | e       |                             | 1285         |
| 483    | eap     |                             | 1295         |
| 484    | e       |                             | 192          |
| 489    | eap     |                             | 1316         |
| 491    | eap     |                             | XI           |
| 495    | e       |                             | XII          |
| 506    | eapr    |                             | XI           |
| 517    | eapr    |                             | XI/XII       |
| 522    | eapr    |                             | 1515         |
| 536    | ea      |                             | XIII         |
| 543    | e       |                             | XII          |
| 544    | e       |                             | XIII         |
| 547    | eap     |                             | XI           |
| 566    | e       |                             | IX           |
| 569    | e       |                             | 1061         |
| 571    | e       |                             | XII          |
| 573    | e       |                             | XIII         |
| 579    | e       | Paris, Bibl. Nat.<br>Gr. 97 | XIII         |
| 582    | eapr    |                             | 1334         |
| 602    | ap      |                             | X            |
| 603    | ap      |                             | XIV          |
| 605    | ap      |                             | X            |
| 606    | ap      |                             | XI           |
| 610    | a       |                             | XII          |
| 611    | ap      |                             | XII          |
| 616    | apr     |                             | 1434         |
| 617    | apr     |                             | XI           |

| Number | Content | Location | Date   |
|--------|---------|----------|--------|
| 618    | ap      |          | XII    |
| 620    | apr     |          | XII    |
| 623    | ap      |          | 1037   |
| 627    | apr     |          | X      |
| 628    | apr     |          | XIV    |
| 635    | ap      |          | XI     |
| 636    | ap      |          | XV     |
| 642    | pa      |          | XV     |
| 659    | e       |          | XII    |
| 660    | e       |          | XI/XII |
| 661    | e       |          | XI     |
| 664    | eapr    |          | XV     |
| 665    | ap      |          | XIII   |
| 680    | eapr    |          | XIV    |
| 692    | e       |          | XII    |
| 697    | e       |          | XIII   |
| 713    | e       |          | XII    |
| 726    | e       |          | XII    |
| 743    | ear     |          | XIV    |
| 782    | e       |          | XII    |
| 788    | e       |          | XI     |
| 792    | er      |          | XIII   |
| 794    | eap     |          | XIV    |
| 808    | eapr    |          | XII    |
| 823    | eap     |          | XIII   |
| 826    | e       |          | XII    |
| 828    | e       |          | XII    |
| 850    | e       |          | XII    |
| 876    | ap      |          | XII    |
| 911    | apr     |          | XII    |
| 913    | ap      |          | XIV    |
| 914    | ap      |          | XIII   |
| 915    | ap      |          | XIII   |
| 917    | ap      |          | XII    |
| 918    | ap      |          | XVI    |
| 919    | apr     |          | XI     |
| 920    | apr     |          | X      |
| 927    | eap     |          | 1133   |
| 941    | eap     |          | XIII   |
| 954    | e       |          | XV     |
| 983    | e       |          | XII    |
| 990    | e       |          | XIV    |
| 998    | e       |          | XII    |
| 999    | eap     |          | XIII   |
| 1012   | e       |          | XI     |
| 1043   | e       |          | XIV    |
| 1047   | e       |          | XIII   |
| 1070   | ap      |          | XIII   |

| Number | Content | Location | Date         |
|--------|---------|----------|--------------|
| 1076   | e       |          | X            |
| 1077   | e       |          | X            |
| 1093   | e       |          | 1302         |
| 1099   | ap      |          | XIV          |
| 1108   | ap      |          | XIII         |
| 1110   | e       |          | XI           |
| 1149   | eap     |          | XIII         |
| 1170   | e       |          | XI           |
| 1175   | ap      |          | XI           |
| 1178   | e       |          | XIII         |
| 1188   | e       |          | XI/<br>XIII  |
| 1194   | e       |          | XI           |
| 1200   | e       |          | XII          |
| 1210   | e       |          | XI           |
| 1215   | e       |          | XIII         |
| 1217   | e       |          | 1186         |
| 1219   | e       |          | XI           |
| 1221   | e       |          | XI           |
| 1223   | e       |          | X            |
| 1224   | e       |          | XII          |
| 1243   | eap     |          | XI           |
| 1245   | ap      |          | XII          |
| 1270   | ap      |          | XI           |
| 1279   | e       |          | XI           |
| 1288   | e       |          | XII          |
| 1293   | e       |          | XI           |
| 1295   | e       |          | IX           |
| 1311   | ap      |          | 1090         |
| 1319   | eap     |          | XII          |
| 1321   | e       |          | XI           |
| 1333   | e       |          | XI           |
| 1342   | e       |          | XIII/<br>XIV |
| 1246   | e       |          | X/XI         |
| 1354   | eap     |          | XIV          |
| 1355   | e       |          | XII          |
| 1375   | e       |          | XII          |
| 1396   | e       |          | XIV          |
| 1402   | e       |          | XII          |
| 1405   | ap      |          | XV           |
| 1424   | eap     |          | IX/X         |
| 1443   | e       |          | 1047         |
| 1445   | e       |          | 1323         |
| 1518   | ap      |          | XV           |
| 1521   | eap     |          | XI           |
| 1522   | ap      |          | XIV          |
| 1555   | e       |          | XIII         |

| Number | Content | Location                         | Date         |
|--------|---------|----------------------------------|--------------|
| 1570   | e       |                                  | XI           |
| 1573   | eap     |                                  | XII/<br>XIII |
| 1574   | e       |                                  | XIV          |
| 1579   | e       |                                  | XI           |
| 1582   | e       |                                  | 949          |
| 1592   | e       |                                  | 1445         |
| 1597   | eapr    |                                  | 1289         |
| 1604   | e       |                                  | XIII         |
| 1610   | ap      |                                  | 1463         |
| 1626   | eapr    |                                  | XV           |
| 1642   | eap     |                                  | 1278         |
| 1675   | e       |                                  | XIV          |
| 1678   | eapr    |                                  | XIV          |
| 1689   | e       |                                  | 1200         |
| 1704   | eapr    |                                  | 1541         |
| 1738   | ap      |                                  | XI           |
| 1753   | ap      |                                  | XIV          |
| 1758   | ap      |                                  | XIII         |
| 1765   | ap      |                                  | XIV          |
| 1773   | r       |                                  | XIV          |
| 1778   | r       |                                  | XV           |
| 1799   | ap      |                                  | XII/<br>XIII |
| 1819   | e       |                                  | XV           |
| 1820   | e       |                                  | XV           |
| 1827   | ap      |                                  | 1295         |
| 1829   | a       |                                  | XI           |
| 1831   | ap      |                                  | XIV          |
| 1835   | a       | Madrid, Bibl. Nac.<br>Gr. 4588   | XI           |
| 1836   | ap      |                                  | X            |
| 1837   | ap      |                                  | XI           |
| 1838   | ap      |                                  | XI           |
| 1841   | apr     |                                  | IX/X         |
| 1845   | ap      | Madrid, Bibl.<br>Vatic. Gr. 1971 | X            |
| 1849   | apr     |                                  | 1069         |
| 1852   | apr     |                                  | XIII         |
| 1862   | apr     |                                  | IX           |
| 1872   | apr     |                                  | XII          |
| 1873   | ap      |                                  | XIII         |
| 1874   | ap      |                                  | X            |
| 1875   | ap      |                                  | XI           |
| 1876   | apr     |                                  | XV           |
| 1888   | apr     |                                  | XI           |
| 1891   | ap      |                                  | X            |
| 1893   | apr     |                                  | XII          |
| 1895   | a       |                                  | IX           |

| Number | Content | Location             | Date       |
|--------|---------|----------------------|------------|
| 1896   | ap      |                      | XIV/<br>XV |
| 1898   | ap      |                      | XI         |
| 1906   | p       |                      | 1056       |
| 1907   | p       |                      | XI         |
| 1908   | p       |                      | XI         |
| 1911   | p       |                      | XVI        |
| 1912   | p       |                      | X          |
| 1918   | pr      |                      | XIV        |
| 1923   | p       |                      | XI         |
| 1924   | p       |                      | XI         |
| 1925   | p       |                      | XI         |
| 1927   | p       |                      | X          |
| 1930   | p       |                      | XVI        |
| 1944   | p       |                      | XV         |
| 1952   | p       |                      | 1324       |
| 1961   | p       |                      | XIV        |
| 1964   | p       |                      | XV         |
| 1977   | p       |                      | XIV        |
| 1978   | p       |                      | XV         |
| 1992   | p       |                      | 1232       |
| 1994   | p       |                      | XVI        |
| 2000   | p       |                      | XIV        |
| 2004   | pr      | Escorial, T. III. 17 | XII        |
| 2005   | ap      |                      | XIV        |
| 2014   | r       |                      | XV         |
| 2015   | r       |                      | XV         |
| 2017   | r       |                      | XV         |
| 2018   | r       |                      | XIV        |
| 2019   | r       |                      | XIII       |
| 2023   | r       |                      | XV         |
| 2028   | r       |                      | 1422       |
| 2029   | r       |                      | XVI        |
| 2030   | r       |                      | XII        |
| 2031   | r       |                      | 1301       |
| 2033   | r       |                      | XVI        |
| 2036   | r       |                      | XIV        |
| 2037   | r       |                      | XIV        |
| 2038   | r       |                      | XVI        |
| 2039   | r       |                      | XII        |
| 2044   | r       |                      | 1560       |
| 2045   | r       |                      | XIII       |
| 2046   | r       |                      | XVI        |
| 2047   | r       |                      | 1543       |
| 2048   | r       |                      | XI         |
| 2049   | r       |                      | XVI        |
| 2050   | r       |                      | 1107       |

| Number | Content | Location | Date   |
|--------|---------|----------|--------|
| 2051   | r       |          | XVI    |
| 2054   | r       |          | XV     |
| 2055   | r       |          | XV     |
| 2056   | r       |          | XIV    |
| 2057   | r       |          | XV     |
| 2058   | r       |          | XIV    |
| 2059   | r       |          | XI     |
| 2060   | r       |          | 1331   |
| 2062   | r       |          | XIII   |
| 2063   | r       |          | XVI    |
| 2064   | r       |          | XVI    |
| 2066   | r       |          | 1574   |
| 2067   | r       |          | XV     |
| 2068   | r       |          | XVI    |
| 2069   | r       |          | XV     |
| 2070   | r       |          | 1356   |
| 2071   | r       |          | 1622   |
| 2074   | r       |          | X      |
| 2076   | r       |          | XVI    |
| 2078   | r       |          | XVI    |
| 2080   | apr     |          | XIV    |
| 2082   | r       |          | XVI    |
| 2083   | r       |          | 1560   |
| 2084   | r       |          | XV     |
| 2091   | r       |          | XV     |
| 2104   | p       |          | XII    |
| 2125   | ap      |          | X      |
| 2131   | eap     |          | XIV    |
| 2143   | ap      |          | XII    |
| 2145   | e       |          | 1144/5 |
| 2147   | eap     |          | XI     |
| 2180   | ap      |          | XIV    |
| 2183   | p       |          | 1042   |
| 2186   | ar      |          | XII    |
| 2193   | e       |          | X      |
| 2196   | r       |          | XVI    |
| 2248   | p       |          | XIV    |
| 2254   | r       |          | XVI    |
| 2256   | r       |          | XV     |
| 2258   | r       |          | XVI    |
| 2286   | r       |          | XII    |
| 2298   | ap      |          | XI     |
| 2302   | r       |          | XV     |
| 2318   | a       |          | XVIII  |
| 2329   | r       |          | X      |
| 2351   | r       |          | X      |
| 2386   | e       |          | XI     |

| Number | Content | Location | Date |
|--------|---------|----------|------|
| 2401   | ap      |          | XII  |
| 2430   | e       |          | XI   |
| 2464   | ap      |          | X    |
| 2576   | ap      |          | 1287 |
| 2595   | r       |          | XV   |
| 2685   | ep      |          | XV   |
| 2690   | p       |          | XVI  |
| 2739   | p       |          | XIV  |
| 2768   | e       |          | 978  |
|        |         |          |      |
|        |         |          |      |
|        |         |          |      |

**Table 10. Lectionary Greek Manuscript Evidence**

The following Greek lectionaries, most of them not previously utilized in editions of the Greek New Testament, have been cited systematically in the textual apparatus. Their citation is based upon fresh collations made for the third edition of the UBSGNT at the University of Chicago, or was drawn from the files of the Greek Lectionary project there. It should be observed that Greek lectionaries have no readings from Revelation or from certain parts of Acts and the Epistles, and that a number give only the Saturday and Sunday lessons instead of the daily ones. This accounts for the absence of citation of lectionary evidence in certain passages.

