An Introduction to the *Far Above All* Translation of the Bible

An English Translation alongside the Original Languages

Part 2: Introduction to the New Testament Translation

Graham G. Thomason

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Acknowledgments

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- Maurice Robinson and William Pierpont for compiling their Greek text and releasing it into the public domain. This does not imply or belie any doctrinal or translational agreement between them and the author.

- Lyn Rhodes who reviewed the whole translation, though not necessarily entirely against the Greek, Lydia Aldridge for an entire review against other translations (especially the AV), Chris Sparkes for many suggestions, Andrew Sperlin for some textual issues relating to the Greek Orthodox Church Patriarchal Text of 1904, and also Michael Scotto, Craig Glasheen, Ted Hansen, Fiona Allison who also designed the logo (𐤀) and the cover, Ron Sharples, Ed Orchard and Philip Bagby for contributing useful remarks on and corrections to the translation and / or notes. Again, this does not imply or belie any doctrinal or translational agreement between them and the author.

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We also acknowledge various Bible teachers from the past from whose works we have learned much affecting the translation, notably Charles H. Welch, Dr Ethelbert W. Bullinger, Dean John W. Burgon and David Baron.

We further acknowledge those who have made various other editions of the Greek New Testament available in electronic form, since we show variations with respect to these editions. We refer here to Received Text editions and the Greek Orthodox Church Patriarchal Text of 1904.

Graham G. Thomason.

The Name of the Translation

The name of the translation is taken from Ephesians 1:21:

> **far above all rule and authority and power and dominion, and every name *which is* named, not only in this age, but also in the *one* to come,**

this being the place where Christ is seated (Ephesians 1:20), and we with him (Ephesians 2:6) who identify ourselves with the Ephesians.

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1. Summary

Let it be said at the outset that this is a Deity-of-Christ honouring translation, because the underlying Greek is, and it represents the (usually vast) majority of manuscripts. The plainest verses attesting the the Deity of Christ are John 1:1, Acts 20:28, Rom 9:5, Heb 1:8, Phil 2:6, 1 Tim 3:16, 1 John 5:20. Each of these verses is subject a non-deity translation in some modern translation[1], though no one translation we know of denies the deity in all these verses, except for confessedly unitarian translations. There are also at least 21 supporting "Granville-Sharp" verses, where according to the rule, Christ is be equated with God. These are Rom 1:7, 1 Cor 1:3, 2 Cor 1:2, Gal 1:3, Eph 1:2, Eph 5:5, Eph 6:23, Phil 1:2, Col 1:2, 1 Thes 1:1, 2 Thes 1:1, 2 Thes 1:2, 2 Thes 1:12, 1 Tim 1:1, 1 Tim 5:21, Titus 1:4, Titus 2:13, Phmon 1:3, James 1:1, 2 Pet 1:1, Jude 1:4.

We are particularly zealous for 1 Tim 3:16, **God was manifested in *the* flesh**, since we have examined every manuscript containing the verse, from the scans held by INTF (the Institute for New Testament Textual Research), and we note 561 reading **God** without dispute, 7 reading **He**, and 4 more claimed by critics to read **He** which we strenuously dispute, since two read **God** and two are ambiguous. Eight others have a small variation of **God**, and 1 more is ambiguous and 2 more have another reading[2].

In brief, we offer a translation of the New Testament aiming at accuracy and readability, and we release it into the public domain. The underlying Greek text is *The New Testament in the Original Greek, Byzantine Textform 2005*, by Maurice A. Robinson and William G. Pierpont (RP). We include as variants the 3 substantive textual changes made in the 2018 edition (John 18:11, John 18:32, Revelation 2:17). We also cover textual variations where RP differs from the Received Text (various editions) and from the Greek Orthodox Church Patriarchal Text of 1904, in Greek and English, exhibited as an interleaved text. The translation is available alongside the exact original text, with textual, grammatical and expository notes, and also as English text only.

2. Copyright

There are three areas of copyright to consider: the copyright of sources used, the copyright of our own work, and the copyright of the cover. It will be seen that the Greek text and the English translation have been placed in the public domain.

[1] See "Scripture, Authentic and Fabricated", available on www.FarAboveAll.com.
[2] See "1 Timothy 3:16 in the Manuscripts", available on www.FarAboveAll.com.

Copyright of sources used

The Greek text as starting material is the Robinson-Pierpont Byzantine Textform 2005 available from byztxt.com/downloads.html. The copyright of the Robinson-Pierpont Byzantine Textform 2005 reads:

Copyright © 2005 by Robinson and Pierpont. Anyone is permitted to copy and distribute this text or any portion of this text. It may be incorporated in a larger work, and/or quoted from, stored in a database retrieval system, photocopied, reprinted, or otherwise duplicated by anyone without prior notification, permission, compensation to the holder, or any other restrictions. All rights to this text are released to everyone and no one can reduce these rights at any time. Copyright is not claimed nor asserted for the new and revised form of the Greek NT text of this edition, nor for the original form of such as initially released into the public domain by the editors, first as printed textual notes in 1979 and in continuous-text electronic form in 1986. Likewise, we hereby release into the public domain the introduction and appendix which have been especially prepared for this edition. The permitted use or reproduction of the Greek text or other material contained within this volume (whether by print, electronic media, or other form) does not imply doctrinal or theological agreement by the present editors and publisher with whatever views may be maintained or promulgated by other publishers. For the purpose of assigning responsibility, it is requested that the present editors' names and the title associated with this text as well as this disclaimer be retained in any subsequent reproduction of this material.
- end of quotation -

In collations with other texts, we refer to the Robinson-Pierpont Byzantine Textform 2005 text as RP, and the variations in the 2018 edition as RP2018. A full collation[3] is made with:

- The Greek Orthodox Church Patriarchal Text of 1904 (so not copyright), available from
  Google, sites.google.com/a/wmail.fi/greeknt/home/greeknt though we originally obtained it, in a slightly different form, from the now defunct kainh.homestead.com by Petros Petallides. We refer to this text as P1904, or P1904u (uncorrected), or P1904c (as corrected by Antoniades).
- Editions of the Received Text: Stephanus 1550, Elzevir 1624, Scrivener 1894 (so not copyright), available from sites.google.com/a/wmail.fi/greeknt/home/greeknt, though originally obtained from the now defunct koti.24.fi/jusalak/GreekNT/NTTexts.htm. We refer to these texts collectively as TR, or individually as S1550, E1624 and S1894 respectively.

