An Introduction to the *FarAboveAll* Translation of the Bible

An English Translation alongside the Original Languages


Graham G Thomason
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First made available in April 2011. Revised 13 February, 2019

To go with Translation Version 0.92
Acknowledgments

Thanks are due to:

- 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 and Chris Sparkes who reviewed the whole translation, though not necessarily entirely against the Greek, Andrew Sperlin for some textual issues relating to the Greek Orthodox Church Patriarchal text of 1904, and also Ted Hansen, Fiona Allison, 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.

- 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.

- Many friends who have offered encouragement at various times.

Graham Thomason.
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1. Summary

We offer a translation of the New Testament and 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 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.

This introduction is shorter and simpler than our detailed introduction. In particular, we present the different Greek texts rather summarily. For detail as to how we have used them, the reader is referred to the detailed introduction.

2. Copyright

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

**Copyright of sources used**


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.

In collations with other texts, we refer to the Robinson-Pierpont Byzantine Textform 2005 text as RP.

A full collation (excepting a few trivial differences noted below) is made with:

- The Greek Orthodox Church Patriarchal text of 1904, (so not copyright), available from Google, [https://sites.google.com/a/wmail.fi/greeknt/home/greeknt](https://sites.google.com/a/wmail.fi/greeknt/home/greeknt) though we originally obtained it, in a slightly different form, from the now defunct [http://kainh.homestead.com](http://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 [https://sites.google.com/a/wmail.fi/greeknt/home/greeknt](https://sites.google.com/a/wmail.fi/greeknt/home/greeknt), though originally obtained from the now defunct [http://koti.24.fi/jusalak/GreekNT/NTTexts.htm](http://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.
- The Clementine Vulgate: Biblia Sacra juxta Vulgatam Clementinam, M. Tweedale (ed.). Available at http://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

This introduction, the English translation of the New Testament and associated notes (all collectively referred to as "this text" below) are Copyright © 2009-2018 by Graham G Thomason. 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. The permitted use or reproduction of the above-mentioned text does not imply doctrinal or theological agreement by the present author 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 author's name and the title associated with this text and its availability at www.FarAboveAll.com as well as this disclaimer be retained in any subsequent reproduction of this material.

- end of quotation -

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 Vatican) 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\(^1\) and subsequently by the present author for Galatians\(^2\), with the latter results exhibited as a triangle below.

It is seen that Vatican and Sinaiticus (the Alands’ “text category 1”) 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”. The Textus Receptus is boldly called “the poorest form of the New Testament text”, and the Byzantine (i.e. majority) text is portrayed as “irrelevant for textual criticism”, yet Vatican is nearer the majority text than it is to Sinaiticus! Moreover, the majority text is essentially contained even in Sinaiticus and Vatican, because when those two differ, which they do twice as often as they mutually agree against the majority text, 96% of the time one or the other contains the majority text reading.

In summary, the majority text is attested with a consistent voice by over 1000 manuscripts\(^7\), and the opposition is hopelessly divided, yet even so to a considerable extent it contains the majority text, thus mitigating 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 (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 describe below. Since the texts are similar, we present them as one text with occasional splitting into the separate

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\(^1\) *The Significance of Split Text-Types for the Recovery of the Original Text in the Gospels*, October 2014. Intended for publication in JETS, but this was impeded by his death shortly after writing the article.


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 in 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 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 Patriarchal Greek 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 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 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.

\[ κεκερασμένου ἁκράτου \]

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 any other translation 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).
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.

- **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 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:


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.

- 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;] δαιμονία εἰκάλλετε δωρεάν ἔλαβετε, δωρεάν 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. |

• **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 is in the Old Testament, at Jeremiah 29:4-28. 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, as in Matt 3:8 above.

• We draw attention to an important translation issue using italics e.g.

| Eph 2:19 | Ἀρα σὺν οὐκέτι ἔστε ἔξονοι καὶ πάροικοι, ἀλλὰ συμπολίται τῶν ἁγίων καὶ οίκείοι 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, so not as the AV, 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 | Φωνή βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. | The voice of the one crying out in the desert, ‘Prepare the way of the Lord; make his paths straight.’ ” | Our punctuation agrees with RP P1904 TBS-TR, 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· ἤ δὲ ἁμαρτία ἀποτελεθεῖσα 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 ἀποκύειν, as in James 1:18, one would expect the accentuation to be ἀποκυεῖν. An accentuation divergence from RP P1904 TBS-TR. |
4.2 The Notes

The size of the notes text is easily adjustable in the css style sheet. We have reduced the text size by 10% 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 ₪, 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 MP∥). 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. Ino*”. 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*Ino) 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 further details on our use of them.

