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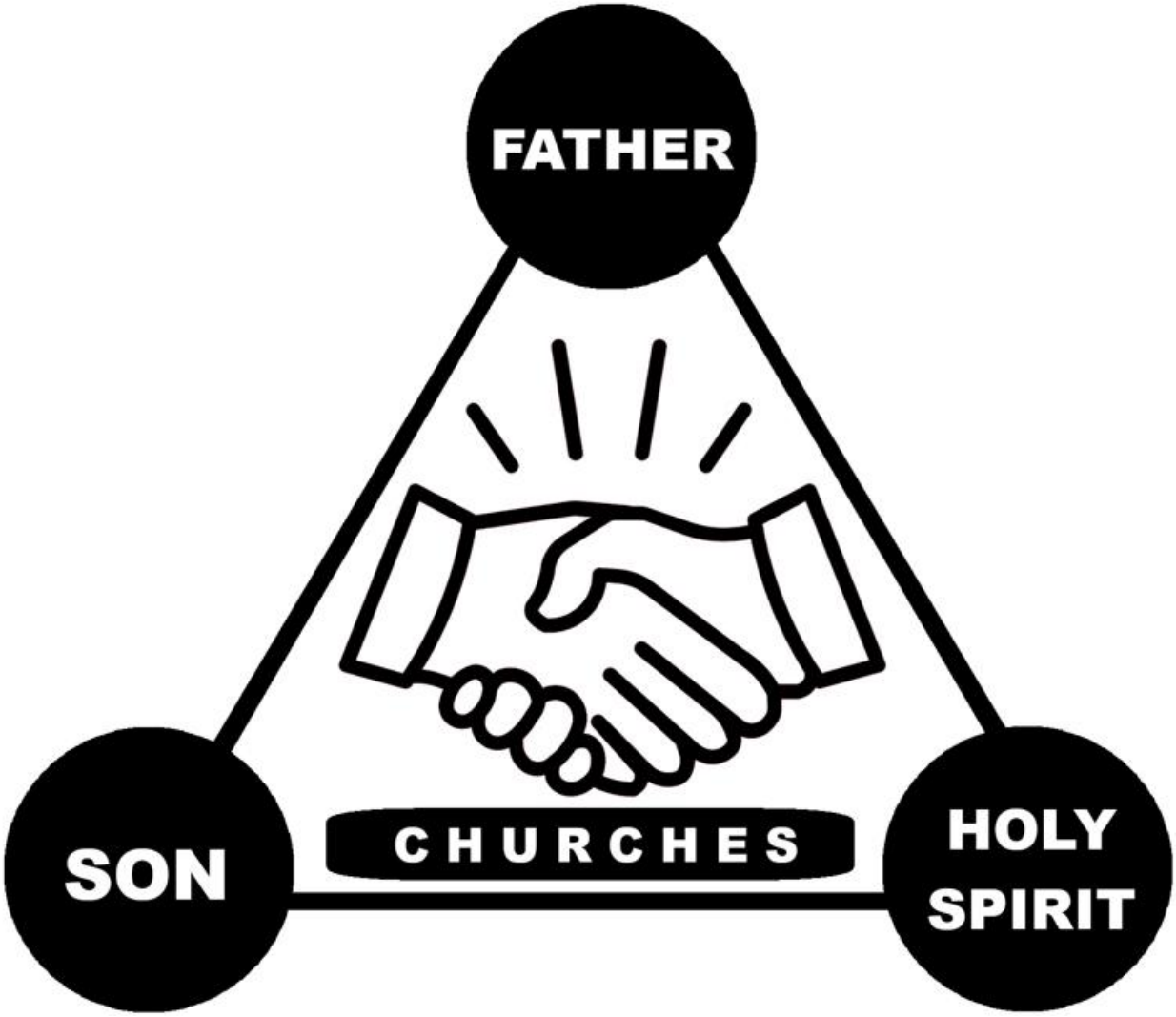

We have more in common than what's different.

BY BISHOP MIKE DELLAVECCHIA

Under Guidance of

ARCHBISHOP RICK AARON REID

TRADITIONAL ANGLICAN CHURCH OF AMERICA

PUBLISHED BY THE JEREMIAD CHRISTIAN HOMESTEADERS GAZETTE

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Ecumenical Reference Guide Organizer

TOOLING REAL ECUMENISM

An Educational Book for Church and Monastic People, Seminarians, Catechumens, Priests, and Bishops, Who Work and Pray for Unity Between Denominations and Churches, and Throughout Christendom

A Gift for All Churches from Traditional Anglican Church of America

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A Gift for All Churches from Traditional Anglican Church of America

Written by Bishop Michael DellaVecchia, TACA
Under the Guidance of His Eminence, Archbishop Rick Aaron Reid

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VOLUME I:

ECUMENISM, WHICH TRANSCENDS SEPARATENESS BETWEEN DENOMINATIONS

☧ VOLUME I - INTRODUCTION TO ECUMENISM:

The morally orthodox, Bible-mindful, Trinitarian churches and denominations, which are defined below, share enough in common for it to be proclaimed that true Ecumenism with all its vibrant Fellowships, Communions, Councils, and Synods is possible between them. The advancing darkness of wrathful evil and tribulation clarifies the distinctness of commonalities within Ecclesia today more than ever.

> **I *in them*, and thou *in me*, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. – John 17:23**

The "Whole Inhabited World," Defined:

Ecumenism consists of the movement, principles, and initiatives that promote unity, cooperation, and optimal understanding among distinct Christian denominations and traditions. Derived from the Greek **οἰκουμένη** (oikoumenē or "the whole inhabited world") the togetherness of two or more Christians gathered in Christ's name begs the question: How can ecumenical relationships strive within the parishes and bishoprics of the whole inhabited world to foster unity through *sameness* in theology (Matthew 18:20). Can it not be shared among Christians, collaborating on building Faith, dialogue, and joint action rather than merely moving silently apart from each other, being respectful of affinities among one another's core doctrines? Moreover, because theological similarity would not always lead to eucharistic and ecclesiastical communion, churches can still do many good things within their Fellowship that help their congregations grow in Grace and Agape.

Key Aspects of Ecumenism:

- **Goal:** To foster togetherness and collaboration among different Christian churches (e.g., Catholic, Protestant, Orthodox).
- **Theological Differences:** We shall respect diversity. As we maintain traditional historic Christian Faith, we must sustain liberty for one another to participate in conversation, collaboration, worship, prayer, and charity, in ways that never compromise or undermine the Gospel or the creeds. **In the light of Sacred Scripture and Tradition, all of our theological differences are secondary.**
- **Activities:** Common prayer, theological dialogue, and cooperation for the common good.
- **Origin:** The birth of conciliar review between the five patriarchies of the ancient Pentarchy was realized through the Seven Ecumenical Councils, a tradition which grew significantly into the 21st century, today held between denominations in the form of Fellowship or Communion, dialogues, joint synods or councils, concordats

(and other kinds of agreements), and shared activity of a Liturgical, Eucharistic, and/or charitable kind.

- **Distinction:** Ecumenism distinctly stems from the earliest interfaith dialogue between religions, focusing specifically on unity, catholicity, within Traditional Trinitarian morally orthodox Christianity.
- **Fourfold Benefit:**
  - To grow in Fellowship and even Communion
  - To heal disputes or schisms
  - To increase growth inside churches and homes (praying, educating, and/or worshiping together, friendships, marriages
  - To bring more people into happier robust churches to help ready their souls to become saved by Jesus.
- **Misconceptions:** Ecumenism is not about creating a single, uniform church or compromising fundamental beliefs, but rather promoting unity among separated brethren and letting churches unite religiously or doctrinally as they decide together in Christ's sight.

> **And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. – Ecclesiastes 4:12**

☧ CHAPTER 1 – VOLUME I
Theology of True Ecumenism in Practice

☧ CHAPTER 1 – VOLUME I: True Ecumenism Grasped as Systematic Theology

Doctrines Held Between Churches Sharing True Ecumenism

- While secular interpretations (rarely) broaden the concept of "Ecumenism" to signify universal religious cooperation between churches calling themselves Christian, the primary, accepted definition of Ecumenism pertains to Christian unity enjoyed between churches having the **Seal of Baptism** who meet the following criteria:

  - Belief that the **Trinity is Homoousios** (ὁμοούσιος). Jesus Christ, the Holy Spirit, and God the Father are of the same substance or essence).

  - Love for the **Koinōnia** (κοινωνία), the Fellowship desired by all of us.

  - Commitment to **be morally and biblically orthodox** (ὀρθοδοξία).

  - Belief that **Jesus is Dyophysite** or having "dyo physis" (δύο φύσεις, Christ's having both His human and God's nature).

  - Belief that **Jesus is Dyothelitism** (δύο θέλημα, in that Christ has God's will and His own human will in harmony).

  - Commitment to **be catholic** (universal, katholikos, καθολικός) exemplified by us together in our doctrines.

  - Commitment to **be Trinitarian** (Sancta Trinitas), believing in the Perichoresis (περιχωρέω), which describes how God the Father, the Holy Spirit, and Jesus figuratively "go around," "rotate," or "encompass" each other, thereby interpenetrating one another as the equals of a single Homoousios substance.

  - Knowing that **we are Apostolic** (ἀποστολικός, apostolicus), and that our profession of Christology (Christ's substantiality and nature) comes from the Ecumenical councils of Nicaea, Constantinople, Ephesus, and Chalcedon, **whether our churches are led by Bishops or Presbyters.**

  - Accepting that churches **share a similar Nicene or Apostle's Creed** in mutual shared obedience toward our shared, exact, same Holy Trinity.

- Except where Eastern Orthodox believe that the Holy Spirit does not proceed from the Son (i.e., **the Filioque**, John 5:7–8, John 20:22), the Christian creeds are known to be practically identical.

- By **our basic doctrinal homogeneity** of our shared understanding of the Trinity and the close similarity of our versions of the Nicene, Apostles', and Athanasian Creeds, we each profess the Reciprocal Indwelling of the Godhead (John 14:10-11, 17:21).
    - That is, whereof Christ taught that He is under the Father (ὑπόστασις, John 14:28), He is truly equal to Him, alive in the aforementioned Homoousios (ὁμοούσιος) and equal with the Holy Spirit.

- Belief in **the Moral Law of Christ**---our risen Lord, by Whom it is possible for humans to be morally perfect because we know that Jesus, who is himself a man, is perfect like God is perfect. "Be ye perfect, as God is perfect" (Matthew 5:48).

- **Peaceful respect for doctrinal differences about the following topics:**
    - Water or Infant Baptism, Age, of Desire, etc.
    - Transubstantiation, Consubstantiation, Real Presence, or Metousiosis of the Eucharist
    - Purgatory or Toll Houses
    - Theotokos
    - The Sacraments
    - Predestination, Justification, Atonement, and Election
    - All other possible "bones of contention."

- **Fellowship Based on Theological Similarity, and Eucharistic and Sacramental Communion:** Commitment that if churches will not join together in Eucharistic or Sacramental Communion, they do align on basic articles of Faith (such as the Trinity, Sacramentology, Justification, etc.).
    - We will nevertheless stay in Fellowship and pray with one another, as Agape **(**ἀγάπη**)** active, practical Christian friends. They can give charity to the needy together and foster togetherness between Christian families and neighbors.

- **Christian Epistemology Shared Mindfully as It Stems from the Seven Ecumenical Councils:**
    - **Apostles' Council of Jerusalem (c. A.D. 48-50):** Described in Acts 15, was a pivotal meeting of early Christian leaders in Jerusalem to decide if Gentile converts needed to follow Mosaic Law, specifically circumcision, to be saved.

Led by apostles like Peter and James, the council affirmed that salvation is by grace, releasing Gentiles from most Jewish ritual laws.

- **First Council of Nicaea (A.D. 325):** Affirmed the divinity of Jesus Christ, declaring Him of the same substance (Homoousios) with the Father, and condemned Arianism.
- **First Council of Constantinople (A.D. 381):** Confirmed the Nicene Creed and defined the divinity of the Holy Spirit, countering Macedonius.
- **Council of Ephesus (A.D. 431):** Affirmed Christ as one person, not two, and declared the Virgin Mary as *Theotokos* (God-bearer), rejecting Nestorianism.
- **Council of Chalcedon (A.D. 451):** Defined Christ as having two distinct natures (human and divine) united in one person, rejecting Monophysitism.
- **Second Council of Constantinople (A.D. 553):** Confirmed the first four councils and condemned the "Three Chapters" (writings suspected of Nestorianism).
- **Third Council of Constantinople (A.D. 680–681):** Affirmed that Christ has two wills (human and divine) working in harmony, condemning Monothelitism.
- **Second Council of Nicaea (A.D. 787):** Affirmed the propriety of venerating icons as valid expressions of faith, ending the first iconoclasm.

- **Our Consensus Today:**

    - **Catholic:** Love for Christ and His Bible calls for a return to the consensus of the early Church Fathers and ecumenical councils. It calls for the Christian faith to be anchored in the *quod ubique, quod semper, quod ab obmnibus* (“always, everywhere, and by all”), distinguishing the Church from modernism and neo-orthodoxy, and justifying this "Consensus Patrum" as truly catholic.

    - **Orthodox:** "Moreover, in the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense "Catholic," which, as the name itself and the reason of the thing declare, comprehends all universally. This rule we shall observe if we follow universality, antiquity, consent. We shall follow universality if we confess that one faith to be true, which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors." (*Commonitory; For the Antiquity and Universality of the Catholic Faith Against the Profane Novelties of All Heresies;* Saint Vincent of Lérins; Chap. 2; Sec. 6; A.D. 434)

- **Consensus Patrum:** Thomas C. Oden (1931-2017), the conservative American Methodist theologian defines "systematic ecumenical theology" as a method that synthesizes core Christian doctrines by relying on the "ecumenical consensus" of the classical, consensual tradition rather than divisive, modern innovations. His three-volume *Systematic Theology* is structured as a Trinitarian treatise around the Nicaea-Constantinopolitan Creed, emphasizing core, enduring beliefs common to all branches of Christendom.
    - **Consensus and Tradition:** Oden focuses on teaching that has been "consistently believed by the majority of Christians across the ages" (the *consensus patrum*).
    - **Trinitarian Structure:** The theology is organized around the Nicene Creed's three articles: God the Father, God the Son, and God the Spirit, with each volume dedicated to one person of the Godhead.
    - **Classical Over Modern:** He bypasses modern theological fads, instead retrieving classical, orthodox Christian doctrine.
    - **Ecumenical Focus:** The goal is to highlight the common, unifying beliefs of all branches of Christianity, including Orthodox, Catholic, and Protestant traditions.
    - **Christ-Centered:** Oden emphasizes that Christianity is fundamentally a relationship with the person of Jesus Christ, not just an institution or set of ideas.

- **Our Mutual Parrhesia—Confident, Even Though Humble**: We project with sanctified surety that all Christians of all the churches addressed here should discernibly speak with the same confidence and boldness about Truth, just as the apostles Peter and John in Acts 4:13 had projected bold sincerity and inner strength (at which the Temple leaders could only marvel). Despite malignant aspersions that we are “unlearned and ignorant” men (like fisherman from the Sea of Galilee), our voices nevertheless rang strong and true, characterizing the virtue of “Parrhesia,” **παρρησία** (transliterated as *parrēsia* or *parrhesia*). Ancient examples present the case that Christians, as exemplified in the below professions by Saint Athanasius of Alexandria (d. A.D. 373), should display even more Parrhesia than non-believers ever should dare employ:

    - **Lucian of Samosata:** Uses *parrhesia* in *The Dead Come to Life: The Fisherman* (A.D. 165), where he features a character explicitly named **Parrhesiades** (representing the speaker of truth). As a side note, Lucian also wrote the scathing satire against Christians, *The Death of Peregrinus*

Proteus (A.D. 165), heartlessly lampooning their orthodox feasts, prayerfulness, fish-eating, and fasts, and holding them to be stupid and gullible dupes to transient intellectuals such as the cynic Peregrinus. Are not today's music videos and Superbowl Halftime shows, which humiliate Christians shows in need of equal opposite displays of Christian orthodoxy that can be shown without shame in both Ecumenical unity and personal witnessing?

- **Plutarch:** Discusses and utilizes the concept, particularly in his *Moralia* (c. A.D. 90, specifically in the essay *How to Tell a Flatterer from a Friend - Quomodo adulator ab amico internoscatur*) and in his *Lives* (c. A.D. 110, e.g., *Life of Artaxerxes*, chapter 4, in the context of the eunuch speaking plainly to the king).
- **Dio Cassius:** Employs *parrhesia* to describe the political liberty and frank speech of the Roman Republic in his *Roman History* (A.D. 221, notably in discussions surrounding Cicero and Cato in books 44-48, dealing with the decline of freedom during the Principate).
- **Saint Athanasius of Alexandria:** Uses the term ***parrhesia****:*
    - Athanasius says, "parrhesia," multiple times in his *Orationes Contra Arianos* (Four Discourses Against the Arians), primarily in Discourse I (Oratio I) and Discourse III (Oratio III), often to discuss the confidence the Son has in the Father or the boldness in prayer granted to believers.
    - In section 3 of *Contra Gentes (Against the Heathen Gentiles)*, Athanasius explains that in the beginning, the first human (Adam) had his mind "to God-ward in a freedom unembarrassed by shame" (often translated from the Greek denoting *parrhesia*—a bold, confident, or transparent trust in God) and associated with the divine before the fall into sin.
    - *Festal Letter 4*, paragraph 2, Athanasius explicitly discusses the *parrhesia* that believers have to celebrate the Easter feast properly, especially after the "enemies" (Arians) do not deserve such self-confidence because they have been put to shame.
    - *Festal Letter 2,* paragraph 7, Athanasius discusses the assurance of the "wise servants of the Lord" who have put on the new nature and can stand before God. He thus uses "parrhesia" in the context of the "Rule of Orthodox Faith", the spiritual Lenten Fast to sanctify the soul without shame or fear; and the earnest, confident example of Joy of the Apostles and Saints who put their Christ-like deeds over words.
- "And his name through faith in his name hath made this man strong" – Acts 3:16

ECCLESIOLOGICAL AUTONOMY COUPON

Knowledge of the mere existence of this "coupon" bequeaths both the bearer and his/her church the freedom never to have to change one's doctrines just to enjoy Fellowship and the gifts of Unity with other churches, who want to be with them. Therefore, the reward of Ecumenical Ecclesiastical Autonomy is always redeemable through all kinds of mutual orthodox catholic sharing of happy things, dinners, charity work, business consultation, inter-Communion, concordats, gatherings, and parties of all types. Please see *Chapter 5 – Volume I,* below, concerning the views of the Early Church, for "Respect for Bishops, Presbyters, and Denominations That Are Different From One's Own."

₽ CHAPTER 2 – VOLUME I
The Ontology That Includes the Church Triumphant

☧ CHAPTER 2 – VOLUME I: THE CHURCH ON EARTH AS IT IS IN HEAVEN

- **Acknowledging Our Mutual Affinity of Knowing that Christ, Who in Being the Incarnation of the Divine as Human, Updated the Ontology of Heaven for Us, by Embodying Our Sin, and Resultantly Suffering, Dying, Rising, and Therein Gaining Our Admittance to Paradise and Ultimate Oneness With the Triune Godhead**

  - **Partitive Rule of Exegesis:** The "partitive rule" (partitive exegesis) is an ancient method of interpreting Bible verses about Jesus by dividing them based on His two natures: divine and human. it was a foundational interpretive method developed by early Church Fathers—such as saints Gregory Nazianzus and Cyril of Alexandria—to defend Nicene orthodoxy in terms of Christ's full divinity, by attributing suffering or limitations to His human nature and glorious actions to His divine nature.
  - The Bible and the Church Fathers, notably the **saints Athanasius of Alexandria, Cyril of Alexandria, Gregory of Nyssa, Gregory of Nazianzus, and Augustine of Hippo**, taught that Christ's Death and Resurrection fundamentally changed the status of humanity, shifting the consequence of sin from permanent corruption and death to the potential for **Theosis** (ultimate oneness with God upon Salvation). This justified and true epistemology allows believers—despite being in a state of Original Sin and Post-Baptismal Imperfection—to enter Heaven through union with Christ. The below verses and saints' professions articulate that Christ took on human nature, bore the penalty of death, and conquered it, enabling the reborn Faithful to enter the presence of God.
  - **1 John 1:8:** "If we say that we have no sin, we deceive ourselves, and the truth is not in us."
  - **John 3:16:** "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
  - **Romans 10:9:** "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."
  - **John 1:15**: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
    Matthew 18:18: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."
  - **Saint Athanasius of Alexandria (c. A.D. 296–373)**
    - **New Covenant's 'Principle of Incorruption':** Athanasius explained that human nature had been dissolving into death because of the Fall. But Christ took a mortal body to die in place of our mortality, thus ending the "law of death." He taught that by uniting Himself to human nature, Christ brought in a new principle of incorruption. (*De Incarnatione Verbi Dei;* Chap. 8–9): Athanasius explains how the Word took a body, "giving it over to death in the stead of all". He states that "by the sacrifice of His own body, He... put an end to the law of death which barred our way" (*ibid*). Athanasius also explains that through the Resurrection, death became banished like straw from fire, transforming humanity (*ibid*, Chap. 10).
    - **The Faithful, Freed From the Curse, Against all Doubt:** notes that "as if all had died through Him [Christ], the word of that sentence might be accomplished," allowing all to become free from sin and the curse of the Fall of Man (*Contra Arianos*; Discourse II, Chap. 21).

- **Saint Cyril of Alexandria (c. A.D. 378–444)**
    - **Healing and Deliverance:** Cyril, building on Athanasius, taught that Adam's sin had, without possibility for healing, caused the entire human race to become "sick" and subject to death. However, Christ, as the "Second Adam," took on this corrupted nature, and through His passion, healed it.
    - **Arrested Downward Spiral:** Cyril explains that after the Fall, humanity was in a "downward" trajectory to destruction. But by His death, Christ destroyed the power of corruption and made a "new path for us," allowing us to enter Heaven (*Commentary on the Gospel of St. John*; Book XII). Cyril explains that Christ's flesh becomes a "life-giving" force, acting as a "substitute" to break the curse of the Law (*Dialogues on the Trinity*; Galatians 3:13).
- **Saint Augustine of Hippo (A.D. 354–430)**
    - **Salvation Solely by His Grace:** Augustine focused heavily on the transmission of Original Sin and the absolute necessity of Grace through Baptism and the Eucharist. He taught that although believers are still tainted by sin in this life, they are justified through Christ, making them eligible for Heaven. Grace removes the *guilt* of that sin, even if the *corruption* (concupiscence) remains until death (De Civitate Dei; Book XIII-XIV).
    - ***On the Merits and Remission of Sins*:** (*De Peccatorum Meritis et Remissione;* Book II) Augustine argues that Christ's baptismal grace cleanses believers, allowing them to gain eternal life despite the lingering weaknesses of the flesh.
    - **Unearned Salvation:** Augustine highlights that Grace is not given for merit, but through Christ's sacrifice, allowing even the imperfect-but-repentant to be justified (*On Grace and Free Will; Chap. 1, 6, and 15;* also*, Letter 145)*.
- **Saint Gregory of Nyssa (c. A.D. 335-394)**
    - Nyssa taught that Christ's death and resurrection acted as a cosmic ransom, overturning the devil's claim on humanity and opening heaven to all, including those still imperfect, through a process of ultimate purification (apokatastasis). He believed that Christ's divine nature, hidden in human flesh, "caught" the devil, allowing the restorative fire of God's love to purge remaining sins and original sin after death, ensuring that even stained souls are refined for Heaven.
    - **Catechetical Oration (Oratio Catechetica), Chapters 22–26, 35:** Nyssa outlines the ransom theory, explaining how Christ's death was a transaction that freed humanity from the devil's power and allowed for the purification of sinners to reconcile them to God.
    - **On the Soul and the Resurrection (De anima et resurrectione):** Nyssa argues that the "fire" of judgment is therapeutic, not solely punitive, allowing the soul to be cleansed of sinful stains, such as original sin, to eventually enter the divine presence.
    - **On the Making of Man (De hominis opificio):** He discusses the resurrection as the restoration of human nature to its original state, which includes the removal of the effects of the fall.
    - In essence, Nyssa argued that because God's goodness is infinite, His purification of humanity (even those still tainted with sin) is ultimate and transformative, allowing for entry into heaven through a process that completes the repentance begun in life.
- **Saint Gregory of Nazianzus (c. A.D. 329–390),** known as "The Theologian," articulates his soteriology by focusing on the **Incarnation, Suffering, Death, Resurrection**, and **Theosis**

(deification/oneness with God)—in his Orations and Epistles, particularly within his **Five Theological Orations (Orations 27–31)** and his letters against Apollinarius (*Epistles 101, 102*).

- **Christ Embodying Our Sin and Passion**
  - **Oration 30, Paragraphs 5-6 (Fourth Theological Oration):** Nazianzus discusses Christ becoming sin and a curse for humanity, likening Him to a new Adam who takes on human disobedience as the head of the body.
  - **Oration 30.21 (Fourth Theological Oration):** He explains that Christ's suffering, despite His inability to suffer as God, allowed humanity to be saved, and that Christ makes our transgressions His own.
  - **Oration 38.1 (Festal Oration on the Nativity):** Nazianzus states that Christ subjected himself to human experiences for our liberation from the captivity of sin.
- **The Principle of "What is Not Assumed..." (Healing/Salvation)**
  - **Epistle 101 to Cledonius (Against Apollinarius):** In this important source, Gregory famously writes, **"For that which He has not assumed He has not healed; but that which is united to His Godhead is also saved"**. This principle underlies his understanding that Christ's assumption of human nature, *sin apart*, was necessary for its healing and redemption.
- **Suffering, Dying, and Rising for Admittance to Paradise**
  - **Oration 1.5 (First Oration/Easter Sermon):** Nazianzus connects believers directly to Christ's Passion and Resurrection, stating that they are crucified, die, and are buried and rise with Him.
  - **Oration 45.28 (Second Festal Oration)** He emphasizes the need for an Incarnate God who suffered death so that humanity could live, be cleansed, and rise with Him.
- **Ultimate Oneness with the Triune Godhead (Theosis)**
  - **Oration 1.5 and 1.6:** Nazianzus teaches that because Christ became human, humans can become divine, becoming God's for His sake as He became man for ours.
  - **Oration 38 (On the Nativity):** He proclaims that Christ assumes the poverty of human flesh so that humanity can assume the richness of His Godhead.
  - **Poemata Arcana ("On the Son" / "Concerning the World"):** Nazianzus describes the soul's journey towards becoming "perfected as god," purified in mind and flesh before moving to the divine sphere.
  - **Oration 30 (On the Son)** and ***Epistle 101*** **(To Cledonius)**: Nazianzus uses the Partitive Rule of Exegesis to explain how the impassible God suffered in the flesh for human salvation.

- **Sharing Our Ecumenical Fundamental Profession of the Metaphysics of Human Beings and the Ontology of Logos—Both Understood Through Baptism and the Eucharist:** The bodies of every Christian is a temple of the Holy Spirit and, through Baptism and Holy Communion, the human soul (1 Corinthians 6:19-20). We are neither Gnostic nor New-Age nor New-Thought people, nor are we physically damned with irrelevant or dirty bodies as such, but, instead, we have ensouled bodies that are cleansed and chastened by Christ, our spouses, and the Church. Christ, in fact is the Word (the Logos of God's thought to create and Love us), Who became flesh like us and Who dwelt among us in the flesh (John 1:14). As this Logos and God, Christ-God created us and made the world by speaking everything and everybody into existence (Psalm 33:9, John 1:1-3),

just as we were made in His image (Genesis 1:27). When we were baptized into the Church, we became part of the Body of Jesus, Who is the Head of the Body, and thus together, as one body and with another, we are the Church, while, in fact, all creation is under His Feet (Colossians 1:18; Ephesians 1:22-23). When we eat the Body and drink the Blood we are have His Life in us and we reciprocally indwelling with Him, the Holy Spirit, and the Father (John 6:53-56; see "Perichoresis" above). **Theological Examples of Compliance in Ecumenical Euchology and Baptism:**

- **Saint Augustine of Hippo (A.D. 354–430):** In *Sermons* 227 (Sec. 1, 2, 4), Augustine instructs the newly baptized that the bread on the altar is the Body of Christ, and the cup is his Blood, emphasizing, "Be what you see, and receive what you are." He refers to the church as "We, being many, are one loaf, one body (1 Corinthians 10: 17). Augustine adds, "That bread which you see on the altar, sanctified by the word of God, is the body of Christ. That cup, or rather what the cup contains, sanctified by the word of God, is the blood of Christ."
- **Saint Cyril of Jerusalem (c. A.D. 313–386):** In his *Mystagogical Catecheses* (Mystery V; Lecture 23), Cyril teaches that through the invocation in the Eucharist, the bread and wine become the Body and Blood of Christ, and by partaking, the believer becomes "one body and one blood" with Jesus. Cyril famously adds, "Holy things are for the holy" (*Ta hagia tois hagiois*).
- **Saint John Chrysostom (c. A.D. 347–407):** In his *Homilies on 1 Corinthians* (specifically Homily 24), he argues that the bread ministers break is the Communion of the body of Christ, making the communicants "one body".
- **Saint Cyprian of Carthage (c. A.D. 200–258):** In his *Letter 62* and *On the Lapsed* (Parts 15-16), Cyprian emphasizes that unity with the Church (the Body of Christ) is maintained through participation, as loyal, chaste, and Repentant Christians, in the Eucharist, which is better than sustaining an errant polity where "by the temerity of some, Communion is relaxed to heedless persons." In his *Letter 62* (Paragraph 12) Cyprian contends that Christ joins with the Faithful as in a cup, where Christ is wine mixed with seeds, also adding, "in Christ, who is the heavenly bread, we may know that there is one body, with which our number is joined and united." Cyprian further emphasizes(Paragraphs 16-17) that the Eucharist is a memorial of the Lord's passion and is necessary to unite the Church as one body. He argues that water alone cannot be used, nor wine alone, because the water represents the people, and the wine represents the blood of Christ.
- **Saint Gregory of Nyssa (c. A.D. 335–395):** In *On the Baptism of Christ*, Nyssa does not define Baptismal Regeneration as the purification sin as if the candidate will attain Salvation at the font. Instead, he describes Baptism in terms of its being Regeneration of the Soul against the hegemony of Original Sin, which becomes severely incapacitated to rule over the newly baptized churchperson, who is beginning her Communion headlong into the catholic Apostolic Church. To remain in the state of prayerful spiritual joy with the Real Presence means that one discerns to stay inside of, and sustain, this graceful state of his sharing of God's purity, a Grace experienced and sustained between receipts of the Eucharist at the altar where one's baptismal regeneration is refreshed. This Biblical Sacrament in essence is neutering that sin for any realistic chance at consummating an eternal and lifelong marriage to evil, whereas the candidates, in receiving the Holy Spirit, by 1 Peter 3:21), is participating in the "purification of your souls." Basil writes, " Now if we have been conformed to His death, sin henceforth in us is surely a corpse, pierced through by the javelin of Baptism, as that fornicator was thrust through by the zealous Phinehas," adding, "Baptism, then, is a purification from sins [1 Peter 3:21], a remission of trespasses, a cause of renovation and regeneration. By regeneration,

understand regeneration conceived in thought, not discerned by bodily sight. For we shall not, according to the Jew Nicodemus and his somewhat dull intelligence, change the old man into a child, nor shall we form anew him who is wrinkled and gray-headed to tenderness and youth, if we bring back the man again into his mother's womb: but we do bring back, by royal grace, him who bears the scars of sin, and has grown old in evil habits, to the innocence of the babe" (Paragraph 2). Akin to the healing of Naaman the Syrian when Elisha washed him in the Jordan (1 Kings 5), Nyssa puts forward that the Baptismal Candidate is, "receiving in itself the first-fruits of sanctification and benediction, conveyed in its channel to the whole world, as it were from some fount in the type afforded by itself, the grace of Baptism. These then are indications in deed and act of regeneration by Baptism" (Paragraph 7).

- **Martin Luther (1483-1546) on Regenerative Baptism:**
  - In the *Small Catechism* (1529), Fourth Part, Martin Luther describes Baptism as a "gracious water of life" and a "washing of regeneration."
  - Defense Against Anabaptists: Luther used the text of John 3:5-8 to rebuke the "new spirits" (Anabaptists) who separated the Spirit from the external water, affirming that true baptism involves both. Martin Luther primarily in his 1528 tract *Concerning Rebaptism Von der Wiedertaufe a*nd in the *"Excursus on Infant Baptism"* within the Large Catechism (1529) contended specifically for the requirement that the candidate to be born of "water and the Spirit"—to argue that baptism is the divine, regenerative act of new birth, rather than a mere symbolic work. He taught that the Spirit acts through the water connected to God's Word, creating Faith, particularly in infants.
  - Traditional Lutherans base this regenerative belief about Baptism by Water and the Spirit on Titus 3:5-7, 1 Peter 3:21, and John 3:5-8. They hold that Baptism is a means of Grace, is a Divine act that causes a person to be reborn, creates Faith, and grants the Holy Spirit, forming a "new creature."
    - "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:5-8)
    - "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life." (Titus 3:5-7)
    - "**Seeing ye have purified your souls in obeying the truth** through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Peter 3:21)

- **Saint Basil the Great (A.D. 329-379) on the Seal of Baptism:** In his book on the Holy Spirit, Basil explains that as we believe in the Father, Son, and Holy Spirit, we are baptized in their names, establishing the link between Confession of Faith and the Seal of Baptism. He writes:
  - Faith and Baptism are two kindred and inseparable ways of Salvation: Faith is perfected through Baptism, Baptism is established through Faith, and both are completed by the same [Three] names [of the Trinity]. For as we believe in the Father and the Son and the Holy Ghost,

so are we also Baptized in the name of the Father and of the Son and of the Holy Ghost; first comes the Confession of Faith, introducing us to Salvation, and Baptism follows, setting the Seal upon our assent. (*De Spiritu Sancto;* Chapter 12; Sec. 28; A.D. 374)

- **Apocalypse and Prevenient Grace: Sharing the Common Finality of the End of the World, to Arrive, Aware, at the Ecclesial Unity That Transcends Theological Dissension and Remains Together Forever in Catholicity**
  The below example, which comes from the **War Scroll** of the **Dead Sea Scrolls**, frames the case that catholic co-ownership of Truth owes itself to the timeless irresistible conclusion sensed or known by the Prevenient Grace of all people that life on Earth will end in the Apocalypse and be brought into the Eternal Life (Revelation 22). The following description, which is printed in full in the VOLUME V COMPENDIUM MANUSCRIPT DIRECTORY, presents the eschatological conclusions of the extinct ancient Jewish sect, known as the Essenes, proving that real Ecumenism exists wherever all Christians agree in fundamental Exegesis.
  - **Major Themes:** It is heavily influenced by the eschatological themes of apocalyptic, portraying a final, decisive war where the community wins with divine aid.
  - **Irrefutable Premises/Albeit-Refutable Conclusion of the War Scroll:** The “War Scroll,” discovered in Qumran Cave 1 of the Dead Sea in 1947, is a B.C. 1st-century to A.D. 1st-century text detailing a 40-year apocalyptic battle between the "Sons of Light" (sectarians) and "Sons of Darkness" (Rome/Kittim), culminating in God's victory. Significantly, it serves as a superb military and spiritual manual for the "End of Days" by impeccable usage of the Old Testament to articulate priestly leadership, specific maneuvers, and purity, despite its dualistic battle between “light” and “dark.” Not Christian, its Messianic-Age outcome rests on the authority of Mosaic Law to produce two Messiahs: The Priestly Moshiach and the anointed Davidic King. Instead of the issuance of a restored earthly order, Christians rightfully anticipate the heavenly New Jerusalem of Christ (Revelation 21-22). However, the prophetic biblical references about the Apocalypse in the War Scroll present irresistible Old-Testament orthodoxy for all churches.

  Prophetic References in 1QM Essene Apocalyptic War Scroll
  The War Scroll is **not a book of the Bible** itself; it is a sectarian composition *about* the final battle. However, it is deeply rooted in biblical tradition, incorporating elements, themes, and phrases from Sacred Scripture to describe the purification of the land and the coming of the end times.
  - **Daniel 7–12 (Eschatological battle)**: Provides the structural, thematic, and apocalyptic framework for the final, 40-year war.
  - **Ezekiel 38–39 (Gog and Magog)**: References the climactic, supernatural battle against enemies of God.
  - **Numbers 10:9:** Mentions the use of trumpets in battle.
  - **Zechariah 14**:**1–5, 9, 12–16**, which depict the final battle of Jerusalem, the plague upon enemies, and the manifestation of divine kingship.
  - **Isaiah 31:8 (Assyria's fall)**: Cited to describe the destruction of the "Kittim" (Romans).
  - **Numbers 10:9 (Trumpet signals)**: Used for instructions on sounding trumpets to initiate battle.
  - **Exodus 15:7 (Song of the Sea)**: Referenced to describe God's anger consuming the enemy.
  - **Hosea 5:10 (Judgment on Judah)**: Alluded to when describing the visitation of judgment.

- **Psalm 83 (Divine protection)**: Referenced in the context of enemy nations assembling against Israel.
- **Intertextual Connections in 1QM Essene Apocalyptic War Scroll**
  - **Exodus14:26, 28 (Red Sea)**: Used to justify the expectation of complete, miraculous victory.
  - **Deuteronomy 11:4 (Egypt's destruction)**: Referenced alongside Exodus to emphasize God's role in defeating the enemy.
  - **1 Samuel 11:1 (War against Ammonites)**: Cited in context of the fight against Israel's traditional enemies.
  - **Proverbs 2:12-14 (Ways of Darkness)**: Used in the context of the struggle against the forces of evil.
  - **Proverbs 4:18-20 (Path of the Just)**: Quoted to represent the victory of the Sons of Light.
- **Pierced Messiah of Cave 4:** Another parallel, in six lines, from the "War Rule" scroll 4Q285, refers to a Messiah overcoming his severe "piercing" or death (as it refers to Isaiah 53:5 KJV, bruised and wounded for our transgressions and iniquities). He is the Davidic-Messiah militant born from the "stump of Jesse" (Isaiah 11:10).
- **Irresistible-Grace Conclusion:** As the stars proclaim the glory of God (Psalm 19:1), it is irrefutable to conclude that all churches agree in catholicity that it is basic human understanding to acknowledge that evil on Earth will imminently end in a cosmic Apocalypse—in Truth, the End-of-Days cited both in Old Testament prophecy and New Testament Revelation, namely.

The "War Scroll," *War of the Children of Light against Children of Darkness* (Ezekiel 38-39; Numbers 9:10), found in Qumran Cave 1.From 1st-2nd century B.C. © The Granger Collection.

₽ CHAPTER 3 – VOLUME I
Denominations Aligning on Commonalities

- **Examples of Ecumenical Unity Shared Through Communion, Theological Alignment, and Fellowship Between Churches:**
    - Ministers who are Lutherans, Anglicans, or Methodists consecrating the Eucharist/holding Mass and celebrating the Liturgies at one another's altars.
    - Collaborating together for charitable events and fundraisers.
    - Friendship, intermarriage, counseling, mutual protection.
    - Collaborative education and seminary and catechetical training.
    - Establishing interfaith protocols: How to approach one another. By phone. In person. And, to a lesser extent, over the Internet (unless the Internet would be used to have interpersonal Faith encounters).
    - Offering services to each other. For example:
        - Babysitting
        - Driving the sick or elderly to appointments, special visits, running errands
        - Offering unique or "irresistible sacraments" such as Divine Unction, Auricular Confession, "river" Baptism, etc.
        - Counseling, Biblical, professional or paraprofessional
        - Teaching, Catechesis, Religious Instruction, Sunday Schooling, Assisting
        - Tax-filing and investment or estate advice
        - Play Santa Claus or Easter Bunny at each other's charity and holiday events; wrap presents, etc.
        - Assist or volunteer with fundraisers
        - Coaching and playing in team events

Examples of Modern Dialogues and Concordats Within Conservative Christianity

- 1910 Edinburgh Missionary Conference.
- The International Commission for Anglican-Orthodox Theological Dialogue (ICAOTD).
- Catholic-Lutheran Joint Declaration on the Doctrine of Justification (1999).
- Catholic-Lutheran Commemoration of the Reformation (2017).
- Anglican-Roman Catholic International Commission (ARCIC).
- The Manhattan Declaration: A Call of Christian Conscience of Conservative Orthodox, Catholic, and Evangelical Leaders (2009).
- The Gospel Coalition (TGC) and The Alliance of Confessing Evangelicals to Promote Traditional Reformation Doctrines and Confessions (ongoing).
- Concordat for Intercommunion, Emmanuel Communion and Traditional Anglican Church of America
- The Danvers Statement by the Council on Biblical Manhood and Womanhood (CBMW, 1988).
- The Nashville Statement of Traditional Biblical Understanding (2017) .
- The Jerusalem Declaration of the Global Anglican Future Conference (GAFCON, 2008).

Examples of Councils or Synods Between Autonomous Churches Within the Same Denomination

- Global Fellowship of Confessing Anglicans (GAFCON)
- Global Methodist Church (GMC)
- Lutheran Church—Missouri Synod (LCMS) and Smaller Confessional Synods
- Moscow Patriarchate Over ROCOR in America, Latvian, Moldovan, Ukrainian, Japanese, Chinese, Belarusian Orthodox
- G3-Joint Synods of the Anglican Catholic Church (ACC), Anglican Province of America (APA), and Anglican Church in America (ACA).
- Reformed/Presbyterian Joint Synodical Efforts
- The Association of Free Lutheran Congregations (AFLC) and Lutheran Brethren
- Ecumenical Patriarchate or Moscow Patriarchate for
- North American Presbyterian and Reformed Council (NAPARC)
- 1977 Saint Louis Affirmation for Continuing Anglican Churches
- Ecumenical Patriarchate Over Many Greek-Orthodox Churches
- Lutheran CORE (Coalition for Renewal)
- Second Vatican Council of Roman Catholic Church
- Holy and Great Council of 2016 Autocephalous Orthodox Churches
- Evangelical Church of the Palatinate (and similar Prussian Unions)
- Congregations within the Evangelical Lutheran Church of America (ELCA-Pietist Heritage)

✝ CHAPTER 4 – VOLUME I
Seeing Uniqueness and Distinctness Between Denominations

CHAPTER 4 – VOLUME I: COMMONALITIES AND DIFFERENCES BETWEEN TRINITARIAN DENOMINATIONS

Let us get out of the way the things that keep us apart. First, we will look at the simple crucial forms that bind us in Fellowship. Next, let us leave here notes about what separates us. These differences ought never be forgotten, of course. However, let us meet in a **common pew** and maybe even a **shared altar**.

FIRST—WHY ECUMENISM IS BIBLICAL

Although the Church is like a mansion with many rooms, Jesus prays, "That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be One in Us: that the world may believe that Thou hast sent Me"(John 17:21) In His address concerning the Church's being a living entity with actual bodily parts obeying their "head," he emphasizes the equilibrium needed for its health: "That there should be no schism in the body; but that the members should have the same care one for another" (1 Corinthians 12:12-27). Ecumenism depends on the soundness of the Church as a whole, not as a theoretical set of ecclesiological branches, a mere mansion with many rooms (John 14:2-3) but as living Fellowship in a cohesive oneness, sharing work, worship, and Love of God (Acts 2:42-47; Hebrews 10:24-25). We must eat at the same table, as we are to be one body (Ephesians 4:4-6). Here are the verses in full:

- ""That they all may be as one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:21)
- "But now are they many members, yet but one body." (1 Corinthians 12:20)
- "In my Father's house, are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (John 14:2)
- "And all that believed were together, and had all things common." (Acts 2:44)
- "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourelves together, as the manner of some is." (Hebrews 10:24-25a)
- "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20)
- "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6)
- "Now the works of the flesh are... hatred, variance, emulations, wrath, strife, seditions, heresies..." (Galatians 5:19-20)
- "For he that is not against us is on our part." (Mark 9:40)

OVERVIEW OF THE ORTHODOX BIBLICAL TRINITARIAN CHURCHES

- **DECLINE AND FALL OF THE ANCIENT PENTARCHY AND THE GREAT SCHISM**

The Roman Catholic Church, the Eastern Orthodox Church, along with the Coptic, Syrian, and Oriental churches under the ancient Pentarchy were one conservative orthodox biblical trinitarian mansion held underneath the primacy of Rome and Constantinople, that was held together until the A.D. 600s. Those years ushered in the Muslim conquests of Jerusalem, Alexandria, and Antioch and the Fall of Western Rome, which also brought along the death of the catechetical schools of Antioch and Alexandria and finally the confusion of the Roman-Orthodox Schism of A.D. 1054 and of the Crusades. As Rome and the papal states begged for reform and the Eastern-Orthodox suffered the Fall of Constantinople in 1453, Christendom fragmented into tens of thousands of dioceses, churches, and denominations.

ATTEMPTS BY THE REFORMERS TO RECONNECT WITH THE EASTERN ORTHODOX

In the 1500s, Anglicans, Methodists, Lutherans, and Calvinists broke from Rome, and found that they could not hail into Fellowship the Eastern Orthodox. The below information outlines attempts at theological alignment that failed along the lines of the Filioque, Sola Scriptura, Consubstantiation-vs.-Metousiosis, and Theotokos.

- The **Tübingen Lutheran theologians**, in the 1570s, led by **Jakob Andreae** and **Martin Crusius**, initiated a formal, theological dialogue with **Ecumenical Patriarch Jeremias II of Constantinople,** aiming to establish a connection based on shared opposition to the Roman Papacy and a perceived adherence to early church doctrine. The initiative was facilitated by **Stephen Gerlach**, a Tübingen-associated chaplain at the German Embassy in Constantinople, who delivered the initial letters and documents. They sent a Greek translation of the **Augsburg Confession** by Philip Melanchthon to bridge theological gaps, but the effort ultimately revealed deep doctrinal disagreements on authority and tradition. Jeremias II sent three lengthy, polite yet firm, letters (1576, 1577, 1581) citing **doctrinal differences:**
    - **Justification:** Rejected Justification by Faith Alone, emphasizing works and sacraments.
    - **Authority:** Upheld Holy Tradition, the Seven Ecumenical Councils, and the authority of the Church, not *sola scriptura*.
    - **Sacraments:** Confirmed the validity of all seven sacraments.
    - **Invoking Saints:** Defended the invocation of the Virgin Mary and saints.
    - **Filioque:** Criticized the Western addition of the *Filioque* to the Creed.
    - **Conclusion:** The dialogue ended in a stalemate, with Jeremias II ultimately urging the theologians to cease trying to change Orthodox doctrine. These answers are considered essential, authoritative summaries of Orthodox doctrine from that period.
- **The Famous Failed Experiment of Ecumenical Patriarch, Cyril Lucaris:** The **Synod of Jerusalem in 1672** (also known as the Council of Bethlehem) formally rejected the Calvinist-leaning reforms proposed by Patriarch Cyril Lucaris. Lucaris had been speaking with Calvinist and Anglican theologians and diplomats, to develop his 1629 *Confession of Faith*. His key correspondents included Dutch Remonstrant theologian **Jan Uytenbogaert**, Swiss theologian **David le Leu de Wilhelm**, and English Archbishop of Canterbury **George Abbot**. Convoked by Patriarch Dositheos II, the council of 1672 condemned Cyril's 1629 *Confession* and established the *Confession of Dositheus*, reaffirming traditional Orthodox doctrines against Calvinism. Before the 1672 council, other councils, including those at Constantinople (1638) and Iași (1642), had also addressed and condemned the Calvinist doctrines associated with Lucaris. By 1642 Cyril, who was the Patriarch of Alexandria, had become the Ecumenical Patriarch of Constantinople.

ECUMENISM AS IT IS CONSIDERED WITHIN ROMAN CATHOLICISM

The Catholic Church considers 21 major multi-national councils to be "ecumenical councils" in Church history. They span from Nicaea I in A.D. 325 to Vatican II in 1962–1965. These councils, including the Council of Trent (1545–1563), were held to define dogma, reform church discipline, and address heresy, with Trent specifically responding to the Protestant Reformation.

Here is the list of the 21 ecumenical councils recognized by the Catholic Church:

Early Councils (Ancient Church)

0. **Council of Apostles in Jerusalem (A.D. 48/50):** Permitted Gentiles, uncircumcised and not under Mosaic Law to join the Church
1. **First Council of Nicaea (A.D. 325):** Affirmed the divinity of Christ and condemned Arianism.
2. **First Council of Constantinople (A.D. 381):** Clarified the divinity of the Holy Spirit.
3. **Council of Ephesus (A.D. 431):** Defined Mary as the Mother of God, the Theotokos.
4. **Council of Chalcedon (A.D. 451):** Defined the two natures of Christ (divine and human).
5. **Second Council of Constantinople (A.D. 553):** Confirmed the first four councils.
6. **Third Council of Constantinople (A.D. 680–681):** Defined two wills in Christ.
7. **Second Council of Nicaea (A.D. 787):** Approved the veneration of images.
8. **Fourth Council of Constantinople (A.D. 869–870):** Addressed the Photian schism.

Medieval and Renaissance Councils (Rome has broken from Eastern-Orthodox)

9. **First Lateran Council (A.D. 1123):** Dealt with lay investiture.
10. **Second Lateran Council (A.D. 1139):** Addressed schisms and discipline.
11. **Third Lateran Council (A.D. 1179):** Reformed church, addressed heresy.
12. **Fourth Lateran Council (1215):** Defined transubstantiation.
13. **First Council of Lyons (1245):** Deposed Emperor Frederick II.
14. **Second Council of Lyons (1274):** Attempted reunion with the East.
15. **Council of Vienne (1311–1312):** Abolished the Templars.
16. **Council of Constance (1414–1418):** Ended the Western Schism.
17. **Council of Basel-Ferrara-Florence (1431–1445):** Temporary union with Eastern churches.
18. **Fifth Lateran Council (1512–1517):** Focused on church reform.

Reformation and Modern Councils (Protestant/Reformed churches have broken from Rome)

19. **Council of Trent (1545–1563):** Addressed Protestantism, clarified dogma, and reformed discipline.
20. **First Vatican Council (1869–1870):** Defined papal infallibility.
21. **Second Vatican Council (1962–1965):** Focused on renewal, liturgy, and church in the modern world.

ECUMENISM AS IT IS PRACTICED BY ROME AND STILL IN PLACE TODAY

At the time of the Reformation, the Roman Catholic Church offset the Reformation by redefining Ecumenism in terms of its being the Vatican's correction of error. Through the language of Rome's Counter-Reformation order, the Society of Jesus, or the Jesuits, Ignatius of Loyola wrote the traditional ideology for persuading the perceived heretics and schismatics to return to the papal fold. They are part of an overall form of 30 rules to be contemplated, one per day (originally during a retreat), by the person

who has been assessed by the Vatican to be lapsed in his/her loyalty to Roman-Catholic ideology. The 30 rules still hold authority as Doctrine within the Roman Catholic Church. The thirteenth rule says:

> "To be right in everything, we ought always to hold that the white which I see, is black, if the Hierarchical Church so decides it, believing that between Christ our Lord, the Bridegroom, and the Church, His Bride, there is the same Spirit which governs and directs us for the salvation of our souls, because by the same Spirit and our Lord Who gave the ten Commandments, our holy Mother the Church is directed and governed." (*Spiritual Exercises;* "Rules for the Thinking, Judging, and Feeling with the True Spouse of Christ Our Lord, which is our Holy Mother, the Hierarchical Church"; 13th Rule; Ignatius of Loyola; Rome, Vatican: 1535)

- Loyola's "Rules for Thinking with the Church" (*Sentire cum Ecclesia*), are found in his *Spiritual Exercises*, which outline 30 guidelines for maintaining orthodox Catholic faith, via loyalty to the Church hierarchy, and showing active piety.
    - Rules for the Discernment of Spirits: There are 14 rules for the first week (often dealing with desolation) and 8 rules for the second week (dealing with consolation).
    - Rules for Thinking with the Church: There are 18 rules (of which the above quote is the thirteenth), which emphasize immediate obedience to the Church of Rome, falling under the major heading, "To Have the True Sentiment Which We Ought to Have in the Church Militant."

❖ None of the 30 rules have ever **been abrogated, nullified, or formally retracted** by the Vatican.

ECUMENISM APPROACHED BETWEEN PROTESTANT DENOMINATIONS

Today, all Protestant Christian denominations share core beliefs on justification by God's Grace through Faith, the primacy of the Bible, and the Holy Trinity. Although the Catholic and Eastern Orthodox meanwhile strive toward the pastoral, rather than the biblical, they can still enjoy Fellowship with Protestant houses, though they do not prefer Communion.
By and large, all Protestant denominations nonetheless differ in their emphasis on worship style, church structure, and specific theological points. They include the role of God's sovereignty, His Grace, and human will in Salvation.
For example, Calvinists strongly emphasize God's sovereignty. Lutherans focus on Salvation through Grace, Methodists highlight personal transformation through the Holy Spirit and lay leadership. And, Anglicans are often seen as a middle ground that retains a more traditional, sacramental, and ancient divine-liturgical worship style, but being Reformed in doctrine.

Similarities

- Protestant origins: All originated from the Protestant Reformation in the 16th century or later movements influenced by it.
- Core doctrines: They all believe in the Trinity, justification by faith alone, and the Bible as the ultimate authority for Christian life.
- Sacraments: They generally recognize sacraments such as baptism and communion, though their interpretation and practice can vary.

- Rejection of papal authority: All these denominations broke from the Roman Catholic Church and do not recognize the authority of the Pope or the "30 Rules" as they apply to papal Rome.

Differences Within Protestantism

The following table lists the differences between the major traditional churches of Protestantism.

Topic	Anglicans & Episcopalians	Methodists & Wesleyans	Lutherans	Calvinists
Origin	Ireland, Scotland, England. An ancient church founded under Rome, it began in Glastonbury, legend holding that it was founded by St. Joseph of Arimathea (attrib. Pseudo-Hippolytus)*	A revival movement founded by Anglican priest John Wesley and his brother Charles in the 18th century. Wesleyans separated from the Methodist Episcopal Church in the 19th century.	Began with Martin Luther's reform movement in 16th-century Germany.	Developed from the theology of John Calvin in 16th-century Geneva, strongly influencing Reformed churches like Presbyterians.
* Roman: Founders, Saints Petroc, Perin, Bp. Patrick, St. Columba, ; King Llierwg (Lucius), Bps. Restitutus, Adelphius (C.C.L Arles, A.D. 314), St. Jos. Arimathea; Byzantine: St. Columbanus; St. Augustine Cantebury; King Aethelberht; Abp. Mellitus; St. Hilda of Whitby; King Oswu; St. Bede; Norman: St. Osmund of Normandy (Sarum Rite); Nationalized church of Great Britain was ratified in the 16th century by King Henry VIII who broke with the Roman Catholic Church. It was defined theologically as Reformist cum Catholic through Bps. Thomas Cranmer, Richard Hooker, William Laud.				

Topic	Anglicans & Episcopalians	Methodists & Wesleyans	Lutherans	Calvinists
Salvation	Believes Salvation is by Grace through Faith. Views on predestination	Rejects predestination and teaches that God's Grace is available to all (P*revenient Grace*), freeing the human will	Adheres to *sola fide* (justification by faith alone). Teaches that man is unable to save himself and is in a	Emphasizes God's sovereignty, including the doctrine of unconditional election

Topic	Anglicans & Episcopalians	Methodists & Wesleyans	Lutherans	Calvinists
	vary but often include the idea that God predestines those who will ultimately believe.	to accept or reject Salvation.	state of inherited sinfulness (original sin).	(predestination), which states that God chose who would be saved before creation. Adheres to the "TULIP" summary of Calvinist doctrine.
Sanctification	Sees sanctification as an ongoing process of growing in God's grace.	Strongly emphasizes sanctification, teaching that believers can achieve "Christian perfection" or "entire sanctification"—a state of perfect love—in this life.	Believes in progressive sanctification, but Christians are incapable of achieving a sinless life on earth.	Believes in progressive sanctification throughout life, but not absolute perfection in this life.
Eucharist	Holds varying views. "High Church" Anglicans have a more sacramental view, while "Low Church" views are more symbolic. In practice, some Anglican churches do not hold to the mere "Real Presence," but use similitudes or metonyms for transubstantiation. Article 25 of the *39 Articles* holds the	Views vary. John Wesley held a high sacramental theology, but most modern Methodists have a more symbolic understanding.	Believes in the "Real Presence" of Christ in the Eucharist (*sacramental union*), where Christ's body and blood are truly present "in, with, and under" the bread and wine.	Typically holds a symbolic or spiritual view of the Eucharist, where Christ's presence is not physical but spiritual.

Topic	Anglicans & Episcopalians	Methodists & Wesleyans	Lutherans	Calvinists
	Eucharist and Baptism to be the two biblical sacraments.			
Authority	Follows the "three-legged stool" of Scripture, Tradition, and Reason, with Scripture holding the highest authority (*prima scriptura*).	Also relies on the "Wesleyan Quadrilateral" of Scripture, Tradition, Reason, and Experience, with Scripture as the primary authority.	Adheres to *sola scriptura* (Scripture alone) as the ultimate source of divine revelation.	Relies on Scripture alone, as interpreted by reason, experience, and tradition, with Scripture as the primary source.
Governance	Uses an episcopal system governed by bishops, priests, and deacons, tracing their authority through apostolic succession.	Historically episcopal, with elected bishops overseeing the church. Wesleyan churches broke away partly due to opposition to bishops' lifetime tenure.	Employs a variety of governance structures, from episcopal (bishops) to congregational.	Governed by an assembly of elders (*presbyters*), rejecting rule by bishops.
Soteriology (Salvation)	Emphasis on faith and good works as fruits of faith; no doctrine of Christian Perfection like Methodists	Emphasis on Christian Perfection (holiness and love) through the Holy Spirit and the ability for a person to choose to believe	Emphasis on salvation by grace through faith alone; God's grace can be resisted	Strong emphasis on God's absolute sovereignty and predestination; salvation is a gift that cannot be resisted
Church Structure	Episcopal (governed by bishops); often	Emphasizes lay leadership and preaching; structure	Episcopal, but with bishops who may not have	Typically governed by elders in a congregational or

Topic	Anglicans & Episcopalians	Methodists & Wesleyans	Lutherans	Calvinists
	seen as high church	is considered low church compared to Anglicans	appointments for life like in Methodism	presbyterian (elder-led) model
Worship	Traditional, liturgical worship	Less formal liturgy, emphasis on lively worship	Highly liturgical, with a strong emphasis on hymns and liturgy	Varies, but can be liturgical (e.g., Presbyterian) or less formal
Sacraments	Believe in the real presence of Christ in communion, but with different interpretations than Lutherans	Believe sacraments are important signs and means of grace, but view the Eucharist as less central than Anglicans or Lutherans	Believe in the real presence of Christ in communion (sacramental union)	Believe communion is symbolic and as a memorial of Christ's sacrifice

☧ CHAPTER 5 – VOLUME I
Classic Ecumenism: “Paleo-Ecclesiological” Definition of Church Unity

☧ CHAPTER 5 – VOLUME I: Unity According to the Church Fathers

Saint Ignatius of Antioch (d. A.D. 108)

Ignatius of Antioch strongly emphasizes church unity, such as is seen in his ***Letter to the Smyrnaeans*, Chapter 8**. He argues that true unity is found by following the **Bishop, elders (Presbytery or priests**), and deacons, stating that no church activities, particularly the Eucharist, should occur without the bishop, as "wherever Jesus Christ is, there is the Catholic Church."

Saint Ignatius of Antioch

Details About Ignatian Unity:

- **Hierarchical Structure:** Ignatius defines unity by submission to the bishop, comparing it to the relationship between Christ and the Father *(ibid)*.
- **The Eucharist:** He insists that only the Eucharist administered by the Bishop or his appointee is valid *(ibid)*.
- **Avoiding Division:** In his ***Letter to the Philadelphians* (Chapter 3, 7-8),** he urges believers to **shun division as the "beginning of evils"** and to avoid schism, urging them to "flee from division and evil doctrine" and to do nothing without the Bishop.
- Known for the first recorded use of "**Catholic Church**," Ignatius mandates that no one do anything concerning the Church independently of the Bishop. (*Letter to the Smyrnaeans;* Chap. 8).
- **Letter to the Magnesians (Chapter 13):** He emphasizes **unity of faith and action**, encouraging believers to be united with their bishop and presbyters.
- **Core Message:** Unity is maintained through hierarchical structure (**Bishop, Presbyters, Deacons**), holding fast to the Eucharist, and avoiding schism.

Unity Strengthened During Persecution: Ignatius

- **Unity through selfless Faith:** Before his martyrdom under Emperor Trajan, to be fed to the lions in Rome, Saint Ignatius wrote, “Let me be food for the wild beasts, for they are my way to God. I am God's wheat and shall be ground by their teeth so that I may become Christ's pure Bread” (**Epistle to the Romans;** Chapter 4).
  - The sight of his willingness to be slaughtered for Christ, even beckoning the reluctant lions in the arena to eat him, was a spectacle that defied the bloodlust his pagan killers and brought unity among the Christians who watched, as it converted many on the spot or who heard the tale of Ignatius’s selfless martyrdom.
  - It witnesses the truth of **"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).**

Saint Cyprian of Carthage (d. A.D. 258)

Saint Cyprian of Carthage primarily addresses Church unity in his A.D. 251 treatise, ***De Ecclesiae Catholicae Unitate*** **("On the Unity of the Catholic Church")**, particularly in chapters 3–6, 12, and 23. He argues that the Church is an indivisible body founded on Peter, asserting that outside the Church there is no Salvation.

Key Teachings in *De Unitate*:

- **The Foundation of Unity:** In Chapter 4, Cyprian emphasizes that Christ built his Church upon Peter (the Rock) to establish a single, united source for the Church.
- **The Episcopate is One:** In Chapter 5, he asserts that while the Episcopate is one, it is held together by individual bishops who are in agreement.
- **No Salvation Outside the Church:** Cyprian famously states, "He can no longer have God for his Father, who has not the Church for his mother" (Chapter 6).
- **Condemnation of Schism:** He argues that leaving the Church, even for reasons of moral debate (such as the schism caused by Novatian the theologian, who promulgated that readmission to the Church should be refused to the "lapsi," who denied Christ to escape martyrdom), destroys this essential unity.

Saint Cyprian of Carthage, his martyrdom as it was witnessed by Saint Pontius.

Unity Strengthened During Persecution: Cyprian

- Cyprian lived during the persecutions by the emperors Decian (A.D. 250–251) and Valerian (A.D. 257–260), which were the first systematic, empire-wide Roman campaigns against Christians.
- The primary written record detailing how Cyprian of Carthage accepted his martyrdom on September 14, 258 AD, is the ***Acta proconsularia sancti Cypriani*** (Proconsular Acts of Saint Cyprian).
  - **The Trial:** When questioned by the proconsul Galerius Maximus, Cyprian calmly refused to sacrifice to the pagan gods, responding to a demand to obey with "Fac quod tibi praeceptum est" ("Do what you have been commanded").
  - **Final Actions:** Upon hearing his death sentence, he reportedly said "Deo gratias" ("Thanks be to God").
  - **The Execution:** He was executed by beheading in a field surrounded by trees. He ordered his followers to give the executioner 25 gold pieces and bandaged his own eyes with the help of a priest and deacon.
  - **Witnesses:** A large crowd of Christians followed him, many of whom cried out to be beheaded with him, and they used cloths to catch his blood.

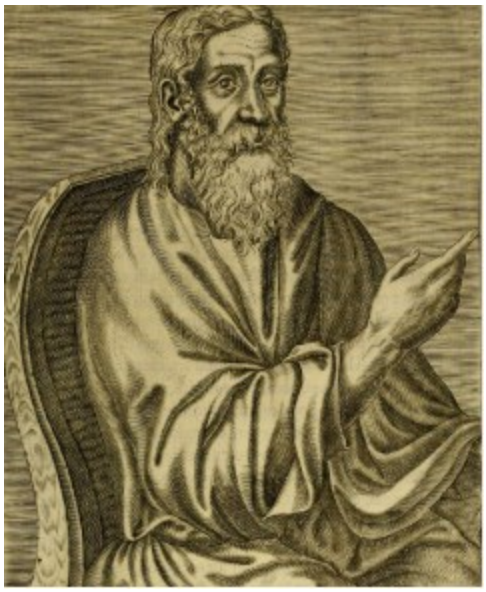
Respect for Bishops, Presbyters, and Denominations That Are Different From One's Own

Saints Ignatius of Antioch and Clement of Rome, writing in the late 1st and early 2nd-centuries A.D., issued a high view of local church autonomy, unity, and respect for ordained leadership (bishops, presbyters, and deacons). While they wrote to different communities, they shared a common goal: urging local churches to maintain unity by submitting to their own, uniquely appointed leaders, which in turn kept them connected to the wider Church, which respected the autonomy and submission of each denomination.

Saint Ignatius of Antioch, on Respect for Other Denominations

- The letters of Ignatius (c. A.D. 35–107), written on his way to martyrdom, consistently emphasize the necessity of the monarchical Bishop (one bishop in each city) as the center of unity and the representative of Christ.
- **Letter to the Ephesians (Ch. 1-6):** Ignatius praises the Ephesians for their unity with their Bishop, Onesimus. He writes that they are "united with your Bishop" and that the Bishop "represents the mind of Christ."
- **Letter to the Magnesians (Ch. 3, 6):** He urges the community to respect the bishop (Damas) as "in the place of God" and the clergy as the "Apostolic Council." He advises them to "do nothing without the Bishop and presbyters".
- **Letter to the Trallians (Ch. 2-3):** He commends them for their obedience to their bishop, Polybius, and calls them to "reverence the deacons… the bishops as the Father, and the presbyters as the Sanhedrin of God."
- **Letter to the Philadelphians (Ch. 7):** He encourages them to be "united with your bishop, and those that preside over you."
- **Letter to the Smyrnaeans (Ch. 8):** Here, Ignatius famously states that wherever the bishop appears, there let the people be, just as where Jesus Christ is, there is the "Catholic Church."
- **Letter to Polycarp (Ch. 6):** He speaks directly to the Bishop of Smyrna, instructing him to care for the whole community, affirming the local bishop's responsibility.
- **Ignatius's respectfulness:** Ignatius respects other churches by urging them to maintain their *own* distinct, local hierarchy. He does not impose himself but rather validates the local shepherd.

Saint Clement of Rome, on Respect for Other Denominations



Saint Clement of Rome

Clement (1 Clement, c. A.D. 95–97), likely the fourth Bishop of Rome, wrote to the Church in Corinth to resolve a dispute where younger members had deposed the established elders/presbyters.

- **1 Clement (Chapters 42, 44):** Clement argues that the apostles appointed bishops and deacons to ensure order, and that these leaders have authority derived from the apostles. He calls it a "sin… if we eject from the episcopate those who have blamelessly and holily fulfilled its duties".
- **1 Clement (Chapter 1):** He praises the Corinthian church for its past "obedience" and "submission" to their appointed leaders.
- **1 Clement (Chapter 54-57):** He calls for "repentance" and for the rebellious faction to submit to the "presbyters set over it".
- **Main Theme:** Clement shows respect for the local church of Corinth by insisting they honor the specific leaders (bishops/presbyters) that they themselves, or the apostolic tradition, had appointed.

Common Ecumenical Themes by Saints Ignatius and Clement

- **One Bishop = One Church:** Both believe that a church is validly "church" when it is in communion with its local bishop.
- **Unity through Hierarchy:** They argue that respecting the local bishop and clergy keeps the church from falling into heresy and schism.
- **Inter-church Respect:** Ignatius, in particular, writes as a brother to other churches, respecting their local autonomy while exhorting them to adhere to their, local, unique, and orthodox leadership.
- **Apostolic Succession:** They hold that bishops and presbyters are in a direct line from the Apostles.

Saint Cyprian's Orthodox Example of Forgiveness and Reconciliation Among Churches

Saint Cyprian of Carthage promotes church unity in *Epistles 19, 20, 51,* and *74* by anchoring it in a unified, collegial Episcopate and the necessity of remaining within the Catholic Church for Salvation, asserting that "no one can have God for his Father, who does not have the Church for his mother." He argues that unity is a divine command that cannot be broken by schismatic movements or false teachers. In these letters and in his writing, *De Lapsis,* he asks that in returning to Mother Church, the *lapsi* show genuine repentance, confession of their sins, a public profession of their Faith in the Church, and satisfaction (penance) before being restored to Communion.

- ***Epistle 51* (To Antonianus):** Cyprian defends the unity of the church against the schism of Novatian, who refused to readmit the "lapsed" (those who denied the faith under persecution). Cyprian promotes unity by emphasizing that the church is a "visible body" governed by validly

ordained bishops, and that communion must be maintained with the true Bishop of Rome (Cornelius) rather than the schismatic Novatian.

- ***Epistle 74*** **(To Pompeius):** Cyprian addresses the controversy over rebaptizing those baptized by heretics. He promotes unity by arguing for a strict, singular understanding of baptism, insisting that outside the "one Church" there is no valid Baptism or Salvation. He reinforces that there is only "one altar and one priesthood," and splitting from this visible, sacramental unity divides the church.
- **Confession/Reconciliation/Penance:** Returning “Home” through a process of public confession and penance is advised, primarily in his letters, specifically *Epistle 18, Epistle 19,* and *Epistle 20*, as well as in his treatise *De Lapsis* (On the Lapsed). He argues that true repentance required a public, visible display of sorrow to the church, not just letters of indulgence from martyrs.
- **Method:** Reconciliation with the Church involves a public acknowledgment of one’s lapse to the bishops, presbyteries, clergies *(Epistle 19, 20)*.
- Cyprian’s approach in his epistles thus relies on the principle that the church is a "**mother**" providing means for the Reconciliation to Christ and Penance that are necessary for Salvation, articulating that a faithless, disloyal departure from the Episcopal/Presbytery structure, led by the united bishops, is a departure from Christ.

☧ VOLUME II:
DIFFERENTNESS AND SAMENESS: COMPARATIVE CHRISTENDOM

☧ VOLUME II: Introduction to Comparative Christendom

This second volume is to be enjoyed by church people as a quick reference guide (QRG) for looking up the more exact differentness and sameness acknowledged between traditional Trinitarian Christian denominations.

Whereas the preceding Volume synopsized the basic ecclesiological and theological differences, this section details distinctness based on church history, the theologians, and metaphysics.

Conservative but distinct autonomous branches of the Church deserve to enjoy their crucial universal commonalities as they are understood by the cleric, laity, and scholar. Each party should allow itself to equip all faithful Brethren with the principled action of Good Works, such as catechesis, with a thorough approach to real Fellowship and/or Communion based on good motivating information.

The advancing menace of carnal populism and devious media has made ecclesial differences even smaller in practice. As numbers of upright attendees shrink it is time to come together with data and mutual protection and guidance.

This book, later on, in *VOLUME IV – CONTRASTING OF VERSIONS OF BIBLES,* highlights the sameness and differences of all the Bibles used by different Conservative orthodox Bible-loving denominations—the only churches who truly advocate for the primacy of God's Word and teach Christ's Moral Law. We will see how the Bible came into being by listing and describing countless original textual sources for important verses. Textual variants will also be noted.

But for now, let us review more closely how each denomination's ideas are unique and distinct between the churches.

☧ CHAPTER 1 – VOLUME II

What All of the World's Trinitarian Churches Have in Common

☧ CHAPTER 1 — VOLUME II: TRINITARIAN AND SACRAMENTAL UNIQUENESS SHARED BETWEEN THE DYOPHYSITE ROMAN CATHOLIC AND EASTERN ORTHODOX CHURCHES, AND THE COPTIC, SYRIAN, AND REFORMIST CHURCHES

The main difference between Roman Catholic/Eastern Orthodox versus Reformist denominations lies in their theology and practice. Of course, all share core Christian beliefs such as the Nicene Creed and the divinity of Jesus.

Roman Catholics and Eastern Orthodox Christians recognize the authority of an ecumenical council, the sacraments as conveyers of grace, and the veneration of saints and Mary. But they differ on the authority of the Pope and the processing of the Holy Spirit. Protestants, who differ from the Catholics in the same way as the Orthodox do, nevertheless became a distinct third group of Homoousian Dyophysite Dyothelite Christians because they comparatively diminish the importance of Free Will in Salvation and differ from the Orthodox by believing, as the Catholics do, in the Filioque.

Similarities: Between Catholic, Orthodox, and Protestant Denominations

- **Core Christian Beliefs:** All groups affirm the divinity of Jesus Christ, his Virgin Birth, Crucifixion, Resurrection, and Ascension.
- **Creeds**: They generally adhere to the Nicene Creed, though with some differences in wording and emphasis.
- **Sacraments**: Eastern Orthodox, Roman, and Protestant Churches all recognize baptism and communion (the Eucharist) as sacraments, though their understanding of them varies.
- **Seven Ancient Ecumenical Councils**:
  - **Council of Jerusalem** (A.D. 48 or 50)
  - **First Council of Nicaea** (A.D. 325)
  - **First Council of Constantinople** (A.D. 381)
  - **Council of Ephesus** (A.D. 431) – *Nestorian part-Dyothelite Churches Become Held at Peaceful Separation by Rome and Constantinople from Dyophysite Assyrian Churches*
  - **Council of Chalcedon** (A.D. 451) – *Miaphysite Churches Become Held at Peaceful Separation by Rome and Constantinople from Dyophysite Oriental and Coptic Churches*
  - **Second Council of Constantinople** (A.D. 553)
  - **Third Council of Constantinople** (A.D. 680–681)
  - **Second Council of Nicaea** (A.D. 787). Note that the Council of Jerusalem in Acts 15 in ~A.D. 48 is often said to be the first, or precursory Ecumenical Council.

- **IMPORTANT BAPTISM-EUCHARIST GLOBAL CONSENSUS:** These two are the Biblical Sacraments leading to Theosis (oneness and unity, partaking of His Grace) with the Triune Godhead at Salvation. All Nicene-Constantinopolitan-Ephesian-Chalcedonian churches which are Homoousian Dyophysite Dyothelite Trinitarian—namely the Roman Catholic, the Eastern Orthodox, and the Protestant churches, share this same Sacramental cardinal Baptism-Eucharist tenet with the non-Chalcedonian Miaphysite (the dyothelite non-Dyophysite Oriental Orthodox, Coptic) and the non-Chalcedonian Nestorian (the Dyophysite part-Dyothelite Assyrian churches):

- ALL THESE CHURCHES OF THE EAST AND THE WEST PROFESS THAT BAPTISM AND EUCHARISTIC COMMUNION ARE THE BIBLICAL AND MOST IMPORTANT SACRAMENTS. THEY ABIDE THE SAME THEOLOGY AS ESPOUSED BY THE FOLLOWING CHURCH FATHERS AND THEOLOGIANS:
  - **Saint Augustine of Hippo (A.D. 354–430):** Defined sacraments as "visible words" or signs of Grace, arguing they are more efficacious and fewer in number than Old Testament rituals. (*Contra Faustum Manichaeum*:, Book XIX, Chap. 16; A.D. 420)
  - **Tertullian (c. A.D. 160–225):** The first to strongly designate Christian rites as *sacramenta*, writing the earliest dedicated treatise on Baptism as a washing away of sins—"*felix sacramentum aquae nostrae*." (*De Baptismo*; Chap. 1, 16; A.D. 200)
  - **Saint Ignatius of Antioch (c. A.D. 35–107):** He wrote passionately to the Ephesians, to whom he not only urges obedience to the Bishop and Presbytery, but commends that Baptism is the breaking of "one and the same Bread, which is the "medicine of immortality," and the antidote to prevent the Christian from dying, by [which causes] that we should live for ever in Jesus Christ" (Letter to the Ephesians; Chap. 18, 20; A.D. 107). Saint Ignatius thus emphasized Baptism as essential for entry into the Church, thus extolling that purification by water (Chapter 18) is how Baptism produces the regeneration of the soul of the baptismal candidate (re-instituting his/her ontology—readying their human creation for the ultimate attainment of Theosis with God during their Salvation provided that they also receive the Eucharist). He also refers to Baptism as armor against the devil in his Letter to Polycarp, Chapter 6 (A.D.).
  - **Saint Justin Martyr (c. A.D. 100–165):** Described early Christian worship centered on baptismal initiation and the Eucharist as the body and blood of Christ. (*First Apology*, Chap. 61, 65, 66; A.D. 155), this work After Baptism, the baptized receives the Eucharist, which is not common bread and drink, but the flesh and blood of the incarnate Jesus.
  - **Saint John Chrysostom (c. A.D. 347–407):** Stressed the consecrated Eucharist as the core of Christian life, which contains the source—the Substantiated and Real Presence of Christ—of Salvation. Most notably in his **Homilies on 1 Corinthians (specifically 24.1-2)**, **Homilies on Romans (8.8)**, and **Homilies on Matthew**. He strongly affirmed the Real Presence and the sacrificial nature of the Eucharist.
  - **Peter Lombard** (12th century): Finalized the list of Seven Sacraments, while the above early Church Fathers laid the foundation. He identified Baptism and the Eucharist as the primary acts of Worship and Grace (*Libri Quattuor Sententiarum; Book* IV; Distinctions 2-42; 1150).

❖ **IMPORTANT ECCLESIOLOGICAL FACT: CHURCHES DURING CRISIS AND PEACE MUST BE KEPT OPEN BY FAITH—NOT CLOSED BY FEAR OF TYRANNY**

To articulate the error of state-coopted religion and the lax spirituality designed and muted by a devious state, Saint Augustine of Hippo, in Book 4 of his *City of God*, discusses the thoughtless convenience of exemplifying the passionless aesthetic of desisting in one's search for Truth.

He equates state worship with blasphemous paganism. In Chapter 27, the church doctor contemplates how three types of gods were speciously classified by the learned arrogant pontiff Scaevola: Those of the poets (belief in which the pontiff says is absurd/unworthy); those of philosophers (which are merely physical and natural); and, those of the State. Scaevola

commends state-run religion as producing civility; it is borne of the preoccupying ponderance of the mythological.

Scaevola promotes solely the third because of the model of *Pax* which he alleges placates the populum-Romana. Scaevola, albeit cynically, discourages atheism, Augustine adds, saying it is safer that thus-distracted people should believe in artful legends. Quoting him, Augustine reports "'Superfluous things do no harm'. But what are those things which do harm when brought before the multitude?... 'These'," Augustine quotes, "'that Hercules, Æsculapius, Castor and Pollux, are not gods; for it is declared by learned men that these were but men, and yielded to the common lot of mortals'."

The famous phrase, correctly attributed to the Latin of Augustine is, in herein framed: *Mundus vult decipi ergo decipiatur,* which means, "The world wants to be deceived, so let it be deceived." In other words, to keep oneself from being perceived to be at variance with the Pax Romana, it is less dangerous that citizens nullify their capacity for critical thinking and void their epistemological discernment within the context of their being tricked into believing that they are unable to know anything whatsoever about the true presence, power, and benevolence of the divine.

Augustine again quotes Scaevola, "What else? 'That states have not the true images of the gods; because the true God has neither sex, nor age, nor definite corporeal members. The pontiff is not willing that his citizens should know these things; for he does not think they are false. He thinks it expedient, therefore, that states should be deceived in matters of religion; which Varro* himself does not even hesitate to say in his books about things divine."

Augustine, disgusted by the civic use of religion to force acquiescence on people to believe in false gods about whom they have cashiered tacit comprehension of their being useless to rescue them from discord and to save them from damnation, sarcastically exclaims, "Excellent religion! To which the weak, who requires to be delivered, may flee for succor; and when he seeks for the truth by which he may be delivered, it is believed to be expedient for him that he be deceived." (*City of God;* Saint Augustine; Book 4; Chap. 27; A.D. 413-426).

- The citation by Varro concerns Varro's lost work, *Antiquitates Rerum Divinarum (Divine Antiquities)*, in which he claimed that it is useful for men, inspiring themselves to be brave and civic, to feign themselves to be the offspring of the Gods". Marcus Terentius Varro (116–27 BCE) was a renowned Roman scholar, polymath, and author often called "the most learned of all Romans" (*Institutio Oratoria*; Marcus Fabius Quintilianus; Book X; A.D. 95

☧ CHAPTER 2 – VOLUME II

Affinities and Uniqueness Between the Traditional Chalcedonian Churches

✝ CHAPTER 2 – VOLUME II: BASIC DIFFERENCES BETWEEN ROMAN CATHOLIC, ORTHODOX, AND PROTESTANT DENOMINATIONS

Topic	Roman Catholic	Eastern Orthodox	Anglican	Lutheran	Methodist	Calvinist
Papal or Patriarchal Authority of Ancient Dyophysite Apostolic Churches	Pope has supreme jurisdiction and infallibility in defining doctrine.	Patriarch of each E.O. is "First Among Equals." Pope is merely another Bishop, the "Vicar of Christ" with a primacy of honor, not jurisdiction.	Rejects papal authority. Rejects seat of Canterbury. Rule according to Hooker's Custom and Subsidiarity under theological authority (not monetary or material rule) of an Archbishop.	Can have Episcopal Polity or Congrega-tional Polity. Rejects papal authority.	Depends on whether corporate (e.g., UMC) or independent. Rule by The General Conference; The Council of Bishops; The Judicial Council; or by The Senior Bishop. Rejects papal authority.	Rejects papal authority.
Authority of Scripture	Scripture and tradition are authoritative.	Scripture and tradition are authoritative.	Scripture is the ultimate authority, but tradition is also valued.	Scripture is the ultimate authority.	Scripture is the ultimate authority.	Scripture is the ultimate authority.
Eucharist	Transubstantiation: Bread and wine become the actual body and blood of Christ.	Divine Mystery: The bread and wine are the body and blood of Christ, but	Generally symbolic, though some believe in a spiritual presence.	True Presence: Christ is physically present in, with, and under the	Symbolic.	Symbolic.

Topic	Roman Catholic	Eastern Orthodox	Anglican	Lutheran	Methodist	Calvinist
		the exact nature is a mystery.		bread and wine.		
Salvation	Grace through baptism and works, as well as faith.	Faith working through love.	Grace through faith and works.	Grace through faith alone.	Grace through Faith, emphasized through Works and holiness.	Grace through faith alone.
Saints and Mary	Veneration of saints and Mary (Theotokos), with belief in her Immaculate Conception and Assumption.	Veneration of saints and Mary (Theotokos), but rejection of the Immaculate Conception and papal infallibility.	Views Mary as a holy woman who bore Jesus but worship of saints is prohibited in Article 35 of the "39 Articles of Religion"	Views Mary as a holy woman who bore Jesus.	Views Mary as a holy woman who bore Jesus.	Views Mary as a holy woman who bore Jesus.
Icons/Images	Affirmed by Nicaea II. Loves statues, icons	Affirmed, loves icons	Allows.	Avoids unless utilitarian.	Avoids unless utilitarian.	Avoids unless utilitarian.
Holy Spirit	Proceeds from the Father and the Son ("Filioque").	Proceeds from the Father alone.	Proceeds from the Father and the Son.	Proceeds from the Father and the Son.	Proceeds from the Father and the Son.	Proceeds from the Father and the Son.