Additional material believed to be copyright free used for supplementary collations includes:

- *A Full and Exact Collation of about Twenty Manuscripts of the Holy Gospels*, F.H.A. Scrivener, 1853.

[3] Excepting a few trivial differences such as the presence of a moveable ν or ς, and ἵνα τί vs. ἵνα τί

- *An Exact Transcript of the Codex Augiensis*, F.H.A. Scrivener, 1859. The book contains collations of fifty manuscripts, between them covering the whole of the New Testament.
- Various works on the text of the New Testament by J.W. Burgon (19th century, so not copyright).
- The Clementine Vulgate: Biblia Sacra juxta Vulgatam Clementinam, M. Tweedale (ed.). Available at vulsearch.sf.net/html: accessed on 17/11/2009. The copyright reads, "*The text is released into the public domain...".* We refer to this text in our notes as VulgC.
- The Syriac Peshitta: the edition of the British and Foreign Bible Society, in the printing of 1966. The text was prepared before 1920, and there is no standard copyright notice in the book, so we presume the text is copyright free. In any case it is only occasionally cited for text-critical reasons. We refer to this text in our notes as SyrP.

Additional **copyrighted** material used for occasional collations includes, amongst other works:

- *The Greek New Testament According to the Majority Text* by Z.C. Hodges and A.L. Farstad. We refer to this text in our notes as HF.
- *Biblia Sacra Vulgata,* the Latin Vulgate edition of the Deutsche Bibelgesellschaft Stuttgart, 1983. We refer to this text in our notes as VulgS.

We regard such occasional use as "fair use" in the copyright sense, where copyright is applicable.

We have also consulted references not directly concerned with text-critical issues, especially *The Companion Bible.* A full list is given under *References* below.

Our copyright

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- end of quotation –

The cover

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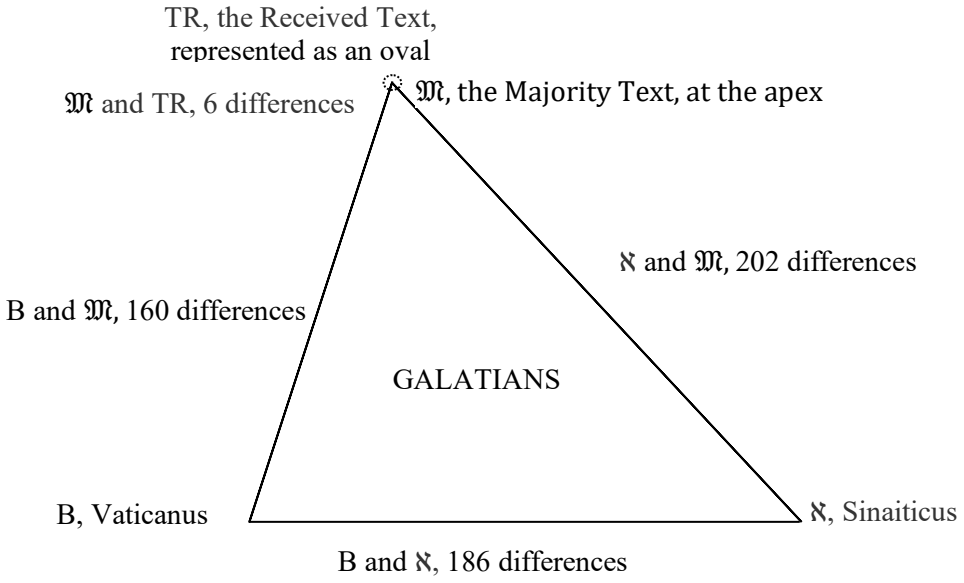
3. The Greek Texts

The choice of the Robinson-Pierpont text for the principal underlying Greek text was made because we consider it to be in principle the best attested text, not simply because it as a whole is consistently attested by the vast majority of manuscripts, but also because it has good early version support (especially the Syriac Peshitta, and often also the Vulgate), and good "church father" support. It is also underpinned by well-founded working principles of transmissional history. See the works of J.W. Burgon and F.H.A. Scrivener, and the appendix to the Robinson-Pierpont text by Maurice A. Robinson*, The Case for Byzantine Priority,* for a detailed factual and scholarly rebuttal of the modern critical approach which favours the few and mutually highly disparate manuscripts from Egypt (Sinaiticus and Vaticanus) and their scarce supporters among the ancient witnesses. This degree of disparity between them and the Majority Text can be quantified, as has been done by the late Leslie McFall for the gospels[4] and subsequently by the present author for Galatians[5], with the latter results exhibited as a triangle below.



[4] [LMcF-SSTT] *The Significance of Split Text-Types for the Recovery of the Original Text in the Gospels*, Leslie McFall, October 2014. Intended for publication in JETS, but this was impeded by his death shortly after writing the article.

[5] www.FarAboveAll.com/015_Textual/SinVat_Galatians.pdf.

It is seen that Vaticanus and Sinaiticus (the Alands' "text category 1"[6]) are much too far apart to form a text category as claimed, yet these manuscripts are jointly enlisted in "the battle against the Textus Receptus[7]". The Textus Receptus is boldly called "the poorest form of the New Testament text[8]", and the Byzantine (i.e. Majority) Text is portrayed as "irrelevant for textual criticism[9]", yet Vaticanus is nearer the Majority Text than it is to Sinaiticus!

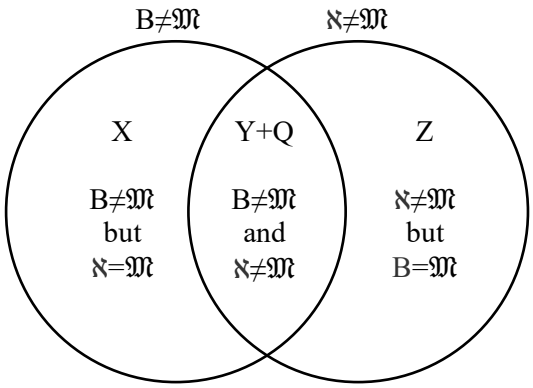
Galatians: From the triangle to the Venn diagram

The triangle is made up of 3 quantities, and we add a fourth known quantity:

B≠𝔐	Vaticanus differs from the Majority Text	160 differences
א≠𝔐	Sinaiticus differs from the Majority Text	202 differences
א	Vaticanus differs from Sinaiticus	186 differences
א≠B≠𝔐	All 3 differ	8 cases

(N.B. א=B=𝔐 means there is no textual issue, which is not applicable here.)