- VulgC, VulgS, SyrP are as noted in the References.

4.3 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, Yaacov 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 Hebrew transliteration for some other Hebrew personages, (Σ,Ι=ζ; Ζ=ח; Π,Ν=ח; Φ=ק) 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 de-hellenizes Roman names, e.g. Φήστος 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.

4.4 Italicization Policy

The general plan is to italicize to indicate supplied words, and also finite auxiliaries where the Greek structure is a phrase. A major exception is where we provide a complete note where idiom has been translated idiomatically and in some cases it would be misleading to italicize part of the idiom, though in other cases we italicize part.

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 subscriptions, except Τέλος (end) at the end of Revelation, not necessarily to be taken as scripture.

<table>
<thead>
<tr>
<th>Book</th>
<th>Title</th>
<th>Subscription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Matt</td>
<td>Τὸ κατὰ Ματθαίου Ἑβαγγέλιον. The Gospel according to Matthew.</td>
<td>none</td>
</tr>
<tr>
<td>Book</td>
<td>Title</td>
<td>Subscription</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
<td>--------------</td>
</tr>
<tr>
<td>Mark</td>
<td>Τὸ κατὰ Μάρκου Ἐυαγγέλλιον. The Gospel according to Mark.</td>
<td>none</td>
</tr>
<tr>
<td>John</td>
<td>Τὸ κατὰ Ἰωάννην Ἐυαγγέλλιον. The Gospel according to John.</td>
<td>none</td>
</tr>
<tr>
<td>Rom</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Ῥωμαίους ἐπιστολή. The epistle of Paul the apostle to the Romans.</td>
<td>Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης διακόνου τῆς ἐν Κενχρεαίαις ἐκκλησίας. Written to the Romans from Corinth through Phoebe the servant of the church in Cenchreae.</td>
</tr>
<tr>
<td>1 Cor</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Κορινθίους ἐπιστολή πρώτη. The first epistle of Paul the apostle to the Corinthians.</td>
<td>Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφάνου καὶ Φουρτουνάτου καὶ Ἀχαίκου καὶ Τιμοθέου. The first epistle written to the Corinthians from Philippi through Stephens and Fortunatus and Achaicus and Timothy.</td>
</tr>
<tr>
<td>2 Cor</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Κορινθίους ἐπιστολή δεύτερα. The second epistle of Paul the apostle to the Corinthians.</td>
<td>Πρὸς Κορινθίους δεύτερα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας διὰ Τίτου καὶ Λουκᾶ. The second epistle written to the Corinthians from Philippi of Macedonia through Titus and Lucas.</td>
</tr>
<tr>
<td>Gal</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Γαλάτας ἐπιστολή. The epistle of Paul the apostle to the Galatians.</td>
<td>Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης. To the Galatians written from Rome.</td>
</tr>
<tr>
<td>Eph</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Ἑφεσίους ἐπιστολή. The epistle of Paul the apostle to the Ephesians.</td>
<td>Πρὸς Ἑφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ. To the Ephesians written from Rome through Tychicus.</td>
</tr>
<tr>
<td>Phil</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Φιλιππησίους ἐπιστολή. The epistle of Paul the apostle to the Philippians.</td>
<td>Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης διὰ Ἐπαφροδίτου. To the Philippians written from Rome through Epaphroditus.</td>
</tr>
<tr>
<td>Col</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Κολοσσαῖος ἐπιστολή. The epistle of Paul the apostle to the Colossians.</td>
<td>Πρὸς Κολοσσαῖοι ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου. To the Colossians written from Rome through Tychicus and Onesimus.</td>
</tr>
<tr>
<td>1 Thes</td>
<td>Παύλου τοῦ ἀποστόλου ή πρὸς Θεσσαλονικικοῖς ἐπιστολή πρώτη. The first epistle of Paul the apostle to the Thessalonians.</td>
<td>Πρὸς Θεσσαλονικικοῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν. The first epistle to the Thessalonians written from Athens.</td>
</tr>
<tr>
<td>Book</td>
<td>Title</td>
<td>Subscription</td>
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</tbody>
</table>
| 2 Thes | Παύλου τοῦ ἀποστόλου ἢ πρὸς Θεσσαλονικεῖς ἐπιστολή δευτέρα. | Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.  
*The second epistle to the Thessalonians written from Athens.* |
| 1 Tim | Παύλου τοῦ ἀποστόλου ἢ πρὸς Τιμόθεου ἐπιστολή πρώτῃ. | Πρὸς Τιμόθεου πρώτῃ ἐγράφη ἀπὸ Λαοδίκειας, ἢτις 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 ἢ πρὸς Τιμόθεου ἐπιστολή δευτέρα. | Πρὸς Τιμόθεου δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρὸς ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καῖσαρι Νερόνι.  
*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 ἢ πρὸς Τίτου ἐπιστολή. | Πρὸς Τίτου τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Νικόπολεως τῆς Μακεδονίας.  
*To Titus of the church of the Cretans, ordained first bishop, written from Nicopolis of Macedonia.* |
| Phmon | Παύλου τοῦ ἀποστόλου ἢ πρὸς Φιλημόνα ἐπιστολή. | Πρὸς Φιλημόνα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.  
*To Philemon written from Rome through Onesimus the servant.* |
| Heb | Ἡ πρὸς Ἑβραίους ἐπιστολή. | Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμόθεου.  
*To the Hebrews written from Italy through Timothy.* |
| James | Ἰακώβου τοῦ ἀποστόλου ἐπιστολή καθολική. |  
*The universal epistle of James the apostle.* |
| 1 Pet | Πέτρου τοῦ ἀποστόλου ἐπιστολή καθολική πρώτῃ. |  
*The first universal epistle of Peter the apostle.* |
| 2 Pet | Πέτρου τοῦ ἀποστόλου ἐπιστολή καθολική δευτέρα. |  
*The second universal epistle of Peter the apostle.* |
| 1 John | Ἰωάννου τοῦ ἀποστόλου ἐπιστολή καθολική πρώτῃ. |  
*The first universal epistle of John the apostle.* |
<table>
<thead>
<tr>
<th>Book</th>
<th>Title</th>
<th>Subscription</th>
</tr>
</thead>
</table>
| 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 καθολικὴ.  
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 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.