Topic	Roman Catholic	Eastern Orthodox	Anglican	Lutheran	Methodist	Calvinist
Christology: Hypostatic Union of Christ being fully God and fully man, which is the *Hypostasis,* as affirmed at Council of Ephesus; Christ and God are Homoousios (same substance) and the Trinity parts are co-equal, all affirmed at Council of Nicaea; also Interpenetration of Trinitary persons: Perichoresis (Greg. Naz.; Maximus the Confess.; John Damasc.) affirmed at Chalcedon.	Affirmed.	Affirmed.	Affirmed.	Affirmed.	Affirmed.	Affirmed but with caveat: Early on, Calvin had rejected Athanasian Creed, but eventually accepted Christ and God as being Homoousios (one substance) instead of sounding more Arian, or *Homoiousios*, meaning of a merely similar substance).
Seven Ecumenical Councils	Affirmed.	Affirmed.	Affirmed.	Affirmed.	Affirmed.	Affirmed.
Dispensationalism The proposition that a literal interpretation of Scripture projects God's predestined distinct plans for both Israel and the Church, with	Avoided, holding it contradicts the promise Salvation via Good Works plus Faith, compartmentalizing Grace, positing that the doctrine	Rejected as deteriorating unity by elevating Zion over Church Fathers instead of the continuatio	Permitted at Diocesan or Parish levels albeit sometimes viewed as contradicting the unity of the Covenant of Grace (1	Rejected based on emphasis on every-day Christian living and social holiness . Holding that 1 Timothy 1:15 (The	Avoided via Arminian Soteriology , whereof Bible offers one straight plan of Salvation. to avoid the disunifying of churches by confusion	Dismissed due to Dispensational rejection of Calvin's limited atonement idea, and presbytery resistance

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a future-oriented eschatology that anticipates a literal earthly Millennial Kingdom. It posits that God's "plan" is carried out over different historical "dispensations," or stages, each with its own rules and responsibilities---many of which (such as the dominion, sacrifices, and miracle-workings of Temple priests) will no longer be engageable until the arrival of the Millennial Kingdom.	sets legalism against Universal Love by besetting Jewish primacy over Biblical and Christian hegemony.	n of the Covenant of Abraham, through Jacob, Moses, and the Christ.	Timothy 1:15; John 3:16) due to its core emphasis on the discontinuity between Israel and the Church, and its division of history into distinct administrations instead of the Ecclesiastical Polity of a Church Militant that becomes a Church Triumphant.	*Covenant Action*) John 3:16 (The *Covenant Motivation*), sit at rightful variance with the Dispensational framing of a discontinuity imagined between God's dealings with Israel and the Church, by sectioning of Time into dispensed "eras," rather than the continuity of a single Covenant of Grace.	over Free Will. To become holy, the sinner strives to accept God's Grace as the his planned calling toward Heaven, as John Wesley contended in *Free Grace,* and *On Predestination*. By choosing Faith in God's Word, as Wesley wrote in *The Principles of a Methodist,* the heart can embrace the cohesive linear narrative of the Bible, rather than believing in the Single-Predestination and Individual Election, concepts that are associated with Dispensationalism.	to the "two-ways of Salvation" view, as espoused by C.I Scoffield , et al (Law/Moses plus Grace/Christ).

Topic	Roman Catholic	Eastern Orthodox	Anglican	Lutheran	Methodist	Calvinist
Pre-Trib. Rapture That Christ will carry His Elect away from the doomed Earth into the comfort of Paradise before the period of dismay and horror takes hold.*	Not taught, to instill compliance with historical exhortations by the Vatican for charitable Fellowship during the cataclysmic and moral crises that will be endured through the Apocalypse *(Letter* to Avignon Anti-*Pope Benedict XIII*, by St. Vincent Ferrer; 1412), while deliverance from temptation will happen despite the trying, and wearing down of, the saints (Daniel 7:25; Revelation 3:10)	Not addressed but churches instead stress moral orthodoxy to strengthen "he who endures to the end" (Matthew 24:13). Matters of Election are replaced with teaching the patristic life of vigilance, holiness, and Agape in daily life.	Discussed on Diocesan or Parish level, but not given attention in traditional formularies. Many traditional Anglicans seek in its place the celestial signs arriving before Jesus' return (Joel 2:30-31; 1 Thessalonians 5:2-3 and Matthew 24:15-29).	Avoided, held to be Semi-Pelagian, and to be at variance with doctrine of Prevenient Grace, by which sinners may potentiate their capacity to allow Christ to save them (*De vocatione omnium gentium;* St. Prosper of Aquitaine; A.D. 450). Also, John Wesley promulgated Prevenient Grace in in his *On Working Out Our Own Salvation (Sermon #85)* and his longer treatise, *Predestination Calmly Considered*.	Rejected, to herald the Tribulation at Second Coming of Christ (Matthew 24:15-29)	Holding to Post-Millennial or A-Millenial view, Reformed churches dismiss it as a subtext of Dispensational-ism, with no potential for exegesis.

* The Birth pangs: The sorrow initiates as Matthew 24 portents tragic emotional coldness and the "falling away" of the Church, and echoes the Abomination of Desolation of Daniel 9:27. The Antichrist steps forth in 2 Thessalonians 2:1-12, and the Tribulation continues by advent of the Antichrist and the Beast in Daniel 7, and Revelation 13. The era of Satan's Wrath against the Holy Family and people is told in Revelation 12. The Divine Wrath that is wrought by God's Hand as it moves the Four Beasts, while the Seven Seals and Bowl Judgements are opened and poured continue in Revelation 6:1-21; and, the Seven Trumpets are blared in Revelation 8:6–9:19 and

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11:15–19. The Pre-Tribulation Rapture of Dispensationalism explains that these terrors will not be thrust upon the Elect, who are, by Single Predestination, removed from Earth before the birth pangs. There is an academic consideration concerning a possible conflict that Pre-Tribulation Rapture would have with the ruling at the Second Council of Orange in A.D. 529, which articulates that Prevenient Grace precedes any human merit, a conviction earlier championed by Saint Prosper of Aquitaine, compliant with his "restoration of Free Will" (The Call of All Nations; Book II; Chap. 8-10; A.D. 450).						

Topic	Roman Catholic	Eastern Orthodox	Anglican	Lutheran	Methodist	Calvinist
Millennial, pre-, post-, a-, stances	Modern Catholics are practically Amillennial, holding non-literal view of the 1,000 years or that the present era is that monarchic period when Good Works emanate the Faith among the Elect.	Amillennial contending that the Millennial Kingdom is non-literal.	Continuing Anglicans tend to be Premillennial, but mainstream or modernist Anglicans are Amillennial	Both Evangelical liberal Lutherans and Confessing Conservative Lutherans are largely Amillennial.	Independent Methodists tend to be Premillennial, but mainstream or modernist Methodists are Amillennial	Generally Amillennial and Post-millennial.
Tolerating of Membership in Mystical, Secret and Fraternal Orders: If "worshipful "of an alleged divine outside of the Triune Godhead it is thus esotericism	Freemasonry (by Papal bull in 1738 by Pope Clement XII}, Oddfellows, Rosicrucian's, etc., are prohibited. But R.C.-based Knights of Columbus, Malta, Pythias, etc., are allowed.	All secret societies are prohibited for ministers and laity. Membership in fraternal or other "oath"-based groups is discouraged because	No denominational prohibition, but may be prohibited on a Diocesan and/or Parish level	Wisconsin Evangelical Lutheran Synod and Evangelical Lutheran Synod prohibit membership in secret/oath groups.	Varies between churches in UMC and independent Methodist Churches, but UMC in UK has, since 1985, advised pastors to be "hesitant"	Restricted for Conservative churches' clergy and discouraged for laity as promulgated by traditional Calvinists, such as Christian Missionary Alliance.

or occultism. Thus, membership sits at variance against Scripture (Leviticus 5:1-4; Matthew 5:34-37). *	Rotary Club and other "oath"-based groups are allowed but discouraged.					

* Sacred Scripture Against "Secret Knowledge": "Knowing this first, that no prophecy of the scripture is of any private interpretation" (2 Peter 1:20). God's Holy Word holds strong against pagan and Gnostic ritualism (Exodus 22:18; Deuteronomy 18:10-12). The unrepentant speaker of Tongue of the Egyptian Sea cannot be saved {Isaiah 11:15). The deceptive and idle voice in Matthew 5:37 and 12:36 betrays the truth of the actual Simony by which the goal of strange magic is material affluence and social power (Acts 8:9-24). However, Christ and Traditional Conservative Catholic-Orthodox churches reflect the true churchman's unswerving fidelity to let his yes be yes and his no be no (Matthew 5:37). Unless one's allegiance to a group can be traced to an ultimate union with Satan, a Gnostic Christ, or self-deification, belonging to a unique order does not define a member of such a sect to be a heretic or occultist. Indeed there are countless students of such esotericism who are the dearest of persons). Everyone must test the fruit (Matthew 7:16-20) and the spirits (1 John 4:1-6) of every relationship. Moreover, every churchperson most importantly must remember simultaneously to Love solely God with one's mind, soul, and heart (Matthew 22:37); never to blaspheme but worship God alone (Exodus 20:2-3; Leviticus 24:16); and, that no words or books may be added to Scripture (Deuteronomy 4:2; Revelation 22:18-19; *Thirty-Ninth Festal Letter, Written for Easter*; Saint John Chrysostom; A.D. 367).

Mosaic Covenant Supplanted by Christ's Covenant, Until Christ's Return:	• Affirmed by all denominations throughout Trinitarian Christendom. Christ's Covenant (Luke 22:20; 1 Corinthians 7:8; Hebrews 8:6, 9:16; Genesis 9:13; Psalm 105:8). His Good News replaces Mosaic Law, as the latter was temporarily abrogated in Acts 15 by Apostolic Act, which allowed in Gentiles. Moses brought the Law but Christ brought Grace and Truth (John 1:17). • However, the Kingdom of Heaven as it was always promised in the Old Testament to the Chosen will be restored at the time of the Thousand-Year reign and the New Jerusalem (Matthew 5:18; Colossians 2:17; Hebrews 10:1).

☧ CHAPTER 3 – VOLUME II

Breakdown of Examples of Defilement of the Episcopate, Clergy, and Laity by the Lapsed Religious of the Major Denominations

BREAKDOWN OF WHICH CHURCHES PERFORM THE ILLICIT ACTION OF BLESSING AND CELEBRATING SAME-SEX/LGBTQ "MARRIAGES" AND CIVIL UNIONS, 2026	
Roman Catholic	Novus Ordo churches (Vatican's global churches) bless LGBTQ unions, but not marriages, as promulgated in Doctrinal Dicastery, *Fiducia Supplicans ["Supplicating Trust"];* Abp. Jorge Bergoglio ("Pope"); 2023). However, Sedevacantist churches such as SSPX and SSPV refuse to bless LGBTQ marriages or unions.
Eastern Orthodox	The Orthodox churches, including the OCA, Moscow, Ukrainian, Greek, Albanian, Romanians, Carpatho, Palestinian, Stavropegial, Antiochian, and the Western-Rite dioceses of ROCOR (Moscow Patr.) and Antiochian, do not permit blessings or celebrations of same-sex or LGBTQ marriages or civil unions. Despite the "Liberal" trend offering social comfort to and welcoming to such persons at masses within OCA, these churches remain morally and theologically orthodox concerning this Sacrament and unions.
Anglican	Anglican Communion General Convention, 2015, removed language from all Communion printing and speech that marriage must be between man and woman. First same-sex marriage was celebrated in August, 2017 in Edinburgh, Scotland at St. John's Episcopal Church. Despite movements by disgruntled ministers to litigate within ACNA, there are no same-sex unions given blessings within churches of the Continuing and Traditionalist Anglican movement. By 1976, the following resolutions had already been granted: • Resolution A-69: "That it is the sense of this General Convention that homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church." • Resolution A-71: "That this General Convention expresses its conviction that homosexual persons are entitled to equal protection of the laws with all other citizens, and calls upon our society to see that such protection is provided in actuality."
Lutheran	Evangelical Lutheran Church of America (ELCA) voted in 2009 Churchwide Assembly to allow blessings of LBBTQ unions on individual congregational levels. But in 2015, ELCA legalize LGBTQ marriage nationwide in the U.S. However, Wisconsin Evangelical Lutheran Synod (WELS), North American Lutheran Church (NALC), and Missouri Synod, along with independent conservative or autonomous Confessing Lutheran churches do not allow these blessings.
Methodist	First LGBTQ marriage in 1997 by Reverend Jimmy Creech (irregular). In 2004 in San Francisco, Reverend Karen Oliveto performed the first same-sex marriage without

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	ecclesial punishment. In 2019 and 2021, UMC voted to allow same-sex church weddings starting in 2021. Independent and autonomous individual Methodist churches, especially congregations holding more closely to Wesleyan and Arminian traditions by and large do not allow and actively discourage these unions.
Calvinist	Presbyterian Church USA voted in April 2015 to allow individual pastors to decide whether to marry same-sex couples and in July 2025 voted by 91% of all presbyteries to pass Amendment 24-A which outlaws clerical and member discrimination against “sexual orientation. In March 2015, the Presbyterian Church USA voting by 171 regional districts formally recognized same-sex marriage. Christian Reformed Church holds to traditional non-LGBTQ canon. United Reformed Church UK voted in 2016 allows individual congregations to bless same-sex civil partnerships. .” In July 2005, United Church of Christ's General Synod affirmed marriage rights for same-sex couples.

BREAKDOWN OF WHICH CHURCHES OFFEND GOD BY ORDAINING, INCARDINATING, OR CONSECRATING WOMEN AS DEACONESSES, PRIESTESSES, PRESBYTERS, AND BISHOPS, 2026	
General:	Although it is not biblical for women to be ordained or consecrated ministers, women have and continue to serve in many vital roles within the church, such as in religious education, as choir directors, and on parish councils, as "altar servers," though these are not priestly roles. The *appointing* (not ordaining) of women to the Deaconate is not un-biblical. The Bible discusses *deaconesses* primarily in Romans 16:1–2, where Phoebe is called a "deacon" (or "servant") of the church in Cenchreae. Additionally, 1 Timothy 3:11 is often interpreted as providing qualifications for deaconesses, with the Greek word translated as "wives" in some versions being a more general term for "women". Other passages like Acts 9:36 (about Dorcas) and Philippians 4:2–3 (about Euodia and Syntyche) also highlight women in active service roles within the early church.
Roman Catholic	Since the death of Abp. Karol Józef Wojtyla ("Pope John Paul II") in 2005, Abp. Jorge Bergoglio ("Pope Francis") and Abp. Robert Francis Prevost ("Pope Leo") have remained (very nearly) unambiguously faithful to Wojtyla's 1994 encyclical, *Ordinatio Sacerdotalis,* an orthodox disposition which aligns with the Bible's rule that only men can be ordained and consecrated as deacons, priests, bishops, and cardinals.
Eastern Orthodox	Although women are forbidden to be ordained or consecrated ministers, recent development and appointments reflect a growing recognition of the role of

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	deaconesses within the Orthodox community, with efforts to revive the ancient order by appointment, not ordination, only. • Greek Orthodox Patriarchate of Alexandria and All Africa: Angelic Molen was ordained a deaconess on May 2, 2024, in this patriarchate. • Armenian Orthodox Church: The church is also in the process of discerning the role of deaconesses. • Japanese Orthodox Church: Historically, some deaconesses have been ordained since the later half of the nineteenth century. • Bulgarian and Romanian Monasteries: These monasteries have deaconesses who are usually second in charge.
Anglican	Continuing and Traditionalist Anglican churches do not allow females to be ordained or consecrated but many allow them to be appointed as deaconesses. • In 1974, eleven women in Philadelphia, and in 1975 four women in Washington, DC were granted "irregular" ordinations by several retired and Liberal Episcopal bishops. In 1976, the U.S. Episcopal General Convention ruled these elevations "regular." • In 1975, the General Synod of the Anglican Church of Canada passed enabling legislation for women priests; the first six women priests in the ACC were ordained in November, 1976. • In the 1976 General Convention, Resolution B-005 held that "The provisions of these canons for the admission of Candidates, and for the Ordination to the three Orders: Bishops, Priests and Deacons shall be equally applicable to men and women." • The first regular ordination occurred on 1 January 1977, when Jacqueline Means was ordained at the Episcopal Church of All Saints, Indianapolis. • As a consequence of the publishing of the 1979 Book of Common Prayer, whose language reflected allowance of female ordination/consecration, the Saint Louis Affirmation was created and sired Continuing Anglicanism, in which Traditional Anglican churches today participate • On February 11, 1989, the first female Bishop consecrated in the Anglican Communion was Barbara Harris. She served as the suffragan bishop of the Episcopal Diocese of Massachusetts. • As a consequence in 2008 of the unchecked heterodoxy and sinful error being systematized within the Communion, GAFCON published the Jerusalem Declaration. • October 3, 2023, the first female Archbishop of Canterbury, Sarah Mullally, was appointed on October 3, 2023. As a consequence of this elevation, millions more Anglicans and Episcopalians assented to representation by the Global Anglican Future Conference (GAFCON) and signed its Jerusalem

BREAKDOWN OF WHICH CHURCHES OFFEND GOD BY ORDAINING, INCARDINATING, OR CONSECRATING WOMEN AS DEACONESSES, PRIESTESSES, PRESBYTERS, AND BISHOPS, 2026	
	Declaration, effectually diminishing the erstwhile majority of Communion churches loyal to Mullally to a minority and causing worldwide secession from the See of Canterbury as the hitherto long-held theological authority.
Lutheran	Although WELS and Missouri Synod do not permit female ordination, ELCA and NALC do permit it. The timeline for this heresy may be reviewed as follows: • In 1970, the Lutheran Church in America (LCA) and the American Lutheran Church (ALC) concluded its analysis of female ordination through theological studies (e.g., at Luther Theological Seminary), a Convention vote, and the establishing of bylaws that allowed for the ordination of women as pastors and decided there was no confessional argument against it. Both churches voted to approve the ordination of women. • Elizabeth A. Platz, was ordained in November 1970. • Convention vote: In May 1970, the LCA convention in Minneapolis held a vote on an amendment to strike the word "man" and insert "person" into its bylaws, which passed with little opposition. • Church-wide approval: The ALC also approved women's ordination in 1970. • Merger and further action: In 1988, the LCA and ALC merged with the Association of Evangelical Lutheran Churches (AELC) to form the Evangelical Lutheran Church in America (ELCA). The ELCA continued to ordain women and, in 1980, began ordaining women of color. • Elizabeth A. Platz: Was the first woman ordained by the LCA in November 1970. • Barbara Andrews: Was the first woman ordained by the ALC in December 1970. • Janith Otte: Was the first woman ordained in the AELC in 1976. • Present: The ELCA continues to sustain and progress the ordination of female ministers and other Liberal causes, including abortion, birth control, and LGBTQ advancement within its churches through such operatives as the Reconciling In Christ/Reconciling Works movement.
Methodist	Although Conservative and orthodox independent and autonomous Methodist churches mostly do not ordain women, the institutional greater body does. • Actually, the Methodist Church (MC, later UMC) has licensed women preachers since 1866. • MC approved female ordination by granting women full clergy rights on May 4, 1956, at its General Conference. The General Conference of the Methodist Church voted to amend the Book of Discipline to declare its belief in full equality of women to be ordained for full-time pastoral roles.

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	• The first woman bishop, Marjorie Swank Matthews, was elected in 1980 after two denominations of the Methodist Episcopal Church and the Methodist Protestant Church reunited to form The United Methodist Church, in 1968. • Women continue to be ordained in UMC.
Calvinist	The United Presbyterian Church in the U.S.A. (UPCUSA) approved the ordination of female ministers in 1958 when it merged with the Presbyterian Church in the U.S.A. (PCUSA), which had already begun the process. This was preceded by the UPCUSA's move in 1956 to allow female ordination, a year after the PCUSA had started its own process by amending its constitution in 1955 and ordaining the first woman minister, Margaret Towner, in 1956.

WHICH CHURCHES, IN ORDAINING, INCARDINATING, OR CONSECRATING LGBTQ MEN OR WOMEN, AND/OR ENCOURAGE DIALOGUE CONSIDERING THESE ELEVATIONS, ARE IN GRAVE MORAL ERROR.	
Roman Catholic	The Catholic Church has not approved homosexual ordination but rather has a complex and evolving stance. A 2005 Vatican document explicitly forbids the ordination of men with "deep-seated homosexual tendencies," a policy reaffirmed by successive archbishops of Rome (i.e., “Popes”) and the U.S. Conference of Catholic Bishops. While Abp. Jorge Bergoglio of Rome had taken a more pastoral tone and approved blessings for same-sex couples, this does not represent an official change in the rules regarding homosexual ordination. **2005 Vatican document from Congregation Concerning Catholic Education** • *The Instruction Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies* was approved by Abp. Joseph “Pope” Ratzinger • It states that those who "practice homosexuality, present deep-seated homosexual tendencies or support the so-called 'gay culture'" cannot be admitted to the seminary or holy orders. • The document was intended to ensure correct relationships with men and women and was implemented with a 2008 directive for psychological screening. **Abp. Jorge Bergoglio’s role** • Bergoglio’s 2013 comment, "Who am I to judge?" is widely seen as a more open approach to gay men in the church, but it did not change official teaching.

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	• In December 2023, the Vatican approved blessings for same-sex couples, but explicitly stated that these are short pastoral blessings and do not constitute a blessing of the union itself. • In 2025, a document was released, *The Formation of Presbyters in Italian Churches: Guidelines and Rules for Seminaries,* that allowed for the consideration of celibate gay men for the priesthood, but this is not considered a formal change in church doctrine and has met with some resistance from national bishops' conferences. **Current stance** • The Catholic Church's official teaching still prohibits the ordination of men with "deep-seated homosexual tendencies". • This has led to a complex and somewhat ambiguous situation, as some religious orders and bishops may make their own decisions on gay candidates based on their interpretation of church documents and policies. • Recent developments have shown an opening for some gay men to be ordained, but this is not official church teaching and is likely to be a point of contention for years to come.
Eastern Orthodox	Neither the Eastern Orthodox Church nor its Western-Rite affiliates ordain openly gay people, as its teaching on marriage is the union of a man and a woman, based on scripture and tradition. • **Opposition to homosexual ordination**: The Assembly of Canonical Orthodox Bishops in North and Central America reaffirmed in 2013 that marriage is between a man and a woman and that acting on sexual attraction outside of this sacramental marriage is considered a sin. • **Alternative organizations**: Some alternative organizations, such as the Orthodox-Catholic Church of America, do ordain both women and LGBTQ+ people. • **LGBT activism within Orthodoxy**: There are activist groups like Axios, founded in 1980, that advocate for sexual minorities within the Orthodox Church, but these are not affiliated with the mainstream church.
	No Continuing and Traditionalist Anglican churches ordain or consecrate homosexuals. In fact, the advancing specter of homosexual ordination had, along with female ordination, motivated the formation of the Saint Louis Affirmation. The ACNA was founded by conservative congregations that rejected The Episcopal Church's move toward ordaining LGBTQ+ clergy. Moreover, orthodox Conservative bodies such as TACA began holding convocational meetings as early as 1967 and formed an independent Diocese by 1973 because of the gender and orientation "equality" controversy. In 1976, owing to Resolutions A-69 and A-71 of the General

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	Convention, it became a violation to discriminate against or refer to "sexual orientation." The Anglican Communion has not yet actually approved homosexual Ordination and Consecration as a whole; rather, these elevations have been approved at a provincial or diocesan level by individual churches, leading to significant division within the Communion. The Episcopal Church in the United States was the first to ordain an openly gay bishop, Gene Robinson, in 2003. In 2002, the Diocese of New Westminster in the Anglican Church of Canada permitted the blessing of same-sex unions, and by 2012, many dioceses within Canada allowed same-sex marriages. • **Nicholas Chamberlain:** The Bishop of Grantham in the Church of England was the first C of E bishop to publicly state he is in a same-sex relationship, which he has been in since 2016. He adheres to the church's guidelines for celibacy within such relationships. • **Cherry Vann:** The Archbishop of Wales is the first openly gay primate in the Anglican Communion. She was consecrated as the Bishop of Monmouth in 2020 and was elected as Archbishop of Wales in 2025, making her the first woman and the first openly LGBTQ+ cleric to lead one of Britain's Anglican churches. • **David Morris:** An assistant bishop in the Church in Wales, he is in a same-sex relationship. • **Gene Robinson:** In 2003, he became the first openly gay man to be consecrated as a bishop in the Anglican Communion when he was elected Bishop of the Episcopal Diocese of New Hampshire in the United States. • **Mervyn Castle:** The Bishop of False Bay (a suffragan bishop of the Diocese of Cape Town) in the Anglican Church of Southern Africa was celibate and no controversy followed his appointment in 1994, although he was an openly gay man. • **Derek Rawcliffe:** A retired Bishop of Glasgow and Galloway in the Scottish Episcopal Church who publicly disclosed his homosexuality in 1995.
Lutheran	WELS and Missouri Synod have never ordained or consecrated homosexuals. NALC, although it permits these elevations for women has not approved homosexual ordination; it was founded in 2010 by congregations that left the Evangelical Lutheran Church in America (ELCA) in direct opposition to its decision to approve gay and lesbian clergy.

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	• The ELCA approved homosexual ordination in August 2009 at its Churchwide Assembly in Minneapolis. The decision was made through the adoption of a resolution that allowed for the ordination of clergy in committed, lifelong, same-gender partnerships. This vote followed the adoption of a social statement called *Human Sexuality: Gift and Trust*. • When: August 2009 • How: A Churchwide Assembly vote passed a resolution allowing for the ordination of individuals in committed, lifelong, monogamous, same-gender relationships. • This decision was based on the aforementioned social statement, which was approved earlier in the assembly. • Previously, the church's policy had required homosexual clergy to abstain from homosexual sexual relationships. • The 2009 vote reversed the previous policy and created a path for those in same-gender relationships to become rostered leaders.
Methodist	By and large, Methodist churches whose elders returned their ecclesia to its embrace of Weslyan and Arminian orthodoxy found the theological common cause with one another to attain an exit velocity to escape the libertine UMC. The traditional version of Methodism had been based on Wesley's understanding of Grace, which includes *Prevenient, Justifying, and Sanctifying Grace*, and emphasized Arminian theology's focus on Free Will in responding to God's Grace, to improve the soul and find Salvation. Whereas UMC had descended into the heterodoxy that sought justification of Ecclesia through its concupiscent ordaining of homosexual ministers, Conservative Methodists now either formed independent and autonomous polities, or helped form the Global Methodist Church. The United Methodist Church (UMC) had stimulated Traditionalist flight when it finally approved homosexual ordination in May 2024 as its General Conference voted to remove the ban on ordaining LGBTQ clergy. This fateful step ended a decades-long debate on the polarizing issue. This historic vote was sadly passed with an overwhelming majority, 692-51, and also repealed bans on same-sex weddings by removing orthodox language that was deemed "discriminatory" from its *Book of Discipline*. **Falling of UMC Into Concupiscent Heterodoxy** • The vote occurred in May 2024 during the UMC's General Conference in Charlotte, NC. • The approval was a result of delegates voting to remove language that had forbidden the ordination of "self-avowing practicing homosexuals" since 1984.

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	• The contention regarded Section 304.3 of the *Book of Discipline*. This section defined homosexuality as "incompatible with Christian teaching". • The language also had contained the prohibition against ordaining "self-avowed practicing homosexuals" as ministers. • This action thus removed the longstanding ban on LGBTQ clergy and also lifted prohibitions against UMC ministers officiating at same-sex weddings. • The vote marks a significant shift for the denomination and followed a period of conservative congregations disaffiliating, which ultimately led to the policy changes receiving broad support. **Formation of the Global Methodist Church** • Many conservative congregations that left the UMC joined the Global Methodist Church (GMC), which officially launched in May 2022. • Conservative doctrine: The GMC was formed to uphold what it views as orthodox Christian doctrine based on its interpretation of Scripture, including retaining the prohibition on LGBTQ ordination and marriage. • Theological differences: While LGBTQ issues were the catalyst, the split reflected deeper theological divisions, including differing views on biblical authority and the direction of the denomination. • Final deadline: The official disaffiliation period in the UMC for these purposes closed at the end of 2023, though some smaller exit routes remain. By that time, over 7,600 U.S. congregations had voted to leave.
Calvinist	The Presbyterian Church USA approved the ordination of openly gay individuals in May 2011, after a vote by a majority of its regional presbyteries. This decision removed the "fidelity and chastity" requirement from its constitution, which had been a barrier to the ordination of openly gay people. The change took effect in 2011 and was the culmination of a decades-long debate within the denomination. • 1978 and 1980: The predecessor denominations, the United Presbyterian Church in the United States of America and the Presbyterian Church in the United States, issued guidance documents that influenced future debates on the issue. • 1997: The "fidelity and chastity" amendment was ratified, requiring all candidates for ordination to be celibate in singleness or faithful within a heterosexual marriage. • 2001-2009: Several attempts to remove or modify the "fidelity and chastity" standard were defeated, though the margins of victory for traditionalists grew smaller over time.

WHICH CHURCHES, IN ORDAINING, INCARDINATING, OR CONSECRATING LGBTQ MEN OR WOMEN, AND/OR ENCOURAGE DIALOGUE CONSIDERING THESE ELEVATIONS, ARE IN GRAVE MORAL ERROR.	
	• 2010: The General Assembly approved a measure to allow the ordination of openly LGBTQ+ ministers, contingent on ratification by a majority of the presbyteries. • May 2011: The final vote of the presbyteries ratified the amendment, allowing openly gay and lesbian individuals in same-sex relationships to be ordained as ministers, elders, and deacons. The Twin Cities Presbytery cast the deciding vote. • May 2011: A majority of the PC(USA)'s presbyteries ratified the amendment, officially ending the denomination-wide ban on ordaining non-celibate gay and lesbian individuals. The decision prompted many conservative congregations to announce their departure. • January 2012: The Evangelical Covenant Order of Presbyterians (ECO) was officially launched at a conference in Orlando, Florida, offering a new home for departing conservative churches. • October 2011: The first openly gay minister, Scott Anderson, was ordained following the change. • 2012–2017: Hundreds of congregations and more than 100,000 members left the PC(USA) to join ECO. • 2015: The PC(USA) went further by changing its definition of marriage to include same-sex couples. This led to a further exodus of churches, some of which joined ECO or the Evangelical Presbyterian Church (EPC). **Flight of Conservative Laity, Presbyteries (Elders and Ministers), and Congregations:** • Many left the PC(USA) through a formal process, often involving significant negotiation and conflict with their regional presbyteries, particularly over property rights. • Congregational votes: A church's decision to leave was made through a vote of its congregation, often requiring a supermajority. These votes were frequently preceded by a period of "discernment" and public discussion. • Property disputes and costs: One of the most contentious aspects of the separation was the "trust clause" in the PC(USA) constitution, which held that all church property was owned by the denomination. Congregations that wished to keep their buildings had to negotiate a financial settlement with their presbytery. • Joining new denominations: Most departing congregations did not become independent. Instead, they affiliated with more theologically conservative denominations. The most common destinations were: • ECO: A Covenant Order of Evangelical Presbyterians: This denomination was created specifically to serve as a home for congregations leaving the PC(USA).

WHICH CHURCHES, IN ORDAINING, INCARDINATING, OR CONSECRATING LGBTQ MEN OR WOMEN, AND/OR ENCOURAGE DIALOGUE CONSIDERING THESE ELEVATIONS, ARE IN GRAVE MORAL ERROR.	
	• The Evangelical Presbyterian Church (EPC): An older, more conservative denomination that also received many disaffected PC(USA) churches. • Today, there are resultantly countless independent Conservative, autonomous Reformist churches which sustain orthodoxy, Conservativism, and Tradition among its members and Presbyteries

✝ CHAPTER 4 – VOLUME II
Hope for Those People and Congregations Who Should Not Participate

✞ CHAPTER 4 — VOLUME II: LOVING AND PRAYING FOR THOSE WHO ARE LOST IN HETERODOXY, SCHISM, HERESY, VIOLENCE, VARIANCE, CARNALITY, AND FILTH—WHOM WE, AS TRADITIONAL CHURCHES, CAN CURRENTLY NEITHER WELCOME NOR ACCOMPANY

● An essay of church remembrance by Bishop Mike DellaVecchia ●

It is impossible for us to abandon wicked people in our hearts, because, we live in the Spirit, and thus as God never gave up on us—such as we each once were—He will never give up on lost sheep.

Surely, it is not expedient or even safe to stay in touch with certain people. And, we often need to wipe the dust from our feet, etc. There are indeed fewer Christians in America than ever.

However, we should pledge today not to give up on the disobedient by letting God do the work of reaching them, until He puts in our hearts the idea that it is time to reach out to them.

God, Who is Love (1 John 4:16), might one day want us to remind these people how profoundly we, their fellow humans want God to save them, and that He wants us never to abandon their cause of Reconciliation, to at least pray for them, or somehow to reach them to see how they are doing. It is not a sin to love them, even if we cannot with any good sense go near them.

After all, the Word we had once spoken to them does not ever return void (Isaiah 55:11). And thus, we will eventually discern whether it is the wisdom of the Father and the prudence of the Holy Spirit acting within us as we pray on the idea, to go "once more unto the breach."

The "pledge" mentioned above is therefore one to be taken in our hearts during our prayers—to be open to trying, yet again, if God so inspires us to reach those lost sheep, just for a visit, a phone call, or at least during silent hopeful fervent prayer.

The altar of Saint Thomas Aquinas Roman Church of Brooklyn, depicted near the end of the Covid-19 lockdown era. At the right is the cavernous choir area, where a stabbing happened during Midnight Mass, 1975.

I am speaking to you as a mutual forgiver, because, like you, I know that even the evilest of people almost never know what it is they ultimately are doing (Luke 23:34).

I cannot help but love people who are making the gravest errors. There was also a time when it was much safer to speak with them, long before sociopolitical polarization made the people of God and the children of disobedience hate one another. There they are, indistinguishable from the leftist programmers and influencers in their company, who have an eye on our children, to lead them astray, to scream at us that we have cheated our own families and theirs out of maximizing their coveted false glories of Marxism and transgenderism.

They have broken our hearts. We are apart as neighbors. If they could only come to Jesus, we lament.

I would like to tell you a brief story about why only Christ can bring them home.

As I stood with my older brother at Midnight Mass, 1975, in our huge Brooklyn, New York, church, listening to the Doxology led by Maurice the cantor, shouting was suddenly heard from the choir area, a place where there was no choir, but in which usually sat the humdrum hoi-polloi from North Flatbush. Tonight the Sanctuary had about 1,000 heads. “She’s got a knife!” yelled Maurice, who ran off the altar to stop a black-haired young woman in a white clan Irish sweater. Maurice’s wrist had become bloodied by her as other men wrestled the assailant to the floor.

Our very-old Monsignor Arthur W. Pote came to the pulpit for the Homily after the police had come and the attendees had finally calmed after about 20 minutes. “[But] God loves us,” he offered, as the only words I can recall. Most of us remembered his being disgusted and bewildered that night, not offering comfort. Pote was never a person anybody had ever felt approved by, always bitter and criticizing parishioners. And yet he somehow let it be known, told to me through one of his priests that I had one time done a good job as an altar boy for a wedding over which he had presided.

Once the longtime leader of the freak show in Coney Island, he was also the bard of an age-old poetry-reading series in “Alphabet City” in Manhattan when I knew him, and is now a college professor. Affable though he was, God shall not be mocked, as I pray he were instead a child of Godly obedience.

Like most of you, I received my first sacraments in the “shadow of Rome,” here at Saint Thomas Aquinas Parish, which was under Bishop Anthony Mugavero, in Brooklyn, New York, where I served as an altar boy. Like many of you, I was a poorly educated Christian who was taught that my Good Works were the only things that would save myself and others. I said the Rosary, prayed to the Virgin Mary, and professed that the Pope was infallible.

In our Irish-Italian working-class neighborhood, my parents and four siblings had been catechized like a lot of middle-class Christians were—according to the after-crust of a system known as the “Via-Moderna.” This was the late-Medieval imposition that had been set, since William of Ockham and Gabriel Biel had promulgated it, as a means of bolstering Free Will to do Good Works. However, it was set

against the firing up of spiritual initiative of typical urban drones and hayseed peasants, so that they would remain discouraged into doing nothing higher than to work hard for one's reputation in "the neighborhood" and a respectable place in the Brooklyn pews. And the wealthier you became, the more "real-estate" in people's hearts you somehow instantiated. It was a system of *extrinsic,* not *intrinsic* motivation.

It is formally said that the Via-Moderna ideology was eventually formally rejected at the Council of Trent by the Vatican in 1547, in the Decree on Justification, Section 21. It was supposed to become an "obsolete" mindset, so that God's Grace would be put out in front. However, it held on.

We goons all desired something to show for our *hard-knocks-but-worshipful* lives as we desired that our gazing into the rectories of churches for life examples that would give us lower-echelon humans the action-based heuristic, to cut corners on the road to getting Saved. Some of us joined the Knights of Columbus. Some of my friends became rich and gave so much money to the Archdiocese of New York City that they were made into knights. Their families were given alcoves and side chapels from which to hear the clergy celebrate their personalized chantries.

The Via Moderna therefore was never really scraped out of the lower-class parishes' psyche. It is still in place by practice, exactly as my New-Yorker past had experienced it. These are still there in Brooklyn; still the salt-of-the-Earth individuals, now older people who, who still own little and ask for nothing. They do love God and Christ in simple, humble ways, work very hard, and are obedient to their parish priests and keep out of church politics.. However, they are vastly decreasing in number, having scored dreams for their children who moved away and lost the Faith. Theirs was never a sustainable denomination that was ever built for them to be fruitful and multiply within an American polity. It had seemed that way at first. But the parishes are still closing one after another.

The proud leader of a NYC heavy-metal band, and his daughter. Pray for them, we must, as the much-abandoned but hopeful Church's doors remain open.

Moreover, how could we love each other in Fellowship, as Christ loved us, if we were always too busy scrupulously following the legalism of Rome? And, where are our "fellows" today, but discouraged, and saying they are "more spiritual" and "no longer religious."

Roman pagans were long taught, as Saint Augustine remarked in *City of God,** the initially motivating delusion that if we realized ourselves to be spiritually dead, it was our own fault for never working hard enough and fighting in Roman wars. Thus, the harder we worked as Roman Catholics and went to Mass, the bigger the parishes grew, the cash flow was upped, and the American Dream was realized when we moved to the suburbs. Did we thank Christ? No.

Eventually, as we watched wrecking balls destroy NYC and Philly cathedrals that had been chaired by pedophile priests and bishops, we began to recognize that only God's Word is eternal, not bricks and mortar.

We had descended too deeply into the entertaining of ourselves with sports, the Internet, music, movies, carnal pursuits. Many of us realized that what had survived inside of us, despite our physical bodies, was merely our concupiscence. I chased skirts when I got off work. Then I would rent movies, eat ice cream, and go to sleep. Repeat. Then, I, and other Christians, not merely Roman ones, realized that we were caught up in a kind of hamster wheel.

The debauched June hive known as the "Mermaid Parade," where parents bring their children to consider transgenderism and ogle at nudity.Pray for these fatuous families.

"Mundus vult decipi, ergo decipiatur," Augustine had quoted the politician, meaning "The whole world wants to be deceived, so let it be deceived"). The highest level of *Caritas* or *Agape*, which Brooklynites (and all works-righteous yahoos) had been catechized to reach was to obey solely the conglomerate—the Caesaropapist state; the "Sword and Keys" monolith.

Yes, this was as high as a nation could get on its own. The opulent churches and legalism did not involve God in the plans.

Biel had written "We should proceed only with what is in us."** But our personal best is not enough. We need Him.

Mind you, although we had each became materially wealthy within this merely Platonic ethos, we had been trained to ignore the unilateral power of Christ that exists inside every Christian. Where indeed have we been? Where have we allowed Him to be for us?

I became an Anglican Priest when I was 53, seeing myself suddenly nurturing the indwelling of the Holy Spirit and the inward work of Faith, rather than leaning on an external ritual or Good Works, or an unlawful cohabitation of church and state to rule my ministry. "For, behold, the kingdom of God is within you" (Luke 17:21).

Therefore, if we are unable yet or ever to break bread with a disturbed or wayward person, or be welcomed to help that fellow trainwreck carry the very Cross that he or she hatefully rejects (Galatians 6:1-2), we must wait for God to take over. He will take over. Your prayers will be answered, at least, which is a huge lot!

Sooner or later, or sadly never, by God's Will alone to inform us, as we pray for the lost, we will find the answer in our hearts by discernment how we can help and be trusted by the lost, and whether we should then venture forth by God's shared wisdom in our hearts, to proceed again, to ask Home those who are keeping themselves deliberately lost to God.

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” - Colossians 1:27

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”
- Galatians 2:20

“All things, whatsoever ye shall ask in prayer, believing, ye shall receive.” - Matthew 21:22

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:” - 1 John 5:14

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.’ – Matthew 7:7-8

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* *City of God;* Saint Augustine; Book 4; Chap. 27; A.D. 413-426, as noted earlier in *CHAPTER 1-VOLUME II*.

** Gabriel Biel, a prominent follower of William of Ockham and proponent of the *Via Moderna*, famously articulated the principle that "we should proceed with what is in us" (*facere quod in se est*) in his commentary on the *Sentences of Peter Lombard (Collectorium circa quattuor libros Sententiarum;* Book II; Distinction 27; Question 1; Article 1; Vatican: 1490). Biel argues that while a human cannot merit Salvation on their own, God has established a covenant (*pactum*) whereby if a person does his very best—*facere quod in se est* ("do what lies within you")—God will not deny them Grace. The heterodoxy here is that this theology contradicts itself—it is indeed a merit-based scheme for attaining Salvation, whereby a person’s well-meaning, even loving, exertions guarantee Salvation despite Christ’s judgement or God’s Grace to save them whether or not they actually have Faith in Him. Only God’s Grace saves people, instead.

☧ CHAPTER 5 – VOLUME II
Dominion of Churches and the Church Mandate

☧ CHAPTER 5 - VOLUME II: DEFINITION OF "CHURCH" IN TERMS OF "GATHERING" IN THE UNITED STATES AND WHO ALLOWS CHURCHES TO HAVE DOMINION OVER THEMSELVES BUT GOD?

Problem: Good churches getting closed by governments. Is this constitutional?
Answer: No, never. But we do render unto Caesar. Gather still, in un-harassed places, because doing so is right according to the Bible and it is legal (albeit not always protected) according to the **First and Fourteenth Amendments**, and therefore should be functional, according to the **legal/fiscal abstract** defining every church as a **fee-simple** U.S. institution, as described below. No matter what, independent of governments, all Churches maintain **Dominion** to operate and gather under the **Church Mandate** given by the Triune Godhead.

Discussion: The blight and permanent closure of churches was once noted by a charitable minister during an outreach to find a new building to house a ministry within the Western Rite division of the Russian Orthodox Church. Seeing innumerable Catholic churches that had recently been abandoned was awful. They had shut themselves down to offset the cost to dioceses of age-old claims by litigants against their episcopates. Their degeneracy of oversight had, since 1776, sculpted clergies ill-suited to desist in their participation with the corruptive filth of the world, darkness from which it was always supposed to set itself apart. "Truly," remarked the minister, "the Church, since its colonial-American inception, should have remained missional and operating from tents until it had straightened itself out while keeping an open-ended vigil that the United States would one day become an actual sacerdotal government or an ecclesiastical polity." A few months later, he donned his "Covid-19 Mask" and drove away from his, and other, suddenly closed churches in his car.

Conflict: The Church, like any other occupier of property it owns in the United States, possesses merely the legal deed to occupy its bought place. Although a cathedral may share with the government the power to evict people on the sidewalks near itself, the church too inhabits even its own structures in terms of these areas' being "occupiable by revokable charter."

Unfulfillable Legal/Fiscal Authority of the Religious and Laity:
Even if church or individual owner has purchased the Allodial Patent and mineral rights to the terrain where it owns its Title, the U.S. government can pursue an action of emergency or detainder against said occupant(s) by the authority of eminent domain or an emergency if it wanted.

Compromised Material Reality of Church Ownership:
Even with a legal deed, a landowner such as a church, does not fully "own" property in the U.S. because ownership is actually a bundle of rights held under government authority, rather than absolute ownership of the land itself. True ownership is limited by taxes, liens, easements, adverse possession, and eminent domain, where government or third parties can claim or restrict property usage.

How It Is True That Churches, Pastors, and Laity Do not Fully Own Their Property:

- **Church Tax Obligations:** Although 501(C) status frees churches from nearly all tax liability, a church is actually obligated to pay property taxes on non-exempt, commercial, or unused property, depending on state law. Structures or land used for fund-raising, outreach, or entertainment are also taxable.

- **Government Tax Obligations**: Where individuals are concerned, property taxes must be paid, and failure to do so allows the government to seize the property regardless of the deed. Sometimes a church may occupy a property owned by one of its senior ministers, which makes it taxable.

- **Eminent Domain:** The government holds the right to take land for public use, often without the owner's consent, provided "just compensation" is given.

- **Liens and Mortgages:** If a church has a mortgage, the lender has a legal interest in the property. Liens from unpaid debts, contractors, or tax authorities can restrict a congregation's ability to sell or manage the property.

- **Easements and Restrictions:** Other entities may have the legal right to use church land for specific purposes (such as utility lines or access roads).

- **Title Defects:** A deed to a church or any property may be invalid if it was hitherto (even years before that church even existed) ever forged, incorrectly recorded, or if a previous owner did not actually have the right to transfer it. Ownership thus falls liable to claims. Thus, only God gives church ownership, not man or his laws or documentation, none of which are dependable

- **Adverse Possession:** Another person or entity may gain legal ownership of a property by occupying it for a specific period of time.

- **Government Emergency:** The legal authority for the government to close buildings, including churches, during a disaster, a pandemic, or other emergency primarily rests on the police powers reserved to the states under the Tenth Amendment of the U.S. Constitution, by which states reserve the authority to enact state-emergency actions, including the closure of inhabitable spaces.

- **Federal Public Health Authority**: The Secretary of Health and Human Services (HHS) has authority under Section 319 of the Public Health Service Act (42 U.S.C. § 247d) to declare a public health emergency and take "appropriate action" which has the legal power over individual or church-ownership habitation.

Conclusion: The Fee-Simple Church Can Gather Anywhere It Safely Judges

> **Premise 1**: Essentially, in the U.S., nearly all property is therefore held in "**fee simple**," which means a given church owns the rights to the property, but that ownership is always subordinate to the state's power.
>
> **Premise 2:** But the identity of a church is not an institution that can be nullified by material reality such a “shutdown” or by political definition. If a church building, say, is shut down by a government, it is still a church by its living sanctification. It is a Body which stands at ready to assemble or re-assemble inside a living room, a basement, or a tent.
>
> **Conclusion:** The Church is "owned" by God and is permanently occupiable by people with their Faith, Hope, and Love (1 Corinthians 13:13) where two or more are gathered in God’s name (Matthew 18:20).

Reconciliation of Legal/Fiscal Abstract Church to Government:
A church is permanently allowed to occupy, at the very least, a private home or property, as it did since the time of the Book of Acts, when, to the Sanhedrin and to pagan Rome, churching was actually illegal at home or elsewhere. However, to the U.S. government, a church is correctly—albeit solely—protected and known by its **legal/fiscal abstract**, which give churches inside of church buildings **the authority at the very least to argue on behalf off their right to exist and to stay open. The abstract definition is:**

- **Church Is the "Called-Out" Assembly:** Rooted in the Greek word *ekklesia*, the fundamental abstract meaning is an assembly, a "calling together," or a "gathering of called-out ones". It signifies a group of people called out from the world to belong to God.
- **Conceptual:** An abstract definition of a church goes beyond a physical building to describe a conceptual, spiritual, or sociological entity. In this sense, a church is generally defined as an assemblage of people, a community of faith, or the body of believers.
- **Body of Christ:** In theological terms, the church is the "body of Christ," referring to a living organism of believers united with Christ as their head. It represents a spiritual, rather than just a formal, organization.

- **The Community/Family of God:** The church is the family of God, where individuals are bound together in fellowship, sharing in spiritual life, and supporting one another, regardless of the physical location or structure.
- **The Universal (Invisible) Church:** This represents the total, worldwide, and timeless body of all believers in Jesus Christ, both living and deceased.
- **The "Marks" of the Church:** Abstractly, a church is identified by the presence of certain actions, namely the faithful preaching of the Word of God, the proper administration of sacraments or ordinances (e.g., baptism, communion), and the practice of church discipline.
- **A "Living Organism" vs. Organization:** The church is sometimes distinguished as a "living organism" (people) rather than just a "mechanical organization.
- Churches Accept Romans 13:1-7 as “churches,” because they are permitted to exist via the existence of their abstract definition.
- Churches are under no obligation to follow a law that mandates that they go against God's Will, as exemplified by Hananiah, Mishael, and Azariah (Daniel 3:16-18).
- So long as the **First** and **Fourteenth** amendments (see definition below) allow churches to exist and (at least on paper) to stay open, and thus to defend themselves against closure and persecution under the Due Process of the Fifth Amendment, it is decisive that Romans 13:1-7 affirms the United States as having been given legal authority by God.

- **In summary**, the abstract definition of a church is, to governments, the worldwide (or local) community of faith, united in Christ and gathered for worship, fellowship, and service, existing as a spiritual, rather than merely physical, entity. The Church’s relationship to government to government is 100-percent legal at all times when considered as an abstract.

The authority of churches to gather without interference, irrespective of law:

Even if church members go to jail for gathering, they are still being their church. They have Dominion over their church that is not shared with government.

First Amendment and Church:
"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances"

Fourteenth Amendment and Church:
Ratified in 1868, the 14th Amendment grants citizenship to all persons born or naturalized in the U.S. (including former slaves), guarantees "equal protection of the laws," and prohibits states from depriving any person of "life, liberty, or property, without due process of law". It also addresses insurrectionists and debt.

- The 14th Amendment does not explicitly mention "church gathering," but it plays a critical role in religious liberty by applying the First Amendment's protections against state and local governments, not just federal. This process, known as incorporation, ensures that rights like the free exercise of religion and the right to peaceably assemble apply to state laws.

Here is how the 14th Amendment relates to church gatherings:

- **Incorporation of Rights:** The Supreme Court has ruled that the Due Process Clause of the 14th Amendment makes the First Amendment's religion clauses binding on the states. This means states cannot prohibit religious gatherings any more than Congress can.
- **Equal Protection:** The 14th Amendment's Equal Protection Clause requires that laws treating religious gatherings differently from "similarly situated" secular gatherings (like concerts or lectures) be closely scrutinized.
- **Neutrality in Restrictions**: While the government can impose general, neutral laws (e.g., safety or health regulations) that affect gatherings, the 14th Amendment (via the Free Exercise Clause) restricts states from specifically targeting or singling out religious groups for discriminatory treatment, as seen in cases regarding COVID-19 stay-at-home orders.
- **Freedom of Conscience:** The 14th Amendment protects the liberty of each person to "worship God according to the dictates of his own conscience".
- **In Essence:** The 14th Amendment ensures that the protections for gathering for worship established in the First Amendment apply equally to all levels of government.

Conclusion:

Although the Federal or state governments of the United States can close church buildings if it declares an emergency, or by any purposes it chooses, churches must still gather together and must peacefully resist prevention to do so by all others, or even by its own members or ministers, in order to persist within the peaceful places where it judges gatherings may happen, in order to fulfill its worship. No church has full legal, fiscal, or political right that is knowable as being or practically protected or granted by government to possess its property in full, or to gather without interference except in declaring that the First and Fourteenth amendments guarantee these “rights,” which the government sometimes contradicts without punition or deterrence, except by God. The Church does, however, have the **Dominion** obliged to its people by the Bible (Genesis 1:26-28) to exist fully and never to stop existing and gathering. It sustains its Dominion to gather and operate, not as a full right that is sustained and protected by any secular government constitution as a sacred thing or place, but as a free gift of God’s Grace to do so. And without forfeiting its practice, liturgies, or pastoral guidance to internal church discouragement, fear, worry, or force, the Church shall continue operating always and wherever it judges it decides it should and can.

The Church Mandate of the Bible:

- The **Great Commission** (Matthew 28:19-20), which commands believers to go, make disciples of all nations, baptize them, and teach them to observe all of Christ's commands. It also includes being a "pillar and ground of the truth" (1 Timothy 3:15).
- **Evangelism:** Proclaiming the Gospel to all nations.
- **Discipleship:** Teaching believers to obey God's commands.
- **Ordinances:** Practicing Baptism and the Lord's Supper.
- **Fellowship and Edification:** Devoting themselves to fellowship, prayer, and breaking of bread (Acts 2:42).
- **Defense of Truth:** Upholding sound doctrine and refuting false teaching (1 Timothy 3:15; 2 Peter 2:3).
- The church is to serve as a **witness for Christ**, empowered by the Holy Spirit (Acts 1:8).
- No government can sanely mandate for, or against, what the Bible alone mandates.

Bishop's Note: ***A Covid-19 mask is not good church vestiture.***

☧ VOLUME III:

TOPICAL VERSE DIRECTORY OF CHRIST'S MORAL LAW—TO BE USED WITH THE VOLUME V COMPENDIUM OF MANUSCRIPTS AND TERMS

THE GUIDE OF SCRIPTURAL VERSES FOR CONSERVATIVE CHURCHES AS REGARDS THE MORAL LAW OF JESUS CHRIST, WHOSE OLD AND NEW TESTAMENTS FLOWED FROM ANCIENT AND MEDIEVAL MANUSCRIPTS

✗ CHAPTER 1 – VOLUME III
Topical Verse Directory of Christ's Moral Law

☧ CHAPTER 1 —VOLUME III: TOPICAL VERSE DIRECTORY OF CHRIST'S MORAL LAW
Introduction: The Moral Law of Jesus Christ Can Never Change

Each verse in the following **TOPICAL VERSE DIRECTORY OF CHRIST'S MORAL LAW** is printed below along with the name of the ancient or Medieval manuscripts that fed the language of Scripture into the Bibles which contain that verse.

Every one of these manuscripts is defined in the encyclopedic *VOLUME V - COMPENDIUM*, which is alphabetized.

The names and symbols of extremely old papyri, parchments, scrolls, engravings, and codices from which these verses have arrived are given here in Volume Three. The learner uses these names in the Directory of Volume Four to see detailed summaries of these manuscripts.

How is a Moral-Law *Verse Directory* Ecumenical?
The chosen verses of the Bible equip and arm the Conservative and Morally Orthodox Christian to profess better that he or she speaks as a well-catechized Christian who is Biblical, Orthodox, Catholic, and Trinitarian.

The purpose of this Directory is to help able parents and Christian Bishops and elders defend catechists and priests against the false claims of non-believers and the disobedient. People who try to confuse the Beloved into believing that there is no Absolute Truth or Objective Morality taught in the Bible should take better care not to be proven ignorantly and foolishly warlike.

The method of proof here is to become enabled to use the Bible better, by showing anyone that Sacred Scripture contains the complete and universal inflexible reality of having tangible, knowable, indisputable unchanged moral realism. The Moral Law that protects and guides children, parents, ministers, homes and churches is published inside of original documents whose volumes, chapters, and verses have never been altered.

This book reports on the survival of the earliest scriptural documents from which biblical verses defining the Moral Law of the Holy Trinity have been transcribed into collated manuscripts and bibles since the time of the Apostles.

A Christian needs to be taught or reminded that the words of Moral Objective Truth cannot ever be altered and still called, "The Bible." Aristotle defines the epistemology (what can be known) of words and meaning, and hence the Word and its Absolute and Objective Moral Truth.

✝ CHAPTER 2 – VOLUME III

Why God's *Word* and the Human's Words, as They Are Written or Spoken, Are Eternal

☧ CHAPTER 2 – VOLUME III: WORDS AND THE *WORD*

“You can never un-see it.”
The Twelfth Doctor, as portrayed by Peter Capaldi in the 2015 *Doctor Who* episode "Sleep No More" (Series 9, Episode 9)

Aristotle's *Principle of Non-Contradiction*, Which Aids Human Understanding of the Permanent Unchangeable Epistemology, Ontology, and Metaphysics in the Gospel of Saint John, and the Usefulness of the Physical Preservation of the Manuscripts Containing God’s Eternal Word: Aristotle argues that statements and meanings as they are defined do not themselves change, even if the facts they refer to do change (e.g., "he is sitting" changes from true to false, because it holds that the statement remains the same as it will always be known (*Categories*; Part 5; Sec. 4a35). That is, it is a true principle that what is said cannot be contradicted as having not or never been said, defining the Principle of Non-Contradiction (PNC), as follows: "It is impossible for the same thing to belong and not to belong at the same time to the same thing and in the same respect" (*Metaphysics* IV; Gamma 4. Therefore, all the Bible verses have remained exactly the same in wording and meaning, while trillions of Christians during the last 4,000 years have attested to them as the same words, orally and in writing, and repeated them to stay the exact same verses, as they each contain, each by their own existence, principles of unchangeable eternal truths that they exist as the words that they were made and meant (*Metaphysics;* Part II; Sec. 993b30). Words said, and thus these words being written and preached as "The Word," retain the fully same truths, "being in the strictest sense, true" (*Metaphysics Ø;* Part 10; Sec. 1051b) and are by their having been said, once and countless times, automatically answering the necessary, unchanging principle of inquiry, that their existence and definition cannot be contradicted (*Metaphysics* IV; Gamma 4). **This is Aristotle’s primary defense of the *Principle of Non-Contradiction,* arguing that the eternal unalterable identity of spoken and written words is a necessary, unchanging principle of inquiry. Therefore, the Word of God in the preserved and protected verses of Sacred Scripture cannot be contradicted because principles of eternal things are always "most true" and unchanging."**

John 1 Verses, Which Are Affirmed by Aristotle’s *Principle of Non-Contradiction*

- In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)
- And the Word was made flesh, and dwelt among us. (John 1:14)
- Sanctify them through thy truth: thy Word is truth. (John 17:17)
- If [God] called them gods *(Psalm 82:6; Exodus 7:1; Moses, the prophets, the judges, etc.)*, unto whom the word of God came, and the scripture cannot be broken; unto whom the Word of God came, and the scripture cannot be broken. (John 10:35)
- **Biblical Manuscripts, Described Fully in the *VOLUME V - COMPENDIUM*, Which Contain the Above Verses From John 1**: *The below listings are a preview of the compilation of supporting manuscripts that bear witness to the conservative verses, which are given later, here in the VOLUME III – TOPICAL VERSE DIRECTORY.*
  - **Ancient Papyri:**
    - **Papyrus 66 (𝔓66):** Part of the Bodmer Papyri, this early 3rd-century A.D. (or earlier) codex contains a nearly complete John.
    - **Papyrus 75 (𝔓75):** Contains large portions of Luke and John; dated to the late 2nd or early 3rd-century A.D..

    - **Papyrus 45 (𝔓45):** A 3rd-century A.D. member of the Chester Beatty Papyri, containing portions of all four Gospels and Acts.
- **Uncial Codices:**
    - **Codex Sinaiticus (01):** 4th-century A.D. parchment containing the full New Testament, including John.
    - **Codex Vaticanus (03):** 4th-century A.D., one of the most reliable complete manuscripts.
    - **Codex Alexandrinus (02):** 5th-century A.D. manuscript containing most of the Bible.
    - **Codex Ephraemi Rescriptus (04):** A 5th-century A.D. palimpsest (reused parchment) containing parts of John.
    - **Codex Bezae Cantabrigiensis (D or 05):** A 5th-century A.D. bilingual (Greek/Latin) manuscript.
    - **Uncial 047:** 8th-century A.D. manuscript containing the Gospels.

As the Eternal Existence of the Word of Logos in John 1 Is Supported by the *Principle of Non-Contradiction,* Publishers of all "Received Text" Emanate This Permanence:

The publisher of Erasmus's translation of the New Testament into Greek famously remarked that the text as it was sourced from late-Byzantine texts was the same as that of older manuscripts.

- *"Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus."* This translates to, *"Therefore, you hold the text, now received by all, in which [is] nothing changed or corrupted,"* hence giving the "Textus Receptus" its name.
    - "Textus Receptus" was thus the term dubbed by the publisher, Elsevir, in 1633, for the received Byzantine Text-type upon which the King James Bible New Testament is based.
- Neither changed nor corrupted, the Textus Receptus thus affirms the Logos of John 1 and *Aristotle's Principle of Non-Contradiction,* as the PNC and its utterly rational thinking affirms the New Testament.
- Therefore, the Moral Law, which rules all the choices of good churches does not change.

₽ CHAPTER 3 – VOLUME III
Definition of Moral Law

✝ CHAPTER 3 – VOLUME III: How Jesus and Moses Spoke the Moral Law

DEFINITION OF MORAL LAW

The expression, “The Moral Law” comprises the entire teachings of the New Testament (some 1,050 ideas by Jesus and the Apostles) in the New Testament, and the Ten Commandments spoken by Moses in Exodus 20 and Deuteronomy 5.

• THUS, THE AXIOMATIC *12 COMMANDMENTS* OF MORAL LAW

Whereas all teachings in the Bible are the foundational rules of good behavior, Jesus summarized these ordinances, which include the Decalogue of Moses, into two "Great Commandments.” They focus on love for God and neighbor. Together, they emphasize exclusive worship, reverence for God, family respect, and protecting life, truth, and property.

• The Ten Commandments (via Moses):

I am the LORD your God: You shall have no other gods before me.
You shall not make idols: Do not worship crafted images.
Do not misuse God's name: Honor God's name in speech and vows.
Keep the Sabbath holy: Set aside a day for rest and worship.
Honor your father and mother: Respect family authority.
Do not murder: Protect human life and dignity.
Do not commit adultery: Maintain faithfulness in marriage.
Do not steal: Respect others' property.
Do not bear false witness: Uphold truth and honesty.
. **Do not covet:** Do not desire your neighbor's spouse or possessions.
.

• The Greatest Commandments (by Jesus):

Jesus summarized the essence of the law into two key principles that fulfill all the commandments:

Love God: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind" (Matthew 22:37-38).
Love Neighbor: "You shall love your neighbor as yourself" (Matthew 22:39).

℟ CHAPTER 4 – VOLUME III

The Moral Law Can Never Be Changed and Is Distinct From All Other Laws

₽ CHAPTER 4 – VOLUME III: How *Non-Critical Immoral and Amoral Thinking* is Dependent on Believing in the Impossible, the Mistaken Belief That the Word of God Is Wrong and Can Be Changed

CHANGEABLE MORAL LAW FROM STATE LEGISLATION (EXAMPLE):

California Senate Bill 107 (SB 107) was passed by the legislature and signed into law by Governor Gavin Newsom on September 29, 2022, taking effect on January 1, 2023. It establishes California as a sanctuary state for transgender youth and their families seeking gender-affirming care by protecting them from out-of-state legal actions. SB 107 largely prevents parents or guardians in other states from using California courts to stop, penalize, or criminally prosecute the receipt of gender-affirming care by minors within California. In articulating the state as a "sanctuary" it prohibits enforcement of out-of-state laws or warrants that seek to punish families for allowing such care. SB 107 is co-sponsored by Equality California, Planned Parenthood, Trans Family Support Services and Lieutenant Governor Eleni Kounalakis.

- Sen. Scott Weiner (D), Calif. Senate District 11, Author of Law

UNCHANGEABLE MORAL LAW* FROM VERSES IN BIBLE (EXAMPLE):

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God". – Deuteronomy 22:5

“For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.” – Romans 1:26-27

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* The expression of this Moral Law is the two-fold Scripture readings.

The Epistemological Errors of Unthinking Irrational Disobedient Human Beings

> "The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction." - Proverbs 1:7

Sadly today, many people relish viciousness. As if “rage baiting” should be excused as normal and fun, the moral Pastor, Theologian, Parent, and Catechist are expected to put up with accusations that he or she is imagining abuses, as gaslighting permeates every sector of life.

From time to time, Christians are accused by the doubtful disobedient of committing the rhetorical mischief of inventing the words in Scripture. To excuse their filth and arrogance, Christians are said to magically instantiating, altering, and rearranging verses, just to control people as menacing authoritarians. As if teaching the Bible is a learned craft of sinister ministers and dark doers of a fake Word to deceive and argue speciously, we are pushed to legitimize the authority of the Bible before we are given ear, much less welcomed in any circle of life to speak its Truth. In order to feed their pride and

fill their coffers, or please their bishops, and set the moral bars of life “too high,” Christians have been calumniated, of speaking the words of man-written book.

However, these tormenters can truly never prove that the verses in the Bible were ever deviously written or mutated. The texts detailed in this tome prove that pious Christians never mislead or manipulate the ignorant. The devious mind can hereby be corrected. Indeed an informed Christian can now rebut their accusations by using this book's physical proof that the Word of God has remained unchanged and truly preached by the faithful for 2,000 years.

As shown in this tome, Sacred Scripture, when it is read or chanted from the Bible, has come to us from beautiful antiquated priceless leaves that witness the Word as it was penned onto parchments and engravings that have long stand as solidly as the Pantheon in Rome. Our beloved verses are the exact same Word that has been transcribed, copied, and published since the Apostles first wrote out the Inspired Word and dictated it to their amanuenses (secretaries or scribes). The books and chapters have stayed put since Saint Athanasius permanently fastened down the Canon of the books of the Old and New testaments in abidance with the God's commands, just as they were given through Moses and Saint John the Evangelist to keep Scripture unchanged (Revelation 22:18–19, Deuteronomy 4:2, 12:32; The 39th Festal Letter; Saint Athanasius; A.D. 367).

During this present age of moral degradation, as Godless faithlessness weaponizes itself with baseless rhetoric that the churchperson is a liar to derail the innocent mind, the Moral Law must stand with the strength of reason and vocal advocacy. The Moral Law was given by God to guide families, classrooms, and churches away from that heartless disobedience and chaos and it should always be shown to exist in its most primary physical source material. Written published Alexandrian, Byzantine, Western, Gothic, uncial and minuscule text that is thousands of years old, described in countless entries within this directory should be made available. This proof is photographed, tabulated, filed and can never be erased. The Church, that is, has a very old voice and it cannot be muted.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isaiah 40:8).

The sinner can fall on his face but then the Beloved can help him reconcile himself and make up for his mistakes, which is part of the duty of the Church, to lead souls to Christ, and to help do so by publishing this Directory. We help the reader guard her mind away from returning to her own vomit (Galatians 6:1-2; 2 Peter 2:22). The Moral Law cannot be chained:

"Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound" (Timothy 2:9).

And because God's Moral Law was written down on the tattered parchments and papyri, so many which will be described here, let us use words paper-sealed in God's Word to defend and protect families, houses, and churches from untruth and degradation. Yes the Moral Law itself shall be defined here, first.

Next, the ageless published Scripture that is spoken by traditional men and women of Christ will be shall be supplied with the names of the most important ancient and Medieval manuscripts that still exist, eternally unchanged---so that Christians can know where to find these books and scrolls and what these antiquated papyri are like.

₽ CHAPTER 5 – VOLUME III

What is the Moral Law as Contrasted With the Other Laws of Ancient Israel?

✝ CHAPTER 5 - VOLUME III: Moral Laws of Moses and Christ, who Fulfilled Moral, Ceremonial and Civil/Judicial Law

Obviously, because the United States of America is not a Judeo-Christian theocracy such as a sacerdotal monarchy or an ecclesiocracy, it is plain to ponder what may ever happened with the **Mosaic Ceremonial Laws.** They regarded living and worshiping. At the same time, the **Mosaic Civil/Judicial Laws** concern state governing and social life. These had comprised the so-called "601" ceremonial and judicial laws in the Old Testament, which in the Bible gives altogether as the religious verses of Leviticus (e.g., Leviticus 1:1-13), and of the civil/judicial laws of Deuteronomy (e.g., Deuteronomy 24:10-11).

> **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.**
>
> **– Matthew 5:17**

Like the theocracies of ancient Judah and Samaria, the civil/judicial/ceremonial laws are now defunct. It is impossible to abide and keep from breaking all 601 of them. In fact, these particular laws have been abrogated by the Blood of the Lamb, Christ, who is the end of all Law (Romans 10:4). It is considered by many, and possible, that Christ will fulfill all these laws during the thousand years when he will reign on the Earth (Revelation 20:4-6). The 613 laws, which are currently defunct, and the whole Bible, will become official “Constitution and Canons of the Thousand-Year Reign,” the ultimate sacerdotal monarchy, so to speak! The next Matthew-17 verse says:

> **For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. – Matthew 5:18**

“Heaven and Earth” as separate places, will indeed pass, but immediately join as one, becoming the New Jerusalem (Revelation 21-22).

Until those two eras happen, people need the Moral Law of Jesus.

No matter how steadfast, obedient, and upright we could try to be without obeying Jesus as our Savior, we cannot stop carnality from ruining our minds (Romans 8). Though we appear decent enough, even being like the circumcised obedient Hebrews, we are still dead in our sins, guilty of one or more of these 613 laws, without Jesus's Blood. The Law (so named as "The Law," that is, to signify all 613 commands in the Old Testament), therefore is impossible to fulfill. We therefore need Him.

Hence, while the Old Testament Law couldn't save humanity because of our constantly sinful nature ("the flesh"), God sent His Son, Jesus, to live in sinful human likeness, to die as the perfect offering for human sin, but to condemn sin's power (Romans 8:3-4). Jesus thereby fulfilled the Moral, Civil, Judicial, and Ceremonial Laws without abolishing any of them by satisfying on our behalf, all those stultifying legal requirements, to Save those who follow the Spirit, not the flesh (Galatians 5:16).

So, if we stay morally obedient and worship Christ, continuing to follow the Moral Law (the 12 commandments described above), it will count for us that Jesus has perfectly met all 613 of the Law's requirements by sacrificing Himself for us, and he paid the penalty of the fulness of the Law that we could never hope to fulfill (Matthew 5:17) so "That the righteousness of the law might be fulfilled in us, who walk

not after the flesh, but after the Spirit" (Romans 8:4). The decrease from 613 strictures and commands to 12 Moral Laws makes our chances to get to Heaven definitely doable.

Thus, it is by His Death and Resurrection, Christ blotted out the handwriting of ordinances that was against us, nailing it to his Cross, along with Himself because He (Colossians 2:13-14). Our punishment for violating the 601 Ceremonial and Judicial Laws was paid by Jesus, Who sacrificed Himself, as God, to death, on our behalf so that the Law could be fulfilled but abrogated on behalf of the faithful (Matthew 5:17-19). The only repayment for His sacrifice is that we keep the Moral Law, as the "living sacrifice" of being faithful to him and one another (Ephesians 2:8-9) and of dying to ourselves (Romans 6:11).

How His Burden is Light and His Yoke is Easy (Matthew 11:30)
Therefore, just as an abused wife becomes freed from obliging herself to the ordinances of any overbearing husband at the time he dies, the people of God have always needed God to free them from the abuses predominating their attachment to overreaching rule, as with the Israelites' marriage to the Temple (Romans 7:1-6) or life within a Marxist or Totalitarian state.

People have always enslaved and corrupted and accused one another by worshiping the enforcement of those Ceremonial and Civil/Judicial laws of their nations instead of merely keeping the Moral Law that has always stood behind God's Covenant with humans. The intended legal stoning of the woman to death for adultery was nonetheless abrogated by the Love and Mercy shown to her by Christ instead (Leviticus 20:10; Deuteronomy 22:22-24; John 8:1-11).

Was it never a Levitical Law to love one's neighbor as one loves one's self, a rule emblazoned in our Prevenient Grace and Born-Again status just as explicitly as the Covenant was written on the Tablets of Moses (Deuteronomy 4:13, Leviticus 19:18)?

Does Deuteronomy 6:5 not read, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might"?

Has God not put the Moral Law of our worshiping of Him and of loving one another as a check and a balance upon the Ceremonial and Civil/Judicial Laws as strongly as He has kept the Sun and Moon in the sky—our atmosphere gifted to us, so long as we do not act immorally en masse and accelerate the ending of the world? Yes, the End too will begin come, just as Christ foretold of the great "falling away" as hearts run cold, and the Holy-Spirit, the Comforter (the Paraclete (παράκλητος *paraklētos*, identified as literally meaning "one called alongside" is taken by the Father out of the way (1 Thessalonians 4:13–5:11, 2 Thessalonians 2:1–12, John 14:26).

Can we live according to the Moral Law by following our “what is in us”—that is the “best we can do,” as if to abide the Via Moderna of William of Ockham and Gabriel Biel, “*facientibus quod in se est deus non denegat gratiam*” ("To those who do what is in them, God will not deny grace"). No, this “Via Moderna” system of intensive “condign merit” never really replaced the “Via Antiqua” of Saint Thomas Aquinas in the minds of people still obeying church leaders who keep only one eye on their working-class folks, half-lost sheep who are too embarrassed to be seen pointing themselves in the direction of God’s Grace—as if God’s help is not as helpful as their own Free Will to deliver them from the temptations inside the goals and directives of commercialism or secular culture. The “Pax Romana” of everyday life is not really peace at all. It is merely militarized filth that needs to be resisted and eschewed. Many old systems that did ever

not work or are wicked are still in place and cause dysfunction everywhere (e.g., Marxism, Totalitarianism, Transcendentalism, Liberalism, Mogul-Capitalism, etc.). Instead, Christ's burden is light and His yoke is easy (Matthew 11:30). By Him alone we can and must live morally by turning to the Trinity, not toward our own "inner voice" or toward the voice of the dysfunctionally catechized or the Godless-disobedient to live our lives and rear our families and lead our churches.

Until the End of Days, the Moral Law will therefore continue to be the metaphysical firmament of the Natural Law, against which it is impossible for true Christians to make themselves become "laws unto themselves," sayeth the Apostle Paul (Romans 2:15). The Father affixed upon the Moral and Natural Law therefore all of the earthly celestial "ordinances" such as the rising of the Sun and Moon (Jeremiah 31:35-39) Just as the cruel Nabal died from overindulgence, anger, and gluttony, his wife Abigail became free of his marital enslaving of her in 1 Samuel 25. People must therefore end their marriage to sin, even if it is commanded by their state leaders, such as those who command that children should be programmed by school to become transgender, to read pornographic library books, or to profess that certain people as they have been made to appear by God are naturally racist and evil.

The Moral Law thus acts as an abiding guide for Christian living, distinct from Ceremonial or Judicial/Civil laws, and reveals the need for Grace by highlighting Truth versus sin in every house, church, office, and court of life.

The following verses which constitute the Moral Law, are below supplied with the mentioning of ancient and Medieval papyri, parchments, engravings, palimpsests, scrolls, and codices. These old writings give the Word from which all Bibles have been published. These preserved documents show that the rules given for abiding God's Will and becoming instruments of His Will, have existed in the same exact written form for over 2,000 years. The Directory of Manuscripts in this book, which is alphabetized according to the titles given, provides the description, provenance, and whereabouts of these very old preserved documents.

₽ CHAPTER 6 – VOLUME III
TOPICAL VERSE DIRECTORY OF THE MORAL LAW

Where to Find the Verses of God's Moral Law in the Ancient Manuscripts, From Which the Verses of the Word Flows Into Our Bibles, and Which Are the More Important Verses to Review During Our Present Age of Lapsed Faith, Ruined Hope, Lost Love, Emotional Coldness, and Systematized Filth and Corruption

CHAPTER 6 – VOLUME III: TOPICAL VERSE DIRECTORY OF THE MORAL LAW AND WHERE TO FIND ITS VERSES IN THE ANCIENT MANUSCRIPTS

All of the Manuscripts Below Are Alphabetized by Name (e.g. *Dead Sea Scrolls, Qumran Cave 11,* etc.) and Are Fully Described in *VOLUME V: COMPENDIUM OF MANUSCRIPTS AND TERMS*

Moral Law: Prohibit Homosexual Behavior and Its Programming

Genesis 19:5, 24-25:
And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them… Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

- Dead Sea Scrolls: Cave 2 2QGen (2Q1); P. Oxyrynchus Papyri 3985 and 2069; Rahlfs 962; Uncial codices: Codex Alexandrinus; Codex Sinaiticus; Codex Vaticanus; Codex Vienna Genesis; Codex Cotton Genesis

Leviticus 18:22:
Thou shalt not lie with mankind, as with womankind: it is abomination.

- Dead Sea Scrolls: Qumran Cave 11 Paleo-Hebrew Leviticus Scroll 11Q1; Cave 4 4QLevd, 4QLev-f, and 4Q120; Samaritan Pentateuch; Cambridge Swete/Larger Septuagint (LXX)?; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Masoretic Texts: Leningradensis Codex and Codex Aleppo, Codices Sassoon 507 and 1053

Leviticus 20:13:
If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

- Dead Sea Scrolls: Qumran Cave 4 4Q120 (pap4QLXXLev^{b}); Sixtine Septuagint (LXX); Samaritan Pentateuch; Codex Sinaiticus; Codex Vaticanus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Masoretic Texts: En-Gedi Synagogue Leviticus Scroll, Leningradensis Codex, Codex Aleppo, Codices Sassoon 507 and 1053

Romans 1:26-27:
For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

- Papyrus 40; Papyrus 46; Wyman Fragment; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 Corinthians 6:9-10:
Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

- Papyrus 46; Papyrus, Michigan MS. Inv. 3992; Minuscule 699; Codex Vaticanus 2061 (GA 048); Codex Ottobonianus (629); Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Vetus-Latina manuscripts: Claromontanus (06); Codex Boernerianus (012)

1 Timothy 1:9-10:
Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

- Uncial manuscripts: Codex Athous Lavrensis (Uncial GA 044), Codex Sinaiticus, Codex Alexandrinus, Papyrus 133 (Oxyrhynchus Papyrus 5259)

Moral Law: Mandating that Marriage Is Between Man and Woman Only

Genesis 2:24:
Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

- Rahlfs-Göttingen Septuagint (LXX); Codex Alexandrinus; Codex Sinaiticus; Codex Vaticanus; Dead Sea Scrolls; Codex Vienna Genesis; Codex Cotton Genesis.

Leviticus 18:22:
Thou shalt not lie with mankind, as with womankind: it is abomination.

- Dead Sea Scrolls: Qumran Cave 11 Paleo-Hebrew Leviticus Scroll 11Q1; Cave 4 4QLevd, 4QLev-f, and 4Q120;; Samaritan Pentateuch; Cambridge Swete/Larger Septuagint (LXX); Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Masoretic Texts: Leningradensis Codex and Codex Aleppo, Codices Sassoon 507 and 1053

Leviticus 20:13:
If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.

- Dead Sea Scrolls: Qumran Cave 4 4Q120 (pap4QLXXLev^{b}); Rahlfs-Göttingen Septuagint (LXX); Samaritan Pentateuch; Codex Sinaiticus; Codex Vaticanus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Masoretic Texts: En-Gedi Synagogue Leviticus Scroll, Codex Leningradensis, Codex Aleppo, Codices Sassoon 507 and 1053

Matthew 19:4-6:
And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female; And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

- Papyrus 1 (P. 0xy. 2); Papyrus 25 (verses 5-6); Papyrus 45; Codex Vaticanus; Codex Sinaiticus; Codex Bezae; Codex Koridethi; Codex Alexandrinus; Codex Ephraemi Rescriptus; MS Bodleian 47; Codex Argenteus; Codex Dublinensis 035; MS Bodleian 47 (Gregory-Aland no. 47, or Auct. D. 5. 2)

Romans 1:26-27:
For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

- Papyrus 40; Papyrus 46; Wyman Fragment; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 Corinthians 6:9-10:
Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

- Papyrus 46; Uncial codices: Codex Vaticanus 2061 (GA 048); Codex Sinaiticus; Codex Alexandrinus; Codex Claromontanus; Codex Freerianus; Codex Mosquensis I (018); Codex Ottobonianus (629); Codex Theodulphianus; Papyrus, Michigan MS. Inv. 3992; Minuscule 699

1 Corinthians 7:2:
Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

- Papyrus 46; Codex Frisingensis (r or 64); Codex Fuldensis; Codex Mosquensis I (018); Codex Ottobonianus (629); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Augiensis (010); Codex Boernerianus (012)

Hebrews 13:4:
Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

- Papyri 12, 13, 46, 126; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Moral Law: Abortion of Conceived Life at any Stage of Gestation (Starting With the Fertilized Human Egg) Is the Murder of Innocent Human Life Made by God

Jeremiah 1:5:
Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

- Dead Sea Scrolls/Qmran texts 4QJer\u1d43 (4QJera) and 4QJer\u1d4b (4QJerb); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis

Ephesians 1:4:
According as [God] hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.

- Papyrus 99; Syriac manuscript: Codex Climaci Rescriptus (Uncial 0250); Codex Athous Lavrae 184 (Minuscule 1739, GA 1739); Minuscule 326; Minuscule 450; Vetus Latina manuscripts: Codex Fuldensis F, Codex Frisingensis (r or 64); Uncial manuscripts: Codex Claromontanus (06), Codex Porphyrianus 025, Codex Athous Lavrensis (Uncial GA 044), Codex Angelicus L20, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

2 Timothy 1:9:
[Christ] Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

- Minuscule 33; Minuscule 699; Minuscule 1424; Minuscule 1881; Vetus Latina manuscript: Codex Fuldensis F; Uncial manuscripts: Codex Claromontanus (06), Codex Coislinianus 015, Codex Athous Lavrensis (Uncial GA 044), Codex Angelicus L20, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

Psalm 139:13-16:
For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

- Dead Sea Scrolls (Qumran texts (4QPs, specifically 4Q93), 11QPs (specifically 11Q5 or 11QPs-a); Rahlfs-Hanhart Septuagint (LXX) numbered as Psalm 138; Codex Sangallensis 22 Golden Psalter; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Mudil; Codex Veronensis (r); Mozarabic Psalter

Exodus 20:13:
Thou shalt not kill.

- Pre-Masoretic Texts: Nash Papyrus; Dead Sea Scrolls: Qumran Cave 1 1QExod (1Q2): Cave 4 4QpaleoExodm, 4QExod-Levf; Sixtine Septuagint (LXX); Masoretic Texts: Leningradensis Codex and Aleppo Codex; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Proverbs 6:16-19:
These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

- Dead Sea Scrolls: Qumran Cave 4 4QProv; Masoretic Texts: Codex Aleppo, Codex Leningradensis; Dead Sea Scrolls; Rahlfs Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Exodus 21:22-23:
If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. And if any mischief follow, then thou shalt give life for life,

- Codex Wirceburgiensis (Würzburg Palimpsest); London Palimpsest 5b1; Samaritan Pentateuch; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Moral Law: Self-Defense Is Justified—Even if, by Killing, One Must Defend Human Life From Being Mortally Injured

Exodus 22:2:
If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

- Pre-Masoretic Texts: Nash Papyrus; Dead Sea Scrolls: Qumran Cave 4, 4QpaleoExodm; Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codices Sassoon 507 and 1053; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Luke 22:36:
Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

- Papyrus 75 Hanna Papyrus I; Codex Aureus Anthimi (Minuscule 1143); Codex Leicester (Minuscule GA 69); Codex Leicester (Miniscule 892); Codex Aureus Holmiensis (Vetus-Latina; VL 15); Uncial codices Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Bezae; Codex Washingtonianus 032; Codex Argenteus

Luke 11:21:
When a strong man armed keepeth his palace, his goods are in peace.