This can be represented by a Venn diagram.



The two circles represent:

B≠𝔐, the differences between Vaticanus and the Majority Text

א≠𝔐, the differences between Sinaiticus and the Majority Text

The lens-shaped intersection represents:

B≠𝔐 and א≠𝔐, cases where Sinaiticus and Vaticanus both oppose the Majority Text, either in conjunction (Y), or in mutual dissension (Q).

We would like to know the figures for the regions:

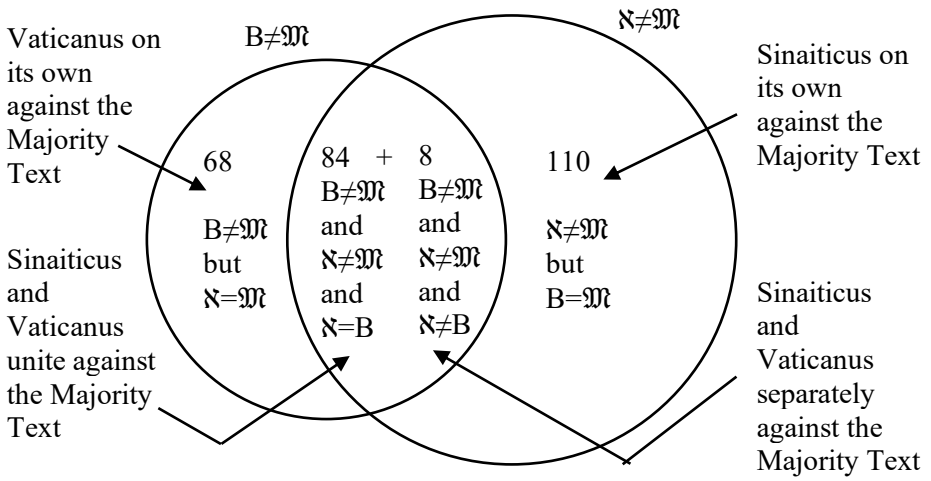
- X where only Vaticanus differs from the Majority Text
- Y where Vaticanus and Sinaiticus oppose the Majority Text in mutual agreement
- Q where Vaticanus and Sinaiticus oppose the Majority Text in mutual dissension (=8)
- Z where only Sinaiticus differs from the Majority Text

[6] *The Text of the New Testament*, Kurt and Barbara Aland, p.107.
[7] *The Text of the New Testament*, Kurt and Barbara Aland, p.11.
[8] *Novum Testamentum Graece*, 26th edition, Introduction, p.39.
[9] *The Text of the New Testament*, Kurt and Barbara Aland, p.103.

The triangle doesn't give us any of X, Y, Z directly, but it gives us combinations from which we can derive X, Y and Z by solving simultaneous equations. The triangle gives us

B≠𝔐:	X+Y+Q = 160
א≠𝔐:	Y+Z+Q = 202
B≠א	X+Z+Q = 186
א≠B≠𝔐	Q=8

Solving, we obtain X=68, Y=84, Z=110. As an area-proportional Venn diagram, this gives



Conclusion: We see that where there is a textual issue, **Sinaiticus and Vaticanus differ more than twice as often (68 + 8 + 110 = 186) as they agree against the Majority Text (84)**. And when they differ (186), one of the two almost always has the Majority Text (only 8 exceptions, where א, B and 𝔐 all differ).

In summary, the Majority Text is attested with a consistent voice by over 1000 manuscripts[10], and the opposition is hopelessly divided, yet even so to a considerable extent it contains the Majority Text, thus militating for the Majority Text being in their archetype, and hence earlier.

Our Greek text and our English translation interleave various other Majority Text type Greek texts, but the texts have a lot in common, because they are of a "Majority Text" type. We are not concerned with the so-called eclectic texts, such as the Westcott and Hort text or the Nestle-Aland texts, which give preference to minority readings over the majority. The basic texts are denoted by RP for Robinson-Pierpont 2005 (the main text), P1904 for the Eastern Orthodox Patriarchal Text, and TR for the Textus Receptus (or Received Text). There are a few variations within these traditions which we describe below. Since the texts are similar, we present them as one text with occasional splitting

[10] 1218 listed at en.wikipedia.org/wiki/Byzantine_text-type, 14 March 2018 14:33.

into the separate editions where they differ. As we only allow for one punctuation and capitalization system for the common portion, it is always that of the RP text unless noted otherwise. Where there is a split, the RP text is enclosed in braces, {...}, and the other readings are enclosed in square brackets, [...]. Sometimes verse boundaries differ among the texts; this is indicated using the symbol ¶. Also, RP orders the books differently from the AV: the "catholic epistles" (James - Jude) come after Acts, and Hebrews comes between 2 Thessalonians and 1 Timothy. On the www.FarAboveAll.com website, we provide a file in both AV and RP book order.

The following trivial differences are ignored when RP, P1904 and TR differ, and the RP text is presented without comment:

- The presence or absence of the moveable nu (ν- ἐφελκυστικόν), e.g. εἶπε(ν), πᾶσι(ν)
- The presence or absence of the moveable sigma in words such as οὕτω(ς).
- Whether certain words are single or multiple, e.g. ἵνα τί / ἵνα τί.
- A difference in diacritics, e.g. θλίψις / θλίψις.

To take the above detail into account would complicate the work considerably for very little benefit.

The Robinson-Pierpont Text of 2005 has been amended with a few capitalization, punctuation and accentuation corrections where the case is virtually indisputable. We have occasionally kept the Greek as it stands but *translated* with different punctuation; we do this where the case is more subjective. Such cases are clearly indicated in the notes column alongside our translation. The RP text offers marginal readings. In such cases we denote the main text by RP-main, and the marginal reading by RP-marg. There is also a verse relocation; RP and P1904 Romans 14:24-26 are at Romans 16:25-27 in TR. The RP text is available at www.byztxt.com.

The Greek Patriarchal Text is especially used by the Eastern Orthodox Church, and, like the Received Text, is close to the Majority Text. It is denoted by P1904, as it is based on the edition of Antoniades published in 1904. The original edition contained a few obvious errors; in these cases, we denote the uncorrected edition by P1904u and the corrected by P1904c. Such cases do not affect the English. The text is freely available as a scan and a digitization from Google.