| Number | Content | Location | Date        |
|--------|---------|----------|-------------|
| I10    | e       |          | XIII        |
| I12    | e       |          | XIII        |
| I32    | e       |          | XI          |
| I59    | a       |          | XII         |
| I60    | ea      |          | 1021        |
| I69    | e       |          | XII         |
| I70    | e       |          | XII         |
| I76    | e       |          | XII         |
| I80    | e       |          | XII         |
| I147   | a       |          | XII         |
| I150   | e       |          | 995         |
| I184   | e       |          | 1319        |
| I185   | e       |          | XI          |
| I211   | e       |          | XII         |
| I292   | e       |          | IX          |
| I299   | e       |          | XIII        |
| I303   | e       |          | XII         |
| I309   | e *     |          | X           |
| I313   | e       |          | XIV         |
| I333   | e       |          | XIII        |
| I374   | e       |          | 1070        |
| I381   | e       |          | XI          |
| I490   | e *     |          | IX          |
| I547   | e       |          | XIII        |
| I597   | a       |          | X           |
| I598   | a       |          | XI          |
| I599   | a       |          | XI          |
| I603   | a       |          | XI          |
| I680   | ea      |          | XIII        |
| I809   | a       |          | XII         |
| I847   | e       |          | 967         |
| I950   | e       |          | 1289/<br>90 |
| I1021  | ea      |          | XII         |
| I1127  | e       |          | XII         |
| I1153a | a       |          | XIV         |
| I1231  | e       |          | X           |
| I1298  | a       |          | XI          |
| I1356  | a       |          | X           |

|       |     |  |      |
|-------|-----|--|------|
| I1364 | a   |  | XII  |
| I1365 | a   |  | XII  |
| I1439 | a   |  | XII  |
| I1441 | a   |  | XIII |
| I1443 | a   |  | 1053 |
| I1579 | e   |  | XIV  |
| I1590 | a   |  | XIII |
| I1599 | e   |  | IX   |
| I1610 | e * |  | XV   |
| I1627 | e   |  | XI   |
| I1634 | e   |  | XII  |
| I1642 | e   |  | XIII |
| I1663 | e   |  | XIV  |
| I1761 | e   |  | XV   |

Table 11. Lectionary Greek Manuscript Evidence (Previous Editions)

The following Greek lectionaries, have been cited from previous editions of the Greek New Testament, where for the most part they have been sporadically used. With some exceptions, they have not been checked for the third edition of the UBSGNT.

| Number      | Content | Location                           | Date        |
|-------------|---------|------------------------------------|-------------|
| <i>I1</i>   | e       | Paris, Bibl. Nat. Gr. 278 (Uncial) | X           |
| <i>I4</i>   | e       |                                    | XI          |
| <i>I5</i>   | e       |                                    | X           |
| <i>I6</i>   | ea      |                                    | XIII        |
| <i>I7</i>   | e       |                                    | 1204        |
| <i>I11</i>  | e       |                                    | XIII        |
| <i>I13</i>  | e       |                                    | XII         |
| <i>I14</i>  | e       |                                    | XVI         |
| <i>I15</i>  | e       |                                    | XIII        |
| <i>I17</i>  | e       |                                    | IX          |
| <i>I18</i>  | e       |                                    | XII         |
| <i>I19</i>  | e       |                                    | XIII        |
| <i>I20</i>  | e       |                                    | 1047        |
| <i>I21</i>  | e       |                                    | XII         |
| <i>I24</i>  | e       |                                    | X           |
| <i>I26</i>  | e       |                                    | XIII        |
| <i>I31</i>  | e       |                                    | XII         |
| <i>I33</i>  | e       |                                    | VIII        |
| <i>I34</i>  | e       |                                    | IX          |
| <i>I36</i>  | e       |                                    | VIII/<br>IX |
| <i>I37</i>  | e       |                                    | XII         |
| <i>I38</i>  | a       |                                    | XV          |
| <i>I44</i>  | ea      |                                    | XII         |
| <i>I47</i>  | e       |                                    | X           |
| <i>I48</i>  | e       |                                    | 1055        |
| <i>I49</i>  | e       |                                    | X/XI        |
| <i>I51</i>  | e       |                                    | XIV         |
| <i>I53</i>  | ea      |                                    | XV          |
| <i>I54</i>  | ea      |                                    | 1470        |
| <i>I55</i>  | ea      |                                    | 1602        |
| <i>I57</i>  | ea      |                                    | XV          |
| <i>I62</i>  | a       |                                    | XII         |
| <i>I63</i>  | e       |                                    | IX          |
| <i>I64</i>  | e       |                                    | IX          |
| <i>I68</i>  | e       |                                    | XII         |
| <i>I159</i> | e       |                                    | 1061        |
| <i>I164</i> | a       |                                    | 1172        |

| Number       | Content | Location | Date |
|--------------|---------|----------|------|
| <i>I174</i>  | ea      |          | XIII |
| <i>I181</i>  | e       |          | 980  |
| <i>I183</i>  | e       |          | X    |
| <i>I187</i>  | e       |          | XIII |
| <i>I191</i>  | e       |          | XII  |
| <i>I210</i>  | e       |          | XII  |
| <i>I219</i>  | e       |          | XII  |
| <i>I223</i>  | ea      |          | XV   |
| <i>I224</i>  | e       |          | XIV  |
| <i>I225</i>  | e       |          | 1437 |
| <i>I226</i>  | e       |          | XIV  |
| <i>I227</i>  | e       |          | XIV  |
| <i>I230</i>  | e       |          | XIII |
| <i>I241</i>  | ea      |          | 1199 |
| <i>I253</i>  | e       |          | 1020 |
| <i>I260</i>  | e       |          | ?    |
| <i>I276</i>  | e       |          | XIII |
| <i>I302</i>  | e       |          | XV   |
| <i>I305</i>  | e       |          | XII  |
| <i>I331</i>  | e       |          | 1272 |
| <i>I368</i>  | e       |          | IX   |
| <i>I372</i>  | e       |          | 1055 |
| <i>I574</i>  | e       |          | 1125 |
| <i>I611</i>  | a       |          | XIII |
| <i>I805</i>  | e       |          | IX   |
| <i>I823</i>  | e       |          | X    |
| <i>I845</i>  | e       |          | IX   |
| <i>I850</i>  | e       |          | XII  |
| <i>I854</i>  | e       |          | 1167 |
| <i>I855</i>  | e       |          | 1175 |
| <i>I861</i>  | e       |          | XII  |
| <i>I871</i>  | e       |          | XII  |
| <i>I952</i>  | e       |          | 1148 |
| <i>I956</i>  | e       |          | XV   |
| <i>I961</i>  | e       |          | XII  |
| <i>I983</i>  | e       |          | XIII |
| <i>I997</i>  | e       |          | XII  |
| <i>I1014</i> | e       |          | X    |
| <i>I1043</i> | e       |          | V    |
| <i>I1084</i> | e       |          | 1292 |

**TEXTUAL CRITICISM**

| Number       | Content | Location | Date |
|--------------|---------|----------|------|
| <i>I1141</i> | ea      |          | 1105 |
| <i>I1291</i> | a       |          | XIV  |
| <i>I1294</i> | a       |          | XIV  |
| <i>I1300</i> | a       |          | XI   |
| <i>I1311</i> | a       |          | 1116 |
| <i>I1345</i> | e       |          | IX   |
| <i>I1346</i> | e       |          | X    |
| <i>I1348</i> | e       |          | VII  |
| <i>I1349</i> | e       |          | IX   |
| <i>I1350</i> | e       |          | IX   |
| <i>I1353</i> | e       |          | VII  |
| <i>I1357</i> | a       |          | XV   |
| <i>I1440</i> | a       |          | XII  |
| <i>I1504</i> | a       |          | X    |
| <i>I1564</i> | e       |          | XII  |
| <i>I1578</i> | e       |          | XIV  |
| 1160<br>2    | e       |          | VIII |
| 1161<br>3    | e       |          | XV   |
| 1163<br>2    | e       |          | XIII |
| 1163<br>5    | e       |          | XIII |

**Symbols, Abbreviations, Indexes, References**

**Table 12. Symbols and Abbreviations Used in Citing Greek Manuscript Evidence**

| SYMBOL            | MEANING   |
|-------------------|---|
| f <sup>1</sup>    | "Family 1": Manuscripts 1, 118, 131, 209  |
| f <sup>13</sup>   | "Family 13": Manuscripts 13, 69, 124, 174, 230 (174 and 230 not used in Mark), 346, 543, 788, 826, 828, 983, 1689.  |
| Byz               | The reading of the majority of Byzantine manuscripts.   |
| Byz <sup>pt</sup> | Part of the Byzantine manuscript tradition.   |
| *                 | The reading of the original hand of a manuscript.   |
| c                 | Corrector of a manuscript.  |
| c, <sup>2,3</sup> | Successive correctors of a manuscript; in the case of à, D(Bezae Cantabrigiensis), and D(Claromontanus), the successive correctors are designated traditionally as <sup>a,b,c,d,e</sup> . |
| mg                | Textual evidence contained in the margin of a manuscript.   |
| gr                | The Greek text of a bilingual manuscript (e.g. D, E, and G) where it differs from the corresponding text in the accompanying language.  |
| vid               | Indicates apparent support for a given reading in a manuscript whose state of preservation makes complete verification impossible.  |
| v.r.              | Indicates apparent variant readings in manuscripts or other witnesses.  |
| ?                 | Indicates that a witness probably supports a given reading, but there is some doubt.  |
| ( )               | Indicate that a witness supports the reading for which it is cited, but deviates from it in minor details.  |
| cj                | Conjecture.   |
| supp              | A portion of a manuscript supplied by a later hand where the original is missing.   |
| sic               | Indicates an abnormality exactly reproduced from the original.  |
| txt               | The text of a manuscript when it differs from another reading given in the commentary section which accompanies the text.   |
| comm              | The commentary section of a manuscript where the reading differs from the accompanying Greek text.  |

**Table 13. Symbols and Abbreviations Used in Citing Greek Lectionary Evidence**

| SYMBOL                    | MEANING  |
|---------------------------|--|
| Lect                      | The reading of the majority of lectionaries in the Synaxarion (the so-called "movable year" beginning with Easter) and in the Menologion (the "fixed year" beginning September 1), when these agree. |
| Lect <sup>m</sup>         | The reading of the majority of lectionaries in the Menologion when it differs from that of the Synaxarion or occurs only in the Menologion.  |
| l <sup>12, etc.</sup>     | An individual lectionary cited by number, following the Gregory-Aland list, when it differs from the majority reading in the Synaxarion passages.  |
| l <sup>135m, etc.</sup>   | An individual lectionary in its Menologion which differs from the majority of the other lectionaries.  |
| l <sup>76s, m, etc.</sup> | An individual lectionary in which both the Synaxarion and the Menologion passages are in agreement.  |
| l <sup>135pt, etc.</sup>  | An individual lectionary which contains a passage two or more times, with readings differing from each other, hence listed as supporting a reading in part.  |

INDEX OF ENGLISH WORDS

A.D. :Lat. Anno Domini - The year of (our) Lord.....4, 11, 12, 25, 35, 40

AD :Lat. Anno Domini - The year of (our) Lord.....5, 11, 21, 24

Amanuensis :A person employed to write from dictation or copy; a secretary.....2, 30

Apologetics :Formal defense on the divine origin & authority of Christianity.....24

Application .....ii, 31

Aramaic .....35

B.C. :Before Christ.....40

Baptist .....22

BC :Before Christ - See BCE.....2, 5, 11

Bible :Transliteration of Greek word for book i, 3, 5, 6, 17, 21, 25-27, 29, 30, 35, 44, 55

Biblical .....6, 14, 20, 22, 30, 31

Blood .....20

Body .....ii, 5

Bread .....30

Brethren .....25

BYZ :Greek N.T. 1991 Byzantine/Majority Textform Edition.....43, 49, 64

Character .....13, 14, 37

Christ :Transliteration of the Greek word for the title "Messiah" ii, 11, 22, 25, 24, 25

Christian .....12, 24, 35

Criticism .....1, i, 2, 9, 11, 16, 24-27, 29-31, 34, 38-40, 43

Days .....19

DBY :English Bible translation by John Darby.....1

Death .....35

Deity .....12

Devil .....36

Disciples .....23

Doctrine .....ii, 21

Eternal .....26, 28

Eusebius :early church father.....24, 41

Evolution .....36

Exegesis .....31

Exegetical .....ii, 22, 26, 30

Faith .....26, 32

Fall .....25, 34

Flesh .....17, 18, 28

Gentile .....19

Gentiles .....27

Gifts .....30

God .....11, 12, 18, 19, 21, 25, 24-26

Gospel .....1, 4, 6, 20, 22, 24, 27, 35

Greek i, 1, 2, 4-15, 17, 18, 20, 23, 25-27, 29, 31, 32, 37, 38, 40, 41, 43, 44, 51-53, 55, 56, 60-62, 64, 65, 72

haplography .....18

Heaven .....21

Hebrew .....31

Hermeneutics 22, 25, 30, 31, 34, 43

Historical .....31

History .....20, 25, 29, 36

Holy Spirit .....27

**TEXTUAL CRITICISM****Symbols, Abbreviations, Indexes, References**

|   |                             |
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| Homoioteleuton .....  | 18, 28                      |
| Hope .....  | 15, 39                      |
| Incarnate .....   | 25                          |
| Indwelling .....  | 25                          |
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| Interpretation .....  | 22, 30, 31, 34, 35, 40      |
| Introduction .....  | 1, 2, 11, 16, 29-31, 36, 38 |
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| Itacism .....   | 20                          |
| Jerusalem .....   | 25, 41                      |
| Jesus .....   | 12, 19, 26, 35              |
| Jew .....   | 40                          |
| Jewish .....  | 11                          |
| Joy .....   | 23                          |
| Just .....  | 25, 26                      |
| KJV   |                             |
| :Authorized King James Version of the Bible (1611).....                               | 1, 35, 44                   |
| Knowledge .....   | i, 30                       |
| Life .....  | 22, 26-28, 35               |
| Lord .....  | 11, 26, 27                  |
| Love .....  | 27                          |
| LXX   |                             |
| :"The Septuagint" - Gk. Translation of Heb. O.T. - (200BC).....                       | 15                          |
| Messenger .....   | 30                          |
| Messiah   |                             |
| :Transl. from Heb. - annointed one - King by Divine authority.....                    | 12, 35                      |
| Metaphor .....  | 26                          |
| Metathesis .....  | 19                          |
| Mind .....  | 21, 22, 30, 31, 34          |
| Name .....  | 10, 22, 26, 27, 44, 52, 53  |
| Natural .....   | 30                          |
| Nature .....  | 2, 20, 30                   |
| New Testament 1, 1-4, 6, 8-17, 20, 21, 24, 26, 27, 29-32, 34, 38, 41, 44, 52, 55, 56, | 61, 62                      |
| Nomina Sacra .....  | 11, 18, 19, 24, 45          |
| Numbers .....   | 36, 39                      |
| Old Testament .....   | 21, 29, 33                  |
| Origen  |                             |
| :An early church father (185-255) - allegorist.....                                   | 23, 25, 40-42               |
| Orthodox .....  | 25                          |
| Orthodoxy .....   | 23                          |
| Outline .....   | 16                          |
| Pastoral .....  | 21                          |
| Pauline .....   | 42                          |
| Philo .....   | 40                          |
| Pneumatology .....  | 28                          |
| Power .....   | 27                          |
| Prayer .....  | 21, 22                      |
| Preaching .....   | ii, 21, 24, 31              |
| Preservation .....  | 64                          |
| Principle .....   | 26, 31, 32, 39              |
| Principles .....  | 25, 30, 31, 34-36, 40       |
| Promise .....   | 27                          |
| Pronunciation   |                             |
| :Utterance of sound(s) of a word.....   | 20                          |
| Purpose   | i, 26, 29, 36, 38           |
| Reason .....  | 18, 32, 45                  |
| Restoration .....   | 21                          |
| Revelation .....  | 31, 42, 61                  |
| Salvation .....   | 19, 27                      |
| Savior .....  | 19                          |
| Science .....   | 8                           |
| Scripture .....   | 21, 22, 26, 32              |