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. In our printed/printable edition we remark on cases where the probability value is less than 1%, as “very significantly disparate”.

Then those who had been sent went off and found [RP TR: it] [P1904: a foal standing] as he had told them. | ἔστωτα 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%. |

11
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 fair sample, even if not a completely random one, of the full set of majority-text type manuscripts.

It is possible in some cases that a “very significantly disparate” outcome is an indication that Scrivener made an error, e.g. exchanging the variant list with the E1604 list, especially where the two samples are distinctly opposed (which is not the case of Luke 19:32 shown above), but verification of such a suggestion would require recourse to (scans of) the manuscripts themselves.

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.

<table>
<thead>
<tr>
<th>Search string</th>
<th>What you find: verses where</th>
</tr>
</thead>
<tbody>
<tr>
<td>(RP)</td>
<td>There are variant readings.</td>
</tr>
<tr>
<td>P1904 TR</td>
<td>P1904 and TR agree</td>
</tr>
<tr>
<td>P1904:</td>
<td>P1904 and TR disagree</td>
</tr>
<tr>
<td>A strong disparity</td>
<td>There is a strong disparity between the Scrivener manuscripts and RP.</td>
</tr>
<tr>
<td>A disparity</td>
<td>There is a modest disparity between the Scrivener manuscripts and RP.</td>
</tr>
<tr>
<td>A weak disparity</td>
<td>There is a weak disparity between the Scrivener manuscripts and RP.</td>
</tr>
<tr>
<td>Nearly a disparity</td>
<td>There is nearly a disparity between the Scrivener manuscripts and RP.</td>
</tr>
<tr>
<td>divergence from RP</td>
<td>There is a punctuation, capitalization, breathing, accent or iota subscript issue.</td>
</tr>
<tr>
<td>A disparity with RP-marg</td>
<td>Scrivener's manuscripts have little or no support for RP-marg.</td>
</tr>
<tr>
<td>R=</td>
<td>There are variant readings and there is a disparity or nearly a disparity.</td>
</tr>
<tr>
<td>R=0</td>
<td>The RP text has the support of no Scrivener manuscript.</td>
</tr>
<tr>
<td>R=1</td>
<td>The RP text only has the support of 1 Scrivener manuscript.</td>
</tr>
<tr>
<td>TR F1853=0</td>
<td>The TR has no support from F1853 Scrivener manuscripts at all.</td>
</tr>
<tr>
<td>TR F1859=0</td>
<td>The TR has no support from F1859 Scrivener manuscripts at all.</td>
</tr>
<tr>
<td>X2=</td>
<td>The F1853 and F1859 manuscripts appear to be disparate sets, with the chi-squared value indicated.</td>
</tr>
<tr>
<td>collusion between P1904 and TR</td>