The Textus Receptus, or Received Text, is denoted by TR. Where different editions of the Received Text differ, they are denoted as follows: S1550 for the Stephanus 1550 edition, E1624 for the Elzevir 1624 edition, and S1894 for the Scrivener 1894 edition. These editions are available from Google. Where these editions agree, the symbol TR is used. TBS-TR refers to the Received Text as published by the Trinitarian Bible Society, which we understand is identical to S1894, the usefulness being that it is available in printed form with accentuation and punctuation. We do not show the headings and subscriptions to the books of the New Testament in the interleaved text, but we give them for E1624 in chapter 5.

A variant reading denoted by MISC represents a reading which is at least moderately supported by Scrivener's manuscripts, but which is not read by RP RP-marg P1904 or any TR edition.

4. The Translation

The translation given is our own, whilst making use of what we have learned from reference works. It is fairly literal, but not slavishly so. A very literal translation can be misleading, e.g.

> Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον
> And again he sent another servant to them [Mark 12:4]

but this is not about sending a third servant, but a second one, and the sense is

> Then he sent another servant to them.

In some cases, a literal translation would appear self-contradictory, e.g.

> κεκερασμένου ἀκράτου
> mixed unmixed [Rev 14:10]

but the word for *mix* also means *to prepare* or *serve* a drink, so we translate

> poured undiluted.

We have specifically avoided consulting modern translator's handbooks or other translations of the Bible while making our own translation, but we have made abundant use of commentaries and dictionaries and other reference works, especially [CB] *(The Companion Bible)*, and [LS] *(Liddell and Scott)*, and later reviews have involved a comparison with other translations, especially the AV.

4.1 Typographic Conventions

In the Greek and the translation (and occasionally in the notes):

- *Round brackets,* (), contain text present in the scripture, where the parenthetical character of it militates for brackets in English. In other words, they have their ordinary meaning, e.g.

Mark 7:2	καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους ἐμέμψαντο.	and seeing some of his disciples with unclean hands (that is, unwashed) eating bread, they found fault.	seeing ← *having seen*. See Matt 23:20.

- *Braces*, {}, are used to indicate text ***in*** the Robinson-Pierpont text where there are variants among the other editions. The abbreviations for editions in agreement with the Robinson-Pierpont text are listed.
- *Square brackets,* [], are used to indicate text ***not in*** the Robinson-Pierpont Greek text. The text in the square brackets is also greyed out (where supported by the software). This certainly does not mean that the text in square brackets is definitely spurious; it is difficult to assess the balance of textual witness weight for some verses.
- The use of *braces* and *square brackets* is illustrated below:

Matt 3:8	Ποιήσατε οὖν {RP P1904: καρπὸν ἄξιον} [TR: καρποὺς ἀξίους] τῆς μετανοίας·	So produce {RP P1904: fruit} [TR: fruits] worthy of repentance,	καρπὸν ἄξιον, *fruit worthy*, RP P1904 F1853=14/19 F1859=4/7 vs. καρποὺς ἀξίους, *fruits worthy*, TR F1853=4/19 (Scrivener's bcxy) F1859=3/7 vs. another reading, F1853=1/19 (Scrivener's u) F1859=0/7.

In the translation:

- **Italics** are used where a word is supplied to make normal English. Often it is the verb *to be* that is supplied. For italicization with participles, see the next subsection.
- We do not normally remark on the converse – the omission of a word in English to allow the English to conform to normal idiom. This is largely a matter of Greek and English idiom. Compare French: *c'est la vie = that's life*, not (*that's the life*).
- A thick dotted underline is to draw attention to a **textual issue** in the English where more than one variant has been translated by the same English. We do not use braces and square brackets in such cases.
- A dashed underline is to draw attention to a **translation issue**, explained in the notes.
- Rather than combining the two underline styles, where this is logically the case, we simply use the thick dotted underline.
- Distinguish between the minus sign (-) and the dash (–) in variant text sections. The minus sign means *words absent*, whereas the dash is a punctuation symbol to be retained in the full verse text. Compare:

Matt 10:8	Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, {RP: - } [P1904 TR: νεκροὺς ἐγείρετε,] δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.	Cure *those who are* ill, cleanse the lepers, {RP: - } [P1904 TR: raise *the* dead,] cast out demons. You have received without charge; give without charge.

Rev 13:6	Καὶ ἤνοιξεν τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, {RP P1904: - } [TR: καὶ] τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.	And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle {RP P1904: – } [TR: and] those who dwell in heaven.

- **Variant verse numbering** is indicated as follows: the symbol ¶ is inserted at the point of divergence, and an explanation is given in the notes column.

- **Bold font** in the translation is reserved for quotations from elsewhere in scripture, mostly from the other testament. As a basis we are guided by the Companion Bible [CB], but not exclusively so.

- **Direct speech** is denoted in a different way per level. Five levels are needed, as in the following artificial example: I said, “You said, ‘He said, «She said, ‹We said, "Hello." › »’ ” The only Biblical references requiring five levels in our translation are in the Old Testament; see the Introduction to the Old Testament for the locations. Note that we avoid using the apostrophe (single quote) for direct speech, reserving it for contracted forms such as *“don't”*.

In the verse number cell

- We draw attention to a ***textual*** issue using bold font in the verse number cell, as in **Rev 13:6** above.

- We draw attention to an important ***translation*** issue using italics in the verse number cell e.g.

Eph 2:19	Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ,	So then, you are no longer strangers and foreigners, but joint citizens of the holy *places* and *are* God's household residents,	of the holy *places*: genitive. AV differs *(with the saints)*.

- We draw attention to a punctuation, capitalization, accenting, breathing or iota subscript issue using underlining in the verse number cell, e.g.

Mark 1:3	Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.	***The* voice of *one* crying out in the desert, 'Prepare the way of the Lord; Make his paths straight.' "**	Our punctuation agrees with RP P1904 TBS-TR AV, but not HF, who read: *crying out, 'In the desert prepare ...'* **Isa 40:3**.

In the notes cell:

- The symbol ← can be read as *comes from the more literal*, and the symbol ≈ can be read as *is equivalent to but is not in the exact words of*.