**TEXTUAL CRITICISM****Symbols, Abbreviations, Indexes, References**

|   |   |
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| Simile .....  | 18  |
| Son of God .....  | 26  |
| Soteriology .....   | 28  |
| Spirit .....  | 27, 28  |
| Spirituality .....  | 30  |
| Stone .....   | 5   |
| Symbol .....  | 20, 44, 64, 65  |
| Systematic Theology   |   |
| :Science of God and relations between God and universe..... | 31, 43  |
| Testimony .....   | 36  |
| Textual .....   | 1-2, 9, 11, 16, 17, 22, 24-27, 29-31, 34, 35, 38-40, 43, 44, 61, 64 |
| Textual Criticism   |   |
| :Which text is closer to the autograph                      | 1, i, 2, 9, 11, 16, 24-27, 29-31, 34, 38-40, 43                     |
| Thanks .....  | i   |
| Theology .....  | 26, 31, 43  |
| TR  |   |
| :Greek N.T. Stephens 1550 Textus Receptus.....              | 43, 44, 49  |
| Trinity .....   | 52, 56  |
| Truth .....   | 23, 26, 27, 30, 31, 35  |
| Types .....   | 5, 11, 36, 37, 42, 47   |
| Unity .....   | 26, 32  |
| Will .....  | i, 11, 22, 29, 39, 43, 44, 47, 48                                   |
| Witness .....   | 32, 41, 43, 64  |
| Woman .....   | 35  |
| Word .....  | 2, 3, 5, 13-15, 17-21, 25, 29, 31, 33, 44-47                        |
| Work .....  | 6, 23, 29, 30, 37   |
| World .....   | 5, 21, 27   |
| Worship .....   | 21  |
| ∅   |   |
| :Refers to a Papyrus manuscript or fragment.....            | 38  |

## INDEX OF GREEK WORDS

|              |   |                    |
|--------------|---|--------------------|
| αγιον        | :ANS>αγιος, -α, -ον; Holy                           | 27                 |
| αίματος      | :GNS>αίμα; blood                                    | 20                 |
| αινουντες    | :PM/PPtcplNMP1>αινεω; I praise                      | 22                 |
| Βελονης      | :A surgical needle                                  | 22                 |
| βιβλια       | :NNP1>βιβλιον; a book in roll form-sng. library     | 24                 |
| βιβλιον      | :NNS>βιβλιον; a book in roll form-sng. library      | 3, 6               |
| βιβλος       | :The pith of papyrus                                | 3, 6               |
| βυβλος       | :Alternate Greek spelling of βιβλος                 | 3                  |
| Δια          | :Prep. with gen. through, with acc. because of      | 11, 18, 20, 49, 50 |
| διφθεραι     | :Tanned leather hides of animals                    | 5                  |
| ειμι         | :PAI1S>ειμι; I am                                   | 23, 25             |
| Ειρηναίου    | :Irenaeus   | 24                 |
| ενσωματον    | :AMS>ενσωματος; corporeal incarnation               | 25                 |
| εσται        | :FAI3S>ειμι; I am                                   | 26, 27, 45         |
| εστιν        | :PAI3S>ειμι; I am                                   | 25, 27             |
| ευλογουντες  | :PM/PPtcplNMP1>ευλογεω; I speak well of, praise     | 22                 |
| εχομεν       | :PAI1Pl>εχω; I have, hold                           | 20, 28, 49, 50     |
| εχομεν       | :PAS1Pl>εχω; I have, hold                           | 20, 28             |
| ημων         | :1PersPronGPl>εγω; I                                | 23, 49, 50         |
| ηπιοι        | :NMP>ηπιος, -α, -ον; mild, gentle (adjective)       | 18                 |
| Θεολογουντες | :PM/PPtcplNMP1>Θεολογεω; oration in praise of a god | 24                 |
| Θεον         | :Accus, Masc, Sing.> Θεος: God                      | 24                 |
| Θεος         | :Nom, Masc, Sing - God                              | 18, 49, 50         |
| Θεου         | :Gen, Masc, Sing > Θεος: God                        | 24, 25, 49, 50     |
| θυπα         | :NFS>θυπα; door                                     | 26                 |
| Ιησουν       | :AMS>Ιησους; Jesus (Joshua in LXX)                  | 19                 |
| καισαρ       | :Caesar   | 12                 |

|               |   |                          |
|---------------|---|--------------------------|
| καλαμος       | :Sharpened/slitted reed pen                                     | 7                        |
| καρπος        | :NMS>καρπος; fruit  | 20, 32                   |
| καρφος        | :NNS>καρπος καρφος; speck                                       | 20, 32                   |
| κλαυδιου      | :Claudias (Caesar)  | 12                       |
| κοσμος        | :NMS>κοσμος; World, world system                                | 25                       |
| λεγοντες      | :PM/PPtcplNMPl>λεγω; I say                                      | 21                       |
| λογον         | :AMS>λογος; Word, saying, teaching, reason, etc                 | 24                       |
| λογος         | :NMS>λογος; Word, saying, teaching, reason, etc                 | 12                       |
| μεγα          | :NNS>μεγας; Great (adjective)                                   | 17                       |
| Μελιωνος      | :Melito   | 24                       |
| μεμβρανα      | :Transliteration of Lat. membrana; skin covering body parts     | 5                        |
| νευης         | :Proper name-marg.of LK 16:19                                   | 27                       |
| Νινευης       | :Proper name from Marg Lk 16:19- see νευης                      | 27                       |
| ὁμολογουμεν   | :PAIIP>ομολογεω; I confess/acknowledge                          | 17                       |
| ὁμολογουμενωσ | :Adverb; confessedly  | 17                       |
| ονοματι       | ονομα; name   | 27                       |
| οπισθογραφος  | :A roll written on both sides                                   | 6                        |
| ὄς            | :Relative pronoun NMS - who                                     | 17                       |
| οφθαλμου      | :GMS>οφθαλμος; Eye  | 32                       |
| παπυρος       | :Papyrus  | 2, 6                     |
| Παρα          | :Prep. with abl. from, with loc. with, with acc. along - beyond | 33                       |
| περγαμνη      | :Parchment  | 5                        |
| Περγαμος      | :Pergamum; ancient city of Mysia                                | 5                        |
| πνευμα        | :Spirit (Holy Spirit), wind, breath, used of evil spirits..     | 14, 25, 27<br>14, 25, 27 |
| ποιμην        | NMS; shepherd   | 26                       |
| προτοκολλον   | :First glued sheet of a roll                                    | 3                        |
| Ραφιδος       | :A household sewing needle                                      | 22                       |
| σαρκι         | :DFS>σαρξ; Flesh  | 17, 18                   |
| σεβαστου      | :Augustus (or revererd)   | 12                       |
| σωτηρα        | :AMS>σωτηρ; savior, deliverer, preserver                        | 19                       |
| σωτηριαν      |   |                          |

|          |  |    |
|----------|--|----|
| τεμνω    | :AFS>σωτηρια; deliverance, preservation, salvation, safety | 19 |
| τιβεριου | :PAI3S:I cut   | 6  |
| τιβεριου | :Tiberias (Claudias Caesar)                                | 12 |
| τομος    | :Each roll of a multi-rolled work-a tomb                   | 6  |
| υμνουσιν | :PAI3P1>υμνεω; sing to the praise of                       | 24 |
| υμων     | :2PPronGP1>συ; you   | 23 |
| χαρτης   | :Sheets cut from Papyrus                                   | 3  |
| Χριστον  | :AMS>Χριστος; Messiah                                      | 24 |
| ΨΑΛΜΟΙ   | :The LXX title for the Psalms                              | 24 |
| ὡς       | :Subordinating conjunction ; as                            | 17 |



**APPENDIX 23-A - INTRODUCTORY REMARKS ON I JOHN**  
**By**  
**Norman E. Carlson**

## INTRODUCTORY REMARKS ON I JOHN

### I. Authorship and Date

#### A. External evidence

1. Ireneaus (115-125 to 202?) states that this epistle was written by John the Apostle at the end of Domitian's (51-96) reign. Domitian became Roman Emperor after the death of his brother Titus, in A.D. 81. Ireneaus was a pupil of Polycarp of Smyrna, the pupil of John the Apostle.
2. Clement of Alexandria (150 TO 219?), claims it to be John the Apostle's
3. Tertullian (150 to 240?), also cited it as John's
4. Origen (185 to 254?) quotes this epistle and refers to it as John's.
5. Dionysis (190-265), a student of Origen, regards this epistle as written by the same author as the gospel.
6. Polycarp (69-155), John's disciple, alludes to the content of this letter by quoting it several times.

The date of I John is probably 90-95 A.D; the author, the Apostle John.

#### B. Internal Evidence

1. I John 1:1-4 indicates the writer was evidently an eyewitness to the Incarnated and Resurrected body of Jesus Christ which he assumes in a real, physical body.
2. He writes, as one having authority, to his little children. Note the diminutive  $\tau\epsilon\kappa\nu\lambda\iota\alpha$ .
3. The fact it was considered canonical from the first, while written without an author's name, is one of the more significant indications that this letter is from some important individual in the church. Part of the reason names are not mentioned by individuals is that, to them, there is no question of authorship.
4. The simplicity of style and commonality of words and expressions between this letter and John's Gospel show that the Gospel writer, the Epistle writer, and the Apocalypse writer were all the same. A look at the Greek manuscript of John 1:1 with I John 1:1, II John 7, Rev. 1:8 and I John 1:4 with III John 4 indicate similarity and at times exactness of expression.

## II. The Character of the writing

- A. No greeting, no address, no benediction, no author's name all of which were customary in the epistolary style of the 1st century.
- B. In many ways this is more a theological and practical treatise of Christian doctrine (like Hebrews) than an epistle, and yet in spite of this it retains the personal touch of "I write unto you little children."
- C. Christ as the very Word of the Father, the very God Incarnate, is preeminent in the book.
- D. The style is simple, forceful, graphic, beautiful, - no storm of words. John operates on the idea that "If you can't say what you mean in 10 words or less you don't understand the subject."
- E. The voice of an unquestioned teacher to disciples who are assumed to be anxious to fulfill their calling. John states the case without resorting to a lengthy defense.

## III. The Occasion for the Writing

Attacks came on the Church from within and without but especially by those that had adulterated the Gospel with the Pagan/Judaistic/Philosophical conjectures of that day. There was no name especially given to those heresy's in those days, but today we call their heresy "Gnosticism" from the Greek noun γνῶσις (knowledge).

The ground work of Gnosticism was supplied by a number of mythologies which had become fused together in the process of Religious/Philosophical Syncretism. This was in part due to displacement of cultures by religious rulers from early times until more than 200 years after the foundation of Christianity. It also was helped in part by wild interpretation of Scripture that was an attempt to make God's Word fit whatever the interpreter might think were "good" elements in other religions and cultures.

### A. The Gnostic Doctrine of God:

They held that the Supreme Being was an Ineffable God. i.e., too overpowering to be expressed in words; indefinable and therefore non-propositional and unknowable.