- Papyrus 4: Papyrus 45; Papyrus 75; Codex Zacynthius; Codex Etschmiadzin; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Bezae; Codex Ephraemi Rescriptus; Family 1 (f^1), Minuscule 1582; Codex Aureus of Lorsch

Nehemiah 4:17-18:
They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

- Dead Sea Scrolls: Qumran Cave 4 4Q113; Septuagint (LXX); Masoretic Texts: Codex Leningradensis; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Psalm 144:1:
Blessed be the LORD my strength which teacheth my hands to war, and my fingers to fight.

- Dead Sea Scrolls 11QPs^a (The Scroll; 11QPs^a or 11Q5); Papyrus Bodmer XXIV, also known as P. Bodmer XXIV (Rahlfs 2110); Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis Codex, Aleppo Codex; Uncial manuscripts: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Mozarabic Psalter; Codex Sangallensis 22 Golden Psalter

Moral Law: Friendship Will Be Cherished With the Virtuous People Who Call Themselves Citizens of Modern Israel, as the Repentant of Israel Will Be Saved

Genesis 12:3
And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

- Dead Sea Scrolls: Qumran Cave 1, 1QGen (1Q3); Qumran Cave 2, 2QGen (2Q1); Papyrus, Yale, Genesis P. CtYBR inv. 419 or P. Yale 1 inv. 419 (Rahlfs 814); Chester Beatty Papyrus V; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Syri Rescriptus; Papyrus Fouad 266 (P. Fouad 266); Codex Leningradensis, Codex Aleppo; Samaritan Pentateuch; Rahlfs-Göttingen Septuagint (LXX); Syriac Peshitta; Latin Vulgate; Vienna Genesis

Genesis 21:12
And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

- Dead Sea Scrolls: Qumran Cave 4 (4QGenj and 4QGene); Rahlfs-Hanhart Septuagint (LXX); Masoretic Text; Leningradensis Codex; Aleppo Codex; Papyrus Rylands 458; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Syriac Peshitta; Papyrus Rylands 458

Genesis 32:28:
And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

- Dead Sea Scrolls: Qumran Cave 4 (4QGen-b/4Q20b and 4QGen-c/4Q20c); Masoretic Text; Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Septuagint (LXX); Masoretic Texts: Codex Leningradensis and Codex Aleppo

Exodus 14:14: The Lord shall fight for you, and ye shall hold your peace.

- Dead Sea Scrolls: Qumran Cave 4, 4QpaleoExod/4Q22; Papyrus 2053; Masoretic Texts: Codices Sassoon 507 and 1053, Codex Leningradensis, Codex Aleppo; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Papyrus Chester Beatty Rahlfs 963

Psalm 44:5:
Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

- Tura Papyri Codex V; Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Sixtine Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis; Rahlfs 2149; Papyrus, Rahlfs 2227; Mozarabic Psalter; Codex Sangallensis 22 Golden Psalter

Isaiah 11:1, 12:
And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll 1QIsa^{a}, Cave 4 4QIsaa/4Q55; Rahlfs-Hanhart Septuagint (LXX); Codex Marchalianus; Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Isaiah 41:10:
Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll 1QIsa^{a}, 1QIsab, Cave 4 4QIsab (4Q56); Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex Cairensis, and Codex of the Prophets, Petersburg; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Isaiah 48:1:
Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness.

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll 1QIsa[a], 1QIsab, 1QIsab, Cave 4 4QIsac (4Q57), 4QIsad (4Q58); Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex Cairensis, and Codex of the Prophets, Petersburg; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Isaiah 54:17:
No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

- Dead Sea Scrolls: Qumran Cave 1 The Great Isaiah Scroll 1QIsa[a], Cave 4 4QIsac (4Q57), 22 other fragments in the Qumran caves; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis

Isaiah 60:12:
For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll 1QIsa[a], Cave 4 4QIsa; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Amos 9:14-15:
And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

- Dead Sea Scrolls: Wadi Murabba'at Ravine Scroll MurXXII; Qumran Cave 4, 4Q82 (4QXIIg); Septuagint (LXX); Codex Marchialanus; Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex Cairensis, and Codex of the Prophets, Petersburg; Codex Vaticanus; Codex Alexandrinus

Zechariah 12:3: And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

- Dead Sea Scrolls: Qumran Cave 4, 4Q82 (4QXIIg); Nahal Hever, Cave of Horror, Scroll 8HevXII; Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex Cairensis, and Codex of the Prophets, Petersburg; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

John 4:22:
Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

- Papyrus 66; Papyrus 75; Codex Etschmiadzin; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Bezae Cantabrigiensis

Romans 9:6-8:
Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

- Papyrus 27; Papyrus 40; Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Aureus of Lorsch

Romans 11:17-24:
And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

- Papyrus 27; Papyrus 40; Papyrus 46; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Minuscule 254; Minuscule 699; Minuscule 1424 (GA 1424); Family 13 (f^{13}), Minuscule 826

Romans 11:26-27:
And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

- Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Amiatinus Codex Mosquensis I (018); Minuscule 1424 (GA 1424); Minuscule 254; Minuscule 699; Minuscule 1424 (GA 1424); Family 13 (f^{13}), Minuscule 826

Galatians 6:16:
And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

- Papyrus 46; Papyrus 99; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Claromontanus; Minuscule 254; Minuscule 699; Minuscule 1424 (GA 1424); Family 13 (f^{13}), Minuscule 826

Revelation 3:9: Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

- Papyrus 47; Papyrus 98; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus;; Papyrus, Oxyrhynchus GA 0169; Codex Porphyrianus 025; Manuscript 629; Minuscule 254; Minuscule 1424 (GA 1424); Minuscule 1854; Minuscule 2042; Codex Reuchlini

Moral Law: Proof of the Existence of God, Our Lives, Which is Clearly Apparent to All Thankful, Sane, Rational, Moral Minds, Has Written the Law in Our Hearts and Minds, so That Our Hearts May Better Be Ruled by the Fruits of the Holy Spirit.

Psalm 14:1:
The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

- Tura Papyri Codex V; Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Sixtine Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis; Rahlfs 2149; Papyrus, Rahlfs 2227; Mozarabic Psalter; Codex Sangallensis 22 Golden Psalter

Psalm 53:1:
The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

- Dead Sea Scrolls 11QPsª (The Scroll; 11QPsª or 11Q5); Papyrus Bodmer XXIV, also known as P. Bodmer XXIV (Rahlfs 2110); Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis Codex, Aleppo Codex; Uncial manuscripts: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Mozarabic Psalter; Codex Sangallensis 22 Golden Psalter

Galatians 5:22-23:
But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.
Papyrus 46; Papyrus 99; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Claromontanus; Minuscule 254; Minuscule 699; Minuscule 1424 (GA 1424); Family 13 (f^{13}), Minuscule 826

Jeremiah 31:33:
But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

- Dead Sea Scrolls/Qmran texts 4QJer\u1d43 (4QJera) and 4QJer\u1d4b (4QJerb); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis; Codex [of the] Prophets, Petersburg; Codex Ambrosianus C. 313 Inf.; Codex Amiatinus

Hebrews 8:10:
For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

- Codex Sangermanensis (0319/Pauline Epistles, 11105 Fond Vetus Latina); Codex Reginensis Graecus 1 or CRG 1; Papyri 12, 13, 46, 126; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Moral Law: Relationships With Those Who Reject the God of Abraham, Israel (Including Modern Israel), Jacob, and the Prophets, Devaluing Christ, the Saints, and God's Word, Should Be Avoided Resisted, as God Will Destroy the Idolized Nations and all Gatherings of and With the Wicked

Luke 16:31:
And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

- Papyrus 75; Uncial manuscripts: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Bezae Cantabrigiensis (D); Vetus-Latina codices: Codex Vercellensis, Codex Veronensis, Codex Colbertinus, Codex Palatinus, Codex Vindobonensis

Genesis 15:13-16:
And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

- Dead Sea Scrolls: Qumran Cave 4 4QGen-b, 4QGen-c, 4QGen-d, 4Q120; Papyrus 45; Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Matthew 10:14:
And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

- Papyrus 45; Papyrus 110; Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Carolinus (024); Western Uncials: Codex Cantabrigiensis Bezae (D or 05), Uncial 0171

Matthew 21:42-44:
Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

- Papyrus 45: Codex Vaticanus; Codex Sinaiticus; Codex Bezae Cantabrigiensis VL 5; Codex Bezae Cantabrigiensis D; Codex Regius 019; Codex Washingtonianus 032; Papyrus 104; Minuscule 33

Luke 20:18:
Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

- Papyrus 75 (Bodmer XIV-XV); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Bezae Cantabrigiensis D; Codex Bezae Cantabrigiensis VL-5

Isaiah 8:14-15:
And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll 1QIsa[a]; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Codex Vaticanus; Codex Sinaiticus; Codex Ephraemi Rescriptus

Psalm 118:22:
The stone which the builders refused is become the head stone of the corner.

- Dead Sea Scrolls: Qumran Cave 1 11Q6 Psalms-b and Cave 1 11Q5 Psalms-a, Cave 4 Qumran 4Q84-b; Rahlfs 1301 Manuscript; Masoretic Texts: Codex Leningradensis; Codex Aleppo; Codex Vaticanus; Codex Sinaiticus; Codex Ephraemi Rescriptus

Daniel 2:34-35, 44-45:
Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

- Dead Sea Scrolls: Qumran Cave 1 1QDan[a]; Cave 4 4QDan[a]; Cave 6 6QpapDan; Papyrus 967; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Codex Chisianus 45; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Moral Law: A Just War* Shall not Be Prohibited by Just Men

- ✓ Owing to the "Just War" doctrine by Saint Augustine of Hippo (*Contra Faustum Manichaeum*; Book 22; Sec. 69-76; A.D. 400). He defines the "just man" as one who wages war under divine command or legal authority, not out of personal passion (*ibid*, Sec. 74). He highlights that war can be righteous if undertaken in obedience to God to crush the pride of the adversary, arguing that even the righteous may need to use violence (*ibid*, Sec. 75). Augustine contends that a just man's disputational motivation should be a peaceful, inward disposition, not the desire for destruction (*ibid*. Sec. 70). He posits that a just man would prefer to avoid war, but "if [wars] were not just, he would not wage them" (*City of God*; Book XXIX; Chap. 7; A.D. 412, 426). He reasons that just men must prosecute battles without such sinful error as those "evil ambushes" for which God already had His sinless Son crucified on humanity's behalf, but with upright Christlike fierceness and determination, "What God commands, speaking to Jesus, to set ambushes for Himself, that is, warriors who lie in wait to ambush the enemy, we are reminded from this that it should not be done unjustly by those who wage a just war: that a just man should think nothing of these matters, except that he undertake a just war, for it is lawful for him to fight; for it is not lawful for all. But when he undertakes a just war, whether he wins by open battle or by ambush, it makes no difference to justice." (*Quaestiones in Heptateuchum,* Book VI, Question 10; A.D. 420).

Romans 13:4:
For [the State leader] is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

- Minuscule 1881; Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Amiatinus Codex Mosquensis I (018); Minuscule 1424 (GA 1424); Minuscule 254; Minuscule 699; Minuscule 1424 (GA 1424); Family 13 (f^{13}), Minuscule 826

Ecclesiastes 3:8:
A time to love, and a time to hate; a time of war, and a time of peace.

- Dead Sea Scrolls Qumran Cave 4 4Q109 and 4Q110; Bodmer Papyrus Collection: 'Papyrus Michigan 3920'; Codex Leningradensis; Codex Aleppo; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; many Vetus-Latina and Vulgate manual scripts

Deuteronomy 20:1:
When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

- Pre-DSS/Paleo-Hebrew/Masoretic: Papyrus Fouad 266; Dead Sea Scrolls 4Q41/4QDeuteronomyn; Masoretic Texts; Codex Leningradensis; Septuagint (LXX); Sahidic: MS Oriental 7594 (Or. 7594); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Psalm 144:1:
Blessed be the LORD my strength, which teacheth my hands to war, and my fingers to fight.

- Dead Sea Scrolls 11QPs^{a} (The Great Psalms Scroll/11QPs^{a} or 11Q5); Bodmer Psalms Papyrus (P. Bodmer XXIV): Codex Aleppo; Codex Leningradensis; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Proverbs 20:18:
Every purpose is established by counsel: and with good advice make war.

- Dead Sea Scrolls: Qumran Cave 4 4QProv; Codex Leningradensis; Codex Aleppo; Septuagint (LXX); Masoretic Text; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Luke 3:14:
And the soldiers likewise demanded of [Saint John the Baptist], saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

- Papyrus 4; Papyrus 75; Codex Zacynthius; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Ephraemi Rescriptus, Codex Alexandrinus; Codex Bezae

Moral Law: Capital Punishment, if to Prevent Worser Bloodshed and Meant to Ensure Safety or Peace, Shall not Be Prohibited

Genesis 9:6:
Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

- Dead Sea Scrolls (1QGen and 2QGen); Codex Leningradensis; Codex Aleppo; Septuagint (LXX); Masoretic Text

Exodus 21:12:
He that smiteth a man, so that he die, shall be surely put to death.

- Dead Sea Scrolls: Qumran Cave 4 Fragment 12 from manuscript 4Q21 (a.k.a. 4QExod-k; Papyrus, Yale, Exodus P.CtYBR inv. 4475; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Leviticus 24:17:
And he that killeth any man shall surely be put to death.

- Dead Sea Scrolls: Qumran Cave 1 1QpaleoLev (1Q3), Cave 4 4Q120 (pap4QLXXLev^{b}), Cave 11 11QpaleoLev, En-Gedi, Israel Synagogue Scroll; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus;

Numbers 35:16-18:
And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

- Dead Sea Scrolls: Qumran Cave 4 4Q23 (4QLeviticus-Numbers-a); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Deuteronomy 19:13:
Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

- Pre-DSS/Paleo-Hebrew/Pre-Masoretic Texts: Papyrus Fouad 286; Dead Sea Scrolls: Qumran Cave 4 4QDeut (4Q41); Septuagint: Papyrus, Rahlfs 963; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Sahidic: MS Oriental 7594 (Or. 7594); Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Washingtonianus

Moral Law: All Christians, Recognizing That They Themselves and Everyone Are Each a Sinner Must Work Hard While Helping One Another Sustain Uprightness and Handle Their Reconciliation With Christ so That They May Become a People, Who, With Godly Goodness Guide Themselves, Their Families, and One Another Toward Salvation and Ultimately Reach Heaven.

2 Thessalonians 3:10:
If any would not work, neither should he eat.

- Minuscule 1739; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Freerianus I, Codex Claromontanus D, Codex Angelicus

Galatians 1-10:
All of the below verses of Galatians 1-10 are contained in the following manuscripts:

- Papyrus 46; Papyrus 99; Codex Climaci Rescriptus (Uncial 0250; verses 6:4-12); Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Vetus-Latina manuscripts: Codex Augiensis (010), Codex Boernerianus (012)

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

- Most of our lives is spent in sorrow, grief, remorse, and regret, being accountable for the setbacks we have caused and the youth and opportunities we have lost or stolen from others, ruminating about our sinful errors, our hearts overwhelmed by risk management and damage control, and wholly being helplessly Repentant. It is important to help our Christian beloved, who are each suffering with the same guilt, keep squarely on the straight-and-narrow so we can, in Fellowship, eschew weakness or evil, and then receive renewal of our spirits by the similarly risen Christ.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

- Because they are also sinful and are thus vulnerable to temptation while being ensconced in paying for their mistakes, we must give them encouragement and help, just as they would help us in the same way and as Christ has so Loved us. (John 13:34)

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

- Despite how mighty and important a person is, God is no respecter of persons. God shows neither partiality or favoritism based on one's nationality, skills, knowledge , class, or status. (Acts 10:34-35, Romans 2:11)

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

- Proverbs 12:14 pertinently states, "A man shall be satisfied with good by the fruit of his mouth: and the recompence of a man's hands shall be rendered unto him"

5 For every man shall bear his own burden.

- "Work out your own salvation with fear and trembling"—this famous verse of Philippians 2:12-13—means to live out the reality of your Salvation via your Sanctification, which accomplished through work, charity, redemptive pain, and loving sacrifice.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

- Christ commands those receiving spiritual instruction to support their teachers with material or tangible "good things." This biblical principle establishes a reciprocal relationship, where the student shares resources (finances, hospitality, or support) with those feeding them spiritually, encouraging, and sustaining their ministry.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

- Those who reject their blessings and cause harm will pay for their cynical influence.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

- The concupiscence and temptation which impel carnal intention and sexual motivation must be resisted through prayer to God and the invocation of the Holy Spirit at the altar (e.g., Epiclesis) during Mass celebration at Church.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

- As 1 Corinthians 15:58 says, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

- As Matthew 25:40 and Titus 3:8 exhort us, we must be helpful toward one another, never forgetting to give Caritas (charity) and Agape (unconditional Love).

Titus 3:8:
This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

- Papyrus 32; Papyrus 61: Minuscule 699; Codex Sangermanensis Primus (0319); Codex Sangallensis 63 (S); Codex Angelicus (L, 020) ; Codex Claromontanus (06); Codex Coislinianus 015; Codex Vaticanus, Sinaiticus, Codex Alexandrinus

1 John 1:10:
If we say that we have not sinned, we make Him a liar.

- Codex Gothicus Legionensis (133/L); Manuscript 629 (GA 629); Codex Ottobonianus (629) or Minuscule 629; Vetus-Latina manuscripts: Codex Fuldensis F, Codex Gigas, Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Coptic: Papyrus, Berlin MS. Or. 408

Moral Law: Illegal or Immoral Immigration Must Be Ceased as Earth's Defined Borders and Nation States Are Sovereign Boundaries

Romans 13:1–7:
Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

- Papyrus 46; Uncial manuscripts: Codex Vaticanus; Codex Sinaiticus; Codex Ephraemi Rescriptus; Codex Washingtonianus; Codex Amiatinus Codex Mosquensis I (018); Minuscule 1424 (GA 1424); Minuscule 254; Minuscule 699; Minuscule 1424 (GA 1424); Family 13 (f^{13}), Minuscule 826

1 Peter 2:13-14:
Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

- Codex Crosby-Schøyen MS 2650; Papyrus 72 (Papyrus Bodmer VII-VIII); Codex Mosquensis I (018); Minuscule 254; Uncial manuscripts: Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Ephraemi Rescriptus;

Numbers 34:1-12:
And the Lord spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:) Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward: And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon: And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea. And as for the western border, ye shall even have the great sea for a border: this shall be your west border. And this shall be your north border: from the great sea ye shall point out for you mount Hor: From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border. And ye shall point out your east border from Hazarenan to Shepham: And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward: And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

- Dead Sea Scrolls: Qumran Cave 4 4Q23 (4QLeviticus-Numbers-a); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Deuteronomy 27:17:
Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

- Pre-DSS/Paleo-Hebrew/Pre-Masoretic Texts: Rahlfs 963; Dead Sea Scrolls: Qumran Cave 4 4Q41 (4QDeut-n), 4Q119 (4QLXXLeviticus-a); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Exodus 23:32-33:
Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

- Masoretic Texts: Codex Leningradensis; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Wirceburgiensis (Würzburg Palimpsest); London Palimpsest 5b1; Samaritan Pentateuch; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Moral Law: Programming Children by Illicit Instruction or Example Must be Prohibited as Harming Children Must Be Severely Punished and Vigilantly Prevented

Matthew 18:6:
But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

- Vetus Latina manuscripts; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Dublinensis; Codex Washingtonianus; Codex Bezae; Codex Aureus of Lorsch

Ephesians 6:4:
And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

- Papyrus 46; Uncial codices: Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Mosquensis I (018) ; Minuscule 1424

Romans 12:2:
And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

- Papyrus 40; Papyrus 46; Wyman Fragment (Uncial 0220); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Matthew 19:14:
But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

- Codex Leicester (Miniscule 892); Codex Aureus Anthimi; Codex Leicester (Minuscule GA 69); Vetus-Latina or Vulgate texts: Codex Colbertinus-Latin, Codex Aureus Holmiensis; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Argenteus; Codex Washingtonianus; Codex Bezae Cantabrigiensis D

Colossians 3:21:
Fathers, provoke not your children to anger, lest they be discouraged.

- Papyrus 46; Vetus-Latina manuscripts: Codex Boernerianus, Codex Claromontanus, Codex Fuldensis; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Moral Law: Mandates for Parents to Provide Religious Instruction and Home Schooling if Necessary to Protect the Children

Proverbs 22:6:
Train up a child in the way he should go: and when he is old, he will not depart from it.

- Dead Sea Scrolls: Qumran Cave 4 4QProv; Masoretic Texts: Leningradensis Codex, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Deuteronomy 6:6-7:
And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

- Pre-DSS/Paleo-Hebrew/Pre-Masoretic Texts: Rahlfs 963; Nash Papyrus; Dead Sea Scrolls: Qumran Cave 4 4QDeut-q, 4QDeut-b; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Sahidic: MS Oriental 7594 (Or. 7594); Rahlfs-Göttingen Septuagint; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Sassoon 507

Ephesians 6:4:
And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

- Papyrus 46; Uncial codices: Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Mosquensis I (018) ; Minuscule 1424

Psalm 78:5-7:
For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments:

- Dead Sea Scrolls: Qumran Cave 4 4QPs-e (4Q84), 4QPs-f (4Q85), 4QPs-g (4Q86), Cave 11 11Q5 (11QPs-a The Great Psalms Scroll); Bodmer Psalms Papyrus (P. Bodmer XXIV); Masoretic Texts: Codex Leningradensis; Codex Aleppo; Uncial Texts: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Psalm 127:3
Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

- Dead Sea Scrolls: Qumran Cave 11 11Q5 (11QPs-a The Great Psalms Scroll); Masoretic Texts: Codex Leningradensis; Codex Aleppo; Uncial Texts: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

2 Timothy 3:15
And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

- Vetus-Latina manuscripts: Codex Fuldensis; Uncial codices: Codex Athous Lavrensis (Uncial GA 044), Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Mosquensis I (018) ; Minuscule 1424

Moral Law: Raise Children With Discipline and Without Unrepentant Sloth (Bishop's Note: Please think of "the rod" as that which does not hurt or discourage a child, but which is constructively corrective).

Proverbs 29:15:
The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

- Dead Sea Scrolls: Qumran Cave 4 4QProv; Codex Leningradensis; Codex Aleppo; Rahlfs-Hanhart Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Leaf, Montecassino Beneventan Manuscript (Rosenthal I/200 Quaritch of London, Cat. 1128); Vetus Latina (Old Latin) Beuron edition of Proverbs

Proverbs 13:24:
He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

- Masoretic Texts: Leningradensis Codex, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Latin Vulgate; Rahlfs-Göttingen Septuagint (LXX)

Proverbs 22:15:
Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

- Masoretic Texts: Leningradensis Codex, Codex Aleppo; Sixtine Septuagint (LXX); Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Vetus-Latina: Codex Complutensis, Vetus Latina (Old Latin) Beuron edition of Proverbs

Ephesians 6:4:
And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

- Papyrus 46; Uncial codices: Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Mosquensis I (018) ; Minuscule 1424

Moral Law: Prohibition Against Apathetic Conformity With Secular Culture and Mental and Bodily Enslavement to Its Media, Gadgetry, and Science Falsely So-Called

Romans 12:2:
And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

- Papyrus 40; Papyrus 46; Minuscule 450; Minuscule 699; Minuscule 1424 (GA 1424); Minuscule 1881; Codex Athous Lavrae 184; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 John 2:15-17:
Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

- Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Minuscule manuscripts: Codex Montfortianus, Manuscript 629; Codex Athous Lavrensis (Uncial GA 044), Codex Athous Lavrae 184 (Minuscule 1739, GA 1739)

James 4:4:
Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

- Papyrus 100; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Mosquensis I, .Codex Angelicus, Codex Porphyrianus, Codex Athous Lavrensis

2 Corinthians 6:17:
Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

- Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Claromontanus; Codex Freerianus; Minuscule 1739; Codex Sassoon - Damascus Pentateuch or Codex Sassoon 507

1 Peter 2:9:
But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

- Papyrus 72 (Papyrus Bodmer VII-VIII); Papyrus 81; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Crosby-Schøyen (MS 193)

James 1:27:
Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

- Papyrus 74; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Codex Athous Lavrensis (Uncial GA 044); Codex Angelicus (L, 020); Codex Fuldensis F

Leviticus 26:1:
Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

- Dead Sea Scrolls: Qumran Cave 11 Paleo-Hebrew Leviticus Scroll (11Q1); Cave 4 4Q120 (pap4QLXXLevb), Schøyen Collection MS 4611 ; Masoretic Texts: En-Gedi Synagogue Leviticus Scroll , Codex Leningradensis, Codex Aleppo; Rahlfs-Hanhart Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Exodus 20:5:
Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

- Pre-Masoretic Texts: Nash Papyrus; Dead Sea Scrolls: Qumran Cave 1 1QExod; Sixtine Septuagint (LXX); Masoretic Texts: Leningradensis Codex and Aleppo Codex; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Genesis 11:5-9:
And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

- Dead Sea Scrolls: Qumran Cave 4 4Q201 (or 4Q1); Berlin Genesis P. Berol 6670 (Rahlfs 911); Samaritan Pentateuch; Göttingen Septuagint Apparatus I (SVTG III, 1); Rahlfs 911; Rahlfs 961; Rahlfs 962; Masoretic Text: Codex Leningrad, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Matthew 6:19-21:
Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

- Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Regius; Codex Dublinensis; Codex Washingtonianus; Codex Schøyen 2650; MS Bodleian 47

Moral Law: Pornography, Pornea (Strong's — Porneuo/Porneuo), Sexual Immorality, Fornication, Harlotry, Human Trafficking, and all Sources Thereof, Must be Routed Out, Resisted, and Destroyed

Matthew 5:28:
But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

- Papyrus 64+67; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Regius, Codex Bezae Cantabrigiensis D, Codex Washingtonianus; Syriac Peshitta

1 Corinthians 6:18:
Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

- Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Claromontanus; Codex Freerianus; Minuscule 1739; Papyrus, Michigan MS. Inv 3992

Job 31:1:
I made a covenant with mine eyes; why then should I think upon a maid?

- Pre-Masoretic Texts: Dead Sea Scrolls: Qumran Cave 4 4Q99 (4QJoba), 4Q100 (4QJobb); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Rahlfs-Hanhart Septuagint (LXX); Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Latin Vulgate

Ephesians 5:3:
But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.

- Papyrus 46; Papyrus 49 [Yale]; Papyrus 99; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Claromontanus, Codex Freerianus 1, Minuscule 1739, Codex Claromontanus, Codex Freerianus 1, Minuscule 1739

1 Thessalonians 4:3:
For this is the will of God, even your sanctification, that ye should abstain from fornication.

- Papyrus 46; Vetus-Latina manuscripts: Codex Boernerianus, Codex Claromontanus, Codex Fuldensis; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus: Miniscule codices: Codex Athous Lavrae 184

Colossians 3:5:
Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

- Papyrus 46; Papyrus 61; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Coislinianus, Codex Claromontanus, Codex Washingtonianus

Moral Law: Sexual Intercourse Can Be Had Only Between Husband and Wife and Adultery is a Mortal Sin

1 Corinthians 7:2:
Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

- Papyrus 46; Codex Frisingensis (r or 64); Codex Fuldensis; Codex Mosquensis I (018); Codex Ottobonianus (629); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Augiensis (010); Codex Boernerianus (012)

Hebrews 13:4:
Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

- Papyrus 46; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Claromontanus, Codex Washingtonianus

1 Corinthians 6:9-10:
Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

- Papyrus 46; Uncial codices: Codex Vaticanus 2061 (GA 048); Codex Sinaiticus; Codex Alexandrinus; Codex Claromontanus; Codex Freerianus; Codex Mosquensis I (018); Codex Ottobonianus (629); Codex Theodulphianus; Papyrus, Michigan MS. Inv. 3992; Minuscule 699

1 Thessalonians 4:3-5:
For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God.

- Papyrus 46; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Claromontanus; Vetus-Latina: Codex Fuldensis

Proverbs 6:32:
But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

- Pre-Masoretic Texts: Dead Sea Scrolls: Qumran Cave 4 4Q102, 4Q103 (4QProv-b), and 4Q103a.; Rahlfs Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Rahlfs-Göttingen Septuagint (LXX); Vetus Latina (Old Latin) Beuron edition of Proverbs

Moral Law: Worship of Idols, Such as any Substance, Technology, Science, Ideology, Image, Activity, Doings, or Idea Is Blasphemous

1 John 5:21:
Little children, keep yourselves from idols. Amen.

- Uncial codices: Codex Vaticanus Graecus 2061; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Papyrus, MS. Or. 408; Manuscript 629 (GA 629, Codex Ottobonianus Graecus 298)

Exodus 20:3-5:
Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

- Pre-Masoretic Texts: Nash Papyrus; Dead Sea Scrolls: Qumran Cave 1 1QExod (1Q2): Cave 4 4QpaleoExodm, 4QExod-Levf; Sixtine Septuagint (LXX); Masoretic Texts: Codex Leningradensis and Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Leviticus 19:4:
Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.

- Dead Sea Scrolls: Qumran Cave 11 11QpaleoLev (Paleo-Hebrew Leviticus Scroll), Cave 4 4Q120 (4QLXXLevb); Samaritan Septuagint; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Leviticus 26:1:
Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God.

- Dead Sea Scrolls: Qumran Cave 4 4Q120 (pap4QLXXLevb), 4QLevb (4QLev-Numa); Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Vetus-Latina manuscripts: Codex Gigas (g1)

Psalm 115:4-8:
Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.

- Dead Sea Scrolls: Qumran Cave 4 4QPs-e (4Q84), 4QPs-f (4Q85), 4QPs-g (4Q86), Cave 11 11Q5 (11QPs-a The Great Psalms Scroll); Bodmer Psalms Papyrus (P. Bodmer XXIV); Rahlfs 1301

Manuscript; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Texts: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Isaiah 44:9-11, 13, 18-20:
They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together. The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll (1QIsa-a), 1 QIsab; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Papyrus, Michigan MS. Inv. 3992; Codex Chisianus 45; Codex Ambrosianus C. 313 Inf.; Codex Petropolitanus Babylonicus (Vp); Codex [of the] Prophets, Petersburg; Codex [of the] Prophets, Petersburg; Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

1 Corinthians 10:14:
Wherefore, my dearly beloved, flee from idolatry.

- Papyrus 46; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Claromontanus

Moral Law: Unrepented Sinfulness Is Idolatry

Deuteronomy 32:16-17:
[The sinful] provoked [Jacob or Israel] to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

- Dead Sea Scrolls: Qumran Cave 4 4QDeut-i (4Q44), 4QDeut-q; Rahlfs-Hanhart Septuagint (LXX); Masoretic Texts: Codex London (B.M. Or. 4445), Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

1 Samuel 15:23:
For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou has rejected the word of the Lord, he hath also rejected thee from being king.

- Syriac Peshitta; Codex Sassoon 1053; Quedlinburg Itala Fragment (Folio 2 recto); Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

1 Corinthians 10:19-22:
What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?

- Papyrus, Michigan MS. Inv 3992; Papyrus 46; Vetus-Latina manuscripts: Claromontanus (06); Codex Boernerianus (012); Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Galatians 5:19-21:
Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

- Minuscule 1424 (GA 1424); Codex Porphyrianus (GA 025); Codex Bezae Cantabrigiensis D; Papyrus 46; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus;

1 Thessalonians 5:22:
Abstain from all appearance of evil.

- Papyrus 46; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus;, Codex Climaci Rescriptus (Uncial 0250); Codex Fuldensis; Codex Athous Lavrensis (Uncial GA 044); Codex Angelicus (L, 020); Minuscule 1739

Isaiah 57:3-6:
But you, come near here, you children of a soothsayer, offspring of an adulterer and she who commits fornication. At whom do you make fun? At whom do you open your mouth and stick out your tongue? Are you not children of transgression, offspring of deception, who burn with lust among the oaks, Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

- Dead Sea Scrolls: Qumran Cave 1 Great Isaiah Scroll 1QIsa^{a}; Chester Beatty Papyri VII (Rahlfs 965); Rahlfs-Hanhart Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, and Codex Cairensis; Uncial codies: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

Colossians 3:5:
Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

- Papyrus 46; Papyrus 61; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Coislinianus, Codex Claromontanus, Codex Washingtonianus

Ephesians 5:5:
For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

- Papyrus 46; Papyrus 49 [Yale]; Papyrus 99; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Claromontanus, Codex Freerianus 1, Minuscule 1739, Codex Claromontanus, Codex Freerianus 1, Minuscule 1739, Codex Athous Lavrensis, Codex Augiensis

Ezekiel 23:49:
And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

- Dead Sea Scrolls: Qumran Cave 4 4QEzekiel (4QEzek-a); Rahlfs 967; Rahlfs-Hanhart Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Moral Law: Practicing of Pharmacology is Hostile, Evil, and Involves Sorcery of Fake Vaccines and its Sickening Conspiratorial Ideology

1 Timothy 6:20-21:
O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace be with thee. Amen.

- Minuscule 33; Minuscule 699; Minuscule 1424 (GA 1424); Minuscule 1881; Minuscule 2464; Uncial codices: Codex Sinaiticus, Codex Alexandrinus; Codex Angelicus (L, 020)

Galatians 5:20-21:
Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies… as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

- Papyrus 2400; Codex 2400; Minuscule 2817; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Revelation 18:23:
And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

- Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Porphyrianus; Papyrus 115; Codex Leicester (Minuscule GA 69)

Genesis 3:4-7, 16-17:
And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Unto the woman [God] said, I will greatly multiply thy

sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam [God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

- Dead Sea Scrolls: Qumran Cave 4 4QGen-b (4Q2); Codex Coislin Octateuch; Chester Beatty Papyrus IV/V; Papyrus, Berlin Genesis P. Berol 6670 (Rahlfs 911); Rahlfs-Göttingen Septuagint (LXX); Masoretic codices: Codex Leningradensis, Codex London (B.M. Or. 4445); Samaritan Pentateuch; Vetus-Latina manuscripts: Codex Gigas

Revelation 9:21:
Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.
Codex Reuchlini (a.k.a. Manuscript 2814); Papyrus 110; Minuscule 2066; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Revelation 21:8:
But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

- Codex Reuchlini (a.k.a. Manuscript 2814); Minuscule 254; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Revelation 22:15:
For without are dogs, and sorcerers [G5332/G5333 pharmakeus/pharmakos], and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie".

- Chester Beatty Papyrus II; Codex Reuchlini (a.k.a. Manuscript 2814); Minuscule 1854; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Uncial 051

Exodus 22:18:
Thou shalt not suffer a witch to live.

- Pre-Masoretic Texts: Dead Sea Scrolls: Qumran Cave 1 1QExod (1Q2): Cave 4 4QExod-Levf; Sixtine Septuagint (LXX); Masoretic Texts: Leningradensis Codex and Aleppo Codex; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Deuteronomy 18:10-12:
There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.

- Dead Sea Scrolls: Qumran Cave 4 4Q30 (4QDeut-c), 4Q33 (4QDeut-f), 4QTestimonia (4Q175); Dead-Sea Shapira Strips (Deuteronomy/Moses Scroll); Rahlfs-Hanhart Septuagint (LXX); Masoretic Texts: Codex Leningradensis and Codex Aleppo; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Vetus-Latina manuscripts: Quedlinburg Itala Fragment, Codex Fuldensis, Codex Amiatinus, Codex Lugdunensis Codex Theodulphianus

Malachi 3:5:
And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

- Dead Sea Scrolls: Qumran Cave 4 4Q76 (4QXII^{3}), 4Q78 (4QXII^{5}), 4Q82 (4QXII^{9}) ; Coptic texts: Codex Crosby-Schøyen MS 2650; Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex Karaite Synagogue of Cairo Ms. 34; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Moral Law: The "Climate-Change" Sociopolitical Agenda, Basing Itself on Falsehood, Is Blasphemous in its Worship of Created Things Such as the Universe, Sociopolitical Weather Theory, the Universe, Trees, and the Creature

Genesis 1:28:
And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

- Dead Sea Scrolls: Qumran Cave 4 4QGen-b (4Q2); Syriac codices: Codex Ambrosianus (B. 21 Inf.); Septuagint codices: Codex Ambrosianus (F126); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

Genesis 8:22:
While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

- Dead Sea Scrolls: Qumran Cave 4 4Q12 (4QpaleoGen-Exodl or 4Q12Gen-Exod); Codex Sassoon 1053; Samaritan Pentateuch

Romans 1:25:
Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

- Papyrus 40; Minuscule 450; Minuscule 699; Minuscule 1424 (GA 1424); Minuscule 1881; Codex Athous Lavrae 1; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Exodus 20:3-5:
Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

- Pre-Masoretic Texts: Nash Papyrus; Dead Sea Scrolls: Qumran Cave 1 1QExod (1Q2): Cave 4 4QpaleoExodm, 4QExod-Levf; Sixtine Septuagint (LXX); Masoretic Texts: Codex Leningradensis and Codex Aleppo; Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus

Deuteronomy 4:19:
And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

- Dead Sea Scrolls: Qumran Cave 4 4Q30 (4QDeut-c), 4Q33 (4QDeut-f), 4QTestimonia (4Q175); Dead-Sea Shapira Strips (Deuteronomy/Moses Scroll); Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis and Codex Aleppo; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Damascus Crown (MS Heb 1401); Vetus-Latina manuscripts: Codex Lugdunensis

Moral Law: Youth and Adults Should Resist Idolatrous Usage of Electronic Devices

1 John 5:21:
Little children, keep yourselves from idols. Amen.

- Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Angelicus, Codex Athous Lavrensis (Uncial GA 044); Codex Fuldensis; Codex Athous Lavrae 184 (Minuscule 1739, GA 1739); Codex 2400

Psalm 81:9:
There shall no strange god be in thee; neither shalt thou worship any strange god.

- Dead Sea Scrolls: Qumran Cave 4 4Q83-88, Cave 11 11QPs; Papyrus, Bodmer Psalms (Papyrus Bodmer XXIV and Rahlfs 2110); Coptic manuscripts: Codex Mudil Pillow Psalter; Vetus-Latina and Septuagint manuscripts: Codex Veronensis (r); Dagulf Psalter

Moral Law: Revulsion, Hatred, Unfair Discrimination, or Unethical Opposition Against People Because of Their Differentness in Education, Appearance, Peaceful Safe Choices, Affluence, Poverty, Ethnicity, Nationality, "Race," or Perceived Superiority or Inferiority is Wrongful.

Genesis 1:27:
So God created man in his own image, in the image of God created he him; male and female created he them.

- Dead Sea Scrolls: Qumran Cave 4: 4QGen (4Q2) and 4QGen (4Q4); Syriac codices: Codex Ambrosianus (B. 21 Inf.); Septuagint codices: Codex Ambrosianus (F126); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

Galatians 3:28:
There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

- Papyrus 46; Codex Bezae; Codex Freerianus I; Codex Claromontanus; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Minuscule 2817; Codex Basilensis (Minuscules I and Minuscule 2815)

Acts 10:34-35:
Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

- Papyrus 74 (P.Bodmer XVII); Papyrus 45 or Chester Beatty Papyrus I; Papyrus 40; Papyrus 127 Oxyrhynchus P. Oxy. 4968; Codex Bezae Cantabrigiensis D; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Codex Gothicus Legionensis (133/L)

James 2:9:
But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

- Papyrus 74; Uncial codice: Codex Angelicus, Codex Amiatinus, Codex Athous Lavrensis, Codex Bezae, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Valvanera Polyglot Bible;

Mark 12:31:
And the second [commandment] is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

- Vetus-Latina manuscripts: Codex Aureus Holmiensis, Codex Corbeiensis (VL 8), Codex Veronensis b, Codex Vercellensis (VL3); Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Argenteus; Papyrus 25; MS Bodleian 47

Leviticus 19:33-34:
And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God.

- Dead Sea Scrolls: Qumran Cave 11 11QpaleoLev (Paleo-Hebrew Leviticus Scroll), Cave 4 4Q120 (4QLXXLevb); Samaritan Septuagint; Rahlfs-Hanhart Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex London (B.M. Or. 4445); Uncial codices: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Vetus-Latina manucripts: Codex Lugdunensis (VL 100)

1 John 4:20:
If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

- Coptic manucript: Papyrus, Berlin MS. Or. 408; Vetus-Latina manuscripts: Codex Sangermanensis (VL 7); Uncial manuscripts: Codex Vaticanus Graecus 2061 , Codex Mosquensis, Codex Porphyrianus (025), Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Proverbs 14:20-21:
The poor is hated even of his own neighbour: but the rich hath many friends. He that despiseth his neighbour sinneth: But he that hath mercy on the poor, happy is he.

- Pre-Masoretic Texts: Dead Sea Scrolls: Qumran Cave 4 4Q102, 4Q103 (4QProv-b), and 4Q103a; Rahlfs Septuagint (LXX); Coptic manuscripts: Papyrus, Bodmer VI (P. Bodmer VI) ; Samaritan

Pentateuch; Syriac Peshitta ; Codex Ambrosianus (B. 21 Inf.); Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex Cairensis.

Moral Law: God is Three Persons, Who Are the Trinity— the Father, the Son, and the Holy Spirit

Matthew 28:19:
Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

- Uncial manuscripts: Codex Washingtonianus (032), Codex Regius (019), Codex (Purpureus) Rossanensis (042), Codex Purpureus Petropolitanus (022), Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Vetus-Latina manuscripts: Codex Corbeiensis (VL 8)

2 Corinthians 13:14:
The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

- Codex Sangermanensis (0319); Minuscule 1424; Codex Athous Lavrae 184; Uncial manuscripts: Codex Claromontanus, Codex Augiensis (010), Codex Athous Lavrensis, Codex Angelicus (020)

Matthew 3:16-17:
And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

- Codex Sangermanensis II (029); Codex Sangallensis 51; Codex Fuldensis; Codex Gothicus Legionensis; Uncial manuscripts: Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 Corinthians 12:4-6:
Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.

- Papyrus 46; Codex Athous Lavrae 184 (Minuscule 1739, GA 1739); Codex Boernerianus (012); Uncial manuscripts: Codex Claromontanus, Codex Angelicus, Codex Athous Lavrensis (Uncial GA 044), Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 Peter 1:2:
Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

- Papyrus 72; Papyrus 74; Minuscule 1881; Minuscule 1854 ; Minuscule 1424; Minuscule 450; Minuscule 254; Minuscule 94; Syriac Peshitta; Vetus-Latina manuscripts: Codex Vaticanus Graecus 2061 ; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Genesis 1:27:
So God created man in his own image, in the image of God created he him; male and female created he them.

- Dead Sea Scrolls: Qumran Cave 4: 4QGen (4Q2) and 4QGen (4Q4); Syriac codices: Codex Ambrosianus (B. 21 Inf.); Septuagint codices: Codex Ambrosianus (F126); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Codex Lugdunensis (Vetus Latina; VL 100)

Luke 15:1-2:
Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

- Papyrus 45; Codex Basiliensis A. N. IV. 1 and 2 (Minuscules 1 and 2); Codex Aureus Anthimi; Codex Usserianus Primus (VL 14); Codex Athous Lavrensis (Uncial GA 044); Minuscule 38; Codex Sangermanensis Primus (g1 or 11553 Vetus Latina; VL 7, Fond Vetus Latina); Codex Sangermanensis II of Saint Germain (029); Codex Argenteus; Codex Palatinus (VL 2); Codex Sangellensis 51; MS Bodleian 47; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Ephesians 4:15:
But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

- Papyrus 46; Minuscule 326; Minuscule 699; Codex Fuldensis F; Codex Sinaiticus; Codex Alexandrinus; Codex Sangermanensis (0319/Pauline Epistles, 11105 Fond Vetus Latina) ; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 Corinthians 6:9-11:
Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

- Codex Claromontanus (06); Codex Bezae Cantabrigiensis D; Codex Boernerianus (012); Minuscule 81; Papyrus 46; Uncial codices: Codex Vaticanus 2061 (GA 048); Codex Sinaiticus; Codex Alexandrinus; Codex Freerianus; Codex Mosquensis I (018); Codex Ottobonianus (629); Codex Theodulphianus; Papyrus, Michigan MS. Inv. 3992; Minuscule 699

Matthew 18:15-20:
Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

- Codex Veronensis b; Codex Usserianus Primus (VL 14); Minuscule 38; Codex Regius; Codex Sangallensis 48; Codex Sangermanensis II of Saint Germain (029); Codex Sangermanensis Primus (0319); Codex Purpureus Petropolitanus 022; Codex Sangellensis 51; MS Bodleian 47; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Romans 14:1:
Him that is weak in the faith receive ye, but not to doubtful disputations.

- Codex Freerianus 016; Codex Sangermanensis (0319/Pauline Epistles, 11105 Fond Vetus Latina); Papyrus 46; Codex Claromontanus (06); Codex Athous Lavrae 184 (Minuscule 1739, GA 1739); Codex Porphyrianus 025; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Moral Law: Husbands and Wives Are Equal Yet Have Different and Complimentary Roles at Home and in Church

1 Corinthians 11:2-3
Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

- Papyrus 46; Codex Sangermanensis (0319/Pauline Epistles) ; Vetus-Latina manuscripts: Codex Fuldensis; Uncial manuscripts: Codex Porphyrianus (025) , Codex Vaticanus Graecus 1209 ; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

Ephesians 5:22-33:
Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

- Papyrus 46; Uncial manuscripts: Codex Claromontanus (06), Codex Climaci Rescriptus (Uncial 0250), Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus

1 Timothy 2:12:
But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

- Codex Frisingensis; Minuscule 33, Minuscule 1881, Minuscule 1881, Minuscule 2464; Uncial codices: Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus; Codex Angelicus

1 Corinthians 14:34:
Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law.

- Papyrus 46; Papyrus 123; Codex Claromontanus (06); Codex Fuldensis F; Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Codex Claromontanus; Codex Freerianus; Minuscule 1739; Papyrus, Michigan MS. Inv 3992

Genesis 2:18:
And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

- Dead Sea Scrolls: 4Q2 (4QGen-b), 4Q8a (4QGen-h2); DCodex Vienna Genesis; Cairo Genizah Palimpsests; Rahlfs-Gottingen Septuagint (LXX); Codex Vienna Genesis; Masoretic Texts: Codex Leningradensis, Codex Aleppo; Codex Gigas; Vetus-Latina manuscripts: Codex Complutensis I

Titus 2:4-5:
But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

- Coptic manucript: Papyrus, Michigan MS. Inv. 3992; Papyrus 32; Codex Sangallensis 63 (S); Codex Angelicus (L, 020) ; Minuscule 104; Codex Claromontanus (06); Codex Coislinianus 015; Codex Vaticanus, Sinaiticus, Codex Alexandrinus

Genesis 1:27:
So God created man in his own image, in the image of God created he him; male and female created he them.

- Dead Sea Scrolls: Qumran Cave 4: 4QGen (4Q2) and 4QGen (4Q4); Syriac codices: Codex Ambrosianus (B. 21 Inf.); Septuagint codices: Codex Ambrosianus (F126); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Codex Lugdunensis (Vetus Latina; VL 100)

1 Corinthians 11:2-3:
The head of a wife is her husband, the head of a husband is Christ.

- Codex Ottobonianus (629); Minuscule 33; Minuscule 81; Minuscule 94; Minuscule 699; Minuscule 1739; Minuscule 1881; Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus, Codex Porphyrianus (025)

Moral Law: The Husband Sacrifices Everything for the Wife, for Whom Her Husband Is Her Glory, as God Is the Husband's Glory

Genesis 2:18-24:
And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And

Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

- Dead Sea Scrolls: Qumran Cave 4 4Q2 (Genesis-b) and 4Q8a (Genesish2); Göttingen Septuagint (LXX); Codex Sassoon 1053; Codex Reginensis Graecus 1 or CRG 1; Masoretic Texts: Codex Leningradensis, Codex Aleppo, Codex London (B.M. Or. 4445); Uncial manuscripts: Codex Theodulphianus, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Ephesians 5:31:
For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

- Codex Athous Lavrae 184 ; Papyrus, Yale, Ephesians or Papyrus 49; Codex Ottobonianus (Minuscule 629); Uncial manuscripts: Codex Athous Lavrensis (Uncial GA 044), Codex Vaticanus Graecus 2061, Codex Sinaiticus, Codex Alexandrinus, Codex Porphyrianus (025), Codex Claromontanus (06); Vetus-Latina manuscripts: Codex Fuldensis F, Codex Sangermanensis (0319), Codex Claromontanus (06)

Colossians 3:19:
Husbands, love your wives, and be not bitter against them.

- Papyrus 46; Minuscule 81; Minuscule 104 ; Minuscule 326; Codex Ottobonianus (629); Vetus-Latina manucripts: Codex Claromontanus (06) ; Uncial manucripts: Codex Vaticanus; Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Genesis 21:12:
And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

- Dead Sea Scrolls: Qumran Cave 4 4QGen-b (4Q2, 4Q Genesis-b), 4QGen-d (4Q4), Cave 8 8Q1 Genesis; Codex Vienna Genesis; Codex Ambrosianus (F126); Rahlfs 1935 Septuagint; Papyrus, Rahlfs 961 (Chester Beatty Papyrus IV); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Uncial manucripts: Codex Vaticanus; Codex Sinaiticus, Codex Alexandrinus

1 Peter 3:1-6:
Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

- Papyrus 125; Papyrus 72 (Papyrus Bodmer VII-VIII); Codex Vaticanus Graecus 1209; Papyrus 81 (1 Peter 3); Papyrus 74 (1 Peter 4-5); Codex Crosby-Schøyen MS 2650; Minuscule 1739, GA 1739; Codex Athous Lavrensis (Uncial GA 044); Uncial manuscripts: Codex Athous Lavrensis (Uncial GA 044); Codex Sinaiticus, Codex Alexandrinus; Codex Ephraemi Rescriptus

Genesis 3:16:
Unto the woman [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

- Dead Sea Scrolls: Qumran Cave 4 4QGen-b (4Q2); Papyrus, Berlin Genesis P. Berol 6670 (Rahlfs 911); Chester Beatty Papyrus IV/V; Papyrus, Bodmer III; Rahlfs-Göttingen Septuagint (LXX); Masoretic codices: Codex Leningradensis, Codex London (B.M. Or. 4445); Codex Cotton Genesis (a.k.a. Codex Otho B VI); Samaritan Pentateuch; Vetus-Latina manuscripts: Codex Gigas; Codex Wircebirgiencis

Proverbs 21:19:
It is better to dwell in the wilderness, than with a contentious and an angry woman.

- Dead Sea Scrolls: Qumran Cave 4 4QProv; Codex Leningradensis; Codex Aleppo; Rahlfs-Hanhart Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Leaf, Montecassino Beneventan Manuscript (Rosenthal I/200 Quaritch of London, Cat. 1128); Vetus Latina (Old Latin) Beuron edition of Proverbs; Latin Vulgate Clementine Edition; Apostolic Constitutions of A.D. 375, Book I, Section III

Proverbs 25:24:
It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

- Dead Sea Scrolls: Qumran Cave 4 4QProv; Codex Ambrosianus (B. 21 Inf.); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Rahlfs-Hanhart Septuagint (LXX); Codex Vaticanus; Codex Sinaiticus; Codex Alexandrinus; Codex Ephraemi Rescriptus; Leaf, Montecassino Beneventan Manuscript (Rosenthal I/200 Quaritch of London, Cat. 1128); Vetus Latina (Old Latin) Beuron edition of Proverbs; Samaritan Pentateuch

1 Samuel 25:3, 37:
Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

- Dead Sea Scrolls: Qumran Cave 4 4Q51 (4QSam-a); Codex Reginensis Graecus 1 or CRG 1; Damascus Crown (MS Heb 1401); Codex Reginensis Graecus 1 or CRG 1; Codex [of the] Prophets, Petersburg; Codex Amiatinus; Damascus Crown (MS Heb 1401); Masoretic Texts: Codex Reginensis Graecus 1 or CRG 1; Codex Leningradensis, Codex Aleppo; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

James 1:19:
Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

- Papyrus 74; Minuscule 72; Minuscule 326; Minuscule 450; Minuscule 699; Minuscule 1424; Minuscule 1739; Minuscule 1854; Minuscule 1881; Codex Ottobonianus (629); Uncial manuscripts: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Moral Law: Man Has Dominion Over Everything in the World, Including the Cursed Soil Upon Which Satan Rules the Earth

- ✓ **Note**: Although Man Has Dominion Over all the Earth and Life (Genesis 1:26-28), Authority on Earth, Since the Fall of Man (Genesis 3:22-23), Has Been Awarded by Human Beings to Satan, the World's Defacto Ruler (Luke 4:5-6, 2 Corinthians 4:4, John 12:31, 1 John 5:19), Whose Power Over all Peoples, Systems, Nations, and This Cursed Soil (Genesis 3:17-19) is Permitted Temporarily by God but is Restricted by the Authority of God, Who Will Crush Satan Eventually (Job 1:12, 2:6, Luke 4:6, 2 Corinthians 4:4, Romans 16:20).

John 14:30:
Hereafter I will not talk much with you [saith the risen Christ]: for the prince of this world cometh, and hath nothing in me.

- Papyrus 75; Coptic manuscripts: Papyrus, Bodmer III; Vetus-Latina manuscripts: Codex Sangermanensis II (029); The Syro-Hexaplar Version (Syh) of 5th Column of Origen's Hexapla; Rahlfs-Hanhart Septuagint (LXX); Uncial manuscripts: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Vetus Latina manuscripts: Codex Fuldensis F, Codex Vercellensis (Vetus Latina; VL 3 or a)

1 John 5:19:
And we know that we are of God, and the whole world lieth in wickedness.

- Coptic manuscripts: Papyrus, Berlin MS. Or. 408; Minuscule 81; Minuscule 104; Manuscript 629 (GA 629, Codex Ottobonianus graecus 298); Codex Sangallensis 63; Codex Fuldensis F; Uncial manuscripts: Codex Vaticanus Graecus 1209, Codex Sinaiticus, Codex Alexandrinus, Codex Amiatinus, Codex Mosquensis I

2 Corinthians 4:4:
In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

- Papyrus 46; Papyrus 99; Codex Claromontanus D; Codex Mosquensis I; Minuscule 1424 (GA 1424); Minuscule 450; Codex Sangermanensis (0319/Pauline Epistles) ; Uncial manuscripts: Codex Angelicus, Codex Porphyrianus, Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Vetus Latina manuscripts: Codex Fuldensis F, Codex Frisingensis (r or 64), Codex Sangermanensis Primus (0319 Vetus Latina; VL 7)

Ephesians 2:2:
Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

- Papyrus 46; Papyrus 99; Minuscule 326; Minuscule 699; Vetus Latina manuscripts: Codex Frisingensis (r or 64), Codex Fuldensis F; Uncial manuscripts: Codex Vaticanus Graecus 1209, Codex Porphyrianus 025, Codex Sinaiticus, Codex Alexandrinus, Codex Climaci Rescriptus or Uncial 0250; Codex Colbertin-Latin 2

John 12:31:
Now is the judgment of this world: now shall the prince of this world be cast out.

- Papyrus 75 Hanna Papyrus I; Codex 33 (Queen of the Cursives); Codex Mosquensis II (V, 031); Vetus Latina manuscripts: Codex Corbeiensis II (ff2 or Vetus Latina; VL 8), Codex Vercellensis (Vetus Latina; VL 3 or a); Uncial manuscripts: Codex Washingtonianus (W) , Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

Genesis 1:26:
And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

- Dead Sea Scrolls: Qumran Cave 4: 4QGen (4Q2) and 4QGen (4Q4); Syriac codices: Codex Ambrosianus (B. 21 Inf.); Rahlfs-Göttingen Septuagint (LXX); Masoretic Texts: Codex Leningradensis, Codex Aleppo; Papyrus, Yale, Genesis P. CtYBR inv. 419 or P. Yale 1 inv. 419 (Rahlfs 814); Papyrus, Bodmer III; Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Codex Lugdunensis (Vetus Latina; VL 100)

Genesis 3:17:
Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

- Dead Sea Scroll: Qumran Cave 4 4Q121 (4QLXXNum-gr); Vienna Genesis; Papyrus Fouad 266 (P. Fouad 266); Papyrus, Bodmer III; Rahlfs 942; Papyrus, Berlin Genesis P. Berol 6670 (Rahlfs 911); Sixtine Septuagint (LXX); Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus; Vetus-Latina manuscripts: Ashburnham Pentateuch; Codex Wirceburgiensis (Würzburg Palimpsest)

Moral Law: Rulers of Civil, State, and Federal Authority are Empowered by the Authority of God

All of the below verses of Romans 13 are found in the following manuscripts:

✓ Papyrus 46; Minuscule 94; Minuscule 2817; Codex Basilensis (Minuscule 2815); Codex Vaticanus Graecus 2061; Codex Vaticanus Graecus 1209; Codex Sangermanensis 0319; Codex Claromontanus 06; Codex Carolingus 024; Codex Boreelianus (Fe09); Codex Basilensis (Minuscule I); the "Great" Uncial Codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

- Divine Institution: Every person must be subject to the governing authorities. There is no authority except from God, and those human officers have thus been instituted by God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

- Consequence of Rebellion: Resisting authority means resisting what God has established. This leads to judgment.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

- Alternative to Anarchy: Government is a gift from God to prevent chaos and check human wickedness.

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

- Purpose of Government: Authorities are given power to what is good and are thus tasked with punishing wrongdoers while protecting those who do right.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

- Conscience and Duty: Submitting to one's nation's law and order is required not only to avoid punishment but also as a matter of conscience.

6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

- Civic Accountability: Making oneself available to one's community to volunteer one's time, to vote in elections, and enthusiastically enhancing morale to producing civic and national concord. Aristotle promulgated *homonoia* (concord, same-mindedness, or civic harmony) and its relation to political participation (*Politics*; Aristotle; Book V, Chap. 1-9; B.C. 350). Because it reduces *stasis* (conflict) and prevent factionalism (*ibid*, Book IV, Chap. 11), *homonoia* is a cardinal element of a dutiful society (*ibid*, Book VII, Chap. 1-3), arguing that active citizenship in the *polis* creates friendship and stability (*ibid*, Book III, Chap. 5-9) and builds a thriving middle-class as the State's best possible majority (*ibid*, Book IV, Chap. 11). Please see the entry below, in VOLUME V, COMPENDIUM for "***Aristotle, Polity***."

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

- Taxes and Honor: People must pay taxes, giving revenue for state improvement and protection, showing respect, and honor to authorities who are ministers of God as they carry forth the betterment of infrastructure, the economy, and protect against crime, abuse, insurrection, and invasion.

Moral Law: The "Full Circle" of Justice, by Which Judges Rule Men, Until God Shall Judge Everyone

All of the below verses of Psalm 82 are contained in the following manuscripts:

- ✓ Dead Sea Scrolls: Qumran Cave 4 4QPs, Cave 11 11Q5; Papyrus, Bodmer Psalms (Papyrus Bodmer XXIV and Rahlfs 2110); Coptic manuscripts: Codex Mudil Pillow Psalter; Vetus-Latina and Septuagint manuscripts: Codex Veronensis (r); Dagulf Psalter; Masoretic Texts: Codex Leningradensis, Codex Aleppo; the "Great Uncial Codices": Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi Rescriptus

Psalm 82:

1 God standeth in the congregation of the mighty; he judgeth among the gods.

- Divine Oversight: God stands in the "congregation of the mighty" (judges/rulers), holding them accountable.

2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

- Mandate for Justice and Ceasing Favoritism: Corrupt officers who favor criminals cannot be justified.

3 Defend the poor and fatherless: do justice to the afflicted and needy.

- True fairness: Rulers are commanded to defend the poor and fatherless, to do justice to the deprived, the widowed, the orphaned, the stranded, the abused, the defrauded, and the ailing.

4 Deliver the poor and needy: rid them out of the hand of the wicked.

- True Equity: Good rulers deliver the poor and needy from destruction of themselves and their homes. He thus frees the poor from the hand of the wicked who keep them poor.

5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

- Consequences of Injustice: When the ultimate failure of leaders to maintain justice becomes the Tribulation and Wrath, all the ordinances of the Sun, Moon, and waters will be shaken until society, exactly as Jeremiah foretold that the natural order of nature will be upended until corrupt Israel will need to be rebuilt (Jeremiah 31:35-39).

6 I have said, Ye are gods; and all of you are children of the most High.

- Accountability: Though leaders are to be thought of as "gods," such implied heavenly incumbency must be taken metaphorically and not given worship.

7 But ye shall die like men, and fall like one of the princes.

- Mortal sovereignty: Despite their delegated power, even good presidents and governors are mortal and will face judgment if they rule unjustly.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

- Final Judgement: Having given divine oversight upon judges who rule men, God, who has stood over the "congregation of the mighty" (judges/rulers), holds them and all people accountable, until the Kingdom of God, the New Jerusalem, is established for only the just and upright.

Moral Law: Resist Obedience to Officials Who Make Laws Mandating Sinfulness (any Offense Against God Such as Blasphemy, Abortion, Sodomy, Gender-Change, Corruption of Youth).

Acts 5:27-32

And when [the Pharisees] had brought [the apostles], they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then

Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

- Chester Beatty Papyrus I (P45); Papyrus 74; Codex Angelicus (L, 020); Minuscule 38; Minuscule 461; Codex Floriacensis VL 55 Fleury Palimpsest; Western Uncial codices: Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus, Codex Carolinus (024); Uncials: Codex Beza Cantabrigiensis Bezae (D or 05)

Moral Law: The Holy Ghost Will Bring the Right Words to the Minds and Lips of the Christian Who Is Being Prosecuted for Being Christian, One Who Worships the Trinity and Obeys God's Moral Law

Luke 12:11-12:

And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.

- Papyrus 75/ Papyrus Bodmer XIV–XV, now Hanna Papyrus I; Codex Bezae Cantabrigiensis (a.k.a. Bezae Codex D); Latin Vulgate; Textus Receptus; the "Great Uncial Codices": Codex Vaticanus, Codex Sinaiticus, Codex Alexandrinus

Moral Law: Book of Jude

- ✓ **Warning**! When the Filth and Disobedience That Lead People to Identify Themselves and Defend Their Actions With Further Immoral Actions and Beliefs Are Enabled by Christian Malfeasance, Their Disgusting Sins Will Become Programmed by Their Influencers Into Countless Minds and Will Deteriorate Society and Destroy Homes and Communities. The Self-Degraded Defiant Fatuous Godless Population, if not Arrested and Delivered From Itself, Shall Ruin Innumerable Lives, Bring About Terrible Civil Violence and Bitter War, and Will Finally Be Destroyed by Man and/or God. This Is the Warning of the Book of Jude, through Whom God Has Reminded Us That Not Even Saint Michael Can Stop the Satanic Menace of their Leader, Without Direct Involvement of Christ. Let Us, Therefore, Pray and Assemble Always in Christ's Name.
- ✓ **Manuscripts for Jude**: Papyrus 72 (Papyrus Bodmer VII-VIII); Papyrus 74 (verses 3, 7, 11–12, 16, 24); Papyrus 78 (verses 4-5, 7-8); Minuscule 72 (Queen off the Cursives); Papyrus 78 (verses 4–5 and 7–8); Syriac Peshitta; Codex Angelicus (L, 020); Codex Athous Lavrensis (Uncial GA 044); Codex Vaticanus Graecus 1209; Codex Sinaiticus; Codex Alexandrinus

Book of Jude

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
2 Mercy unto you, and peace, and love, be multiplied.
3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.
5 I will therefore put you in remembrance, though ye once knew this, how that the Lord *(Note: or "God Who is the Christ" in Papyrus 72), having* saved the people out of the land of Egypt, afterward destroyed them that believed not.
6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.
7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.
9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.
10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.
11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.
12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;
13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.
14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,
15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.
16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.
17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
19 These be they who separate themselves, sensual, having not the Spirit.
20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,
21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
22 And of some have compassion, making a difference:
23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,
25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Moral Law: The Priestly Blessing Ensures Grace to the Faithful of His Church who Love and Abide Him

- ✓ **Note**: There is no older proof than the Ketef Hinnom Silver Scrolls from B.C. 600 that God's Word has been on the lips of His people since the time of Adam and Eve. The Priestly Blessing and God's exhortation to keep His Law were written for congregations as depicted below for the First Temple and through today.

Numbers 6:24-26:
The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace.

- Ketef Hinnom Silver Scrolls (KH1, KH2)

Deuteronomy 7:9:
Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

- Ketef Hinnom Silver Scrolls (KH1, KH2)

☧ CHAPTER 7 – VOLUME III
Scribes, Secretaries, Friends, Scholars, and Amanuenses Who Made the First Biblical Manucripts

☧ CHAPTER 7 – VOLUME III: WHO WROTE DOWN THE WORDS OF THE APOSTLES FOR THEIR GOSPELS, ACTS, EPISTLES, AND REVELATION?: Scribes, Secretaries, Friends, Scholars, and Amanuenses, Who Transcribed the Now-Lost Material Primary Sources of the Inspired Word

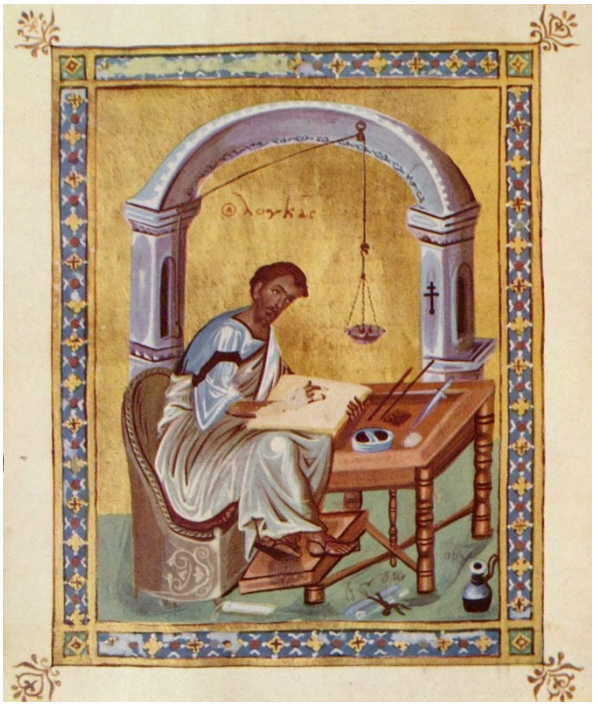
All of the manuscripts—the papyri, codices, parchments, scrolls, palimpsests, vellum bindings—all alphabetized by title and well-described in the *VOLUME V – COMPENDIUM*, are actually secondary sources (and, if they are partial or full copies of the secondary) or are third, albeit not-lesser, sources of God's inspired Word. However, they are all very nearly identical with one another, proving that the following highly literate saints described in this chapter, did a supremely blessed Good Work.

Saint Papias of Hierapolis (c. A.D. 125), who is held to be the amanuensis by Saint Matthew to transcribe his Gospel.

Who transcribed the Word spoken by Saint Matthew to write his Gospel?

According to early Church tradition, specifically from **Saint Papias of Hierapolis** (*Exposition of the Sayings of the Lord;* c. A.D. 125), the Apostle Matthew himself compiled the sayings of Jesus in Aramaic or Hebrew, which were subsequently translated or transcribed into the Greek Gospel by various individuals, or by Matthew himself. Others suggest a disciple named Isador transcribed Matthew's notes.

Who transcribed the Word spoken by Saint Mark to write his Gospel?



Saint Luke, the Good Physician

Papias of Hierapolis reports (*ibid*) that Saint Mark acted as the interpreter and scribe for the Apostle Peter, transcribing Peter's eyewitness accounts of Jesus's life into the Gospel. Mark wrote down these accounts in Rome based on Peter's preaching. The Gospel of Mark is considered to be a record of the Apostle Peter's testimony and memories. Mark (often identified as John Mark) served as Peter's "interpreter" or "scribe." While Peter was preaching, his hearers urged Mark to write down what Peter had shared, which Mark did, likely with Peter's approval.

Who transcribed the Word spoken by Saint Luke to write his Gospel and Book of Acts?

Based on traditional understanding, **Saint Luke, by himself,** wrote (and therefore did not need a separate transcriber for) his Gospel and the Book of Acts, likely acting as a historian compiling accounts from eyewitnesses for a patron named Theophilus. The Gospel and Acts are not presented as a

transcription of spoken words but as a "carefully investigated" written account. Luke possibly transcribed Epistles for Saint Paul while visiting Paul in prison (i.e., Ephesians, Philippians, Colossians, and/or Philemon).

Who transcribed the Word spoken by Saint John to write his Gospel?

The use of a scribe, or amanuensis, was common in the first century, allowing for more sophisticated Greek in the final text than a Galilean fisherman might typically use. Therefore, while the apostolic authority is attributed to John, the physical transcription is most commonly associated with Saint Prochorus.

- **Saint John as Self-Scribe**: It is possible that Saint John, along with Saint Peter, was "unlearned and ignorant," unless Acts 4:13 presents them as only as being perceived in this way (or, hence, as illiterate) by the leaders at the Temple. Nonetheless, Saint John's writers would be the following other people:

- **Saint Papias of Hierapolis for John**: A note in Codex Vaticanus Alexandrinus 14 (Fragment 18) states that the Gospel of John was dictated by John and written down by Papias.

- **Saint Prochorus for John:** In Eastern Orthodox and artistic traditions, Prochorus is frequently depicted as the assistant who recorded John's words, particularly regarding the Book of Revelation.

- **Saint Andrew the Apostle:** Although the Bible describes the “first called” (Πρωτόκλητος or Prōtoklētos), Andrew, as being an unlearned fisherman, he may been inspired to initiate the movement by which John would begin his Gospel.

- The **Muratorian Fragment** (c. A.D. 170-200), which is the oldest *list* of the New Testament books, reports, in Lines 9-16, "On the same night it was revealed to **Andrew**, [one] of the apostles, that John should write down all things in his own name while all of them should review it.”

- **John, by Saint Clement of Alexandria** (c. A.D. 150–215), as cited by Eusebius of Caesarea in his Church History *(Historia Ecclesiastica;* Book 3, Chapter 24, Sec. 1–13; A.D. 324), that Clement stated that John, aware of the physical facts recorded in the other Gospels, was both **urged by his friends** and inspired by the Spirit to write a "spiritual Gospel".

- **Johannine *Community* for John Authorship:** Scholars sometimes suggest the Gospel was written by an informal "Johannine school" or community of followers in Ephesus and/or the island of Patmos, who recorded the testimonies of the "Beloved Disciple."

Deacon Saint Prochorus (Acts 6:5), amanuensis for Saint

Who transcribed the Word spoken by Saint Paul of Tarsus to write his epistles?

Saint Paul of Tarsus, other than writing letters by himself, primarily used **scribes**, known as **amanuenses**, to transcribe his epistles. While Paul often dictated his letters, he typically added a final, personalized greeting in his own hand to authenticate them (e.g., 2 Thessalonians 3:17, Galatians 6:11), sometimes saying he wrote the letters in “my own hand” (2 Thessalonians 3:17; 1 Corinthians 16:21; Colossians 4:18; Philemon 1:19; Galatians 6:11).

Amanuenses for Paul: Saint Paul the Apostle used amanuenses, likely due to poor eyesight or physical impairments, allowing them to draft the letters while he dictated.

- **Saint Tertius for Paul:** He is the only amanuensis of Paul’s explicitly named in the Bible (Romans 16:22), identifying himself as the scribe: "I Tertius, who write this letter, greet you in the Lord.” Tertius was the first or only scribe for the Book of Romans, written in Corinth around, A.D. 57-58.

- **Others, Especially Saint Silas for Paul**: Saint Silas (also known as Silvanus) was a close companion of Saint Paul, who possibly helped pen 1 and 2 Thessalonians (mentioned in the first verses of each of these epistles). While Paul was also the Apostle-Evangelist responsible for the content of his Epistles, Silvanus and Timothy are explicitly mentioned alongside Paul in the opening greetings of both letters, indicating their collaborative role in all facets of Paul’s ministry, indicative of their inclusion in an early provenance, and delivery of these documents. While not explicitly named as scribes for specific epistles in the same way as Tertius, companions such as Timothy, Silas/Silvanus, or others are mentioned importantly in his greetings. He also penned for Saint Peter; see below.

Who transcribed the words spoken by Saint Peter to write his epistles?

Saint Silas/Silvanus for Peter: He is identified as the likely scribe or secretary (amanuensis) who helped transcribe 1 Peter, as mentioned in 1 Peter 5:12, where Peter states he wrote "by Silvanus, a faithful brother". Mark the Evangelist is also traditionally associated with transcribing Peter's preaching to compose the Gospel of Mark.

- 1 Peter: Scholarly tradition suggests Silvanus acted as an amanuensis, likely polishing Peter's Greek for the final letter.
- 2 Peter: The authorship is more debated, but some theories suggest it was written by a follower or secretary in Peter's name.

Role of Saint Mark for Saint Peter: Early Church tradition from Papias of Hierapolis holds that Mark was an interpreter for Peter, writing down his accounts of Jesus's life.

Saint Mark is traditionally known to have written his Gospel by transcribing the Word as it was spoken by Saint Peter.

What is the identity of Saint Silas/Silvanus, who transcribed the Word of the saints Peter and Paul?

- **Name**: He is often called Silvanus in the epistles (2 Corinthians 1:19, 1 Thessalonians 1:1), which is the Latinized form of the Greek name Silas.

- **Background of Silas**: He was a Hellenistic Jew, a prophet, and a trusted leader in the Jerusalem church.

Saint Silas/Silvanus, who is mentioned by saints Paul and Peter as having helped them transcribe 1 and 2 Thessalonians and 1 Peter.

- **Presence of Silas**: He acted as a missionary, scribe for Paul (and possibly Peter), and was instrumental in the early Church's expansion into Europe. Silas experienced the riots in Thessalonica (Acts 17:1-9) and Berea (Acts 17:10-15). Paul and Silas were apart for some length of time, after which he rejoined Paul in Corinth (Acts 18:1-5) and remained there for an extended period.

- **Silas the Roman Citizen**: He was a leading member of the Jerusalem church, a companion of Paul on his second missionary journey, and possessed Roman citizenship, as evidenced in Acts 16 when he and Paul revealed these rights and won instant release from the magistrates after being unlawfully imprisoned in Philippi (Acts 16:16-40).

- **Silas the Bishop:** In his later life Silas was the Bishop of Thessalonica and was crucified where he ran his ministry, either in Macedonia, Greece, or Asia Minor (according to the hagiography of the 70 Apostles, "Synaxarion of the Orthodox Church").

Who transcribed the Word spoken by Saint James to write his Epistle?

Self-Transcription by James: The Epistle of Saint James is traditionally attributed to **James (Jacob), the "brother" of Jesus** and leader of the Jerusalem Church, who likely used an amanuensis (a secretary or scribe) to compose the letter in high-quality Koine Greek. The specific identity of this scribe is not recorded in the Bible or historical records. Because James, who was the Bishop of Jerusalem produced sterling Greek epistle (neither Aramaic nor Hebrew), many scholars believe James dictated his ideas to a skilled scribe, rather than writing it himself, as he may not have had formal Greek education.

Who transcribed the Word spoken by the Apostle/Evangelist Saint John to write his Johannine epistles, 1, 2, 3 John?

Saint Prochorus for John's Epistles: Tradition and some early accounts suggest that Saint Prochorus, one of the first seven deacons of the Church (Acts 6:5), served as the scribe or amanuensis who wrote down the words of Saint John, particularly for the Gospel and Revelation.

Saint Papias of Hierapolis for John's Epistles: He is another figure mentioned in early, albeit debated, tradition as having written down the Gospel of John while John dictated it.

Note: Some scholars suggest that the letters (1, 2, 3 John) may have been written by a different secretary or friend in Ephesus, or directly by Saint John in his later years, as distinct from the transcription of the Gospel.

Who transcribed the Word spoken by Apostle and Evangelist Saint John of Patmos to write Revelation?

Saint Prochorus, the Revelator's Amanuensis: According to the 5th-century A.D. hagiography, *Acts of John by Pseudo-Prochorus*, the Deacon Prochorus wrote down the words spoken by Saint John of Patmos (the Apostle John) as John narrated his inspired visions to write the Book of Revelation.

- Prochorus was one of the original seven deacons chosen by the Apostles (Acts 6:5). Tradition holds that he became a close disciple and travel companion of John the Theologian, accompanying him into exile on the island of Patmos.
- The Setting: While in exile (c. A.D. 95), Saint John is believed to have resided in a cave—known today as the Cave of the Apocalypse—on Patmos.
- The Narrative Method: While in a state of prophetic inspiration, John described the visions to Prochorus, who acted as his scribe or secretary, recording the Apocalypse (Revelation) and sometimes the Fourth Gospel.
- Depiction in Art: This event is frequently depicted in Orthodox icons, showing Saint John looking up toward heaven to receive the revelation while dictating to Prochorus, who writes on a scroll.
- As mentioned earlier in this book, Prochorus had accompanied Saint Peter, who ordained him to be one of the seven deacons mentioned in the Book of Acts (Acts 6:1-7). He is also thought to have ultimately been a scribe and companion of Saint John the Apostle, who consecrated him bishop of Nicomedia in Bithynia. Prochorus was later martyred in Antioch.

Sources for writings by Saint Papias:
The primary source for the writings of Saint Papias of Hierapolis (c. 60–130 AD) regarding the amanuenses, scribes, and interpreters of the apostles is **Eusebius of Caesarea**. Papias's original five-volume work, *Exposition of Oracles of the Lord* (or *Interpretations of the Sayings of the Lord*), is lost, but fragments are preserved in later writings.

Here are the specific books, chapters, and sections where Papias's work is discussed by the mentioned authors:

1. **Eusebius of Caesarea**

Eusebius is the main source for Papias's comments on the scribes/interpreters of the apostles.

- **Work:** ***Ecclesiastical History*** (Church History)
- **Book 3, Chapter 39 (EH 3.39.1–17):** This is the definitive chapter where Eusebius quotes Papias.
- **Key Section - The Scribe of Mark (EH 3.39.15):** Eusebius quotes Papias quoting "the Elder" (John) regarding Mark being the **interpreter of Peter** (*hermeneutēs Petrou*): "Mark, having become the interpreter of Peter, wrote down accurately whatsoever he remembered".
- **Key Section - The Scribe of Matthew (EH 3.39.16):** Papias notes that "Matthew put together the oracles [of the Lord] in the Hebrew language, and each one interpreted them as best he could".
- **Other Sections:** Eusebius discusses Papias's reliance on the daughters of Philip and his interactions with the Elders (Aristion and John the Elder).

2. **Irenaeus of Lyons**

Irenaeus validates Papias as a source.

- **Work:** *Adversus Haereses* (Against Heresies)
- **Book V, Chapter 33, Section 4 (Haer. 5.33.4):** Irenaeus refers to Papias as a "hearer of John, and a companion of Polycarp" and mentions that he wrote in his **fourth book**.
- **Note:** Irenaeus does not directly detail the amanuenses in the surviving fragments of his work, but quotes Papias to support his own theological positions, reinforcing Papias's authority.

3. **John the Elder ("The Elder")**

- **Context:** While not an independent author discussing Papias, "the Elder" is the source **quoted by Papias** (and passed on by Eusebius) regarding the scribal role of Mark.
- **Location:** Quoted in Eusebius, *Ecclesiastical History* 3.39.15.

4. **Justus Barsabbas**

- **Context:** Papias tells a story about Justus, surnamed Barsabbas, drinking poison and surviving (quoted by Eusebius and Philip of Side).
- **Location:** Eusebius, *Ecclesiastical History* 3.39.9–10 (citing Papias).

5. **Apollinaris of Hierapolis**

- **Context:** Apollinaris (Claudius Apollinaris) was a contemporary of Irenaeus and Bishop of Hierapolis, but he did **not** write about Papias's claims regarding the scribes of the apostles in any extant writings.

Summary Table of Primary Source (Eusebius quoting Papias)

Subject	Source	Book/Chapter
Mark as Peter's Interpreter	Papias (via Eusebius)	EH 3.39.15
Matthew's Hebrew Gospel	Papias (via Eusebius)	EH 3.39.16
Papias's 5 Books/Sources	Irenaeus/Eusebius	EH 3.39.1-4
Papias/John the Elder	Papias (via Eusebius)	EH 3.39.3-4

The Famous Pseudoepigraphical Account of Saint Prochorus as Scribe of Saint John

The primary ancient writing in which a Pseudo-Prochorus discusses the role of a scribe/amanuensis for an apostle is the ***Acts of John by Prochorus*** (also known as *Acts of John in the Greek* or *Ps.-Prochorus*). It is considered a 5th-century A.D. work not written by the 1st-century A.D. deacon himself, although its author claims otherwise. It is nevertheless presumed to consist of traditionally popular accounts of Saint John during the Early Church. Here are the details regarding the scribal activities described in this text:

1. ***Acts of John by [Pseudo-] Prochorus***
   - **Context:** This text narrates the travels of John the Apostle from Jerusalem to Ephesus and finally to the island of Patmos.
   - **The Scribe/Amanuensis Role:** Throughout the text, Prochorus is depicted as the constant companion, disciple, and scribe (secretary) of John. He records John's deeds and, crucially, his dictation.
   - **Specific Sections on Scribal Activity:**
     - **The Dictation of the Apocalypse/Revelation (Patmos):** A key section describes John, having been exiled to Patmos, deciding to leave his writings behind. He goes to a location called **Katastasis** (often in the context of a cave or, sometimes in the text, described as a location on the island), where he dictates the Book of Revelation (and sometimes described as the Gospel of John, depending on the version of the Acts) to Prochorus, who writes it down.
     - **Description of the Act:** The text describes a scene of intense divine activity, with thunder and earthquakes, during which Prochorus records the words spoken by John.
     - **Travels and Documentation:** Prochorus describes recording the miracles and sermons of John during their travels in Asia Minor (specifically Phora, Myrinousa, and Karos).
   - **Key Scenes:**
     - **The Writing of the Gospel/Revelation:** Near the end of the journey, John commands Prochorus to take up his writing materials to record the end of Revelation 21-22.
     - **Return to Ephesus:** Upon returning to Ephesus, the text implies that Prochorus continues to assist John.
2. **Other Mentions of Saint Prochorus as Scribe of Saint John**
   - **Iconography:** In Eastern Orthodox tradition, Prochorus is depicted in icons as the scribe of John the Theologian.
   - **Patristic Tradition:** The tradition that Prochorus served as John's secretary, specifically for the Gospel of John and Revelation, is highlighted in later commentaries and traditions, often referencing the content of the *Acts of John by Prochorus*.