  Where we diverge from RP, the word "divergence" is used, e.g.

James 1:15	Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.	then when desire has conceived, it bears sin, and sin, when it has been brought to full maturity, engenders death.	engenders: if the verb is from ἀποκυέω, as in James 1:18, one would expect the accentuation to be ἀποκυεῖ. An accentuation divergence from RP P1904 TBS-TR.

4.2 Detail on Italicization with Participles

[P1] participle/adjective/noun with neither article nor relative pronoun
- relative word and finite auxiliary italicized

ἄνθρωπος λύων	a man loosening (adjectival) a man *who* loosens (cannot italicize finite verb) a man *who is* loosening (finite auxiliary)
ἄνθρωπος μὴ λύων	a man *who does* not loosen (finite auxiliary). Etc.
ἄνθρωπος λελυκώς	a man having loosened (adjectival) a man *who has* loosened (finite auxiliary)
ἄνθρωπος λυόμενος	a man being loosened (adjectival) a man *who is being* loosened (finite auxiliary)
ἄνθρωπος λελυμένος	a man having been loosened (adjectival) a man *who has been* loosened (finite auxiliary)

ἄνθρωπος ὤν	a man *who* is (not a finite auxiliary)
ἄνθρωπος ἔχων	a man *who* has (not a finite auxiliary)

[P2] participle/adjective/noun (attributive) with the article with <u>explicit antecedent</u> - just the finite auxiliary italicized

ὁ ἄνθρωπος ὁ λύων	the man who loosens (cannot italicize finite verb) the man who *is* loosening (finite auxiliary)
ὁ λύων ἄνθρωπος	the man who loosens (cannot italicize finite verb) the man who *is* loosening (finite auxiliary; "who" unitalicized (!) because attributive and equivalent to the above)
ὁ ἄνθρωπος ὁ λελυκώς	the man who *has* loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ λυόμενος	the man being loosened (adjectival) the man who *is being* loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ λελυμένος	the man who *has been* loosened (finite auxiliary)
ὁ ἄνθρωπος ὁ ὤν	the man who is (not a finite auxiliary)
ὁ ἄνθρωπος ὁ ἔχω	the man who has (not a finite auxiliary)

[P3] participle/adjective/noun with the article acting as relative and <u>implicit antecedent</u> - article (as antecedent) unitalicized, relative word and finite auxiliary italicized

ὁ λύων	he *who* loosens (cannot italicize finite verb). the *one who* loosens, the *man who* loosens (Also for first and second person pronouns: you *who* loosen.)
ὁ λελυκώς	he *who has* loosened (finite auxiliary)
ὁ λυόμενος	he *who is being* loosened (finite auxiliary)
ὁ λελυμένος	he *who has been* loosened (finite auxiliary)
ὁ ὤν	he *who* is (not a finite auxiliary)
ὁ ἔχων	he *who* has (cannot italicize finite verb)

[R1] Greek relative pronoun (so with finite verb) with <u>explicit antecedent</u> - no italicization

ὁ ἄνθρωπος ὃς λύει	the man who loosens / the man who is loosening
ὁ ἄνθρωπος ὅς ἐστιν	the man who is

[R2] Greek relative pronoun (so with finite verb) with <u>implicit antecedent</u>
- italicize the supplied antecedent only (but not for descriptive relatives, e.g. ὅσοι)

ὃς λύει	*he* who loosens / *he* who is loosening
ὅσοι λύουσιν	any/all who loosen (ὅσοι, if richer than οἵ has 2 functions)
ὅς ἐστιν	*he* who is [but this usage does not occur in the NT]

Remarks

- We do not italicize for use of the participle other than adjectival and relative use. This exclusion includes temporal, concessive, causal, conditional and imperatival use, e.g. Παραγενόμενοι δὲ, "And when they had arrived" [Acts 14:27].
- We do not italicize when translating the genitive absolute, e.g. Ἔτι δὲ αὐτοῦ λαλοῦντος, "And while he was still speaking" [Matt 12:46].
- It might be objected that ὁ ἄνθρωπος ὁ λυόμενος, "the man who *is being* loosened", (finite auxiliary) italicizes too much, since λυόμενος equates to "being loosened". That is true, but it looks odd to italicize only part of the auxiliary of a composite tense, and omission of the italicized words in ὁ λυόμενος, if translated as "he *who has* been loosened", fails to leave the sense of the participle standing. We italicize not simply because the words have been supplied, but also ***because they introduce a finite verb***. That is also why we italicize ὁ λελυκώς as "he *who has* loosened", despite the Greek active participle looking passive on omission of the italicized words.
- It is a little unfortunate that the perfect participle active may be italicized in a way suggesting it is an aorist participle: ὁ ἄνθρωπος ὁ λελυκώς, "the man who *has* loosened". We do not use the italicizing convention to indicate aorist/perfect tense distinction. A translation of "the man who *had* loosened" is similarly not *by design* an indication of an aorist participle (though it could be); in John 11:44 the construction is used for a perfect participle (he *who had* died).
- In the case of future participles, we make an exception to our rule about italicizing finite auxiliary verbs: τίς ἐστιν ὁ παραδώσων αὐτόν, "who it was who would betray him" [John 6:64]. In this way the future time frame is not touched. But if the participle is in the present tense, but translated by *would*, then the word *would* is italicized. Note that "who" is not italicized here as it has an antecedent (the subject of ἐστιν).

4.3 The Notes

The size of the notes text is easily adjustable in the css style sheet. We have reduced the text size a little in the pericope de adultera, John 7:53-John 8:11, and in the whole of

Revelation, because of the many variant readings. In the same passages, the table column widths have been adjusted to give the notes more width.

The notes are ordered in a hierarchy:

1) Verse division variations between editions come first; we first identify what we are talking about.
2) Then textual issues: determining the text before we address translation issues.
3) Then punctuation or significant capitalization issues, since they affect the reading.
4) Then notes on references to the O.T.

   At this level a double line is drawn to separate the two major hierarchical categories, (1-4) and (5).
5) Then notes on the translation itself.