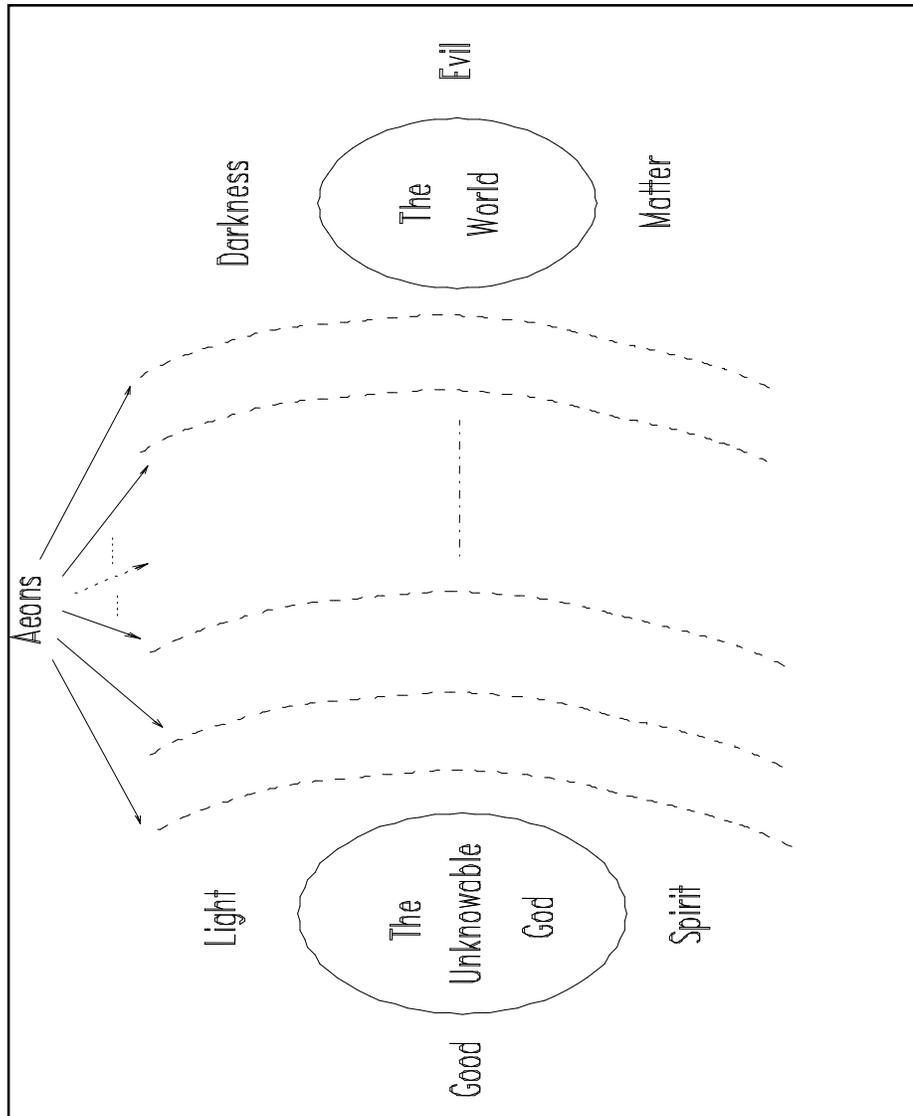


Figure 23-01. An Illustration of the Gnostic Doctrine of the World

Aeon were thought of as dualistic, attributes and powers of the unknowable arranged as male and female pairs (syzygies<sup>1</sup>). e.g., "God begets first the masculine productive mind or reason (ο νους) with the feminine receptive truth (η αληθεια). These two produce the word (ο λογος) and the life (η ζωη) and these again produce the (ideal) man (ο ανθρωπος) and the (ideal) church (η εκκλησια) . . . . . **These Aeons together constitute the Pleroma (πληρωμα)**, the plentitude of divine powers which Paul applies to the Historical Christ in Col. 2:9<sup>2</sup>

<sup>1</sup> Syzygy: a joining together, conjunction.

<sup>2</sup> Schaff, History of the Christian Church, Vol II, pp 474f, Doctrines of Valentinian Gnosticism

## B. The Gnostic Doctrine of Sin

Sin to them was ignorance (ala Socrates of Greek Philosophy). Righteousness (and hence salvation) came by knowledge (ΓΝΩΣΙΣ) of specific Gnostic "truths" imparted by their teaching

## C. The Gnostic Doctrine of Man (Anthropology):

Man consists of Spirit (Πνευματικός - pneumatikos<sup>1</sup>), soul (Ψυχικός - psychikos<sup>2</sup>), body (σωματικός - somatikos<sup>3</sup>, φυσικός - phusikos<sup>4</sup>, σαρκικός - sarkikos<sup>5</sup>, υλικός - hylikos<sup>6</sup>).

The body being material is, according to the Gnostic doctrine, evil. This body is unredeemable. Only the Spirit and the soulish part of man being non-material are redeemable<sup>7</sup>. The Gnosticism that John was writing about was not a fully developed form that was in evidence later in the 2nd and 3rd centuries.

## D. The Gnostic Doctrine of Redemption (Soteriology):

Redemption is a deliverance from the material world, which is regarded as intrinsically evil.

e.g. the syncretistic element of Gnosticism changed the Persian dualism of light and darkness as two natural principles in eternal conflict, into the metaphysical conflict of spirit verses matter.

This deliverance was also thought to be an escape to a world of freedom. The escape was necessary in Gnosticism because the "evil" material world was predetermined by the syncretism of oriental fatalism. e.g. Astrological beliefs that all of creation is subject to the motion of planets.

## E. The Gnostic Doctrine of a Physical Resurrection

<sup>1</sup> Spiritual as opposed to somatikos. Eph. 6:12; I Cor. 15:44, 45, 2:13,15, 3:1, 14:37; Gal. 6:1; I Pet 2:5; Rom. 1:11, 7:14; I or. 2:13, 10:3,4, 12:1, 14:1; Eph. 1:3, 5:19, Col. 1:9, 3:16; I Pet. 2:5, Rom 15:27, I Cor. 9:11 +

<sup>2</sup> The lower part of the immaterial in man - soulish. I Cor. 2:14, 15:44,46; James 3:15; Jude 19 +

<sup>3</sup> For the body, bodily. I Tim. 4:8; Luke 3:22

<sup>4</sup> Merely natural, produced by nature. Rom. 1:26,27; II Pet. 2:12 +

<sup>5</sup> Associated with, or pertaining to the flesh, fleshly, carnal: under control of hose appetites. Rom. 15:27; I Cor. 9:11; I Cor. 3:3; II Cor. 1:12, 10:4; I Pet. 2:11 +

<sup>6</sup> Evil matter. Not found in N.T.

<sup>7</sup> C.f., Prof. Murray Harris - Timothy C. Morgan, THE MOTHER OF ALL MUDDLES, 5 April 1993, Christianity Today - Vol 37 - No. 4.

The Gnostic doctrine of a physical resurrection or of personal immortality, was impossible due to the inherent evil of matter. Their concept was the freedom of the soul to be re-united with the Pleroma (the fullness of the Divine being). Characteristically, redemption was possible for only a limited number of chosen spirits - sort of a caricature of the Christian doctrine of election. Early Gnostics recognized only two classes of men: 1, spiritual; 2, an inferior class variously referred to as psychikos, choixos, or hylikos.

Later Gnostic schools allowed for three types of individuals:

1. Spiritual - pneumatikos - those having gnosis
2. Soulful - psychikos - ordinary Christians having only pistis - ΠΙΣΤΙΣ (faith)
3. Material - hylikos - the inferior class, paying attention only to evil material things - non-redeemable.

#### F. Incipient Gnosticism

Although 1st Century Gnosticism cannot be isolated to a particular set of doctrinal beliefs due to the wide diversity of "Gnostic" theology, and, being in its incipient (beginning) stage, certain basic beliefs can be written down that characterize a wide section of the Gnostic adherents.

1. The unknowability of the Supreme Being (God is totally other),  
**c.f., neo-orthodoxy.**
2. Allegorization or mythologization of Scripture to fit Gnostic theology (avoids historical-grammatical interpretation)
3. Only the pneumatic (spiritual) part of man is redeemable - no bodily resurrection.
4. Stressing self-knowledge rather than ethics and doctrine (sensitivity training)
5. Salvation via esoteric knowledge, e.g. simple Bible stories about Jesus, a literal cross, a real resurrection may be sufficient for common people, ordinary churchmen, but, the really spiritual person goes beyond this to see Cross, Resurrection, Ascension, Pentecost, etc. merely as symbols of higher truths,  
**c.f., liberalism.**

Abraham's trek to Palestine is really "the story of a Stoic (Abram) Philosopher who leaves Chaldea (sensual understanding) and stops at Haran which means "holes," and signifies the emptiness of knowing things by holes (the senses). When he becomes Abraham he becomes a truly enlightened Philosopher! To marry Sarah is to marry Abstract Wisdom!

6. Consider the conduct of a Gnostic: Starting with the basic concept that matter is evil (and so the body), Gnostics came up with basically two different conclusions.
  - a. The body is of this world so it doesn't matter what one does with it.
  - b. The body is matter and hence evil so it is to be negated - adherents became strict ascetics.
7. Gnostics picked up Orthodox Christian terminology to express what was basically an un-Christian philosophy.
8. The human element in redemption was merely a deceptive appearance - He only seemed real.

#### IV. The Subject Of The Writing.

The subject then is twofold:

##### 1. To Expose And Defend The Church Against Gnosticism.

The Gnostic system was like Grandma's stew; an assortment of Greek philosophy, Jewish speculations, Eastern mysticism, Christian phraseology, in a base of Persian dualism, violently seasoned with a blend of allegorism, an excess of type and symbol, the whole mess covered over with a bonnet of the irrational. It was then, a syncretistic amalgamation of about everything known to man.

The church at this stage was fighting for it's life due to the confounding pseudo-intellectualism of the Gnostic adherents. John's letter, as we will see, points out these errors one by one and gives us a sample for an apologetic (defense) against error in our day. The church that doesn't realize a battle is going on, has become a spectator. In such conflicts, God commands us to be participants (Eph. 5, etc.). John's methods, when rightly understood and utilized, will make us better prepared ambassadors for Jesus Christ.

## 2. The Presentation Of The Son of God.

So, what does John do? He presents the God Man, Jesus, the Son of God, Savior, Defender and Sustainer of all who believe.

This epistle like Colossians presents a powerful apologetic (polemic) against Gnosticism. There are three Greek words for knowing that may be used to illustrate this conundrum.

1. οἶδα: oida: a. to see, perceive; b. to know – facts.
2. γινώσκω: a. to learn to know, come to know, get a knowledge of perceive, feel;
  - b. to know, understand, perceive, have knowledge of;
  - c. Jewish idiom for intercourse between a man and a woman;
  - d. to become acquainted with, to know.
3. ἐπιγινώσκω epiginosko: AV-know 30, acknowledge 5, perceive 3, take knowledge of 2, have knowledge of 1, know well 1; 42
  - 1) to become thoroughly acquainted with, to know thoroughly
    - 1a) to know accurately, know well, **full experiential knowledge (Pauline).**
  - 2) to know
    - 2a) to recognise
      - 2a1) by sight, hearing, of certain signs, to perceive who a person is
    - 2b) to know i.e. to perceive
    - 2c) to know i.e. to find out, ascertain
    - 2d) to know i.e. to understand

From the Noun

3a. ἐπίγνωσις epignosis ep-ig'-no-sis: AV-knowledge 16, acknowledging 3, acknowledgement 1; 20

### 1) **precise and correct knowledge**

**1a) used in the NT of the knowledge of things ethical and divine**

For Synonyms see entry 5894

**APPENDIX B - 7Q5 - The Earliest NT Papyrus?**

**By**

**Daniel B. Wallace, Th.M., Ph.D.**

**7Q5: The Earliest NT Papyrus?**

By:

**Daniel B. Wallace , Th.M., Ph.D.**

Review of

Carsten Peter Thiede,

*The Earliest Gospel Manuscript?**The Qumran Fragment 7Q5 and its Significance for New Testament Studies*<sup>1</sup>

(London: Paternoster, 1992)

74 pp. + 6 pp. bibliography

**Introduction**

In 1962 M. Baillet, J. T. Milik, and R. de Vaux published the text and plates of manuscripts from six Qumran caves (caves 2, 3, 5, 6, 7, 10).<sup>2</sup> The seventh cave, in particular, had some interesting materials in that this was the only cave with exclusively Greek fragments. For most of these manuscripts, including 7Q5, the editors did not have a clue as to their textual identity. (7Q5 is a papyrus scrap with writing only on the *recto* side, having just five lines of text with parts of no more than twenty letters visible.<sup>3</sup> The only complete word that can be detected is *kaiv*—hardly a confidence-builder when it comes to a positive identification.)

Ten years later, in 1972, the Spanish papyrologist Jos O'Callaghan published a controversial article, "Papiros neotestamentarios en la cueva 7 de Qumran?"<sup>4</sup> in which he argued that the fifth manuscript from the seventh cave of Qumran was a fragment from the Gospel of Mark (6:52-53). This produced a spate of scholarly reviews<sup>5</sup> and interactions—most of which rejected O'Callaghan's identification. This rejection rested on three grounds: (1) principally, the papyrus itself was so fragmentary that *any* identification would be tenuous at best (not to mention the fact that there were several textually intrinsic problems with O'Callaghan's proposal); (2) since the Qumran community almost certainly disbanded in 68 CE—and hence the MS must be dated before that time (in fact, most likely, no later than 50 CE)—the majority of NT scholars felt that even the original draft of Mark's Gospel was not this early, obviously precluding the possibility that a *copy* of Mark could have existed before the fall of Jerusalem; and (3) the differences between the Qumran community (usually considered to be identical with the Essenes) and the nascent<sup>9</sup> Christian community are so pronounced that contact between the two seemed improbable (and a *literary* contact, as O'Callaghan proposed, seemed to imply that not only was there communication between the two groups, but open and somewhat friendly communication).