Philip of Side on Saint Mark and Saint Papias as Secretaries for Saint Peter

Philip of Side (c. A.D. 380 – after 431) was ad 5th-century A.D. Church historian from Pamphylia, Asia Minor, who wrote a voluminous *Christian History* (in 36 books), of which only fragments survive.

- **Work:** Philip of Side wrote a *Christian History* (*Historia Christiana* or *Ecclesiastical History*), which was an expansion of Eusebius's *Ecclesiastical History*.
- **Fragments:** The information is primarily found in fragments of this lost history, often labeled as **Fragments 4.1–4.7** (specifically 4.6 in some collections) of the "Fragments of Philip of Side".
- **Echoing Papias's Work:** Philip of Side quotes Saint Papias of Hierapolis's second book (or "second volume"), confirming as well-founded that Papias had said:

- Saint John the Theologian and James his brother were killed by the Jews.
- Saint Mark as Saint Peter's interpreter (the most well-known "amanuensis" anecdote) is primarily preserved through **Eusebius's *Church History*, Book III, Chapter 39**.
- Only fragments of *Christian History* survive, mostly preserved within a 7th-century A.D. Byzantine epitome (often called the *De Boor fragments* or *Codex Baroccianus*).
- While Philip of Side is known for relying on Eusebius, he is also recognized as one of the last writers to have quoted the five-book work of Papias of Hierapolis, specifically addressing the role of Mark as Peter's interpreter (secretary/amanuensis).
- The knowledge that Peter, Paul, and Philip the Apostle were married
    - largely originates from traditions reported by **Clement of Alexandria** (c. 150–215 AD), specifically in his work *Stromata* (Miscellanies), Book III, which was later preserved by **Eusebius of Caesarea**.
    - The knowledge that Peter, Paul, and Philip the Apostle were married largely originates from traditions reported by **Clement of Alexandria** (c. 150–215 AD), specifically in his work *Stromata* (Miscellanies), Book III, which was later preserved by **Eusebius of Caesarea**.
    - While Papias of Hierapolis (c. 60–130 AD) is a major source for early traditions about Peter, Paul and Mark, the specific assertion that Paul and Philip were married, alongside Peter, is credited to Clement's defense of marriage against certain heretics.
    - **Saint Clement of Alexandria:** Clement writes: "Certainly Peter and Philip [sometimes translated as Philip the Apostle] begot children; and Philip also gave his daughters in marriage… And Paul does not hesitate, in one of his epistles, to greet his wife, whom he did not take about with him, that he might not be inconvenienced in his ministry" (*Stromata* III; Vol. 6; Sec. 52-53).
        - **Eusebius of Caesarea:** Eusebius quotes this passage from Clement in his *(Ecclesiastical History:* Book III; Chap 30) to discuss the marital status of the Apostles.
    - **Papias of Hierapolis:** Papias's account is cited by Eusebius regarding Philip the Apostle (or Philip the Evangelist) living in Hierapolis with his daughters, but the explicit listing of Peter, Paul, and Philip as married men comes from the tradition reported by Clement.
    - **Context on the Apostles:**
        - **Peter:** Confirmed by Scripture (mother-in-law, Matt 8:14).
        - **Philip:** Often confused between Philip the Apostle and Philip the Evangelist (who had four daughters in Acts 21).
        - **Paul:** The claim that Paul was married is primarily from Clement's interpretation of Philippians 4:3 ("true yokefellow"; Book III, Chapter 6).

- **Apostolic Information in Philip:** Philip notes Papias learned from the daughters of Philip (who lived in Hierapolis) and mentions Papias's accounts of miraculous stories, such as the resurrection of Barsabbas's mother
- **Book/Fragment: Fragment 4** (as edited in *Neue Fragmente des Papias, Hegesippus und Pierius* by C. de Boor/Bratke, often cited as part of the "Byzantine Church-Historical Epitome" or *De Boor fragments*).
- **Context:** Philip (or the epitome preserving his work) quotes Papias's account of the origins of the Gospels, specifically relying on Papias's second book regarding the Apostle John.

- **Content regarding Scribes/Amanuenses:** Philip preserves the tradition that **Saint Mark was the interpreter (ἑρμηνευτής, *hermēneutēs*) of Peter** and that he wrote down accurately what he remembered of the Lord's sayings and actions from Peter's teachings, though not in orderly, chronological fashion.
- **Role of Mark:** Philip of Side's preserved fragments (via the Epitome) indicate that Mark acted as a "literate servile" assistant to Peter, translating Aramaic oral teachings into Greek for a wider audience.
- **Specific Citations:** These details appear in the fragments which record that Papias, in his "second book," reported that the Apostle John was killed by the Jews, alongside the details about Mark. Philip of Side is more specific than Eusebius in his account of Papias, adding, for example, that the Apostle Philip drank viper-venom under compulsion.

Saint Tertius (right), who is named in Romans 16:22 as writing down the Word, spoken to him by Saint Paul, in the Letter to the Romans.

Note: While other ancient authors such as Saint Paul (Rom 16:22) mention their own secretaries (such as Saint Tertius), Philip of Side's specific contribution to the history of the evangelists' secretaries is the preservation of the Papias tradition about Mark serving as Peter's scribe/interpreter. In simpler terms, his role in the legacy and provenance of manuscripts is the recording of his assent as a historian that the chronicles given by Papias, Clement, and Eusebius about the lives and writings by the Apostles/Evangelists, are true and do, or certainly did, exist.

✝ VOLUME IV:
BASIC CONTRASTING OF VERSIONS OF BIBLES

Comparing the Different Bibles of Mainstream English-Language Denominations and the Textual Sources for These Bibles

● ***Perichoresis, for the Congregations and Ministers,United, in God's Word,*** ●
***With the Triune Godhead*:**

PERICHORESIS is the reciprocal existence and interpenetration or *coinherence* that is shared by the Father, the Son, and the Holy Spirit, as it refers to the Trinity/Triune Godhead. In Greek, the term is Περιχώρηση or *perichorei*, and in English it is *circumincession* (defined as "going around" [circum-] and "marching or stepping along together in Eternity" [-incession]).During Baptism and Eucharistic Communion, the presiders and recipients of these sacraments, through both their Fellowship with God and their receipt of the indwelling of the Holy Spirit (Ephesians 4:4-6), advance closer to their ultimte *Theosis*, which refers to their partaking of the Oneness of the Godhead, to be fully rendered upon their Salvation.Churches, who, within their own individual denominations, while partaking in the sacraments enjoy this indwelling and have Fellowship with the Godhead within their own sanctuaries. But if they are, at the very least, in theological Fellowship with other Trinitarian denominations, and/or, better yet, are in sacramental Communion—sharing sacraments together—are enjoined in their partaking in,on the one level or the other, this interpenetration with the Trinity. There can thus be happily contemplated a real and heightened *Perichoresis* between God and collaborative churches who are moved together to co-worship, who are together, in catholic unity and moral orthodoxy, engaging in Real Ecumenism at extraordinary growing levels. When two or three are gathered together in His name, He is there.

☧ CHAPTER 1 – VOLUME IV:
Basic Comparative Analyses of Bibles per Each Church

COMPARATIVE ANALYSIS OF BIBLES USED BY MAINSTREAM DENOMINATIONS OF USA CHRISTENDOM

Protestant Bibles have 66 books, the fewest of all denominations, because the Protestant Reformation, particularly led by Martin Luther, rejected the seven deuterocanonical books from the Old Testament that are included in Catholic Bibles. The main reasons were that these books were primarily in Greek, while Protestants favored the shorter Hebrew Old Testament canon, and Luther disagreed with some of the theology found within them. In his German translation of the Bible, Luther moved these seven books (Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom, Sirach, and Baruch) to an appendix, with most Protestant churches labeling them the "Apocrypha," which means "hidden" or "doubtful" books, and stating they were "not equal to the holy scriptures but...good and profitable to read".

Roman Catholic Bibles contain a 73-book canon, which includes the deuterocanonical books in the Old Testament, excluded by most Protestants, which include books such as Tobit, Judith, 1 Esdras and 3 Maccabees. Roman Scripture uses the Nova Vulgata, a Latin translation from the Greek and Aramaic of the New Testament, and, as regards the Old Testament, the Hebrew of the Tanakh (Hebrew Old Testament) and the Greek of the Septuagint (Greek New Testament).

Eastern Orthodox Bibles Protestant Bibles have 66 books, the fewest of all denominations, because the Protestant Reformation, particularly led by Martin Luther, rejected the seven deuterocanonical books from the Old Testament that are included in Catholic Bibles. The main reasons were that these books were primarily in Greek, while Protestants favored the shorter Hebrew Old Testament canon, and Luther disagreed with some of the theology found within them. In his German translation of the Bible, Luther moved these seven books (Tobit, Judith, 1 Maccabees, 2 Maccabees, Wisdom, Sirach, and Baruch) to an appendix, with most Protestant churches labeling them the "Apocrypha," which means "hidden" or "doubtful" books, and stating they were "not equal to the holy scriptures but...good and profitable to read".

- Eastern Orthodox Bibles Include additional Old Testament books, resulting in a larger canon of up to 81 books, which include all of the Roman Catholic but which also include additional books from the Septuagint allowed into the Orthodox biblical canon by Council of Trullo in A.D. 692, which are 1 Esdras, 3 and 4 Maccabees, the Prayer of Manasseh, and Psalm 151. Because it originates from an unknown author and appears only in later manuscripts of the Septuagint, 4 Maccabees is excluded by the Russian Orthodox and certain other Orthodox churches. Include additional Old Testament books, resulting in a larger canon of up to 81 books, which include all of the Roman Catholic but which also include additional books from the Septuagint allowed into the Orthodox biblical canon by Council of Trullo in A.D. 692, which are 1 Esdras, 3 and 4 Maccabees, the Prayer of Manasseh, and Psalm 151. Because it originates from an unknown author and appears only in later manuscripts of the Septuagint, 4 Maccabees is excluded by the Russian Orthodox and certain other Orthodox churches.

- Western Rite Orthodox Church does not have a single, official Bible but uses versions based on ancient Western traditions, often incorporating parts of the Septuagint for the Old Testament and the New Testament based on the traditional Greek Byzantine text or other suitable translations. Commonly used English translations include the Orthodox Study Bible, which uses the New King James Version for the New Testament and the Saint Athanasius Academy Septuagint for the Old Testament, and the Revised Standard Version (RSV).

Topic	Roman Catholic	Eastern Orthodox	Traditional Anglicans & Traditional Episcopalians	Methodists & Wesleyans	Lutherans	Calvinists
Bible	Revised New American Bible (RNAB), Revised Standard Version Catholic Edition (RSVCE), and the New Revised Standard Version Catholic Edition (NRSV-CE) are commonly used translations. Traditionalist Roman Catholics, including the Sedevacantists, use the Douay-Rheims Bible (D–R, DRB, and DRV), is a translation of the Bible from the Latin Vulgate into Early Modern English by members of the English College, Douai, as a Counter-Reformation effort.	The Orthodox Study Bible (OSB) is an English-language Bible that includes the full Orthodox canon and extensive notes from an Orthodox perspective. The Eastern Orthodox Bible (EOB) is another resource, with the Old Testament reportedly still in the works. Many Western-Rite Orthodox Christians use English-language versions of the Orthodox canon, such as the Orthodox Study Bible (OSB) or the New Revised Standard Version Catholic Edition (NRSV-CE), or a similar translation. Others use the King James or New King James Bible (KJV/NKJV), and include the KJV Apocrypha	King James Bible and New King James Bible.	Many United Methodists prefer the New Revised Standard Version (NRSV) or the Common English Bible (CEB) for study and curriculum materials. Pastors and teachers may prefer the NIV, which is also widely used.	While the English Standard Version (ESV) is preferred by conservative congregations, the New International Version (NIV) is also frequently used, particularly in some synods such as the Evangelical Lutheran Church in America (ELCA) and the Lutheran Church—Missouri Synod (LCMS). The Evangelical Heritage Version (EHV) is used in some Evangelical Protestant denominations, which can include some Lutheran congregations. The NRSV is also a common choice for personal study.	The English Standard Version (ESV) is popular among many Presbyterians. The NIV is also very common and used by many Presbyterian denominations. Some congregations may still use the older King James Version (KJV) or prefer the New American Standard Bible (NASB).

✝P CHAPTER 2 – VOLUME IV
Contrasting the Traditions, Which Pre-Existed Each Bible,
Through Which Text Flowed Into Each Bible

A basic per-Bible description of language and its basic scriptural tradition, and the secondary and tertiary sources of each that is Bible described below. Each name, term, family, and keyword as it follows will be given a far more-detailed definition in the *VOLUME V – COMPENDIUM OF MANUSCRIPTS AND TERMS*.

TEXTUAL SOURCES OF THE KING JAMES VERSION BIBLE (KJV)

The textual sources for the King James Version (KJV) are the **Textus Receptus** for the New Testament (the "received text," in Greek), the **Masoretic Text** for the Old Testament (the authoritative Hebrew and Aramaic text of the Hebrew Bible, referred to as the *Tanakh,* as preserved by Jewish scribes known as the Masoretes), and the **Septuagint** and **Latin Vulgate** for the Apocrypha. The KJV translators also heavily consulted and were influenced by previous English translations, particularly the **Tyndale Bible** and the **Geneva Bible**.

Old Testament

- **Primary source:** The Masoretic Text, which is the traditional Hebrew text.
- **Examples:** The *Codex Leningradensis* and the *Aleppo Codex* are key examples of the manuscripts using Masoretic Text.

New Testament

- **Primary source:** The Textus Receptus, which was produced by Desiderius of Erasmus of Rotterdam, who used the following seven Minuscule Byzantine Text-type manuscripts.
  - **Minuscule 1 (GA 1); Minuscule 2 (GA 2e); Minuscule 2ap (GA 2815); Minuscule 4ap (GA 2816); Minuscule 7p (GA 2817); Minuscule 817 (GA 817); Minuscule 1rK (GA 2814).**
  - These manuscripts are described below in the ***VOLUME V – COMPENDIUM***, entry "**Basel Manuscripts Used by Erasmus and Froben"**
- **Influences:** The KJV translators made extensive use of Theodore Beza's editions of the Greek New Testament, which were based on earlier Greek texts produced by Erasmus and Stephanus.
- **Note:** Beza also consulted ancient manuscripts like *Codex Bezae* and the *Peshitta* (a Syriac translation), in addition to using the translation by Erasmus.

Apocrypha

- **Primary source:** The Septuagint (a Greek translation of the Old Testament) and the Latin Vulgate were used for the books of the Apocrypha.

Previous English translations

- **Influence:** The KJV translators were instructed to use the Bishops' Bible as a guide, which was based on earlier English Bibles.
- **Key influences:** This process included incorporating wording from previous English versions like the *Tyndale New Testament* and the *Coverdale Bible*.

Revisions

- The King James Version (KJV) had several minor corrections in its early decades (1629, 1638), both of which included the **Apocrypha**.

TEXTUAL SOURCES OF THE KING JAMES VERSION BIBLE (KJV)

- The significant standardization occurred with the 1769 edition (Blayney's), making it the basis for most KJV Bibles today.
- Major textual revisions came much later with the 1881/1885 Revised Version (British).
- The 1901 American Standard Version (ASV) and the New King James Version (NKJV) in 1982 aimed to update language but preserve style.

Usage
The King James Version (KJV) is primarily used by various Protestant Christian denominations, especially those with historical ties to Anglicanism, such as Baptists, Presbyterians, Episcopalians, conservative Methodists, and Pentecostals, alongside other conservative groups, independent churches, and members of The Church of Jesus Christ of Latter-day Saints (LDS).

TEXTUAL SOURCES OF THE NEW INTERNATIONAL VERSION BIBLE (NIV)

The NIV uses the **Masoretic Text** (specifically *Biblia Hebraica*) as the primary source for the Old Testament, often consulting other ancient texts like the *Dead Sea Scrolls* and the *Septuagint*. For the New Testament, it uses the **Greek New Testament** as printed in the Nestle-Aland and *United Bible Societies* editions. The translators also considered other ancient versions for both Old and New Testaments when the evidence seemed to provide a superior text, with differences usually noted in the footnotes.

Old Testament sources

- **Primary source**: The Masoretic Text, which is the standard Hebrew text for the Old Testament (e.g., *Biblia Hebraica Stuttgartensia*).
- **Other sources consulted**:
    - Dead Sea Scrolls
    - Samaritan Pentateuch
    - Greek Septuagint
    - Other ancient versions, such as the *Latin Vulgate* and *Syriac Peshitta*

New Testament sources

- **Primary source**: The accepted Greek New Testament text, specifically the editions from *Nestle-Aland* and the *United Bible Societies*.
- **Other sources consulted**: The translators occasionally accepted a variant found in another ancient source.

Major points

- The New International Version (NIV) is a committee translation, not a revision of a previous English version, and was translated directly from the original Hebrew and Greek.
- The translators made use of the most recent scholarly findings and the earliest available manuscripts.

- When a textual variant is considered important, it is often noted in the footnotes of the Bible text.

Usage
The NIV is used by Evangelical and Protestant denominations, including Baptists, Methodists, Presbyterians, Assemblies of God, and many non-denominational churches.

TEXTUAL SOURCES OF THE ENGLISH STANDARD VERSION BIBLE (ESV)

The ESV Old Testament is based on the Masoretic Hebrew text found in ***Biblia Hebraica Stuttgartensia*****,** while the New Testament is based on the critical Greek text of the ***United Bible Societies' Greek New Testament*** and ***Novum Testamentum Graece*****.** In a few difficult cases, translators may also have consulted other ancient sources like the Dead Sea Scrolls, the Septuagint, and the Syriac Peshitta to inform the translation. But the following sources are essential for the ESV's translation, as they are considered by many to provide the most reliable and historically accurate texts for the biblical texts. The ESV's translation philosophy emphasizes "essentially literal" accuracy while maintaining clarity and literary excellence.

Old Testament
- The ESV is based on the Masoretic text, specifically the edition found in *Biblia Hebraica Stuttgartensia*.
- *Biblia Hebraica Stuttgartensia,* specifically the 5th edition (1997)*:* The Masoretic text of the Hebrew Bible, which is also the source for the Old Testament in the ESV.

New Testament
- *Nestle-Aland Greek New Testament: This* edition provides the Greek text for the New Testament in the ESV.
- *United Bible Societies (UBS)* texts, specifically the 2014 edition (5th corrected ed.): These texts are used for the Greek New Testament in the ESV.
- *Novum Testamentum Graece (NTG): Edited* by Nestle and Aland, this edition is also used for the Greek New Testament in the ESV.

Apocrypha
- *Greek Septuagint:* the multi-volume Göttingen edition and the single-volume Rahlfs-Hanhart edition (which stems from the Göttingen school)
- *Latin Vulgate:* The Latin Vulgate is also used as a textual basis.

Usage
The English Standard Version (ESV) is widely adopted by Evangelical, Reformed, and some Presbyterian churches, valued for its literal, "word-for-word" approach, with prominent use in the Lutheran Church-Missouri Synod (LCMS) (as the primary text for the Lutheran Service Book) and by leaders like J.I. Packer. While Protestant in origin, the ESV Catholic Edition (ESV-CE) is also used in some Catholic contexts in India and Scotland for lectionaries, and it's popular in Anglican circles for its traditional feel, though no single version is mandated.

TEXTUAL SOURCES OF NEW REVISED STANDARD VERSION BIBLE (NRSV)

The NRSV Bible's textual sources are primarily the ancient Hebrew texts for the Old Testament and the Greek texts for the New Testament, informed by recent scholarly discoveries like the Dead Sea Scrolls and updated understanding of grammar. For the Old Testament, it draws from the ***Biblia Hebraica Stuttgartensia*** and ***Biblia Hebraica Quinta*****,** while the New Testament uses texts like the ***UBS Greek New Testament*** and the ***SBL Greek New Testament*****. The** NRSV also considers the Septuagint and other ancient versions to improve accuracy. The NRSV (along with the editions that are for the Anglican Communion (NRSV-AE) and its Anglo-Catholic dioceses (NRSV-ACE), for the Roman Catholics (NRSV-CE), and other non-traditional Christians (NRSV and NRSV-UE), contains gender-inclusive language. It is used within the United Methodist Church.

Old Testament

- **Primary source:** The *Biblia Hebraica* texts, such as *Biblia Hebraica Stuttgartensia* (for the original NRSV) and *Biblia Hebraica Quinta* (for the NRSV Updated Edition, or NRSVUE), which are based on the ancient Hebrew and Aramaic Masoretic text.
- **Other sources:** The translation also uses the Dead Sea Scrolls and other ancient versions to make improvements and fill in gaps where the Masoretic text is unclear.

New Testament

- **Primary source:** The Greek New Testament, specifically the ***United Bible Societies (UBS)*** *Greek New Testament* (such as the 5th corrected edition) and the *Greek New Testament: SBL Edition*.

Apocrypha/Deuterocanonical books

- **Primary source:** The Septuagint, the ancient Greek translation of the Hebrew Bible, is a major source for these books.
- **Other sources:** Additional sources are used to ensure accuracy and completeness.

Scholarly context

- The NRSV was a revision of the Revised Standard Version and was published in 1989.
- The NRSV Updated Edition (NRSVue), published in 2021, incorporated further textual and linguistic updates to improve accuracy and readability.
- The translation aims to be "as literal as possible" while still making the meaning clear in contemporary English, using a wide range of textual evidence from the ancient world.

Usage

The New Revised Standard Version (NRSV) is widely used across many denominations, particularly mainline Protestant churches (Episcopal, Methodist, Lutheran, Presbyterian, UCC), as well as the Catholic Church (with an official Catholic Edition) and Orthodox churches, due to its inclusive

TEXTUAL SOURCES OF NEW REVISED STANDARD VERSION BIBLE (NRSV)

language and balanced scholarship involving scholars from these traditions and Judaism. It's favored for its readability and ecumenical nature, serving personal study, liturgy, and academia.

TEXTUAL SOURCES OF THE COMMON ENGLISH BIBLE (CEB)

The Common English Bible (CEB) is translated from critical editions of the original Hebrew, Aramaic, and Greek texts, using a balance of accuracy and readability. For the Old Testament, it uses the Masoretic Text (specifically the ***Biblia Hebraica Stuttgartensia*** and ***Biblia Hebraica Quinta***), with comparative readings from the Dead Sea Scrolls and the Septuagint. For the New Testament, the translation is based on the ***Nestle-Aland Greek New Testament*** (27th Edition). See note, below, about other Methodist/Weslyan uses.*

Old Testament

- **Masoretic Text:** The primary source, referencing editions like *Biblia Hebraica Stuttgartensia* and *Biblia Hebraica Quinta*.
- **Dead Sea Scrolls:** Used to emend or provide alternative readings.
- **Septuagint:** Used for comparative readings and sometimes as a basis for the books of the Apocrypha.

New Testament

- **Nestle-Aland Greek New Testament:** The primary critical edition used for the New Testament text.
- **United Bible Societies' versions:** Closely related to the Nestle-Aland editions and also used.

Apocrypha

- **Hebrew Manuscripts:** Consulted to support specific Septuagint books.

Note:* Wesleyans use a variety of Bibles with many modern congregations preferring the New International Version (NIV), while some study Bibles like the CEB Wesley Study Bible and the NRSV Wesley Study Bible are specifically published for them. Historically, John Wesley created his own translation in 1755 to correct errors in the King James Version (KJV) and valued the original Hebrew and Greek texts. Wesley translated his own New Testament in 1755, believing it corrected many errors in the KJV. He also translated the Old Testament, though it was published later. He often referred to the original Greek and Hebrew texts for his work.

Usage

The Common English Bible (CEB) is used by several mainline Protestant denominations, notably the United Methodist Church, Presbyterian Church (USA), Episcopal Church, United Church

TEXTUAL SOURCES OF THE COMMON ENGLISH BIBLE (CEB)

of Christ, and the Christian Church (Disciples of Christ), as it was sponsored by their denominational publishers. While created by these groups, it's broadly accessible and has been adopted or endorsed by various other faith communities and seminaries for its accuracy and readability in contemporary English.

TEXTUAL SOURCES OF THE EVANGELICAL HERITAGE VERSION (EHV)

The Evangelical Heritage Version (EHV), which is, like the KJV/NKJV and Douay-Rheims, considered a more Conservative translation, was developed by a group of Lutheran pastors, professors, and laypeople associated with the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS). These Lutheran bodies generally favor more literal, traditional translations. Thus, as with other Conservative bibles, the translation specifically avoids "egalitarian theology or feminism" in its treatment of gendered passages, choosing to be exclusive where the original text is exclusive. The translators state their goal is to avoid importing their own interpretation or theological bias, aiming to let the original text speak for itself. The translation prioritizes doctrinal purity or accuracy and aims to be free of error, which is a hallmark of conservative translation efforts. While using a "balanced approach" as its textual basis for translation theory, EHV aims to be closer to the original Hebrew and Greek text than more dynamic translations such as the NIV, and it often includes verses or phrases that are omitted in some modern versions but have ancient support. The EHV also aims to include readings that are well-supported by ancient and widespread manuscript evidence, sometimes including in the main text readings that other recent translations might place only in footnotes, such as the longer ending of Mark (Mark 16:9-20) and the passage about the woman caught in adultery (John 7:53–8:11). The *Comma Johanneum* (1 John 5:7) is not in the main text but is mentioned in a footnote.

Old Testament Sources
For the Old Testament, the EHV primarily uses the Masoretic Text tradition.

- **Primary Texts:**
  - *Biblia Hebraica Stuttgartensia* (1977; 1983 edition) for most books.
  - *Biblia Hebraica Quinta* (for books published to date).

- **Consulted Sources:** Where the primary Hebrew text is difficult, other ancient sources are consulted, including:
  - The Dead Sea Scrolls.
  - The Septuagint (ancient Greek translation of the Hebrew Bible).
  - The Latin Vulgate and Syriac versions.

New Testament Sources
For the New Testament, the EHV uses a "balance of textual traditions".

TEXTUAL SOURCES OF THE EVANGELICAL HERITAGE VERSION (EHV)

- **Primary Texts:** The translation team consulted editions of the Greek New Testament like the *Novum Testamentum Graece* (Nestle-Aland) and the United Bible Societies (UBS) Greek New Testament.
- **Consulted Sources:** The translation process also involved considering readings from other traditions, including:
    - The Majority Text.
    - The *Textus Receptus*.

Usage

The English Heritage Version (EHV) is primarily used by members and churches of the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS), as it was developed by their pastors and scholars through the Wartburg Project. While intended for all Christians, its main adoption is within these conservative Lutheran bodies, with Northwestern Publishing House (NPH) publishing it for them.

TEXTUAL SOURCES OF THE ENGLISH REVISED VERSION (ERV)

The textual sources for the English Revised Version (ERV) of 1881 are based on the Westcott and Hort Greek New Testament (1881) and the Tregelles Greek New Testament (1857) for the New Testament, and the Masoretic Text (specifically, the Biblia Hebraica Stuttgartensia) for the Old Testament. The Old Testament also incorporates occasional readings from the Dead Sea Scrolls and the Septuagint where they were considered more accurate.

New Testament

- **Primary source**: Westcott and Hort Greek New Testament (1881) and Tregelles Greek New Testament (1857).
- **Details**: The texts of these two critical editions were reproduced in a single, continuous *Greek text by Palmer* (1881) for the committee's reference.

Old Testament

- **Primary source**: The Masoretic Text, found in the latest printed edition of the Biblia Hebraica Stuttgartensia (1984).
- **Secondary sources**:
    - **Dead Sea Scrolls**: Used occasionally for earlier readings.
    - **Septuagint**: Used when its readings were considered more accurate than the Hebrew texts.

Usage

The English Revised Version (ERV), a thought-for-thought translation, is used by some individuals and in contexts where simple language is prioritized, rather than being a primary text for specific denominations, which often favor more literal versions like the NRSV, ESV, or NIV, though the ERV

TEXTUAL SOURCES OF THE ENGLISH REVISED VERSION (ERV)

(originally EVD for the Deaf) serves those preferring extremely accessible language, often found in ministries focused on clarity, not necessarily specific church traditions.

TEXTUAL SOURCES OF THE AMERICAN STANDARD VERSION (ASV)

The primary textual sources for the 1901 American Standard Version (ASV) were the **Masoretic Text** for the Old Testament and the **Westcott and Hort** and the **Tregelles Greek texts** for the New Testament. The ASV was a revision of the English Revised Version, and its translators relied on a more literal translation method, using the best available Greek and Hebrew manuscripts and scholarship at the time to create a more accurate and consistent English version.

Old Testament

- **Masoretic Text:** The ASV primarily used the Masoretic Text for the Old Testament. The name of God (YHWH) was consistently rendered as "Jehovah".
- **Scholarly consensus:** The translators relied on the scholarly work and manuscripts available at the turn of the 20th century.

New Testament

- **Westcott-Hort and Tregelles:** The ASV's New Testament was based on the 1881 Westcott-Hort Greek text and the work of Samuel Tregelles, which were considered to be more accurate than the Textus Receptus used for the King James Version.
- **Critical texts:** The translators used critical Greek texts, which favored a smaller number of ancient manuscripts like Codex Vaticanus and Codex Sinaiticus over the majority Byzantine manuscripts.

Other sources and influences

- **English Revised Version (ERV):** The ASV was an update to the ERV, incorporating suggestions the American team had originally preferred but which were not included in the British team's published version.
- **Scholarly research:** The translators benefited from the improved understanding of Koine Greek grammar and syntax and a more complete library of manuscripts than were available to the ERV translators.

Of note:

- **Americanized text:** It was created to update the English Revised Version for an American audience, though its language still feels somewhat archaic to modern readers.
- **Use of "Jehovah":** A notable feature is its use of the name "Jehovah" in the Old Testament where the original Hebrew uses the Tetragrammaton (YHWH). Many modern translations replace this with "LORD".
- **Scholarly work:** The ASV was the result of the work of 30 Protestant scholars from various denominations.

TEXTUAL SOURCES OF THE AMERICAN STANDARD VERSION (ASV)

Usage

The American Standard Version (ASV) is no longer the primary text for many major denominations today, but it's foundational for others, notably influencing the New World Translation (NWT) (Jehovah's Witnesses) and serving as a base for the Revised Standard Version (RSV) used by some Anglicans, Episcopalians, and Catholics. Conservative Baptist circles and some Fundamentalist groups also historically used and recommended it, valuing its literal accuracy.

TEXTUAL SOURCES OF THE NEW AMERICAN STANDARD BIBLE (NASB)

The textual sources for the New American Standard Bible (NASB) include the **Masoretic Text** for the Old Testament and the **Novum Testamentum Graeca (specifically the Nestle-Aland editions)** for the New Testament, drawing on **older manuscripts**, the **Dead Sea Scrolls**, and other **scholarly resources** to produce a literal translation. The translation has been updated over time to reflect advancements in textual criticism and English usage. The NASB began as a translation project of the Lockman Foundation in 1959, and is a 1971 update of the 1901 American Standard Version Bible (ASV).

Old Testament sources

- **Masoretic Text:** This is the standard Hebrew text of the Old Testament that forms the basis for most Protestant translations, including the NASB. The ASV greatly used it.
- **Biblia Hebraica Stuttgartensia (BHS)** is the leading scholarly edition of the Hebrew Bible, serving as the standard text for biblical studies, based on the ancient Leningrad Codex. It presents the Masoretic Text with extensive Masoretic notes (marginal comments) and a critical apparatus at the bottom of each page. It was the major Old Testament textual source for the ESV, although the ASV predates it.

New Testament sources

- **Novum Testamentum Graeca (NA2B/NA29):** The translation followed the 26th edition of the Nestle-Aland text for the 1995 update and the 23rd edition for the 1963 version.
- **Manuscript evidence:** The translators considered the latest available manuscripts and a wide range of textual variants, including the Dead Sea Scrolls and other early codices, to determine the most reliable text.

Other contributing factors

- **Translation philosophy:** The NASB aims for a literal translation, staying as close as possible to the original languages while using contemporary English.
- **Updates over time:** The NASB has undergone revisions (e.g., 1977, 1995, 2020) to improve accuracy, clarity, and readability based on new research and evolving language.
- **Translator background:** The translation was produced by a committee of scholars from various conservative Protestant denominations with advanced degrees in Biblical languages and theology.

TEXTUAL SOURCES OF THE NEW AMERICAN STANDARD BIBLE (NASB)

Usage

The New American Standard Bible (NASB) is not officially adopted by one single denomination but is favored by many Evangelical Protestant churches and denominations emphasizing literal, word-for-word translation, including Southern Baptists, Presbyterians, Methodists, Nazarenes, Baptists (various independent/conservative groups), and Disciples of Christ, with its translators coming from diverse conservative backgrounds. It's valued for its accuracy in study but less so for casual reading, often used alongside more readable versions like the ESV or NIV.

TEXTUAL SOURCES OF THE ORTHODOX STUDY BIBLE (OSB)

The Orthodox Study Bible (OSB) uses two main sources for its text: the **New King James Version (NKJV)** for the New Testament and the **Septuagint (LXX)** for the Old Testament. The OSB also incorporates commentary from an Orthodox perspective and includes additional features like liturgical readings and ancient artwork.

New Testament

- **Text:** The New Testament is based on the New King James Version (NKJV).

Old Testament

- **Text:** The Old Testament is a fresh translation of the Septuagint (LXX), which is the ancient Greek translation of the Hebrew scriptures used by Christ and the early Church.
- **Source texts:** The translation for the Old Testament is based on the Greek text of the Septuagint, primarily using Roth's Septuagint text as the critical base, and also referencing Brenton's English translation.
- **Differences:** This use of the Septuagint means the text may differ from Bibles based on the Hebrew Masoretic text, including variations in chapter and verse numbering.

Other features

- **Commentary:** The OSB includes commentary from an Orthodox viewpoint to help explain the biblical text.
- **Liturgical readings:** It contains a Lectionary section with personal readings for those who follow the Church calendar.
- **Artwork:** The Bible includes full-color ancient images in keeping with the tradition of the early Church.

Usage

The Orthodox Study Bible (OSB) is primarily used by English-speaking Orthodox Christians across various jurisdictions, including the Greek Orthodox Archdiocese, Antiochian Orthodox, the Russian Orthodox Church Outside Russia (ROCOR), and the Orthodox Church in America, for personal study and parish groups, offering insights from early church fathers and the Septuagint (LXX) Old Testament. While not an official liturgical text for all churches (who often use Greek or Slavonic), it's the standard

TEXTUAL SOURCES OF THE ORTHODOX STUDY BIBLE (OSB)

English study resource for understanding Eastern Orthodox interpretations, containing the full Orthodox canon with unique books like 1 and 3 Maccabees and 1 Esdras.

TEXTUAL SOURCES OF THE EASTERN ORTHODOX BIBLE (EOB)

The primary textual source for the Eastern Orthodox Bible is the **Septuagint** for the Old Testament and the **Patriarchal Text of 1904** for the New Testament. The Septuagint is the ancient Greek translation of the Hebrew Scriptures, which includes books not found in many other canons. For the New Testament, translations are often based on the 1904 official Greek text used by the Ecumenical Patriarchate of Constantinople.

Old Testament

- **Septuagint:** This is the foundational source for the Old Testament. It was translated from Hebrew into Greek in the 3rd century B.C..
- **Deuterocanonical books:** The Septuagint includes books often called the Apocrypha by Protestants, such as Tobit, Judith, and 1, 2, and 3 Maccabees.

New Testament

- **Patriarchal Text of 1904:** The Eastern Greek Orthodox Bible (EOB) and other modern Orthodox translations are based on this official Greek text from 1904.
- **Textus Receptus:** Some English translations, like the King James Version (KJV), are based on the Textus Receptus, a Greek text from which some modern Orthodox translations differ.
- **Orthodox Study Bible (OSB):** This specific translation uses the New King James Version for the New Testament but makes revisions to align with Orthodox theology and also uses the Septuagint for its Old Testament readings.

Other sources and considerations

- **Church Tradition:** Beyond the biblical text, the writings of Church Fathers and Sacred Tradition are considered primary sources for interpreting scripture in the Eastern Orthodox Church.
- **Dead Sea Scrolls:** Some modern Orthodox translations also consult the Dead Sea Scrolls for textual comparisons.
- **Different editions:** Some Orthodox translations may differ in specific word choices or numbering from other editions, such as the OSB's Psalter which has a different numbering than the Protestant version.

Usage

The Eastern/Greek Orthodox Bible (EOB) is used by Orthodox Christian communities and individuals, especially in English-speaking areas, for personal study, devotion, and even liturgical use, as it's based on the Patriarchal Greek text approved by the Ecumenical Patriarchate of Constantinople for Greek Orthodox churches. While no single English translation is universally "official," the EOB provides an accessible text for those within the Eastern Orthodox Church.

TEXTUAL SOURCES OF THE DOUAY-RHEIMS BIBLE (D-R)

The primary textual source for the Douay-Rheims (D-R) Bible is the **Latin Vulgate**, which was translated into English by Catholic scholars in the late 16th century. The New Testament was published in 1582, and the Old Testament followed in 1609–1610. This was later revised by Bishop Richard Challoner, who modernized the language while maintaining a close adherence to the Vulgate's text.

- **Original translation**: The D-R Bible was a direct English translation of the Latin Vulgate, compiled by Saint Jerome.
- **Translator**: The initial translation was carried out by English Catholic exiles, most notably Gregory Martin, under the sponsorship of William Allen.
- **Publication timeline**: The New Testament was published at Rheims in 1582, and the Old Testament was published at Douay in 1609 and 1610.
- **Key revision**: Bishop Richard Challoner significantly revised the text between 1749 and 1752, which is the version most commonly known and used today.
- **Additional comparison**: While the Vulgate was the primary source, the translators also compared it with the original Hebrew and Greek texts to inform their work, as noted in the marginal notes.

Usage

The Douay-Rheims (D-R) Bible is primarily used by traditional Roman Catholics, especially those preferring older, more literal translations from the Latin Vulgate, though it's also appreciated by some Anglo-Catholics and Traditionalist Catholics, including Sedevacantists, who value its historical significance and adherence to Catholic tradition, contrasting with Protestant versions such as the KJV.

TEXTUAL SOURCES OF THE LATIN VULGATE

The Vulgate was primarily produced by Saint Jerome between A.D. 382 and A.D. 405. Commissioned by Pope Damasus I to be a revision of the Vetus-Latina Gospels, it became for the Western Church the standard Latin Bible. The Vulgate is derived from various sources, including the Hebrew Masoretic Text and the Greek Septuagint and includes a number of apocryphal books.. The Old Testament was largely translated directly from the Hebrew Bible (Tanakh), though some books, like Tobit and Judith, were translated from Aramaic, while other books used existing Old Latin translations. Jerome also used the best available Greek texts for the four Gospels and the New Testament books that were not part of the Old Testament.

Old Testament sources

- **Hebrew:** Saint Jerome translated most of the Old Testament directly from Hebrew texts, producing a third version of the Psalms as well.
- **Aramaic:** The books of Tobit and Judith were translated anew from Aramaic versions.
- **Greek (Septuagint):** The additions to the books of Esther and Daniel were translated from the Greek Septuagint and Theodotion, respectively.
- **Vetus Latina (Old Latin):** The Vulgate retained the Old Latin translations for the books of Baruch, Wisdom of Solomon, Ecclesiasticus, 1 and 2 Maccabees, and the Prayer of Manasses.

TEXTUAL SOURCES OF THE LATIN VULGATE

- **Note:** Saint Jerome refused to rely solely on the Septuagint (the Greek Old Testament that had been used in the West for centuries), for his Vulgate's Latin translation because he believed it contained errors and was a less accurate rendering than the original Hebrew texts. He aimed for greater fidelity by translating directly from Hebrew, consulting Jewish rabbis (who agreed to teach him Hebrew), and distinguishing canonical books from the Septuagint's extra (deuterocanonical) books, which Jewish tradition did not recognize as Scripture. The Septuagint included books not found in the Hebrew Bible (like Tobit, Judith, Wisdom, Sirach, Baruch, and Maccabees), which Jerome, influenced by Jewish scholars, considered secondary or "church books" for edification, not doctrine.

New Testament sources

- **Greek:** Saint Jerome translated the four Gospels from the best available Greek texts.
- **Old Latin (Vetus Latina):** The remaining New Testament books were based on older Latin versions, which Jerome then corrected and revised.

Other details

- **Commission:** Saint Jerome was commissioned by Pope Damasus I in A.D. 382 to create a revised version of the Latin Bible.
- **Evolution:** The original Vulgate text evolved over centuries, with many manuscripts containing variations from the original versions.
- **Vatican Council:** The Sixto-Clementine Vulgate, promulgated in 1592, was the first official edition for the Catholic Church and was based on a review of many Vulgate manuscripts.

Discussion for Vulgate Textual Old Testament Sources

Saint Jerome's Correction of Septuagint LXX

Saint Jerome noted that Jesus and the Apostles sometimes followed the Septuagint (LXX) but often corrected it to the Hebrew text (Hebraica Veritas) when discrepancies arose, demonstrating the Hebrew's ultimate authority, exemplified by instances in Matthew (like Isaiah 7:14) where the Greek "virgin" (parthenos) was used for the Hebrew "young woman" (almah) but the apostles sometimes aligned with the Hebrew or used the Hebrew's sense, showing the Hebrew's foundational truth despite the LXX's wider use in the early Church, a point Jerome emphasized in his Latin Vulgate translation. Below are examples and explanations of Jerome's observation:

- **Isaiah 7:14 (Matthew 1:23):**
  - **LXX:** Translates Hebrew 'almah (young woman) as *parthenos* (virgin).
  - **Jerome's Point:** While Matthew uses the LXX's *parthenos*, the Hebrew's meaning is 'young woman', and Jerome believed the Hebrew text was the original, noting how the LXX introduced "super-abounding errors".

- **Jeremiah 31:31-34 (Hebrews 8:8-12):**
  - **LXX/Hebrew:** The New Testament's quote of the New Covenant passage closely aligns with the Septuagint version, which differs slightly from the Hebrew.

    - **Jerome's View:** He acknowledged that the Apostles often quoted the LXX as it was the common text, but he emphasized that when the Greek diverged significantly, the Hebrew was the authoritative source for his *Vulgate*.

- **Psalm 22 (23):1 (Matthew 27:46, Mark 15:34):**
    - **LXX:** "The Lord is my shepherd, I shall not want." (Psalm 23)
    - **Hebrew:** "My God, my God, why have you forsaken me?" (Psalm 22:1)
    - **Jerome's Point:** Jesus quotes the Hebrew text (Psalm 22) on the cross, showing a preference for the original text's theological meaning over the LXX's rendering in that context, as a key theological distinction.

Jerome's Method and Goal:

- **Hebraica Veritas:** Jerome's major project (the Vulgate) was to create a Latin Bible from the *Hebraica Veritas* (Hebrew Truth), correcting Latin translations (Old Latin, based largely on the LXX) to align with the Hebrew Bible.
- **Three Authorities:** He argued for the Hebrew text's authority by appealing to: the Hebrew text itself, the Apostles (who sometimes used the Hebrew sense), and Christ (the highest authority, who used the Hebrew text when it mattered most).
- **Result:** While the early Church (like Augustine) favored the LXX due to its apostolic use, Jerome's insistence on the Hebrew text eventually led to the Vulgate's dominance and shaped Western Christianity's view of the Hebrew Bible's primacy.

Discussion for Vulgate Textual New Testament Sources and Saint Jerome's Corrections
Saint Jerome primarily refused to use solely the *Vetus Latina* (Old Latin) versions for his *Vulgate* in translating the New Testament. Instead, he revised the Vetus Latina based on earlier manuscripts, papyri, codices, and palimpsests that were written in Koine Greek. Although a record of his list of sources has never been found, Saint Jerome sought the *truth* of the original texts, challenging the Septuagint's accuracy and the *Vetus Latina*'s inconsistencies, revising them against the earlier Greek manuscripts, especially for the Gospels, to create a more uniform and accurate "common version" (vulgata) for the Church.

It is likely that Saint Jerome drew from the oldest known surviving Koine Greek manuscripts. They would include the **Codex Sinaiticus** (4th-century A.D., oldest complete NT) and **Codex Vaticanus** (4th-century A.D., generally best quality), are vital copies, alongside earlier fragments of papyrus such as P4, P5,, all hand-copied over centuries from earlier writings, forming the basis for modern critical editions.

Key Ancient Vetus-Latina Manuscripts Used by Saint Jerome

- **Codex Veronensis (b):** A late 5th-century A.D. purple vellum manuscript (Old Latin) important for Luke and other Gospels. Also known as the Vienna Gospels.
- **Codex Palatinus (e):** A 4th-century A.D. manuscript of the four Gospels, noted for its silver ink and Old Latin text, a crucial early witness. Also known as the Palatine Gospels.

TEXTUAL SOURCES OF THE LATIN VULGATE

- **Codex Corbeiensis (ff2):** A 5th-century A.D. Italian codex (Old Latin) with a distinct text of John that formed a basis for the Vulgate, and unique features in Luke. Also known as the Corbie Gospels.
- **Codex Vindobonensis (i):** A 5th-century A.D. Italian fragments of Luke and Mark (Old Latin), representing the b/ff2 Text-type. Also known as the Vienna Gospels.

Codices (bound books, the more substantial collections):

- **Codex Sinaiticus (ℵ):** 4th-century A.D.; oldest *complete* Greek NT.
- **Codex Vaticanus (B):** 4th-century A.D.; considered by many scholars to be the highest quality.
- **Codex Alexandrinus (A):** 5th-century A.D.; contains most of the NT.
- **Codex Ephraemi Rescriptus (C):** A palimpsest (recycled parchment).

Surviving Sources of the Original Vulgate NT and Their Significance:

- **No Originals:** The original writings (autographs) were lost, likely destroyed during early persecutions.
- **Copies and Traditions:** There are thousands of handwritten copies (manuscripts) from different centuries, showing variations (textual families).
- **Koine Greek:** The New Testament was written in this common Greek of the ancient world (Biblical Greek).
- **Textual Criticism:** Scholars compare these manuscripts to reconstruct the most likely original text, with Sinaiticus and Vaticanus being cornerstones for this work.

Profile of Saint Jerome:

Saint Jerome (c. A.D. 342-420) was a pivotal early Christian priest, theologian, and historian, renowned for translating the Bible into Latin, creating the influential **Vulgate** version, and establishing himself as a Doctor of the Church, patron of scholars and librarians. Known for his mastery of languages and deep love for Scripture, he spent years as a hermit studying and translating, becoming famous for his powerful writings, fierce defense of doctrine, and iconic image often depicted with a lion and books.

Key Aspects of Saint Jerome's Life and Work:

- **Education and Conversion:** Born near Rome, he received a classical education but indulged in worldly pleasures before a powerful conversion experience led him to asceticism and desert solitude.
- **The Vulgate:** Pope Damasus I commissioned him to revise the Old Latin Gospels, but Jerome went further, translating the Old Testament directly from Hebrew, resulting in the highly accurate Vulgate, the standard Bible for centuries.
- **Scholar and Theologian:** He was a prolific writer, known for Bible commentaries, letters, and treatises against heresies, solidifying his role as a leading biblical scholar.
- **Life as a Hermit:** He spent years in the Syrian desert as a hermit, studying scripture intensely, and later established monasteries in Bethlehem.
- **Patronage:** He is the patron saint of librarians, translators, students, and scholars, symbolizing the importance of scripture and learning.

TEXTUAL SOURCES OF THE LATIN VULGATE

- **Iconography:** He is often depicted with a lion (representing his time in the desert or a legend of healing a lion) and books, signifying his scholarly pursuits.

Usage

Primarily, the Roman Catholic Church uses versions of the Vulgate (specifically the Nova Vulgata now), as it was their official Latin Bible for centuries (Council of Trent), though Protestant denominations largely moved away after the Reformation to focus on original language texts, but still study it for historical insight. The Vulgate's influence extends to Anglican/Episcopalian traditions (via KJV) and some Orthodox churches in their historical liturgy.

TEXTUAL SOURCES OF THE NEW AMERICAN BIBLE REVISED EDITION (NABRE)

The textual sources for the New American Bible Revised Edition (NABRE) are the original biblical languages of **Hebrew, Greek, and Aramaic**, rather than the Latin Vulgate. The translation also uses the best available ancient manuscripts, including the **Septuagint** and the **Dead Sea Scrolls**, to inform and correct the translation. The NABRE is a 1986 and 2011 revision of the 1970 New American Bible (NAB) translated by the Catholic Bible Commission, and approved for Catholic official use by the United States Conference of Catholic Bishops in 2011.

- **Primary languages:** The translation was performed from the original Hebrew, Aramaic, and Greek texts, which represents the oldest source languages for the Bible.

- **Old Testament manuscripts:**
    - The Masoretic Text is the primary basis, with corrections from the Septuagint and Dead Sea Scrolls.
    - For books like Tobit, 1 Maccabees, and parts of Esther, the translation is based on the Greek Septuagint or older fragments.
    - The Book of Wisdom uses the original Hebrew where preserved, with corrections from other versions.
    - The Book of Baruch is based on the Greek of the Septuagint.

- **New Testament manuscripts:** The New Testament was translated from Greek, using the best available manuscripts in addition to the original language texts.

Usage

The New American Bible, Revised Edition (NABRE) is primarily used by the Roman Catholic Church in the United States for personal study and devotion, serving as the basis for the liturgical texts (Lectionary) used during Mass, though other approved Catholic translations exist for private reading. It is the Bible used on the Web site of the United States Conference of Catholic Bishops. While the NABRE is the standard Catholic translation in the U.S., other denominations, such as some Anglicans/Episcopalians, might approve or use it for study, albeit it is not their primary liturgical Bible.

- While incorporating the NABRE, the USCCB Web site features the 2010 revised Old Testament and the 1986 New Testament, and is undergoing further revision into the upcoming Catholic American Bible (CAB) for liturgical use. While NABRE is for study and devotion, a new translation called the CAB (also known as a Revised NAB text) is being developed for Mass, incorporating the latest scholarship.

Note: After 1979, Roman Catholics used various approved translations, with the New American Bible, Revised Edition (NABRE) becoming the standard for Mass readings in the U.S., while the New Revised Standard Version, Catholic Edition (NRSV-CE) and Revised Standard Version, Second Catholic Edition (RSV-2CE) were popular for study, alongside the Latin Nova Vulgata for official documents.

TEXTUAL SOURCES OF THE REVISED STANDARD VERSION (RSV)

The Revised Standard Version (RSV) used the Hebrew Masoretic Text for its Old Testament, incorporating readings from the newly discovered Dead Sea Scrolls (especially in Isaiah), and the 17th edition of the Nestle-Aland Greek text for the New Testament, departing from the Textus Receptus used by earlier English versions like the KJV. Translators consulted various ancient manuscripts, including the Septuagint, for a balanced view, aiming for accuracy and readability in English.

Old Testament Sources:

- **Primary:** Masoretic Text (traditional Hebrew text).
- **Significant Influence:** Dead Sea Scrolls (DSS or Qumran texts), particularly for books like Isaiah, providing variant readings.
- **Consulted:** The Septuagint (ancient Greek translation) and other ancient versions (Syriac, Latin) for textual comparison.

New Testament Sources:

- **Primary:** Nestle-Aland Greek text (17th edition) (an eclectic critical text).
- **Departure from KJV:** Moved away from the Textus Receptus (Received Text) used by the King James Version.
- **Context:** Benefited from new manuscript discoveries (papyri, vellum) and advancements in textual criticism since the 19th century.

Translation Philosophy:

- A blend of formal (word-for-word) and dynamic (thought-for-thought) equivalence.
- Aimed to be essentially literal but readable, revising the American Standard Version (ASV).

Usage

The Revised Standard Version (RSV) is used across many mainline Protestant denominations like the Episcopal Church and United Methodist Church, but its Catholic Editions (RSV-CE, RSV-2CE) are popular with Catholics, including conservative/evangelical circles and some Ordinariate parishes, while its update, the NRSV, is broadly endorsed by Protestant, Catholic, and Orthodox churches for its scholarship and ecumenical nature.

- **Protestant Denominations:**
  - **Episcopal Church:** Authorized the RSV for worship and requested the addition of the Apocrypha.
  - **United Methodist Church:** Widely uses the RSV and its successor, the NRSV.
  - **Evangelical Lutheran Church in America (ELCA):** Uses the RSV/NRSV.
  - **Presbyterian Church (USA) (PCUSA):** Uses the RSV/NRSV.
  - **United Church of Christ (UCC):** Uses the RSV/NRSV.
  - **Christian Church (Disciples of Christ)**.

- **Catholic Use (RSV-CE and RSV-2CE):**
  - **Catholic Biblical Association:** Adapted the RSV for Catholic use.
  - **Popular for Study:** The RSV Catholic Editions (RSV-CE, RSV-2CE) are favored by many Catholic scholars and laypeople, including authors like Scott Hahn.
  - **Liturgical Use:** Approved for some Catholic communities, particularly in the Personal Ordinariates (e.g., Our Lady of Walsingham in the UK).

- **Ecumenical and Broader Use:**
  - As **New Revised Standard Version (NRSV):** The scholarly update (1989) includes Catholic, Orthodox, and Jewish scholars and is widely endorsed across many denominations for its accuracy and inclusive language.

TEXTUAL SOURCES OF THE NEW REVISED STANDARD VERSION (NRSV)

The New Revised Standard Version (NRSV) and its updated edition (NRSVUE) draw from *Critical Text* (see definition below) of ancient Hebrew, Aramaic, and Greek texts, incorporating insights from new discoveries like the **Dead Sea Scrolls**, archaeological finds, and updated linguistic understanding to be "as literal as possible, as free as necessary" for clarity, while maintaining its scholarly, ecumenical basis. Its Old Testament uses the **Masoretic Text** (supplemented by Septuagint/DSS) and New Testament relies on key Greek manuscripts such as **Codex Sinaiticus** and **Vaticanus**, updated from the RSV's sources to reflect modern scholarship.

Old Testament Sources:

- **Masoretic Text (MT):** The traditional Hebrew text of the Jewish scriptures.
- **Septuagint (LXX):** The ancient Greek translation, used for passages where it offered a better reading than the MT.
- **Dead Sea Scrolls (DSS):** Provided fresh insights and confirmed the reliability of older Hebrew manuscripts, influencing readings in books like Isaiah.
- **Other Ancient Texts and Inscriptions:** Archaeological discoveries further informed the understanding of Hebrew and Aramaic.

New Testament Sources:

- **Critical Greek Texts:** Editors used the most current critical editions of the Greek New Testament, building on the RSV's foundation.
- **Codex Sinaiticus and Vaticanus:** Key early Greek manuscripts providing crucial witnesses.

- **New Linguistic Understanding:** Incorporates updated knowledge of Greek grammar and semantics.

Key Principles and Changes from RSV:

- **Textual Accuracy:** Commitment to the best available manuscript evidence.
- **Inclusive Language:** Replaced archaic terms (Thee, Thou) and adjusted gender references (e.g., "person" instead of "man" where appropriate) for clarity and contemporary understanding.
- **New Research:** Utilized research published since the Revised Standard Version (RSV) to refine understanding of obscure passages.

Ecumenical Editions: The NRSV/UE offers various editions, including:

- **Standard Edition:** With or without the Deuterocanonical books (Apocrypha).
- **Catholic Edition:** Includes all 73 Catholic Bible books in the traditional order.
- **Common Bible:** Includes books for Protestant, Catholic, and Orthodox canon.

Usage

The New Revised Standard Version (NRSV/UE), because it is favored by a wide liberal ecclesia is widely used across many Christian traditions due to its ecumenical nature, officially approved by mainline Protestant churches (such as Methodist, Lutheran, Presbyterian, Episcopal/Anglican, Disciples of Christ, United Church of Christ), the Roman Catholic Church (Catholic Edition), and the Eastern Orthodox Church, also finding favor in academic settings and with Jewish scholars.

- **Protestant and Anglican Traditions**
  - **Episcopal Church:** Authorized for worship.
  - **United Methodist Church:** Widely used for study and worship.
  - **Evangelical Lutheran Church in America (ELCA):** Approved for use.
  - **Presbyterian Church (USA) (PCUSA):** Approved for use.
  - **Christian Church (Disciples of Christ):** Approved for use.
  - **United Church of Christ (UCC):** Widely used.
  - **Reformed Church in America and United Church of Canada:** Widely used.
  - **Roman Catholic Tradition**: The NRSV Catholic Edition, has received the *Imprimatur* (official approval) from the U.S. and Canadian Bishops' Conferences for private study and devotional reading.
  - **Eastern Orthodox**: Scholars from Orthodox traditions participated in its development, and the NRSV is approved for use.

- **Other Users**
  - **Community of Christ:** Uses the NRSV/NRSVUE as a primary reference.
  - **Academics and Researchers:** Popular in universities for its accuracy, readability, and inclusive language.

Profane Usage: Social Liberal/Progressive Libertine Adoption

The New Revised Standard Version (NRSV/UE) is given to **profane usage** primarily through its commitment to **gender-inclusive translation**, replacing masculine-biased terms like "man" or "mankind" with neutral words like "people," "human beings," or "person" to reflect the original texts' intent to speak of all humanity, not just males, and removing archaic terms like "thee" and "thou" for broader accessibility. This approach aims for greater accuracy in representing universal human

experiences, though it has generated debate, especially concerning specific passages like prophetic references.

- **Key Aspects of Liberal Voice in the NRSV:**
  - **Gender-Neutral Terms:** Translates generic Hebrew/Greek terms for humanity (like *'adam* or *anthropos*) as "human beings," "people," or "mortals" instead of "man" or "mankind".
  - **Inclusive Pronouns:** Replaces the generic "he" with "they" or rephrases to avoid gendered pronouns when referring to all people.
  - **Expanded Phrases:** Changes "brothers" to "brothers and sisters" or "brothers and sisters in Christ."
  - **Modernized Language:** Replaces archaic pronouns like "thee" and "thou" with modern equivalents to make the text clearer and more accessible to contemporary readers.

- **Examples:**
  - **Psalm 8:4:** "What are human beings that you are mindful of them, or mortals that you care for them?" (NRSV) instead of older versions' "What is man that you are mindful of him, or the son of man that you care for him?" (RSV).

Inclusion of Spurious Freer Logion Passage

No textual source exists besides the Codex Washingtonianus (032; see entry below) which increments **Mark 16:14** with the following unorthodox Gnostic-leaning exchange between the risen Christ and the remaining eleven Apostles. After Christ rebukes them for doubting His Resurrection, the interplay continues with their cynical retort to their lesser Gnostic Christ (Who is presumed here to be less powerful than the devil), a tolerant all-welcoming Jesus Who deigns to indulge their demand for an explanation as to why they ought to have been excused for doubting the Resurrection, as they begin:

> *"This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now"—thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."*

TEXTUAL SOURCES OF THE REVISED STANDARD VERSION CATHOLIC EDITION (RSVCE)

The textual sources for the Revised Standard Version Catholic Edition (RSV-CE) are the critical editions of the Hebrew Masoretic Text for the Old Testament, the Greek Septuagint for the deuterocanonical books, and the Greek New Testament manuscripts. Catholic scholars adapted the Protestant Revised Standard Version, which was originally a revision of the American Standard Version, and made specific changes for Catholic use.

TEXTUAL SOURCES OF THE REVISED STANDARD VERSION CATHOLIC EDITION (RSVCE)

Old Testament

- **Main source:** The Masoretic Text.
- **Deuterocanonical books:** The Septuagint, the ancient Greek translation of the Old Testament, was the primary source for these books, which are included in the Catholic canon.

New Testament

- **Source:** Greek New Testament manuscripts.
- **Adaptation:** Catholic scholars identified and incorporated alternative readings from the original Greek manuscripts that support Catholic doctrine, often moving them to the main text from footnotes where they appeared in the Protestant version.

Key aspects of the RSV-CE's textual foundation

- **Ecumenical foundation:** The RSV-CE was developed by a committee of both Protestant and Catholic scholars, leading to its ecumenical appeal.
- **Latin Vulgate influence:** The RSV-CE follows the order of Old Testament books established by the Latin Vulgate, the fourth-century Latin translation by St. Jerome.
- **Scholarly accuracy:** The translation relies on primary sources like the Septuagint and critical editions of the Hebrew and Greek texts to ensure textual fidelity.

Usage

The Revised Standard Version Catholic Edition (RSV-CE) is primarily used by Catholics for personal study and devotion, particularly by Novus-Ordo (including conservative Catholics who prefer the RSV-2CE which uses traditional wording such as "thee/thou") and Evangelical Catholics, and is approved for use in the Personal Ordinariates for former Anglicans, but it's the New Revised Standard Version Catholic Edition (NRSV-CE) that has broader denominational acceptance, including endorsements from the U.S. and Canadian Catholic Bishops for its ecumenical scholarship, though the RSV-CE remains popular for its faithfulness to traditional text.

TEXTUAL SOURCES OF THE NEW REVISED STANDARD VERSION CATHOLIC EDITION (NRSV-CE)

The NRSV-CE's textual sources are the ancient Hebrew, Aramaic, and Greek scriptures, including the Dead Sea Scrolls, other newly available manuscripts, inscriptions, and archaeological finds. It was translated from these ancient texts by an ecumenical committee of scholars, building upon the work of the Revised Standard Version (RSV), which itself was derived from the original Greek New Testament and the Biblia Hebraica Stuttgartensia for the Old Testament. The Catholic Edition includes the deuterocanonical books (Apocrypha) in their traditional Catholic order.

- **Ancient Manuscripts:** The translation draws from the oldest available Hebrew, Aramaic, and Greek texts.
- **Dead Sea Scrolls:** This collection of ancient manuscripts, which provides early evidence for the Old Testament text, is a key source for the translation.

TEXTUAL SOURCES OF THE REVISED STANDARD VERSION CATHOLIC EDITION (RSVCE)

- **Other Archaeological Finds:** The translation considers other ancient texts, inscriptions, and archaeological findings to provide a deeper understanding of the original languages and context.
- **Greek New Testament:** The New Testament is based on the United Bible Societies' Greek New Testament.
- **Septuagint:** The deuterocanonical books (Apocrypha) are translated from the Septuagint, the ancient Greek translation of the Old Testament, with additional sources considered.
- **Building on the RSV:** The NRSV-CE is based on the New Revised Standard Version (NRSV), which was a revision of the Revised Standard Version (RSV).

Usage

The New Revised Standard Version Catholic Edition (NRSV-CE) is officially approved and used by the Roman Catholic Church, holding an Imprimatur from U.S. and Canadian bishops (although the Bible used on the United States Catholic Bishops' Web site is the NABRE). It is also favored by certain mainline Protestant denominations such as the Episcopal Church, Evangelical Lutheran Church in America (ELCA), Presbyterian Church (USA) (PCUSA), United Church of Christ (UCC), Disciples of Christ, all of whom either officially approve or widely use the NRSV.

₽ CHAPTER 3 - VOLUME IV

Naming Systems and Cataloging Methods: The Curious Letters, Numbers, and Symbols in Textual Criticism and Analysis

✝ CHAPTER 3 - VOLUME IV: MEANS OF NAMING AND CATALOGUING MANUSCRIPTS WITH SYMBOLS AND CODES

Although this textbook does not teach how to categorize manuscripts, it familiarizes the student with categorization and naming methods. This lets him/her understand what a symbol or reference number or letter mean. If you want to skip the following longer analysis, the main points are summarized very handily in the below alphabetized quick reference guide ***VOLUME V – COMPENDIUM***, the entry for "**Biblical Manuscript Catalogue Symbols**."

These are elements, which will confront both critical reviewers of text variants and the person inquiring why various Bibles differ from one another at times. It ought not be expected that this more opaque lesson should be read from start to finish, but it has been included in this book so that it will be on hand for the reviewer's comprehending of subjects which may benefit from a quick-reference check.

Whenever reviewing textual discussions and criticism, the interpreter of Scriptural manuscripts always notices (as he or she will throughout this book) the presence of identifiers and symbols that thus demand an explanation here. A naming system with letters, numbers, and symbols is to understood as being crucial for Bible manuscript review because it helps scholars to communicate with one another and to do certain things:

- To understand the historical and cultural context of the text;
- To acknowledge the presence of standardized organization systems that are recognized from scholar to scholar;
- To interpret the meaning of biblical text and identify the origin and circumstances under which the biblical passages were composed and translated.

Such characters, symbols (sigla), and systems provide insights into the author's intent (even ancient authors), the historical setting, and the cultural values of the time during which the original text and/or its translation were printed. Additionally, letters, numbers, and marks are items which aid in identifying and correcting errors in the text, as they ensure that manuscripts are accurately reproduced and preserved and should be considered a necessary tool. In simpler terms, a categorization system is crucial for biblical manuscript textual analysis because it provides a universal, concise, and unambiguous way for scholars to identify, categorize, communicate, and cross-reference thousands of surviving manuscripts.

Key Reasons for a Naming System

- **Unambiguous Identification:** Each manuscript needs a unique identifier to prevent confusion. Before standardization, different scholars used their own letters or names (e.g., Codex Vaticanus was 'B'), and some letters were reused for different manuscripts in different parts of the Bible (e.g., 'D' for a gospel manuscript versus 'D' for a Pauline epistle manuscript). The current system, such as the Gregory-Aland (GA) numbers, assigns a unique number to each Greek New Testament manuscript (e.g., P75, GA 01/א).
- **Efficient Citation in Critical Apparatus:** Textual criticism involves comparing numerous manuscript readings to determine the most likely original text. A critical apparatus (the notes at the bottom of scholarly Bibles) lists the variant readings and the manuscripts that support them. Using a simple siglum (e.g., P, L, or a number) saves significant space compared to writing out full manuscript names (e.g., "Codex Sangallensis").

- **Categorization by Type:** The system helps to immediately categorize manuscripts, which is vital for analysis.
    - **Letters** like 'P' indicate a **Papyrus** manuscript, often the oldest and most fragmentary.
    - **Numbers preceded by '0'** (e.g., GA 01) are for **majuscule** (uncial) manuscripts (written in large, capital letters).
    - **Plain numbers** are for **minuscule** manuscripts (later copies in smaller, connected script), and 'L' is for lectionaries.
- **Tracking Scribe Activity and History:** Symbols are used within the apparatus to provide further information about a specific manuscript's history. For instance, an asterisk (*) after a siglum (e.g., 1739*) indicates the original scribe's reading, while a superscript 'c' (e.g., 1739c) indicates a later correction made by another hand. This allows scholars to trace the history and changes made to the text over time.
- **Standardization Across Scholarship:** A universal system allows scholars worldwide to reference the same manuscript without confusion, ensuring consistency and ease of communication in research and publications.
- In essence, this shorthand system provides a common language for the complex process of sifting through vast amounts of historical evidence to establish the most reliable reading of the biblical text.

How Bible Manuscripts are Named and Categorized

Bible manuscripts are named using systems such as **Gregory-Aland (G-A)** for Greek New Testament texts, the **Vetus-Latina (VL)** for Old Latin manuscripts, and the **Masoretic Text** for Old Testament Texts. Examples include:

- They assign numbers to major uncials (scripture written in capital letters, such as 01 for Codex Sinaiticus)
- They use separate numbering for minuscules (scripture written in lowercase letters);
- P-numbers for papyri;
- L-numbers for lectionaries;
- Traditional sigla (symbols like א for Codex Sinaiticus) to identify specific ancient texts for scholarly reference.
- Greek letters (א, A, B) identifying unique manuscripts.
- Dots and dashes (nikkudot) to signify vowel sounds for Hebrew texts

Key Naming Systems for New Testament

- **Gregory-Aland (G-A) Numbers**: The standard for Greek New Testament manuscripts, organized by type and discovery.
    - **Uncials (Major Manuscripts)**: Assigned numbers with a leading zero (e.g., 01, 02, 03).
    - **Minuscules (Later Manuscripts)**: Given consecutive Arabic numbers (e.g., 1, 2, 3).
    - **Papyri**: Designated with a 'P' followed by a number (e.g., 𝔓52).
    - **Lectionaries**: Labeled with an 'L' and a number (e.g., L2).
- **Hermann von Soden's System**: For Greek Byzantine Manuscripts
    - Used Greek prefixes such as δ (complete NT), ε (Gospels), α (other parts), followed by numbers roughly indicating date, but proved problematic.

- **Traditional Sigla (Symbols)**: Older, unique symbols for very important manuscripts.
    - **א (Aleph)**: Codex Sinaiticus (01).
    - **A**: Codex Alexandrinus (02).
    - **B**: Codex Vaticanus (03).
- **Vetus Latina (Old Latin) System (VL Sigla)**
    - **Purpose:** For Old Latin manuscripts (pre-Vulgate translations).
    - **Format:** VL + number (e.g., VL 100-111 for Octateuch, VL 300-485 for Psalters).
    - **Scope:** Sometimes includes a letter suffix (e.g., e for Gospels, a for Acts, p for Pauline Epistles) to show which books are present, with a dagger (†) for missing sections.
    - **How They Combine**: A manuscript might have multiple identifiers, such as:
        - A traditional name: Codex Bobiensis.
        - A Vetus Latina siglum: `s` (for the Pauline Epistles).
        - Part of the VL number: `53` (for Codex Bobiensis).
        - This combination system helps scholars manage the vast number of Latin Bible texts, distinguishing early versions from the standard Vulgate and tracking specific textual readings

Key Naming Systems for Old Testament

- **Masoretic Text**
- **Septuagint (LXX)**
- **Dead Sea Scrolls**

Example of How the Names With Symbols and Marks Might Appear

- **Identification**: A scholar might refer to "Codex Sinaiticus (א or 01)" to identify the same text.
- **Textual Criticism**: These identifiers allow scholars to compare different versions (variants) of the text, noting differences in readings.
- **Evolution**: Initially, letters (like א, A, B) were used, but as more manuscripts were found, scholars moved to numbers and then prefixes (P, L) to create a comprehensive list
- **Traditional/Descriptive Names**: Named after locations or features (e.g., Codex Gigas, Codex Bobiensis, Codex Claromontanus).

New Testament Categorization of Manuscripts

Bible manuscripts are named using systems such as **Gregory-Aland (GA)**, assigning letters (like א for *aleph-01*) and numbers (e.g., 01, 1, P1) to categorize them by writing style (majuscule, minuscule, papyri) and content, while also using symbols like *nomina sacra* (e.g., ICXC for Jesus Christ) to denote sacred words, and specific signs like the *diple* (>) for quotations, all to help scholars organize and reference these ancient texts.

The Gregory-Aland System (GA)

This is the standard for Greek New Testament manuscripts.

- **Papyri:** Prefixed with a 'P' (e.g., 𝔓66).
- **Majuscules (Uncials):** Large, capital letters, often represented by a '0' and a number (e.g., 01, 027).
- **Minuscules:** Smaller cursive script, assigned a single number (e.g., 1, 2, 38).
- **Lectionaries:** Marked with an 'L', containing liturgical readings (e.g., L1).

- **Symbols:** Early majuscules used letters like א (aleph) before running out, then reused letters with superscripts.

Scribal Notations and Symbols in GA

- ***Nomina Sacra:*** Sacred names (God, Lord, Jesus, Christ) are abbreviated by writing only the first and last letters, with a line over them (e.g., IC for Jesus, XC for Christ).
- ***Punctuation and Pauses (Positurae):*** Dots and lines (like ';' or '.') indicated sentence endings or pauses.
- ***Diple (>)***: A symbol like a '>' or wavy line in the margin marked Old Testament quotations.

Why GA System is Crucial?

- **Organization:** It provides a universal catalog for thousands of manuscripts.
- **Reference:** Allows scholars to quickly identify a manuscript and its features.
- **Historical Study:** Helps trace the development of the biblical text over centuries.

Von Soden System for New Testament Categorization (and Other)

Besides Gregory-Aland, the other significant naming system for biblical manuscripts, particularly important historically, is **Hermann von Soden's system**, known for its complex but foundational classification of Greek manuscripts (sigla like δ, ε, η, θ for uncials) and for textual families, though later superseded by Gregory-Aland's more streamlined numbering.

Key Aspects of von Soden's System:

- **Focus:** Primarily classified Byzantine Greek manuscripts, a huge task in his era.
- **Sigla:** Used Greek letters (like δ for Codex Alexandrinus, א for Sinaiticus) and numbers, often combined, creating complex identifiers.
- **Significance:** Laid crucial groundwork for modern textual criticism by identifying textual families (e.g., Alexandrian) and detailed classification, even if complex.

Von Soden's System for Latin Texts

While Gregory-Aland (GA) numbers are standard for Greek New Testament manuscripts, Hermann von Soden's system was an important predecessor, and for Latin manuscripts specifically, scholars often use descriptive sigla (abbreviations) like **it** (Old Latin) or letter/number combos such as **Vetus Latina** (VL) or specific codex names (like **Codex Sangallensis**, ε76 in von Soden) rather than a single, unified numerical system comparable to GA for Greek, focusing on Text-type (Alexandrian, Western, Byzantine) and individual manuscript features.

Key Von Soden Categorizations and Approaches for Latin Manuscripts:

- **Descriptive Sigla (Abbreviations):** These are the most common, often used in critical editions alongside GA numbers for Greek texts.
    - **it**: Represents the Old Latin (Vetus Latina) tradition.
    - **Lowercase letters**: Individual Old Latin manuscripts get letters (e.g., a, b, c).
    - **vg**: Denotes the Vulgate.

- **Von Soden's System (Greek Focus, but relevant):** Although complex and superseded for Greek, his work grouped manuscripts by content (like δ for NT, ε for Gospels) and assigned numbers roughly by date, influencing later cataloging.
- **Text-types:** Latin manuscripts are classified by their text type, which is crucial for textual criticism.
    - **Western Text-type**: Characterized by distinctive readings, often found in Old Latin manuscripts, like Codex Boernerianus (Codex Boernerianus, Dp).
    - **Alexandrian/Byzantine Text-types**: Latin witnesses also show affiliations with these major text families, indicated by textual notes.
- **Codex Names and Sigla:** Important Latin codices retain their traditional names (e.g., **Codex Amiatinus**, **Codex Sangallensis**) and corresponding sigla (like ε76 for Sangallensis)

Other Related Systems/Concepts:

- **Wettstein:** Preceded von Soden, using letters for uncials (A, B, C) and numbers for minuscules (leading to some duplicate numbers that Gregory-Aland fixed). Introduced by Johann Jakob Wettstein in his 1751-1752 Greek New Testament, it provided a foundational method for cataloging manuscripts: using capital **Roman letters (A, B, C)** for major uncial (majuscule) manuscripts like Codex Vaticanus (B) and **Arabic numerals (1, 2, 3)** for later minuscule (cursive) manuscripts, initially in separate series for different New Testament sections. This system allowed for concise citation and gave each manuscript a unique identifier, though later scholars such as Caspar René Gregory refined and unified the numbering for minuscules into a single list.
- **Great Uncial Codices (Codex Sinaiticus א, Alexandrinus A, Vaticanus B, Ephraemi Rescriptus C):** These significant early manuscripts often carry their own names and sigla (like א, A, B), which were integrated (or sometimes conflicted) with later systems.
- **Text Types/Families:** Systems like Aland's categorize manuscripts by Text-type (Alexandrian, Byzantine, etc.), which is different from but related to specific manuscript sigla.

Important: While Gregory-Aland's system (of using letters for uncials and numbers for minuscules, often with categories) is the modern standard, von Soden's work, along with the specific sigla for famous codices like א and A, forms a vital historical layer in manuscript identification. In essence, regarding von Soden, for Latin, you see a collection of descriptive abbreviations and Text-type classifications, rather than a single, universal numbering system like GA for Greek, though von Soden's structure provided a good early basic model for handling massive manuscript collections.

Significance of Caspar René Gregory (Gregory-Aland Numbering System)

Caspar René Gregory was a significant American biblical scholar known for his revolutionary textual criticism and classification of Greek New Testament manuscripts, creating the widely used Gregory-Aland numbering system (GA). "Gregory's Law" or "Gregory's Rule" refers to his discovery of the consistent medieval scribal practice of arranging parchment pages (folios) so that hair-sides faced hair-sides, and flesh-sides faced flesh-sides, a key insight for understanding manuscript construction.

- **Manuscript Classification:** Gregory's 1908 work organized hundreds of Greek New Testament manuscripts, assigning them numbers (e.g., 0 for majuscules, P for papyri, L for lectionaries), a system still fundamental for scholars today.
- **Textual Criticism:** Caspar René Gregory (American theologian) brought order to the identification and study of biblical manuscripts, helping scholars reconstruct the original text of the New Testament. His numbering work was continued decades later by scholar Kurt Aland (German

theologian and textual critic). Between 1908 and 1994, they honed the method of categorizing manuscripts (papyri, uncials, minuscules, lectionaries) with unique numbers (e.g., P45, 01, 1, ℓ 2281) to provide a standardized way to discuss these ancient texts, facilitating the study of biblical variations.

Significance of Eberhard Nestle (Nestle-Aland Greek New Testament)

- **Nestle's Contribution:** Eberhard Nestle (German scholar and textual critic), being part of the same scholarly lineage/team as Gregory and Aland published his own editions of the Greek New Testament.
- His work produced the ***Novum Testamentum Graece*** (Greek New Testament) first published in 1898, which became a standard text for theological students by synthesizing earlier critical editions.
- **The Merger (Nestle-Aland):** Later, Kurt Aland worked with Nestle's editions, integrating and expanding upon Gregory's numbering system, resulting in the widely used "Nestle-Aland" (NA) text, which uses Gregory's numbering in its critical apparatus.
    - That is, Nestle was followed by his son Erwin Nestle, and significantly by Kurt Aland, who, with Erwin, made major revisions incorporating new manuscripts, leading to the 1963 edition officially bearing the combined name, Nestle-Aland, and becoming the standard critical text used by scholars and modern Bible translators

Significance of Gregory's Law (Gregory's Rule)

- **Scribal Practice:** It identified the near-universal medieval method of pairing parchment leaves in codices (books) to align the rougher "hair" (outer) sides and smoother "flesh" (inner) sides, creating visually consistent openings.
- **Bibliographical Clue:** This rule helps scholars detect manuscript damage, missing leaves, or misplaced pages, as deviations from the pattern often signal later disturbance or alteration in the book's history.
- **Material Understanding:** It's crucial for codicology, which is the study of ancient handwritten books, revealing how medieval scribes constructed their texts.

Difference between “Gregory-Aland” and “Nestle-Aland”

- **Nestle-Aland** is the globally preeminent, standard printed *critical text* of the Greek New Testament used as the base for nearly all modern Bible translations and academic study. It is an ongoing scholarly effort to reconstruct the earliest possible text by weighing thousands of manuscript variants.
- **Gregory-Aland** is a comprehensive *cataloging system* that assigns a unique number (or "siglum") to every known Greek New Testament manuscript. This system is used universally by scholars to refer to specific manuscripts, and these numbers appear in the apparatus (footnotes) of the Nestle-Aland edition and other critical editions.
- Therefore, the Gregory-Aland numbering system is crucial for uniquely identifying the thousands of manuscripts that scholars study, while the Nestle-Aland text is the crucial *result* of that study, providing the standard working Greek text for the academic and translation communities.

Categorization and Symbols for Old-Testament Manuscripts

Besides Nestle-Aland (NA/UBS) or von Soden for the Greek New Testament and Latin Bible, another crucial system is for **Old Testament (OT)** manuscript identification. It involves sigla (letters/numbers) for major Hebrew codices such as the **Masoretic Text (MT)** traditions (e.g., Aleppo Codex, Leningrad Codex) and significant Greek translations/manuscripts such as the **Septuagint (LXX)** families (represented by codices like Vaticanus, Sinaiticus, Alexandrinus), often using numeric codes like 01, 02, etc., for uncials, plus systems for minuscule manuscripts (e.g., 1, 2814).

Key Systems for Old Testament Manuscripts:

- **The Masoretic Text (MT) Tradition:**
  - **Focus:** The authoritative Hebrew text tradition, especially the Tiberian Masorah.
  - **Key Manuscripts:** Aleppo Codex (A) and Leningrad Codex (L) are foundational, guiding modern Hebrew Bibles.
  - **System:** Uses letter/number sigla for specific codices (e.g., Codex Aleppo - A; Codex Leningrad - L) and traditional medieval Hebrew manuscript numbering (e.g., 1000s for minuscules).
- **The Septuagint (LXX) Tradition:**
  - **Focus:** Early Greek translations of the Hebrew Bible.
  - **Key Manuscripts:** Major uncials like Vaticanus (B or 03), Sinaiticus (S or 01), and Alexandrinus (A or 02) are primary witnesses.
  - **System:** Uncials get numbers (01, 02, 03), while later minuscule Greek OT manuscripts use numbers (e.g., 1, 2, 3, 2814).
- **Dead Sea Scrolls (DSS):**
  - **Focus:** The oldest biblical manuscripts, pre-dating Masoretic and Septuagint traditions significantly.
  - **System:** Identified by cave number and artifact number (e.g., 1QIsaa for the Isaiah Scroll from Cave 1).
- **How They Differ from Nestle-Aland:**
  - **Nestle-Aland (NA/UBS):** Primarily for the **Greek New Testament**, focusing on critical editions of the *entire* NT.
  - **OT Systems:** Address the diverse Hebrew and Greek textual history, using different sigla for distinct manuscript types and traditions (MT, LXX, DSS) to represent variants, not just a single critical text.

Text Symbols in Masoretic Old Testament Manuscripts

Masoretic manuscripts use various symbols such as dots and dashes for vowels (**nikkudot**); and, for accents (**ta'amim**), marks seen above/below textl; plus, letters such as **Samekh (ס)** for closed paragraphs; and, **Pe (פ)** for open ones; along with special marks (such inverted **Nun (נ)** or superscript letters) in margins for textual notes, all to preserve the precise pronunciation, cantillation, and textual details of the Hebrew Bible.

Key Symbols and Features:

- **Vowel Signs (Nikkudot):** Dots and dashes placed above or below consonants to indicate vowel sounds (e.g., a dot under a letter for a /i/ sound).

- **Cantillation Marks (Ta'amim):** More complex signs above or below words that guide liturgical chanting and stress (e.g., *Zarqa*, *Paseq*).
- **Paragraph Markers:** The Hebrew letter **ס** (Samekh) for closed paragraphs (*parashah setumah*) and **פ** (Pe) for open paragraphs (*parashah petuhah*).
- **Marginal Notes (Masorah):**
    - **Masorah Parva (Small Masorah):** Brief notes in the side margins, often using Hebrew letters or numbers.
    - **Masorah Magna (Large Masorah):** Longer comments in the upper and lower margins, giving cross-references or textual observations.
    - **Superscript Letters:** Marks like **Mm** or **Mp** on a word, indicating a note in the margin about that word.
    - **Inverted Nuns (Nun Inversa):** Small, inverted Hebrew letter nun (נ) used in specific places to mark short, unusual, or potentially misplaced textual units.
- **Orthographic Features:** Specific spelling variations, suspended letters (letters hanging above the line), and other scribal notes highlighting textual anomalies.
- These symbols collectively form the Masorah (tradition of Masorete scribes and scholars), ensuring the faithful transmission of the Hebrew Bible.