The critical evidence is given as follows

- RP, P1904, TR, S1550, E1624, S1894 are used as in the Greek text.
- HF denotes Hodges and Farstad's *The Greek New Testament According to the Majority Text* (Nelson). On its own, HF stands for the *unreduced*, (virtually) *undivided* Majority Text (also represented by 𝔐, which we occasionally use). We only occasionally cite this book.
- HF-Mred denotes a reduced Majority Text according to Hodges and Farstad (who use a bold **M**). This will always be in the main HF text.
- HF-Mpt denotes a part of the Majority Text according to Hodges and Farstad (who use $\mathbf{M}^{\mathbf{pt}}$). If the reading is in the HF text (so perhaps the larger part), we specify HF-Mpt-text, otherwise HF-Mpt-app (app=apparatus).
- HF-Mf1 denotes a family within the Majority Text, from Hodges and Farstad.
- F1853=n/m gives the number of manuscripts collated by F.H.A. Scrivener in his book *A Full And Exact Collation Of About Twenty Manuscripts Of The Holy Gospels* (Cambridge, 1853), reprinted by Kessinger, ISBN 143694273X. Of the *m* manuscripts containing the verse, *n* support the specified reading. We count a first and second hand as two separate witnesses. We also count a double reference where two specimens of a verse occur (as happens in lectionaries) but disagree mutually, so counting the references as two separate witnesses. That is why the number of witnesses may be more than the number of manuscripts. We remark that Scrivener's manuscript *u* was not collated by Scrivener himself, and was very poorly collated, and so will often apparently, but incorrectly, show no deviation from the reference (Elzevir 1624) when almost all other manuscripts do show a deviation. Where a count is 4 or less, but not for F1859 in the gospels, we list the manuscripts (using Scrivener's identifying letters for compactness), so as to suggest which manuscripts are repeatedly in the sample minority. Sometimes we

have additional manuscript information in our HTML source; to include it directly would overload our notes column.

- F1859=n/m gives corresponding manuscript information from the appendix in Scrivener's *An Exact Transcript of the Codex Augiensis*, where collations of about 50 manuscripts are given, being about 13 collations per non-gospel book of the New Testament, and about 7 additional manuscripts for the gospels.
- Sometimes Scrivener explicitly identifies manuscripts which agree with his collation reference, e.g. by listing manuscripts containing the variation, then adding "*non* ivz" or "*cum Elzev.* lno". This is certainly not necessarily an exhaustive list; see his collations at 1 Tim 6:12 as an illustration. In such cases, we list all manuscripts containing the non-variant reading, often underlining those explicitly specified, e.g. (Scrivener's b*<u>lno</u>) at Gal 5:4.
- We also count P1904 and TR as a manuscript each. Where the TR is split among S1550, E1624 and S1894, we count the various readings as two or three separate witnesses, but never as more than one witness for any one reading.
- R=n:m gives the relative strength of a disparity or near disparity to RP, n being the number of F1853 and/or F1859 manuscripts, including TR and P1904, supporting RP, and m being the number against. Sometimes extra textual information is given in HTML comments, there not being room to present more detail in the browser-displayed documents.
- See our separate notes on Scrivener's collations for the identities of Scrivener's manuscripts in modern Greagory-Aland numbering and for further details on our use of them available on www.FarAboveAll.com. In short, in Gregory-Aland numbering the manuscripts used for F1853 are 470 471 472 473 474 475 71 476 022 (=N) 478 479 201 480 481 482 483 484 485 486 487 488 ℓ183 ℓ184 and the manuscripts used for F1859 are 77 440 489? 69 ℓ150 ℓ181 ℓ182 ℓ185 206 216 1522 (=1890) 642 1518 (=1896) 483 479 201 643 489 319 356 440 81 1955 480 2016 110 385 2040 2041 498 522 104 172 2015.
- VulgC, VulgS, SyrP are as noted in the References.

4.4 Names

The policy is

1. We largely retain AV spelling, but not absolutely. The rationale for retaining AV naming is that familiar names (in the Gentile world) are retained, whereas names such as e.g. Avraham, Yitsḥak, Yaaqov could be a distracting departure.
2. Where Hebrew personages are mentioned in the New Testament, we Hebraize them and so depart from the AV, except where the names are relatively well known. We follow AV's usual Hebrew transliteration (צ,ז=z; כ=ch; ה,ח=h; ק=k) for some other Hebrew personages, so we write *Zadok* in Matt 1:14, rather than the AV's *Sadoc*. We also write *Zechariah the son of Barachiah* (Matt 23:35) to retain

the Hebrew flavour in an Old Testament context, and we have Jeconiah (not Jechonias) in Matt 1:11. The well-known New Testament names *Jesus*, *Judas*, *James* are retained. Roman and Greek names unique to the New Testament are generally also as in the AV, which suitably dehellenizes Roman names, e.g. Φῆστος becomes *Festus*.

It is unfortunate that this policy clashes with representing a textual issue about a name in the English, e.g. at Luke 3:27,

{RP-text: Johanan} [RP-marg P1904 TR: Joanna]

where the RP reading would be more accurately represented by *Joanan*. But we give an accurate representation in the notes.

5. The Textus Receptus Headings and Subscriptions

The interleaved text does not show the headings and subscriptions which are present in editions of the TR. Below we show these for E1624 (the Elzevir edition of 1624), which we have taken directly from the printed edition. In contrast, P1904 only contains brief titles and no subscripts, except Τέλος (end) at the end of Revelation, not necessarily to be taken as scripture.

Book	***Title***	***Subscription***
Matt	Τὸ κατὰ Ματθαῖον Εὐαγγέλιον. The Gospel according to Matthew.	*none*
Mark	Τὸ κατὰ Μάρκον Εὐαγγέλιον. The Gospel according to Mark.	*none*
Luke	Τὸ κατὰ Λουκᾶν Εὐαγγέλιον. The Gospel according to Luke.	*none*
John	Τὸ κατὰ Ἰωάννην Εὐαγγέλιον. The Gospel according to John.	*none*
Acts	Πράξεις τῶν ἁγίων ἀποστόλων. Acts of the holy apostles.	Τέλος. End.
Rom	Παύλου τοῦ ἀποστόλου ἡ πρὸς Ῥωμαίους ἐπιστολή. The epistle of Paul the apostle to *the* Romans.	Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας. Written to *the* Romans from Corinth through Phoebe *the* servant of the church in Cenchreae.