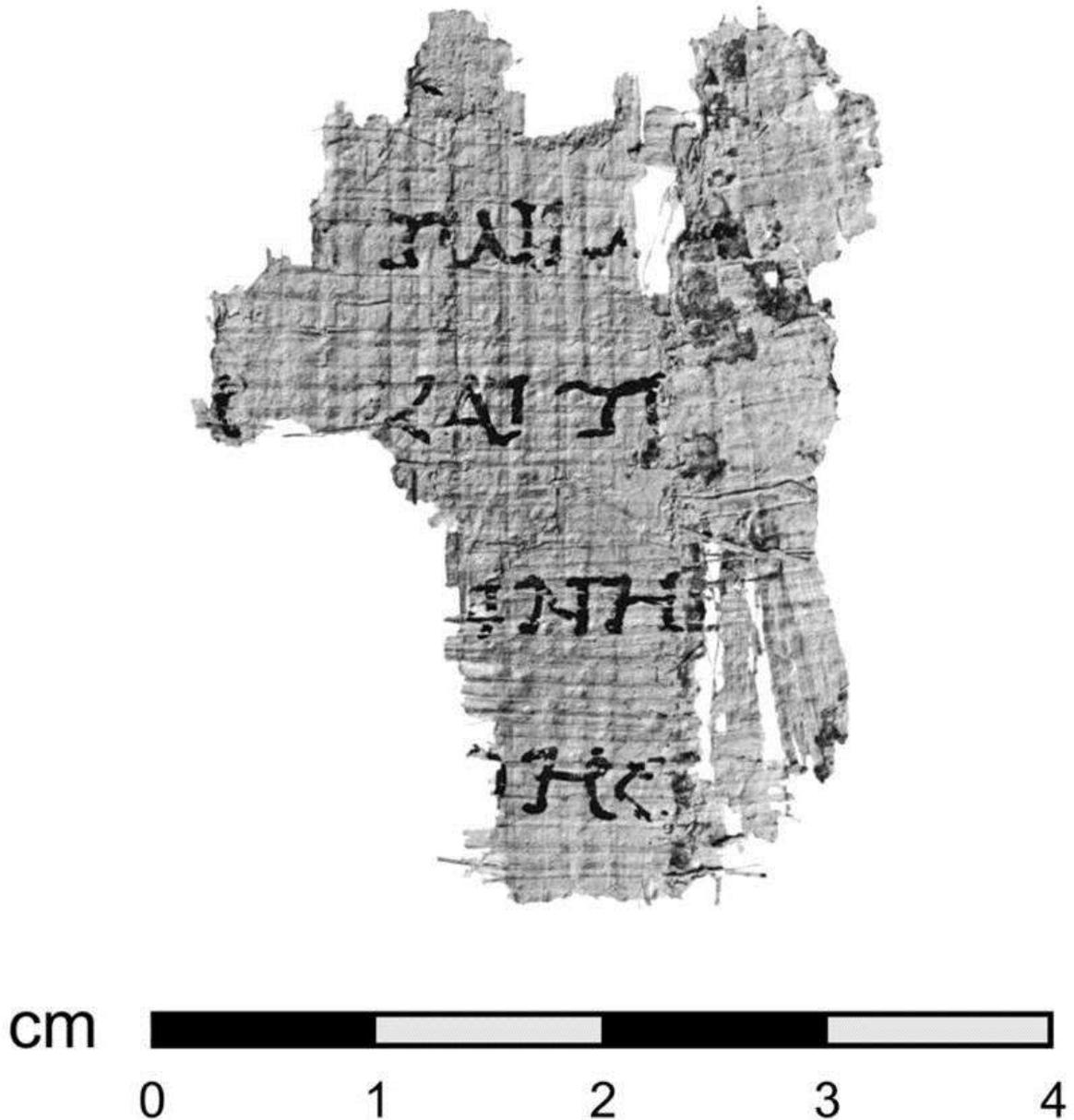
O'Callaghan defended his views against virtually every assailant. But until 1982 he found few, if any, real followers. In that year Carsten Peter Thiede, a German scholar, began to publish in defense of the O'Callaghan hypothesis. In the last dozen years, in fact, he has surpassed his mentor in periodical proliferation. The book under review is, in many respects, the culmination of his efforts. *The Earliest Gospel Manuscript?*, Thiede's first book in English on the subject, has been written to appeal to a wider audience (since his earlier writings have almost completely fallen on deaf German ears). There is today both interest in and sympathy toward the O'Callaghan hypothesis—especially now that it has a fresh advocate in Thiede.<sup>6</sup> Indeed, at the ETS national meeting in November 1992, even Alan Johnson pleaded the case for Thiede's volume.<sup>7</sup>

Why all the furor? What is at stake? A number of things: (1) If this identification is correct, it would be the earliest NT MS by some 50-100 years;<sup>8</sup> (2) on paleographical grounds, since the *upper* limit of its date is 50 CE, this would put Mark in the 40's at the latest; (3) one consequence of such an early date for Mark would be to virtually silence advocates of Matthean priority; and (4) finally, it would suggest, perhaps, that at least some of the New Testament documents were regarded highly enough to be copied soon after publication—a view which lends itself to an early recognition of the NT as canon.<sup>9</sup>

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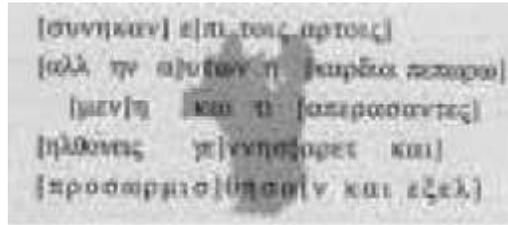
<sup>a</sup> Coming into existence

## Body of Review



**Figure B-01. The Qumran Fragment 7Q5 with possibly only one complete word – KAI; kai : and.**

There are five chapters to this slender volume. The first, "Introduction," is both a selective tracing of the history of the discussion and a rebuke of the scholarly community for not really listening to the arguments put forth by O'Callaghan. Chapter 2 ("<sup>52</sup>—The Most Famous Papyrus") is, in essence, an implicit yet not-so-subtle attempt to argue from similarities: since <sup>52</sup> is accepted by the entire community of NT scholars as a fragment of John's Gospel from the first half of the second century<sup>10</sup>—even though it has itacisms and variants from the standard text—we should also accept 7Q5 as a fragment of Mark, and dated no later than 68 CE, since it has similar textual "glitches." One telling argument that the two are not that similar is the fact that, as Thiede concedes, the identification and dating of <sup>52</sup> were "accepted without argument" (p. 12) by the scholarly community, while 7Q5's identification has not been. Thiede spends an exorbitant amount of space demonstrating that 7Q5 should be dated no later than c. 50 CE. An interesting concession by the author, however, is the fact that C. H. Roberts, on whose expertise he relies, gives a variance of *100 years* for the date of this MS: from 50 BCE to 50 CE. Obviously, the earlier the date, the less likely is the possibility that this fragment comes from the NT at all.<sup>11</sup> Even the most conservative NT scholars do not date the Gospel of Mark as early as this upper limit set by Roberts.



**Figure B-02. Qumran Fragment 7Q5 With Text Of Mark 6 Superimposed**

Chapter 3 (“7Q5—The Earliest New Testament Fragment?”) is the most substantial of the booklet, covering nineteen pages (23-41). Thiede puts forth a meticulously argued and somewhat technical case for the identification of this fragment with Mark 6:52-53. He points out, among other things, that even though at most ten of the twenty letters can be positively identified, (1) the three-letter space before KAI indicates the beginning of a new paragraph (a not uncommon feature in ancient MSS), corresponding to the content break at Mark 6:53, and (2) line 4 apparently has the unusual combination of letters,  $\nu\eta\sigma$  (although the first and last letters are quite difficult to make out), corresponding to  $\gamma\epsilon\nu\eta\sigma\alpha\rho\epsilon\tau$  in Mark 6:53.<sup>12</sup>

Thiede also responds at length to the three most common (and most serious) objections to this identification: (1) 7Q5 has a *tau* where Mark 6:53 has a *delta* ( $\tau\iota[\alpha\pi\epsilon\rho\alpha\varsigma\sigma\alpha\nu\tau\epsilon]$  vs.  $\delta\iota\alpha\pi\epsilon\rho\alpha\varsigma\sigma\alpha\nu\tau\epsilon$ ); (2) in order to make the lines be of somewhat equal length and correspond to Mark’s text, the  $\epsilon\eta\pi\iota\nu\tau\eta\nu\eta\gamma\eta$  of v. 53 must be omitted—even though no extant MSS omit this expression; and (3) a number of O’Callaghan’s identifications of the partially readable letters are quite improbable. To those involved in the debate over 7Q5’s identification, Thiede’s argument is more summary than new insight. In essence, he argues that (1) there are frequent interchanges between *tau* and *delta* in koine Greek,<sup>13</sup> rendering such a possibility here hardly surprising; (2) other early papyri (e.g.,<sup>52, 45</sup>) omit material at times, even though such an omission is a singular reading; and (3) if O’Callaghan’s critics had taken the time to look at the fragment instead of a photograph, their objections about his letter reconstructions would have vanished.

These counter-charges by Thiede are not as substantial as he supposes. We shall approach them chiastically. First, both the original editors of this fragment and most who have followed disagree with several of O’Callaghan’s letter reconstructions. At every point in which the enlarged photograph of the fragment at the end of Thiede’s booklet (p. 68) seems to disprove O’Callaghan’s reconstructions, Thiede discounts the empirical evidence which he himself provides and renders his own judgments untouchable by any who have access only to a photograph. In other words, he is saying, “You don’t have a right to criticize O’Callaghan’s reconstruction because you haven’t seen the fragment.” Such a stance is elitist at best; at worst, it moves the entire discussion from a scholarly dialogue to a fideistic statement: Thiede basically says “Trust me.” A constant refrain is that O’Callaghan’s reconstructions are *possible*. Perhaps this is so, but such are also highly unlikely. In particular, an unbiased reader looking at the photograph will almost certainly disagree with O’Callaghan’s reconstructed *nu* in line 2<sup>14</sup> and agree with the original editors’ judgment about *epsilon*, *sigma* in line 5 (against O’Callaghan’s *sigma*, *alpha*). Thiede is quite right that examination of a document firsthand is to be preferred to examination of a photograph.<sup>15</sup> And this is precisely where his and O’Callaghan’s approach falters: others have looked at the MS firsthand and have disagreed with O’Callaghan.

Second, although it is certainly possible that  $\epsilon\eta\pi\iota\nu\tau\eta\nu\eta\gamma\eta$  is legitimately omitted in O’Callaghan’s stichometric reconstruction,<sup>16</sup> it strikes me as too convenient for the hypothesis: in order to make this papyrus fragment fit the text of Mark, the non-recoverable portion of the text needs to be altered. This again makes the proposal non-falsifiable. Further—and this still looms as an important consideration—such an omission is unattested in any other MS for this verse.

Third, most damaging for O’Callaghan’s identification is the *tau* in the place of a *delta*. Although, admirably, both O’Callaghan and Thiede provide examples of such interchange in koine Greek due to the similar sound of the two letters (e.g.,  $\tau\epsilon$  for  $\delta\epsilon\upsilon$ ), *none of the examples produced involve the preposition  $\delta\iota\alpha\nu$* , whether standing alone or in compound. Illustrations such as the interchange of  $\tau\epsilon$  for  $\delta\epsilon\upsilon$  do not help the case, because both were real words with some semantic overlap. And Thiede’s example of the interchange between  $\delta\rho\upsilon\nu\upsilon\alpha\kappa\tau\omicron\nu$  and  $\tau\rho\upsilon\nu\upsilon\alpha\kappa\tau\omicron\nu$  (pp. 28-29) is not very convincing,

because such a rare word would be expected to have variant spellings. The preposition *diav*, however, has no semantic overlap with *tia* (there is, in fact, *no* such word) and is so common that a schoolboy would have learned its correct spelling. Such a misspelling as O'Callaghan and Thiede envision this scribe as producing would be analogous to a modern author writing "tiameter" for "diameter." In light of this, surely it is an overstatement for Thiede to assert that "one might go so far as to say that the peculiarities themselves support this view [that 7Q5 = Mark 6:52-53]" (p. 31).

One final point about chapter 3 can be mentioned. In his final footnote of the chapter (n. 31, pp. 40-41), Thiede states that "a more recent computer check [than K. Aland's], using the most elaborate Greek texts (Ibykus [*sic*]) has failed to yield any text other than Mark 6:52-53 for the combination of letters identified by O'Callaghan *et al.* in 7Q5." In other words, using a very powerful software search engine<sup>17</sup> which is able to scan over 64 million words in hundreds of ancient Greek texts in a matter of minutes, Thiede could not find *any* text, besides Mark 6, that fit this Cinderella's shoe.

At first glance, this sounds very impressive. But Thiede overlooked two things. First, the restriction of "letters identified by O'Callaghan" assumes O'Callaghan's problematic letter reconstructions to be correct. But this manifold assumption is exceedingly gratuitous. It is like observing a sheet of paper that has been left out in the rain. Only a handful of letters can be made out clearly; all else is up for grabs. Now suppose I come along and say that one or two of the clear letters need to be changed. And of the unclear letters, I propose three or four nearly impossible suggestions. I do this because I have a certain text in mind that I *want* this sheet to be a copy of. Would it be so surprising when my Macintosh spits out that very text—after I have programmed it to do so? In doing this kind of thing, Thiede has fallen prey to the very argument he *just* leveled against Kurt Aland in the same footnote!<sup>18</sup>

Second, when one allows for different possibilities than just O'Callaghan's for the partially legible letters, the Ibycus program<sup>19</sup> does, indeed, seem to permit other texts to be identified with 7Q5. In my own cursory examination of the TLG via Ibycus, I found *sixteen* texts which could possibly fit (though only if one stretched both his or her imagination and the textual evidence).<sup>20</sup>

Third, even if none of these is as impressive as is Mark 6:52-53 (a point I would readily concede), there is no necessity in identifying 7Q5 with any *known* text.<sup>21</sup> As possible as the O'Callaghan/Thiede proposal is, it remains far more plausible to see 7Q5 as a copy of some *unknown* text—just like other papyri in cave 7.