Symbols Identifying Biblical Manuscripts

There are many symbols known to Bible scholars to help them recognize kinds of textual sources. Besides the Greek papyri (𝔓), biblical manuscript symbols include **Greek Uncials (א, A, B, C, etc.)**, **Minuscules (e.g., 1, 13, 28, 118)**, **Lectionaries (ℓ)**, and letters for various **Language Versions (e.g., it for Latin, co for Coptic)**, all part of the Gregory-Aland (GA) system, plus symbols for specific important manuscripts like **D for Codex Bezae Cantabrigiensis (D or D^ea)** and **0 for majuscules**, categorizing ancient biblical texts. These symbols are helpful in referring to thousands of ancient biblical texts in critical editions and textual discussions.

Major Categories of Manuscript Sigla (Symbols):

- **Papyri (𝔓):** Early New Testament manuscripts, numbered like 𝔓46 (Papyrus 46).
- **Greek Uncials (Majuscules):** Large-lettered manuscripts, often assigned numbers starting with '0', like א (Sinaiticus) or A (Alexandrinus).
- **Greek Minuscules:** Smaller, cursive-script manuscripts, typically numbered sequentially (e.g., 1, 2, 3...) or grouped into families (e.g., f1, f13).
- **Lectionaries (ℓ):** Liturgical manuscripts with scripture readings, denoted by a script 'l' followed by numbers (e.g., ℓ 2463).

Examples of Specific Major Manuscripts:

- **א (Aleph):** Codex Sinaiticus (GA 01).
- **A:** Codex Alexandrinus (GA 02).
- **B:** Codex Vaticanus (GA 03).
- **C:** Codex Ephraemi Rescriptus (GA 04).
- **D (or D^ea):** Codex Bezae Cantabrigiensis (GA 05).
- **01, 02, etc.:** General sigla for significant majuscule manuscripts.

Language Versions (Languages other than Greek):

- **it:** Old Latin.
- **vg:** Vulgate (Latin).
- **co:** Coptic (Sahidic: sa, Bohairic: bo, etc.).
- **sy:** Syriac (Peshitta: syp, Curetonian: syc, etc.).
- **aeth:** Ethiopic.

₽ CHAPTER 4 – VOLUME IV
Bible Translations Organized by World's Languages

✝ CHAPTER 4 – VOLUME IV: MANY BIBLES PER MANY LANGUAGES: Bible Translations, Organized by Language, Listing Text-type/Tradition (Critical, Majority, Textus Receptus, Latin, etc.) as Relevant

Bible translations exist across countless languages. Below they are **organized here by language** and then categorized by the underlying Text-type/Tradition: **Critical Text** (based on older, eclectic manuscripts), **Textus Receptus** (Reformation-era "Received Text"), **Byzantine/Majority Text** (based on the majority of later manuscripts), and **Latin/Vulgate Text**. Please refer to the **next chapter (Chap. 5; Vol. IV)**, to see languages of the world **divided according to Text-type/Tradition**.

1. European Languages (Romance, Germanic, Slavic, Others)

- **Italian:**
  - *Textus Receptus:* Giovanni Diodati (1607/1641), Nuova Diodati.
  - *Critical Text:* Conferenza Episcopale Italiana (CEI), La Bibbia di Gerusalemme, Riveduta.
  - *Latin/Vulgate:* Douay-Rheims
- **Spanish:**
  - *Textus Receptus:* Reina-Valera (1569/1602/1909), Reina-Valera Gomez (RVG).
  - *Critical Text:* Nueva Versión Internacional (NVI), Reina-Valera 1960/1995 (significantly updated with critical text), Biblia de las Américas (LBLA).
- **Dutch:**
  - *Textus Receptus:* Statenvertaling (1637).
  - *Critical Text:* Nieuwe Bijbelvertaling (NBV).
- **English**:
  - Textus Receptus: King James Version (KJV), New King James Version (NKJV - note: NKJV is a hybrid, using TR but often noting Critical Text in margins).
  - *Latin/Vulgate:* Douay-Rheims
  - Critical Text: English Standard Version (ESV)
  - Other: New International Version (NIV), New American Standard Bible (NASB), New Living Translation (NLT), Revised Standard Version (RSV), Orthodox Study Bible (OSB)
- **Swiss/German:**
  - *Textus Receptus:* Luther Bible (1545/1912).
  - *Critical Text:* Elberfelder, Einheitsübersetzung.
- **Portuguese:**
  - *Textus Receptus:* Almeida Recebida, Almeida Corrigida e Fiel (ACF).
  - *Critical Text:* Almeida Revista e Atualizada (ARA), Nova Versão Internacional (NVI-PT).
- **French:**
  - *Textus Receptus:* Ostervald (1724/1881), Martin.
  - *Critical Text:* Louis Segond (1910), Traduction Œcuménique de la Bible (TOB).
  - *Latin/Vulgate:* Douay-Rheims
- **Russian:**
  - *Textus Receptus:* Russian Synodal Bible (1876).
  - *Critical Text:* Kulakov Translation.
  - *Latin/Vulgate:* Douay-Rheims.
- **Ukrainian:**
  - *Textus Receptus/Byzantine:* Translation by P. Kulish and I. Pulyuy.

- **Polish:**

    - *Textus Receptus:* Gdańsk Bible.
    - *Critical Text:* Biblia Tysiąclecia (Catholic), Biblia Warszawska.
- **Czech:**
    - *Textus Receptus:* Bible of Kralice.
    - *Critical Text:* Bible 21st Century.
- **Rumanian (Romanian):**
    - *Textus Receptus:* Dumitru Cornilescu Translation (often, though revised).
- **Bulgarian:**
    - *Textus Receptus/Byzantine:* Bulgarian Protestant Bible (1871/1914).
- **Serbian:**
    - *Textus Receptus/Byzantine:* Karadžić/Daničić Translation.
- **Finish (Finnish):**
    - *Textus Receptus:* Biblia (1776).
    - *Critical Text:* Raamattu (1933/1938, 1992).
- **Estonian:**
    - *Textus Receptus/Byzantine:* Tallinn (1739).
- **Hungarian:**
    - *Textus Receptus:* Vizsoly Bible (Károli Gáspár).
    - *Critical Text:* Hungarian Revised Standard Version.
- **Albanian:**
    - *Textus Receptus:* Kristo Dako Translation.
- **Armenian:**
    - *Textus Receptus/Byzantine:* Zohrap Bible (Classical).
- **Basque:**
    - *Textus Receptus:* Leiçarraga's New Testament.
- **Gaelic (Scottish):**
    - *Textus Receptus/Byzantine:* 1801/1826 Translation.
- **Celtic/Waldensian/Italic/Gothic:** Historically associated with early Byzantine/Textus Receptus traditions.
- **Swahili:** Habari Njema (Critical/Interconfessional), Union Version (Traditional/Byzantine).
- **Yoruba:** Bibeli Mimo.
- **Igbo:** Bible Nso.
- **Oromo:** Macaafa Qulqulluu.
- **Lingala:** Biblia (Authorized).
- **Afrikaans:** Die Bybel (1933/1953 - TR based), Nuwe Afrikaanse Bybelvertaling (Critical).
- **Amharic:** Haile Selassie Version.
- **Hausa:** Littafi Mai Tsarki.
- **Zulu:** Izibhalo Ezingcwele.
- **Chichewa/Chinyanja:** Buku Lopatulika.
- **Malagasy:** Ny Baiboly.
- **Shona:** Bhaibheri Dzvene.
- **Bemba:** Baibolo.
- **Kinyarwanda:** Bibiliya Yera.
- **Berber:** Various partial translations.
- **Luganda:** Okugezesebwa.
- **Ge'ez:** Ethiopic Version (Ancient tradition).

- **Setswana:** Baebele.
- **Otjiherero/Oshindonga:**.

3. Asian and Middle Eastern Languages

- **Mandarin:** Chinese Union Version (CUV - Traditional/Majority style).
- **Modern Standard Arabic:** Van Dyck (1865 - Textus Receptus style), Today's Arabic Version (Critical).
- **Urdu:** Urdu Bible (1843/1870), New Urdu Bible.
- **Korean:** Korean Revised Version (KRV - Similar to TR/Byzantine), Korean Living Bible (Critical).
- **Bengali:** Bengali Bible (1801, 1869).
- **Hindi:** Hindi Bible (1811, 1869).
- **Pharsi (Persian/Farsi):** Henry Martyn Translation (1816), New Persian Version.

4. Indigenous (Inuit, Yupik, American Indian)

- **Inuit (Inupiat/Gwich'in):** Bible translations exist mostly in Protestant (TR) traditions.
- **Yupik:** Partial and full Bible translations available, usually based on UBS critical text.
- **Navajo/Arapaho/Algonquin/Mohawk:** American Bible Society translations, frequently based on older Protestant traditions (similar to KJV/TR), though modern translations are moving towards critical text.
- **Critical Text (CT):** Nestle-Aland/United Bible Societies (UBS) editions (e.g., NIV, ESV, NVI, CEI, TOB).
- **Textus Receptus (TR):** Received Text (e.g., KJV, Diodati, Reina-Valera 1909, Statenvertaling, Almeida).
- **Byzantine/Majority Text (MT):** Traditional Text (e.g., Robinson and Pierpont, Hodges and Farstad, largely aligns with TR).

☧ CHAPTER 5 – VOLUME IV:
World's Languages' Bible Translations Organized by Text-type and Tradition

✝ CHAPTER 5 – VOLUME IV: Bible Translations Organized by Text-type and Tradition (Critical, Majority, Textus Receptus, Latin, etc.)

Bible translations are categorized below by their underlying source texts, and then sorted according to the different languages of the world, in which they are translated: The **Critical Text** (typically Nestle-Aland/UBS, based on Alexandrian manuscripts), **Textus Receptus** (Reformation-era, Byzantine-derived), **Byzantine/Majority Text** (used by Eastern Orthodox), and **Latin** (Vulgate tradition).

1. Critical Text (Modern Academic/Protestant/Catholic)

- **English:** New International Version (NIV), English Standard Version (ESV), New American Standard Bible (NASB), New Living Translation (NLT), Revised Standard Version (RSV).
- **Spanish:** Reina-Valera Contemporánea (RVC), Nueva Versión Internacional (NVI), Dios Habla Hoy (DHH), Nueva Traducción Viviente (NTV).
- **French:** La Bible du Semeur, Nouvelle Bible Segond.
- **Italian:** Nuova Riveduta, Nuova Diodati (mix), Conferenza Episcopale Italiana (CEI - Catholic).
- **German (Swiss):** Hoffnung für Alle (Hope for All), Luther 2017 (mix).
- **Portuguese:** Nova Versão Internacional (NVI), Almeida Revista e Atualizada (ARA - mix).
- **Mandarin:** Chinese Contemporary Bible (CCB), Chinese Union Version (CUV - widely used, mix).
- **Russian:** Russian Synodal Translation (widely used, close to TR), Modern Russian Translation (Kulakov).
- **Arabic:** New Arabic Version (NAV/Van Dyck - mix).
- **Bengali, Urdu, Hindi, Tagalog, Korean:** Contemporary versions (e.g., Bengali Contemporary Bible, Korean Living Bible, Tagalog New Contemporary Version) are often Critical Text based, while older ones are TR.
- **Swahili:** Habari Njema (Good News), Kiswahili Contemporary Version.
- **African Languages (Yoruba, Igbo, Oromo, Lingala, Afrikaans, Amharic, Hausa, Zulu, Chichewa, Malagasy, Shona, Bemba, Kinyarwanda, Luganda):** Most modern translations by Bible Societies (UBS) are based on the Critical Text.
- **Inuit/Yupik/Uralic/Baltic/Slavic/Celtic/Basque/Berber:** Many are UBS-sponsored, therefore using the Critical Text for modern translations.

2. Textus Receptus (Reformation/Majority)

- **English:** King James Version (KJV), New King James Version (NKJV - note: NKJV is a hybrid, using TR but often noting Critical Text in margins).
- **Spanish:** Reina-Valera 1960 (RVR1960 - dominant in conservative circles).
- **Portuguese:** Almeida Revista e Corrigida (ARC).
- **German:** Lutherbibel (older, 1912 or older).
- **Russian:** Russian Synodal (commonly regarded as TR-equivalent).

3. Byzantine/Majority Text

- **Greek (Original):** Patriarchal Text of 1904 (used by Greek Orthodox Church).
- **English:** The Orthodox New Testament, Wilbur Pickering's The Sovereign Creator Has Spoken (based on Majority Text).
- **Bulgarian/Serbian/Rumanian/Armenian:** Older, orthodox-aligned translations often follow the Byzantine tradition.

4. Latin

- **Vulgate:** Biblia Sacra Vulgata (Jerome's translation, the historic standard).
- **Nova Vulgata:** (The current official Latin text used by the Vatican).

- **Inuit/Yupik:** Early translations were often based on KJV (TR) or older Danish/Russian texts.
- **Slavic/Ukrainian/Polish/Czech:** Traditionally Orthodox (Byzantine) or Catholic, often using mixed texts (Byzantine/Critical).
- **Celtic/Gaelic:** Historically based on KJV or similar Protestant texts.
- **Ge'ez:** The historic language of the Ethiopian Orthodox Tewahedo Church, which uses its own traditional canon and translation (Ge'ez Bible).

Note: *The distinction between Textus Receptus and Byzantine/Majority text is small compared to their differences with the Critical Text. Many translations labeled "Reformation" or "Traditional" are functionally interchangeable in this category.*

VOLUME V:
COMPENDIUM OF MANUSCRIPTS AND TERMS

☧ VOLUME V - INTRO: COMPENDIUM OF MANUCRIPTS AND TERMS: The Directory of Many of the Countless *Thousands* of Secondary Sources for the Old and New Testaments

This Manuscript Directory comes next. It is actually filled with *Secondary* Sources (the “Primary Sources,” long gone, would be the actual transcriptions written by the Apostles and their secretaries). This directory is not divided by the Bibles such as the King James, nor by Text-type such as Alexandrian or Byzantine. Nor are the listings organized according to categorization methods such as Nestle-Aland for the New Testament, nor by Masoretic Text for the Old Testament. Simply put, there are just too many divisions and subcategories for this to be a “quick reference guide” for such a massive amount of divisions. Instead, what follows displays a much simpler organization. That is, this Directory is alphabetized by manuscript name, Text-type, and Script tradition.

In simpler terms, these pages are like a mini-encyclopedia that alphabetically lists the most important (or merely extremely interesting) texts within the world's sum of about 24,000 biblical manuscripts---among the 5,800 or so New Testament Greek texts and thousands more in Latin, Coptic, Syriac, and other languages, plus tens of thousands of Old Testament Hebrew manuscripts.

While a Priest writing a Homily wishes to find evidence to support his hunch (or to affirm his discernment), say, that the Gospel was transcribed and proliferated long before the Fall of the Western Roman Empire, he can come across this book's description of Papyrus P 52, a tiny fragment of Scripture, from the second-century A.D. that was found in Egypt (where it was originally read).

Papyrus 52, for instance, which was dug up in 1920, contains parts of the Gospel of Saint John and predates the Vetus-Latina sources used by Saint Jerome in his compiling of the Latin Vulgate. Thus the "main subjects" of Bible translation and critical analysis, things flesh out the listings, which egg on the curiosity of the reader to increment her knowledge. "Alexandrian Text-type," and "Textual Variant" and "Masoretic" are examples of terms that are defined here.

The makers of this book heartily want to help sincere upstanding pastors and other such busy people to convince their listeners and readers that they know what they are talking about. Our editors hope to resolve the dilemma known to Christ, who told the skeptical Nicodemus, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:11)

That is, too often, although we believe, we do not profess the knowledge, that God has moved things and events along in the world because we do not realize, or are too afraid to show the proof, of how He has thus had a hand in taking principled action by inspiring His Church to be doers of His Word. He does act and move in this world.

This volume exhibits how the Word has been actualized countless number of times on paper in manuscripts to illustrate that God's Word does not return void. It has always begotten Faith and caused people to simulate God's Will through their principled action (πρᾶξις or Praxis, James 1:22, Matthew 16:27, Romans 12:4, Colossians 3:9), the Praxis deliberated by their God-inspired will (the human will that is both Gnomic and Free) to obey God and do good (*The Four Hundred Chapters on Love;* Saint Maximus the Confessor; Third Century; No. 77; A.D. 662).

Hence, ancient manuscripts strive to make the brethren comprehend the significance of vital textual sources of our Sacred Scripture, the script, which nourishes Faith. After all, if the Love of God has issued one's calling as a Christian and minister, and evidence of that Love is visible in the lives of the children and the grownups of one's Congregation, then knowledge of the browning paper trails left behind since the Apostolic Fathers will strengthen Sacred Tradition with God's Grace. Inspiration will happen all the more confidently by knowing the background of the Bible.

Definitions in the Directory make less alien the appearance of numerals, marks, or English or Greek letters. These elements may be used both as symbols to categorize manuscript types (such as 𝔓 for Papyrus, or "vg" for Vulgate). They might also signify the vocalizing of vowels (nikkudot) and, for accents (ta'amim), those curious marks that are penned above or below Masoretic (Old Testament) text.

We have published this book for the Deaconess, who wants to prove to her children that the Bible is an extremely old tome with Scripture transcribed via God by the hands of Christians like herself. We have also made it for the church Elder who has already learned but has long forgotten, say, the origins of certain textual variants, or for the Rector who has never taken a Divinities or Theology class. We made it for dads who want to show their sons how the Word of God has been organized, sourced, and protected by scholarly parents and shepherds for many years.

The Bible is today in the electronic source by which a religious person can cross-reference on the Internet countless verses. Because he can look up free books such as the Saint John Chrysostom's On Marriage and Family Life to see, for example, how the Epistles, for example, teach a Christian how to be a better spouse and parent? Is it not good to know that the paper made from the tall reeds of the Cyperus papyrus of the Nile Delta still exists bearing the beautiful writing?

When a Christian witnesses an account of the chronicle of how the Gospels were handed down with translators such as Saint Jerome and Desiderius Erasmus, both of whose biographies and textual variants are included here, does not catechesis and seminary learning happen with greater surety?

Take for instance, the "Comma Johanneum" dispute, over 1 John 5:7–8 , which initiates the East/West argument about whether the Holy Spirit descends solely from only God or also from the Son, Jesus. Varying texts that include this verse or not help a classroom iron out important distinctions about how churches have fought and divorced each other over such bones of contentions that many say was just the petty splitting of hairs.

Is it not important to know why bibles favored by Liberal/Progressive churches retain the spurious verses of Mark 16:9-20, which the critical scholar will immediately know is a Gnostic and/or Manichean inclusion? That the devil has as much power as God to guide or weaken the Apostles?

It is also useful to ponder the differences between the New Testament critical texts of, say, the English Standard Bible, which are based on the concise ancient Critical Text of the Alexandrian Text-type, versus the Bibles based on the Vetus Latina texts of the Vulgate, or the analytical Majority Text of the Textus Receptus of Desiderius Erasmus and its King James Version? By categorizing the distinctions, it is made more understandable as to why Erasmus identified an actual angel as the stirrer of the water of the Pool of Bethsaida in John 5:1-15.

Understanding the Bible is necessary for Salvation for all who can reason. Because the world has so many distracting sources of confusion, and moral error and filth, this book is extremely useful as a tool to equip Love, so that knowledge can help Love construct and protect a united church built from united homes, undivided ministers, and discerning hearts of saints.

85 Apostolic Canons

The 85 Apostolic Canons are an ancient collection of 4th-century A.D. ecclesiastical laws (dated approximately A.D. 380) falsely attributed to the Apostles but compiled in Syria as part of the *Apostolic Constitutions*. They are significant for organizing early church discipline, covering clergy conduct, ordination, and liturgy, and they provide an early, crucial list of biblical books in Canon 85.

History and Significance

- **Origin:** While claiming to be written by Clement of Rome from the Apostles, they were actually compiled in Syria around A.D. 375–380.
- **Content:** They are found in Book VIII, Chapter 47 of the *Apostolic Constitutions* and deal with the duties of bishops/clergy, church life, and heresy.
  - The canons deal with ecclesiastical administration, ordination, clergy conduct, and church law.
  - For the Moral Law, it focuses on rules such as forbidding clergy to marry two sisters (Canon 19), forbidding taking usury (Canon 44), or regulating the care of church goods (Canon 38).
- **Significance:** Despite being pseudoepigraphical, they served as a standard for church law in the East. They were recognized in the Council of Constantinople (A.D. 394) and are still used in the Orthodox Church today.
- These canons reflect a time when the biblical canon was still being finalized, and they represent a specific Syrian perspective on the scriptures rather than a universal, final definition.

Bible Books Listed (Canon 85)

The 85th canon provides a specific list of books to be held as sacred.

- **Old Testament:** The five books of Moses (Genesis–Deuteronomy), Joshua, Judges, Ruth, Kings (4 books), Chronicles (2 books), Ezra (2 books), Esther, Judith, Maccabees (3 books), Job, Psalter, Solomon (3 books: Proverbs, Ecclesiastes, Song of Songs), and the Prophets (12 minor + Isaiah, Jeremiah, Ezekiel, Daniel). It notably includes Wisdom of Solomon and Sirach (Ecclesiasticus) as books for the young to learn.
- **New Testament:** The four Gospels (Matthew, Mark, Luke, John), 14 Epistles of Paul, two Epistles of Peter, three of John, one of James, one of Jude, two Epistles of Clement, and the Apostolic Constitutions (mentioned as a current teaching tool of its time).
- **Omissions:** The list notably omits the Book of Revelation.

Amulet Usage

Amulets will be mentioned sometimes in this book as being sources of verses from the Bible, such as with the **Ketef Hinnom Scrolls,** in which it will noted that Sacred Scripture is invoked in the profane or

blasphemous practice of using a physical device to elicit healing or protection from demons. Church Fathers who condemned the use of amulets and superstitious charms as demonic, pagan, or idolatrous, alongside key documents, include:

- **Saint Athanasius of Alexandria** (c. A.D. 296–373): Firmly opposed amulets, encouraging the use of the Sign of the Cross instead. In his writing *De amuletis* (often cited within *Patrologia Graeca* 26.1320),
  - He describes the practice as a, "betraying the seal of the cross that brought you salvation".
  - He argues that amulets and sorceries are useless in securing help against spiritual threats, advising usage instead of the spiritual "seal of the cross," which scares away illnesses and the entire crowd of demons.

- **Saint Augustine of Hippo** (A.D. 354–430): Identified the efficacy of magic as the work of demons and strongly condemned amulets and spells, particularly in Book II, Chapter 20 (specifically sections 30–31) of his work *On Christian Teaching (De doctrina christiana),* c. A.D. 397, referring to the "superstitious observances" not as medicine or “physica” (Sec. 30) but as "consultations and arrangements with devils" (Sec. 31).

- **Saint John Chrysostom** (c. A.D. 347–407): Preached against the use of amulets and spells (phylacteries), notably in *Homily* 19 of his *Homilies on the Statues,* and *Homily 8* of *Adversus Iudaeos (Against the Judaizers)*.
  - In *Homily 19*, he denounces the pagan-influenced practice, urging the congregation to "write the commands of the Gospel and its laws upon your mind" rather than wearing them as a material object.
  - In *Homily 8*, he accuses Christians who seek out Jewish, and particularly Jewish-Christian, healers of "playing the whore" with these people, and he characterizes their synagogue as a "dwelling of demons.” In a direct appeal to his congregation, he urges them to reject the "temporary" healing offered by amulets, even if it means dying of a fever. He calls this a form of "anti-medicinal martyrdom.” He presents these practices as a "Judaizing disease.” He says the related incantations are used by "foolish old women," and instructs his congregants to use a specific, verbal Christian formula when leaving the house: "I depart your ranks, Satan, and your procession, and your service, and I join the ranks of Christ."
  - In *Second Instruction to Catechumens* (Sec. 5), Chrysostom notes the syncretic usage of the image of the pagan Alexander the Great on a medallion (that is currently in the Vatican Museum):
    - And what is one to say about them who use charms and amulets, and encircle their heads and feet with golden coins of Alexander of Macedon. Are these our hopes, tell me, that after the cross and death of our Master, we should place our hopes of salvation on an image of a Greek king? Do you not know what great result the cross has achieved? It has abolished death, has extinguished sin, has made Hades useless, has undone the power of the devil, and is it not worth trusting for the health of the body? It has raised up the whole world, and do you not take courage in it? And what would you be worthy to suffer, tell me? Thou dost not only have amulets always with you, but incantations bringing drunken and half-witted old women into your house, and are you not ashamed, and do you not blush, after so great philosophy, to be terrified at such things? And there is a graver thing than this error. For when we deliver these exhortations, and lead them

away, thinking that they defend themselves, they say, that the woman is a Christian who makes these incantations, and utters nothing else than the name of God. On this account I especially hate and turn away from her, because she makes use of the name of God, with a view to ribaldry. For even the demons uttered the name of God, but still they were demons, and thus they used to say to Christ, We know you who you are, the Holy One of God, Mark 1:24 and notwithstanding, he rebuked them, and drove them away. On this account, then, I beseech you to cleanse yourselves from this error, and to keep hold of this word as a staff; and just as without sandals, and cloak, no one of you would choose to go down to the market-place, so without this word never enter the market-place, but when you are about to pass over the threshold of the gateway, say this word first: I leave your ranks, Satan, and your pomp, and your service, and I join the ranks of Christ. And never go forth without this word. This shall be a staff to you, this your armor, this an impregnable fortress, and accompany this word with the sign of the cross on your forehead. For thus not only a man who meets you, but even the devil himself, will be unable to hurt you at all, when he sees you everywhere appearing with these weapons; and discipline yourself by these means henceforth, in order that when you receive the seal you may be a well-equipped soldier, and planting your trophy against the devil, may receive the crown of righteousness, which may it be the lot of us all to obtain, through the grace and lovingkindness of our Lord Jesus Christ, with whom be glory to the Father and to the Holy Spirit for ever and ever — *Amen*.

- **Saint Caesarius of Arles** (A.D. 470–542)**:** Repeatedly warned against using amulets and criticized even the clergy who engaged in such practices.
  - *Sermons 53* and *54:* **In** these, Caesarius directly forbids the use of "amulets" or "charms" (*philacteria*) and condemns the practice of consulting "enchanters" (*praecantatores*) to heal illnesses.
  - Sermon 50 (specifically in PL 39): It is noted that one of his sermons (often referenced in older collections as PL 39, 2272) describes the, then common, practice of using specific amulets for specific diseases.

- **Saint Epiphanius of Cyprus** (c. A.D. 315–403): Witnessed against the use of amulets in *Expositio fidei Catholicæ, c. 24*.
  - He characterizes the use of amulets as a practice that is "unworthy of the church of Christ."

- **Council of Laodicea (**A.D. 363-364): Prohibited clergy from making amulets and decreed excommunication for those who wore them, as mentioned in **Canon 36.**
  - The prohibition explicitly applies to all levels of the Clergy and Episcopate, suggesting that priests were involved in the creation or blessing of these objects.
  - The text characterizes amulets as "chains for their own souls" (or "prisons for their souls"), implying that they bind the wearer to demonic forces rather than protecting them.
  - Those found wearing these amulets are to be excommunicated ("cast out of the Church").
  - The prohibition was aimed at ending the popular, early-Christian practice of mixing pagan, magical traditions with Christian symbols, such as using amulets featuring portraits of Alexander the Great or using Christian phrases/scripture for protection, and

the selling of “Holy Nails” falsely purported to be from the Crucifixion or merely aptly blessed.

Apocrypha

The Apocrypha consist of books said to have been written between the era between the Book of Malachi and the New Testament and are thus taken from the Septuagint LXX which are not part of the Canon but useful for their historical and informationally profitable value are variously called **Apocryphal**, **Deuterocanonical**, or **Pseudoepigraphical**. While translations such as the King James Version and the Latin Vulgate included many books often called the *Apocrypha* (such as Tobit, Judith, Wisdom, Sirach, Baruch, 1 and 2 Maccabees, and additions to Esther and Daniel), books *not* in the Vulgate are found in some larger canons. Consider thus the Orthodox or Protestant Apocrypha as they often include **1 Esdras**, **2 Esdras** (named as such when Ezra/Esdras-Nehemiah is named as one Book, such as with the Latin Vulgate and the KJV, but as “3 and 4 Esdras” in Orthodox Bibles which name 1 and 2 Esdras and Nehamiah as separate Books), which sometimes appear alongside the **Prayer of Manasseh**, **3 Maccabees**, **4 Maccabees**, and **Psalm 151**. Even more pseudepigraphal texts such as **Enoch (1** through **3**), **Shepherd of Hermas**, and **Testaments of the Twelve Patriarchs** appear in some collections.

Common Counting of Books in Bible and Apocrypha

- **New Testament:** Includes the 27 Books of the New Testament (Saint Matthew to Revelation).
- **Old Testament:** Includes the 39 Books of the Old Testament (Genesis to Malachi).
- **Apocrypha Books:** Includes the 14 Deuterocanonical or “Apocrypha” Books).
- **Roman Catholic and Many Eastern Orthodox:** Include 46 Old Testament Books.

Canonical and Apocryphal Tallies by Saint Athanasius’s 39th Festal Letter (A.D. 367):

- **New Testament via Athanasius (27 Books, canonical)**
  - **Gospels:** Matthew, Mark, Luke, John.
  - **Acts of the Apostles**.
  - **Catholic Epistles (7):** James, 1 and 2 Peter, 1, 2, and 3 John, Jude.
  - **Pauline Epistles (14):** Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews (placed uniquely after 2 Thessalonians), 1 and 2 Timothy, Titus, Philemon.
  - **Revelation of John**.
- **Old Testament via Athanasius (distinctions made)**
  - **Canonical (Jewish tradition + additions):** Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther (excluded by Athanasius from this list but included in read-aloud), Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom (excluded from canon but read), Sirach (excluded but read), Jeremiah (including Baruch and Letter of Jeremiah), Ezekiel, Daniel (additions like Susanna/Bel/Dragon not detailed here), Isaiah, Lamentations, Ezekiel, Daniel.
- **For History and enjoyment Only via Athanasius (Apocryphal or Deuterocanonical)**
  - Wisdom (of Solomon), Sirach (Ecclesiasticus), Esther, Judith, Tobit, The Teaching of the Apostles (Didache), The Shepherd of Hermas.

Examples of Outside-books inclusions

- **Original KJV (1611):** Included 39 OT + 14 Apocrypha + 27 NT = 80 Athanasius-listed books.
- **Modern KJV:** Usually 66 books (39 OT + 27 NT=66 books), as the Apocrypha was gradually removed after 1638.
- **Roman Catholics** and many **Eastern Orthodox**: 46 OT + 27 NT + 3 Apocrypha (1 and 2 or 3 and 4* Esdras; Prayer of Manasseh)

Note: The **Eastern Orthodox Church**, particularly the Russian Orthodox tradition, considers the books often called 1 and 2 Esdras (which align with the canonical Ezra-Nehemiah in other traditions) to be part of their Scripture, numbering them as 1st, 2nd, and (as apocryphal) 3rd Esdras (with 3 and 4 Esdras being the Book sometimes known as 1 and 2 Esdras in Western Bibles such as the Latin Vulgate and the KJV). The confusion stems from different numbering systems: Western traditions (Catholic/Protestant) often call the canonical Ezra-Nehemiah "Ezra" and "Nehemiah," naming them as if they are one book *Ezra-Nehemiah,* while Eastern churches might label them "1 Esdras" (Ezra-Nehemiah) and "2 Esdras" (the Greek 1 Esdras), naming Nehemiah as a separate volume and 3 and 4 Esdras as being Apocryphal.

Apocrypha of King James (from 1611 printing)

The King James Apocrypha (part of the original 1611 Authorized Version) includes 14 books and additions, including:

- **1 and 2 Esdras, Tobit, Judith, Wisdom of Solomon**, **Ecclesiasticus (Sirach), Baruch, the Letter of Jeremiah**, **Prayer of Azariah**, **Susanna**, **Bel and the Dragon**, **Prayer of Manasseh** (also found in 2 Chronicles 33:12-19), **1 and 2 Maccabees**, and additions to **Esther**, offering historical and devotional writings often found between the Old and New Testaments.

Books commonly not found in traditional Apocrypha

- **Books 1-3 Enoch** (in Ethiopian Orthodox canon)
- **Book of Jubilees** (in Ethiopian Orthodox canon)
- **Psalm 151** (Eastern Orthodox and some other churches)
- **Book of Odes** (Eastern Orthodox)
- **Bel and the Dragon** (all churches, especially Traditional Anglican, Roman Churches, Eastern and Oriental Orthodox)

Apostolic Constitutions of A.D. 375

The *Apostolic Constitutions* (c. A.D. 375–380) is an eight-book collection of early Christian ecclesiastical law, liturgy, and moral teachings, likely compiled in Syria. It is significant as the oldest, most complete source for the Antiochene rite liturgy, preserving early church structure, baptismal rites, and clerical roles. Although pseudonymously attributed to the Apostles via Clement of Rome, it serves as a crucial historical document, incorporating earlier texts like the *Didache* and the 85 *Apostolic Canons*.

History and Significance

- **Historical Context:** Compiled in the late 4th-century, this work helped standardize church practices, rituals, and hierarchy (bishops, priests, deacons) during a time of post-persecution consolidation.

- **Liturgical Value:** It contains the earliest, most complete description of a Divine Liturgy (Book 8; Antiochene Rite, known as the Clementine Liturgy, and also called the Liturgy of the Eighth Book), offering invaluable insight into early Eucharistic practices.
- **Content:** The eight books address clerical duties, lay behavior, moral instructions, and church discipline, providing a comprehensive, though non-canonical, guide to Christian life.

Bible Books and Verses

While the *Apostolic Constitutions* is a separate collection of church orders, it is heavily saturated with, and structured around, New Testament scripture. It frequently quotes, adapts, or references:

- **The Gospels:** Frequent references to the teachings of Jesus.
- **Pauline Epistles:** Extensive use of 1 and 2 Corinthians, Romans, and Ephesians for pastoral guidance.
- **Acts of the Apostles:** Used to validate church structure.
- **The Didache:** Large portions of the *Didache* (a 1st-century A.D. document) are embedded in Book 7.

Usage

- It was not considered canon (authoritative scripture) but was held in high esteem, particularly for the *Apostolic Canons* at the end of Book 8, which influenced later church law.

Aristotle, On Polity, (*Politics;* B.C. 350)

Aristotle's concept of civic accountability lends itself to the idea of "Church Polity," or any circumstance in which people must co-exist happily together. Aristotle's book, *Politics*, discusses making oneself available to one's community to volunteer one's time, vote in elections, and enthusiastically enhancing morale to producing civic and national concord. He thus out-laid the virtue of *homonoia* (concord or civic harmony) and its relation to political participation (*Politics*; Aristotle; Book V, Chap. 1-9; B.C. 350). Because *homonoia* reduces *stasis* (conflict) and prevents factionalism (*ibid*, Book IV, Chap. 11), it is a cardinal element of a dutiful society (*ibid*, Book VII, Chap. 1-3). He argues that active citizenship in the *polis* creates and perpetuates friendship and stability (ibid, Book III, Chap. 5-9) and builds a thriving middle-class as the State's best possible majority (*ibid*, Book IV, Chap. 11).

Aristotle on Political Concord

- **Book V, Chapters 1–9** - Discusses causes of factional conflict (*stasis*) and how stability (*concordia*/homonoia) is achieved through balanced regimes.
- **Book VII, Chapters 1–3** - Analyzes the "good life" for citizens, emphasizing that participation in the *polis* fosters friendship (*philia*), a precursor to concord.
- **Active Citizenship** - Aristotle argues in *Politics* that participating in rule (alternately ruling and being ruled) cultivates virtue and unity, reducing political strife.
- **Role of the Middle Class** - Specifically in **Book IV, Chapter 11**, he notes that a large middle class promotes stability and prevents factionalism, fostering concord.

Key Concepts in *Politics*

- **Homonoia (Concord)** - This concept refers to a "like-mindedness" or political friendship among citizens in a *polis*.
- **Eudaimonia (Flourishing)** - The ultimate purpose of the polis is to provide for the good life and happiness of its citizens.

- **Philia (Friendship)** - Shared political life, or participation, fosters friendship among citizens, a key component of a stable community.
- **Rule of Law** - A stable city requires that the laws, rather than individuals, hold ultimate authority to maintain concord.
- **Justice** - Aristotle defines the political good as justice, which is a common advantage and essential for keeping the *polis* together.

Further Political Context

- **Book I:** Explores the natural origin of the *polis* from the household and village.
- **Book III:** Defines the citizen as one who shares in the administration of justice and in offices.
- **Book VI:** Offers practical advice on maintaining democracy or oligarchy.
- **Book VIII:** Details education for the youth, necessary for sustaining the *polis*.

Aristotle's *Politics* Understood Through *Of the Laws of Ecclesiastical Polity* by Richard Hooker

Richard Hooker's *Of the Laws of Ecclesiastical Polity* (1593–1662) is deeply indebted to Aristotle's *Politics* and *Ethics*, adapting classical concepts of political community (*polis*, *homonoia*) to justify the English Church against Puritan, Presbyterian, and Roman Catholic critiques. Hooker's work treats the Church as a "society" or *polis*—a visible, organized, and legal entity rather than an invisible, invisible spiritual body. The relationship between the two works is one of structural and philosophical adoption, where Hooker applies Aristotelian principles of civic virtue, law, and friendship to ecclesiology, aiming to create church concord (concordia).

Key Aristotelian Concepts in *Ecclesiastical Polity*

- **Church as *Polis* (Books I–III):** Hooker adopts Aristotle's premise that man is a political animal and that society requires law. He argues the Church is a *society*, a "company of men" requiring lawful governance, not just a spiritual gathering.
- **Church *Homonoia* (Concord) and *Philia* (Friendship) (Book V):** In defending the Book of Common Prayer, Hooker focuses on rites and ceremonies as the "cement" of societal life, similar to Aristotle's notion of *homonoia* (harmony/same-mindedness) being necessary for the survival of the city.
- **Positive Law and Reason (Books I–II):** Just as Aristotle allows for different forms of government based on context, Hooker argues that church polity (governance) is "positive law"—changeable, diverse, and suited to the specific nation rather than being fixed by Scripture.

Relationship by Volume and Subject

- **Books I: The Philosophical Foundation (Aristotle's *Politics* and *Ethics*):** Hooker establishes that law governs all things, and that societies are created by human reason to reach the "common good" (virtue). He uses Aristotle to argue that Church and Commonwealth are not two separate entities but the same "body of people" seen under different aspects.
- **Books II and III: Against Biblical Literalism (Critique of Puritan Polity):** Hooker argues that reason, not just Scripture, is needed to determine the *particular* forms of church order. This reflects the Aristotelian idea that *phronesis* (prudence) is necessary for organizing a city, allowing for diversity in church structure.
- **Books IV and V: Liturgy and Concordia (Ceremonies as Unity):** These books defend the Anglican rites against claims of being too close to Rome. Hooker argues that public, ordered

worship (commonwealth-regulated) creates *homonoia*, fostering friendship and unity (*philia*) in a society, rather than the discord caused by rigid puritanism.

- **Books VII and VIII: Authority and *Polis* (Episcopacy and State Control):** Hooker defends the necessity of bishops (episcopal jurisdiction) and the supreme authority of the monarch, aligning the structure of the church with a stable, hierarchical *polis*.

Conclusion: In essence, Hooker "baptizes" Aristotle, using his framework to argue that the Church as it is fixed within one is also a citizen is a well-ordered, rational, and, therefore, good *polity* that fosters social harmony and virtue.

Ashburnham Pentateuch

The Ashburnham Pentateuch (or Tours Pentateuch, *Biblioteca Nazionale de France, MS nouv. acq. lat. 2334*) is a 6th/7th-century A.D. Vetus-Latina manuscript of the first five books of the Bible. It is significant for being one of the oldest surviving illustrated biblical codices, featuring 19 surviving, vivid, late-antique style miniatures. It serves as a crucial bridge in art history between the classical world and the Carolingian Renaissance.

Significance

- **Artistic Milestone:** It contains rare, early, and energetic Christian narrative illustrations, possibly originally numbering up to 68 full-page scenes, which influenced Carolingian art.
- **Theological Evolution:** The manuscript originally depicted the Trinity in an anthropomorphic style (as three men), which was altered/covered in the 9th century A.D. to reflect evolving theological views, making it a key witness to early Medieval doctrinal changes.
- **Textual Value:** It is a vital, non-Vulgate (or mixed) Latin version of the Pentateuch.

History

- **Origin:** Created around the 6th or 7th-century A.D., likely in Italy or North Africa, though some suggest Spain.
- **Provenance:** It was later located at the Abbey of St. Martin of Tours, France, before being stolen by Guglielmo Libri in the 19th century and passing into the collection of Bertram Ashburnham.
- **Current Location:** The manuscript is now preserved in the Bibliothèque nationale de France in Paris.

Bible Verses/Content

The manuscript contains portions of the **Pentateuch** (Genesis to Deuteronomy) in Latin. Due to damage and loss over time, it is currently fragmentary and missing the entire book of Deuteronomy, though it originally included all five books.

- **Genesis:** Contains significant scenes, including the Creation, Adam and Eve, Cain and Abel, and Noah's Ark.
- **Exodus, Leviticus, Numbers:** Covers key narrative scenes of the Israelites.
- **Deuteronomy:** The entire book is missing.
- **Significant Gaps:** The manuscript contains only 18 of its original 69 full-page paintings.
- **Content Status:** It starts with a table of contents, but the text is fragmented across the remaining books of the Pentateuch (Genesis 1—Numbers).

- t features a unique, early pictorial narrative style, acting as a visual retelling of the sacred text, rather than just a written copy.
- It contains heavily fragmented sections of Genesis, Exodus, Leviticus, and Numbers, rather than missing specific, isolated verses, with significant gaps throughout the existing books.

Athanasius (Saint) Listing of Canonical Books: *39th Festal Letter* (A.D. 367) List
(*Please also see separate entry,* **"Muratorian Fragment,"** *below, for oldest published list of the Bible's books)*.

- **What is the List of Bible Books?**: The name used for Saint Athanasius's letter naming the biblical books is the 39th Festal Letter, written in A.D. 367 for the Easter celebration, and is famous for containing the first authoritative list matching the 27 books of the New Testament Canon.
- **Historically**: An annual letter from the Bishop of Alexandria, normally to announce Easter, but this one famously included a definitive list of canonical Scriptures.
- **Significance**: It is the earliest known list that includes the exact 27 New Testament books recognized today, helping to solidify the biblical Canon.
- **New Testament via Athanasius (27 Books, canonical)**
  - **Gospels:** Matthew, Mark, Luke, John.
  - **Acts of the Apostles**.
  - **Catholic Epistles (7):** James, 1 and 2 Peter, 1, 2, and 3 John, Jude.
  - **Pauline Epistles (14):** Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews (placed uniquely after 2 Thessalonians), 1 and 2 Timothy, Titus, Philemon.
  - **Revelation of John**.
- **Old Testament via Athanasius (distinctions made)**
  - **Canonical (Jewish tradition + additions):** Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther (excluded by Athanasius from this list but included in read-aloud), Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom (excluded from canon but read), Sirach (excluded but read), Jeremiah (including Baruch and Letter of Jeremiah), Ezekiel, Daniel (additions like Susanna/Bel/Dragon not detailed here),
    Isaiah, Lamentations, Ezekiel, Daniel.
- **For History and enjoyment Only via Athanasius (Apocryphal or Deuterocanonical)**
  - Wisdom (of Solomon), Sirach (Ecclesiasticus), Esther, Judith, Tobit, The Teaching of the Apostles (Didache), The Shepherd of Hermas.

Basel Manuscripts Used by Erasmus and Froben

The **Basel Manuscripts** (specifically **1, 1rK/2814, 2e/2, 2ap, 4ap, 7, and 817)** are of immense historical significance as they formed the core, direct textual basis for the first published Greek New Testament, edited by **Desiderius Erasmus** and printed by Johann Froben in Basel in 1516 (the *Novum Instrumentum omne*) and thereafter used by Erasmus to produce the **Textus Receptus**. These **minuscules** were largely located in the Dominican convent in Basel, brought there by Dominican scholar John Stojković of Ragusa in 1437. They represent primarily late medieval Byzantine text traditions (11th–14th century), although some contain older, valuable readings.

Here is a breakdown of their significance, history, and contents:

1. Codex Basiliensis A.N. IV. 1 (GA 2)

- **Significance:** Known as "Manuscript 2," it was used by Erasmus for the Gospels in his 1516 edition. It is a minuscule manuscript dating to the 11th or 12th century.
- **History:** Purchased by monks in Basel for two Rhenish florins, it was later used by Erasmus, who made red chalk markings directly on the pages to guide the printer.
- **Contents:** The Four Gospels.

2. Codex Basiliensis Ee (GA 07 / 1eap / 2e)

- **Significance:** An uncial (capital letter) manuscript from the 8th century, considered one of the most important witnesses in the Basel collection.
- **History:** Formerly a church manuscript in Constantinople, it was presented to a Basel monastery in the 15th century.
- **Contents:** The Four Gospels (with some gaps in Luke: 1:69-2:4, 3:4-15, 12:58-13:12, 15:8-20, 24:47-end).

3. Codex Johannis Reuchlini (GA 2814 / 1rK)

- **Significance:** Because Erasmus could not find a complete Greek manuscript of Revelation in Basel, he borrowed this 12th-century manuscript from his friend Johann Reuchlin.
- **History:** It was missing the final leaf containing the last six verses of Revelation (22:16-21). Erasmus famously re-translated these verses from the Latin Vulgate into Greek himself.
- **Contents:** Book of Revelation (with commentary).

4. Codex 2ap (GA 2815 / Actap)

- **Significance:** A 13th or 14th-century minuscule used by Erasmus for the Acts and Epistles.
- **History:** Previously belonged to the Dominican Preaching Friars in Basel before passing to the Amerbach-Kabinett.
- **Contents:** Acts of the Apostles and the Epistles.

5. Codex 4ap (GA 2816)

- **Significance:** A 13th or 14th-century minuscule, noted as being "badly written by several hands" and containing numerous contractions, yet used by Erasmus.
- **Contents:** Acts of the Apostles and the Epistles.

6. Codex 7ap (GA 2817)

- **Significance:** A cursive minuscule used by Erasmus for the Pauline Epistles.
- **Contents:** Pauline Epistles.

7. Other Contributions (Manuscript 1 / 817)

- **Significance:** Erasmian, or 1rK, and surrounding fragments helped fill in gaps.
- **Note on 1rK/1:** There is slight confusion in early citations, but the core set consists of the Gospels (2, Ee), Acts/Epistles (2ap, 4ap, 7), and Revelation (1rK/2814).

Summary Table of Contents

Manuscript	Type/Date	Primary Content
GA 2 (A.N. IV. 1)	11th/12th C.	Four Gospels
GA 07 (Ee)	8th C.	Four Gospels (with gaps)
GA 2814 (Reuchlin)	12th C.	Revelation (lacking 22:16-21)
GA 2815 (2ap)	13th/14th C.	Acts and Epistles
GA 2816 (4ap)	13th/14th C.	Acts and Epistles
GA 2817 (7ap)	Cursive	Pauline Epistles

The Basel collection, currently housed in the University Library of Basel, is one of the most crucial in Europe for studying the transition from medieval scriptoria to the printed Bible.

Beuron Book Proverbs, Vetus Latina

The ***Vetus Latina*** **(Old Latin) Beuron edition of Proverbs** represents a modern, critical reconstruction of the pre-Vulgate Latin translations of the Book of Proverbs, published by the Vetus Latina Institute in Beuron, Germany. It is significant for preserving the earliest Latin wording of the wisdom literature, which often differs substantially from Saint Jerome's later Vulgate translation.

History and Significance

- **The Vetus Latina Tradition:** Before Jerome's Vulgate (c. A.D. 382–405) became dominant, various Latin translations, collectively known as *Vetus Latina* or "Old Latin," were used in the Western Church, appearing as early as the 2nd-century A.D. in North Africa and Europe.
- **The Beuron Project:** The Vetus Latina Institute at **Saint Martin Abbey in Beuron,** established in 1945, aims to collect all surviving Old Latin fragments and citations from Church Fathers to create a comprehensive critical edition, ***Vetus Latina: Die Reste der altlateinischen Bibel*****.**
- **Clarity:** Key features of the Old Latin text of Proverbs, compared to the Vulgate, include **a closer, sometimes more literal, rendering of the Greek Septuagint,** which was the standard for the early, pre-Jerome Church.

- **Significance:**
    - **Direct Translation:** Unlike the Vulgate, which was largely translated from the Hebrew (Hebraica veritas), the *Vetus Latina* Proverbs were translated directly from the Greek Septuagint, preserving older textual traditions.
    - **Textual Criticism:** The Beuron edition is essential for reconstructing the early Greek Septuagint and studying how the Bible was first understood in Latin-speaking, pre-medieval Europe.
    - **Variant Readings:** The Old Latin version of Proverbs often provides alternative wisdom, phrasing, and interpretations that differ from the Vulgate.

Bible Contents (Proverbs)
The *Vetus Latina* Proverbs (likely found within volumes dedicated to Wisdom Literature in the ongoing 27-volume Beuron series) reflects a "diverse collection" rather than a single, uniform text. Its content is reconstructed from:

- **Codices (Manuscripts):** Various fragmented manuscripts (such as palimpsests) that contain text from Proverbs, often dated from the 4th to 13th-centuries A.D..
- **Patristic Citations:** Extensive quotations of Proverbs found in the writings of early Church Fathers (e.g., Cyprian, Tertullian), which are meticulously cataloged at Beuron.

Beuron Vetus Latina

The Beuron Vetus Latina (or *Vetus Latina: Die Reste der altlateinischen Bibel*) is the most comprehensive critical, ongoing edition of pre-Jerome Latin Bible translations, initiated by the Beuron Archabbey in 1945. It is significant for recovering the earliest Christian Latin scriptures (2nd–4th century A.D.) and understanding the development of the Western church's Bible before the Vulgate became standard.

History and Significance

- **Origin:** The *Vetus Latina* ("Old Latin") consists of various, non-uniform translations from Greek (often Septuagint) into Latin, created for early Christian communities.
- **The Beuron Project:** Following Petrus Sabatier's 18th-century work, the Vetus Latina Institute in Beuron, Germany, began assembling a new, more complete edition in 1945.
- **Significance:** It serves as the definitive, scholarly resource for studying the textual history of the Bible, featuring citations from early Church Fathers and fragments from varied, often inaccurate, early manuscripts.

Bible Books and Verses Covered
The project is vast and incomplete, aiming for 27 volumes, covering the Old Testament, Deuterocanonical books, and New Testament.

- **Old Testament:** Extensive coverage of the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy), with critical work on the Heptateuch.
- **New Testament:** Comprehensive documentation of the Gospels, Acts of the Apostles, and Pauline Epistles.
- **Specific References:** The edition includes notable fragments like the 5th-century A.D. Quedlinburg Itala (Old Testament) and diverse readings in the Gospels, such as variations in Luke 24:4–5.

Note: The Beuron Vetus Latina Database (VLD) also includes patristic records and is a crucial, ongoing, and comprehensive resource.

Beuron Vetus Latina 177 Old Testament *(please see entry below for **"Vetus Latina 177 Old Testament")***

Bible Books Listed Per Traditional Churches: Eastern Orthodox

The Orthodox Study Bible (OSB) includes standard Protestant books plus Deuterocanonical books such as Tobit, Judith, Wisdom of Solomon, Sirach (Ecclesiasticus), Baruch, 1 and 2 Maccabees, and Greek additions to Esther and Daniel, all translated from the Septuagint for the Old Testament, while the New Testament uses the NKJV with Orthodox revisions, offering a full collection of canonical Old and New Testament books recognized by the Eastern Orthodox Church.

Old Testament Books (Septuagint Canon)

- **The Pentateuch:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- **Historical Books:** Joshua, Judges, Ruth, 1 and 2 Samuel (called 1 and 2 Kings in Orthodox tradition). 1 and 2 Kings (called 3 and 4 Kings in Orthodox tradition). 1 and 2 Chronicles, 1 and 2 Esdras (Ezra/Nehemiah), Esther (with Greek additions), Tobit, Judith, 1 and 2 Maccabees, 3 Maccabees (often included)
- **Wisdom and Poetry:** Job, Psalms, Proverbs. Ecclesiastes, Song of Solomon, Wisdom of Solomon, Sirach (Ecclesiasticus)
- **Prophets:** Isaiah, Jeremiah, Lamentations, Baruch (with the Letter of Jeremiah), Ezekiel, Daniel (with Greek additions like Susanna, Bel and the Dragon), The Twelve Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi)

New Testament Books

- Matthew, Mark, Luke, John, Acts, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians. Colossians. 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews. James, 1 and 2 Peter, 1, 2, and 3 John. Jude, Revelation (The Apocalypse of John)

Apocrypha or Deuterocanonical Books

The Orthodox Study Bible includes books often called the Apocrypha (or deuterocanonical books) as part of its Old Testament, such as Tobit, Judith, Wisdom of Solomon, Sirach (Ecclesiasticus), Baruch, 1 and 2 Maccabees, and additions to Esther and Daniel, plus extras like 1 Esdras, 2 Esdras, 3 Maccabees, 4 Maccabees (often in appendix), Prayer of Manasseh, and Psalm 151, reflecting the wider canon of the Septuagint, though specific inclusions can vary slightly by edition.

Bible Books Listed Per Traditional Churches: Protestant

Protestant Bibles contain **39 books in the Old Testament** (based on the Hebrew Bible) and **27 books in the New Testament**, totaling **66 books**, differing from Catholic Bibles which include additional books (the Apocrypha/Deuterocanonicals) in their Old Testament.

Old Testament: 39 books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).

New Testament: 27 books (Matthew, Mark, Luke, John, Acts, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude, Revelation).
Apocrypha: 1 and 2 Esdras, Tobit, Judith, Additions to Esther, Wisdom of Solomon, Ecclesiasticus (Sirach), Baruch (with the Letter of Jeremiah), Prayer of Azariah, Susanna, Bel and the Dragon, Prayer of Manasseh, 1 and 2 Maccabees, with some editions also listing Psalm 151.

Bible Books Listed Per Traditional Churches: Roman Catholic

The Latin Vulgate Bible, particularly in its widely accepted Clementine form, contained **46 Old Testament books**, **27 New Testament books**, and **3 additional books in an Apocrypha section**, totaling 76 books, with the Deuterocanonical books considered part of the Old Testament canon by the Catholic Church. The New Testament count is consistent with modern Catholic Bibles, but the Old Testament includes books like Tobit, Judith, Wisdom, Sirach (Ecclesiasticus), Baruch, 1 and 2 Maccabees, and additions to Esther and Daniel, which Protestants often place in the Apocrypha.

Old Testament (46 books): This includes the standard Protestant Old Testament books (39) plus the Deuterocanonical books, listed here in their common order. Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Tobit, Judith, Esther (with additions), 1 and 2 Maccabees, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Wisdom, Sirach (Ecclesiasticus), Isaiah, Jeremiah, Lamentations, Baruch (with additions), Ezekiel, Daniel (with additions), Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi

New Testament (27 books): Identical to the modern Protestant and Catholic New Testament canon. Gospels (Matthew, Mark, Luke, John), Acts, Pauline Epistles (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon), Hebrews, General Epistles: James, 1 and 2 Peter, 1, 2, and 3 John, Jude), Revelation (Apocalypse of John)

Apocrypha (3 books, often included as an appendix): Prayer of Manasseh, 3 and 4 Esdras (called 1 and 2 Esdras in some versions)

Biblia Hebraica Leningradensia

The *Biblia Hebraica Leningradensia* is a scholarly and accurately typeset edition of the **Leningrad Codex**, the world's oldest complete Hebrew Bible manuscript. Edited by Aron Dotan, it is a meticulously revised and redesigned version of the codex, making it suitable for research, classroom use, and even Jewish liturgical practices. This edition presents a highly readable, clean text based on the Leningrad Codex's Masoretic text, vocalization, and accents, with a focus on scientific accuracy.

- **Based on the Leningrad Codex:** The text is an exact representation of the Leningrad Codex, the oldest complete manuscript of the Hebrew Bible, dating from approximately A.D. 1008-1009.
- **Scholarly and readable:** Edited by the Masoretic scholar Aron Dotan, the edition is a revised and redesigned version of the manuscript, with a clear and readable font.

- **Practical for various uses:** It is designed for a range of users, from scholars to students, and also includes traditional Jewish liturgical divisions for synagogue reading.
- **Detailed information:** The edition includes a foreword and five appendices to provide researchers with important details about the codex.
- **Key features:** In addition to its accuracy, it features a clean layout that omits some of the less readable aspects of the original manuscript, making it a practical reference for studying the Hebrew Bible.

Biblia Hebraica Quinta

Biblia Hebraica Quinta (BHQ) is the fifth, scholarly critical edition of the Hebrew Bible, designed to present the earliest attainable form of the text for academic study and translation. It supersedes the *Biblia Hebraica Stuttgartensia* and features a revised text-critical apparatus and commentary, based on the Leningrad Codex and a wide range of ancient witnesses, including Qumran texts. It is published in parts by the German Bible Society.

Key features of the *Biblia Hebraica Quinta* (BHQ)

- **Based on the Leningrad Codex**: Like its predecessor, the BHQ uses the Leningrad Codex (1008 C) as its base text.
- **Revised text-critical apparatus**: The apparatus has been completely redesigned and expanded to include all known pre-Tiberian witnesses, notes on the Septuagint, and extensive commentary on textual variants.
- **Includes Masorah**: The Masorah magna and parva (the system of marginal notes on the Hebrew text) are included alongside the text.
- **Commentary**: Each book includes an introduction and commentary in English that explains the textual witnesses and addresses textual questions.
- **Presentation**: Poetic texts are laid out to correspond with Masoretic accentuation, and indications of parallel texts are included on the page.
- **Publication format**: The BHQ is being released in separate fascicles (booklets), and each includes the text, apparatus, and commentary for that specific book.
- **Purpose**: It serves as a foundational resource for scholars studying the Hebrew Bible, focusing on providing the evidence for the text's transmission and supporting translation and exegesis.

Biblia Hebraica Stuttgartensia

The *Biblia Hebraica Stuttgartensia* (*BHS*) is the definitive scholarly edition of the Hebrew Bible, widely used by scholars for its accurate representation of the Masoretic Text, which is based on the Leningrad Codex. It features a critical apparatus at the bottom of each page with scholarly notes in Latin and a key for understanding them, revised Masoretic notes, and a foreword in multiple languages. Published by the German Bible Society, it is the work of **Rudolf Kittel**, He produced commentaries and histories of the Israelites and the Near East, but his most enduring work was his critical edition of the Hebrew scriptures, Biblia Hebraica, which has remained a standard text. Kittel's son was the theologian and Nazi apologist Gerhard Kittel.

Key features of the *BHS*

- **Based on the Leningrad Codex**: The *BHS* is an almost exact copy of the Masoretic Text as preserved in the Leningrad Codex, which is the oldest complete manuscript of the Hebrew Bible.
- **Scholarly apparatus**: The critical apparatus at the bottom of each page provides notes on textual variants by referencing other ancient manuscripts, translations like the Septuagint, the Vulgate, and the Samaritan Pentateuch.
- **Revised Masoretic notes**: It includes completely revised Masoretic notes, which are textual notes created by medieval scribes to ensure the accurate transmission of the biblical text.
- **Multilingual introduction**: The edition includes a foreword in several languages, including German, English, French, Spanish, and Latin, and an English and German key to the Latin abbreviations and symbols used in the apparatus.
- **Purpose**: The *BHS* is designed for the study of the Hebrew Bible in its original language and is the most widely used edition among biblical scholars.

Biblical Manuscript Catalogue Symbols

Biblical manuscript catalogue symbols, specifically for the Greek New Testament, are standardized sigla used by scholars to identify and classify ancient witnesses. This system is largely governed by the Gregory-Aland numbering, which classifies manuscripts into four main categories based on material and script.

1. Papyri (𝔓 or P)

- **Symbol:** A letter 'P' in script (𝔓) followed by a number (e.g., 𝔓1, 𝔓52, 𝔓75).
- **Definition:** The earliest manuscripts, written on papyrus, often fragments.
- **Significance:** 𝔓52 is considered the oldest fragment (c. AD 125–150).

2. Uncials or Majuscules (0 or Latin/Greek Letters)

- **Symbol:** A number starting with '0' (e.g., 01, 02) or, for famous ones, uppercase Latin or Greek letters (e.g., א, A, B, D).
- **Definition:** Manuscripts written in capital letters on parchment.
- **Key Examples:**
  - **א (Aleph) or 01:** Codex Sinaiticus (4th century).
  - **A or 02:** Codex Alexandrinus (5th century).
  - **B or 03:** Codex Vaticanus (4th century).
  - **C or 04:** Codex Ephraemi Rescriptus (5th century).
  - **D or 05/06:** Codex Bezae (Gospels/Acts) or Codex Claromontanus (Pauline Epistles).

3. Minuscules (Numbers)

- **Symbol:** Standard Arabic numbers (e.g., 1, 565, 1739).
- **Definition:** Manuscripts written in a smaller, cursive script, generally dating from the 9th to 15th centuries.

4. Lectionaries (ℓ or L)

- **Symbol:** A script 'ℓ' followed by a number (e.g., ℓ1, ℓ100).
- **Definition:** Manuscripts containing lections (scripture readings for church services).

Other Technical Symbols and Terminology

- **Nomina Sacra:** Contracted forms of sacred names (e.g., $\overline{IC}$ for *Ihsou/j* [Jesus], $\overline{KC}$ for *ku,rioj* [Lord]).
- **c^a, c^b, c^c:** Used in textual apparatus to indicate different scribes or "correctors" of a manuscript (e.g., N^a, N^b for corrections in Sinaiticus).
- **$\mathfrak{M}$ or Byz:** Represents the majority of Byzantine minuscule manuscripts.
- **Family 1 (ℓ^1) or Family 13 (ℓ^{13}):** Groups of related manuscripts.
- **÷ or Asterisk (*):** Sometimes used in catena manuscripts to separate biblical text from commentary.

Soden's System (Obsolete)
Hermann von Soden devised a system using Greek letters to group manuscripts (α for Acts/Epistles, ε for Gospels, δ for full NT) followed by a number representing the date, but this is rarely used today in favor of Gregory-Aland.

Bishops' Bible

The Bishops' Bible was an English Bible translation commissioned by the Church of England in 1568, led by Archbishop Matthew Parker, as an official, revised alternative to the popular but controversial Geneva Bible's Calvinistic notes.

Key Aspects:

- **Purpose:** To create a more authoritative Anglican Bible, replacing the older Great Bible and countering the politically subversive notes in the Geneva Bible used by Puritans.
- **A Transitional Bible**: Serving as the base text for the King James Version (KJV), by itself it failed to match the Geneva Bible's public popularity.
- **Creation:** A revision of the Great Bible, incorporating insights from the Geneva Bible and original Hebrew/Greek texts, with various bishops contributing.
- **Features:** A large, pulpit-sized Bible with elaborate illustrations, intended for church reading, but its scholarship and translation were inconsistent, leading to limited appeal.
- **Legacy:** Though not popular, its 1602 edition became the primary source text for the King James Version (KJV) in 1611, which eventually superseded it as the standard.

Book of Odes

The Eastern Orthodox **Book of Odes** is a collection of 14 biblical hymns and prayers, taken from the Old and New Testaments (especially the Septuagint, the Greek Old Testament) and deuterocanonical books, used in Orthodox morning prayers (Matins) and other services, forming part of their biblical canon as an appendix after the Psalms. It contains classic prayers like Moses' Song, Anna's Prayer, Isaiah's Prayer, Jonah's Prayer, the Magnificat, and the Nunc Dimittis, serving as poetic expressions of faith and praise in Orthodox worship.

Key Characteristics:

- **Contents:** Includes 14 distinct odes (songs/hymns) from various biblical sources, some of which are non-canonical in Protestant traditions (like the prayers from Daniel).
- **Origin:** Compiled from ancient texts, with origins in the early Christian era (around the 3rd-century A.D.), using the Septuagint.
- **Usage:** Central to Orthodox liturgical prayer, especially during Matins (morning service).
- **Placement:** Found in Orthodox Bibles, often placed after the Book of Psalms.

Examples of Odes Included:

- First Ode of Moses (Exodus 15)
- Prayer of Anna (1 Samuel 2)
- Prayer of Azariah and Song of the Three Holy Children (Daniel 3, deuterocanonical)
- The Magnificat of Mary (Luke 1)
- Nunc Dimittis (Luke 2)

Compilation: The individual texts within the Odes (such as the Prayer of Anna or the Song of the Three Young Men) come from various Old Testament books, with the collection itself forming later, taken from the Greek of the Codex Alexandrinus, the Septuagint translation of the Old Testament.

- **Earliest Manuscript:** The first *grouping* of 14 odes appears in the Codex Alexandrinus, an early 5th-century A.D. manuscript.
- **Liturgical Use:** These hymns became common in Eastern-Orthodox services, often following the Psalms, leading to standardized Psalters (books of Psalms and Odes).

Summary: Thus, while the *content* is ancient, the *collection* as a distinct book within the Orthodox Bible solidified around the 5th to 10th centuries A.D.. In essence, the Book of Odes provides beloved Scriptural songs that deepen the prayer life and theological understanding within the Eastern Orthodox Church

Breviary of Alaric

The ***Lex Romana Visigothorum***, also known as the ***Breviary of Alaric*** (*Breviarium Alaricianum*), is a comprehensive collection of Roman law compiled by Roman jurists and issued by the Visigothic King Alaric II (who was the son of King Alaric I who famously sacked Rome in A.D. 410) on February 2, A.D. 506.

Purpose

Its primary purpose was to provide a unified and authoritative law code for the Hispano-Roman and Gallo-Roman populations living under Visigothic rule in southern Gaul and Spain, as the Visigothic nobility followed their own separate customary laws. The code was a form of "vulgar law"—Roman law adapted to the social and economic conditions of the late Roman Empire—and served to preserve the tradition of Roman law in Western Europe after the fall of the Western Roman Empire.

Textual Sources

The *Lex Romana Visigothorum* compiles existing Roman legal texts with added interpretations. The sources include the *Codex Theodosianus* (sixteen books) and novels from various emperors. It also incorporates an abridged version of the *Institutes* of Gaius, five books from the *Sententiae Receptae* of

Julius Paulus, thirteen titles of the *Codex Gregorianus*, two titles of the *Codex Hermogenianus*, and a fragment of the *Responsa Papiniani*. This code was widely used and influenced later legal systems.

Note: It is housed in the Bayerische Staatsbibliothek in Munich (Codex Latinus Monacensis [CLM] 22501).

Cairo Genizah Palimpsests

The Cairo Genizah Palimpsests are a crucial subset of approximately 400,000 Jewish manuscript fragments (6th–19th centuries A.D.) discovered in the Ben Ezra Synagogue in Fustat (Old Cairo) in the late 19th century. These manuscripts, often reused, feature erased under-texts (palimpsests) often written in Greek, Hebrew, or Arabic. Their significance lies in providing an, unparalleled, detailed picture of medieval Jewish life, including religious texts (Biblical, Talmudic), alongside secular, legal, and economic documents, often in the authors' own hands.

History and Significance

- **Discovery:** Solomon Schechter (1896-1897) identified the collection's immense value, transporting the majority to Cambridge University, while others are spread globally (Oxford, JTS, etc.).
- **Content:** The hoard covers 1,000 years of history, revealing previously unknown literary, religious, and economic history, including the lost original Hebrew of the Book of Ben Sira.
- **Palimpsests:** These specific documents are invaluable because they often contain earlier (often 6th-7th century) Greek or Hebrew texts, including rare biblical translations or Christian Arabic texts, that were written over with later material.

Bible Books, Chapters, or Verses

The Genizah contains an extensive, vast collection of biblical manuscripts. While it includes thousands of fragments, key, often cited examples include:

- **Hebrew Bible Fragments:** The collection contains nearly every book of the Hebrew Bible, often with early vocalization systems (Babylonian or Palestinian).
- **Book of Ben Sira (Sirach):** The original Hebrew, previously considered lost, was discovered within the Genizah, revolutionizing the study of the Apocrypha.
- **Greek Psalter Fragments:** Known as the "Aquila" fragments, these contain portions of the Psalms in Greek written in Hebrew letters (sometimes considered a 6th-century palimpsest).
- **Christian Arabic Texts:** Bible translations into Arabic, and even early Christian texts, were found, suggesting inter-religious, cultural exchange in medieval Cairo.
- **Talmudic Texts and Commentaries:** Numerous early fragments of the Babylonian Talmud.

Note: The Genizah collection, overall, contains a vast array of biblical, liturgical, and legal texts that continue to provide crucial, new information, similar in impact to the Dead Sea Scrolls.

Caesarean Text-type

The Caesarean Text-type is a proposed group of Greek New Testament manuscripts characterized by unique readings, named after the city of Caesarea where Origen worked, showing features between the

concise Alexandrian and expansive Western types, though its existence as a distinct group is debated, with some scholars seeing it as a mix or precursor to the Byzantine text, mainly present in the Gospels.
Key Characteristics:

- **Origin:** Proposed by B.H. Streeter (Anglican theologian, died 1937), linked to Origen's work in Caesarea.
- **Content:** Primarily found in the Gospels (Matthew, Mark, Luke, John) and includes witnesses like Codex Koridethi (Theta), Family 1 and 13, and early Armenian/Georgian versions.
- **Nature:** Often described as having readings "between" the Alexandrian (shorter, more difficult) and Western (longer, more paraphrastic) Text-types.
- **Purity:** No pure Caesarean manuscripts exist; they often show assimilation with Byzantine readings.

Scholarly Debate:

- **Existence:** Some scholars question if it's a distinct type, viewing it as a hypothetical blend or a stage leading to the Byzantine text.
- **Significance:** Newer research and data (like the Editio Critica Maior) are re-evaluating the traditional Text-types, including the Caesarean.

Note: In essence, the Caesarean Text-type represents a specific, debated textual family in New Testament studies, important for understanding manuscript history but not universally accepted as a fully independent category by all modern scholars.

Chester Beatty Collection, please see entry below for ***Papyri, Alfred Chester Beatty (Sir) Collection***

Codex 33 or Queen of the Cursives or Minuscule 33

In the context of biblical studies and paleography, the **"Queen of the Cursives"** refers specifically to **Codex 33**, a 9th-century A.D. manuscript of the New Testament. It earned this title due to its superior quality, beauty, and text type, which closely aligns with some of the earliest and most reliable biblical sources.
Here is a breakdown of its significance and content:

History and Significance of "Codex 33" (Queen of the Cursives)

- **Definition of "Cursive" (Minuscule):** In the 9th-century A.D., biblical scribes shifted from using all-capital letters (uncials) to a more flowing, lowercase, and joined script known as **minuscule** or "cursive".
- **The Nickname:** Codex 33 is a 9th-century A.D. manuscript housed in Paris. It is regarded as the "Queen" of these minuscule manuscripts because of its exceptional, clear, and high-quality handwriting.
- **Textual Value:** Despite its later date compared to 4th-century A.D. uncials (such as Codex Sinaiticus), Codex 33 is highly valued by scholars because it preserves a very early and reliable text, particularly in the Gospels. It is sometimes aligned with "Family 1" and "Family 13" in textual criticism, indicating a high-quality textual tradition.

Biblical Books and Content

Codex 33 is a manuscript of the New Testament, though it is not complete. Its primary significance is in the following sections:

- **The Gospels:** The manuscript is known for having a high-quality text, especially in the Gospels.
- **Acts of the Apostles and Epistles:** It contains the Acts, the Pauline Epistles, and the Catholic Epistles.
- **Missing Sections:** Notably, it is missing the Book of Revelation.

In summary, the "Queen of the Cursives" is not a person or a popular handwriting style, but a specific, renowned 9th-century manuscript (Codex 33) cherished for its beautiful, readable script and its accurate preservation of the New Testament Gospels and Letters.

Codex 2400

Known by its catalogue number, “Codex 2400,” also known as the Rockefeller McCormick manuscript, it is a 13th-century Byzantine New Testament that is notable for its nearly one hundred illuminated pages. It is the subject of the book *Codex 2400 and its Miniatures* by Harold R. Willoughby, which provides descriptions and illustrations of the manuscript's text and miniatures.

- **Subject:** A 13th-century Byzantine New Testament manuscript.
- **Content:** It includes the Gospels, the Acts of the Apostles, the Catholic Epistles, and the Pauline letters, arranged in a typical Byzantine order.
- **Key Feature:** The manuscript is known for its nearly one hundred brilliantly illuminated pages.
- **Publication:** It is the focus of a book by Harold R. Willoughby, which details its miniatures, text, and theological significance.
- **Ownership:** It was once owned by Johnny Roosval, according to a 1933 edition of Willoughby's book, and is held in the Rockefeller-McCormick collection in Chicago.

Codex Aleppo

The **Aleppo Codex** is a 10th-century A.D. Masoretic-text manuscript of the Hebrew Bible, considered by many to be the most authoritative copy. Also known as the "Crown of Aleppo," it was created by Masoretic scribes around A.D. 930 and includes vowel markings and marginal notes. It was preserved for centuries in the Jewish community of Aleppo, Syria, until it was damaged in a 1947 riot, after which two-thirds of it was brought to Israel.

- **Creation:** It was created around A.D. 930 by scribes in Tiberias, Israel. The text was verified and vocalized by Aaron ben Moses ben Asher, a prominent Masoretic grammarian.
- **Significance:** It is considered a highly authoritative text of the Hebrew Bible because it includes both the consonants and the vocalization, punctuation, and accentuation marks.
- **History:** The manuscript was housed for over half a millennium in the synagogue of Aleppo, Syria, where it was known as the Crown of Aleppo.
- **Damage and loss:** Following the 1947 vote to partition Palestine, riots broke out in Aleppo, and the codex was damaged, with many pages lost. While some missing pages were believed to have been destroyed by fire, analysis indicates fire did not reach the codex itself.
- **Current status:** The remaining two-thirds of the codex is now housed in the Shrine of the Book in Jerusalem. The Aleppo Codex is a significant artifact for both historical and spiritual reasons.

- **Biblical Contents:** Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Twelve Minor Prophets

Aleppo: Product of the Tiberian Masorah
The **Aleppo Codex** (כֶּתֶר אֲרָם צוֹבָא Keter Aram Soba) is considered to be the supreme example and product of the Tiberian Masorah (הַנִּקּוּד הַטְּבֶרְיָנִי haNiqud haTveryani), known to be the most authoritative manuscript for its precise Hebrew vocalization, cantillation, and Masoretic notes, completed around A.D. 930 in Tiberias by Masoretes led by Aaron ben Asher.

- Codex Aleppo was **reconstructed** via its crucial reliance on the content of the **Codex London (B.M. Or. 4445)**, which is an unparalleled source of Tiberian Masorah text tradition.

What is the Tiberian Masorah? *(also see separate entry for "Tiberian Masorah" below)*:

- **Purpose:** A system of vowel points (niqqud) and accent marks developed by Tiberian Masoretes (scholars in Tiberias) to preserve the Hebrew Bible's text, pronunciation, and musical chanting.
- **Aleppo Codex Outgrowth:** Written by scribe Shlomo ben Buya'a and finalized by Aaron ben Asher, the Aleppo Codex excellently embodies the Tiberian Masoretic system, making it the gold standard.
- **Authority:** It is seen as the most accurate representation of the Masoretic principles, containing very few errors in its millions of orthographic details, notes, and vocalization.
- **Significance:** Even though parts are missing, its surviving text and Masorah remain the benchmark for the Masoretic Text.

Damage/Restoration After Fire Damage

- **Missing Pages:** The Aleppo Codex was damaged in 1947 when the synagogue in Aleppo, Syria, was burned. As a result, roughly 196 of its original 294 pages were lost, including most of the Torah (Pentateuch).
- **Reconstruction:** While the manuscript itself is missing, the text of the Aleppo Codex has been reconstructed by scholars (notably Mordecai Breuer) based on notes and copies, allowing the text of Genesis 3:16 from this tradition to be known.
- Following the 1947 anti-Jewish riots and fire at the Central Synagogue of Aleppo, approximately 40 percent of the Aleppo Codex was lost, but it was later discovered that many pages were stolen or scattered rather than burned.
- The **Missing Portions,** which include a significant part of the Torah (Pentateuch), include the following books and sections:

- **The Torah (Pentateuch):** Almost the entire Torah, except for the last 11 pages (covering the end of Deuteronomy).

- **The Five Megillot (Scrolls):**
  - Song of Songs (from 3:11 to the end)
  - Ruth (entire book)
  - Ecclesiastes (entire book)
  - Lamentations (entire book)
  - Esther (entire book)

- **Other Ketuvim (Writings):**
- Daniel (entire book)
- Ezra-Nehemiah (entire book)
- Chronicles (significant portions, including 2 Chronicles 26:19–35:7)
- Psalms (sections of 15:1–25:2)

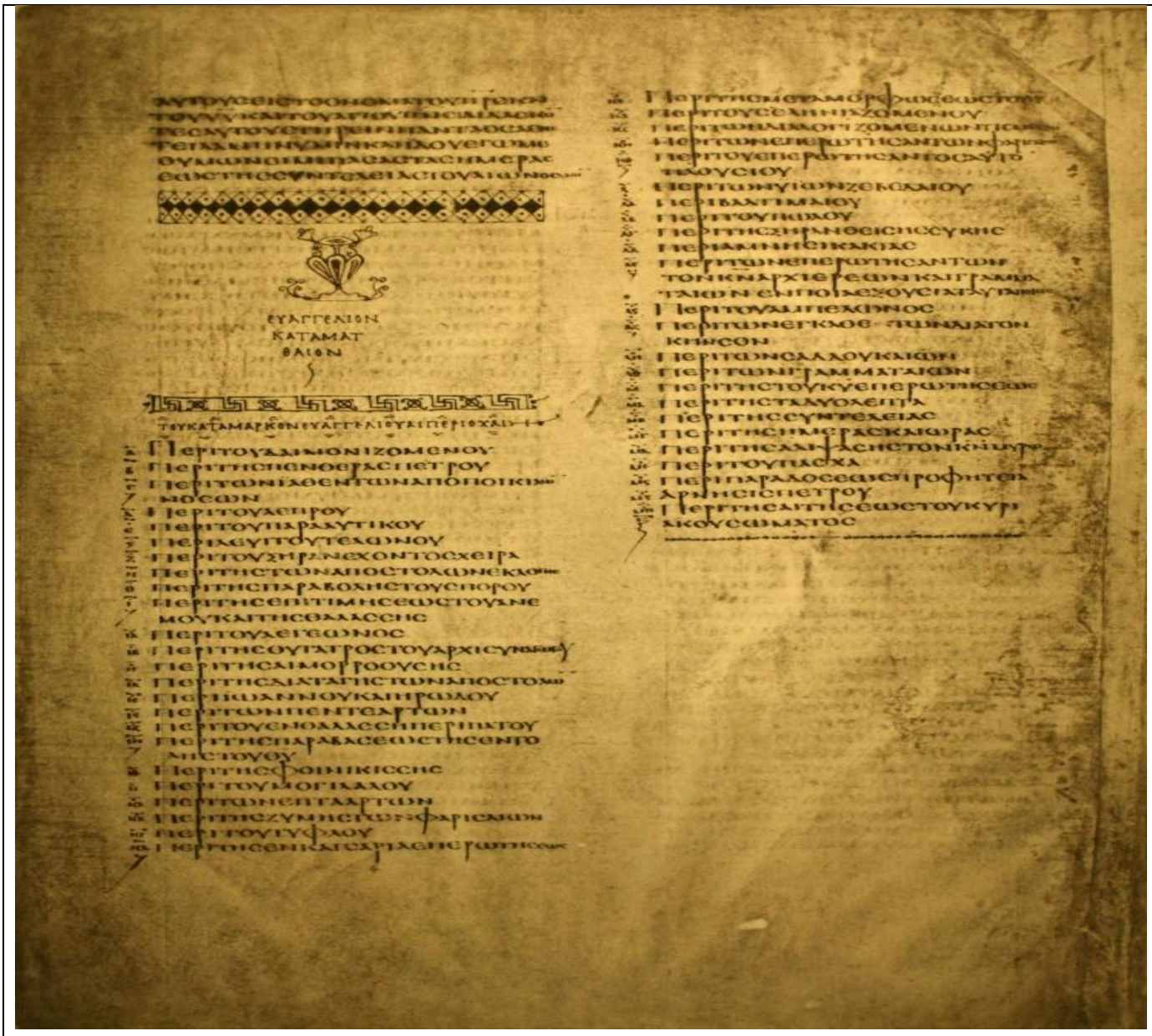
- **Nevi'im (Prophets):**
- Jeremiah (sections of 29:9–31:33; 32:2–4, 9–11, 21–24)
- Amos/Micah (sections of 8:12–5:1)
- Obadiah, Jonah, and Haggai

- Some of the missing pages have since surfaced, such as a full leaf of Chronicles and a fragment of Exodus, fueling speculation that more of the missing 40% may still exist in private hands. The surviving 60 percent is now housed in the Shrine of the Book at the Israel Museum in Jerusalem.

Note: The **Codex Leningradensis**, albeit to a lesser extent, also contains the Tiberian Masorah and embodies its principles. See below for separate *Codex Leningradensis* entry

Codex Alexandrinus

The **Codex Alexandrinus** is one of the oldest and most complete Greek Bible manuscripts, dating from the 5th-century A.D.. It is a significant historical and biblical artifact containing both the Old and New Testaments, along with other early Christian writings. Currently, this priceless manuscript is housed in the British Library in London.



Codex Alexandrinus (c. A.D. 425), one of the Four Great Uncials, here shown one of leaves, listing chapter headings for the Gospel of Saint Mark, in Alexandrian Text-type.

Contents: The codex contains a large part of the Old Testament, including the deuterocanonical books like 3 and 4 Maccabees, and the New Testament. It also includes early Christian works such as the **Epistles of Clement of Rome**.

- **Significance:** It is considered the third most important New Testament manuscript after the Codex Sinaiticus and Vaticanus. It was one of the first great uncial manuscripts to be studied by scholars, and its text has been essential for the textual criticism of the Bible.
- **History:** The codex originated in the Eastern Mediterranean, possibly Alexandria, Egypt. It was sent to England in 1627 as a gift to King Charles I from Cyril Lucar, who had been the patriarch of Alexandria and later Constantinople. It has been in Britain ever since, narrowly escaping a fire in 1731.
- **Format:** The manuscript is written in uncial script on vellum and is bound in four volumes, with 773 folios (pages) in total.