<td>There is little or no support for a P1904 and TR reading.</td>
</tr>
<tr>
<td>challenge or challenge to F185</td>
<td>We question Scrivener's collations (denoted by F1853 and F1859).</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>use of the participle</th>
<th>Occurrences of imperatival, conditional, concessive, causal, gerundial, cohortative, and temporal use of the participle.</th>
</tr>
</thead>
<tbody>
<tr>
<td>inceptive</td>
<td>Inceptive aorist (the start of an action).</td>
</tr>
<tr>
<td>conative</td>
<td>Conative imperfect (an attempt).</td>
</tr>
<tr>
<td>Hebraic genitive</td>
<td>Where a noun in the genitive serves as an adjective.</td>
</tr>
</tbody>
</table>
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 kai | 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 ὅτι.
oteose | Cases of a redundant καί, often after a comparison.

The following is only available as an HTML comment, in the HTML source, which we hope is available online at [www.FarAboveAll.com](http://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

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AV</td>
<td>Authorized Version</td>
</tr>
<tr>
<td>LXX</td>
<td>Septuagint</td>
</tr>
<tr>
<td>NT</td>
<td>New Testament</td>
</tr>
<tr>
<td>OT</td>
<td>Old Testament (Tenakh)</td>
</tr>
</tbody>
</table>

Bible book abbreviations

Old Testament

<table>
<thead>
<tr>
<th>Book</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen</td>
<td>Genesis</td>
</tr>
<tr>
<td>Ex</td>
<td>Exodus</td>
</tr>
<tr>
<td>Lev</td>
<td>Leviticus</td>
</tr>
<tr>
<td>Num</td>
<td>Numbers</td>
</tr>
<tr>
<td>Deut</td>
<td>Deuteronomy</td>
</tr>
<tr>
<td>Josh</td>
<td>Joshua</td>
</tr>
<tr>
<td>Judg</td>
<td>Judges</td>
</tr>
<tr>
<td>Ruth</td>
<td>Ruth</td>
</tr>
<tr>
<td>1 Sam</td>
<td>1 Samuel</td>
</tr>
<tr>
<td>2 Sam</td>
<td>2 Samuel</td>
</tr>
<tr>
<td>1 Ki</td>
<td>1 Kings</td>
</tr>
<tr>
<td>2 Ki</td>
<td>2 Kings</td>
</tr>
<tr>
<td>1 Chr</td>
<td>1 Chronicles</td>
</tr>
<tr>
<td>2 Chr</td>
<td>2 Chronicles</td>
</tr>
<tr>
<td>Dan</td>
<td>Daniel</td>
</tr>
<tr>
<td>Hos</td>
<td>Hosea</td>
</tr>
<tr>
<td>Joel</td>
<td>Joel</td>
</tr>
<tr>
<td>Amos</td>
<td>Amos</td>
</tr>
<tr>
<td>Obad</td>
<td>Obadiah</td>
</tr>
<tr>
<td>Jonah</td>
<td>Jonah</td>
</tr>
<tr>
<td>Mic</td>
<td>Micah</td>
</tr>
<tr>
<td>Nah</td>
<td>Nahum</td>
</tr>
<tr>
<td>Hab</td>
<td>Habakkuk</td>
</tr>
<tr>
<td>Zeph</td>
<td>Zephaniah</td>
</tr>
<tr>
<td>Hagg</td>
<td>Haggai</td>
</tr>
<tr>
<td>Zech</td>
<td>Zechariah</td>
</tr>
<tr>
<td>Mal</td>
<td>Malachi</td>
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</tbody>
</table>