Chapter 4 (three pages in length) is an attempt to show, by analogy with two other fragments, that positive identification of 7Q5 can be made in spite of the paucity of letters.

The fifth chapter ("The Seventh Cave at Qumran—Its Text and Their Users") (pp. 45-63) answers the historical question: Why would Christian documents be concealed in a Qumran cave? Thiede summarizes O'Callaghan's case that some of the other fragments in this cave are portions from the NT (e.g., 7Q6 = Mark 4:28; 7Q15 = Mark 6:48; 7Q8 = Jas 1:23-24; 7Q9 = Rom 5:11-12; 7Q10 = 2 Pet 1:15; 7Q4 = 1 Tim 3:16-4:3).<sup>22</sup> Such equations were pursued by O'Callaghan because he had already felt that his identification of 7Q5 was certain. As would be expected, he has received quite a bit of criticism for these speculations. Some of the arguments against his proposals are that (1) the fragments involved have as few as three or four clearly identified letters; (2) one of the documents, 7Q6, has two fragments, yet O'Callaghan assigned the first to Mark 4, the second to Acts 27; (3) on higher critical grounds, that 2 Peter and 1 Timothy especially could have had *copies* by 68 CE seemed impossible;

(4) four fragments identified as copies of Mark by four different scribes seemed to go beyond even the realm of "Phantasie";<sup>24</sup> (5) textual emendations and/or less than probable reconstructions of letters were forced on the fragments to make them fit the theory; and (6) 7Q4 (= 1 Tim 3:16-4:3) is, paleographically, so much like 7Q5, that it should likewise be dated no later than 50 CE—and this is an *impossible* date for any pastoral epistle. In my judgment, Thiede does not adequately address these concerns (many of which are completely ignored).

Regarding the historical situation, Thiede devotes ten pages (54-63) to his defense of a *Christian* cave among the Qumran caves. He builds an ingenious case for geographical contact between Christians and the Essenes in Jerusalem, with many of his points containing an element of truth. From this he extrapolates that when the Christians left Jerusalem for Pella (c. 66 CE), they would have "entrusted them [their sacred documents], or some of them, to their Essene neighbours for safekeeping, and they, in turn, [would have] hid them in a separate cave at Qumran" (p. 58). Although this reconstruction is in the realm of possibility, it is barely so.

Even if we were to grant geographical contact between Christians and Essenes in Jerusalem, it is too much to assume that there was a *friendly* familiarity between the two communities. Two considerations seem to argue against this. First, the Essenes were the most extreme separatists of any Jewish sect in the first century—so much so that they established a celibate community away from Jerusalem. If they hardly communicated with other Jews, how much less would they do so with Christians? Second, the Essenes were extreme legalists.<sup>25</sup> The Christians were at the other end of the spectrum. And it is significant that five of the fragments found in cave 7 are allegedly from Mark and Romans—two books which are about as anti-legalistic as can be found in the NT canon. In light of these two considerations, is it really plausible that the early Christians “entrusted [these documents] to their Essene neighbours for safekeeping”?

The book concludes with several illustrations (including 7Q5, <sup>52</sup>, *et al*), inviting the reader to see exactly what it is that the experts have been debating.

## Conclusion

To sum up: Not only are O’Callaghan and Thiede arguing that 7Q5 is a fragment from Mark’s Gospel, but they are also appealing to Kurt Aland to list this document officially as a NT papyrus: “Future editions of the Greek New Testament will have to include 7Q5. It should, at long last, receive a ‘p’ number, it must be recognized in the apparatus, with its variants” (p. 41). Here is no detached plea; rather, it is an indictment. And this not-so-subtle indictment takes on parabolic overtones in the concluding statement of the book, where Thiede comments about the alleged early Christians who orchestrated the burying of these documents in Qumran’s Cave 7 (p. 63):

Using papyrus instead of the more expensive parchment, these first Christians were eager to share the first fruits of their own literary harvest with those who were hungry for the good news. When it was a question of promoting the gospel about Jesus they showed a spirit which was at the same time innovative and open-minded. Of them, it could not be said what Mark writes, preserved in 7Q5, about the first disciples after the feeding of the five thousand: ‘Their minds were closed.’

Putting all this in perspective, we conclude this review by addressing two concerns: evidence and attitudes. First, what is the hard evidence on which O’Callaghan’s identification is based? A scrap of papyrus smaller than a man’s thumb with only one unambiguous word—kai. Only six other letters are undisputed: *tw* (line 2), *t* (line 3, immediately after the *kai*), *nh* (line 4), *h* (line 5). To build a case on such slender evidence would seem almost impossible even if all other conditions were favorable to it. But to identify this as Mark 6:52-53 requires (1) two significant textual emendations (*tau* for *delta* in a manner which is unparalleled; and the dropping of *επι τῆν γῆν* even though no other MSS omit this phrase); and (2) unlikely reconstructions of several other letters. Add to this that the MS is from a *Qumran* cave and that it is to be dated no later than 50 CE and the case *against* the Marcan proposal seems overwhelming. If it were not for the fact that Jos O’Callaghan is a reputable papyrologist and that C. P. Thiede is a German scholar, one has to wonder whether this hypothesis would ever have gotten more than an amused glance from the scholarly community.

Second, regarding attitude, I find it disturbing that many conservatives have been so uncritically eager to accept the O’Callaghan hypothesis. 7Q5 does not, as one conservative put it, mean “that seven tons of German scholarship may now be consigned to the flames.”<sup>26</sup> On the other hand, I find it equally disturbing that many liberal scholars have uncritically rejected O’Callaghan’s proposal without even examining the evidence. Higher criticism must of course have a say in this discussion; but it must not *preclude* discussion. Both attitudes, in their most extreme forms, betray an arrogance, an unwillingness to learn, a fear of truth while clinging to tradition, a fortress mentality—none of which is in the spirit of genuine biblical scholarship. When the next sensational archaeological find is made, should not conservatives and liberals alike ask the question: Will we fairly examine the evidence, or will we hold the party line at all costs?<sup>27</sup>

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1 There is some confusion over the title. The title listed above is what appears on the book’s cover. However, on the title page “Papyrus” has replaced “Fragment.”

2 *Les ‘Petites Grottes’ de Qumrn*, DJD III.

3 Its dimensions are, in Thiede’s words, “at the most 3.9 cm high and 2.7 cm wide. At most, visible text covers an area measuring 3.3 cm high and 2.3 cm wide” (p. 25). In other words, 7Q5 is smaller than two standard U.S. postage stamps.

4 *Bib* 53 (1972)91-100. Translated into English in the *JBL* 91 (1972) supplement no. 2.

5 See Thiede's bibliography for a listing of the reviews, which are in any case too numerous to mention in a footnote. Among the specific reviews in scholarly journals alone (i.e., neither books nor essays where 7Q5 is only a part of the discussion), *New Testament Abstracts* lists more than thirty—not to mention one dozen responses by O'Callaghan!

6 Fifteen years ago, David Estrada and William White, Jr., argued his case in *The First New Testament*. In 1980, Wilbur Pickering added his support in his *The Identity of the New Testament Text*, 2nd ed. (Nashville: Nelson), 155-158. This supports his majority text theory of textual criticism in the following way: "That someone should have such a collection of New Testament writings at such an early date may suggest their early recognition as Scripture and even imply an early notion of a New Testament canon" (158).

7 One should note at the outset that this work is marred by scores of not insignificant typographical errors, including grammar and spelling mistakes, several misquoted statements, and worst of all, a discrepancy in the very *title* of the book. Such a casual approach to the form of presentation can give the reader a natural temptation to see an equally imprecise handling of the data on Thiede's part. A second, corrected edition ought to be published as soon as possible, if for no other reason than to remove an unnecessary stumbling block for the viewpoint espoused.

8 <sup>52</sup> is to be dated c. 100-150 CE, while 7Q5 is dated c. 50 BCE-50 CE.

9 Another possible implication would have to do with the ending of Mark. Since the fragment 7Q5 was written only on one side, it was doubtless a scroll rather than a codex. If so, then the original of Mark would most likely have been a scroll. And if this is the case, it is extremely unlikely that the ending of Mark would have somehow become lost—since the ending of a scroll would, under normal circumstances, be the most protected part of the document. In this case the most plausible scenario for the ending of Mark is that the author *chose* to end his gospel at 16:8. This argument can certainly be sustained without 7Q5, though it would not hurt to have this MS lend its voice.

10 Thiede makes the repeated assertions that this papyrus should be dated "to the first quarter of the second century (at the very latest)" (p. 2; cf. also p. 21), in spite of the fact that most textual critics today would be more comfortable dating it more generally, c. 100-150 CE (cf. B. M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* [Oxford: Clarendon, 1981] 62). One of the reasons for this is that a scribe's handwriting is not going to change very much over the duration of his career. Thus, on palaeographical grounds, it is difficult to pinpoint the date of a MS within a period smaller than 50 years (*ibid.*, p. 50).

11 Thiede makes the remarkable statement that "leaving theological arguments aside, the earliest possible date for this gospel, historically speaking, is AD 30, the year of the last event recorded in it, the resurrection of Jesus" (p. 25). Thiede's assessment that higher critical reconstructions—especially as regards the synoptic problem—are merely "theological arguments" strikes me as a bit naive and ought to signal the reader to Thiede's antecedent eagerness to accept O'Callaghan's identification of 7Q5. No reputable NT scholar—regardless of his theological underpinnings or views of gospel priorities—dates Mark *this* early.

12 On the basis primarily of these two points Thiede asserts: "Even without considering other aspects of the fragment in detail, it should be clear to any unbiased observer that on the basis of these findings, the identification [*sic*] of the fragment as Mk 6:52-53 is more than merely probably [*sic*]" (p. 27).

13 See especially O'Callaghan, "El cambio d>t en los papiros biblicos," *Bib* 54 (1973) 415-16, as a demonstration of this point. O'Callaghan finds twenty places in biblical papyri (18 for LXX, two for NT) where this interchange takes place.

14 See especially G. D. Fee, "Some Dissenting Notes on 7Q5 = Mark 6:52-53," *JBL* 92 (1973) 109-12.

15 Actually, the ideal is to examine both the original document *and* a photograph side-by-side. The advantages of a photograph involve enlargement and contrast especially. I recently discovered this in a fresh examination of <sup>26</sup>: the photograph revealed at least eight more letters than could be detected by looking at the papyrus alone.

16 With the omission of the expression, the letters per line are as follows: 20/23/20/21/21. If the phrase is left intact, the lines are 20/23/29/21/21.

17 The search engine was in fact Ibycus, but the database being searched was the *Thesaurus Linguae Graecae*, developed by the Packard Humanities Institute. There are now several search engines available to search the *TLG*, both for Mac and Windows platforms, but there is only one *TLG*.

18 Thiede points out that "Aland used the computer at his institute in Münster in order to analyse two different combinations of letters which he thought were possible "minimal" readings of the fragment 7Q5 . . . But . . . Aland's efforts *had* to fail for a methodological reason . . . : no existing edition of the Greek text of Mark has the variant *tau* for *delta* in the '*diaperasantes*'. Thus, Aland's computer programme of the Greek New Testament, based here on the *delta*, *had* to miss Mark 6:52-53 as a possible passage, and it promptly did."

19 A lexical search engine canvassing over sixty million words in Greek literature (based on the *Thesaurus Linguae Graecae*), from Homer to 1453 CE.

20 The search involved the following pattern: tw̄n, kait, nnh, corresponding to lines two, three, and four of 7Q5 (and even allowing O'Callaghan his *nu* in line 2). The passages found include Ezek 23:36; Josephus, *Vita* 42-3; *Vita* 236; *Bellum* 5.528; 7.380-1; Philo *Cher.* 44; 119; *Plant.* 135; *Plant.* 136; *Mut.* 173; Thucydides, *Hist.* 1.10.2; 1.60.1; 3.109.2; 4.67.4; 5.82.5; 8.55.1. I would not be so rash as to suggest that 7Q5 is a copy of any of these passages, but just that the identification with Mark 6 is not unparalleled. Almost all of these passages—like Mark 6—involve what I consider to be insuperable problems: date (in the case of the Josephus texts), length of line, and manipulation of partially legible letters. With a little imagination, however, I was able to emend several of the texts (even finding plausible homoioteleuta, metatheses, etc.) and make the data fit. In fact, in one text this was not even necessary. In Philo, *Plant.* 135 the three lines of text can be reconstructed, without any textual emendation, in a 16/14/16 stichometry:

qwmatwn apant̄wn ar (16)

iston kai teleio (14)

taton gen̄nh̄ma o eis (16)

ton patera . . .

There is a certain advantage of this text over Mark 6: whereas O'Callaghan's reconstruction involves twenty or twenty-one letters per line as the norm—including line 3 which has a three-letter gap and ought therefore to have fewer letters, the Philonic text has two letters fewer in line 3, taking into account the gap in 7Q5 at this point.

Of course, there is still the problem of forcing the partially legible letters into the theory—but this suffers no disadvantage over against the Marcan proposal.

21 Other potential identifications have been suggested on occasion. Cf., e.g., Gordon D. Fee, "Some Dissenting Notes on 7Q5 = Mark 6:52-53," *JBL* 92 (1973) 109-112; Conan DiPonio Parson, *7Q5: An Ancient "Honey Do" List?* (Snowflake, Saskatchewan: Technasma Press, 1975); Kurt Aland, "ber die Mglichkeit der Identifikation kleiner Fragmente neutestamentlicher Handschriften mit Hilfe des Computers," in *Studies in New Testament Language and Text*, ed. J. K. Elliott (Leiden: E. J. Brill, 1976) 14-38; V. Spottorno, "Una nueva posible identificacin de 7Q5," *Sefarad* 52 (1992) 541-43.