- **Note**: The Codex Alexandrinus is not entirely written in the Alexandrian text type; it is a unique mix, containing the **Byzantine Text-type in the Gospels** and the **Alexandrian Text-type in the rest of the New Testament**. It is named for its connection to the city of Alexandria, but its mixed textual nature is a key feature.
- **Text Type:** While named for Alexandria, its New Testament Gospels are considered to be of a later, **Byzantine Text-type**, while its epistles align with the Alexandrian Text-type.
- **Uncial:** It is one of the **Four Great Uncial Codices**— **Codex Vaticanus (B**), **Codex Sinaiticus (א)**, **Codex Alexandrinus (A)**, and **Codex Ephraemi Rescriptus (C)**—and is housed in the British Library (the three uncial others being the Codex Vaticanus, the Codex Sinaiticus, and the Codex Ephraemi Rescriptus).
- **Note**: Codex Alexandrinus Is the primary textual source for the **Book of Odes,** Eastern Orthodox compilation of 14 poetic and hymnal praise compiled beginning in A.D. 200s.

Summary of Biblical Contents of Codex Alexandrinus

Codex Alexandrinus contains the complete Septuagint (LXX) (Greek Old Testament, including deuterocanonical books such as 3 and 4 Maccabees, Psalm 151) and the New Testament, but with some missing sections (lacunae), notably in Matthew (1:1–25:6), John (6:50–8:52), and Revelation (Revelation 1:1-5:7; 15:6-16:21; 18:8-18; 19:9-22:21), plus additions like 1 and 2 Clement, reflecting an early Christian canon. It includes all canonical NT books in a common order (Gospels, Acts, General Epistles, Pauline Epistles, Revelation) with Hebrews placed unusually between 2 Thessalonians and 1 Timothy.

Old Testament Contents (LXX) of Codex Alexandrinus

- Genesis – 2 Chronicles (mostly complete).
- Hosea – 4 Maccabees (includes deuterocanonical books).
- Psalms (with preface by Athanasius and Eusebius' summary).
- Sirach (Ecclesiasticus).

New Testament Contents of Codex Alexandrinus

Codex Alexandrinus contains almost the entire New Testament, including all its books, but it has several missing leaves (lacunae), particularly in Matthew, John, and 2 Corinthians, meaning it is not perfectly complete, though it's one of the earliest and most substantial Greek Bible manuscripts, also including 1 and 2 Clement after Revelation.

- **Books:** It has all 27 books of the New Testament.
- **Missing Parts:**
  - Matthew (from 25:6)
  - John (from 6:50 to 8:52)
  - 2 Corinthians (from 4:13 to 12:6)
- **Extra Content:** It includes the first two Epistles of Clement (1 Clement and 2 Clement up to 12:5) after Revelation, a common feature for early codices

Codex Ambrosianus (B. 21 Inf.)

The Codex Ambrosianus (B. 21 Inf.), dated to the 6th or 7th-century A.D., is the oldest and most complete surviving manuscript of the Syriac Peshitta Old Testament (siglum 7a1). Housed in Milan's Biblioteca Ambrosiana, it is significant as the foundational text for critical editions of the Syriac Bible and includes a unique, comprehensive collection of deuterocanonical works, 4 Ezra, and 2 Baruch.

History and Significance

- **Oldest Pandect:** It is considered the oldest full, or nearly full, Peshitta Old Testament manuscript (a "pandect"), providing a crucial look at the 6th/7th-century Syriac biblical canon.
- **Textual Basis:** It is the primary manuscript used for the Leiden Peshitta critical edition of the Old Testament.
- **Contents:** The manuscript is essential for studying Syriac, as it contains rare, complete texts of 4 Ezra and the only known Syriac manuscript of 2 Baruch.
- **Provenance:** It has been in the Biblioteca Ambrosiana in Milan since the early 17th century.
- **History:** Written in Estrangela script, it represents a late-antique collection of biblical books that, in this codex, ends with the 6th book of Josephus's *Jewish War*, reflecting a specific, historical ordering of scriptures.

Books, Chapters, and Verses Contained

The Codex Ambrosianus (B. 21 Inf.) includes the following sections of the Old Testament and Apocrypha in the Syriac tradition:

- **Pentateuch and Historical Books:** Extant books from the Old Testament.
- **Prophets and Wisdom Books:** Included in the structure.
- **Key Apocryphal/Deuterocanonical Books:** It contains 3 Maccabees, 4 Maccabees, and a portion of Josephus on the Maccabees.
- **Unique Texts:** 4 Ezra (folios 267r–76v) and 2 Baruch.
- **Structurally:** It treats 1-2 Samuel, 1-2 Kings, 1-2 Chronicles, and Ezra-Nehemiah as single, combined books.

Note: There is a separate manuscript, Codex Ambrosianus (C. 313 Inf.), that is a Syro-Hexaplar text containing books from Psalms to Daniel, often confused with this one. The Codex Ambrosianus (B. 21 Inf.) mentioned above is the primary Old Testament Peshitta manuscript (often cited as 7a1). It should not be confused with the Greek Codex Ambrosianus (F 126 or other designations) which contain different fragments.

Codex Ambrosianus C. 313 Inf.

Codex Ambrosianus C. 313 Inf. (TM 117847, LDAB 117847) is a crucial late 8th- or early 9th-century A.D. parchment manuscript containing the Syro-Hexaplar version of the Old Testament (Psalms to Daniel). Housed in Milan's Biblioteca Ambrosiana, it is vital for reconstructing the 5th column of Origen's Hexapla. It includes many wisdom and prophetic books and is written in Estrangela script.

History and Significance

- **Significance:** It is the primary source for the Syro-Hexaplar, a 7th-century Syriac translation of the Greek Septuagint from Origen's *Hexapla*.
- **Reconstruction Value:** It provides invaluable text for reconstructing the 5th column of the Hexapla, which contains the Greek text of the Septuagint.
- **History:** The manuscript was produced in the late 8th or early 9th century. It was previously part of a larger volume, with early records indicating the Pentateuch and Historical Books were once present but are now lost.
- **Edition:** A photolithographic edition was published in 1874 by Antonio Maria Ceriani.

Bible Books, Chapters, and Verses

The manuscript contains portions of the Old Testament in the following order:

- **Psalms** (Pss), **Job, Proverbs** (Prov), **Qoheleth** (Ecclesiastes - Qoh), **Canticles** (Song of Songs – C ant), **Wisdom of Solomon** (Wis), **Sirach** (Ecclesiasticus - Sir), **Minor Prophets** (MinP), **Jeremiah** (Jer), **Baruch, Lamentations** (Lam), **Epistle of Jeremiah** (Ep Jer), **Daniel** (with Greek additions: Sus - Susanna, Bel - Bel and the Dragon), **Ezekiel** (Ezek), **Isaiah** (Isa)

Note: The manuscript has no colophon, but the divine name is consistently rendered with the Syriac $yod–aleph–waw$ (Ιαω).

Codex Ambrosianus (Milan, Bibl. Ambr., S. P. 51 or A 147 inf.)

The Codex Ambrosianus (Milan, Bibl. Ambr., S. P. 51 or A 147 inf.), often referred to as Codex F, is a significant 5th-century A.D. Greek manuscript (Septuagint/Old Greek) of the Old Testament Hexateuch (Genesis–Joshua) housed in the Biblioteca Ambrosiana, Milan. It is a crucial witness for textual criticism, specifically for studying early revisions of the Greek text.

Details regarding the Codex Ambrosianus (A 147 inf.):

- **Contents:** It contains the first six books of the Old Testament (Genesis to Joshua), often called the Hexateuch.
- **Condition:** The manuscript is fragmentary, with missing sheets at the beginning **(starting at Genesis 31:15) and end (ending at Joshua 12:12).**
- **Significance:** It is classified as an "uncial" manuscript and is a critical resource for scholars reconstructing the Septuagint, bearing the siglum 'F' in Cambridge editions.
- **Revisions:** The manuscript underwent a medieval revision around the end of the 11th century, which involved not just repairs but also textual alterations.

Note: The name "Codex Ambrosianus" is used for several different manuscripts in the Biblioteca Ambrosiana, including the 7th-century Syriac Peshitta (B. 21 Inf.) and the 4th/5th-century Greek Old Testament (C. 313 Inf.), but the specific shelfmark A 147 inf. refers to the Greek Hexateuch.

Codex Amiatinus

The **Codex Amiatinus is the oldest surviving complete single-volume Latin Vulgate Bible**, significant as the most accurate witness to Saint Jerome's text, produced by Anglo-Saxon monks at Wearmouth-Jarrow Abbey around A.D. 700 as a gift for the Pope Sergius I, and now housed in Florence. It contains the entire Old and New Testaments (minus Baruch/Jeremiah's Letter) in large

uncial script, notable for its clarity and influence on later Vulgate revisions, despite lacking elaborate decoration.

History and Significance

- **Origin:** Commissioned by Abbot Ceolfrid (teacher of the Venerable Bede) at Wearmouth-Jarrow (Anglo-Saxon England).
- **Purpose:** One of three massive pandect Bibles copied from the lost **Codex Grandior,** intended as gifts for Rome.
- **Journey:** Completed around A.D. 700, it traveled to Rome in A.D. 716 with Ceolfrid, who died en route, eventually residing in Tuscany's Mount Amiata monastery (hence the name).
- **Preservation:** Moved to Florence's Laurentian Library (Medicea Laurenziana Library) in the 18th century, it became a key manuscript for revising the Vulgate.
- **Textual Authority:** Considered the best surviving representation of Jerome's authentic Vulgate text, used for revisions by Popes Sixtus V and Pius X.

Content and Features

- **Complete Bible:** An Old Testament (including Apocrypha) and New Testament in one volume.
- **Latin Vulgate:** Contains the canonical books of the Bible in Saint Jerome's translation.
- **Book Order:** Presents Samuel, Kings, and Chronicles as single books, and Ezra-Nehemiah as one.
- **Script:** Written in large, clear uncial (uppercase) letters in two columns, using vellum from hundreds of calves.
- **Illustrations:** Features unique, significant introductory illustrations, including a portrait of Ezra.

Bible Books and Verses

- It holds all books found in modern Catholic Bibles' Old and New Testaments, following the Vulgate canon.
- It omits the Book of Baruch and Jeremiah's Letter (often appended to Baruch in Vulgate Bibles)

Codex Angelicus (L, 020)

Codex Angelicus (L, 020) is a 9th-century A.D. Greek Byzantine Text-type uncial manuscript of the New Testament, significant for its text of Acts, Catholic Epistles, and Pauline Epistles, written in two columns on parchment, notable for its gaps but providing valuable textual data for biblical scholars, especially regarding the order and presence of these books, though not as old as Sinaiticus or Vaticanus but still a key witness to the later Byzantine text type.

History and Significance

- **Origin:** A Greek uncial manuscript, assigned to the 9th-century A.D..
- **Former Name:** Previously known as Codex Passionei.
- **Textual Type:** Represents the Byzantine Text-type (or Textus Receptus family), making it important for understanding how these books were transmitted, rather than representing the earliest Greek manuscripts (like Sinaiticus or Vaticanus).
- **Format:** Written in two columns per page, with 26 lines per column, on 189 parchment leaves.

Bible Contents

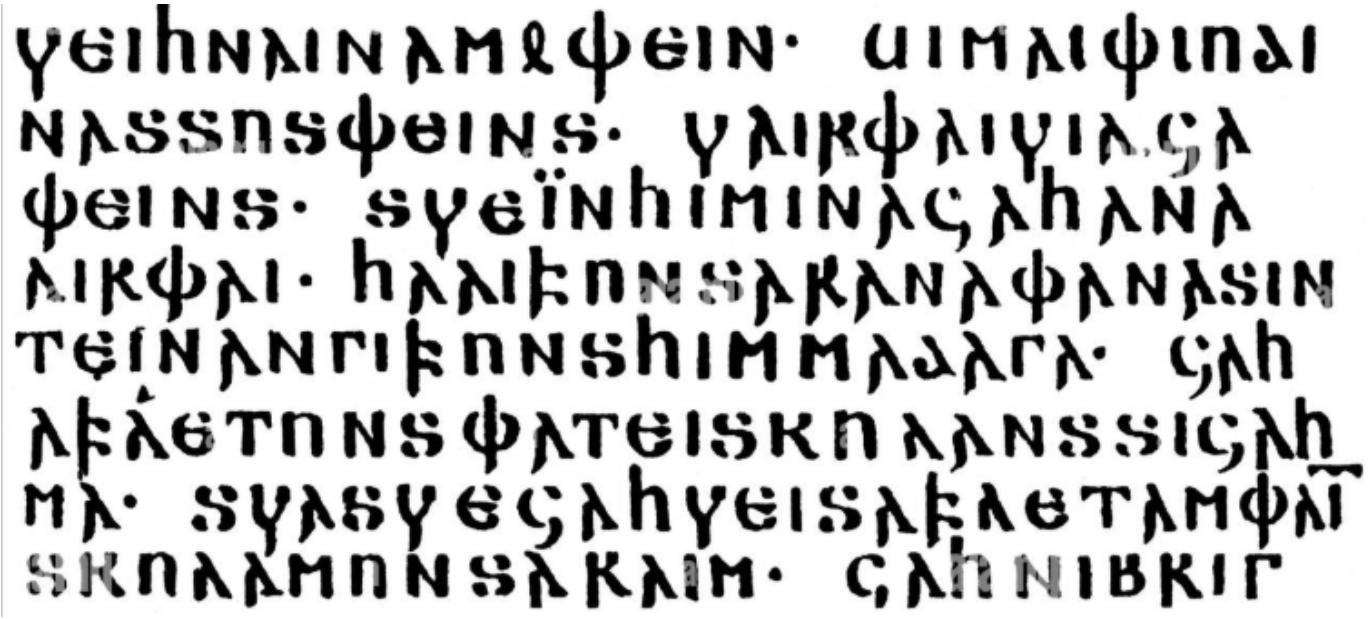
- **Books Included:** Acts of the Apostles, the Catholic Epistles (James, 1 and 2 Peter, 1, 2 and 3 John, Jude), and the Pauline Epistles (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon).
- **Omissions (Lacunae):** Contains significant missing portions, specifically in Acts 1:1-8:10 and Hebrews 13:10-25.
- **Verses:** Contains the New Testament books listed above, with gaps as noted.

Codex Argenteus

The **Codex Argenteus**, or "Silver Bible," is a 6th-century A.D. illuminated manuscript containing a 4th-century A.D. translation of the Greek into the Gothic language by King Ulfilas.

Major Points

- Written in silver and gold ink on purple vellum.
- It is the most significant surviving example of the Gothic language and is housed at Uppsala University Library in Sweden.
- The translation of its four Gospels was created by Bishop Ulfila in the 4th-century A.D..
- The manuscript itself was likely commissioned for the Ostrogothic king, Theodoric the Great.
- As the primary source for studying the Gothic language and the Gothic alphabet, it is a unique historical and linguistic artifact.



The Gothic uncial script of the "Silver Bible," or Codex Argentus ,from the 6th-century A.D., is the Gothic translation commissioned by Bishop Ulfilas of Germany, in the A.D. 300s.

- The manuscript is also significant as a luxurious 6th-century A.D. artifact

Language, Text-type, and Relevance

- **Gothic:** The Text-type is a distinctive Gothic uncial script, a translation of the Bible into the Gothic language, a now-extinct East Germanic language.

- **Discursive elements:** It not only contains parts of the four Gospels but some fragmented commentary.
- **Origin**: It was likely created in Ravenna, Italy, around A.D. 520 for Theodoric the Great.
- **Significance**: As a rare and beautiful artifact, it is one of the world's most famous manuscripts and provides invaluable insight into the Gothic language and culture.
- **Current Location**: The manuscript is a treasured possession of the University of Uppsala in Sweden.

Bible Contents

- **Gospel of Matthew**: Significant portions, from Matthew 5:15 up to Matthew 27:66.
- **Gospel of John**: From John 5:45 through to John 19:13.
- **Gospel of Luke**: From Luke 1:1 up to Luke 20:47.
- **Gospel of Mark**: From Mark 1:1 through to Mark 16:20 (including the longer ending).

Linguistic Significance

- **Preserves the Gothic language:** The Codex is the main source for what is known about the Gothic language, a branch of the East Germanic languages that is now extinct.
- **Contains the Gothic alphabet:** The text includes the Gothic alphabet, which is believed to have been created by Bishop Ulfila to translate the Bible.

Historical and cultural significance

- **Record of early Christianity among Goths:** The manuscript preserves the translation of the Gospels into Gothic, providing insight into the early spread of Christianity among the Gothic people.
- **Ostrogothic-era artifact:** It is a 6th-century A.D. manuscript likely created in Italy for Ostrogothic rulers, such as Theoderic the Great, and serves as a monument of Ostrogothic culture.
- **Symbolic value:** Over time, it has acquired symbolic value, such as when Magnus Gabriel De la Gardie donated it to Uppsala University in 1669, seeing it as a link to Swedish and Gothic heroic antiquity.

Global recognition:

- **"UNESCO Memory of the World"**: Due to its immense historical, linguistic, and cultural value, the Codex Argenteus was added to the UNESCO Memory of the World Register in 2011.

Codex Athous Lavrensis (Uncial GA 044)

Codex Athous Lavrensis (designated by **Ψ** or **044** in the Gregory-Aland numbering) is a significant 8th or 9th-century A.D. Greek uncial manuscript of the New Testament. It is renowned for its mixed Text-type, unique placement of Mark's ending, and its role as one of the oldest manuscripts containing musical notes (neumes).

History and Significance

Dating from the 8th or 9th-century A.D., the codex resides at the Great Lavra monastery on Greece's Athos peninsula. Biblical scholar Caspar René Gregory noted its existence in 1886. Later, Kirsopp Lake studied and published parts of its text. Its importance stems from its mixed text, primarily Alexandrian in the Gospels and Catholic Epistles, with other sections showing Byzantine influence. It uniquely

presents Mark's shorter ending before the longer one and is one of the oldest manuscripts with musical notation.

Contents and Bible Verses
The codex originally contained most of the New Testament. The Gospels are included, though with some sections missing. Notable omissions include John 7:53-8:11, Mark 11:26, and Mark 15:28. It contains Acts, the General Epistles, and the Pauline Epistles, including Hebrews despite a gap. It is considered an important witness to the **combination of early Alexandrian and later Byzantine textual traditions** (the Text-type is mixed, primarily Alexandrian in the Gospels and Catholic Epistles, with Byzantine influences in the Pauline epistles and elsewhere).

Bible Books Contained
The manuscript contains the following sections in this order:

- **Four Gospels**
- **Acts of the Apostles**
- **Catholic Epistles:** James, 1 and 2 Peter, 1, 2, and 3 John, and Jude
- **Pauline Epistles:** Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon

Key Gaps and Lacunae (Missing Portions)
Several portions of the text are missing:

- **Matthew:** Almost completely lost.
- **Mark 1:1–9:4:** Lost.
- **Mark 9:31–11:11 and 13:11–14:60:** Damaged/missing.
- **Luke 21:38–23:26:** Damaged/missing.
- **Hebrews 8:11–9:19:** One leaf containing this text is lost.
- **Revelation:** Not included.

Notable Features and Variations

- **Order of Books:** The Catholic Epistles appear in the unusual order of 1-2 Peter, James, 1-3 John, and Jude.
- **Mark's Ending:** It contains a shorter ending to the Gospel of Mark before the longer version (similar to Codex Regius).
- **Verse Variations:**
    - **Matthew:** Lacks 12:47, 16:2b–3, 17:21, 18:11, 23:14.
    - **Mark:** Lacks 7:16, 9:44, 9:46, 11:26, 15:28.
    - **John:** Omits the Pericope Adulterae (John 7:53-8:11, the woman caught in adultery).
    - **Romans:** The text of Romans 16:25-27 follows 14:23.

Codex Athous Lavrae 184 (Minuscule 1739, GA 1739)

Minuscule 1739 (often designated as Codex Athous Lavrae 184) is a highly significant 10th-century Greek manuscript of the New Testament that contains the Acts of the Apostles, Catholic Epistles, and Pauline Epistles. It is renowned among textual critics because, despite its late date, it was copied from

a very early and high-quality 4th-century A.D. uncial manuscript (exemplar), preserving an Alexandrian Text-type that often aligns with early witnesses like Codex Vaticanus and Papyrus 46.

Significance

- **Textual Value:** It is considered one of the most important minuscule manuscripts for the text of Acts and the Epistles, often agreeing with 4th-century Codex Vaticanus and early papyri.
- **Origen Connection:** A colophon in the manuscript states that the Pauline epistles were copied from a manuscript containing text edited by the early church father Origen.
- **"Family 1739":** Along with other manuscripts like 323, 630, 945, and 1891, 1739 serves as the foundation for the "Family 1739" in the Book of Acts, highlighting its unique, non-Byzantine textual tradition.
- **Patristic Commentary (Catena):** The manuscript contains extensive marginal notes drawn from early church fathers, including Irenaeus, Clement, Origen, Eusebius, and Basil of Caesarea, indicating a scholarly or monastic origin.

History

- **Origin:** The manuscript was copied by a monk named **Ephraim**. While paleographically dated to the **10th century**, the colophon notes it was copied from a 4th-century A.D. uncial exemplar.
- **Discovery:** It was discovered by E. von der Goltz in 1897 at the Great Lavra monastery on Mount Athos (Athos, Lavra 184 B 64).
- **Contents/Structure:** It consists of 102 parchment leaves (23 cm by 17.5 cm). It is part of a larger, now-separated codex, with evidence suggesting the first 12 gatherings might have contained the Gospels, and it currently holds the "Praxapostolos" (Acts and Epistles).

Contents: Bible Books, Chapters, and Verses

- **Acts of the Apostles:** (Includes Acts 8:37 and 20:28).
- **Catholic Epistles:** (James, 1-2 Peter, 1-3 John, Jude).
- **Pauline Epistles:** (Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon, Hebrews).

Key Features regarding Content:

- **Hebrews Placement:** The Epistle to the Hebrews is placed before 1 Timothy.
- **Acts 1:1-2:6:** These initial verses are written by a different, later hand.
- **Missing Text:** It does not contain the Book of Revelation.

Codex Augiensis (010)

Codex Augiensis (A or GA 010 or Gvp or VL 76) is a 9th-century A.D. Greek-Latin (Vetus-Latina) bilingual manuscript of the Pauline Epistles (excluding Hebrews), known for its close relationship with Codex Boernerianus. Recent scholarship suggests it is a direct copy of the Greek text from Boernerianus, and both manuscripts were likely copied from the same parent text, which had gaps filled in different ways by the scribes. The manuscript is currently housed in the library of Trinity College, Cambridge.

Key features of Codex Augiensis

- **Age and content:** Dated to the 9th-century A.D., it contains the text of the Pauline epistles in Greek with an interlinear Latin translation, though some sections are missing.
- **Format:** It is a *diglot*, with the Greek text in uncial letters on the left and the Latin translation in minuscule letters on the right. The Latin text is written in a style characteristic of Anglo-Saxon script, suggesting it was written in Western Europe.
- **Relationship with Codex Boernerianus:** Scholars have long recognized their close relationship. A 2024 study concluded that Codex Augiensis is a copy of the Greek text of Codex Boernerianus and that both derive from the same original manuscript, which explains the gaps (lacunae) in both texts. The scribe of Augiensis, or an intermediate manuscript, may have sourced the missing Latin text from another source.
- **Location:** It was once part of the library at the monastery of Augia Major (Reichenau Abbey), which is how it got its name, and is now in the collection of Trinity College, Cambridge.
- **Textual significance:** The Greek text of Codex Augiensis is considered to represent the Western Text-type and is a valuable resource for biblical text criticism.
- **Scholarly work:** A significant work by Frederick Henry Scrivener in 1859 provided an exact transcript of the manuscript and collated it with many other texts, making it a foundational document for New Testament textual criticism.
- **Major Gaps and Missing Verses**
- While it contains most of the Pauline Epistles, the following sections are missing from the **Greek text**:
  - **Romans 1:1–3:19** (First sheets are entirely absent)
  - **1 Corinthians 3:8–16, 6:7–14**
  - **Colossians 2:1–8**
  - **Philemon 1:21–25**
  - **Hebrews** (The entire book of Hebrews is missing in Greek, but the **Latin text is present**)

- **Textual Characteristics**
  - **Bilingual Format:** The manuscript provides a Greek text and a Latin translation in parallel, with the Greek text occasionally influenced by the Latin.
  - **Lacunae (Gaps):** In four specific passages **(1 Corinthians 3:8-16, 6:7-14, Colossians 2:1-8, Philemon 21-25), the** Greek column is left empty, while the Latin text is present.
  - **Relationship to Codex Boernerianus:** Studies suggest that Codex Augiensis was copied directly from Codex Boernerianus or from a common ancestor, inheriting similar errors and gaps.

Codex Aureus Holmiensis (Vetus-Latina; VL 15)

The **Codex Aureus Holmiensis** (a.k.a. Stockholm Codex Aureus) is a stunning, mid-8th century A.D. deluxe Old-Latin Gospel book from Anglo-Saxon England, famous for its opulent decoration with gold and silver inks on purple-dyed parchment, combining Insular and Byzantine styles, originally from Canterbury and later famously ransomed from Vikings before ending up in Sweden's National Library.

Key Characteristics and History:

- **Origin:** Made in southern England (likely Canterbury) around A.D. 750.

- **Appearance:** Features alternating purple and uncolored parchment leaves, with text in gold, silver, and white inks, using an insular uncial script.
- **Decoration:** Includes full-page evangelist portraits, intricate Celtic interlace, elaborate Chi-Rho page (monogram for Christ), and decorative canon tables (lists of gospel harmonies).
- **Figure Poems (Carmina Figurata):** Some pages feature text arranged in patterns, forming poems within the text, a nod to imperial Roman traditions.
- **Significance:** Represents the height of early English manuscript illumination, showcasing wealth, power, and artistic fusion.
- **Viking Connection:** A 9th-century A.D. inscription notes it was stolen by Vikings but later ransomed by Ealdorman Alfred and his wife, Werburh, and returned to Christ Church Cathedral, Canterbury.
- **Current Location:** Housed in the National Library of Sweden (Kungliga Biblioteket) in Stockholm.
- In essence, it is a magnificent "Golden Book" (Codex Aureus) that exemplifies the luxury and artistry of Anglo-Saxon monastic culture.

Known Missing Text (Lacunae) from Codex Aureus Holmiensis:

- **Matthew 1:1–11:** The very beginning of the manuscript is lost.
- **Matthew 15:12–23:** A portion of the text is missing.
- **Matthew 23:18–27:** A portion of the text is missing.
- **Mark 13:9–19:** A portion of the text is missing.
- **Mark 13:24–16:20:** A large section at the end of Mark is missing.
- **Luke 19:26–21:29:** A significant portion of the text is missing.
- **John 7:44–8:12:** The famous section containing the *Pericope Adulterae* (the woman taken in adultery) is lost, as it was in the missing pages.

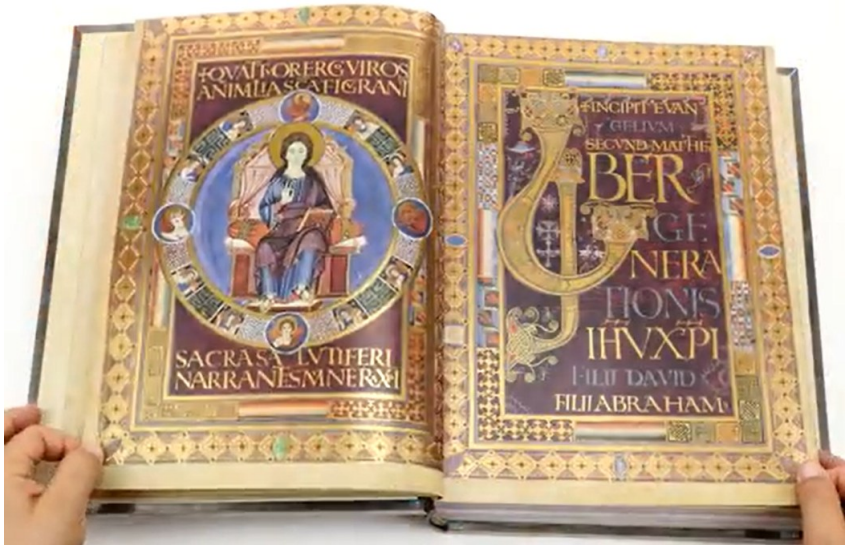
Codex Aureus of Lorsch or Lorsch Gospels

The **Lorsch Gospels (Codex Aureus of Lorsch),** created c. A.D. 810 in Emperor Charlemagne's Aachen court school, is a masterpieces of Carolingian art, featuring purple-dyed vellum, gold text, and intricate ivory covers. This illuminated manuscript containing the Four Gospels signifies the Carolingian Renaissance's high artistic and religious standards, serving as a testament to the wealth of Lorsch Abbey.

History and Significance

- **Creation and Purpose:** Produced around A.D. 810, likely commissioned by Charlemagne or Louis the Pious to be a luxurious, ceremonial copy of the Latin Vulgate Gospels.
- **Beauty:** The listing in the A.D. 860 library catalogue of the Abbey of Lorsch, recorded its description as: "*Evangelium scriptum cum auro pictum habens tabulas eburneas*" ((illustrated Gospel book, with writing in gold and having ivory panels).
- **Significance:** It is a premier example of Carolingian illumination, noted for its opulent gold text and, when complete, ivory panels depicting the Virgin and Child with saints.
- **Provenance:** Housed in Lorsch Abbey (Germany) until 1556, it was moved to Heidelberg, stolen during the Thirty Years' War (1622), and eventually split into two parts.

- **Current Location:** The manuscript is divided between the Biblioteca Apostolica Vaticana (second half + back cover) and the Batthyaneum Library in Alba Iulia, Romania (first half). The front cover is in the Victoria and Albert Museum.



Codex Aureus of Lorsch (A.D. 810), the Four-Gospels book created in Aachen, Germany court school of Emperor Charlemagne.

Biblical Content

The Lorsch Gospels contains the complete Latin Vulgate text of the Four Gospels, including:

- **Matthew, Mark, Luke, and John**.
- Prefatory matter, including two letters of Saint Jerome (apocryphal and pseudepigraphical).

Codex Basilensis Manuscripts *(also see entry for **"Textus Receptus, Minuscule 1")***

The term "**Codex Basilensis**" refers to several Greek New Testament manuscripts housed at the Basel University Library. The primary textual sources associated with this name, particularly for their use by Erasmus in compiling the *Novum Instrumentum omne* (the first printed Greek New Testament), are the Greek minuscule manuscripts:

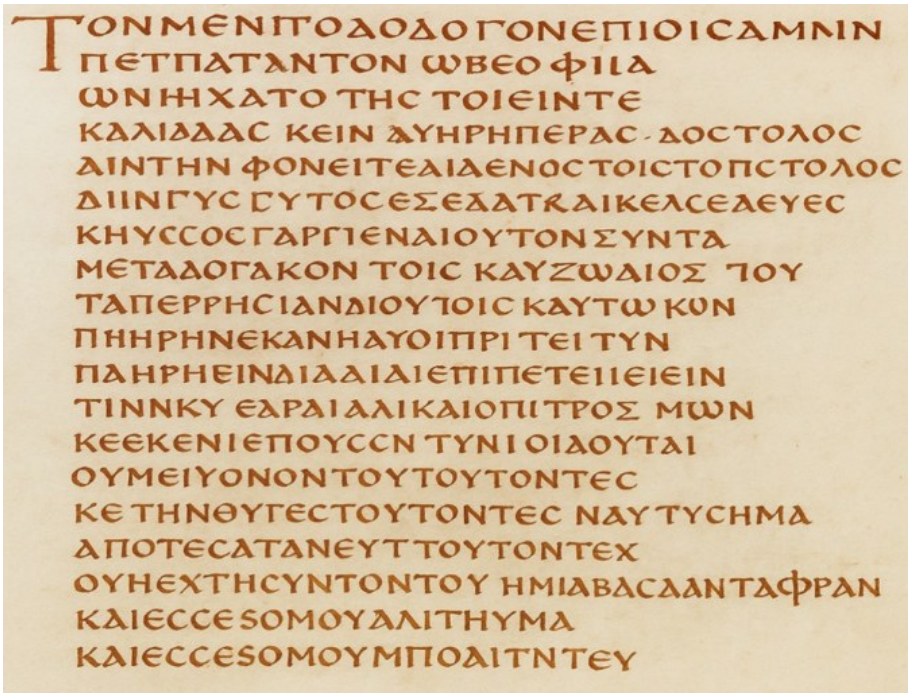
- **Codex Basilensis A. N. IV. 2 (Minuscule 1)**: A 12th-century Family 1 manuscript containing the entire New Testament except the Book of Revelation. Erasmus used this codex very little for his first edition because its text differed significantly from other manuscripts he was familiar with. However, some of its unique readings did make their way into the *Textus Receptus*, the foundational Greek text for the King James Version and many other translations. Written in Greek minuscule (smaller, cursive script), known for its Byzantine text, and being part of Textual Family 1.
- **Codex Basiliensis A. N. IV. 1 (Minuscule 2)**: An 11th/12th-century manuscript of the four Gospels that Erasmus relied on most heavily for his first edition's Gospels, although he made numerous corrections and omissions. This manuscript formed the primary basis for the Gospels section of the *Textus Receptus*.
- **Codex Basilensis A. N. III. 12 (Uncial 07)**, an 8th-century A.D. uncial Byzantine Text-type manuscript of the four Gospels, which was available to Erasmus but which he never consulted. It is important for its early text type, liturgical features, and inclusion of spurious passages marked as doubtful.
- **Other Notable Basilensis Codices:** There are several others, including a 12th-century minuscule for Pauline Epistles (Minuscule 2817) and a 15th-century Gospels manuscript (Minuscule 817) used by Erasmus. And, **Minuscule 2815)**, which also provided text for Acts and the Epistles.

Significance:

- The texts within these manuscripts represent different transmission histories, primarily reflecting the **Byzantine Text-type**, with the Gospels in Minuscule 1 also showing characteristics of the **Caesarean Text-type**.
- **Textual Criticism:** These manuscripts provide vital evidence for understanding the history and development of the New Testament text, with 07 representing an early form and 1 contributing to the Byzantine tradition.
- **Byzantine Text-type:** They are key examples of the Byzantine text, the most common Text-type found in later manuscripts, with Codex 1 belonging to a specific early subgroup (Family 1).
- **Erasmus Connection:** Some, like Minuscule 817, were used by Desiderius Erasmus in his pioneering work on the first printed Greek New Testament, though Codex 07 was never consulted by him.

Codex Bezae Cantabrigiensis (D or 05)

Codex Bezae Cantabrigiensis (D or 05) is a crucial 5th-century A.D. bilingual (Greek/Latin) manuscript containing most of the four Gospels (Matthew, Luke, Mark, John) and Acts, plus a fragment of 3 John, significant for its unique "Western" Text-type with lengthy additions and variants that offer insights into early Christian interpretation and the development of Latin Bible versions before the Vulgate. Rediscovered in the 16th century, it's named after Theodore Beza and gifted to Cambridge University, known for unique readings like expansions in the Gospels and Acts, and its distinct socio-theological perspectives.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ΚΑΙΕCCΕSOMOYΜΠΟΑΙΤΝΤΕΥ

Western Text-type, from Codex Bezae Cantabrigiensis (D or 05), which is a crucial 5th-century A.D. (Greek and Latin) diglot manuscript.

History and Significance

- **Bilingual Nature**: Features facing pages of Greek text and a Latin translation, providing a window into the Latin Vulgate's development.
- **Western Text-type**: Represents a distinct branch of early biblical tradition, often called the "Western" Text-type, known for significant additions (e.g., in Luke-Acts) and unique readings.
- **Unique Readings**: Contains unique passages and expansions, offering alternative readings and interpretations, such as altered verses in John or detailed social-economic accounts in Acts.
- **Discovery and Naming**: Acquired by Theodore Beza in the 16th century, who gifted it to the University of Cambridge in 1581, where it remains.

- **Scholarly Importance**: Valued for showing early Christian engagement with scripture, preserving unique traditions, and illuminating Jewish interpretive traditions influencing early Christianity.

Contents (Bible Books and Verses)

- **Gospels**: Contains most of Matthew, Luke, Mark, and John (though parts are missing).
- **Acts of the Apostles**: Contains most of the book.
- **3 John**: A small fragment.
- **Unique Readings/Expansions**: Features unique verses and longer passages not found in other major manuscripts, especially in Luke and Acts, highlighting its distinct textual tradition. adding unique passages and longer paraphrases.

Contents Breakdown

- **Gospels (Matthew, John, Luke, Mark):** Present in the Western order (Matthew, John, Luke, Mark), but with missing sections in all books except Luke, which is complete.
- **Acts of the Apostles:** Contained within the codex, also with significant lacunae (gaps) in both Greek and Latin.
- **3 John:** A small fragment (verses 11-15) in Latin only.

Key Characteristics

- **Bilingual:** Greek on the left page, Latin on the right.
- **Western Text:** Features distinctive "Western" readings, including longer passages and paraphrases not found in other major manuscripts (like Alexandrian texts), particularly prominent in Luke and Acts.
- **Missing Sections (Lacunae):**
    - **Matthew:** Missing Matthew 1:1-20, 3:7-16, 6:20-9:2, 27:2-12 (Greek).
    - **John:** Missing John 1:16-3:26, 18:14-20:13 (Greek).
    - **Mark:** Missing Mark 16:15-20 (Greek).
    - **Acts:** Missing Acts 8:29-10:14, 21:2-10, 16:18, 22:10-20, 22:29-28:31 (Greek).

Codex Bezae (Vetus-Latina portion of the Diglot; VL 5; Cantabrigiensis)

The **Codex Bezae Cantabrigiensis**, also known as the **Codex Bezae VL5**, is a crucial, 5th-century A.D., Latin portion of the Cantabrigiensis diglot. It is the important Old-Latin part of the bilingual (i.e., Greek/Latin) manuscript of the Christian New Testament, containing the Gospels and Acts, notable for its unique "Western" text, significant additions (such as a saying of Jesus in Luke 6:4), and its presentation of Greek on the left and Latin on the right pages, offering vital insights into early Christian text variations. As a pivotal, ancient, bilingual (Greek and Latin) manuscript of the New Testament, dating to the 4th or 5th-century A.D., it is highly significant for representing the unique "Western text" type, known for its extensive additions, paraphrases, and variations that reveal early Christian textual diversity, and is housed at Cambridge University Library. Named after, and discovered by, Theodore Beza who gave it to Cambridge in 1581, it is a crucial, albeit "deviant," source for New Testament textual criticism, showing a distinct early tradition of the Gospels and Acts.

Key Characteristics and Significance:

- **Bilingual Format:** Together with the Codex-D or Greek portion, Cantabrigiensis uniquely presents Greek text on the right page and Latin on the left, page-for-page.
- **Western Text-type:** It's the primary Greek witness to the "Western Text-type," a variant tradition known for its longer, more detailed, and sometimes paraphrased readings compared to the standard Byzantine text.
- **Unique Readings:** Contains significant additions (such as the Story of the Adulterous Woman in John 7:53-8:11) and variations not found in most other manuscripts, offering insight into early interpretation.
- **Origin and History:** Likely originated in the Mediterranean region (Egypt, Syria, or Southern France) in the 4th-5th century A.D.; named after Theodore Beza, who donated it to Cambridge University in 1581.
- **Textual Value:** While often treated cautiously due to its "deviant" nature, its unique readings are invaluable for understanding the diversity of early Christian texts and can sometimes preserve older readings or highlight interpretive developments

Codex Bobiensis (Vetus-Latina; VL 1)

Codex Bobiensis (k) is a fragmentary Old Latin Bible manuscript, meaning its textual source is an early Latin translation of the Greek New Testament, specifically from the **Vetus Latina tradition**, predating Jerome's Vulgate. It contains portions of Matthew and Mark, reflecting an "African type" of Old Latin text, potentially linked to the Bible used by Saint Cyprian of Carthage in the 3rd-century A.D., and serves as a crucial witness to the diverse early Latin biblical texts.

Key Textual Characteristics and Sources:

- **Vetus Latina:** It's a prime example of the Old Latin (Vetus Latina) translations, which were numerous and varied before the standardization of the Vulgate.
- **African Textual Tradition:** Scholars believe it represents an African version of the Vetus Latina, possibly stemming from North Africa.
- **Connection to Cyprian:** Its text shows strong similarities to quotations in the writings of Saint Cyprian (d. 258), suggesting it's from a text similar to the one he used.
- **Fragmentary Content:** It preserves parts of Mark (8:8-end) and Matthew (1:1-15:36), with unique readings, including the "shorter ending" of Mark 16:9-20 attached directly to verse 8 in some instances.
- In essence, Codex Bobiensis isn't a direct source of the *original* Greek but a copy of a very early *Latin* translation, providing insights into the diverse ways the Bible was read and copied in the West before the Vulgate became dominant.

Codex Boernerianus (012)

Codex Boernerianus is a 9th-century A.D. manuscript containing the Greek/Latin text of the Pauline Epistles, with an interlinear Latin translation. It was likely created by an Irish monk at the Abbey of St. Gall in Switzerland, and gets its name from its first German owner, Christian Frederick Boerner. The manuscript is significant for its bilingual text, its unusual features like an Irish poem, and its role in textual criticism.

- **Content:** The manuscript includes the letters of Saint Paul, except for Hebrews, with a Latin translation written between the Greek lines.
- **Missing Content:** Romans 1:1–4, Romans 2:17–24, 1 Corinthians 3:8–16, 1 Corinthians 6:7–14, Colossians 2:1–8, Philemon 21–25.
- **Origin:** It is believed to have been made in the 9th century at the Abbey of St. Gall in Switzerland by an Irish monk.
- **Name:** It was named after Christian Frederick Boerner, a Leipzig professor who acquired it in 1705.
- **Features:**
  - It is a Greek-Latin diglot (two-language text).
  - It contains an Old Irish poem on a pilgrimage to Rome.
  - Some of its initial letters are decorated with colors like yellow, red, and purple.
- **Current Status:** The manuscript is currently held at the Saxon State Library in Dresden, Germany.
- **Damage:** It was damaged by water during World War II.

Codex Boreelianus (Fe 09)

The Codex Boreelianus (Fe 09) is a significant, but incomplete, 9th-century A.D. Greek Gospel manuscript in Byzantine Text-type known for its unique readings, including significant lacunae (gaps) in Matthew, Mark, and Luke, representing the Byzantine Text-type but with distinctive variations, making it important for textual criticism despite being less famous than Codex Sinaiticus or Vaticanus. It contains sections of the Gospels, starting in Matthew 9:1 and ending in John 13:34, with considerable missing portions, offering valuable insights into early textual traditions.

Significance:

- **Textual Variety:** It contains a Byzantine Text-type but features unique readings not found in other manuscripts (singular readings) and notable omissions, like large parts of Romans in the related Codex Boernerianus (which might be confused with Boreelianus, but the latter is Gospels).
- **Historical Journey:** Named after Johannes Boreel, it was lost and rediscovered in the 19th century, highlighting the adventurous lives of ancient manuscripts.
- **Textual Criticism:** Cited in modern critical editions of the Greek New Testament, its distinct readings help scholars understand the development of the biblical text.

Contents (Gospels):

- **Starts:** Matthew 9:1 (missing Matthew 1:1-9:1).
- **Ends:** John 13:34 (missing John 13:34-21:25).
- **Major Gaps (Lacunae):** Contains large missing sections in Matthew (e.g., 12:1-44, 15:20-31), Mark (e.g., 1:43-2:8, 11:6-26, 15:39-16:19), and Luke (highly incomplete).
- **Unique Features:** Shows different textual traditions, with some readings appearing nowhere else, making its omissions and variations noteworthy for scholars.

History and Provenance

- **Origin**: Likely written in Constantinople around the 9th or 10th century.

- **Name**: Named after Johannes Boreel (1577–1629), a Dutch scholar who acquired it from the East and brought it to Europe.
- **Journey**: It eventually came into the possession of the University of Utrecht Library, where it resides today.
- **Condition**: The manuscript is incomplete (many gaps or lacunae) and has suffered damage, with portions lost over time, even since earlier descriptions.

Codex Borgianus

Codex Borgianus (designated as T or 029) is a significant 5th-century A.D. uncial Greek manuscript of the Gospels, notable for its facing pages of Greek text alongside Sahidic Coptic, making it a crucial witness to early biblical translation and transmission, containing verses primarily from Luke and John, and named after Cardinal Stefano Borgia, who acquired it before it eventually resided in Rome's Propaganda Fide library.

History and Significance

- **Dual-Language Witness:** Its unique feature is presenting Greek and Sahidic Coptic texts on opposite pages, offering invaluable insights into the textual traditions of both languages during a crucial period.
- **Uncial Script:** Written in large, uppercase Greek letters, placing it in the 4th-8th century uncial tradition, specifically dated to the 5th-century A.D..
- **Named for Borgia:** Acquired by Cardinal Stefano Borgia (1731-1804), whose collection was later moved to the Vatican Library, where the manuscript resides.
- **Textual Criticism:** Its text is important for textual critics studying the early New Testament, especially for establishing the original wording.
- **Script:** It's an uncial manuscript, meaning it's written in uppercase Greek letters.
- **Text-type:** Primarily Alexandrian (Egyptian) but mixed with Byzantine readings, making it a valuable but not purely "pure" Alexandrian witness.
- **Classification:** Kurt Aland categorized it as Category II, signifying a quality manuscript with early readings but also later textual improvements or Byzantine infiltration.

Biblical Content (Fragments)

- **Luke:** Contains passages from Luke 22:20-23:20, and additional leaves with Luke 12:15-13:12.
- **John:** Includes sections from John 6:28-67, John 7:6-8:32, and further verses John 8:33-42.

Codex Cairensis *(see alternate entry for **"Codex Karaite Synagogue of Cairo Ms. 34")***

The **Codex Cairensis** (or **Cairo Karaite Codex of the Prophets)** is a pivotal 9th-century A.D. Hebrew Masoretic manuscript containing the prophetic books (Nevi'im) of the Hebrew Bible, renowned as perhaps the oldest dated Hebrew codex, though some recent research suggests an 11th-century date. Its significance lies in its Masoretic text, meticulously vocalized by Moses ben Asher, offering crucial insight into biblical textual transmission, and its journey through Karaite communities, from Tiberias to Cairo, highlighting Jewish history and textual preservation.

History and Provenance

- **Creation:** According to its colophon (scribe's note), it was completed around A.D. 895 (or 827 "Anno Hebraico") in Tiberias by the famed Masorete Moses ben Asher.

- **Early Ownership:** It was presented to the Karaite Jewish community in Jerusalem.
- **Crusader Era:** Captured by Crusaders in 1099, it was later redeemed and came into the possession of the Karaite community in Cairo, Egypt, hence its name.
- **Modern Location:** In 1983, the Karaite-Jewish (Tanakh-only) community deposited it at the Hebrew University of Jerusalem, where it remains under secure storage.

Significance

- **Textual Authority:** It's a vital witness to the Masoretic Text, providing detailed vocalization (nikkud) and accentuation, crucial for understanding Hebrew pronunciation and grammar.
- **Oldest Dated Prophets:** It holds the distinction of being one of the earliest surviving complete manuscripts of the prophetic books, making it invaluable for biblical studies.
- **Karaite Connection:** Its long association with the Karaite Jews underscores their dedication to preserving ancient Hebrew texts.
- **Manuscript Craftsmanship:** As a vellum codex, it showcases the high standard of book production in the medieval period.

Codex Carolinus (024)

Codex Carolinus (Uncial 024) is a unique 6th-7th A.D. century palimpsest parchment containing fragmented Old Latin and Gothic texts of the Epistle to the Romans, significant for showing early linguistic stages and textual relationships, notably the Gothic text being written *over* an older Latin version, a rare find showing text reuse and historical layering in manuscript tradition, housed in Germany. Its contents are limited to Romans 11-15 in two columns (left Gothic, right Latin) with valuable textual variants, making it crucial for understanding early biblical translations, despite its fragmentary state. It is part of larger Codex Guelferbytanus 64 Weissenburgensis collection.

History and Significance

- **Palimpsest:** It is a palimpsest where a Gothic text (Siglum *Car*) was written over an earlier Latin text (Siglum *gue* or 79) on the same parchment leaves, a practice of reusing expensive materials.
- **Linguistic Value:** The presence of both Old Latin and Gothic in close proximity offers rare insight into the development and interaction of these early Germanic and Latin biblical traditions, with the Latin text showing textual criticism value.
- **Textual Criticism:** Its text, particularly in Romans 14:14, provides important textual evidence for the Old Latin translation.
- **Fragmentary Nature:** Survived as only four leaves, with losses due to its complex history and palimpsest nature, but it's a vital piece of textual history.
- **Location:** Housed at the Herzog August Library in Wolfenbüttel, Germany, as part of the larger **Codex Guelferbytanus 64 Weissenburgensis collection** (which includes other palimpsests such as Guelferbytanus A and B).

Bible Contents

- **Book:** Epistle to the Romans.
- **Portions:** Romans 11:33-12:5, 12:17-13:5, 14:9-20, 15:3-13.
- **Languages:** Left column is Gothic; right column is Old Latin.
- **Format:** Two parallel columns per page, 27 lines per column, no chapter divisions, uses nomina sacra (abbreviated holy names) and superscript bars for abbreviations.

Codex Chisianus 45

Codex Chisianus 45 (Manuscript 88 or Chisianus 88; Chigi Library in Rome; VII 45) is a 10th-century Greek manuscript crucial for Septuagint (LXX) studies, especially for preserving the rare Old Greek (OG) text of Daniel, largely lost to Greek tradition, containing unique additions like the stories of Susanna and Bel and Dragon, alongside Jeremiah, Ezekiel, and Isaiah, offering invaluable insights into early biblical textual variations beyond just the Masoretic Text.

History and Significance

- **Septuagint (LXX) Witness:** It's a vital link to Origen's 3rd-century A.D. LXX recension and preserves the Old Greek (OG) version of Daniel, which was generally replaced by Theodotion's revision in Greek tradition.
- **Unique Daniel Text:** It's the primary source for the Daniel (both in Old Greek and as the Theodotion version), featuring significant differences from the Hebrew (Masoretic Text), including altered predictions and extensive rewriting in later chapters.
- **Hexaplaric Witness:** It serves as a companion to Origen's *Hexapla*, highlighting early textual efforts and variations.

Contents (Old Testament – Septuagint LXX)

- **The entire books of Jeremiah, Ezekiel, Isaiah, Daniel**
- **Apocrypha:** Includes the Greek additions of Susanna, Bel, and Dragon, plus commentary by Hippolytus, and the unique OG version of the book.

Key Takeaway

Codex Chisianus 45 is a rare treasure, providing access to ancient forms of prophetic books, especially Daniel, that reveal a more complex textual history than often assumed, showing how different versions (OG, Theodotion) coexisted and differed significantly.

Codex Claromontanus (06)

Codex Claromontanus is a crucial 6th-century A.D. Greek-Latin (diglot) uncial Western Text-type manuscript of the New Testament's Pauline Epistles, named after the monastery where Theodore Beza found it. It is a valuable resource for textual criticism because it contains an independent Latin text and an early list of biblical books (the Catalogus Claromontanus). The catalog is notable for including works such a the Epistle of Barnabas and the Shepherd of Hermas, while omitting certain Pauline letters.

Key features of Codex Claromontanus

- **Content**: It contains the Pauline Epistles, written in both Greek and Latin on facing pages (a diglot manuscript).
- **Origin**: It dates to the 5th or 6th-century A.D.
- **Discovery and Name**: It was named by Theodore Beza after he acquired it in the town of Clermont-en-Beauvaisis, France, in the 16th century.
- **Catalogus Claromontanus**: A list of canonical books is inserted into the codex. This list was likely created in the 4th-centuryA.D. and includes works no longer considered canonical, while omitting others. In other words, it is an inserted list of Old and New Testament books, notably omitting some familiar Pauline letters (like Philippians, 1 and 2 Thessalonians) but including others like *The Shepherd of Hermas* and the *Acts of Paul*.

- **Textual significance**: It is important for scholars to understand the development of the biblical canon and the transmission of New Testament texts. It is also studied alongside other related manuscripts like the Codex Boernerianus and Codex Augiensis.
- **Current location**: The manuscript is housed in the Bibliothèque Nationale in Paris (Gr 107).
- **Textual Witness:** Used by scholars for its distinct Western text type, acting as a bridge between other major early manuscripts like Codex Vaticanus and Codex Alexandrinus.
- **History:** Once owned by Reformation figure Theodore Beza.
- In essence, the Codex Claromontanus is a valuable ancient "two-language" Bible manuscript that shows early Christian communities' diverse understandings of the biblical canon and offers unique readings of Paul's letters.

Bible Content
The manuscript contains 533 vellum leaves, containing the following books in this specific order, with some minor missing sections (lacunae):

- **Romans** (chapters 9-16); **1 and 2 Corinthians** (virtually complete, see sub-bullets below); **Ephesians; Galatians; Colossians** (Order of Colossians and Philippians is reversed in some listings, but they are present); **Philippians; 1 and 2 Thessalonians; 1 and 2 Timothy; Titus; Philemon; Hebrews**
  - **1 Corinthians 14:13-22:** Missing in the Greek text.
  - **1 Corinthians 14:8-18:** Missing in the Latin text.
  - **1 Corinthians 14:34-35:** While not completely missing, Codex Claromontanus is noted for moving these verses to appear **after 1 Corinthians 14:40** (a trait of the "Western" Text-type).

Notes about Codex Claromontanus (06) and Inclusions

- **The Catalogus Claromontanus:** Located between Philemon and Hebrews, this is a 4th-century A.D. Latin list of Old and New Testament books inserted into the 6th-century codex.
- **Extracanonical Books:** The inserted catalogue lists several books not in the modern canon, including the **Epistle of Barnabas, The Shepherd of Hermas, Acts of Paul, and Revelation of Peter.**
- **Palimpsest Fragments:** Leaves 162 and 163 are a palimpsest, meaning the biblical text is written over a, older text, in this case, fragments of the *Phaethon* of Euripides.
- **Lacunae (Missing Sections):** Many of the pages have lost some lines at the bottom due to deterioration.
- The codex is currently held in the National Library of France (Bibliothèque nationale de France), referenced as Codex Gr. 107.

Codex Climaci Rescriptus or **Uncial 0250**

The Codex Climaci Rescriptus (CCR) is a 1,500-year-old, 292-page Palestinian Syriac palimpsest containing critical early Bible texts in Aramaic (the language of Jesus) and Greek. Originating in the 6th-century A.D. and later repurposed in the 9th-century A.D., it is historically significant for preserving early Gospel, Acts, and Pauline Epistle texts, including an ancient lectionary, which are now being recovered using advanced multispectral imaging.

Significance

- **Earliest Aramaic Witnesses:** The CCR is considered the most important manuscript for recovering Christian Palestinian Aramaic (CPA) texts, which are closely related to the dialect spoken by Jesus.
- **Palimpsest Nature:** It is a "recycled" manuscript (palimpsest) where 6th-century, 7th, or 8th-century A.D. Bible texts in CPA and Greek were scraped off to write a 9th-century A.D. Syriac translation of John Climacus's *Ladder of Divine Ascent*.
- **Discovery and Provenance:** Acquired by Agnes Smith Lewis and Margaret Dunlop Gibson between 1895–1906 at St. Catherine's Monastery, Sinai, it is now held by the Museum of the Bible in Washington, DC.

Old Testament Fragments of Codex Climaci Rescriptus (Uncial 0250)
The underlying, erased text (undertext) of the CCR palimpsest contains fragments of the following, although many are fragmented due to the scraping process:

- Exodus 4
- Leviticus 8:18–30, 11:42–12:8, 25:51–53
- 1 Samuel (1 Kings in LXX): 1-4, and 6
- Job: 6-7
- Psalms: Psalm 150 (Greek text), and fragments from Psalms 135-136 and 140-142 (in Christian Palestinian Aramaic[CPA]/Greek)
- Proverbs 1
- Isaiah 40 (1-8) and 63 (9-11)
- Jeremiah 11-12
- Micah 4
- Joel 2
- Deuteronomy 6-7
- Joshua: Portions of the Greek text, specifically covering sections of chapter 4
- The Greek portion includes early Septuagint (LXX) fragments, particularly from Joshua and Psalms **New Testament Fragments of Codex Climaci Rescriptus (Uncial 0250)**

New Testament Fragments of Codex Climaci Rescriptus (Uncial 0250)
The underlying, erased text (undertext) of the CCR palimpsest contains fragments of the following, although many are fragmented due to the scraping process:

- Matthew 2:12-23, 3:13-15, 5:1-2, 5:4, 5:30-37, 6:1-4, 6:16-18, 7:12, 7:15-20, 8:7, 8:10-13, 8:16-17, 8:20-21, 9:27-31, 9:36, 10:5, 12:36-38, 12:43-45, 13:36-46, 21:23-41 (fragments), 22:40-23:25 (fragments), 24:42-25:14 (fragments), 26:7-10, 26:14-15, 26:22-23, 26:31-33, 26:75–27:2, 27:11, 27:13-16, 27:18, 27:20, 27:22-23, 27:26-40, 27:64–28:10
- Mark 1:1-10, 1:20-30, 2:2-11, 2:17-24, 14:72–15:2, 15:4-7, 15:10-24, 15:26-28
- Luke 22:60-62, 22:66-67, 23:3-4, 23:20-26, 23:32-34, 23:38
- John 6:53–7:25, 7:45, 7:48-51, 8:12-44, 9:12–10:15, 10:41–12:3, 12:6, 12:9, 12:14-24, 12:26-35, 12:44-49, 14:22–15:15, 16:13-18, 16:29–17:5, 18:1-9, 18:11-13, 18:18-24, 18:28-29, 18:31, 18:36–19:1, 19:4, 19:6, 19:9, 19:16, 19:18, 19:23-24, 19:31-34, 20:1-2, 20:13-16, 20:18-20, 20:25, 20:28–21:1

- Acts of the Apostles 19:31-36, 20:1, 20:2-7, 20:8-14, 21:3-8, 21:9-14, 24:25–25:1, 25:3-26, 26:23-29, 27:1-13, 27:14-27
- Romans: 4:17-22, 5:4-15, 6:14-19, 7:2-11, 8:9-21, 9:30, 10:3-9, 15:11-21
- 1 Corinthians 1:6-23, 2:10–3:5, 4:1-15, 5:7–6:5, 10:18-31, 12:12-24, 13:4-11, 14:4-7, 14:8-14, 14:14-24, 14:24-37, 15:3-10, 15:10-24, 15:24-49, 16:3-16, 16:16-24
- 2 Corinthians 1:1-3, 1:23–2:11, 2:11–3:5, 4:18–5:6, 5:6-12, 6:3-16, 7:3-8
- Galatians 1:1-23, 3:20-24, 4:2, 4:4-29, 5:1, 5:24, 6:4-12
- Ephesians 1:18–2:8, 4:14-27, 5:8-16, 5:17-24
- Philippians 2:12-26
- Colossians: 4:6-17
- 1 Thessalonians: 1:3-9, 5:15-26
- 2 Thessalonians: 1:3–2:2
- 2 Timothy: 3:2-14
- Titus: 2:7–3:3
- Philemon: 11-25
- 1 John: 1:1-9
- 2 Peter: 1:1-12, 3:16-18
- Acts 12:5-13, 13:2, 21:14b-26a

Apocrypha: The early Christian apocryphal *Dormition of the Mother of God (Liber Requiei Mariae)*.
Lectionary: Parts of an early Palestinian lectionary of the Old Testament.

Codex Coislinianus 015

Codex Coislinianus (015) is a significant 6th-century A.D. Greek uncial manuscript of the **Pauline Epistles**, known for its early text (Alexandrian Text-type), stichometric (line-by-line) writing, extensive marginal notes (**Euthalian apparatus**), and fragments from 1 Corinthians through Hebrews, offering crucial insights into early Christian text transmission and scribal practices, though now dispersed across multiple libraries like Paris, Athos, and St. Petersburg.

History and Significance

- **Discovery and Naming**: Named after the library of Bishop Coislin, it became known to scholars after Bernard de Montfaucon in the 18th century.
- **Physicality**: Written on parchment (vellum), it's a fragmentary codex (Hp or 015) with many leaves missing, but its remaining portions are highly valuable.
- **Textual Importance**: It's a key witness to the Alexandrian Text-type, important for understanding the history of the Greek New Testament.
- **Scribal Features**: It features unique elements like the Euthalian apparatus (introductions, summaries, etc.) and subscriptions (end-notes) to the epistles, providing historical context.
- **Fragmentation**: The manuscript was broken up, with parts ending up in various collections (Paris, St. Petersburg, Mount Athos, etc.).

Contents (Books and Verses)

- **Primary Content**: The Pauline Epistles, from 1 Corinthians to Hebrews.
- **Examples**: Contains fragments such as 1 Corinthians 10:29 and Ephesians 2:15-18, offering insights into early Christian faith and community concerns.
- **Unique Features**: Includes important subscriptions (e.g., noting Titus as Bishop of Crete, Timothy as Hebrews' letter carrier) and other paratextual materials tied to the Euthalian tradition, making it a treasure for textual critics.
- Based on surviving leaves, the manuscript contains fragments of the following Pauline Epistles:
  - **1 Corinthians:** 10:22–29, 11:9–16
  - **2 Corinthians:** 4:2–7, 10:5–11:8, 11:12–12:4
  - **Galatians:** 1:1–10, 2:9–17, 4:30–5:5
  - **Ephesians** 2:15-18
  - **Colossians:** 1:26–2:8, 2:20–3:11
  - **1 Thessalonians:** 2:9–13, 4:5–11
  - **1 Timothy:** 1:7–2:13, 3:7–13, 6:9–13
  - **2 Timothy:** 2:1–9
  - **Titus:** 1:1–3, 1:15–2:5, 3:13–15
  - **Hebrews:** 1:3–8, 2:11–16, 3:13–18, 4:12–15, 10:1–7, 10:32–38, 12:10–15, 13:24–25
  - **Note**: Romans, Philippians, Ephesians, 2 Thessalonians, and Philemon are lost.

Significant Details:

- **Location:** The surviving 41 leaves are scattered, with the majority (22) held at the Bibliothèque nationale de France in Paris (Suppl. Gr. 1074; Coislin 202).
- **Text Type:** Alexandrian, with significant Byzantine readings.
- **Significance:** It is considered one of the most valuable early witnesses to the Pauline text, featuring marginalia and stichometric writing.

Important Distinction:

There is another, separate, famous manuscript known as the **Codex Coislinianus (or Coislin Manuscript)** that contains the Septuagint Octateuch (Genesis–2 Samuel). However, based on the references to "Pauline epistles" and "Euthalian apparatus" in your context, the details above refer to the New Testament fragments (Hp/015).

Codex Colbertinus Parisiensis (C or 6)

Codex Colbertinus Parisiensis C/6 or **Codex Colbertinus-Latin 2** is an 11th or 12th-century Latin New Testament manuscript, likely produced in southern France, that is significant for preserving a unique, mixed text of the Bible. It is housed at the National Library of France (Lat. 254) and provides a crucial, late-witness blend of the *Vetus Latina* (Old Latin) and Vulgate translations. It is the Vetus-Latina version of

History and Significance

- **Textual Blend:** The Four Gospels and Acts are in the *Vetus Latina* (Itala) tradition, while the rest of the New Testament follows the Vulgate.
- **Unique Readings:** It is noted for including specific names for the thieves crucified with Jesus (Zoatham and Camma/Chammatha) in Matthew 27:38 and Mark 15:27.

- **Contents:** It contains the entire New Testament and the apocryphal Epistle to the Laodiceans.
- **Textual History:** The text shows strong influence from Arian, or "Arfa," interpolations, indicating a complex, non-standard transmission history.
- **Provenance:** It is believed to have originated in southern France.

Bible Books and Specific Features

- **Gospels and Acts:** Old Latin (*Vetus Latina*) text.
- **Epistles and Revelation:** Vulgate text.
- **Apocrypha:** Includes the Epistle to the Laodiceans.
- **3 Esdras:** Contains the only complete exemplar of the *Vetus Latina* version of 3 Esdras. The three Old Latin codices containing 3 Esdras are Codex Colbertin-2, Codex Vulgate (which is not technically considered “Old-Latin,” and Codex Sangermanensis.
- **Unique Additions:** Mentions the names of the thieves on the cross (Zoatham, Camma, Chammatha).

Codex Complutensis (I and II; Vetus Latina and Greek Old Testament)

The **Codex Complutensis** refers primarily to two important, now largely destroyed, 10th-century Latin Bibles (Codex I and II) from Complutum (Alcalá de Henares, Spain), significant for their Old Latin readings and use as sources for the famous Complutensian Polyglot Bible, a groundbreaking multilingual Bible project. These codices contained Old Testament books with both Vulgate and earlier Old Latin (Vetus Latina) versions, offering a rare Vetus-Latina text of Old Testament Scripture, and offering unique textual insights, though they were heavily damaged during the Spanish Civil War.

Key Aspects:

- **Manuscript Tradition:** They are precious examples of early medieval Bible manuscripts, written on vellum.
- **Textual Significance:** Codex Complutensis I, in particular, preserves significant portions of the *Vetus Latina* (Old Latin) translations for Old Testament books that consist of Ruth, Esther, Tobit, Judith, and Maccabees, mixed with the standard Vulgate text.
- **Source for the Polyglot:** Scholars used these manuscripts to create the Complutensian Polyglot Bible (published in 1517), a monumental work featuring Hebrew, Greek, Latin, and Aramaic texts side-by-side.
- **Tragic Loss:** Most of Codex I and II were nearly destroyed during the Spanish Civil War in the 1930s, though photographic copies (microfilms) exist, preserving their content for study.
- In essence, these codices are crucial historical artifacts for understanding the development and transmission of the Bible in Latin before and during the era of the Renaissance polyglots.

Codex Corbeiensis I (ff1 or 9)

Codex Corbeiensis I (designated by **ff^1** or **9** in the Beuron system) is a significant 8th-10th century A.D. Old Latin (Vetus Latina) manuscript containing key parts of the New Testament. It is crucial for textual criticism, offering a Western Text-type variant that differs from the later Vulgate. It originally belonged to Corbie Abbey and is now located in the National Library of Russia.

Bible Books and Contents

- **The Four Gospels:** The primary content is the Four Gospels (Matthew, Mark, Luke, John).
- **Acts of the Apostles:** Contains the Acts.
- **General Epistles:** Includes fragments from the Catholic epistles.
- **Text Type:** The manuscript represents an Old Latin text (Vetus Latina).

History and Significance

- **Origin:** The manuscript was produced in the 8th, 9th, or 10th century and is named after the Corbie Abbey near Amiens, France.
- **Textual Value:** As a Vetus Latina manuscript, it is important for understanding the Bible before Jerome's Vulgate became standardized. It contains a text related to the *Codex Vercellensis* and *Codex Veronensis*.
- **Modern Location:** It is currently held in the National Library of Russia in Saint Petersburg (referenced as Q. v. I 39).
- **Differentiation:** It should not be confused with *Codex Corbeiensis II* (ff^2), which is a different manuscript containing a different version of the Gospels.

Codex Corbeiensis II (ff2 or Vetus Latina; VL 8)

Codex Corbeiensis (specifically ff2/VL 8; Paris, BnF, Lat. 17225) is a crucial 5th-century A.D. textual source for the **Old Latin (Vetus Latina) tradition**, representing an early Italian form of the Gospels, closely related to **Codex Vercellensis (a or VL 3)** and **Codex Veronensis (b)**, offering readings distinct from the later Vulgate, and it also preserves fragments of the Catholic Epistles, Acts, and Apocalypse from other related sources like the Fleury Palimpsest. Its significance lies in showing the diversity of early Latin biblical translations before Jerome's Vulgate became standard, with its text being a valuable witness to pre-Vulgate Christianity.

Notable Textual Characteristics:

- **Text-type:** A Western Text-type, specifically an Itala recension.
- **Content:** Primarily the Four Gospels (Matthew, Luke, John, Mark in that order), with gaps (lacunae).
- **Missing Content/Lacunae:**
  - **Matthew:** 1:1–11:15 (The manuscript begins at Matthew 11:16).
  - **Luke:** 9:48–10:20, 11:45–12:6, and a section around 9:45-10:20.
  - **John:** 17:15–18:9 and 20:22–21:8.
  - **Mark:** Mark is generally complete, but the last two leaves and the third leaf of quire 26 are mutilated.
- The manuscript originally contained 190 parchment folios.
- **Associated Texts:** Contains fragments from other manuscripts, notably the Fleury Palimpsest (h) for the Epistles, Acts, and Apocalypse.

Key Sources and Editions:

- **Vetus Latina (Old Latin):** Its text is a primary source for this early stratum of Latin scripture, predating Jerome.

- **Codex Veronensis (b) and Codex Vercellensis (a or VL 3):** Shares many textual features with these other important Old Latin Gospels.
- **Editions:** Fully published by scholars like Belsheim (1887) and Buchanan (1907).

Location:

- Currently housed as manuscript Lat 17225 at the National Library of France (BNF) in Paris, identified as Codex Corbeiensis II (ff2 or 8).

Codex Coislinianus 015

Codex Coislinianus (015) is a significant 6th-century A.D. Greek uncial manuscript of the **Pauline Epistles**, known for its early text (Alexandrian Text-type), stichometric (line-by-line) writing, extensive marginal notes (**Euthalian apparatus**), and fragments from 1 Corinthians through Hebrews, offering crucial insights into early Christian text transmission and scribal practices, though now dispersed across multiple libraries like Paris, Athos, and St. Petersburg.

History and Significance

- **Discovery and Naming**: Named after the library of Bishop Coislin, it became known to scholars after Bernard de Montfaucon in the 18th century.
- **Physicality**: Written on parchment (vellum), it's a fragmentary codex (Hp or 015) with many leaves missing, but its remaining portions are highly valuable.
- **Textual Importance**: It's a key witness to the Alexandrian Text-type, important for understanding the history of the Greek New Testament.
- **Scribal Features**: It features unique elements like the Euthalian apparatus (introductions, summaries, etc.) and subscriptions (end-notes) to the epistles, providing historical context.
- **Fragmentation**: The manuscript was broken up, with parts ending up in various collections (Paris, St. Petersburg, Mount Athos, etc.).

Contents (Surviving Fragments of Books and Verses)

- **Primary Content**: The Pauline Epistles, various parts of verses from 1 Corinthians to Hebrews.
- **Examples**: Contains portions like 1 Corinthians 10:29 and Ephesians 2:15-18, offering insights into early Christian faith and community concerns.
- **Unique Features**: Includes important subscriptions (e.g., noting Titus as Bishop of Crete, Timothy as Hebrews' letter carrier) and other paratextual materials tied to the Euthalian tradition, making it a treasure for textual critics.
- Based on surviving leaves, the manuscript contains fragments of the following Pauline Epistles:
  - **1 Corinthians:** 10:22–29, 11:9–16
  - **2 Corinthians:** 4:2–7, 10:5–11:8, 11:12–12:4
  - **Galatians:** 1:1–10, 2:9–17, 4:30–5:5
  - **Colossians:** 1:26–2:8, 2:20–3:11
  - **1 Thessalonians:** 2:9–13, 4:5–11
  - **1 Timothy:** 1:7–2:13, 3:7–13, 6:9–13
  - **2 Timothy:** 2:1–9
  - **Titus:** 1:1–3, 1:15–2:5, 3:13–15
  - **Hebrews:** 1:3–8, 2:11–16, 3:13–18, 4:12–15, 10:1–7, 10:32–38, 12:10–15, 13:24–25
  - **Note**: Romans, Philippians, Ephesians, 2 Thessalonians, and Philemon are lost.

Details of Note:

- **Location:** The surviving 41 leaves are scattered, with the majority (22) held at the Bibliothèque nationale de France in Paris (Suppl. Gr. 1074; Coislin 202).
- **Text Type:** Alexandrian, with significant Byzantine readings.
- **Significance:** It is considered one of the most valuable early witnesses to the Pauline text, featuring marginalia and stichometric writing.

Important Distinction

There is another, separate, famous manuscript known as the **Codex Octateuch (or Coislin Manuscript)** that contains the Septuagint Octateuch (Genesis–2 Samuel). However, based on the references to "Pauline epistles" and "Euthalian apparatus" in your context, the details above refer to the New Testament fragments (Hp/015).

Codex Coislin Octateuch or Coislin Manuscript

The Coislin Octateuch (**Ms. Coislin 1, Paris BnF)**, is a vital 7th-century A.D. Greek manuscript fragment containing portions of the first eight books of the Old Testament (the Octateuch). As a premier witness to the Septuagint, it is significant for reconstructing the text of Genesis to Ruth and for showing early Byzantine,, illustrated Bible traditions.

History and Significance

- **Definition:** The Octateuch consists of the Pentateuch (Genesis–Deuteronomy) plus Joshua, Judges, and Ruth.
- **Historical Significance:** Dated to the 7th-century A.D., it is one of the oldest surviving illustrated Greek manuscripts, serving as a critical witness to the Septuagint text, particularly the Hexaplaric edition of Origen.
- **Provenance:** Its name derives from Henri Charles du Cambout de Coislin, a 17th-century French bishop who owned it, with fragments now held in the Bibliothèque nationale de France, and others found in Russia, Ukraine, and Italy.
- The manuscript includes annotations in the margins, and it is part of a larger, lost, and more extensive manuscript that once contained the entire Octateuch.
- **Evidence of Illustration:** It belongs to a tradition of illustrated Octateuchs that originated in the early Byzantine period.

Biblical Books and Content

- The surviving fragments off 227 pages of the Coislin Octateuch contain portions of the Greek Septuagint version of the following books:
- Highly fragmented portions of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges.

Codex Cotton Genesis

The **Codex Cotton Genesis** (a.k.a. **Codex Otho B VI**) is significant as one of the oldest, most lavishly illustrated Greek manuscripts of Genesis. It was produced between A.D. 450 and A.D. 550 in Alexandria, Egypt. A Byzantine uncial text, it is a key source for early Christian art that influenced later biblical cycles, and a vital (though damaged) link to late antique book painting, showing how Jewish

legends were integrated into Christian imagery and its impact on medieval works such as Venice's Saint Mark's mosaics. Its destruction in the 1731 fire preserved only fragments but highlighted its unique artistry, showing extensive illustrations (originally more than 300) and detailed narrative scenes blending biblical text with commentary.

Notable Aspects of its Significance:

- **Pioneering Biblical Illustration:** It is a crucial example of early, extensive book illustration, proving that lavish picture books existed in the early Christian period, challenging previous assumptions.
- **Artistic Technique:** Despite fire damage, its surviving pages show advanced late antique painting techniques, influencing later artistic styles.
- **Iconographic Source:** It served as a model for later narrative cycles, including frescoes, Coptic textiles, and famous mosaics (like at Saint v Mark's in Venice) and Bibles, showing how biblical stories were visually interpreted.
- **Integration of Sources:** The miniatures incorporated Jewish legends and commentary, revealing a rich interplay between different traditions in early Christian art.
- **Legacy of Loss and Discovery:** The 1731 fire tragically destroyed most of it, but the charred fragments (now in the British Library, (**Cotton MS Otho B VI)** became critical evidence for art historians studying its lost splendor and influence.

Direct Copies and Remnant of Original Cotton Genesis

- **Early Study:** The manuscript was studied, and its variant readings were recorded by John Ernest Grabe in 1703, well before the fire.
- Most of the London fragments of the codex had been deciphered and published by Constantin von Tischendorf in 1857; the rest of the codex with the Bristol fragments were deciphered by F. W. Gotch in 1881.
- **Illustrations:** While a complete, full-color facsimile was not created, several of the manuscript's 300-plus illustrations were reproduced, allowing scholars to understand the, 5th-century, Late Antique iconography of the original, which was later highlighted by Kurt Weitzmann.
- **Post-Fire Reproduction:** A "pseudo-facsimile" of the text was produced by Thomas Astle in 1784, which helps provide context for the original,, although it was created after the damage.
- **Surviving Fragments:** The fire reduced the 440-page manuscript to 18 charred, shrunken fragments of vellum.
- Although the original was largely destroyed, the earlier notes, transcriptions, and illustrations allowed for significant reconstruction of the text and images.

Codex Crosby-Schøyen MS 2650 or MS 193 or Crosby Codex, Mississippi Coptic Codex I, or the Savery Codex

The Crosby-Schøyen Codex (often just Codex Schøyen, MS 2650) is a 4th-century A.D. Coptic papyrus codex containing five texts, including the oldest complete versions of the biblical books of **Jonah** and **1 Peter**, plus part of **2 Maccabees** (5:27–7:41) and two Christian homilies. Its significance lies in being one of the earliest Christian books, revealing early monastic reading practices, potentially for Easter lectionaries, and offering unique textual readings for the biblical books within, highlighting cultural exchange in ancient Egypt.

History and Significance

- **Oldest Complete Biblical Texts:** It preserves the earliest known complete manuscripts of Jonah and 1 Peter.
- **Early Christian Life:** The collection of texts (canonical scripture, non-canonical writings, pagan classics) suggests it belonged to a Pachomian monastic library in Egypt, used for worship and study.
- **Textual Witness:** It provides crucial evidence for the transmission and development of early Christian texts, including unique readings for Matthew's Gospel (though MS 2650 is primarily Jonah, 1 Peter, etc.).
- **Discovery and Ownership:** Found in Egypt in the 1950s, it was owned by the University of Mississippi, then acquired by Norwegian collector Martin Schøyen, and recently sold at auction in 2024.

Biblical Contents (Coptic/Sahidic)

- **Book of Jonah:** The complete Old Testament book.
- **1 Peter:** The complete New Testament epistle.
- **2 Maccabees:** A section (5:27–7:41) from this deuterocanonical book (found in Catholic/Orthodox Bibles).

Other Texts

- **Easter Homily:** An Easter sermon, possibly by Melito of Sardis (*Peri Pascha* 47–105), or likely originating from an author at the **Pachomian monastery** (specifically the ruins of the Basilica of Saint Pachomius at Phbow/Pabau, near Dishna, Egypt) where this Codex, along with the rest of the Bodmer Papyri were found.
- **Unknown Exhortation:** A short, previously unknown exhortation.

Codex Dublinensis 035

The **Codex Dublinensis** (designated by **Z** or **035** in the Gregory-Aland numbering system) is a significant 6th-century A.D. Greek uncial manuscript of the New Testament Gospels, important for its witness to the Alexandrian Text-type. It is a palimpsest, meaning the original biblical text was partially erased and overwritten with other writings centuries later.

Significance

- **Textual Criticism:** As an early (6th-century A.D.) manuscript of the Four Gospels, its text is valuable for biblical scholars studying the transmission and variations of the New Testament text. It is classified in Aland's Category III, indicating a text with a mix of early readings and later additions, offering unique insights into textual development.
- **Witness to the Alexandrian Text-type:** Its Greek text is considered a representative of the Alexandrian Text-type, similar to other major early codices like the Codex Sinaiticus and Codex Vaticanus.
- **Palimpsest Study:** The fact that it is a palimpsest (the upper layer contains 10th-century A.D. excerpts from Church Fathers) and was deciphered using chemical methods highlights historical practices of recycling parchment and the ingenuity of early textual critics in recovering lost texts.

History

- **Creation:** The codex was likely written in the 6th-century A.D. in Greek uncial script on parchment.
- **Overwriting:** At some point, probably due to the scarcity or expense of writing materials, the original New Testament text was largely erased, and the parchment was reused for writing other texts, primarily patristic excerpts (works by Church Fathers like John Chrysostom) in a later minuscule hand, no earlier than the 10th century.
- **Discovery:** The underlying biblical text was discovered in the Library of Trinity College, Dublin, in 1787 by Dr. John Barrett, leading to its name, Codex Dublinensis.
- **Decipherment and Publication:** Barrett published a (not entirely accurate) transcription in 1801. Later, biblical scholar Samuel Prideaux Tregelles chemically restored and more accurately deciphered the manuscript in 1853, adding about 200 letters to Barrett's text. A further edition was published by T. K. Abbott in 1880.
- **Current Location:** The codex is currently housed in the Trinity College Library (shelf number K 3.4) in Dublin, Ireland.

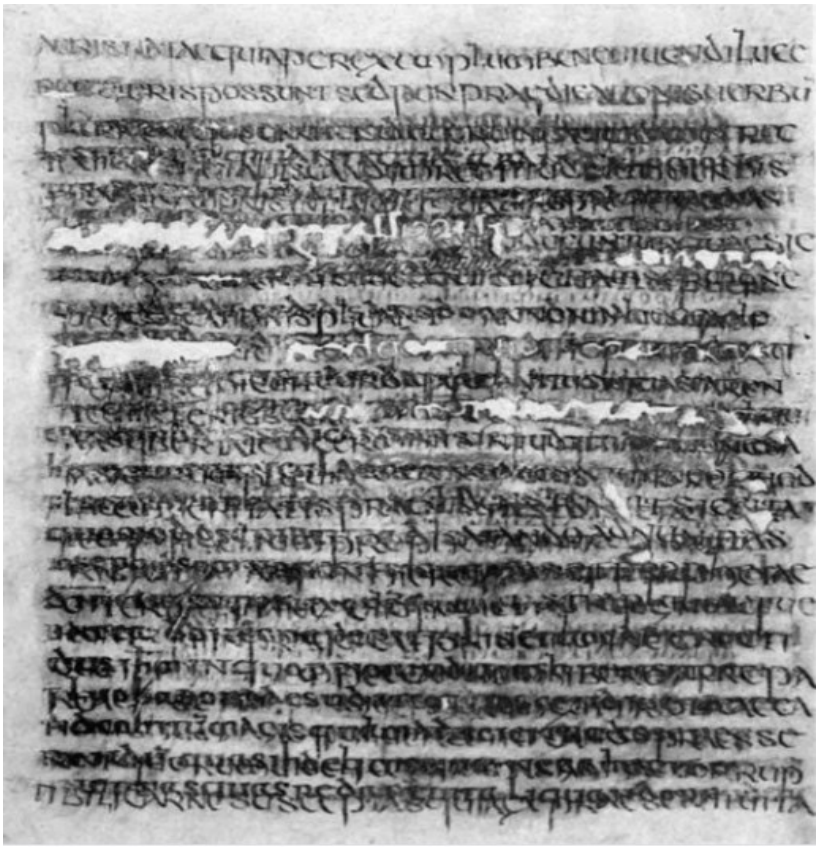
Bible Books and Verses in Codex Dublinensis

The surviving leaves contain fragments from the **Gospel of Matthew** only. Of an original approximately 120 leaves, only 32 remain, containing less than 15% of the Gospel of Matthew's original text. The contents are:

- Matthew 1:17-2:6; 2:13-20; 4:4-13; 5:45-6:15; 7:16-8:6; 10:40-11:18; 12:43-13:11; 13:57-14:19; 15:13-23; 17:9-17; 17:26-18:6; 19:4-12; 19:21-28; 20:7-21:8; 21:23-30; 22:16-25; 22:37-23:3; 23:15-23; 24:15-25; 25:1-11; 26:21-29, 62-71

Codex Ephraemi Rescriptus

The **Codex Ephraemi Syri Rescriptus** is a 5th-century A.D. Greek manuscript of the Bible that is a **palimpsest**, meaning its original biblical text was erased and overwritten with other writings. The original biblical text, which appears to have once contained the entire Bible, is now partially preserved, with significant portions missing. The manuscript is named for the later Greek text written over the erased biblical text: the sermons of Ephraem the Syrian.