Book	***Title***	***Subscription***
1 Cor	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κορινθίους ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to *the* Corinthians.	Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανὰ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου. *The* first *epistle* written to *the* Corinthians from Philippi through Stephanas and Fortunatus and Achaicus and Timothy.
2 Cor	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κορινθίους ἐπιστολὴ Δευτέρα. The second epistle of Paul the apostle to *the* Corinthians.	Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας διὰ Τίτου καὶ Λουκᾶ. *The* second *epistle* written to *the* Corinthians from Philippi of Macedonia through Titus and Lucas.
Gal	Παύλου τοῦ ἀποστόλου ἡ πρὸς Γαλάτας ἐπιστολή. The epistle of Paul the apostle to *the* Galatians.	Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης. To *the* Galatians written from Rome.
Eph	Παύλου τοῦ ἀποστόλου ἡ πρὸς Ἐφεσίους ἐπιστολή. The epistle of Paul the apostle to *the* Ephesians.	Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ. To *the* Ephesians written from Rome through Tychicus.
Phil	Παύλου τοῦ ἀποστόλου ἡ πρὸς Φιλιππησίους ἐπιστολή. The epistle of Paul the apostle to *the* Philippians.	Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης διὰ Ἐπαφροδίτου. To *the* Philippians written from Rome through Epaphroditus.
Col	Παύλου τοῦ ἀποστόλου ἡ πρὸς Κολοσσαεῖς ἐπιστολή. The epistle of Paul the apostle to *the* Colossians.	Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου. To *the* Colossians written from Rome through Tychicus and Onesimus.
1 Thes	Παύλου τοῦ ἀποστόλου ἡ πρὸς Θεσσαλονικεῖς ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to *the* Thessalonians.	Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν. *The* first *epistle* to *the* Thessalonians written from Athens.
2 Thes	Παύλου τοῦ ἀποστόλου ἡ πρὸς Θεσσαλονικεῖς ἐπιστολὴ δευτέρα. The second epistle of Paul the apostle to *the* Thessalonians.	Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν. *The* second *epistle* to *the* Thessalonians written from Athens.

Book	***Title***	***Subscription***
1 Tim	Παύλου τοῦ ἀποστόλου ἡ πρὸς Τιμόθεον ἐπιστολὴ πρώτη. The first epistle of Paul the apostle to Timothy.	Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς. *The* first *epistle* to *Timothy* written from Laodicea which is the capital city of Phrygia of Pacatiana.
2 Tim	Παύλου τοῦ ἀποστόλου ἡ πρὸς Τιμόθεον ἐπιστολὴ δευτέρα. The second epistle of Paul the apostle to Timothy.	Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρὸς ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι. *The* second *epistle* to Timothy ordained as bishop of the church of *the* Ephesians, written from Rome when Paul appeared (← was present) for the second *time* before Nero the Caesar.
Titus	Παύλου τοῦ ἀποστόλου ἡ πρὸς Τίτον ἐπιστολή. The epistle of Paul the apostle to Titus.	Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας. To Titus of the church of *the* Cretans, ordained first bishop, written from Nicopolis of Macedonia.
Phmon	Παύλου τοῦ ἀποστόλου ἡ πρὸς Φιλήμονα ἐπιστολή. The epistle of Paul the apostle to Philemon.	Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου. To Philemon written from Rome through Onesimus *the* servant.
Heb	Ἡ πρὸς Ἑβραίους ἐπιστολή. The epistle to *the* Hebrews.	Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου. To *the* Hebrews written from Italy through Timothy.
James	Ἰακώβου τοῦ ἀποστόλου ἐπιστολὴ καθολική. *The* universal epistle of James the apostle.	*none*
1 Pet	Πέτρου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ πρώτη. *The* first universal epistle of Peter the apostle.	*none*

Book	*Title*	*Subscription*
2 Pet	Πέτρου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ Δευτέρα. *The* second universal epistle of Peter the apostle.	*none*
1 John	Ἰωάννου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ πρώτη. *The* first universal epistle of John the apostle.	*none*
2 John	Ἰωάννου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ Δευτέρα. *The* second universal epistle of John the apostle.	*none*
3 John	Ἰωάννου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ Τρίτη. *The* third universal epistle of John the apostle.	*none*
Jude	Ἰούδα τοῦ ἀποστόλου ἐπιστολὴ καθολική. *The* universal epistle of Jude the apostle.	*none*
Rev	Ἀποκάλυψις Ἰωάννου τοῦ θεολόγου. *The* Revelation of John the theologian.	Τέλος. End.

There are also chapter and verse number headings (e.g. Κεφ. α′ 1.)

6. Some Statistical Results

Sometimes RP does not agree with the majority of Scrivener's manuscripts. That does not mean that RP is wrong, because the Scrivener's manuscripts are a very small sample, and maybe not representative of the whole; they are the manuscripts in England of which Scrivener was aware. Nevertheless, we calculate a chi-squared value to see if the manuscript support would be significant if the sample were random, and if so, we indicate a "**disparity**" (and we suggest such as a topic of further research). **Strong disparities** to the RP text are ones with a value of less than 0.05 (or 5%) probability resulting from the calculation. We also note cases which are "**nearly a disparity**", as also worthy of further research. We have tested a few cases of disparities, and found the RP text to be well-

supported outside Scrivener's manuscripts. So again, a disparity does not mean that RP is wrong, and it appears to be very accurate.

Scrivener published collations of about 20 manuscripts of the gospels in 1853, and another 7 collations of the gospels in 1859. It is interesting to see whether the two sets appear to be independent samples of the Majority Text, or whether they show a strong (anti-)correlation. We calculate a chi-squared value on a 2 x 2 contingency table, and a corresponding probability value that the two samples are from the same set.

For example, in Luke 19:32, the RP reading is supported by 19/19 manuscripts from the 1853 collations (with 0 against), and 4/6 of the 1859 collations (with 2 against). The chi-squared statistic, indicated in our notes column by X2, is 6.9, and the probability value, denoted by PV, is 0.9%. This is less than 5%, and if it were the only trial (textual variation), conventionally, it would suggest that there is a significant difference in the sample populations. We remark on cases where the probability value is less than 1%, as "**very significantly disparate**".

Luke 19:32	Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς {RP TR: - } [P1904: , ἐστῶτα τὸν πῶλον].	Then those *who had been* sent off went off and found {RP TR: *it*} [P1904: a foal standing,] as he had told them.	ἐστῶτα τὸν πῶλον, *the foal standing*: absent in RP TR F1853=19/19 F1859=4/6 vs. present in P1904 F1853=0/19 F1859=2/6. F1853 and F1859 are very significantly disparate, X2=6.9 PV=0.9%.