22 O'Callaghan's most certain (in his mind, that is) identification was that 7Q4 = 1 Tim 3:16-4:3.

23 This is true even if one holds to apostolic authorship. Some date Paul's death at 67 CE, and Peter's at 68.

24 So K. Aland, "Neue neutestamentliche Papyri III," *NTS* 20 (1974) 363.

25 So much so that they even refused to urinate on the Sabbath, regarding even that as "work"! Ironically, in Thiede's own reconstruction the Essenes' latrine wall was in close proximity to where the Christians met for prayer. One can only wonder if friendly associations should truly be implied from such evidence.

26 Anonymous, "Eyewitness *Mark?*" *Time*, 1 May 1972, 54.

27 This essay was originally delivered at the Evangelical Theological Society Southwestern Regional Meeting, held at John Brown University in March, 1994.

Among the Dead Sea scrolls, 7Q5 is the designation for a parchment fragment discovered in Cave 7 of the Qumran community. The significance of this fragment is derived from an argument made by Jos   O'Callaghan in his work "*   Papiros neotestamentarios en la cueva 7 de Qumr  n?*" in 1972, later reasserted and expanded by German scholar Carsten Peter Thiede in his work *The Earliest Gospel Manuscript?* in 1982. The assertion is that the previously unidentified 7Q5 is actually a fragment of the Gospel of Mark, chapter 6 verse 52-53. The illustration below gives a clear picture of how much text is conserved on the fragment 7Q5.

## Argument

The argument is weighted on two points. First, the spacing before the word **KAI** signifies a paragraph break, which is consistent with the normative layout of Mark in early copies. Secondly, the unique combination of letters **NNH  ** found in line 4 is unique in the extant New Testament Greek lexicon. The only word that contains that specific letter combination is the word **ΓΕΝΝΗΣΑΡΕΤ**, found only in Mark 6:52-53.

Several counterarguments exist. First, the parchment is so small, and of such poor quality, that positive identification even of the individual letters is difficult at best. Although identifications on similar circumstances such as literature or other subjects have been accepted with not so much discussion. Secondly, there is no consensus that the letters **NNH  ** are the best reading of the parchment. Furthermore, moving outside of Christian writings, the word ΠΕΛΟΠΟΝΝΗΣΟΣ ([peloponnesus](#)) is cited as another word in the Greek lexicon containing those four letters. In such case it is possible to consider also the hypothesis that the fragment belongs to a Greek historian. Finally, the assertion that the Qumran community would have access to, and would consider as significant, an early copy of the [Gospel of Mark](#) is problematic. The [Essenes](#) were an emphatically legalistic group, isolated even from other Jewish sects, although recently it was discovered the "[Gate of the Essenes]" in Jerusalem. The writings of the early church were decidedly libertarian, particularly the section of Mark that immediately follows 6:52-53, wherein Jesus condemns the Jewish religious leaders for their religious legalism.

## Significance

It is hard to overstate the significance that a positive identification of 7Q5 as Mark 6:52-53 would have on biblical literary criticism, which may explain both the motivation to see the *Gospel of Mark* in the fragment and the reticence of many to hang so much on such a small thread. The Qumran community was disbanded no later than 68 AD, which would make that the latest possible date for any documents stored there. This would make 7Q5 the earliest existing fragment of New Testament canonical text, predating P52 by almost 100 years. It would firmly fix Mark as the earliest of the Gospel accounts, and would be a strong argument for authentic Markan authorship, as a pseudonymous work would be highly unlikely within the lifespan of the attested author. Finally, and most significant theologically, it would make a strong argument for the assertion that the miraculous, divine, and messianic attributions to Jesus were very early traditions in the Christian church.

## External links

- \*7Q5: The Earliest NT Papyrus?
- \*7Q5: Key to the Controversy
- \*Greek Qumran Fragment 7Q5: Possibilities and Impossibilities
- \*Jerusalem's Essenes Gate
- \*7q5: Cambiar la pregunta (In Spanish)

## COMPUTER LOOKS AT 7Q5 FOR A MATCH

By Rub  n G  mez

Well, my personal feeling after examining the evidence is that 7Q5 does not belong to the Gospel of Mark, but I am not very satisfied (let alone convicted) with many of the other proposed identifications (either Biblical or pseudoepigraphical). At this point I must confess I don't know where this little fragment comes from. Therefore I must suspend my final judgment until further elements come to light.

Concerning the computer searches, what I did was a search based not on the *editio princeps*, but rather on O'Callaghan's proposed emendations.

I tried an Advanced Search Engine (ASE) query - a new graphical interface available in version 4.0 - for the 7Q5 papyrus fragment identified by José O'Callaghan as Mark 6:52, 53. The query was the equivalent to writing <'KAI \*6 \*NNHS\* \*1 \*QHSA\*> on the Command Line, and the only match was Mark 6:53. There were no hits in the LXX. Incidentally, *Accordance* for Macintosh returned the same results.

Now, obviously, the point of this particular exercise was to search the GNT/LXX to find out whether there were any verses that met such criteria (provided, that is, that the identification of the letters was correct and the two textual variants proposed by O'Callaghan were right, i.e. DIAPERASANTES would have turned into TIAPERASANTES, and EPI THN GHN would have been left out).

Regarding your own search based on the *editio princeps*, BibleWorks does not return any exact matches (and textual emendations and stichometric considerations are always highly subjective anyway). So, I'm afraid we are left in the dark again. I think it would probably be quite interesting to perform a search based on the latest edition of the whole *Thesaurus Linguae Graece* (TLG) CD-ROM, but I do not have access to it. Finally (...) O'Callaghan's latest book on the subject (1995, and not translated into English as far as I know) is quite interesting, and includes some mathematical studies on the probabilities of the 7Q5 belonging to Mark's Gospel. But, as I said at the outset, in my opinion, the evidence is still inconclusive, one way or the other.

**Ernest Muro:** I have added more details to my web site for 7Q5 (...) I have given an example of one of the searches that I performed with *BibleWorks*. The command line was (\*h kai t\*).2(\*nnh\*) This resulted in 9 "hits", which are listed at the web site. Of these 9, Genesis 46:20 was the best by far. However, it is not a suitable identification for 7Q5.

For the record, let me repeat that this exchange took place in 1999, that I never managed to publish my research, and that I haven't made my mind up yet as to the exact identification of 7Q5, though I'm pretty sure it does not belong to Mark (or proto-Mark).

**APPENDIX C - Words Used To Describe Figures Of Speech Involving  
Word Repetition  
By Moisés Silva - Rhetoricae**

## Words Used To Describe Figures Of Speech Involving Word Repetition.

### General Terms for Repetition

- onduplicatio c  
The repetition of a word or words. A general term for repetition sometimes carrying the more specific meaning of repetition of words in adjacent phrases or clauses. Sometimes used to name either plocce or epizeuxis.
- epizeuxis  
Repetition of words with no others between, for vehemence or emphasis.
- plocce  
The repetition of a single word for rhetorical emphasis. Plocce is a general term and has sometimes been used in place of more specific terms such as polyptoton (when the repetition involves a change in the form of the word) or antanaclasis (when the repetition involves a change in meaning).

### Repetition of letters, syllables, sounds

- alliteration  
Repetition of the same sound at the beginning of two or more stressed syllables.
- assonance  
Repetition of similar vowel sounds, preceded and followed by different consonants, in the stressed syllables of adjacent words.
- consonance  
The repetition of consonants in words stressed in the same place (but whose vowels differ). Also, a kind of inverted alliteration, in which final consonants, rather than initial or medial ones, repeat in nearby words.
- homoioptoton  
The repetition of similar case endings in adjacent words or in words in parallel position.
- homoioteleuton  
Similarity of endings of adjacent or parallel words.
- paroemion  
Alliteration taken to an extreme — every word in a sentence begins with the same consonant.
- paromoiosis  
Parallelism of sound between the words of adjacent clauses whose lengths are equal or approximate to one another. The combination of isocolon and assonance.

### Repetition of words:

- adnominatio (When synonymous with polyptoton)  
Repeating a word, but in a different form. Using a cognate of a given word in close proximity.
- anadiplosis  
The repetition of the last word of one clause or sentence at the beginning of the next.

- anaphora  
Repetition of the same word or group of words at the beginning of successive clauses, sentences, or lines.
- antanaclasis  
The repetition of a word whose meaning changes in the second instance.
- antistasis  
The repetition of a word in a contrary sense. Often, simply synonymous with antanaclasis.
- conduplicatio  
The repetition of a word or words in adjacent phrases or clauses, either to amplify the thought or to express emotion.
- diacope  
Repetition of a word with one or more between, usually to express deep feeling.
- diaphora  
Repetition of a common name so as to perform two logical functions: to designate an individual and to signify the qualities connoted by that individual's name or title.
- epanalepsis  
Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- epistrophe  
Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- epizeuxis  
Repetition of words with no others between.
- mesarchia  
The repetition of the same word or words at the beginning and middle of successive sentences.
- mesodiplosis  
Repetition of the same word or words in the middle of successive sentences.
- palilogia  
Repetition of the same word, with none between, for vehemence. Synonym for epizeuxis.
- paregmenon  
A general term for the repetition of a word or its cognates in a short sentence.
- ploce  
A general term for the repetition of a word for rhetorical emphasis.
- polyptoton  
Repeating a word, but in a different form. Using a cognate of a given word in close proximity.
- polysyndeton  
Employing many conjunctions between clauses.

- symploce  
The combination of anaphora and epistrophe: beginning a series of lines, clauses, or sentences with the same word or phrase while simultaneously repeating a different word or phrase at the end of each element in this series.

### Repetition of clauses and phrases

- anaphora  
Repetition of the same word or group of words at the beginning of successive clauses, sentences, or lines.
- coenotes  
Repetition of two different phrases: one at the beginning and the other at the end of successive paragraphs. A specific kind of symploce.
- epistrophe  
Repetition at the end of a line, phrase, or clause of the word or words that occurred at the beginning of the same line, phrase, or clause.
- isocolon  
A series of similarly structured elements having the same length. The length of each member is repeated in parallel fashion.
- mesarchia  
The repetition of the same word or words at the beginning and middle of successive sentences.
- mesodiplosis  
Repetition of the same word or words in the middle of successive sentences.
- reposita  
The repetition of a phrase with slight differences in style, diction, tone, etc.

### Repetition of ideas

- commoratio  
Dwelling on or returning to one's strongest argument.
- disjunctio  
A similar idea is expressed with different verbs in successive clauses.
- epanodos  
Repeating the main terms of an argument in the course of presenting it.
- epimone  
Persistent repetition of the same plea in much the same words.
- exergasia  
Augmentation by repeating the same thought in many figures.
- expolitio  
Repetition of the same idea, changing either its words, its delivery, or the general treatment it is given.
- homiologia  
Tedious and inane repetition. Unvaried style.

- hypozeuxis  
The use of a series of parallel clauses, each of which has a subject and predicate, as in “I came, I saw, I conquered.”
- palilogia  
Repetition in order to increase general fullness or to communicate passion.
- pleonasmus  
Use of more words than is necessary semantically. Rhetorical repetition that is grammatically superfluous.
- scesis onomaton  
A series of successive, synonymous expressions.
- synonymia  
The use of several synonyms together to amplify or explain a given subject or term. A kind of repetition that adds force.
- tautologia  
The repetition of the same idea in different words, but (often) in a way that is wearisome or unnecessary.
- tradio  
Repeating the same word variously throughout a sentence or thought.



**APPENDIX D - Dear King James Only Advocate**

**By**  
Dan and Cheryl Corner

Copied from the Internet:

Dear King James Only Advocate:

Greetings in Jesus' name.

We're sure you must have been wondering if we'd ever write you back! We have several reasons for the delay, but the primary one centers around the apparent futility of it. By this we mean that you seem unmovable, as we are, regarding this divisive subject, which you brought up and made an issue, that is, the KJV is the only reliable English Bible.

First, please note that we do not try to defend the sole use of the NIV (or any version) as the only reliable English Bible. This should be apparent by looking at our ministry catalog. It is our opinion that the best method is to study several different translations and have a Greek-English interlinear handy if possible. We have received great blessings from reading versions such as The Amplified Bible, The Wuest translation and Young's Literal.

I used to read the KJV for the first five years after I was saved. (By the way, I was saved by reading a Bible that wasn't the KJV! As a former Catholic, I would never have trusted any translation other than a Catholic Bible, so that is what I read and got saved through!) When I finally switched from the KJV to the NIV, my comprehension of the Word of God soared. What I struggled to understand from the KJV was now easily understood!

While reading the KJV, I had come across "unicorn(s)" (Num. 23:22; 24:8; Deut. 33:17; Job 39:9,10; Psa. 22:21; 29:6; 92:10; Isa. 34:7) and knew they were fictitious animals and it momentarily cast a shred of doubt over me about the inspiration of the Bible! Thank God this did not stop me from continuing in the Scriptures!

The bottom line in all of this is that one must be able to understand the Word of God. In regard to this, there are at least 827 words and phrases in the days of King James that have changed their meaning or are no longer used in our modern, everyday English language, i.e., suffer, filthy lucre, quick, lunatick, wax, charity, gay clothing, etc.! This is just a partial listing.