Codex Ephraemi Rescriptus, a palimpsest (parchment with previous work erased and overwritten) in Alexandrian Text-type from A.D. 400s, is one of the Four Great Uncials.

Notable features

- **Manuscript type:** A ***palimpsest***, where the original biblical text was scraped off and reused for new text.
- **Date:** Originally created in the early 5th-century A.D. but rewritten in 12th-century (see below).
- **Original content:** Believed to have originally contained the entire Greek Bible, both Old and New Testaments.
- **Current content:** Contains parts of every New Testament book except 2 Thessalonians and 2 John, and fragments of six Old Testament books (Job, Proverbs, Ecclesiastes, Wisdom, Sirach, and Song of Songs).
- **Location:** Housed in the Bibliothèque Nationale de France in Paris.
- **Palimpsest:** It is a famous *palimpsest*, meaning its original 5th-century A.D. biblical text (Old and New Testaments) was erased and rewritten in the 12th century with Greek treatises by Ephraem the Syrian, from whom it gets its name.
  - The older, underlying 5th-century A.D. script was partially rubbed off but later deciphered, making it a crucial source for biblical studies.
- **Significance:** the Codex Ephraemi Rescriptus is considered one of the **Four Great Uncial Codices** of the Bible, alongside the Codex Vaticanus, Codex Sinaiticus, and Codex Alexandrinus. Its value to textual critics is high, though deciphering the text is difficult due to the erased and faded writing.

Old Testament Contents of Codex Ephraemi Rescriptus

- Job, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, Sirach

New Testament Contents of Codex Ephraemi Rescriptus

- **Gospels:** (Matthew, Mark, Luke, John): Large portions exist, but with many missing verses.
- **Acts of the Apostles:** Substantial parts are present, but with several lacunae.
- **Pauline Epistles:** Includes parts of Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, and Hebrews.
- **Catholic Epistles:** Contains fragments of James, 1 Peter, 2 Peter, and 1 John.
- **Revelation:** A significant portion of the Book of Revelation is included.

- **Notable Missing Sections:**
  - 2 Thessalonians: Entirely absent.
  - 2 John: Entirely absent.
- **Other books:** Have **extensive lacunae**, meaning large chunks of text are missing from almost every book.

Missing Books, Chapters, and Verses from Codex Ephraemi Rescriptus
Although it has largely survived since the A.D. 400s, Codex Ephraemi Rescriptus is nevertheless a fragmentary palimpsest, albeit originally containing the entire Bible, but now only preserving portions of the Old Testament and most of the New Testament. Major lacunae include the entire books of 2 Thessalonians and 2 John, along with significant gaps in all four Gospels, Acts, and the Epistles.

Major Missing Portions (New Testament)
- **Missing Whole Books:** 2 Thessalonians and 2 John.
- **Matthew:** 1:1–2, 5:15–7:5, 17:26–18:28, 22:21–23:17, 24:10–45, 25:30–26:22, 27:11–46, 28:15–end.
- **Mark:** 1:1–17, 6:32–8:5, 12:30–13:19.
- **Luke:** 1:1–2, 2:5–42, 3:21–4:25, 6:4–36, 7:17–8:28, 12:4–19:42, 20:28–21:20, 22:19–23:25, 24:7–45.
- **John:** 1:1–3, 1:41–3:33, 5:17–6:38, 7:3–8:34, 9:11–11:7, 11:47–13:7, 14:8–16:21, 18:36–20:25.
- **Acts:** 1:1–2, 4:3–5:34, 6:8, 10:43–13:1, 16:37–20:10, 21:31–22:20, 23:18–24:15, 26:19–27:16, 28:5–end.
- **Epistles:** Various lacunae, missing text, of major parts of Corinthians, Galatians, Ephesians, Philippians, 1 and 2 Timothy, Titus, and Philemon
- **Specific Verses:** Mark 15:28 is missing. The Pericope Adulterae (John 7:53–8:11) is omitted, as it was not present in the original text of this manuscript.

Specific Missing Portions in the Catholic Epistles include:
- **James:** Only James 1:1-4:2 is preserved; the rest (4:3-end) is missing.
- **1 and 2 Peter:** These are largely missing or highly fragmentary.
- **1 John:** Only 1:1-4:3 is preserved; 4:3-end is missing.
- **2 John:** Generally considered missing or completely absent from the remaining 145 New Testament folios.
- **3 John and Jude:** Generally considered missing or completely absent from the remaining 145 New Testament folios.

Missing Portions of Pauline Epistles (from Codex Ephraemi Rescriptus):
- Romans: 1:1–3; 2:5–3:21; 9:6–10:15; 11:31–13:10.
- 1 Corinthians: 1:1–2; 6:11–7:18; 11:15–12:12; 14:1–15:52.
- 2 Corinthians: 1:1–10:1; 13:4–13.
- Galatians: 1:1–10.
- Ephesians: 1:1–2:19; 3:1–4:1; 5:1–6:24.
- Philippians: 1:1–22; 3:1–4:23.
- Colossians: 1:1–2:1; 4:1–18.
- 1 Thessalonians: 1:1–2:9; 4:1–5:28.
- 2 Thessalonians: Entirely lost.

- 1 and 2 Timothy, Titus, Philemon are entirely lost.

Surviving parts of Hebrews: 1:1–2:4; 7:26–9:15; and 10:24–12:15.

Fragmented Content from Old Testament (from Codex Ephraemi Rescriptus):

- Only 64 leaves survive from the Old Testament, containing fragments of Ecclesiastes, Ecclesiasticus, Wisdom, Proverbs, and Canticles.

Codex Etschmiadzin

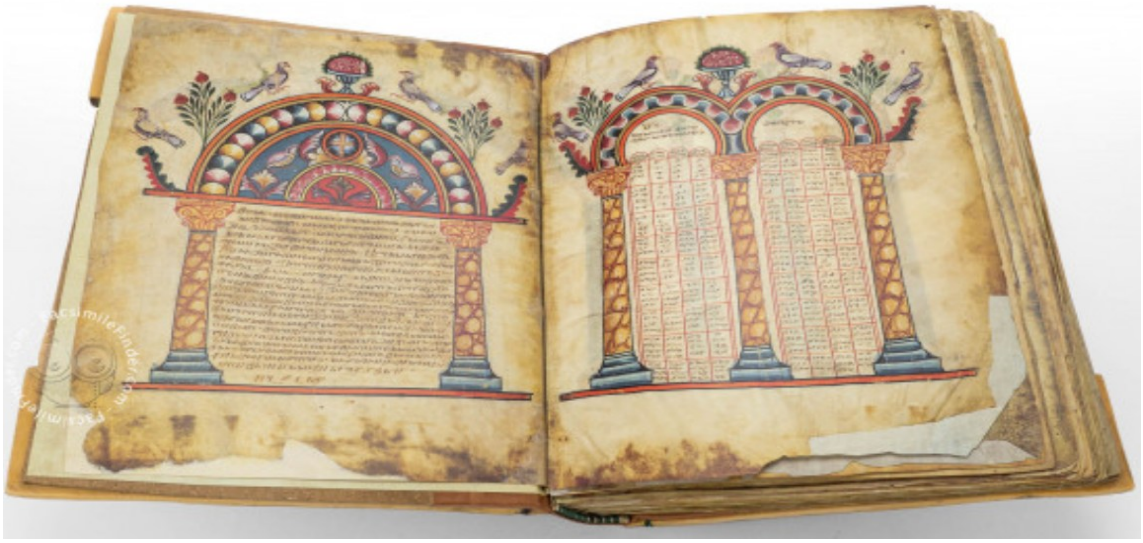
The Codex Etschmiadzin (or Etchmiadzin Gospels, A.D. 989) is a premier 10th-century Armenian manuscript, recognized as a crucial, highly faithful copy of the early 5th-century A.D. Old Armenian Bible translation. Housed in the Matenadaran Archives in Yerevan, M 2374, it is renowned for its 15th-century ivory covers (6th/7th-century A.D.) and early, unique, full-page illustrations.

History and Significance

- **Creation and Preservation:** Written in A.D. 989 at the monastery of Nirvaan in Armenia.
- **Significance:** Considered one of the most important artifacts of Armenian Christianity, it is revered as a holy relic, often called "the Queen of Biblical Translations".
- **Artistic Value:** It contains rare, early, 15 full-page illuminations that reflect the decoration systems developed by Eusebius of Caesarea in the 4th-century A.D.. It is thus a specialized, highly decorated Gospel book.
- **Historical Note:** It was formerly kept at the Etschmiadzin Cathedral, hence its name.
- **Earliest Armenian Gospels**: The Etschmiadzin is the oldest significant manuscript, a close copy of the original 5th-century A.D. codex, which is lost.

Content: Four Gospels

- The Codex Etschmiadzin is a **tetra-evangelary**, meaning it consists of the **Four Gospels: Matthew, Mark, Luke, John**
- It is a faithful representation of the Old-Armenian translation of these books.



1The Codex Etschmiadzin (or Etchmiadzin Gospels, A.D. 989), a premier 10th-century Armenian manuscript.

Codex Florentine

The Florentine Codex, or *Historia general de las cosas de Nueva España*, is a monumental 12-volume, bilingual (Nahuatl/Spanish) illustrated encyclopedia documenting Mexica (Aztec) culture, history, and worldview, created by Franciscan friar Bernardino de Sahagún and Nahua scholars after the Spanish conquest. This masterpiece blends indigenous knowledge and pictorial traditions with European styles, offering invaluable insights into pre-Hispanic life, religion, and the conquest, and is named for its home in Florence, Italy.

Notable Aspects:

- **Collaborative Effort**: It was compiled over decades through interviews with Nahua elders and compiled by Sahagún's Indigenous students at the College of Santa Cruz de Tlatelolco, making it a rare perspective from the conquered people themselves.
- **Content**: The 12 books cover gods, rituals, philosophy, natural history, and the conquest of Mexico, featuring over 2,000 vibrant illustrations using indigenous pigments.
- **Structure**: Text appears in parallel columns: Nahuatl on the right, with Spanish summaries or translations on the left, capturing both indigenous and European viewpoints.
- **Significance**: It's the most crucial source for understanding Aztec society, preserving indigenous memory and cosmology, despite the colonial context of its creation.
- **Location**: Named after its current home, the Biblioteca Medicea Laurenziana in Florence, Italy, where it was preserved after being sent to Spain and later Rome.

Codex Floriacensis VL 55 Fleury Palimpsest (Paris, BnF lat. 6400G, pp. 113–130)

Codex Floriacensis (designated by *h* or 55), also known as the **Fleury Palimpsest (Paris, BnF lat. 6400G, pp. 113–130)**, is a crucial 6th-century A.D. Vetus-Latina manuscript of the New Testament that provides significant insights into early, pre-Vulgate Bible translations. It is particularly valuable because

it represents the "Afra" (African) recension of the Old Latin Bible, providing a glimpse into the text used in North Africa before Jerome's Vulgate became standard.

History and Significance

- **Significance:** It is one of the rare, crucial Old-Latin witnesses for the Book of Revelation and Acts. Its Afra recension text differs from the later European Latin texts.
- **Physical State:** It is a **palimpsest**, meaning the original text was scraped off to reuse the parchment for another text. It is highly fragmented; of an estimated 193 original leaves, only 33 parchment leaves (measuring 24 by 18 cm) have survived.
- **History:** The manuscript originated in the 6th century, likely in North Africa before coming to Europe, and was later housed at the Abbey of Fleury (Floriacensis) in France.

Contained Content (Surviving Portions)

The surviving 33 leaves contain fragments of the New Testament, notably excluding the Gospels and Pauline epistles. The identified text includes:

- **Book of Revelation:** 1:1-2:1; 8:7-9:12; 11:16-12:5; 12:6-14; 14:15-16:5
- **Book of Acts:** 3:2-4:18; 5:23-7:2; 7:42-8:2; 9:4-23; 14:5-23; 17:34-18:19; 23:8-24; 26:2-27:13
- **1 Peter:** 4:17-5:14
- **2 Peter:** 1:1-2:6
- **1 John:** 1:8-3:20
- *Note: Acts 28:1-13 is summarized rather than given in full text.*

Omitted/Missing Content

Because only 33 of 193 leaves exist, the vast majority of the New Testament is absent. Specifically, the codex **omits all Four Gospels** (Matthew, Mark, Luke, John) and **all Pauline Epistles**. It is primarily a fragment of the Catholic Epistles, Acts, and Apocalypse.

Codex Freerianus 016

Codex Freerianus (016 or Freerianus Codex I) is a significant 5th-century A.D. Greek uncial manuscript of the Pauline Epistles, notable for its early Alexandrian Text-type and unique scribal readings, especially in Hebrews, providing crucial insight into New Testament textual history, acquired by Charles Lang Freer in Egypt and now housed at the Smithsonian's Freer Gallery of Art. Its fragmented state reveals much about early Christian book production, including the combination of different NT books and scribal theological edits, making it a key resource for textual critics.

Significance

- **Textual Witness:** Represents the Alexandrian Text-type, aligning closely with manuscripts like א (Codex Sinaiticus) and A (Codex Alexandrinus). Although it is predominantly Alexandrian, it also shows a mix of Byzantine, Alexandrian, and Western readings, especially in the Gospels.
- **Content:** Contains the complete Pauline Epistles, except Romans; its size suggests it originally held Acts and General Epistles too, showing typical early grouping of NT books.
- **Scribal Practices:** Demonstrates "scriptio continua" (unbroken script) and shows scribes making theological or grammatical "improvements" rather than just copying errors.

- **Resource:** Its fragmentary but valuable text helps scholars reconstruct the New Testament's early transmission.
- **1 Thessalonians:** Surviving portions: 1:1-2, 1:9-10, 2:7-9, 2:14-16, 3:2-5, 3:11-13, 4:7-10, 4:16-5:1, 5:9-12, 5:23-27.

History

- **Origin:** Believed to have originated in Egypt, possibly from monastic communities in the Nitrian Desert.
- **Acquisition:** American industrialist and art collector Charles Lang Freer bought it in Egypt in 1906, along with other biblical manuscripts.
- **Preservation:** Freer donated it to the Smithsonian Institution (Freer Gallery of Art) in Washington, D.C., where it remains under catalog number 06.275.
- **Publication:** First brought to scholarly attention and published by Henry A. Sanders in the early 20th century, marking its impact on biblical studies.

Codex Freerianus 032 (Codex W)

The Codex Freerianus 032 (a.k.a. **Codex Washingtonianus, W or 032)** is a significant 4th/5th-century A.D. Byzantine Greek uncial manuscript of the Four Gospels, notable for its rare Western Text-type and a unique passage from Jesus found nowhere else (the Freer Logion). Acquired by Charles Lang Freer in Egypt, it's now at the Freer Gallery of Art and crucial for New Testament textual criticism, revealing early Christian textual variations.

Significance

- **Textual Witness:** One of the earliest surviving Gospel manuscripts, vital for understanding how biblical texts were copied and transmitted.
- **Unique Text:** Features the Western text type, offering different readings than more common Alexandrian or Byzantine texts.
- **Freer Logion:** Contains a unique passage after Mark 16:14, an extra saying of Jesus not found in other manuscripts, highlighting textual diversity.
- **Artistic Value:** Includes painted wooden covers depicting the Four Evangelists, adding artistic and historical insight.
- **Pauline Epistles (Separate Codex):** Note that Codex Freerianus (016) refers to a different, but related, 5th-century A.D. manuscript of the Pauline Epistles, also in the Freer Collection, known for its Alexandrian text type.
- In essence, the Codex Washingtonianus (W) is a foundational document for studying the New Testament's early textual history and variation, particularly the Gospels, thanks to its rarity and unique features.

Bible Contents:

Codex Washingtonianus (W) contains the Four Gospels, but with a fragmented and mixed textual tradition, featuring Byzantine, Western, and Alexandrian readings, notably including the unique Freer Logion in Mark. It covers Matthew 1-28, parts of Luke and John with different Text-types, and Mark 1:1-5:30 (Western) followed by Mark 5:31-16:20 (Caesarean/P45-like), with John 1:1-5:11 being a 7th-century A.D. mixed replacement.

Specific Content Breakdown:

- **Matthew:** Chapters 1–28 (Byzantine Text-type).
- **Mark:**
  - 1:1–5:30 (Western Text-type, like Old Latin).
  - 5:31–16:20 (Caesarean Text-type, similar to P45).
  - Includes the **Freer Logion** (an expanded saying of Jesus) between Mark 16:14-15, noted for its unique theological content.
- **Luke:**
  - 1:1–8:12 (Alexandrian Text-type).
  - 8:13–24:53 (Byzantine Text-type).
- **John:**
  - 1:1–5:11 (Mixed Alexandrian/Western readings, a 7th-century A.D. replacement).
  - 5:12–21:25 (Alexandrian Text-type).

Important Characteristics:

- **Mixed Text:** Exhibits a patchwork of different textual traditions (Byzantine, Western, Alexandrian).
- **Freer Logion:** A significant addition in Mark, reflecting early Christian thought.
- **Physicality:** A late 4th/early 5th-century A.D. manuscript, with some sections added later to replace damaged parts.

Freer Logion—the Passage Ending Mark 16:14

Codex Washingtonianus is the only manucript source which increments **Mark 16:14** with the following unorthodox Gnostic-leaning exchange between the risen Christ and the remaining eleven Apostles. After Christ rebukes them for doubting His Resurrection, the interplay continues with their cynical retort to their lesser Gnostic Christ (Who is presumed here to be less powerful than the devil), a tolerant all-welcoming Jesus Who deigns to indulge their demand for an explanation as to why they ought to have been excused for doubting the Resurrection, as they begin:

> *"This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now"—thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."*

Bibles Containing Freer Logion in Full or in Footnotes

New Revised Standard Version (NRSV); New Oxford Annotated Bible (NOAB); World English Bible (WEB); Open English Bible

Note: The main difference between **Codex Freerianus 016 and 032** is that Codex Freerianus 032 (Codex W) contains the four Gospels (with unique Mark 16:9-20 passage), while Codex Freerianus 016 (Codex I) contains solely the Pauline Epistles; they are two separate, distinct Freer manuscripts of different parts of the New Testament, both from the 4th-5th centuries A.D., known for their distinctive textual features and holdings in the Smithsonian's Freer Gallery.

Codex Frisingensis (r or 64)

The **Codex Frisingensis** (also known as *Frisingensia Fragmenta*, designated by **r** or **64** in the Beuron system) is a 6th or 7th-century A.D. Latin manuscript containing fragmentary portions of the New Testament. It is a significant witness to the ***Vetus Latina*** **(Old Latin)** version of the Bible, which was used in the Western church prior to the widespread adoption of Jerome's Vulgate.

Significance

- **Old Latin Witness:** As a *Vetus Latina* manuscript, it provides crucial evidence for how the Bible was read in the West before the Vulgate became standard.
- **Textual Variant (Comma Johanneum):** The manuscript contains the *Comma Johanneum* (1 John 5:7-8), offering early Latin evidence of this debated trinitarian verse.
- **Fragmentary Nature:** It consists of only 26 surviving parchment leaves containing substantial gaps (lacunae), yet it is a key document for scholars analyzing the Pauline Epistles.

History

- **Origin:** The manuscript is believed to have originated in the 6th or 7th-century A.D., though some scholars have suggested dates ranging from the 5th to the 8th century.
- **Provenance:** It was formerly associated with Freising (Frisingensia) in Bavaria, from which it takes its name, before being moved to Munich in 1818.
- **Current Location:** The fragments are housed in the Bavarian State Library in Munich (Clm 6436).

Bible Books, Chapters, and Verses

The surviving 26 leaves contain sections of the Pauline Epistles and a portion of the Johannine Epistles:

- **Romans:** 14:10–15:13
- **1 Corinthians:** 1:1–27; 1:28–3:5; 6:1–7:7; 14:1-33; 15:1–43; 16:12–27
- **2 Corinthians:** 1:1–2:10; 3:17–5:1; 7:10–8:12; 9:10–11:21; 12:14–13:10
- **Galatians:** 2:5–4:3; 6:5–17
- **Ephesians:** 1:1–13; 1:16–2:16; 6:24
- **Philippians:** 1:1–20
- **1 Timothy:** 1:12–2:15; 5:18–6:13
- **Hebrews:** 6:6–7:5; 7:8–8:1; 9:27–11:7
- **1 John:** 3:8–5:9 (including the *Comma Johanneum* at 5:7-8)

Note: The Codex Frisingensis is sometimes confused with the "Freising Manuscripts" (Brižinski spomeniki), which are entirely different 10th-century Slavonic documents also found in the same library.

Codex Fuldensis F

The Codex Fuldensis (F) is a significant 6th-century A.D. Latin New Testament (Vetus-Latina) manuscript, famous as the *oldest complete copy* of **Tatian's *Diatessaron*** ("harmony *of the four Gospels")*, commissioned by Bishop Victor of Capua around A.D. 541-546, preserving the Vulgate text within this unique single-narrative Gospel structure, making it crucial for studying both the Vulgate and

early Gospel harmonizations, containing the entire New Testament plus the Epistle to the Laodiceans, and providing important textual evidence, especially for passages such as 1 Corinthians 14:34-35.

History and Significance of Codex Fuldensis

- **Gospel Harmony:** Its primary importance lies in being the first complete manuscript of Tatian's *Diatessaron*, a unified Gospel story, presented in the style of the popular (but later deemed heretical) harmony.
- **Vulgate Witness:** It is a key witness to the Latin Vulgate text, closely following Jerome's translation but incorporating unique Old Latin readings, especially in the Gospels, says Oxford Academic.
- **Dating:** It is one of the earliest *dated* New Testament manuscripts, with its creation completed by A.D. May 2, 546, according to Victor of Capua's own inscription.
- **Origin:** Saint Victor of Capua found a Latin version of the Diatessaron, arranged the Vulgate text within its structure, and commissioned this copy for his see.
- **Textual Studies:** It offers vital evidence for textual variants, particularly concerning the authenticity of 1 Corinthians 14:34-35.

Contents

- **The Gospels:** Presented as a single, continuous narrative, following the *Diatessaron* arrangement rather than the separate four Gospels.
- **Acts and Epistles:** Includes the Acts of the Apostles, the General Epistles, and the Pauline Epistles.
- **Apocrypha:** Contains the Apocryphal Epistle to the Laodiceans at the end of the New Testament.

Overview of Biblical Contents of Codex Fuldensis

Tatian's *Diatessaron* is a harmony of the four Gospels as one continuous narrative. The rest of the New Testament (Pauline and Catholic Epistles, Acts, Revelation) as it appears in the Vulgate text, and an extra letter, "Epistle to the Laodiceans," notably omitting the Gospel genealogies but including the woman taken in adultery passage, reflecting an Old Latin tradition integrated into a 6th-century A.D. Vulgate manuscript.

Contents Breakdown:

- **Gospels:** Not separate Gospels, but Tatian's *Diatessaron*, a harmony of Matthew, Mark, Luke, and John, presented as a single story, omitting Jesus' genealogies but including the story of the woman caught in adultery.
- **Acts of the Apostles:** Included.
- **Pauline Epistles:** Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, 1 and 2 Thessalonians, Colossians, *Epistle to the Laodiceans* (often added), 1 and 2 Timothy, Titus, Philemon, Hebrews.
- **Catholic Epistles:** James, 1 and 2 Peter, 1, 2 and 3 John, Jude, Revelation (Apocalypse).

Important Features and Significance:

- **Diatessaron:** Its main distinction is the unified Gospel narrative from Tatian, a very early Christian harmony.

- **Textual Mix:** Primarily a Vulgate text, but its Diatessaron portion shows Old Latin influences, preserving readings lost in later Vulgate traditions.
- **Comma Johanneum:** It omits the *Comma Johanneum* (1 John 5:7-8) from the main text but includes Jerome's Prologue that discusses it, showing complex textual history.
- **Marginal Notes:** The scribe added notes, including a peculiar placement of 1 Corinthians 14:34-35 in the margin.
- **In essence,** Codex Fuldensis offers a unique look at how the Gospels and the rest of the New Testament were received and harmonized in the early Middle Ages, blending different textual traditions.

Summary of Biblical Contents of Codex Fuldensis
Codex Fuldensis (mid-6th century A.D.) contains the 13 canonical Pauline Epistles plus the apocryphal Epistle to the Laodiceans, arranged in the Latin Vulgate translation. It is one of the most important witnesses to the Latin Bible, commissioned by Victor of Capua, and includes the Pauline corpus in a specific order.

Pauline Epistles as Ordered in Codex Fuldensis
The Pauline corpus (complete books) follows this specific, continuous sequence:

1. **Romans**
2. **1 Corinthians**
3. **2 Corinthians**
4. **Galatians**
5. **Ephesians**
6. **Philippians**
7. **1 Thessalonians**
8. **2 Thessalonians**
9. **Colossians**
10. **Laodiceans** (apocryphal, included as a 15th epistle/book, often placed after Colossians or at the end of the set)
11. **1 Timothy**
12. **2 Timothy**
13. **Titus**
14. **Philemon**
15. **Hebrews**

Chapters and Verses Note

- **Completeness:** The text includes all chapters and verses of these letters as they appear in the standard Jerome Vulgate, not as separate, fragmented texts.
- **Specific Textual Notes:**
    - **1 Corinthians 14:34–35:** The scribe places these verses after 1 Corinthians 14:40 in the margin, with the text potentially reflecting a tradition that allowed for their omission in liturgical reading.
    - **Laodiceans:** This apocryphal letter included in the collection is a short, 20-verse text composed of phrases from other Pauline letters.
- **Order:** The sequence deviates from the modern order, notably placing 1-2 Thessalonians and Colossians before Timothy/Titus and placing Hebrews last.

- The Pauline epistles follow the harmonized Gospels (*Diatessaron*) and precede Acts in the manuscript.

Codex Gigas

The *Codex Gigas*, or "Devil's Bible," is the world's largest medieval manuscript, created in the early 13th century in Bohemia (modern-day Czech Republic). It contains a complete Latin Bible, historical texts, medical treatises, and magical spells, and is famously known for a full-page illustration of the devil that gave rise to its nickname and legends of its creation. Although a legend claims a monk wrote it overnight with the devil's help, scholars believe it was the work of a single scribe over many years. The manuscript, which weighs 165 pounds and is made of 310 pages of vellum, is currently housed in the National Library of Sweden.

Important features and contents

- **Size and weight:** The manuscript measures 36 inches long, 20 inches wide, and 8.7 inches thick, and weighs approximately 165 pounds.
- **Material:** It is composed of 310 vellum pages, believed to be made from the skins of 160 donkeys or possibly calfskin.
- **Contents:** In addition to a complete Latin Bible, it includes historical and scientific writings, a Bohemian history, medical texts, a calendar, and magical spells and incantations.
- **The devil illustration:** The most famous feature is a large, full-page illustration of the devil on one of its pages, which is the source of its nickname and many of the legends surrounding it.

History and legend

- **Creation:** It was created in the early 13th century at a Benedictine monastery in Bohemia, likely between 1204 and 1230.
- **The legend:** According to one legend, a monk promised to create the book in one night to save his life. When he couldn't finish, he allegedly made a deal with the devil for help, and in return, he painted the devil's portrait in the book.
- **Scholarly consensus:** Experts believe the manuscript was the work of one scribe over a long period, with the legend simply a testament to the book's enormous size and the impression it made.

Current status

- The *Codex Gigas* was brought to Sweden as a spoil of war in the 17th century and is now housed at the National Library of Sweden in Stockholm.
- The original is kept in a climate-controlled vault and is not on public display, but a digitized version is available for viewing.

Codex Glazier (G67)

The **Glazier Codex (**or **Glazier Acts** or siglum **copG67**or **G67))** is a significant 4th/5th-century A.D. Coptic manuscript, valuable for its early binding style and "Western" text type, containing **Acts of the Apostles 1:1–15:3** in Middle Egyptian Coptic, notable for its rare dialect and illuminations, offering crucial insight into early bookbinding and textual transmission. Its history involves survival as a

remarkably preserved early codex, showcasing features like wooden boards and original sewing, and its contents, though incomplete, are vital for understanding early Christianity's textual heritage.

History and Significance

- **Early Bookbinding:** It's one of the few surviving early codices (books made of folded sheets) with its original bindings (wood boards, leather) mostly intact, providing invaluable data for book historians.
- **Textual Importance:** It preserves the rare Middle Egyptian dialect of Coptic and exhibits the "Western" text type, crucial for understanding early biblical textual traditions.
- **Dating:** While initially dated to the 4th-century A.D., newer research suggests a 5th-century A.D. origin, but it remains one of the earliest Coptic codices.
- **Discovery and Location:** Discovered in Egypt, it's now housed at the Pierpont Morgan Library in New York City.

Contents (Bible Books)

- **Only Acts of the Apostles:** The Glazier Codex contains a portion of the New Testament book of **Acts**, specifically from **Chapter 1, Verse 1, up to Chapter 15, Verse 3 (Acts 1:1–15:3).**
- **Language:** Written in the Coptic language, using the Middle Egyptian dialect, with Greek uncial script.
- **Illuminations:** It features early Christian illuminations, including a cross-handled (crux ansata) motif, significant in Coptic art.

Codex Gothicus Legionensis (133/L)

The **Codex Gothicus Legionensis** (also known as the León Bible of A.D. 960 or Codex Biblicus Legionensis) is a significant medieval Vetus Latina and Vulgate manuscript primarily because it provides a crucial witness to the **Old Latin biblical text tradition** and to the **Visigothic language and culture** in Spain.
Its significance for Bible translation and criticism lies in the following areas:

Contents from Scripture

- **Acts of the Apostles:** Acts 7:27–11:13; 14:21–17:25
- **Catholic Epistles:** James 4:4–1 Peter 3:14
- **Johannine Epistles:** 1 John 1:5–3 John 10
- **Pauline Epistles:** Portions are present, as the 10th-century upper text (Eusebius' Church History) covers the original writing.
- **Old Testament:** Fragmentary text of the Books of Maccabees.

Textual Criticism

- **Witness to the Old Latin:** The manuscript's text is a mixture of the Latin Vulgate and the older *Vetus Latina* (Old Latin) versions of the Bible. The Old Latin Text-type is an important early translation of the Greek New Testament, and the Codex Gothicus Legionensis helps scholars reconstruct and understand the variations within this tradition.
- **Unique Readings:** It contains rare or unique readings that differ from the standard Vulgate, which aids textual critics in tracing the complex transmission history of the biblical text in the early Middle Ages.

- **Baruch Fragment:** It was the only source for a portion of the Book of Baruch for a long time, until other copies were discovered.
- **Comma Johanneum:** The codex notably includes the *Comma Johanneum* (1 John 5:7), a contested passage not found in the earliest Greek manuscripts but present in some Old Latin and later manuscripts. Its presence helps scholars study the history and insertion of this specific textual variant into the Latin tradition.

Bible Translation and Linguistic Studies

- **Linguistic Resource:** Though primarily in Latin, the name *Gothicus* refers to its use of the **Visigothic minuscule script**, which was the regional script developed in Spain in the 8th to 12th centuries. It also contains some Arabic glosses. For linguists, the manuscript is a valuable source for studying this specific form of writing and the linguistic environment of the Iberian Peninsula during that era.
- **Historical Context:** The codex offers insight into the Christian communities in Muslim-dominated Spain (Mozarabic culture) and how they preserved and transmitted scripture. The colophon precisely dates its completion to A.D. June 19, 960, and names the scribes, providing a clear historical anchor for dating other manuscripts in similar styles.
- **Cultural Significance:** Its rich illustrations and style, combining Visigothic, Mozarabic, and Islamic influences, provide a valuable look into the artistic and cultural practices of 10th-century Spain.

Summary: The Codex Gothicus Legionensis is not a witness to the Gothic *language* (unlike the famous *Codex Argenteus* of Wulfila's translation), but rather a significant resource for understanding the transmission of the Old Latin biblical text in the Visigothic cultural context of medieval Spain.

Guelferbytanus 64 Weissenburgensis Collection

Codex Guelferbytanus 64 Weissenburgensis (also known as Codex P or 024/026), or **Codex Guelferbytanus 64: A (024) and B (026)**

The two distinct Greek uncial Byzantine Text-type manuscript fragments (designated as A and B) are part of a palimpsest (a reused manuscript) housed in the Herzog August Bibliothek in Wolfenbüttel. Both manuscripts contain fragments of the Four Gospels and are dated to the 5th or 6th-century A.D.. They are part of the **Codex Guelferbytanus 64 Weissenburgensis collection.**

Codex Guelferbytanus 64 A (Gregory-Aland 024 or P, 6th-century A.D.)
This fragment consists of 44 leaves containing 31 fragments from all four Gospels:

- **Matthew:** 1:11-21; 3:13-4:19; 10:7-19; 10:42-11:11; 13:40-50; 14:15-15:3; 15:29-39
- **Mark:** 1:2-11; 3:5-17; 14:13-24; 14:48-61; 15:12-37
- **Luke:** 1:1-13; 2:9-20; 6:21-42; 7:32-8:2; 8:31-50; 9:26-36; 10:36-11:4; 12:34-45; 14:14-25; 15:13-16:22; 18:13-39; 20:21-21:3; 22:3-16; 23:20-33; 23:45-24:1; 24:14-37
- **John:** 1:29-40; 2:13-25; 21:1-11
- Note: Codex **Guelferbytanus A** is the same document as **Codex Carolinus (024).**

Codex Guelferbytanus 64 B (Gregory-Aland 026 or Q, 5th-century A.D.)
This fragment consists of 13 leaves with 12 fragments, specifically from Luke and John:

- **Luke:** 4:34-5:4; 6:10-26; 12:6-43; 15:14-31; 17:34-18:15; 18:34-19:11; 19:47-20:17; 20:34-21:8; 22:27-46; 23:30-49
- **John:** 12:3-20; 14:3-22

Important Features

- **Type:** Palimpsest, with the lower text containing the Gospels and the upper text in Latin (Isidore of Seville).
- **Text-type:** Both are generally categorized as Byzantine Text-type (Category V), but with some Alexandrian readings.
- **Features:** Ammonian sections are present in the margins, but Eusebian canons are absent.

Codex Karaite Synagogue of Cairo Ms. 34 *(see alternate entry for **"Codex Cairensis")***

The "Codex of Karaite Synagogue of Cairo Ms. 34" refers to the recently rediscovered Zechariah Ben 'Anan Manuscript (ZBAM), an 11th-century A.D. codex containing the Writings (Ketuvim) of the Hebrew Bible, significant for its completeness and preservation of Tiberian Masoretic traditions, discovered in Cairo's Moussa Der'i Karaite Synagogue. Its history involves being lost for decades, rediscovered in 2017, and highlighting the Karaites' role in preserving biblical texts, containing books like Psalms, Proverbs, Job, and the Megillot (Esther, Ruth, Lamentations, Ecclesiastes, Song of Songs) with detailed vowel points and accents.

History and Significance

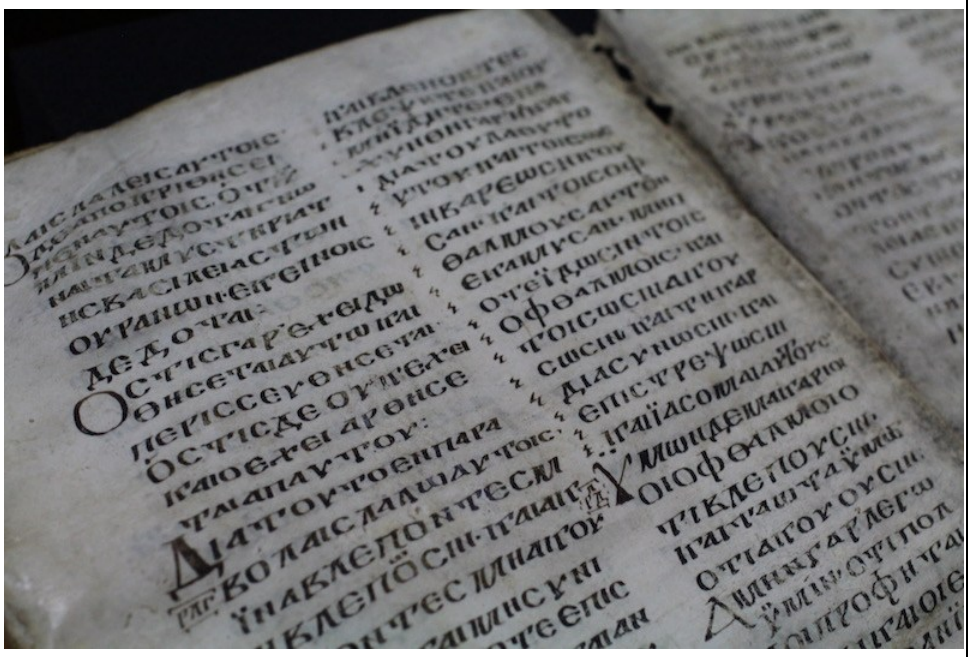
- **Discovery:** In 2017, Israeli historian Yoram Meital found this A.D. 1028 codex (ZBAM) on a dusty shelf in the Karaite Moussa Der'i Synagogue in Cairo, where it had been lost to scholars for nearly 40 years.
- **Dating:** It was copied by scribe Zechariah Ben 'Anan in A.D. 1028 (Jewish year 4788).
- **Content:** It's a rare, nearly complete example of the "Writings" (Ketuvim), the third section of the Hebrew Bible, featuring extensive Masoretic notes on pronunciation (nikkud) and cantillation (trope).
- **Karaite Role:** The manuscript underscores the Karaites' commitment to preserving the authoritative Tiberian Masoretic tradition, even using Hebrew script for texts, alongside their Arabic script transcriptions.

Bible Books and Verses

- **Books:** The codex contains books from the "Writings" (Ketuvim), including (but not limited to) Psalms, Proverbs, Job, and the five Megillot (Ruth, Song of Songs, Lamentations, Ecclesiastes, Esther).
- **Verses:** While specific verses aren't detailed in general descriptions, the codex provides the complete text of these books, including the precise vowel points and accent marks that guide pronunciation and musical reading (cantillation).

Codex Koridethi or Codex Coridethianus

The Codex Koridethi (Gregory-Aland Θ or 038) is a 9th-century A.D. Caesarean Text-type Greek uncial manuscript of the four Gospels. The "textual sources" of the codex are the various older Greek New Testament manuscripts and textual traditions from which its scribe copied its content. Containing Text-type elements from different historical eras, it contains an usual mix of older textual traditions (Alexandrian/Caesarean in the Gospel of Mark) and the prevailing later Byzantine Text-type in the other Gospels.



Caesarian Text-type, showing Codex Koridethi, from 9th-century A.D.

The text of the codex is generally a mix of text types, which varies by the Gospel:

- **Gospels of Matthew, Luke, and John:** The text is predominantly of the **Byzantine Text-type** but of the Caesarean kind. The Byzantine text is the Majority Text, the kind of Text-type most often found in Medieval Greek manuscripts.
- **Gospel of Mark:** This Gospel has a text that aligns with the **Caesarean Text-type**. This specific Text-type is believed to be similar to the one used by early Church Fathers like Origen and Eusebius in Caesarea in the 3rd and 4th centuries A.D..

Therefore, the underlying sources for Codex Koridethi were likely a combination of different, older manuscripts representing both the Byzantine and Caesarean textual traditions. It also has unique readings, which suggests some idiosyncratic blending or other unidentified sources may have been involved.

Unique Codex Koridethi readings, which are important for textual criticism:

- **Omission of "the Son of God" in Mark 1:1**: The manuscript reads "The beginning of the gospel of Jesus Christ" and omits the phrase "the Son of God," a reading shared by some other early manuscripts but notable as a major variant.
- **Omission of Jesus' prayer in Luke 23:34**: The passage where Jesus says, "Father, forgive them, for they know not what they do," is omitted in the Codex Koridethi, a variant also found in some other important early witnesses.
- **Omission of the story of the woman caught in adultery (John 7:53–8:11)**: This entire passage, a well-known insertion in many later manuscripts, is absent from the Codex Koridethi.
- **The "angry" Jesus in Mark 1:41**: In the account of Jesus healing the leper, while most manuscripts state Jesus was "moved with compassion”

(\epsilon\upsigma\pi\lambda\alpha\gamma\chi\nu\iota\sigma\theta\epsilon\iota\sigma), the Codex Koridethi is a key witness to the rarer and more difficult reading that Jesus was "angry" ($\mathit{οργισθεισ}$). Textual critics often consider the more difficult reading as potentially original, making this an important variant.

- **The doubling of "I am" in John 18:37**: In the dialogue with Pilate, the manuscript repeats the "I am" statement, reading "You say that I am a king. **I am** for this I was born".
- **Inclusion of Jehoiakim in Matthew 1:11**: The codex includes a reading in the genealogy of Jesus that mentions Josiah fathering Jehoiakim, and Jehoiakim fathering Jeconiah. Most manuscripts skip Jehoiakim, going directly from Josiah to Jeconiah.

Note: The manuscript itself, now housed at the Georgian National Center of Manuscripts in Tbilisi, has also acquired later marginal notes (paratextual sources) in Greek and medieval Georgian, which reflect the history and practices of the community that used it over centuries. The Center for the Study of New Testament Manuscripts (CSNTM) has digitized this manuscript for scholarly access.

Codex Leicester (Minuscule GA 69)

- **Description and Date:** Minuscule 69, also known as the **Codex Leicester** or *Codex Leicestrensis*, is a Greek minuscule manuscript of the New Testament written on both paper and parchment leaves. It is dated to the 15th century.
- **Significance:** Textually, it is very remarkable because its Gospels text is considered a representative of the **Caesarean Text-type**, a relatively rare and important early text tradition (Category III in Aland's classification), while the rest of its books follow the more common **Byzantine Text-type**. It belongs to the important Family 13 group of manuscripts and shares a close relationship with Minuscule 61 in the Book of Revelation.
- **Location:** It is located in the Leicestershire Record Office in Leicester, England.

Codex Leicester (Miniscule 892)

Minuscule 892 (Gregory-Aland siglum **892**) is a 9th-century A.D. Greek manuscript of the New Testament Gospels, regarded as one of the most important minuscule manuscripts for textual criticism due to its early date and high-quality, independent, and early Alexandrian Text-type. It is currently housed in the British Library (Add MS 33277).

Significance

- **Textual Type and Quality:** It represents a late Alexandrian Text-type, similar to the 4th-century A.D. *Codex Vaticanus*, but also contains some Byzantine readings.
- **Textual Critical Value:** It is a key witness to the early medieval text, resisting full Byzantine standardization. It is classified as **Category II** by Kurt Aland, meaning it is of high quality and close to the original text.
- **Key Variant Inclusion:** It is one of the earliest and most important Greek-only manuscripts to contain the *Pericope Adulterae* (John 7:53–8:11). It also contains other disputed texts like Mark 16:9-20, Luke 22:43-44, and Luke 23:34.
- **Unusual Omission:** It is notable for omitting an Alexandrian interpolation in Matthew 27:49.

History

- **Date and Origin:** Written on parchment in the 9th century.
- **Characteristics:** It consists of 353 leaves, written in one column, with 20 lines per column. It features the Ammonian sections and Eusebian Canons.
- **Later Additions:** Sections of John (10:6–12:18 and 14:23 to the end) were added later on paper in the 16th century.
- **Provenance:** It was likely in Italy in the 15th century (based on marginal notes), later appearing in the British Library (Add MS 33277).

Biblical Books, Chapters, and Verses

Minuscule 892 contains the **four Gospels**.

- **Matthew:** Includes Matt 16:2b-3 and 27:49.
- **Mark:** Includes Mark 16:9-20.
- **Luke:** Includes Luke 22:43-44 and 23:34.
- **John:** Includes John 7:53-8:11 (Pericope Adulterae).
- **Lacunae (Missing Parts):** John 10:6–12:18 and 14:23-end (originally lost, replaced in the 16th century).

Codex Leningradensis (Codex L)

The **Leningrad Codex** (a.k.a. Codex L and B 19 A or B19a) is the oldest complete Hebrew Bible manuscript, written in A.D. 1007. It is significant because it contains the Masoretic Text, which is vocalized with vowels and accents, and is the basis for modern scholarly editions of the Hebrew Bible. The codex also includes extensive Masoretic notes in the margins to ensure accurate and consistent copying of the biblical text.

- **Content**: The Leningrad Codex contains the full Hebrew Bible (Old Testament) with all its books organized according to the Tiberian textual tradition.
- **Masoretic Text**: It is the oldest surviving example of the complete Masoretic text, a standardized version of the Hebrew Bible.
- **Vocalization and Accents**: The text includes both Hebrew consonants and the Masoretic system of diacritical marks, which indicate vowels and accents. These accents also serve as musical notations for chanting and as punctuation marks.
- **Masoretic Notes**: The codex is filled with tens of thousands of notes in the margins (the Masora) that provide information about the text, cross-references, and instructions for scribes to ensure the text was copied correctly.
- **Product of Tiberian Masorah:** This refers to the system of vowel points (nikkud), cantillation marks (trop), and detailed marginal notes (Masorah) developed by Jewish scribes (Masoretes) in Tiberias, Israel, primarily between the 7th and 10th centuries. It standardized the reading and pronunciation of the Hebrew Bible.
    - **Leningrad Codex Outgrowth:** This a specific, physical parchment manuscript, which contains the *entire* Hebrew Bible (Tanakh) is written in the precise Tiberian system.
    - **The Connection:** The Leningrad Codex is a *product* and *exemplar* of the Tiberian Masorah. It's the oldest *complete* book that faithfully carries forward the scholarly work of the Tiberian Masoretes, especially the influential Ben Asher family.

- In essence, the Leningrad Codex *embodies* the Tiberian Masorah. It's the base text used for most modern printed Hebrew Bibles because it's the most complete and accurate witness to that crucial scribal tradition.
- Almost as much as is the Codex Aleppo, the Leningrad Codex is a product of the Tiberian Masorah.

- **Historical Significance**: It was produced by the scribe Samuel ben Jacob in Egypt and is based on manuscripts from the renowned scholar Aaron ben Asher. It is crucial for textual criticism and is the foundation for the texts of modern Bibles such as the Biblia Hebraica and Biblia Hebraica Stuttgartensia.

Codex London (B.M. Or. 4445)

Codex London (B.M. Or. 4445) is an important 9th/10th-century A.D. Hebrew Torah manuscript, crucial for textual criticism (such as the Aleppo Codex), containing parts of Genesis (start to Genesis 39:20) and Deuteronomy (Deuteronomy 1:33 to end), with later Yemenite additions, showcasing ancient Masoretic traditions and serving as a key witness to biblical text transmission, not a complete Bible but a vital fragment for Hebrew scripture study. The content of Codex London was of crucial importance for reconstructing the Codex Aleppo.

History and Significance

- **Origin:** A Hebrew codex containing the Masoretic text, estimated to be from the 9th or 10th century.
- **Collection:** It's part of the British Library's collection (Oriental Manuscripts section).
- **Textual Importance:** It's a vital manuscript for reconstructing the Torah text, especially compared to the Aleppo Codex, and is one of the oldest examples of the Tiberian Masorah (the system of vowel points and accents).
- **Additions:** Later scribes, including a Yemenite scribe, added more sections in the 16th century, adding to its textual value.
- **Acquisition:** Mrs. C. D. Sassoon and Co. sold it to the British Museum on May 9, 1891.

Contents (Bible Books/Verses)

- **Incomplete Pentateuch:** It contains an incomplete copy of the Pentateuch (the first five books of the Bible).
- **Genesis:** From the beginning up to Genesis 39:20.
- **Deuteronomy:** Most of Deuteronomy, from chapter 1, verse 33, to the very end of the book.

Important Contents:

- **Genesis:** From chapter 39, verse 20, onwards.
- **Exodus, Leviticus, Numbers:** Large portions.
- **Deuteronomy:** From verse 1:33 to the end.

Important Features:

- **Dating:** The main ancient part dates to the 10th century (around A.D. 920-950).
- **Later Additions:** Other sections (like early parts of Genesis and Deuteronomy) were added later, around A.D.1540, by a different scribe.

- **Significance:** It's a crucial resource for biblical studies, particularly for understanding the **Tiberian tradition (Tiberian Masorah) of the Hebrew text**.

Significant Details Regarding Or. 4445:

- Contains the **entire Book of Genesis**, from verse 1:1 to 50:26.
- Noted for being a compilation of the Torah (the original portion covers from Genesis 39:20 to Deuteronomy 1:33, with the missing earlier parts of Genesis and other books added later by a Yemenite scribe, making it a crucial manuscript for textual studies, especially in relation to the Aleppo Codex).
- **Details about the Genesis content:**
  - **Original Section:** The older part of the codex starts mid-Genesis, from **Genesis 39:20** (the story of Joseph in Potiphar's house) and continues through most of the Pentateuch to Deuteronomy 1:33, with gaps.
  - **Later Additions:** The beginning of Genesis (Genesis 1:1 to 39:19) and other missing sections were later added by a Yemenite scribe, incorporating text from the beginning of the book.
- **Details about Exodus**: Contains Exodus 3:16–4:3, 4:16–6:12, 6:12–6:27, 10:3–10:9, 11:7–12:6, and 12:9–12:29.
- **Details about Leviticus**: Oldest version of Or. 4445 contains Genesis 39:20 to Deuteronomy 1:33 (i.e., thus, all of the Book of Leviticus).
- **Details about Numbers:** Contains all the text from Numbers except for Numbers 7:46 to Numbers 7:73, and Numbers 9:12 to Numbers 10:18.
  - These missing sections were later supplemented to Numbers with paper leaves added in 1540 in a different (Yemenite) script to complete the manuscript as a full copy of the Torah. The original, primary text of the codex, dating from the 10th century A.D., contains all other chapters and verses of the book of Numbers.
- **Details about Deuteronomy:** Contains all the text except for that that which precedes Deuteronomy 1:33.
  - Additional text, including Deuteronomy 1:4-34:12, were added centuries later (around 1540 A.D.) by the Yemenite scribe.

Codex Lugdunensis (Vetus Latina; VL 100)

The **Codex Lugdunensis** (a.k.a. MS 100 or VL 100) is an important 6th-century A.D. Vetus Latina (old Latin Scripture) Bible manuscript, specifically a liturgical codex containing parts of the Old Testament (the Heptateuch, the first seven books). Written in France, likely from the South, it's important for understanding early Christian worship and the development of the Latin Bible (Vetus Latina) before the standardization of the Vulgate (by which Saint Jerome corrected mistakes in the Vetus Latina), offering insights into textual variations and traditions.

Key Characteristics and Significance:

- **Content**: Primarily preserves books from the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) and Joshua, Judges, and Ruth (the Heptateuch).
- **Date and Origin**: Believed to originate in Southern France around the early 6th-century A.D..
- **Language**: Written in Latin, reflecting the growing importance of Latin in Western Christianity.
- **Type**: It's a *codex*, the book format that replaced scrolls, making scripture more accessible.

- **Textual Value**: It's a vital witness to the *Vetus Latina* (Old Latin) translations, showing variations from later Vulgate versions and providing clues to earlier textual streams.
- **Liturgical Use**: Its nature as a liturgical codex indicates its use in church services, highlighting how biblical texts were read and interpreted.

Textual Sources

The Codex Lugdunensis (also known as VL 100) is a significant **Old Latin (Vetus Latina) manuscript**. Its textual sources are derived from the early Latin translations that circulated before the standardization of the Latin Vulgate by Saint Jerome. Specifically, the textual sources and characteristics of the Codex Lugdunensis are:

- **Language and Script**: The manuscript is written in Latin using an uncial script on parchment.
- **Vetus Latina Text**: It is a primary witness to the Old Latin text type, which originated as an early translation of the Greek Septuagint (LXX) for the Old Testament books. The specific textual form in the Codex Lugdunensis is considered part of the "s" (Spanish) subtype of the European (e) text, which spread in the fifth and sixth centuries CE.
- **Source for the Pentateuch**: The codex is an important manuscript for the study of the Old Latin Pentateuch (the first five books of the Bible).
- **Septuagint Influence**: Its verse order and text in books like Numbers often agree with the Greek Septuagint (LXX), sometimes being more faithful to the LXX than other contemporary Latin versions.

In essence, the Codex Lugdunensis helps scholars trace the evolution of the Bible text in the West, showing how scriptures were used and transmitted in the early medieval period before Jerome's Vulgate. The Codex Lugdunensis therefore reflects the diverse and fluid nature of early Latin biblical translations, which predated the more unified Vulgate version that later became the standard for the Western Church.

Codex Marchalianus

The Codex Marchalianus (Siglum Q) is a 6th-century A.D. Greek manuscript of the Septuagint **prophets.**

Major Points:

- It is an important witness to the **Hesychian Recension** Text-type *(see entry below for definition of "Recension of Text").* Its primary textual source, therefore, is the transmission of the Septuagint (LXX) text associated with the scholarly work of Hesychius of Jerusalem.
- Additionally, its marginal annotations provide textual sources for other ancient Greek versions of the Hebrew Bible (known from Origen's Hexapla project), including:
  - **Aquila's version**
  - **Symmachus' version**
  - **Theodotion's version** (The main text of the Book of Daniel in the codex also represents Theodotion's version, which largely replaced the older Septuagint version in Christian circles).

- These marginalia, added by later correctors, offer a rich source of comparative textual readings for biblical scholars.
- The codex itself is housed in the Vatican Library with the shelf mark Vat. gr. 2125.

Codex Monacensis X or 033

Codex Monacensis (designated by **X** or **033** in Gregory-Aland) is a 9th or 10th-century A.D. Greek uncial manuscript of the four Gospels, now held in Munich, Germany. It is highly significant for containing patristic commentaries alongside the text and serving as a witness to the Byzantine Text-type. It notably omits John 7:53–8:11 (the pericope adulterae).

History and Significance

- **Dating and Location:** Written on parchment in the 9th or 10th century, the manuscript is located in the Bavarian State Library in Munich (Monacensis means "from Munich").
- **Textual Value:** It is a valuable witness to the Byzantine Text-type, featuring a combination of Gospel text and marginal commentary from Church Fathers (a catena).
- **Noteworthy Omission:** The manuscript is a notable witness to the absence of the Pericope Adulterae (the story of the woman taken in adultery) in John 7:53–8:11, providing evidence regarding the textual history of that passage.
- **Designations:** It is designated by X (033) in the Gregory-Aland numbering and A3 in von Soden.

Contents (Bible Books and Verses)

- **Gospels:** It contains the Four Gospels (Matthew, Mark, Luke, and John).
- **Lacunae (Missing Sections):** The manuscript is not complete, containing several lacunae throughout the text.
- **Notable Omission:** The account of Jesus and the woman taken in adultery (John 7:53–8:11) is omitted.
- **Gospel of Matthew** 6:6, 10, 11, 7:1-9:20, 9:34-11:24, 12:9-16:28, 17:14-18:25, 19:22-21:13, 21:28-22:22, 23:27-24:2, 24:23-35, 25:1-30, 26:69-27:12,
- **Gospel of John** 1:1-3:8, 4:6-5:42, 7:1-13:5, 13:20-15:25, 16:23-end,
- **Gospel of Luke** 1:1-37, 2:19-3:38, 4:21-10:37, 11:1-18:43, 20:46-end,
- **Gospel of Mark** 6:46-end (some parts of Mark 14-16 are illegible).

Codex Monacensis (VL 13) or **Codex Valerianus**

Codex Monacensis (VL 13), often referred to as **Codex Valerianus** or by its siglum **q** in the Vetus Latina apparatus, is a 6th or 7th-century A.D. Latin manuscript containing the four Gospels. It is an important witness to the Old Latin (Vetus Latina) tradition of the Bible, though it shows some influence from the Vulgate.

Here are the significnt concepts regarding Codex Monacensis (VL 13):

- **Identification:** It is designated as **VL 13** in the Vetus Latina register and simply **q** in the critical apparatus of the Old Latin Bible. It is housed in the Bavarian State Library in Munich (Clm 6224).
- **Date and Provenance:** The manuscript was produced in the 6th or 7th-century A.D., likely in Italy or Illyria.
- **Content:** It contains a mostly complete text of the Gospels in the Latin order (Matthew, John, Luke, Mark), but has lacunae (missing sections) in John and other, smaller gaps.

- **Physical Features:** The manuscript is written in Latin uncial script, often with red ink used for decoration or rubrics.
- **Textual Character:** While primarily an Old Latin (Vetus Latina) manuscript, it is considered a "mixed" text, as it has been contaminated by the Vulgate translation, and the scribe may have had knowledge of Greek. It is a significant witness to the textual history of the Gospels in the West.

The major lacunae and losses in the manuscript include:

- **Missing Initial Sections:** The beginning of the manuscript is lost, which likely contained the start of the Gospel of John, portions of Luke, and the first half of Mark.
- **Extant Portions:** The manuscript now preserves Mark 8:8–11, 8:14–16, and 8:19–16:8 (with the shorter ending)*, along with Matthew 1:1–3:10, 4:1–14:17, and 15:20–36.
- **Material Decay:** Parts of the manuscript are rendered illegible due to the decay of the parchment, often caused by the ink.

Note: This manuscript should not be confused with Codex Monacensis (X 033), which is a 9th/10th-century A.D. Greek manuscript of the Gospels.
*The longer ending of Mark 16 bridges the abrupt ending at verse 8 (women afraid in the Tomb) during the Resurrection narrative, providing a more elaborate transition to the Apostolic preaching mission than the shorter version.

Codex Montfortianus (Minuscule 61)

- **Description and Date: Minuscule 61 (GA 61, von Soden δ 603)),** also called the **Codex Montfortianus**, is a Greek minuscule manuscript of the entire New Testament written on paper. It is generally dated to the early 16th century, around 1520.
- **Significance:** It is famous as the only known Greek manuscript presented to the scholar **Erasmus** that contained the controversial Trinitarian passage known as the **Comma Johanneum** (1 John 5:7-8, regarding Erasmus's inclusion of the clause, as it refers to the Nicene-Constantinopolitan Co-equality of the Three Persons of the Holy Trinity, "these three agree in one"). Erasmus had initially omitted this passage from his printed Greek New Testament editions, but included it in his third edition (1522) based on this manuscript, ensuring its inclusion in the subsequent *Textus Receptus* and translations like the King James Version.
- **Location:** It is currently housed at Trinity College, Dublin
- **Provenance:** It was produced in the early 16th century (c. 1520), possibly by a scribe named Froy in Oxford.

Codex Mosquensis II (V, 031)

Codex Mosquensis II, designated by **031** or **V** (Gregory-Aland numbering), is a 9th-century A.D. Greek uncial manuscript of the New Testament Gospels. It is significant in textual criticism as a primary witness to the **Byzantine Text-type** (Category V) and offers insight into the transmission of the Gospels outside of the major Alexandrian textual families.

History

- **Origin:** The manuscript was produced around the 9th century in an unknown location.
- **Provenance:** It was brought to Moscow from the Vatopedi Monastery on Mount Athos in the 17th century.
- **Location:** It is currently housed at the State Historical Museum in Moscow, Russia (Synodal Library, Gr. 399).
- **Study:** It was examined by Johann Matthaei, who noted it was written in a diligent, "stichometry" (sense-lines) style.

Contents and Bible Verses

The codex contains the four Gospels written on vellum in a single column per page. It includes various paratextual elements, such as the Epistle to Carpius, Eusebian tables, and a Synaxarion (list of saints' days).

Included Books/Verses:

- **Four Gospels:** Matthew, Mark, Luke, and John.
- **Specific Content Notes:**
  - **Matthew:** Contains gaps, including 5:44-6:12, 9:18-10:1, and 22:44-23:35.
  - **Luke:** Contains a unique, disordered sequence in the genealogy of Jesus (3:23–38).
  - **John:** The text is in uncial to John 7:39; from John 8:39 onwards, it is a 13th-century replacement in a minuscule hand.
  - **Gaps:** It has lacunae (missing parts) in John 21:10 to the end.

Significance

- **Textual Type:** It is classified as a representative of the Byzantine Text-type (Category V).
- **Unique Features:** It shares features with "Family 20" (a group of 10th-11th century manuscripts), providing evidence of an earlier source for specific textual variations, such as in the genealogy of Luke.
- **Scribal Quality:** It is written in a careful hand, and its inclusion of early textual divisions (Ammonian Sections/Eusebian Canons) makes it a valuable witness to how the Gospels were organized and read in the Byzantine period.

Note: Codex Mosquensis II (031) should not be confused with **Codex Mosquensis I (018),** which contains the Pauline and Catholic Epistles.

Codex Mosquensis I (018)

Codex Mosquensis I (018) is a significant 9th-century A.D. Greek Byzantine Text-type uncial manuscript containing almost all of the Catholic Epistles and Pauline Epistles, notable for its mix of biblical text in majuscule (uncial) with minuscule commentaries (Scholia) attributed to Saint John Chrysostom, offering insights into early Christian interpretation, though its Acts are lost. Its significance lies in showing how these letters were combined with commentary and its role in the development of the book format, but it's less central than Sinaiticus or Vaticanus for the *complete* New Testament text, focusing primarily on the Epistles.

History and Significance

- **Discovery and Origin:** Discovered in Saint Catherine's Monastery on Mount Sinai (though its name refers to Moscow, where it eventually resided).
- **Format:** Written on parchment, it is a codex (bound book) in uncial Byzantine Text-type script, but uniquely features commentaries in smaller minuscule script, separating it from purely textual manuscripts.
- **Commentary:** The extensive Scholia (notes) are crucial for understanding early biblical interpretation, particularly linking to Saint John Chrysostom, and show an early effort to combine text and commentary in one volume.
- **Textual Importance:** While not the oldest for the *entire* Bible like Sinaiticus, it's vital for Pauline and Catholic Epistles, showing their grouping and transmission.

Contents

- **Catholic and Pauline Epistles:** Contains nearly all of Romans through Hebrews, with gaps (e.g., Romans 10:18–1 Corinthians 6:13; 1 Corinthians 8:8-11).
- **Catholic Epistles Included: 1 and 2 Peter, 1-3 John, James, Jude**
- **Lost Section:** Formerly included Acts of the Apostles, but these leaves are now lost from the manuscript.
- **Missing Pauline Epistles: Romans 10:18–1 Corinthians 6:13; 1 Corinthians 8:8–11**
- **Missing Catholic Epistles Omitted or Lacunae: 1 John 3:20-5:1; Jude 4-15**

Why It Matters

- It highlights the shift from scrolls to codices, making Scripture more accessible.
- It provides rich textual and interpretive data for New Testament scholars studying the Epistles.

Codex Mudil

The Mudil Codex, also called the **Pillow Psalter**, is the oldest complete Coptic manuscript of the Book of Psalms, dating to around A.D. 400 and discovered in a young girl's grave near Oxyrhynchus, Egypt, where it served as a pillow. This small, beautifully preserved parchment codex (about 6.5 x 5 inches) contains 151 Psalms in an ancient Coptic dialect (Sahidic), offering significant insights into early Christian liturgy and the transmission of biblical texts.

Noteworthy Characteristics:

- **Age and Origin:** Late 4th/early 5th-century A.D., from Middle Egypt.
- **Discovery:** Found in a tomb in the al-Muḍil cemetery, placed under the head of an adolescent girl, hence the "Pillow Psalter" name.
- **Content:** A complete Coptic translation of the Septuagint (Greek Old Testament) Psalms, including the apocryphal Psalm 151.
- **Format:** A small parchment codex with wooden boards, written in brown ink, with later corrections in black ink.
- **Significance:** It's the most complete ancient Coptic Psalter, providing unique textual variants that differ from other known Coptic versions, raising questions about the original source texts.

Why It Is Important:

- **Textual Studies:** Offers a crucial, independent witness to the Septuagint text of the Psalms.
- **Liturgy:** Shows the deep devotion and practices of ancient Egyptian Christians.
- **Archaeology:** Its unique burial context links to ancient Egyptian traditions

Codex Orientalis

The Codex Orientalis is not a single, specific manuscript like the well-known Codex Sinaiticus or Codex Vaticanus. Rather, the term refers to numerous individual manuscripts housed in various libraries that are part of the larger "Oriental Collections" of those institutions, many of which contain biblical texts. Two notable examples are:

Codex Orientalis 4445 (The London Codex)

- **Contents**: This codex in the British Library is an incomplete Hebrew manuscript of the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy).
- **History**: The oldest parts of the manuscript date from the 9th or 10th century A.D., and it is believed to have been created in Egypt or Palestine. Later additions, of Yemenite origin, were incorporated around 1540. The British Library acquired the manuscript in 1891.
- **Significance**: It is an important text for the study of the Masoretic text (the authoritative Hebrew text of the Jewish Bible), as it features some of the earliest examples of a formal system for marking ritual chanting (cantillation marks) and an old form of marginal notation known as Masorah. The text's consistency with the "Palestinian" style Masorah makes it a valuable resource for textual critics.

Codex Orientalis 8 (Darmstadt Pessach Haggadah)

- **Contents**: This is an illuminated Hebrew manuscript, primarily a Passover Haggadah, which contains biblical and homiletic verses, prayers, and songs related to the Book of Exodus and the liberation of the Israelites from Egypt.
- **History**: Produced circa 1430 in the Ashkenazi tradition, the scribe identified himself as Israel ben Meir from Heidelberg. The manuscript is famous for its unusual illustrations, which blend Jewish religious themes with secular, courtly imagery popular among the Christian nobility of the time.
- **Significance**: The unique and sometimes controversial imagery (such as depictions of men and women studying together or a hunting scene) provides significant insight into medieval Jewish culture and gender norms, and the interactions between Jewish and Christian artistic traditions.

Other manuscripts exist with "Codex Orientalis" in their identifier, such as **Codex Orientalis 387** (containing an Arabic Infancy Gospel, an apocryphal text) in the Laurentian Library in Florence, and various *Oriental Codices* of the text *Sefer Yosippon* found in the Cairo Genizah fragments. Each holds significance within its specific field of study (e.g., Masoretic studies, Jewish art history, or apocryphal gospels).

Codex Ottobonianus (629) or Minuscule 629 or Manuscript 629 *(please see separate entry for "***Manuscript 629"*)

Codex Ottobonianus gr. 298 (Gregory-Aland 629) is a 14th-century Greek-Latin bilingual manuscript of the New Testament, significant for being a late witness that contains the *Comma Johanneum* (1 John 5:7-8). Produced in Calabria, Italy, it holds importance for showing the influence of the Latin Vulgate on Greek, often used in textual criticism for its non-majority readings.

History and Significance

- **Textual Value:** The codex, often referred to as GA 629, is considered a 14th-century witness of a Byzantine Text-type modified to align with the Latin Vulgate.
- **Comma Johanneum:** It is one of the very few Greek manuscripts containing the *Comma Johanneum* (1 John 5:7-8) in a form that suggests a direct translation from Latin, making it a critical, albeit debated, witness in the debate over this passage.
- **Provenance:** It was produced by monks in 14th-century Calabria, Italy, and eventually found its way into the Vatican Library, forming part of the Ottobonianus collection.
- **Translation Method:** The manuscript is bilingual, presenting the Greek text alongside a Latin translation, highlighting the interaction between Eastern and Western textual traditions.

Biblical Contents

- **Book of Acts**
- **General Epistles** (Catholic Epistles)
- **Pauline Epistles**
- **1 John 5:6-8** (Crucially containing the phrase *Christus est veritas* in Greek: ὁ Χ[ριστό]ς ἐστιν ἡ ἀλήθεια)

Condition: While the manuscript has lacunae (missing parts) at the very beginning (Acts 1:1-2:27) and the very end (Revelation), it includes the text of 1 Corinthians.

Note: The manuscript is housed in the Vatican Library (BAV, Ottob. gr. 298). There are other codices in the Ottobonianus collection (e.g., 325, 417), but 298 (629) is the primary manuscript known for this specific, contested 14th-century text, distinct from 9th-century manuscripts.

Codex Palatinus (several versions, Vetus-Latina, including VL 2)

A **Codex Palatinus** refers to several important ancient manuscripts, most famously the 4th/5th-century A.D. purple vellum **Codex Palatinus (siglum e or Vetus-Latina 2)**, a Latin New Testament Gospel book written in gold/silver ink, and the **Palatine Anthology (Codex Palatinus Graecus 23)**, a Greek manuscript of ancient poetry. Generally, a "Codex Palatinus" is a manuscript from the Palatine Library (now largely in the Vatican and Heidelberg), often designated by "Pal. lat." or "Pal. gr." followed by a number, indicating its origin and contents, like classical texts or early Christian writings.

Noteworthy Examples:

- ***Codex Palatinus (e/2)***: A significant Latin Gospel manuscript (Old Latin version) on purple vellum, using gold/silver ink, from the 4th or 5th-century A.D., currently held in Trento.

- ***Palatine Anthology (Codex Pal. gr. 23)***: A major collection of Greek poems, with parts in Heidelberg and the Bibliothèque nationale de France, compiled around A.D. 980.
- ***Codex Palatinus Latinus 235***: An important 8th-century Insular manuscript of Paulinus of Nola's works, vital for early Insular minuscule script.
- ***Codex Palatinus Graecus 367***: A 13th-century Cypriot manuscript containing unique maritime texts, including methods for measuring ship burden.
- **In essence:** "Codex Palatinus" is a general name for manuscripts from the historic Palatine Library, now divided, with different numbers (Latin or Greek) specifying which significant text it holds, from biblical Gospels to classical literature and medieval records.

Codex Palatinus (Vetus Latina; VL 2)

The **Codex Palatinus** (designated as **VL 2** or by the siglum *e* in the Beuron register) contains an Old Latin (Vetus Latina) version of the **Four Gospels**. The specific textual sources are diverse and complex, reflecting the nature of Old Latin texts which existed before the standardized Latin Vulgate version.

Noteworthy characteristics and textual sources of the Codex Palatinus include:

- **Old Latin Version**: The text is an early, pre-Jerome, Latin translation of the Gospels.
- **African Recension**: The underlying Latin text is primarily of the "African recension" tradition, meaning it shares characteristics with Latin biblical texts that originated in North Africa.
- **Europeanized Influence**: The African text has been significantly "Europeanized" through later revisions and copying in Northern Italy where the manuscript was likely produced.
- **Specific Textual Agreements**:
    - In the Synoptic Gospels, its text agrees with citations found in the *De physicis*, a work ascribed to Marius Victorinus and written in Africa in or before the fourth century.
    - In the Gospel of John, the text corresponds almost exactly to the *testimonia* (citations) of Cyprian, an early Church Father from Carthage.
    - It shares a similar textual stage with the Codex Vercellensis (VL 3 or *a*), with agreements in phonetics, specific vocabulary, and the use of the demonstrative pronoun *ille*.
    - It also shows similarities with the Greek text of the bilingual Codex Bezae (VL 5 or *d*).
- **Composite Nature**: The renderings in the codex are inconsistent, suggesting that the manuscript might be a composite form derived from several sources, possibly incorporating marginal notes into the main text.
- The Gospels are presented in the so-called "Western" order: Matthew, John, Luke, Mark. The manuscript has numerous gaps, and the existing portions include parts of all four Gospels.

Codex Petropolitanus, Petropolitanus Codices

Petropolitanus Codices are several important ancient manuscripts in the Russian National Library, most famously the Codex Purpureus Petropolitanus (N or 022), a 6th-century A.D. Greek Gospels on purple parchment with silver/gold ink, and the Codex Babylonicus Petropolitanus (Vp), a 10th-century A.D. Hebrew Bible text of the Prophets, but also includes a 9th-century A.D. Greek Gospels codex (Π or 041) and a Quran fragment. These codices are significant for biblical and Quranic studies, representing different text types and early bookmaking traditions.
Here's a breakdown of the key manuscripts:

Codex Petropolitanus Purpureus (N or 022)

- **Content:** Four Gospels (Greek New Testament).
- **Date:** 6th-century A.D..
- **Features:** Written in silver ink on purple-dyed vellum (parchment), with gold ink for sacred names; part of the "Purple Uncials" group.
- **Location:** Many leaves in Saint Petersburg, others scattered globally.

Codex Petropolitanus Babylonicus (Vp)

- **Content:** Hebrew Bible, specifically the Latter Prophets (Isaiah, Jeremiah, Ezekiel, Minor Prophets).
- **Date:** A.D. 916.
- **Features:** Uses Babylonian vocalization and includes the Masora (commentary).

Codex Petropolitanus (Π or 041)

- **Content:** Greek Gospels (New Testament).
- **Date:** 9th-century A.D..
- **Features:** Written in uncial script on parchment.

Codex Parisino-Petropolitanus (CPP)

- **Content:** Quran manuscript.
- **Features:** Early Hijazi script, fragments held in Paris, Saint Petersburg, Vatican, and London.

Codex Porphyrianus 025

Codex Porphyrianus (025) is a 9th-century A.D. Greek uncial manuscript, containing Acts, Paul's Epistles, General Epistles, and Revelation, significant for preserving the Pauline text, including Revelation. Containing a Text-type mixture of **Alexandrian and Byzantine Text-types, it is a palimpsest** that thus reveals scribal corrections that help textual critics understand biblical transmission, though it has gaps. Its history involves being produced in Constantinople and later ending up in Russia, with its text crucial for understanding early Christian biblical collections, differing slightly from later standard texts.

History and Significance

- **Origin and Production:** Written in Constantinople, likely in the 9th-century A.D., it's a Greek uncial (capital letters) manuscript.
- **Discovery:** It became part of the Russian government's collection after being acquired from a monastery in exchange for gifts.
- **Textual Importance:** Its inclusion of Revelation, alongside Paul's letters, is rare among early uncials, highlighting the formation of the New Testament canon. It shows layers of corrections from different scribes, offering insights into textual history.
- **Modern Location:** Housed in the National Library of Russia in Saint Petersburg.

Contents (Books and Verses)

- **New Testament:** Includes the Acts of the Apostles, Pauline Epistles (such as Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians), General Epistles (such as James, 1 and 2 Peter, 1, 2, and 3 John, Jude), and the Book of Revelation.

- **Lacunae (Missing Parts):** It has gaps, particularly in the Pauline Epistles (missing 1 and 2 Timothy, Titus, Philemon) and Revelation, and also contains an excerpt from John 6:31-39 in purple parchment (a separate leaf, likely from an earlier, finer codex).

Both Alexandrian and Byzantine: A Mixed Text-type Palimpsest
Codex Porphyrianus (025) shows a mixed text type: its Acts and Revelation follow the typical Byzantine text, but its Pauline and General Epistles lean towards the Alexandrian Text-type, with later Byzantine readings added as corrections. So, while it contains significant Byzantine elements, it's not purely Byzantine across all its books, leading to its classification in Category III (Alexandrian) for some books and Category V (Byzantine) for others by Aland.

Details to Consider:
- **Acts and Revelation:** Primarily Byzantine Text-type (Category V).
- **Pauline and General Epistles:** Predominantly Alexandrian Text-type (Category III), but with many later Byzantine corrections.
- **Nature:** A palimpsest (written over another text) from the 9th century, making it a complex witness to different textual traditions.

Codex [of the] Prophets, Petersburg

The "Petersburg Codex of the Prophets" (also known as the **Codex Babylonicus Petropolitanus** or simply **Vp**) is a highly significant, ancient Hebrew Bible manuscript containing the books of the Prophets. It is a key witness to the **Babylonian vocalization** system of Masoretic vocalization and a valuable resource for textual scholars.

Significance
- **Ancient Witness:** Dated to A.D. 916, it is one of the oldest dated Hebrew biblical manuscripts in existence. The only older dated Masoretic manuscript is the Cairo Codex of the Prophets (A.D. 895).
- **Babylonian Vocalization:** Its primary importance lies in its use of the **superlinear** (above the consonants) Babylonian vowel pointing system. This contrasts with the Tiberian (sublinear) system used in most modern Hebrew Bibles (like the Leningrad Codex) and provides crucial comparative data for textual criticism.
- **Textual Standard:** Although it uses the Eastern (Babylonian) pointing signs, its core consonantal text and Masorah largely follow the Western (Tiberian) tradition, confirming the stability of the Hebrew text across different Masoretic schools.
- **Scholarly Resource:** The codex was the first major witness to the Babylonian system available to Western scholars in modern times, allowing them to study this tradition in detail.

History
- **Origin:** The codex was copied in A.D. 916 (according to its colophon, or inscription by the scribe).
- **Discovery:** It was "discovered" in 1839 by Abraham Firkowitsch, a Karaite rabbi and collector, in the synagogue of Chufut-Kale in the Crimea.

- **Acquisition:** Firkowitsch acquired the manuscript and brought it back to St. Petersburg, where it was eventually housed in the Imperial Public Library (now the National Library of Russia), where it remains today.
- **Publication:** The codex came to scholarly attention and was first published in a facsimile edition by H. L. Strack in 1876.

Scriptural Contents
The "Petersburg Codex of the Prophets" contains the complete text of the biblical books classified as the **Nevi'im** (Prophets) in the Hebrew Bible. These include:

- **The Former Prophets:** Joshua, Judges, Samuel (1 and 2), and Kings (1 and 2).
- **The Latter Prophets:** Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets (Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi).

Note: The codex also features extensive marginal notes (Masorah Parva and Masorah Magna) with details about unusual spellings and word frequencies, which serve as a cross-checking system for scribal accuracy.

Codex Regius 019

The Codex Regius (GA 019 or L) is an important 8th-century A.D. Greek uncial manuscript of the Gospels, known for its significant textual variations and supporting the longer ending of Mark, housed at the Bibliothèque nationale de France (Gr. 62) in Paris. Written on parchment with two columns, it is a key document for New Testament textual criticism, despite having gaps, and offers insights into early Christian texts.

Major Characteristics and Significance:

- **Designation:** Known as L or 019 in the Gregory-Aland numbering and ε56 in von Soden's system.
- **Age and Material:** A Greek uncial manuscript (majuscule script) on parchment, assigned to the 8th century (sometimes 9th) A.D..
- **Content:** Contains the Four Gospels (a *Tetraevangelion*) but with several gaps; it's a significant witness for the textual variants of the Gospels, supporting the longer ending of Mark's Gospel, notes this Medium article.
- **Text-type**: considered a “core” member of Alexandrian Text-type.
- **Location:** Held at the Bibliothèque nationale de France (BNF) in Paris, under the shelfmark Gr. 62.
- **Name Origin:** "Codex Regius" means "Royal Book," referencing its historical connection to royal libraries, making it a very important manuscript for French textual studies, notes this Facebook post.
- **Textual Value:** Considered a very important document by textual critics, valued for its unique readings and support for certain textual traditions.

Missing Verses (Lacunae)
While the Four Gospels are largely present, the manuscript is imperfect and contains several gaps (lacunae) where leaves were lost:

- **Matthew 4:22–5:14, Matthew 28:17–20** (end of the book), **Mark 10:16–30, Mark 15:2–20, John 21:15–25** (end of the book)

Major Textual Features, Chapters, and Verses

- **Mark's Ending:** It contains two endings to the Gospel of Mark; a shorter one appears before the traditional verses 16:9-20.
- **Omitted Passages:** The passage regarding the woman taken in adultery (**John 7:53–8:11**) is omitted.
- **Other Omissions: Mark 7:16, 9:44, 9:46, 11:26, Luke 17:36, and John 5:4** are also omitted.
- **Included Passages:** It includes the agony in the garden (**Luke 22:43–44**), which is omitted by other major Alexandrian witnesses.
- **Structure:** The text is divided into chapters (known as *kephalaia*) with numbers in the margin and titles (*titloi*) at the top of the page.

Codex Reginensis Graecus 1 or CRG 1

The **Codex Reginensis Graecus 1** (a.k.a. the **Bible of [Patrician] Leo Sakellarios; or, CRG 1**), is a highly significant 10th-century Byzantine Text-type Greek Bible manuscript, housed in the Vatican Library. Its significance stems from several key aspects:

- **Early Example of the Byzantine Text:** The codex is an important witness to the state of the Greek biblical text during the Byzantine era, providing insight into the transmission and scribal practices of that period.
- **Historical Context:** Dating to the 10th century, it is a valuable artifact for understanding the production of luxurious, high-quality manuscripts (*Prachthandschriften*) during a time of improved economic conditions in the Byzantine Empire.
- **Artistic and Iconographic Evidence:** The manuscript is notable for its illustrations and decorated initials, which offer early examples of specific Christian iconography. It features one of the earliest known depictions of a cross with the inscription "IC XC NI KA" ("Jesus Christ conquers"), a common Byzantine symbol.
- **Liturgical and Textual Study:** The manuscript includes the Book of Odes (a collection of hymns used in Christian worship) after the Book of Psalms, which is a feature in some Septuagint canons starting from the 5th-century A.D.. The study of its text, such as the Song of Hannah, helps scholars analyze the specific recension (edition) of the Septuagint text used in the Byzantine church.
- The codex is a crucial resource for scholars studying the history of the Greek Bible, Byzantine art, and medieval manuscript traditions.
- **Scriptural Content:**
  - **Pentateuch:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
  - **Historical Books:** Joshua, Judges, Ruth, Kingdoms (1–4 Samuel/Kings), Chronicles, Esdras (Ezra-Nehemiah), Esther, Judith, Tobit.
  - **Poetic/Wisdom Books:** Psalms, Proverbs, Ecclesiastes, Song of Songs, Job, Wisdom of Solomon, Sirach (Ecclesiasticus).
  - **Prophets:** Twelve Minor Prophets (Hosea–Malachi), Isaiah, Jeremiah, Baruch, Lamentations, Epistle of Jeremiah, Ezekiel, Daniel.

- **New Testament:** Four Gospels (Matthew, Mark, Luke, John), Acts of the Apostles, General Epistles (James, 1–2 Peter, 1–3 John, Jude), Pauline Epistles (Romans–Hebrews).
- **Missing**: Book of Revelation

Codex Reginensis Latinus 316

The **Codex Reginensis Latinus 316** is the shelfmark for the oldest surviving manuscript of the **Gelasian Sacramentary** (Latin: *Sacramentarium Gelasianum*), a crucial early Christian liturgical book. It is housed in the Vatican Library, having been acquired from the library of Queen Christina of Sweden (hence the "Reginensis" part of the name).