There are about 50 cases of a "very significantly disparate" outcome out of about 1400 variations in the gospels. In Luke 19:23, manuscripts Hz align themselves with the P1904 reading (as often happens), and we do not consider such cases in themselves to undermine our contention that the manuscripts collated by Scrivener are probably a useful sample, even if not a completely random one, of the full set of majority-text type manuscripts.

7. Some Search Strings (for the On-line Edition) of Interest

Where we use the term "Scrivener manuscript", we refer to the limited set of manuscripts under consideration, sometimes including TR and P1904, according to context.

Search string	***What you find: verses where***
{RP	There are variant readings.
P1904 TR	P1904 and TR agree.
P1904:	P1904 and TR disagree.

A strong disparity	There is a strong disparity between the Scrivener manuscripts and RP.
A disparity	There is a modest disparity between the Scrivener manuscripts and RP.
A weak disparity	There is a weak disparity between the Scrivener manuscripts and RP.
Nearly a disparity	There is nearly a disparity between the Scrivener manuscripts and RP.
divergence from RP	There is a punctuation, capitalization, breathing, accent or iota subscript issue.
A disparity with RP-marg	Scrivener's manuscripts have little or no support for RP-marg.
R=	There are variant readings and there is a disparity or nearly a disparity.
R=0	The RP text has the support of no Scrivener manuscript.
R=1:	The RP text only has the support of 1 Scrivener manuscript.
TR F1853=0	The TR has no support from F1853 Scrivener manuscripts at all.
TR F1859=0	The TR has no support from F1859 Scrivener manuscripts at all.
X2=	The F1853 and F1859 manuscripts appear to be disparate sets, with the chi-squared value indicated.
collusion between P1904 and TR	There is little or no support for a P1904 and TR reading.

The following are of a grammatical nature. The verses found are not necessarily an exhaustive set, but they will serve as examples.

use of the participle	Occurrences of imperatival, conditional, concessive, causal, gerundial, cohortative and temporal use of the participle.
inceptive	Inceptive aorist (the start of an action).
conative	Conative imperfect (an attempt).
Hebraic genitive	Where a noun in the genitive serves as an adjective.
subjective genitive	Where a noun in the genitive equates to a subject of a cognate verb.
objective genitive	Where a noun in the genitive equates to an object of a cognate verb.
genitive absolute	Absolute clauses (though some are not absolute). A few examples only.

use of καί	Translations of καί other than *and*, e.g. *although* (concessive), *or* (disjunctive), *yet* / *but* (adversative), *so that* (purposive), *if* (conditional), *when* (temporal), *consecutive* (result).
redundant	Cases of a redundant ὡς.
otiose	Cases of a redundant καί, often after a comparison.

The following is only available as an HTML comment, in the HTML source, which is available online at www.FarAboveAll.com.

<!--AV differs textually; sense not affected.-->	Less significant cases where the AV differs from our translation textually.

8. Abbreviations and References

Abbreviations

AV	Authorized Version
LXX	Septuagint
NT	New Testament
OT	Old Testament (Tanakh)

f[MJW] Scrivener's f as collated by Mill, Jackson, and Wettstein.
Scrivener's f in Revelation is Codex Leicestrensis
The collators are

- John Mill (1645-1707)
- John Jackson (1686-1763)
- Johann Jakob Wettstein (1693–1754)

f[~MJW] inferred agreement with Elzevir
See *Notes on Scrivener's 1859 Collations* at
https://www.faraboveall.com/050_BibleTranslation/Scrivener1859.pdf

Where space is at a premium, we abbreviate some well-known grammatical terms, e.g. *gen.* for *genitive*, and *aor. subj.* for *aorist subjunctive.*

Bible book abbreviations

Old Testament

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Amos	Amos
Deut	Deuteronomy	Job	Job	Obad	Obadiah
Josh	Joshua	Ps	Psalms	Jonah	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Songs	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Ki	1 Kings	Jer	Jeremiah	Hagg	Haggai
2 Ki	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	James	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter

John	John	1 Thes	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thes	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phmon	Philemon	Rev	Revelation

References (for both Testaments)

[ABD] A. B. Davidson, *An Introductory Hebrew Grammar*, T. & T. Clark, Edinburgh. ISBN 0 567 01005 8.

[AnLx] B. Davidson, *The Analytical Hebrew and Chaldee Lexicon,* Zondervan Publishing House. Originally published by Samuel Bagster & Sons, Ltd., London, 1848; second edition, 1850. ISBN 0-310-20290-6.
and
Harold K. Moulton, *The Analytical Greek Lexicon Revised,* Zondervan Publishing House. Originally published by Samuel Bagster & Sons, Ltd., London. ISBN 0-310-20280-9 and 0-85180-118-4.

[BDB] F. Brown, S. R. Driver, C. A. Briggs*, A Hebrew and English Lexicon of the Old Testament*, Clarendon Press, Oxford.

[BHS] *Biblia Hebraica Stuttgartensia,* Fourth Edition,
Deutsche Bibelgesellschaft , P.O.Box 810340, 7000 Stuttgart 80, Germany. ISBN 978-3-438-05218-6.

[BHS-CA] *This refers to the critical apparatus of [BHS].*

[CB] *The Companion Bible*
Kregel Publications (previously Zondervan Bible Publishers).
ISBN 978-0-8254-2099-3.

[CDG-I] Christian D. Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible*, London, Published by The Trinitarian Bible Society, 1897.

[CDG-M4] Christian D. Ginsburg, *The Massorah Translated into English with a Critical and Exegetical Commentary*, Vol. 4, הוצאת מקור ירושלים תשל"א (Makor Publishing, Jerusalem, 1970/1971).

[CHW-AA] Charles H. Welch, *An Alphabetical Analysis*, The Berean Publishing Trust, 1955.

[CHW-IHP] Charles H. Welch, *In Heavenly Places*, The Berean Publishing Trust, 1955. ISBN 0 85156 178 0.

[Dalman] Gustav Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, Zweite Auflage, J.C. Hinrichs'sche Buchhandlung, 1905.

[DB-VPZ] David Baron, *The Visions and Prophecies of Zechariah*, Kregel Reprint Library. ISBN 0-8254-2216-7.

E1624 *see online texts below.*

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