The King James Bible Word Book by Ronald Bridges and Luther A. Weigle, published by Thomas Nelson Publishers, states the following on the inside jacket:

"Did you know that in the King James Version of the Bible the word 'advertise' means 'tell,' 'allege' means 'prove,' and 'conversation' means 'behavior'? That 'communicate' means 'share,' 'take through' means 'be anxious,' and 'prevent' means 'precede'? That 'meat' is a general term for 'food,' and 'anon' and 'by and by' translate Greek words which mean 'immediately'? These words -- and many like them -- made perfect sense to readers when the KJV was published in 1611. But today, after nearly four centuries of changes in English, few readers know what such words mean. And most readers miss the riches of the all-time favorite King James Bible" [emphasis ours].

A clear example of this shines forth by comparing the KJV to the NIV and NKJV. Heb. 2:18 in each translation reads:

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (KJV).

"Because he himself suffered when he was tempted, he is able to help those who are being tempted" (NIV).

"For in that He Himself has suffered, being tempted, He is able to aid those who are tempted" (NKJV).

How many people do you think in our modern day readily know what "succour" means? Though this made sense in the 1600's, its meaning is hidden from us today.

Another example of KJV obscurity is found at 2 John 10 which reads:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed"(KJV).

"If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him" (NIV).

"If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him" (NKJV).

These are only two examples of many passages that could be contrasted and which would reveal the obscure way the KJV cites eternal truth! If one would add all the obscure passages up, how great of a distorted overall picture would he have in the end?

Another relevant fact about the Shakespearian language of the KJV is vividly expressed in the following:

"The plain truth of the matter is that the version that is so cherished among senior saints who have more or less come to terms with Elizabethan English, is obscure, confusing, and sometimes even incomprehensible to many younger or poorly educated Christians. The words of Edwin H. Palmer are not too strong: 'Do not give them a loaf of bread, covered with an inedible, impenetrable crust, fossilized by three and a half centuries. Give them the Word of God as fresh and warm and clear as the Holy Spirit gave it to the authors of the Bible. . . . For any preacher or theologian who loves God's Word to allow that Word to go on being misunderstood because of the veneration of an archaic, not-understood version of four centuries ago is inexcusable, and almost unconscionable' " (The King James Version Debate: A Plea For Realism, D. A. Carlson, Baker Book House, 1979, pp. 101,102) [emphasis ours].

The comprehension factor alone should cause one to lay down this oblique translation in favor of a reliable, understandable, modern translation of God's Word so that the original meaning, which is crucial in our spiritual battle, won't be greatly hindered by archaic words and obsolete phrases! This is indisputable fact.

Furthermore, the modern KJV edition that you read from is probably not the 1611. It's probably the Blayney edition of 1769. The 1611 edition of the KJV underwent various changes in 1613, 1629, 1638, 1762 and 1769. With this in mind, which edition of the KJV do you like the best? Why do you favor that particular edition over the other editions?

Also, if one claims the original 1611 KJV is the only inspired, infallible Word of God, he is claiming that Purgatory is true, since the Apocrypha was included in the 1611 version and it teaches Purgatory (2 Maccabees 12:45). (Perhaps the KJV 1611 edition should have also included Grimm's Fairytales with the Apocrypha.)

If you want to argue that the NIV left words out such as the blood of Christ, how do you know that the KJV didn't add these words? You must at this point go to the Greek source to answer. Certainly, there is a difference here. But which source is right? (By the way, words that are omitted in the NIV are footnoted in.)

But did you know the KJV has important omissions also? Consider Jude 25:

"To the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen" (NIV).

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen" (KJV).

Comment: Please note that the KJV left out the words, "through Jesus Christ our Lord." If I were to turn the tables on your camp, I could say from Jude 25 (and also John 14:14 which we'll soon examine) that the KJV must be part of a New Age conspiracy or that the KJV's Textus Receptus (TR) is corrupted and contaminated since it conceals the mediatorship (and deity) of the Lord Jesus Christ! But to argue in this fashion would be extreme and unfair, even though many who hold to your position apparently don't think so!

But what about John 14:14? Jesus taught:

"You may ask me for anything in my name, and I will do it" (NIV).

"If ye shall ask any thing in my name, I will do it" (KJV).

Comment: Similar to Jude 25, this passage seems to omit a word in reference to the Lord Jesus which would bring Him glory and honor and even suggest His deity. (Please note the KJV does not footnote these omitted words, unlike the NIV!) Why is this important word omitted in the KJV? One might be wondering: "Should we pray to Jesus Christ as well as praying through Him to the Father?" Clearly, first-century Christians did both. Regarding the former, Stephen, who was filled with the Holy Spirit, prayed directly to Jesus, "Lord Jesus, receive my spirit" (Acts 7:59).

This is a good point to make with the Jehovah's Witnesses who deny the Lord's deity. (By the way, the Hagin-Copeland crowd likewise denies praying directly to Jesus.)

Another similar problem for the KJV Only camp, which exalts the TR, comes from a comparison between the KJV and Young's Literal, which were both based on the TR!

Acts 16:17 reads:

"The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation" (KJV).

". . . who declare to us a way of salvation" (Young's Literal).

Comment: The KJV (and the NIV) are both wrong according to the actual Greek rendering! The Greek does not have the definite article which would yield "the way of salvation." Young's Literal translation is exactly as its name indicates -- a literal Greek to English rendering of this verse based on the TR -- "a way of salvation." This rendering is much more consistent with the immediate context where we see a demon speaking through a girl describing Paul's message to the people. Demons want us to believe that there are multiple ways to God, Jesus just being one of the many ways. John 14:6 shows how narrow the road is. See also Matt. 7:13,14.

In response to the definite article being unjustly added or omitted, Dr. Robert Young wrote in the preface to the revised edition of his translation of the Bible:

"For example, in Mat. 2. 4, Herod is represented as enquiring "where Christ" should be born. But "Christ" is the surname of the man Jesus, who was quite unknown to Herod, who could not consequently ask for a person of whose existence he was ignorant. The true explanation is, that King James' Translators omitted the definite article which occurs in the original. The correct translation is, where "the Christ" should be born. Herod knew of "the Christ," the Messiah, the long promised Saviour and King of the Jews, and his enquiry was, where He was to be born, whose kingdom was to be over all. The simple article clears up the whole. There are about two thousand instances in the New Testament where these translators have thus omitted all notice of

the definite article, not to say anything of the great number of passages where they have inserted it, though not in the original" [bold emphasis not in original].

Also note Jn. 3:16 in Youngs, regarding the continuous tense for believe:

"For God did so love the world, that His son -- the only begotten -- He gave, that every one who is believing in him may not perish, but may have life age-during."

This translation, with the verb tenses, opens up the clear meanings of Scripture, hidden to people who only read the KJV.

Again, regarding the superiority of the TR, please know there are other English translations based upon it such as the New King James and Young's Literal translation which was just cited. But they do not have the archaic English words that the KJV does, as previously cited. Hence, these other versions greatly enhance the reader's ability to comprehend the Word of God! How can you justly reject these English versions if you are arguing from the point of view of the superiority of the TR?

We have a reprint copy of the 1611 KJV translation. Notice the following verses cited exactly as seen there:

"Betooke themselues vnto praier, and besought him that the sinne committed, might wholly bee put out of remembrance. Besides, that noble Iudas exhorted the people to keep themselues from sinne. Forsomuch as they saw before their eyes the things that came to passe, for the sinne of those y were slaine. . . . And also in that he perceiued that there was great fauour layed vp for those that died godly. (It was an holy, and good thought) wherupon he made a reconciliation for the dead, that they might be deliuered from sinne" (II Maccabees 12:42,45).

(Can you justify putting the Apocrypha next to Scripture, as the 1611 KJV edition did? How many do you think were deceived into thinking Purgatory exists based on this obvious 1611 KJV error?)

Another verse from the 1611 edition of the KJV is Rev 21:8. Please note how hard it is to read:

"But the feareful, and vnbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars, shall haue their part in the lake which burneth with fire and brimstone which is the second death."

In our personal library, we have a book written by Ralph Earle titled, Word Meanings in the New Testament, published by Baker Book House. He comments on the words "now full" as used in Mark 4:37 of the KJV:

"The Greek does not have the aorist tense, suggesting completed action (see the Blass-Debrunner Grammar), but the present infinitive of continuing action. So a better translation is 'already filling up' (NASB) or 'nearly swamped' (NIV). If the boat had been 'now full' (KJV), it would have been at the bottom of the lake!" (p. 37).

Earle also comments on the KJV rendering in Romans 8:16 of "itself" (on page 179):

"The KJV reads: 'The Spirit **itself** beareth witness with our spirit, that we are the children of God.' The RSV changes 'itself' to '**himself**.'

Orthodox Christianity has always held to the deity of Jesus Christ and the personality of the Holy Spirit. Modern liberalism has frequently denied both. The KJV rendering here would seem to deny the personality of the Holy Spirit, calling Him an 'it.' Even if one is reading the KJV in the pulpit he should always change 'itself' to 'himself.' By doing so we affirm our faith in the Holy Spirit, not as an impersonal influence, but as a living Person who dwells in our hearts.

{The question may well be raised: Why does the KJV use 'it' in referring to the Spirit? The simple answer is that the Greek word for 'spirit,' *pneuma*, is neuter. Hence it is necessary for grammatical reasons that the pronoun referring back to a neuter noun as its antecedent should also be neuter in form (Concord: Agreement). But not in meaning! This is just one of many examples of an accidental disharmony in the grammatical usages of two different languages. As every student of foreign languages knows, the precise distinction between masculine, feminine, and neuter to which we are accustomed in English is little known outside our language. We have to translate the thought, not just the mechanical form of the word. Paul believed in the personality of the Holy Spirit! This very verse is the declaration of a personal function: The Spirit witnesses" (p. 179) [emphasis ours].

I have a ministry which includes reaching out to the Jehovah's Witnesses<sup>59</sup>. They use the KJV against true Christians because it erroneously states, as already cited, in Rom. 8:16 (and 8:26) that the Holy Spirit is "itself" instead of "himself." They claim the Holy Spirit is an impersonal force and use the KJV to support this in their argumentation against the Trinity! Hence, this mistranslation in the KJV has helped to promote this heresy. This is fact, not mere conjecture! NEC}

Finally, Earle comments on the words "Father, Word and Holy Ghost" in 1 John 5:7:

"Anyone who uses a recent scholarly version of the NT will see that these words on the Trinity are not in verse 7. This is because they have **no basis in the Greek text**. Under

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<sup>59</sup> **HERMENEUTICS - An Antidote For 21st Century Cultic And Mind Control Phenomena, Section 3.1ff, 2015, Create Space/AMAZON Publishers, ISBN-13: 978-11496028587, N. Carlson. 246 Pgs.**

Roman Catholic pressure, Erasmus inserted them from the Latin Vulgate. They are not a part of the inspired Bible" (p. 452, emphasis ours).

Who was this (Desiderius) Erasmus to whom we just referred?

"Erasmus, Desiderius (c. 1466-1536), . . . Augustinian Monk from 1486 to 1491" (*Wycliffe Biographical Dictionary of the Church*, Elgin Moyer, Moody Press, 1982, page 133) [emphasis ours].

Even more descriptive of Erasmus is the following:

"Why does it not point out that Erasmus, unlike Luther and Calvin, never left the Roman Catholic church?" (*The King James Version Debate: A Plea For Realism*, D. A. Carson, 1979, Baker Book House, p. 74) [emphasis ours].

**The Mormons also use the KJV in their endeavors to exalt the Book of Mormon (BOM).** In the book of Acts, there are three accounts of the Apostle Paul's conversion experience. Seemingly, as it is worded in the KJV, there are contradictions between these accounts of his salvation experience (Acts 9:7 cf. 22:9). They use this seeming contradiction (which really is no contradiction at all) to discredit the Bible in their indirect attempt to exalt the BOM. So again, the KJV's obscured wording has been a snare to some.

So, as you can see there are multiple problems which you cannot Scripturally and adequately resolve with your KJV only view. This is an incredibly divisive issue in the body of Christ today. Some of the few people we encountered who know that eternal security (or perseverance of the saints) is a "license for immorality" and are willing to stand against it, let themselves be unsettled over this issue, to the great detriment of God's kingdom. This should not be!

I have also heard it stated that an advocate of the modern English translations of the Bible, during a debate format on TV, was rendered physically incapable of speaking when given the opportunity to present his case. This event has been used by some coming from your view to "prove" that the KJV is the only reliable English translation available. This, however, can certainly not be proved by such! Please ponder the following Scripture:

**"I will make your tongue stick to the roof of your mouth so that you will be silent and unable to rebuke them, though they are a rebellious house" (Ezekiel 3:26).**

Note: Ezekiel had the truth, yet he was physically incapacitated at that moment to verbally proclaim it! His incapacity for the moment must not be construed to mean he was speaking wrongly or did not know the truth.

Please know we feel we were forced to defend our position about the KJV which stems primarily from a strong desire to comprehend the Word of God through the use of reliable translations of the Bible. This letter should be enough to convince you that the KJV Only position, which seems to be of ultimate importance to many people, is based on inconsistency, ignoring the facts and jumping to unprovable conclusions! Unfortunately, besides hindering many from properly comprehending the Word of God to their own spiritual harm, more divisions in the already severely fragmented Body have resulted over this issue.

God bless you.

Following Jesus To The End,

Dan and Cheryl Corner

[This is an actual letter which we expanded upon for the "Bible Baptists" that at least in Alaska are almost violently opposed to anything but the KJV. NEC]

*Finis*

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"Criticism apart from interpretation does not exist; and 'critical edition' is the most inappropriate of all names for the thing to which custom applies it, an edition in which the editor is allowed to fling his opinions in the reader's face without being called to account and asked for his reasons."

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