New Testament

<table>
<thead>
<tr>
<th>Book</th>
<th>Abbreviation</th>
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</thead>
<tbody>
<tr>
<td>Matt</td>
<td>Matthew</td>
</tr>
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<td>Mark</td>
<td>Mark</td>
</tr>
<tr>
<td>John</td>
<td>John</td>
</tr>
<tr>
<td>Acts</td>
<td>Acts</td>
</tr>
<tr>
<td>Rom</td>
<td>Romans</td>
</tr>
<tr>
<td>1 Cor</td>
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<td>2 Cor</td>
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<td>Gal</td>
<td>Galatians</td>
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<td>Eph</td>
<td>Ephesians</td>
</tr>
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<td>Phil</td>
<td>Philippians</td>
</tr>
<tr>
<td>Col</td>
<td>Colossians</td>
</tr>
<tr>
<td>1 Thes</td>
<td>1 Thessalonians</td>
</tr>
<tr>
<td>2 Thes</td>
<td>2 Thessalonians</td>
</tr>
<tr>
<td>Heb</td>
<td>Hebrews</td>
</tr>
<tr>
<td>James</td>
<td>James</td>
</tr>
<tr>
<td>1 Pet</td>
<td>1 Peter</td>
</tr>
<tr>
<td>2 Pet</td>
<td>2 Peter</td>
</tr>
<tr>
<td>1 John</td>
<td>1 John</td>
</tr>
<tr>
<td>2 John</td>
<td>2 John</td>
</tr>
<tr>
<td>3 John</td>
<td>3 John</td>
</tr>
<tr>
<td>Jude</td>
<td>Jude</td>
</tr>
<tr>
<td>Rev</td>
<td>Revelation</td>
</tr>
</tbody>
</table>
References (for both Testaments)


and


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


E1624 *see online texts below.*


NA26  (Nestle-Aland 26th/27th edition text)
Nestle-Aland, *Novum Testamentum Graece*, 26/27 Auflage, Deutsche Bibelgesellschaft, P.O.Box 810340, 7000 Stuttgart 80, Germany.

P1904  *see online texts below.*

[PC]  *see online texts below.*


S1550  *see online texts below.*

S1894  *see online texts below.*


VulgC  *see online texts below.*


[WLC]  *see online texts below.*

[WP]  *see online texts below.*

[YLT]  *see online texts below.*
Online Texts (some are defunct, but are as originally sourced)

E1624 Received Text, Elzevir 1624: http://koti.24.fi/jusalak/GreekNT/NTTexts.htm.

P1904 The Greek Orthodox Church Patriarchal text of 1904:
http://kainh.homestead.com/English.html
N.B.1. This file has been corrected in many places by reference to a scan and digitized scan of the original 1904 publication.
N.B.2. The above website is defunct [June 2017], but the text, possibly updated, is available [June 2017] at
http://www.ccel.org/p/petallides/oognt/home.htm

P1904-G P1904 digitized (other texts also available)
https://sites.google.com/a/wmail.fi/greeknt/home/greeknt.

[PC] The Pulpit Commentary, consulted on www.Biblehub.com. See also
https://en.wikipedia.org/wiki/Pulpit_Commentary

RP The Robinson-Pierpont Byzantine Textform 2005, obtained from

S1550 Received Text, Stephanus 1550: http://koti.24.fi/jusalak/GreekNT/NTTexts.htm.

Also with parse codes: http://www.algonet.se/~kihlman/greek.html.

VulgC The Clementine Vulgate: Biblia Sacra juxta Vulgatam Clementinam,


[WP] Wilbur Pickering’s website, http://www.prunch.org, with Greek and a translation of
the New Testament based on manuscript family 35.

[YLT] Robert Young, Young's Literal Translation, widely available online, e.g. at