Helpful Details:

- **Content:** The manuscript contains the priest's parts for celebrating the Eucharist and other prayers for various celebrations, such as the consecration of virgins and the dedication of churches.
- **Significance:** It is the second oldest Western liturgical book that has survived, after only the Verona Sacramentary. It is also considered the most important surviving Merovingian illuminated manuscript, showcasing a blend of Late Antique and "barbarian" art styles.
- **Date and Origin:** The manuscript was copied around A.D. 750, probably at the Abbey of Chelles near Paris, in the Frankish kingdom.
- **Structure:** The Roman-origin core text, probably composed between A.D. 628 and 715, was brought to Gaul where additional Gallican liturgical traditions were added.
- **Current Location:** The main part of the manuscript is in the Vatican Library, while the concluding leaves were separated by 1651 and are now in the Bibliothèque Nationale in Paris (as Codex Latinus 7193).
- **Historical Use:** The sacramentary is believed to have been used by Saint Boniface in his mission on the European continent in the mid-8th century A.D..

Codex Reginensis Latinus 7

The **Codex Reginensis lat. 7** (also referred to as Vaticanus Latinus 7 or Reginensis 7; siglum C) is a significant mid-9th century manuscript held in the Vatican Library. Its importance primarily lies in being a key witness for an expansive version of the Latin translation of the Old Testament Book of Tobit, part of the **Vetus Latina** tradition (the collection of various Latin Bible translations that preceded Jerome's Vulgate).

- **Vetus Latina Text:** The codex attests to a specific textual version ("V text") of the Book of Tobit, from **Tobit 1:1- 6:12.** The text it contains for this portion is considered one of the most expansive versions of Vetus Latina Tobit that survives.
- **Dating and Context:** The manuscript is dated to the mid-9th century, which makes it a relatively early example for the texts it contains, and a crucial source for understanding the diversity and transmission of pre-Vulgate Latin biblical texts.
- **Provenance:** Like many manuscripts in the Reginensis collection, it was acquired by the Vatican Library from the library of Queen Christina of Sweden.
- **Resource for Scholars:** It is an essential resource for critical editions and studies of the Vetus Latina text of Tobit, enabling scholars to reconstruct the history and evolution of the Latin Bible before the Vulgate became the standard version.

Codex Reginensis Latinus 124

Codex Reginensis Latinus 124 (a.k.a. Reg. lat 124) is a 9th-century manuscript that primarily contains the complete text of ***In honorem sanctae crucis*** (In Honor of the Holy Cross) by **Hrabanus Maurus**.

Major Considerations:

- This work, also known as *Liber de laudibus sanctae Crucis*, is a collection of 28 "figured poems" (*carmina figurata*) where the text is arranged to form images (like a cross or a self-portrait of the author). The manuscript is an important and finely illustrated example of Carolingian art and scholarship.

- **The core texts within the codex are:**
  - **Book I: *Carmina* and *Declarationes Figurarum***. This section contains the 28 figured poems, each accompanied by an explanation (*declaratio figurae*) that expounds upon the theological, spiritual, and symbolical rationale of the poem.
  - **Book II: Prose rendition of the *Carmina***. This section, added at a later date by Hrabanus Maurus to aid readability, renders the content of the poems in standard prose format.

- **Textual Importance:** Represents a distinct branch in manuscript traditions, crucial for understanding the transmission of classical texts like Apuleius.

Distinct work:

- The codex is a single-work manuscript, meaning its contents are dedicated entirely to its being one major work by Hrabanus Maurus.
- The manuscript itself, created by three scribes in the second quarter of the ninth century, is the primary source material, rather than a compilation of sources from other distinct texts (beyond the original composition by Maurus).

Codex Reuchlini (a.k.a. Manuscript 2814)

The **Manuscript 2814**, also known as **Codex Reuchlini**, is a significant 12th-century Greek manuscript of the Book of Revelation, famous for being the primary source Desiderius Erasmus used for his groundbreaking 1516 Greek New Testament edition, leading to unique readings in the Textus Receptus, especially where its text of Revelation 22:16-21 was missing and Erasmus retranslated the verses from the Latin Vulgate.

Major Aspects of Manuscript 2814:

- **Contents:** It contains the Book of Revelation with an interspersed commentary by Bishop Andreas of Caesarea (early 6th-century A.D. Greek theologian).
- **Erasmus's Use:** Erasmus borrowed it from Johannes Reuchlin (hence "Reuchlini") and it heavily influenced his Greek text.
- **The Final Verses Problem:** The last six verses (Revelation 22:16-21) were missing in the manuscript, forcing Erasmus to translate them from the Latin Vulgate, creating unique textual variations.

- **Rediscovery and Significance:** Long lost, it was rediscovered in 1861, confirming its identity and importance to textual critics studying the Textus Receptus (the basis for the King James Bible).
- Now housed at the University of Augsburg library in Germany, it is a pivotal manuscript in New Testament textual history, crucial for understanding the development of early printed Greek New Testaments and the Textus Receptus.

Codex (Purpureus) Rossanensis

The **Codex Purpureus Rossanensis** is a 6th-century Greek illuminated manuscript that contains specific biblical and paratextual sources.
The textual sources present in the surviving portion of the Codex Rossanensis are:

- **The Gospel of Matthew**: The complete text of the Gospel of Matthew.
- **The Gospel of Mark**: Most of the Gospel of Mark is present, with the final verses (Mark 16:14–20) missing (a single *lacuna*).
- **Epistula ad Carpianum**: A letter from Eusebius of Caesarea to Carpianus regarding the concordance of the four Gospels.
- **Prefatory Material**: This includes tables of contents (*kephalaia*) before each Gospel, titles (*titloi*) at the top of pages, Ammonian Sections numbers, and references to the Eusebian Canons.
- **Old Testament Excerpts**: There are 40 excerpts from the Greek Old Testament (Septuagint) included as commentary beneath some illustrations, often featuring prophetic passages associated with the New Testament scenes depicted above them.
- It is widely believed that the surviving manuscript represents only about half of the original work, and a second companion volume containing the Gospels of Luke and John is likely lost.
- The text belongs to the **Byzantine Text-type**, with some pre-Byzantine readings, and is closely related to other "Purple Uncials" manuscripts such as the Codex Purpureus Petropolitanus and the Sinope Gospels.

Codex Purpureus Petropolitanus 022

The **Codex Purpureus Petropolitanus (N or 022)** is a luxurious uncial 6th-century A.D. Greek Gospel book, famous for its purple-dyed parchment and silver/gold ink, originating from Constantinople and dismembered by Crusaders, now scattered across several libraries, representing a key Byzantine textual witness to the Gospels, with significant portions of Matthew, Mark, Luke, and John remaining. It is sometimes referred to as the Rossano Gospels.

History and Significance

- **Luxury Manuscript:** It is a deluxe, imperial-quality codex, one of the rare "Purple Uncials," signifying its importance.
- **Imperial Origin:** Believed to have come from the Imperial Scriptorium in Constantinople.
- **Dismemberment:** Crusaders in the 12th century broke it apart, scattering its pages.
- **Textual Witness:** Provides valuable evidence for the Byzantine Text-type of the New Testament, a crucial area of biblical scholarship.

- **Dispersed Collection:** Its remaining leaves (around 231 of the original) are now held in institutions like the National Library of Russia (Saint Petersburg), the Monastery of Patmos, the Vatican Library, and the British Library.

Content (Books and Verses)

- **Books:** Contains portions of all four Gospels: Matthew, Mark, Luke, and John.
- **Specifics:**
  - Includes the Gospel of Matthew and Mark.
  - Has gaps (lacunae) but provides text for sections such as John 6:31-39, Mark 10:10-17, and more, often with unique readings.
  - The text is written in large majuscules (uncials) with silver ink, while the sacred names (*nomina sacra*) are in gold.

Codex Sahidic types

A "Sahidic Codex" refers to extensive collections of early Coptic (Egyptian) biblical translations, primarily from the 3rd-4th centuries A.D., crucial for understanding the Alexandrian text of the Bible, offering a vernacular window into early Christianity, and containing most books of the Old and New Testaments in Sahidic Coptic dialect, confirming and amplifying Greek manuscripts like Codex Vaticanus. Its significance lies in its early translation, textual support for core biblical texts, and role in developing Christian literature in Upper Egypt, with specific manuscripts (like Crosby-Schøyen Codex) holding books like Jonah, 1 Peter, and Psalms.

History and Significance

- **Emergence:** Sahidic Christian literature flourished in the late 3rd and early 4th-centuries A.D. in Upper Egypt, driven by the need for Scripture in the common language (Coptic) as Christianity grew.
- **Textual Importance:** In uncial script, Sahidic is the earliest fully developed Coptic biblical version, providing early textual evidence for the Greek New Testament and supporting the Alexandrian Text-type, confirming readings found in later Greek manuscripts.
- **Monastic Influence:** Monastic communities, especially Pachomian ones, produced and used these codices, making Sahidic the standard literary dialect for the region.
- **Format:** Early Christians adopted the codex (bound book) format, a precursor to modern books, for its practicality, moving away from scrolls.

Contents (Examples from Sahidic Manuscripts)

Sahidic codices contain various biblical books, often in fragments, but showing broad coverage:

- **Old Testament:** Books like Deuteronomy, Jonah, and Psalms are found in Sahidic codices.

- **New Testament:**
  - **Gospels:** Early fragmentary codices contain parts of the Gospels.
  - **Acts:** British Library MS. Oriental 7594 contains Acts.
  - **Pauline Epistles:** Michigan MS. Inv 3992 has fragments of 1 Corinthians and Titus.
  - **Revelation:** Berlin MS. Or. 408 includes Revelation, 1 John, and Philemon.
  - **Other:** Crosby-Schøyen Codex includes 1 Peter.

Key Sahidic Manuscripts

- **Crosby-Schøyen Codex (3rd/4th-century A.D.):** Papyrus codex with Jonah, 1 Peter, and other Christian writings.
- **Michigan MS. Inv 3992 (4th-century A.D.):** Papyrus codex with fragments of 1 Corinthians, Titus, and Psalms.
- **Berlin MS. Or. 408 / British Museum Or. 3518 (4th-century A.D.):** Parts of the same codex containing Revelation, 1 John, Philemon.

Codex Sangermanensis Primus (g1 or 11553 Vetus Latina; VL 7, Fond Vetus Latina)

The Codex Sangermanensis I (VL 7, also known as $g1$ in the **Beuron** system) is a 9th-century A.D. Latin Bible manuscript primarily containing the **Vulgate** text. Its Gospels, particularly the Gospel of Matthew, have significant **Old Latin (Vetus Latina)** readings. It also contains additional non-canonical texts. It also contains the Pauline Epistles as

The specific textual sources for the different parts of the manuscript are:

- **Old Latin (Vetus Latina):** The text of the four Gospels (Matthew, Mark, Luke, and John) is a Vetus Latina version, identified as a representative of the Western Text-type in the *Itala* recension, with strong Old Latin elements.
- **Vulgate:** The remaining books of the New Testament (Acts, Catholic Epistles, Apocalypse, and Pauline Epistles) and the included Old Testament/Apocrypha books mostly follow the standard Vulgate text. The Vulgate text for Revelation is considered one of the best surviving witnesses.
- **Old Testament Content:** Only nine books survived in the manuscript, including 1 and 2 Chronicles (Paralipomenon), Ezra-Nehemiah, 4 Esdras, Esther, Proverbs, Wisdom, and Sirach (Ecclesiasticus).
- **Unique Features:** It is one of three major witnesses to the Old Latin version of 3 Esdras, although, of the nine chapters, it only contains the first four chapters (ending at 5:3). The text of Revelation is considered the best surviving witness for that book. The three Old Latin codices containing 4 Esdras are Codex Colbertin-2, Codex Vulgate, and Codex Sangermanensis Primus.
- **Matthew 3:15** has a unique addition describing a light appearing at baptism; Matthew 8:13 has a, addition similar to Greek manuscripts.
- **Romans 13:1:** The manuscript reads “ἐξουσίαι” (plural, "authorities") instead of the standard “ἐξουσία” (singular, "authority").
- **Romans 15:14:** The text includes the phrase “ἀδελφοί μου” ("my brothers").

- **Other Texts:** The manuscript contains the beginning of the text of the non-canonical book, the *Shepherd of Hermas,* as well as the Euthalian Apparatus to the epistles.

Note: The text of the Gospels in the Codex Sangermanensis Primus is highly valuable for the study and reconstruction of the Old Latin versions, as it preserves readings that predate Jerome's Vulgate translation or were part of early revisions.

Codex Sangermanensis (0319/Pauline Epistles, 11105 Fond Vetus Latina)

A 9th-century A.D. Greek-Latin diglot manuscript, located in Saint Petersburg (Gr. 20) and formerly at Saint-Germain-des-Prés, contains the **Pauline Epistles**.

- **Contents:** Contains most of the Pauline Epistles.
- **Gaps:** It is missing most of 1 Timothy and parts of Romans and Hebrews.
- Codex Sangermanensis (0319) is hence a 10th-century manuscript preserved in Saint Petersburg (National Library of Russia, Gr. 20) that was copied from **Codex Claromontanus (D 06).**
- **Missing verses:** Most of 1 Timothy; Hebrews 9:14-13:15; also missing are Titus and Philemon.
- Written with a coarse, large, and thick uncial script

Note: Codex Sangermanensis II (Paris, BnF, lat. 13048, see below) is a 10th-century manuscript containing only the Four Gospels.

Codex Sangermanensis II of Saint Germain (029)

Codex Sangermanensis II (**Paris, BnF, lat. 13048**, designated as ***g*2** or **029** in the **Beuron** system) is a 10th-century Vetus-Latina manuscript of the Four Gospels. It is a crucial, albeit late, witness to the transition between the Old Latin (*Vetus Latina*) and Vulgate Gospel traditions in early medieval Europe.

Significance

- **Textual Type:** The manuscript contains a mixed text, combining elements of the Vetus Latina and the Vulgate.
- **Transitional Witness:** It represents a key transitional phase between Old Latin and Vulgate traditions, with notes and alternative readings often included above the line.
- **Scholarly Use:** It was examined and used by 18th- and 19th-century biblical scholars, including Pierre Sabatier (for his edition of the Vetus Latina) and editors of the Vulgate, such as Samuel Berger, John Wordsworth, and Henry Julian White.
- **Script/Origin:** Written in an **Irish minuscule script** by a scribe in Brittany, it reflects the Insular influence on continental monastic, contexts.
- **Features:** Contains *capitula* lists and lectionary markings, indicating its practical use in church services.

History

- **Origin:** The manuscript was produced in the 10th century in Brittany.
- **Provenance:** It was originally housed at the Benedictine Abbey of Saint-Germain-des-Prés near Paris.
- **Survival:** It survived the destruction of the abbey during the French Revolution.
- **Current Location:** It is now preserved at the Bibliothèque nationale de France in Paris under the shelf mark Latin 13169 (formerly 13048).

Contents

- **Books:** The manuscript contains the Four Gospels: Matthew, Mark, Luke, and John.
- **Scope:** It consists of 166 parchment leaves, measuring roughly 8.46 inches x 5.51 inches (21.5 cm x 14 cm).

Note: Sangermanensis II should not be confused with Codex Sangermanensis I *(g1,* lat. 11553, see above), which is a 9th-century A.D. manuscript, nor with the Greek/Latin Codex Sangermanensis (11105/ Pauline Epistles, see above).

Codex Sangallensis 48

Codex Sangallensis 48 (Gregory-Aland Δ or 037) is a 9th/10th-century A.D. Greek-Latin bilingual (diglot) manuscript of the four Gospels, famous for its unique mix of text types and its preservation at St. Gall, Switzerland. It serves as a significant witness to early medieval textual transmission, featuring Greek uncial script with a Latin translation interlined, providing crucial data for studying the evolution of the Byzantine and Alexandrian text traditions.

Facts and Significance

- **Content:** Contains the four Gospels (Matthew, Mark, Luke, John) in Greek and Latin, with only a small lacuna at John 19:17-35.
- **Text type:** The Gospel of Mark is a representative of the late Alexandrian Text-type (similar to Codex L), while the other three Gospels are Byzantine.
- **Significance:** It is a key witness to the bilingual transmission of the Gospels in the West. The Latin text is often influenced by the Vulgate but maintains some Old Latin characteristics.
- **Physical Features:** Written on 198 parchment leaves in uncial script, it includes the Ammonian Sections and Eusebian Canons.
- **Notable Omissions/Features:**
  - It omits the ***Pericope Adulterae*** **(John 7:53-8:11),** though space was left for it, and it omits Mark 7:16 and 11:26.
  - It does not contain the ***Comma Johanneum*** **(1 John 5:7-8).**

History

- **Origin:** Believed to have been created in a Western European monastery, potentially in Ireland, Switzerland (St. Gall), or northern Italy, during the 9th or 10th century A.D..
- **Location:** It has been housed in the Abbey Library of St. Gall (cod. Sang. 48) for centuries, having likely been part of the Irish monastic tradition associated with Saint Gall.

Books Included

- Matthew
- Mark
- Luke
- John (with a gap at 19:17-35)

Codex Sangallensis Manuscripts

"Codex Sangallensis" refers to any of the ancient manuscripts housed in the Abbey Library of St. Gallen, Switzerland, but most famously to **Codex Sangallensis 48 (Δ or 037)**, a 9th-century Greek-Latin diglot manuscript of the Gospels, showing Latin text above its Greek counterpart. More broadly, it's a collection of significant medieval manuscripts, including early New Testament texts (like the 5th-century A.D. *Codex Sangallensis 1395*), musical manuscripts, and astronomical texts, many of which are digitized and available online through the e-codices project.

Notable Examples of Codices Sangallenses:

- **Codex Sangallensis 48 (Δ / 037 and ε 76)**: A Greek-Latin diglot Gospels manuscript, known for its interlinear Latin text above the Greek, from the 9th century. A major uncial manuscript of the four Gospels (missing John 19:17-35), it considered the most important of the Sangallensis codices for textual criticism and is identified as being Category III in the Aland classification system.
    - **Codex Sangallensis 48** is its shelf mark or catalog number within the St. Gallen library collection.
    - **ε 76** is its designation in the numbering system created by the German theologian Hermann von Soden for New Testament manuscripts.
    - It also has other identifiers in New Testament textual criticism: **Δ** (Delta) or **037** in the Gregory-Aland numbering system.
- **Codex Sangallensis 1395**: Considered the oldest surviving Latin manuscript of the Vulgate Gospels, dating to the early 5th-century A.D..
- **Codex Sangallensis 60 (47)**: An 8th-century A.D. Latin copy of parts of the Gospel of John, important for its Western Text-type readings.
- **Codex Sangallensis 902**: A mid-9th-century compilation of texts, including astronomical works with illustrations, written in Carolingian minuscule.
- **Codex Sangallensis 484**: A significant early medieval music manuscript containing extensive collections of liturgical tropes.
- **Codex Sangallensis 1395**: Possibly the oldest manuscript with a nearly complete Vulgate text, dating to the 5th-century A.D..
- **Codex Sangallensis 18 (0130)**: Fragments of the Gospels of saints Mark and Luke in Greek, from the 9th-century A.D..
- **Codex Sangallensis 51**: An 8th-century A.D. Latin copy of the four Gospels with unique features, sometimes called *Evangelium Longum* for its covers.
- **Codex Sangallensis 63 (S)**: Written in the late 9th-century A.D. by Irish monks of the Saint Gallen monastery, it contains the Pauline epistles, Acts, and Apocalypse, and A the *Comma Johanneum* (1 John 5:7).
- **Codex Sangallensis 22:** The Golden Psalter of Saint Gall (Psalterium Aureum, Codex Sangallensis 22) is a renowned 9th-century A.D. Carolingian illuminated manuscript produced in the Abbey of St. Gall. It is a complete Psalter.

In essence, when someone mentions "Codex Sangallensis," they are usually referring to a specific, often rare and historically important, medieval book from the renowned library in St. Gallen, Switzerland, usually while referring to Codex Sangallensis 48 and with the Greek-Latin Gospel manuscript (Δ/037) being a prime example.

Codex Sassoon 1053

The **Codex Sassoon (1053)** is the world's earliest and most complete single-volume Hebrew Bible (Tanakh), containing 24 books with vowels, punctuation, and Masoretic notes, dating to the late 9th/early 10th century A.D., making it a vital link to the Masoretic Text tradition, showing its ancient form, history of ownership (including the synagogue of Makisin in Syria), and its journey through private collections before its permanent display at the ANU - Museum of the Jewish People, a landmark in religious history.

History and Significance

- **Earliest and Most Complete:** It's the oldest surviving manuscript with all 24 books of the Hebrew Bible in one volume, predating other major codices like the Aleppo Codex and Leningrad Codex.
    - **Note:** The "Old Testament" and the "Hebrew Bible" are the same complete manuscript, known in Hebrew as the Tanakh. As the Tanakh, they both contain the three sections: Torah or Pentateuch; the Nevi'im; and, the Ketuvim. However, as the so-called Old Testament is not part of Hebrew tradition, it follows a different numbering system than the so-called "Hebrew Bible." In the Hebrew, there are all 24 books. The Christians number the books as 39.
        - The Torah/Pentateuch contains Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
        - The Nevi'im contains the books of the Four Major Prophets and Twelve Minor Prophets.
        - The Ketuvim contains the 150 Psalms, histories, and the books that are stories, such as Jonah, Ruth, or Judges, 1 and 2 Kings, or 1 and 2 Chronicles.
- **Masoretic Text:** It embodies the Masoretic Text, the traditional Hebrew text, showing the standardized punctuation, vowels, and accents developed by the Masoretes.
- **Historical Journey:** Passed through private hands for centuries, it was donated to a synagogue in Makisin (Syria) in the 13th century, then disappeared until acquired by British collector and bibliophile David Sassoon (1880-1942) in 1929, giving it its name.
- **Cultural Treasure:** Acquired for Israel in 2023, it's now at ANU - Museum of the Jewish People in Tel Aviv, Israel, representing a cornerstone of Jewish heritage.
- **Note:** The number 1053 represents the shelf mark or accession number assigned to the codex by David Solomon Sassoon (1880–1942).

Contents

- **24 Books:** Includes the Torah (Pentateuch), Nevi'im (Prophets), and Ketuvim (Writings, such as Job or Esther).
- **Vocalization and Punctuation:** Contains vowel points (nikkud) and cantillation marks (accents) that guide reading.
- **Masorah:** Features extensive Masoretic notes, marginal comments on text variations, pronunciation, and grammar.
- **Targumim:** Includes some Aramaic commentaries (Targumim) added later.
- **Physical:** 792 pages of ink on parchment, bound in leather, weighing about 26 pounds (12 kg).

Codex Sassoon, Damascus Pentateuch or Codex Sassoon 507

The Damascus Pentateuch (Codex Sassoon 507) is a rare, 10th-century A.D. Hebrew manuscript containing the first five books of the Bible (Pentateuch), significant for its precise Masoretic Text (vocalization, accentuation, notes) and status as one of the oldest complete Torah codices, owned by the Jewish community in Damascus before acquisition by the National Library of Israel. It covers Genesis

(starting from 9:26), Exodus (missing 18:1-23), Leviticus, Numbers, and Deuteronomy, serving as a vital link in transmitting the Hebrew Bible text with exceptional accuracy, comparable to the Codex Aleppo.

History and Significance

- **Origin and Name**: Named for its ownership by the Jewish community in Damascus until 1915, when it was bought by collector D.S. Sassoon, later becoming part of the National Library of Israel in 1975.
- **Dating**: Circa A.D. 1000, placing it in a crucial period of scribal standardization, similar to the famous Aleppo Codex.
- **Craftsmanship**: Written on fine parchment in Oriental square script, featuring three columns per page with meticulous vocalization (nikkud) and accentuation (te'amim).
- **Masoretic Text**: Contains extensive Masoretic annotations (critical notes by 7th-10th-century scholars), making it a precise record of the authoritative Hebrew text.
- **Importance**: It's a cornerstone manuscript for understanding the textual history and transmission of the Torah, showcasing medieval Jewish dedication to textual fidelity.

Biblical Content

- **Books Included**: Genesis, Exodus, Leviticus, Numbers, Deuteronomy (the Pentateuch).
- **Missing Portions**: Incomplete at the beginning, starting mid-Genesis (Genesis 9:26) and missing Exodus 18:1–23.
- **Verses**: Contains vast portions of the books of Moses, representing the foundational texts of Judaism and Christianity.

Codex Schøyen 2650 (MS 2650)

The **Codex Schøyen 2650 (MS 2650)**, often referred to as **Mae2** in scholarly literature, is a highly significant, early 4th-century Coptic uncial manuscript containing a substantial portion of the Gospel of Matthew. It is notable for being the earliest Matthew text in any Coptic dialect and provides crucial, independent textual evidence that sometimes diverges from the standard Greek and Coptic versions, possibly pointing to an earlier, independent translation from a Semitic ancestor.

Contents: Books, Chapters, and Verses

The manuscript, **Codex Schøyen 2650 (MS 2650)**, is a papyrus codex, but it is fragmentary. However, a "great number of verses" (about 90% of the book) are preserved.

- **Book:** The Gospel of Matthew (Coptic - Middle Egyptian dialect).
- **Preserved Chapters:** The codex contains large portions of the following chapters of **Matthew**: **6, 7, 8, 9, 13, 14, 15, 16, 17, 22, and 28**.
- **Content Characteristics:** The text often deviates from the standard Alexandrian text (like Codex Vaticanus) but is sometimes found to agree with early Syriac and Ethiopian, or other early witnesses.

Significance of Codex Schøyen 2650

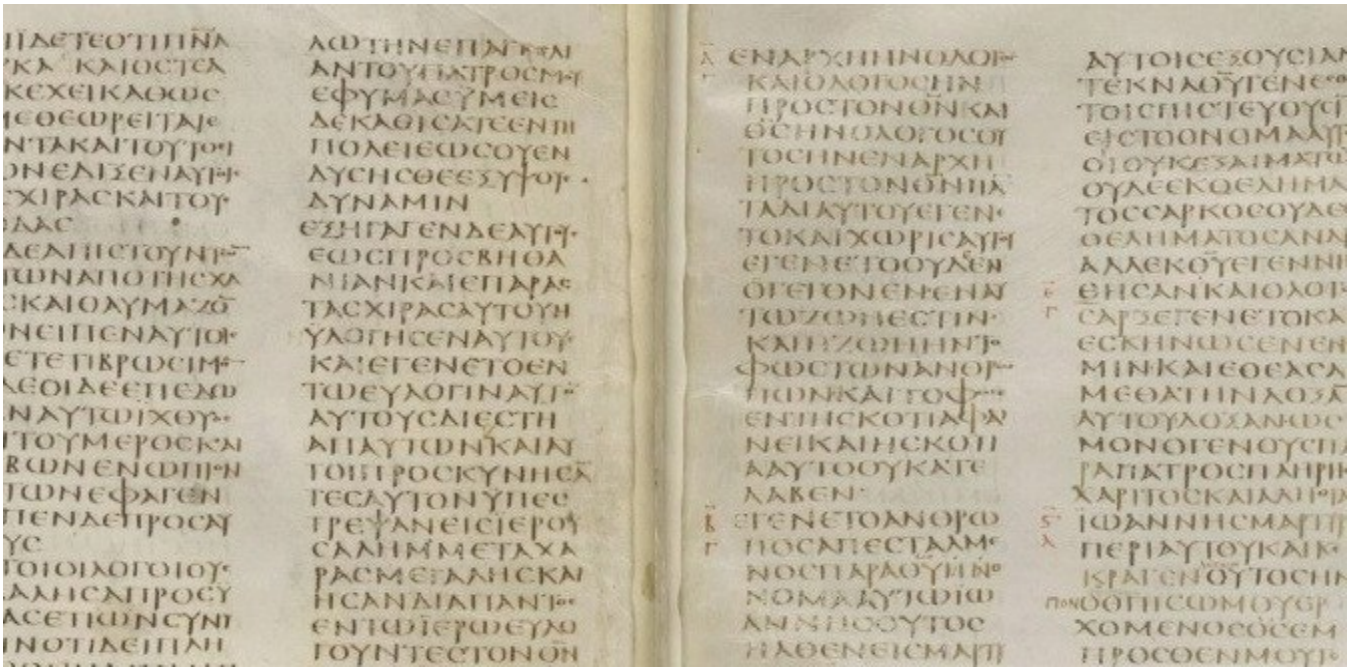
- **Earliest Coptic Matthew:** It is the earliest known Coptic manuscript of the Gospel of Matthew, dated to the first half of the 4th century.
- **Unique Textual Witness:** The text represents a distinct, hitherto unknown subdialect of Middle Egyptian Coptic. It does not follow any known Coptic or Greek manuscripts, making it independent from all other Coptic versions.

- **Textual Evidence:** It holds approximately 90 percent of the text of Matthew, and 11 of its chapters may be the earliest witnesses to those parts of the Gospel in any language.
- **Debate on Origins:** Early analysis by Professor Hans-Martin Schenke suggested the manuscript might represent a translation of a lost Hebrew Gospel of Matthew. While this "daring thesis" is debated, it is agreed that the text offers a unique, high-quality witness to an early textual tradition.

History of the Codex

- **Discovery:** It is part of the "Dishna Papers" or "Bodmer Papyri," a group of early manuscripts discovered in 1952 near Dishna, Egypt.
- **Age:** Dated to the early to mid-4th century A.D., it was likely produced in a monastic setting in Upper Egypt.
- **Provenance:** It was acquired by the Schøyen Collection, a large, private manuscript archive based in London and Oslo.
- **Publication:** The text was first published by Prof. Dr. Hans-Martin Schenke and later analyzed in detail by James M. Leonard, who argued against the theory that it was a non-canonical alternative, instead showing its close relationship to the earliest Greek text forms.

Codex Sinaiticus



*Alexandrian Text-type as it is shown in **Codex Sinaiticus**, which is the most complete ancient Bible, from A.D. 400s.*

Codex Sinaiticus is a 4th-century A.D. handwritten manuscript considered one of the world's most important biblical texts, containing the oldest complete copy of the New Testament. Originally containing the full Greek Bible, it is a crucial artifact for understanding the early Christian church and the development of the biblical canon, with parts of the Old Testament and the complete New Testament surviving today. Codex Sinaiticus's textual sources are primarily the earliest Greek manuscripts of the Bible, containing a large portion of the **Septuagint (LXX)** for the Old Testament and the **entire New Testament** in Greek, plus early Christian writings like the **Epistle of**

Barnabas and **Shepherd of Hermas**, representing the Alexandrian Text-type, a crucial source for understanding early Christianity's biblical texts and canon.

Old Testament (Septuagint - LXX)

- **Content:** Includes most of the Septuagint, the Greek translation of the Hebrew Bible used by early Christians.
- **Included Books:** Features books often considered "Apocrypha" in Protestant traditions, such as Tobit, Judith, Wisdom, Sirach, 1 and 4 Maccabees, and 2 Esdras.
- **Missing Parts:** A significant portion of the early historical books (Genesis to 1 Chronicles) is missing.

New Testament

- **Completeness:** Offers the earliest complete New Testament text.
- **Order:** Presents books in a slightly different order than modern Bibles, placing the Letter to the Hebrews after 2 Thessalonians and Acts between the Pastoral and Catholic Epistles.
- **Textual Significance:** Its text is a key witness to the Alexandrian Text-type, vital for reconstructing the original biblical text, notes this Bible Study article.

Other Early Christian Texts

- **Epistle of Barnabas:** An important early Christian letter.
- **Shepherd of Hermas:** A significant second-century work.

Origin and Significance

- Written in Greek on parchment between A.D. c. 325-360, it represents a pivotal moment in book history, transitioning from papyrus to parchment codices.
- Annotated by several early correctors, it offers deep insights into textual variations and the developing biblical canon.
- **Discovery and location:** The codex is named after its discovery at St. Catherine's Monastery at the foot of Mount Sinai. German scholar Constantin von Tischendorf first saw it in the 1850s and recognized its immense value. Today, it is preserved across four different locations, with the Codex Sinaiticus Project working to conserve and digitize it.

Codex Theodosianus

The inclusion here of **Codex Theodosianus** (Theodosian Code) illustrates its twofold purpose of citing a textual source for Church canon law, and, cross-referencing itself against other civil codices (e,g., the Justinian Code). By itself, Codex Theodosianus is a monumental collection of Roman imperial laws from Constantine the Great (early 4th century A.D.) to Emperor Theodosius II, published in A.D. 438, serving as the primary source for late Roman law and culture, detailing everything from religious policy (making Christianity the state religion) to daily life, and profoundly influencing subsequent European law. It was the first official compilation of its kind, organizing general laws chronologically under subject headings, and provided essential continuity for Western legal systems long after the fall of the West.

Notable Aspects

- **Content**: Over 2,700 laws covering public administration, criminal justice, taxation, church-state relations, and social issues like prisons and gladiatorial games.

- **Purpose**: To bring order and clarity to Roman legislation, eliminate forgeries, and establish authoritative texts for the Eastern and Western Empires.
- **Religious Significance**: It codified Christianity as the state religion (defining heresy and paganism) and contained laws restricting non-Christians, making it a foundation for Christian intolerance in the Middle Ages.
- **Structure**: Organized into 16 books, with Book 16 specifically addressing ecclesiastical matters, and included laws on holidays (like Easter and Christmas), tax exemptions for clergy, and prohibitions on pagan sacrifices.
- **Legacy**: It was a crucial legal foundation for future codes, including Justinian's Corpus Juris Civilis, and heavily influenced Visigothic law (Lex Romana Visigothorum), ensuring Roman law's survival into the Middle Ages.

In essence, the Codex Theodosianus was a comprehensive legal handbook for the Late Roman Empire, defining its laws, shaping its society, and establishing precedents for centuries.

Influence on Church Constitutions and Canons

The **Codex Theodosianus** significantly influenced the writing of church canon by providing a **structural model for legal compilation**, establishing a precedent for a **symbiotic relationship between secular and ecclesiastical law**, and offering a body of Roman law that directly addressed and regulated Christian life and the Church's institutional status.

Key aspects of its influence include:

- **Model for Codification**: The Theodosian Code was an official, systematically organized collection of imperial laws. This set a powerful precedent for the Church. Later medieval canon law compilers, such as Dionysius Exiguus (whose *Collectio Dionysiana* was a foundational text for Western canon law), were influenced by this Roman model of organizing and presenting law in a clear, authoritative, and accessible format.
- **Substantive Legal Content**: Book XVI of the Code specifically dealt with ecclesiastical matters, making Christianity the state religion and establishing laws regarding heresy, church privileges, and the authority of bishops. These imperial edicts were incorporated into early canon law collections, effectively transferring Roman legal norms into the Church's own legal system. Examples include:
    - **Clerical Privilege**: Laws exempting clerics from certain public services and mandating that cases involving them be heard in ecclesiastical courts.
    - **Church Property and Wills**: The legal right for individuals to bequeath property to the Church.
    - **Orthodoxy and Heresy**: The Code's stringent definitions of Catholic Christianity and condemnation of heresies established a state-enforced religious uniformity that the Church adopted and later enforced through its own legal mechanisms.
- **Fusion of Legal Spheres (Ius Commune)**: The Code facilitated the "Christianization" of the Roman legal structure and the "legalization" of the Church's administrative structure. The subsequent interaction of Roman civil law and canon law led to the formation of the *ius commune* ("general law") in the Middle Ages, a blended legal tradition that shaped much of Western legal thought, including principles like due process.

- **Reinforcement of Ecclesiastical Authority**: By granting civil penalties to enforce the decisions of church councils and the pronouncements of bishops, the Theodosian Code lent the secular power of the Roman state to ecclesiastical authority, strengthening the institutional power of the Church. This symbiotic relationship was fundamental to the development of robust and enforceable canon law.

Textual Sources of Codex Theodosianus

The textual sources of the *Codex Theodosianus* derive from two main categories: the original imperial **constitutions (laws)** issued between A.D. 311 and A.D. 437, and the subsequent **medieval manuscripts and derivative compilations** that preserved and transmitted the text after the original full codex was lost.

Original Sources of Civil Law

The compilers of the *Codex* drew upon existing records of imperial legislation, primarily:

- **Imperial Constitutions:** The core source material comprised over 2,500 general laws issued by Christian emperors from the time of Constantine I to Theodosius II.
- ***Codex Gregorianus* and *Codex Hermogenianus*:** These two earlier, unofficial (private) collections of Roman law were used as foundational material by the Theodosian commission. The *Theodosianus* standardized their use and gave them official status.
- **Imperial Copy-books:** The commissions likely compiled the laws from official archives in Constantinople, Rome, or Ravenna, supplemented by some private collections.

Textual Sources for Modern Reconstruction

The complete original *Codex* ceased to be widely copied after the 6th-century A.D., and its modern reconstruction relies heavily on a fragmented manuscript tradition. Important surviving textual sources include:

- ***Breviary of Alaric* (*Lex Romana Visigothorum*):** Promulgated in A.D. 506 by the Visigothic King Alaric II, this compilation contained about a quarter of the original *Theodosianus* text, along with interpretations (*interpretationes*). This *Breviary* structure is essential for reconstructing the first five books of the *Codex* which are largely missing in their full form.
- **Major Manuscripts:** The latter books (6 to 16) survive more completely in a few key late antique manuscripts:
  - **Paris Latinus 9643:** Preserves most of Books 6 to 8.
  - **Vatican Latinus 886:** Contains nearly complete texts of Books 9 to 16.
- **Other Fragments:** Various other fragmented manuscripts, palimpsests (reused manuscripts where the original text was scraped away), and papyri have contributed to the modern critical editions. One significant source was a Turin palimpsest, now destroyed, which included parts of the entire code but was documented before its loss.
- ***Codex Justinianus* Parallels:** For texts of Theodosian date that had a parallel in the later ***Codex Justinianus***, scholars such as Theodor Mommsen used these to compare wording or fill gaps in the Theodosian text.
- **The "Sirmondian Constitutions" and Novels:** Related materials, such as the *Novels* (new laws issued after the main Code's publication) and a collection of constitutions discovered by Jacques Sirmond in the 17th century, are often included in modern editions to provide a fuller picture of post-Theodosian law.

- The standard modern edition, compiled by Theodor Mommsen and published in 1905, meticulously details all these various manuscript witnesses to present the text as completely as possible.

Codex Theodulphianus

The Codex Theodulphianus (designated Θ) is a significant 9th or 10th-century A.D. Latin Vulgate manuscript, valued for its close connection to Theodulf of Orléans, a key figure in the Carolingian Renaissance. It is a critical textual witness used by scholars to reconstruct the authentic Vulgate text, as it often omits later corrections and revisions, preserving an earlier version of the Bible.

History and Significance

- **Origin:** The manuscript is associated with Theodulf of Orléans (c. A.D. 750–821), a scholar, theologian, and Bishop who was a close advisor to Charlemagne.
- **Purpose:** It was likely produced to ensure a more accurate, standardized Latin Bible text during the Carolingian effort to correct biblical manuscripts.
- **Textual Value:** It is considered one of the best witnesses to the Spanish recension of the Vulgate, making it invaluable for textual criticism.
- **Appearance:** It is written on vellum, with some sections traditionally written on purple-stained vellum, indicating it was a luxurious, important production.

Missing Portions (Lacunae) in Codex Theodulphianus

- Matthew 1:1–11 (Beginning of the Gospel), 15:12–23, 23:18–27, Mark 13:9–19, 13:24–16:20 (nearly the end of Mark), Luke 19:26–21:29, John 7:44–8:12 (missing the Pericope Adulterae / Woman caught in adultery) .

Contents (Bible Books)

The Codex Theodulphianus contains the full Bible, covering both the Old and New Testaments.

- **Old Testament:** Includes the full Vulgate canon, often preserving readings close to the Spanish/Theodulfian revision.
- **New Testament:** Contains the standard four Gospels, Acts, Epistles, and Revelation.
- **Note on Chapters/Verses:** While it contains the complete text, the modern, standardized chapter and verse divisions (created by Stephen Langton and Robert Estienne centuries later) were not present in this 10th-century manuscript. It would have used earlier, medieval, or pre-vulgate chapter divisions (like *capitula*).

Codex Usserianus Primus (VL 14)

Codex Usserianus Primus (VL 14) is a significant early 7th-century A.D. Irish Old Latin Gospel Book (r), notable for its insular artistry, containing texts from all four Gospels (Matthew, Mark, Luke, John) with some gaps and unique readings, especially the inclusion of the *Pericope Adulterae* (John 7:53-8:11) and mentioning a thief named *Capnatas*, offering crucial insights into early Irish Christianity and textual traditions.

History and Significance

- **Origin:** Believed to have been produced in Ireland around A.D. 625, making it one of the earliest surviving Irish codices.

- **Name:** Named after James Ussher, Archbishop of Armagh, who owned it before it came to Trinity College Dublin (TCD MS 55).
- **Material:** Made on vellum (parchment), it's fragmentary and discolored but remarkably preserved, with its roughly 180 folios remounted on paper.
- **Artistic Value:** It's a key example of Insular art, though much of its decoration is lost, with the sole surviving piece on folio 149v.
- **Textual Importance:** It showcases the *Old Latin* (Vetus Latina) text tradition, predating the Vulgate's dominance, and has unique features, including the *Pericope Adulterae* (the story of the woman caught in adultery).

Contents

- **Books:** Contains the texts of the Four Gospels: Matthew, Mark, Luke, and John.
- **Important Features:**
    - Includes the *Pericope Adulterae* (John 7:53-8:11), a passage often debated in textual criticism.
    - Contains gaps (lacunae) in the Gospel texts.
    - Provides unique readings, like naming one of the crucified thieves as *Capnatas* (Luke 23:32).

Missing Content (Lacunae) of Gospels

- **Matthew:**
    - **Matthew 1:1–15:16** (Large opening section lost)
    - **Matthew 15:31–16:13**
    - **Matthew 21:4–21**
    - **Matthew 28:16–20** (End of Matthew)
- **John:**
    - **John 1:1–15** (Beginning of John)
- **Mark:**
    - **Mark 14:58–15:8**
    - **Mark 15:29–16:20** (Ending of Mark)

Codex Vaticanus Graecus 1209 or B

The **Codex Vaticanus 1209** (a.k.a. Codex Vaticanus Graecus 1209 or B) is one of the oldest and most important Greek manuscripts of the Bible, dating to the 4th-century A.D.. Housed in the Vatican Library, it contains the majority of the Old and New Testaments and is highly valued by scholars for its early and accurate text, which is used in modern Bible translations. The codex is written in three columns per page on fine parchment, but some parts are missing due to its incompleteness. It is one of the **Four Great Uncial Codices—Codex Vaticanus (B**), **Codex Sinaiticus (ℵ)**, **Codex Alexandrinus (A)**, and **Codex Ephraemi Rescriptus (C)**

Significant features of Codex Vaticanus

- **Age and Text-type:** It is a 4th-century A.D. manuscript written on parchment in three columns per page, with the poetic books presented in two columns. Its text is considered one of the most authoritative witnesses to the early form of the Greek Scriptures and is consistent with the Alexandrian Text-type.

- **Specifications:** Printed as a quarto volume, the manuscript is a codex that is written on 759 leaves of fine and thin vellum (sized 10.63 inches square, although originally bigger), it is known as Siglum B or 03 in the Nestle-Aland numbering system.

- **Scribal features:** The manuscript shows evidence of consistent abbreviations of sacred names (*nominasacra nomina sacra*) and has narrow margins, indicating a functional purpose as a reference text. Later scribes added accents and punctuation, with a 10th or 11th-century scribe retracing the text.

- **Scholarly value:** Due to its antiquity and textual quality, Codex Vaticanus is a critical source for modern Bible translators and scholars who use it alongside other early manuscripts, such as Codex Sinaiticus, to reconstruct the biblical text and correct scribal errors.

- **Completeness:** Vaticanus is incomplete in that it lacks the final verses of Hebrews (from 9:14 onwards), 1 and 2 Timothy, Titus, Philemon, and Revelation, which were added much later (15th century) from another manuscript (Folios 760-768, collated as Minuscule 1957) to complete the codex. But Vaticanus' value is considered unrivaled for much of the New Testament.

Codex Vaticanus, A.D. 300s, in Alexandrian Text-type, is one of the Four Great Uncials.

- **Location:** It is located in the Vatican Library in Vatican City.

Textual sources for the Codex Vaticanus

The textual sources for the Codex Vaticanus are the **Greek Septuagint (LXX) for the Old Testament** and the **Greek New Testament**, representing a nearly complete, 4th-century biblical text compiled from very early Christian manuscript traditions, making it a crucial witness to the biblical text's original form. It contains most of the Old Testament (minus some books like 1-4 Maccabees and parts of Genesis/Psalms) and the New Testament (minus the Pastorals and Revelation, which were later supplemented).

Major Aspects of Sources and Text:

- **Septuagint (Greek OT):** The Old Testament portion is the Septuagint, the Greek translation of the Hebrew Scriptures used by early Christians.
- **New Testament:** Includes Gospels, Acts, General Epistles, Pauline Epistles (up to Hebrews 9:14).
- **Uncial Script:** Written in neat, uncial (capital) letters, typical of 4th-century manuscripts.

- **Textual Purity:** Known for its clarity, lack of later additions (interpolations), and alignment with other early witnesses such as the Codex Sinaiticus.
- **Marginal Markings:** Contains unique "distigmai" (double dots) and a marginal note about textual changes, suggesting scribal awareness of textual variations.

Missing Books:

- The Pastoral Epistles (1-2 Timothy, Titus), Philemon, and the entire book of Revelation were not included in the original 4th-century compilation.
- **Missing Sections:** The manuscript is also missing the end of Hebrews (from 9:14 onwards).
- **15th-Century Addition:** The missing part of Hebrews and the Book of Revelation were later added by a 15th-century hand (cataloged as Minuscule 1957), but the Pastoral Epistles and Philemon were not.

Significance:

- It's one of the oldest, most important biblical manuscripts, alongside Sinaiticus, forming the foundation for modern critical editions of the Greek Bible.
- The codices **Vaticanus** and **Sinaiticus** are considered to be the purest Alexandrian-Text-type witness.

Codex Vaticanus Graecus 2061

The **Codex Vaticanus 2061** (GA 048; Uncial 048) is a significant 5th-century A.D. Greek parchment manuscript, a rare double palimpsest (overwritten text) in the Vatican Library, valued for preserving early fragments of Acts, Catholic Epistles, and Paul's writings, representing the esteemed Alexandrian Text-type, despite being incomplete and its hidden original text challenging to read, offering crucial, albeit partial, insight into early Christian scripture transmission, unlike the more famous 4th-century Codex Vaticanus (B).

Significant Items of Codex Vaticanus 2061 (GA 048)

- **Palimpsest Structure:** It's a rare double palimpsest, meaning its biblical text (Acts, Catholic Epistles, Paul) was written over other texts, making it complex but valuable for textual study.
- **Textual Type:** Represents the Alexandrian Text-type, known for its accuracy, aligning with other key early manuscripts such as Papyrus 75.
- **Contents:** Contains portions of the text of the Acts of Apostles, General or Catholic epistles (such as 1 John 4:6-5:1-5), and Pauline epistles, in a fragmentary condition. Only 21 parchment leaves—from its original 316—have survived.
    - Vaticanus Graecus 2061 hence constitutes folios 198–199, 221–222, 229–230, 293–303, and 305–308 of Vaticanus Graecus 2061. Size of the original pages was 11.81 inches by 10.63 inches (30 cm by 27 cm).
- The **surviving 21 leaves** contain texts (according to Nestle-Aland 26th): Romans 13:4-15:9; 1 Corinthians 2:1-3:11, 3:22, 4:4-6, 5:5-11, 6:3-11, 12:23-15:17, 15:20-27; 2 Corinthians 4:7-6:8, 8:9-18, 8:21-10:6; Ephesians 5:8-end; Philippians 1:8-23, 2:1-4, 2:6-8; Colossians 1:2-2:8, 2:11-14, 22-23, 3:7-8, 3:12-4:18; 1 Thessalonians 1:1, 5-6, 1 Timothy 5:6-6:17, 6:20-21, 2 Timothy 1:4-6, 1:8, 2:2-25; Titus 3:13-end; Philemon; Hebrews 11:32-13:4; Acts 26:6-27:4, 28:3-31; James 4:14-5:20; 1 Peter 1:1-12; 2 Peter 2:4-8, 2:13-3:15; 1 John 4:6-5:13, 5:17-18, 5:21; 2 John; 3 John.

- **Historical Value:** Offers a rare glimpse into the 5th-century A.D. textual tradition, showing what early scribes preserved and how texts were reused.
- **Scholarly Interest:** While less famous than the 4th-century A.D. Codex Vaticanus (B), it's vital for textual critics studying the development and preservation of the New Testament text.
- **Also known as Codex Basilianus 100 or Codex Patriniensis 27**

Important Distinction: Vaticanus 2061 vs. Vaticanus (B)

- **Codex Vaticanus 2061 (GA 048):** A 5th-century A.D. palimpsest, fragmentary, containing parts of Acts, Catholic Epistles, Paul.
- **Codex Vaticanus 1209 (B):** A more famous, nearly complete 4th-century A.D. Greek Bible (Old and New Testaments), foundational for modern critical texts.

Missing Books from Vaticanus 2061 and 1209:

- The Pastoral Epistles (1-2 Timothy, Titus), Philemon, and the entire book of Revelation were not included in the original 4th-century A.D. compilation.
- **Missing Sections:** The manuscript is also missing the end of Hebrews (from 9:14 onwards).
- **15th-Century Addition:** The missing part of Hebrews and the Book of Revelation were later added by a 15th-century hand (cataloged as Minuscule 1957), but the Pastoral Epistles and Philemon were not.

Note: Although **Beuron VL 177** is often associated with 2061 as the same codex (particularly in older Latin studies or Beuron Vetus Latina listings), the listing below of ***"Vetus Latina 177"*** or ***"Beuron Vetus Latina 177"*** is included in this manuscript as an Old-Testament source.

Codex Vercellensis (Vetus Latina; VL 3 or a)

The Latin Codex Vercellensis (Codex *a* or VL 3) is a precious 4th-century A.D. Old Latin Gospel (Vetus-Latina) manuscript, containing **Matthew, John, Luke, and Mark** (minus the last 12 verses of Mark), representing an early "Western" text type, distinct from the later Vulgate, and likely derived from early Greek translations (like Lucianic or Old Latin family versions), showing influences from diverse sources and reflecting the varied biblical texts used before Saint Jerome's standardization, often compared to Codex Bezae for its "Western" readings and unique textual variants.

Textual Characteristics and Sources:

- **Old Latin (Vetus Latina):** It belongs to the Old Latin tradition, meaning it's an early translation from Greek into Latin, predating Saint Jerome's Vulgate.
- **Western Text Type:** Its text aligns with the "Western" family of manuscripts, known for expansions, paraphrases, and unique readings, contrasting with Eastern text types.
- **Greek Origins:** The Old Latin texts themselves stemmed from various Greek versions, including Lucianic and other early Greek texts, making Codex Vercellensis a witness to these diverse Greek readings.
- **Specific Variants:** It is noted for unique readings, such as the "light shining at baptism" in Matthew 3:16, not found in most Greek texts.
- **Hybrid Readings:** While primarily Old Latin, it also shows Vulgate readings on some replacement pages, indicating textual mixing common in later manuscripts.
- The text is a key witness to the early **African-Italian Text-type tradition**, featuring unique, archaic translations.

Biblical Contents of Codex Vercellensis VL3

- **Matthew:** Contains significant portions, including 1:1–3:10, 4:1–14:17, and 15:20-end.
- **John:** Follows Matthew in the order of the manuscript.
- **Luke:** Follows John.
- **Mark:** Contains the text from 8:8–16:8, though the ending is damaged.

Missing Sections or Damages:

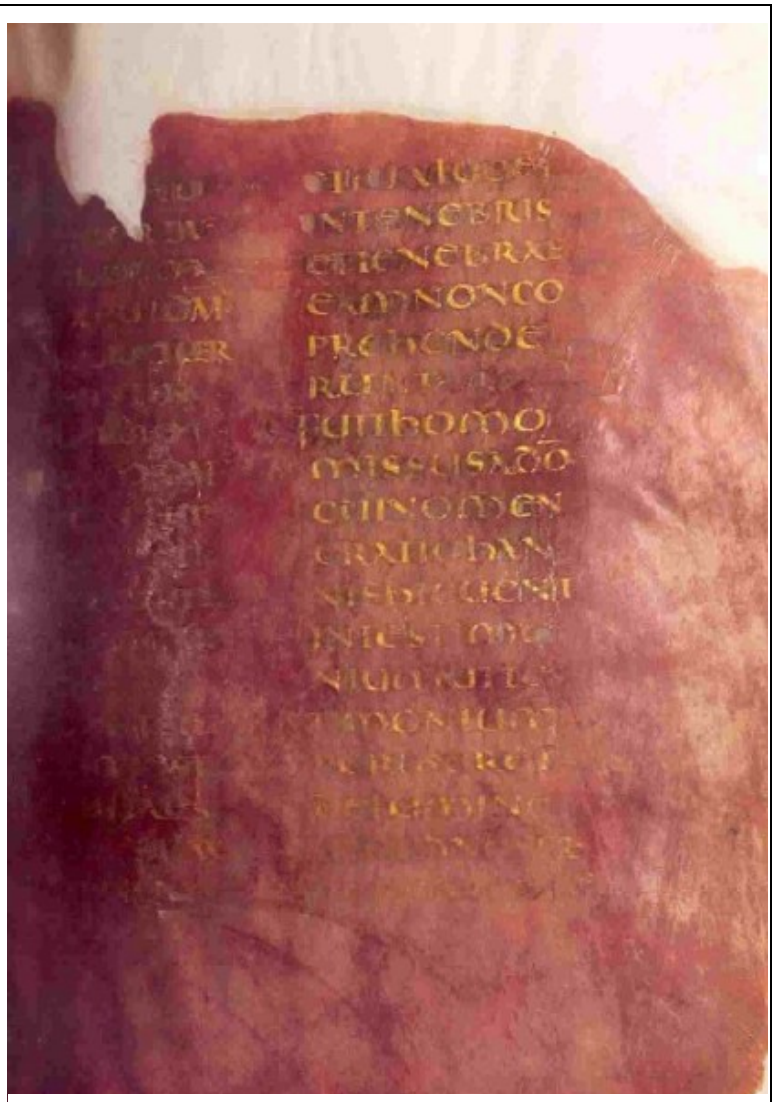
- **Beginning of Matthew:** The start of the codex is lost.
- **Mark 16:9–20:** The original ending is missing, and the last twelve verses (long ending of Mark) are provided on a later replacement page, likely in a Vulgate rather than Old Latin version.
- **Illegibility:** Much of the manuscript is difficult to read or destroyed due to its use in taking oaths during the early Middle Ages.
- **John 7:53–8:11:** The *pericope adulterae* is not present in the original text.
- Appearance to Mary Magdalene (Mark 16:9-11)
- Appearance to two disciples (Mark 16:12-13)
- Appearance to the Eleven and commissioning (Mark 16:14-18)
- The Ascension (Mark 16:19-20)

Significance:

- VL3 is thus one of the earliest Latin biblical manuscripts, offering insight into the 4th-century A.D. text used in the West.
- Its Text-type is similar to that in other Old Latin witnesses (like Codex Bezae), helping scholars reconstruct early biblical traditions.
- In essence, its sources are the earlier Greek Bible texts and various Latin translation traditions that existed before the widespread adoption of the Vulgate, making it a vital resource for biblical textual critics.

Codex Veronensis r and b (Vetus Latina: Gospels and Septuagint Psalter)

Codex Veronensis (r and b), from the 5th-century A.D. contains the **Septuagint** (Greek Old Testament) and a unique Old Latin version of the **Psalter**, while another significant Codex Veronensis (b) holds an Old Latin version of the **Four Gospels**, both serving as vital textual sources for early Christian biblical texts, particularly the Latin translation traditions predating Jerome. Its key textual contributions are the distinctive Old Latin text, differing significantly from later Vulgate versions, and its bilingual presentation of the Psalms. It is part of the Beuron manuscripts.



Codex Veronensis b, from 5th-century A.D., is a Vetus-Latina (Old-Latin) manuscript.

Textual Sources and Content:

- **Codex Veronensis (r) - The Psalter:**
  - **Greek Text:** Septuagint (LXX) Psalms
  - **Latin Text:** A distinct Old Latin translation of the Psalms, written alongside the Greek.
  - **Canticles:** Includes important early Christian hymns like the Magnificat, Song of Hannah, and the Song of Jonah.
  - **Significance:** Provides crucial evidence for early Greek Psalter texts and the diverse, non-Vulgate Latin Psalters.

- **Canticles from the Old Testament of Codex Veronensis r:**
  - Exodus 15:1–21 (Song of Moses)
  - Deuteronomy 32:1–44 (Song of Moses)
  - 1 Kings 2:1–10 (Prayer of Hannah)
  - Isaiah 5:1–9
  - Jonah 2:3–10 (Prayer of Jonah)
  - Habakkuk 3:1–10 (Prayer of Habakkuk)
  - Magnificat (Luke 1:46–55, although in an Old Testament context)
  - Daniel 3:23 ff (Prayer of Azariah/Song of the Three Holy Children)
- **Psalm 151:**
  - The apocryphal *ψαλμὸς ἰδιόγραφος* (Psalm 151) was added to the manuscript by a later hand.

- **Codex Veronensis (b) - The Gospels:**
  - **Latin Text:** An Old Latin version of the Four Gospels (Matthew, John, Luke, Mark).
  - **Ink and Material:** Written in silver and gold ink on purple-dyed vellum.
  - **Order:** Follows the Western order (Matthew, John, Luke, Mark).
  - **Significance:** An important witness to the Old Latin Gospels, predating or contemporary with Jerome's work, revealing early forms of the Latin Bible.
  - **Omissions: Matthew** 12:47, 16:2b–3, 17:21, 18:11, 23:14; **Mark** 7:16, 9:44, 46, 11:2, 15:28
  - **Lacunae (missing): Matthew:** 1:1-11, 15:12-23, 23:18-27; **John:** 7:44-8:12 (This includes the missing *Pericope Adulterae*, John 7:53-8:11); **Luke:** 19:26-21:2; **Mark:** 13:9-19, 13:24-16:20

Codex Vienna Genesis

The **Codex Vienna Genesis (Vienna, Österreichische Nationalbibliothek, Cod. Theol. gr. 31)** is a lavish, illustrated version of the Book of Genesis, produced in the Near East between A.D. 500 and A.D. 550. It uses the established Greek translation (Septuagint) but enriched with extra-biblical lore for visual storytelling. The textual source for the Codex Vienna Genesis is the **Septuagint**, the ancient Greek translation of the Hebrew Bible, with its text (written in silver uncials on purple parchment) often abbreviated and supplemented by popular elaborations and Jewish commentaries not found in the direct biblical text, making it a luxury picture book of Genesis stories for a wealthy patron.

Facts and Textual Aspects:

- **Septuagint (LXX) Basis:** The core text is the Septuagint, the Greek version of the Old Testament, used by early Christians.
- **Abbreviated Text:** The script is heavily abbreviated (uncials), reflecting common scribal practices of the time.
- **Apocryphal/Elaborated Content:** The illustrations often draw from popular traditions, Jewish commentaries, or apocryphal texts that expand on the biblical narrative, such as the astrologer in the story of Joseph and Potiphar's wife.
- **Luxurious Presentation:** The text, written in silver ink on purple-dyed parchment, was designed for a wealthy, likely imperial, patron, functioning as a high-status, visual companion to the biblical stories.
- Although the Codex Vienna Genesis has survived, it is only as a partial fragment of the original, 6th-century A.D. manuscript. It is considered one of the oldest and most well-preserved illustrated biblical codices, with 24 surviving folios (48 pages) out of an estimated original 96.

- **Facts About the Survival of Vienna Genesis:**
  - **Condition:** The manuscript is fragile, with 24 leaves remaining, featuring 48 miniatures that tell the story of Genesis.
  - **Physical State:** The pages are written in silver ink on purple-dyed parchment. The silver has tarnished to black, causing significant corrosion that has eaten through the parchment in many places.
  - **Conservation:** The 24 sheets are now stored individually between acrylic glass plates at the Austrian National Library to prevent further damage.
  - **Origin:** Produced in the early 6th century, likely in Syria or Constantinople.

- While the full, 96-folio manuscript is lost, these surviving, richly illustrated scenes are crucial for understanding Early Christian art.

Surviving Contents of Vienna Genesis

It is a fragment of its original self, with only 24 of an estimated 96 folios (48 pages) surviving. The surviving text, part of the Septuagint translation, covers a range of episodes from Genesis chapters 3 through 50. The surviving folios contain the following, though the text is frequently abbreviated and often damaged by the silver ink eating through the purple-dyed parchment:

- **Major Content:** The manuscript contains, in order, scenes covering:
  - The Fall of Man (Genesis 3:4 to chapter end)
  - Noah's Flood and the Ark (Genesis 6-9)
  - Abraham and Lot (Genesis 12-14, 18-19)
  - The Sacrifice of Isaac (Genesis 22)
  - Rebecca and Eliezer at the Well (Genesis 24)
  - Jacob and Esau (Genesis 25-27)
  - Jacob's Dream at Bethel (Genesis 28)
  - Joseph and Potiphar's Wife (Genesis 39)
  - Jacob's last prophecy and death (ending at Genesis 50:4)

Topics Concerning the Surviving Content

- **Missing Sections:** Early chapters (1-2) are missing, and many intermediate sections are lost.
- **Omissions:** Some specific verses, such as those detailing Noah dispatching the raven and dove, are omitted.
- **Illustrations:** There are 48 surviving miniatures that accompany the text on these 24 folios.

Codex Zacynthius

Codex Zacynthius is a Greek New Testament manuscript, which contains Luke 1:1–11:33. It is notable for being a palimpsest containing two layers of text: a 13th-century Gospel lectionary on top and an older, 6th-8th century A.D. century manuscript of the Gospel of Luke and its commentary underneath. Originally from Zakynthos, Greece, it was given to the British and Foreign Bible Society and is now housed at the Cambridge University Library. It is significant as the oldest surviving New Testament catena (commentary) manuscript, providing valuable evidence for the early Church.

- **Physical description:** The manuscript is a palimpsest, meaning the older text was scraped off so the parchment could be reused for the 13th-century lectionary. The underlying text is part of the Gospel of Luke with a commentary, and the upper text is a lectionary (readings for church services).
- **Age:** The upper text is from the 13th century, while the underlying biblical text and commentary are estimated to be from the 6th to 8th-centuries A.D..
- **Content:** The older text is a commentary on Luke 1:1–11:33, with the commentary consisting of quotations from early Christian writers arranged in a "catena" (chain) around the biblical text. This makes it the oldest surviving example of this type of New Testament commentary.
- **Text-type** is late-Alexandrian
- **Significance:**
  - It is important for studying the transmission and interpretation of the New Testament in the early Church.

    - The commentary preserves quotations from early Christian writers, some of which are only otherwise known through translations or are lost.
    - The underlying text is written in a fine uncial script, and the commentary is also in uncial script, a feature unique among biblical manuscripts with both text and commentary.
- **Current location:** After being owned by the British and Foreign Bible Society, the manuscript was purchased by the Cambridge University Library in 2014.

Codex Washingtonianus *(please see **"Codex Freerianus** [032]" above)*

Codex Wirceburgiensis (Würzburg Palimpsest)

The **Codex Wirceburgiensis (Würzburg Palimpsest)** is a 5th-century A.D. Vetus Latina manuscript of the Pentateuch, crucial for studying pre-Vulgate Old Latin Bible texts. Likely originating in Italy, it was overwritten around A.D. 700 (a palimpsest), yet modern techniques have recovered its text, providing valuable insight into early Western biblical traditions.

Significance

- **Vetus Latina Witness:** It serves as a significant, albeit incomplete, witness to the *Vetus Latina* (Old Latin) version of the Pentateuch, which predates Jerome's 4th-century A.D. Vulgate.
- **Textual Transmission:** It offers insights into how the Old Testament was translated and circulated in the Western church during the 5th-century A.D..
- **Palimpsest Recovery:** The text was scraped off and overwritten, but modern techniques have allowed scholars to read the original, older layer.

History

- **Origin:** The manuscript was likely produced in Italy during the 5th-century A.D..
- **Overwriting:** Around A.D. 700., the parchment was repurposed to become a palimpsest, with new text written over the original.
- **Location:** It is currently housed in Würzburg, Germany.

Bible Verses (Content)

The Codex Wirceburgiensis contains significant, though not complete, portions of the first five books of the Bible (the Pentateuch):

- **Genesis, Exodusm, Leviticus**, **Numbers, Deuteronomy**
- **Fragmentary Nature:** The manuscript is a "literary mess" of sorts, where the undertext was scraped or washed off, making much of the original text illegible to the naked eye, necessitating modern multispectral imaging to recover.
- **Best-Preserved Section:** The most complete and studied section of the Pentateuch within this codex is **Exodus**, with approximately 503 verses identifiable.
- **Lacunae in Other Books:** While parts of Genesis, Leviticus, and Deuteronomy are present, they are highly fragmented, and substantial portions are missing or illegible due to degradation.
- **General State:** The manuscript is heavily overwritten and contains numerous corrections, and many words are missing, rendering it a fragmentary witness rather than a continuous text.

Note: While the *Ashburnham Pentateuch* is noted for completely missing the book of Deuteronomy, the *Codex Wirceburgiensis* is recognized for preserving fragments across all five books, though it is not a complete manuscript.

Continuous English Lineage of Bibles Until King James Bible

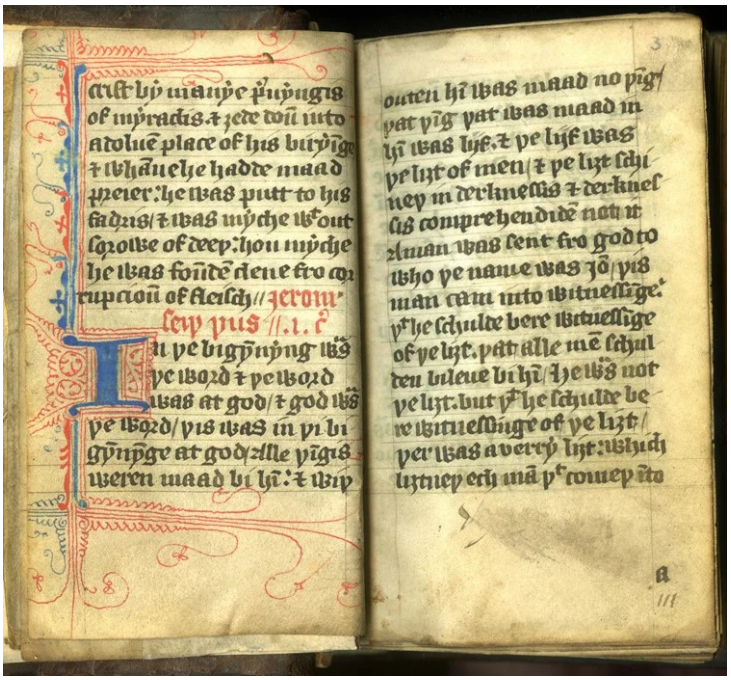
The following five Bibles are all important early English translations, with the **Wycliffe, Tyndale, Coverdale, Matthew, and Great Bibles** being part of a continuous lineage that heavily influenced later English versions like the King James Bible and Geneva Bible. They share the common goal of making the Bible available to English speakers, building upon each other's work: the Tyndale Bible was a foundational New Testament translation, the Coverdale Bible compiled the first complete English Bible (building on Tyndale), and the Matthew Bible created a composite text using Tyndale's and Coverdale's work. The Wycliffe Bible, though older and translated from Latin instead of the original languages, represents the first complete English Bible and inspired later translators.

Wycliffe Bible

- The first complete English Bible, handwritten, translated in the 14th century.
- Translated from the Latin Vulgate, not the original Hebrew and Greek.

Tyndale Bible

- The first printed (1525) English New Testament translation from the original Hebrew and Greek.
- His New Testament and Pentateuch formed the basis for later English Bibles.
- Contained controversial notes that led to its condemnation by authorities.
- He translated directly from the Hebrew the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy (Pentateuch), Judges, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles.



A Wycliffe Bible, produced by the Lollard scribes under John Wycliffe, in the 1380s.

Coverdale Bible

- The first complete printed English Bible (published in 1535).
- Used Tyndale's New Testament and his published Pentateuch.
- Translated the remaining books from German and Latin translations.

Matthew Bible

- A composite Bible, compiled by John Rogers, published in 1537 under the pseudonym "Thomas Matthew".
- Used Tyndale's completed New Testament and Old Testament work.
- Included some of Coverdale's translations and Roger's own work.

- Became a crucial bridge between Tyndale's work and Coverdale's Great Bible, which was authorized for public use.

Great Bible

- Published in 1539, it was Myles Coverdale's revision of the Matthew Bible.
- It was the first authorized English Bible for public use in churches, a significant step in the English Reformation.
- Commissioned by King Henry VIII and supervised by Thomas Cromwell and Myles Coverdale.
- Based on earlier translations such as William Tyndale's work. The large, expensive volume was required to be placed in every parish church.
- Provides the Psalter for the original 1928 Lectionary of the 1928 Book of Common Prayer (as opposed to the 1945 final Lectionary for the 1928 BCP).
- **Note**: the King James Version (KJV; 1611) is used for the Epistles and Gospels of the 1928 BCP

Textus Receptus and Vulgate Either One Used as English Basis and Receiving Revisions

The *Textus Receptus* ("Received Text" of New Testament, see separate entry below for it) refers to the series of printed Greek New Testament editions (1516–1633) based on the Byzantine Text-type. While the term originated in the 1633 Elzevir edition preface, the Text-type began with Erasmus's first edition in 1516. It served as the basis for the King James Bible and Reformation-era translations.

- **1380s: Wycliffe** penned in English the complete Old and New Testaments. He translated them from the **Latin Vulgate**, not the Greek Textus Receptus.
- **1516: Erasmus** translates and has printed the First Greek New Testament, based on scripts received in the Greek Byzantine Text-type. He uses
- **1525-6, 1534: Tyndale** relies on the Greek New Testament of Erasmus, which is recognized as the foundation of the Textus Receptus. He translates directly from Hebrew Pentateuch through Joshua of the Old Testament.
- **1535: Coverdale** employs German and Latin sources to revise Tyndale's work.
- **1537: Rogers** creates composite Bible to update
- **1546-51: Stephanus** revises and has printed the Third edition of Greek New Testament, often considered the standard for the King James Version. He prints Old Testament from Latin translation of the Old Testament by Santes Pagninus.
    - **Old Testament** (Latin/Hebrew): In his 1556-1557 Latin Bibles, Stephanus utilized the **Latin translation of the Old Testament by Santes Pagninus**, which was considered a highly accurate, literal translation from the original Hebrew. He also published editions of the Hebrew Bible itself (1539-1546).
    - **New Testament** (Greek/Latin): Stephanus is famous for his Greek New Testament editions (1546, 1549, 1550, 1551), which were based on **Erasmus's Greek text**, the Complutensian Polyglot, and other Greek Byzantine manuscripts. His 1551 edition included a parallel of the Latin Vulgate and Erasmus's Latin translation.
- **1611: King James Version**, the complete Bible, commissioned in 1604 by James I, was edited by Lancelot Andrews, and printed by Robert Baker. It is based on the Textus Receptus for the New Testament, and Masoretic Texts for the Old Testament, but relied heavily on the Septuagint and Vulgate to interpret the Masoretic Texts. Andrews used the Bomberg Rabbinic Bible (1524–1525), edited by Jacob ben Hayyim, for Masoretic Text in the Tiberian textual tradition.

- **1633:** The **Elzevir edition of Textus Receptus** that coined the phrase *"Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus."* This translates to, *"Therefore, you hold the text, now received by all, in which [is] nothing changed or corrupted,"* giving the TR its name.

Continuous Script

In biblical codes and texts, **continuous script** (Latin: ***scriptio continua***) is a style of writing where **words, sentences, and paragraphs run together without spaces, punctuation, or distinguished letter cases**. This was the standard form of writing for Classical Greek and Latin manuscripts, including early Christian Bibles.

Characteristics

- **No word separation:** Text appears as an unbroken stream of letters (e.g., "THELORDISNOCREATURE" could be read as "The Lord is no creature" or "The Lord is now here").
- **No punctuation:** The use of commas, periods, or other delimiting marks was absent.
- **Majuscule letters only:** Early manuscripts, known as uncials, were written entirely in large, capital letters.
- **Line breaks mid-word:** To save space on expensive writing materials like papyrus and parchment, words were often broken across lines.

Function and Purpose

- **Oral reading tradition:** Reading in the ancient world was typically a performative, public act, often done by trained individuals who had the text memorized. The manuscript served as a **cue sheet** or memory aid rather than a tool for silent, sight-reading.
- **Efficiency:** Omitting spaces saved significant space on the page, which was crucial given the high cost of writing materials.
- **Reader interpretation:** The lack of visual aids gave the trained reader more flexibility to insert pauses and dictate tone, allowing for subjective interpretation and rhythmic delivery of the text.

Impact on Biblical Texts

While effective for trained readers, *scriptio continua* presented challenges, particularly for less experienced readers or scribes copying the text, increasing the potential for misinterpretation or copying errors (scribal lapses). The context was vital for correctly parsing the words.

The practice declined after the fall of the Roman Empire. Spaces between words and punctuation marks began to be introduced, notably in Irish and Anglo-Saxon Bibles, to make texts more accessible to a wider, less specialized audience and to aid the rise of silent reading.

Coverdale Bible

The **Coverdale Bible**, the first complete printed English Bible, was produced in 1535 by Myles Coverdale, an Augustinian friar and reformer. He completed the translation by combining William Tyndale's work on the New Testament and some Old Testament books with his own translation of the remaining Old Testament and Apocrypha, based mainly on German and Latin sources because he was not fluent in Hebrew and Greek. Printed on the continent due to persecution, it was financed by English merchants and served as a foundation for later English Bibles, notably the **Great Bible** of 1539. The

Coverdale Bible is part of a continuous lineage of English Bibles leading up to the King James Bible, consisting of the **Wycliffe, Tyndale, Coverdale, Matthew, and Great Bibles**.

Origins and translation process

- **Translator:** Myles Coverdale, an English reformer and scholar, completed the translation after William Tyndale.
- **Source texts:** Because he was not fluent in Hebrew, Aramaic, or Greek, Coverdale primarily used German Bibles and the Latin Vulgate for his translation of the Old Testament. He incorporated Tyndale's existing English translation of the New Testament and parts of the Old Testament.
- **Location of printing:** The Bible was printed in Antwerp in 1535 by Merten de Keyser, with financial support from English merchants and reformist sympathizers who made printing the Bible in England illegal at the time.
- **Content:** The Bible was divided into six sections: the Pentateuch, Historical Books, Poetical Books, Prophets, Apocrypha, and the New Testament.

Political and historical context

- **Dedication:** The first edition was dedicated to King Henry VIII and Queen Anne, though later editions changed the Queen's name to Jane following Henry's marriages.
- **Anti-papal sentiment:** The introduction contained a denunciation of the Pope, likely intended to please King Henry VIII, whose break with the Catholic Church was motivated in part by his desire for an annulment.
- **Suppression and revival:** The Bible was suppressed under Queen Mary I but was revived and re-endorsed under Queen Elizabeth I after the accession of the Protestant church.

Impact and legacy

- **First complete English Bible:** The Coverdale Bible was the first complete, modern English translation of the Bible to be printed.
- **Foundation for other translations:** It served as a basis for the Great Bible of 1539, which was prepared by Coverdale and placed in churches throughout England.
- **Widespread influence:** The Coverdale Bible influenced nearly every English language Bible that followed.

Coverdale Great Bible

The **Great Bible of 1539** was the first authorized English Bible for public use in churches, a significant step in the English Reformation. Commissioned by King Henry VIII and supervised by Thomas Cromwell and Myles Coverdale, it was based on earlier translations such as William Tyndale's work. The large, expensive volume was required to be placed in every parish church, and its frontispiece notably depicted Henry VIII as the divinely appointed authority delivering scripture to his people. It is a revision of the Matthew Bible, its direct predecessor.

Aspects of the Great Bible's history

- **Authorization and purpose:** King Henry VIII authorized the Great Bible to have an official English version for church services, reinforcing his break from papal authority. Thomas Cromwell issued an injunction in 1539 requiring a copy to be placed in every church in England.

- **Production:** The work was a collaborative effort supervised by powerful figures of the time.
    - **Supervisors:** Thomas Cromwell, Henry VIII's secretary, oversaw production.
    - **Translator:** Myles Coverdale, who had previously published the Coverdale Bible, revised the Matthew Bible to create the text.
    - **Textual basis:** The translation incorporated the work of William Tyndale, whose New Testament had been published in 1525.
    - **Challenges:** Printing initially began in Paris, but the project faced setbacks when the Inquisition seized the pages. Cromwell cleverly secured these pages and had them brought back to England to be finished.
- **The frontispiece:** The iconic frontispiece was designed by Hans Holbein the Younger and conveyed a powerful political message.
    - **Message of authority:** It shows God giving the Bible to Henry VIII, who passes it down a social hierarchy to Archbishop Cranmer and Thomas Cromwell, who in turn give it to the clergy and laity, respectively.
    - **Depiction of public reception:** The people are shown crying "Vivat Rex," symbolizing their gratitude for the English Bible and reinforcing the King's authority.
- **Legacy and impact:**
    - **Public access:** The requirement for a copy in every church made it the first English Bible formally authorized for public use.
    - **Spread of Protestantism:** It played a major role in the English Reformation by allowing the public to read scripture, which fostered a foundation for the Protestant church in England.
    - **Influence on future Bibles:** The Great Bible's translation and format influenced later English Bibles, including the King James Version.

Textual sources of the Coverdale Great Bible

The textual sources for the Great Bible of 1539 were primarily William Tyndale's New Testament and Old Testament portions, which were based on the Hebrew and Greek texts, and the Latin Vulgate and German Bibles used by Miles Coverdale to translate the remaining Old Testament books and Apocrypha. The translation was also based on Matthew's Bible (1537), a version that combined Tyndale's work with Coverdale's.

Critical Text

A "critical text" is a scholarly reconstruction of the original Greek New Testament, created by comparing thousands of ancient manuscripts, translations, and early Church writings to determine the most likely original wording. The term "critical" refers to the use of "textual criticism," a scholarly method to determine the text's original form, not to a negative judgment of the text itself. These texts, like the Nestle-Aland or UBS Greek New Testament, are the basis for most modern Bible translations.

Aspects of the critical text

- **Methodology**: Scholars use textual criticism, a scientific approach to comparing manuscripts, to arrive at the most probable original text. They don't just count the number of manuscripts with a particular reading; instead, they use reasoning and analysis to evaluate evidence.

- **Evidence**: The reconstruction relies on a vast body of evidence, including early Greek manuscripts (like papyri), ancient translations into other languages, and quotations from early Christian writers.
- **Principles of evaluation**: When evaluating different readings, scholars often consider factors like:
    - The age of the manuscript (older is often considered more reliable)
    - The geographical distribution of a reading
    - The internal evidence of a reading, such as the likelihood of accidental or intentional scribal changes
    - The "more difficult reading" is often preferred, as scribes were more likely to smooth out difficult passages than to introduce them
- **Purpose**: The goal is to produce a text that is as close as possible to the original manuscripts, which no longer exist. Since original manuscripts are lost, copies often differ from one another, necessitating this scholarly effort to reconstruct the original wording.
- **Modern editions**: Key examples of critical texts include the Nestle-Aland and United Bible Society editions, which are updated periodically as new scholarship and manuscripts become available.
- **Basis for translations**: The critical text is the foundation for the vast majority of modern English translations of the Bible, such as the New International Version (NIV), English Standard Version (ESV), and New American Standard Bible (NASB).

The "critical text" of the Bible is therefore a scholarly, eclectic Greek text of the New Testament that modern scholars believe is closest to the original wording. It is a composite text compiled by comparing the thousands of ancient manuscripts, early translations, and quotations to derive methodical textual criticism, which uses rules such as the favoring of older manuscripts and more difficult readings to determine the most probable text. This *critical* text is the basis for most modern Bible translations, unlike older versions like the King James Version which is based on the Textus Receptus.

How the critical text is compiled

- **Textual criticism:** Scholars analyze thousands of ancient manuscripts, early translations, and quotes from early Christian writers to identify variations in wording.
- **Eclectic approach:** The final text is a "patchwork" (eclectic) assembled from various manuscripts, not from a single source, with the goal of representing the oldest and best readings.
- **Rules of preference:** Scholars use principles to decide which reading is most likely original, such as:
    - Preferring readings found in older manuscripts (like Codex Sinaiticus and Codex Vaticanus).
    - Preferring the reading that best fits the author's grammar and style).
    - Preferring the more difficult reading, as scribes were more likely to simplify than to add difficulty.

Critical text vs. other texts

- **Textus Receptus:** The Greek text used for the King James Version. It was based on a smaller number of manuscripts available in the 16th century, predominantly in

Byzantine (i.e., Majority) text type. Modern scholars consider it less reliable than the critical text due to later textual evidence.

- **Majority Text:** The Byzantine Text-type, the version of the Greek New Testament found in the largest number of manuscripts, which are primarily late medieval copies. Also known as Byzantine Text, Ecclesiastical Text, Traditional Text.

Examples of critical texts

- **Nestle-Aland:** A widely used series of critical editions that are the basis for many modern translations.
- **United Bible Societies (UBS):** Publishes critical editions based on the Nestle-Aland texts, used for many modern translations.

Critical Apparatus

A Critical Apparatus is a systematic collection of notes and variant readings that accompany a text, providing insight into its textual history and editorial decisions.

Definition and Purpose

(Latin: *apparatus criticus*) is primarily used in textual criticism, which is the study of manuscripts and texts to establish their authenticity and original form. It serves as a tool for scholars to understand the complexities of a text's history, including variations and errors that may have occurred during its transmission. The Critical Apparatus allows readers to see the editorial choices made by the editor and the reasons behind those choices, enabling them to engage more deeply with the text.

Components of a Critical Apparatus

A typical Critical Apparatus includes several key elements:

- **Variant Readings**: These are different versions of a text found in various manuscripts, often referred to as "variant texr." The apparatus lists these variants alongside the source manuscripts where they are found.
- **Footnotes and Abbreviations**: It often contains footnotes that provide additional information, including standardized abbreviations for frequently cited manuscripts (known as sigla).
- **Symbols and Notations**: The apparatus uses specific symbols to denote types of textual errors or variations, making it easier to convey complex information concisely.

Importance in Scholarship

The Critical Apparatus is essential for anyone studying a text critically, including scholars, translators, and students. It provides the raw data necessary for evaluating the strengths and weaknesses of different readings and helps in understanding the historical context of the text. By examining the Critical Apparatus , readers can form their own interpretations and conclusions about the text's authenticity and meaning.

Example of the Nestle-Aland

The Critical Apparatus in the Nestle-Aland Greek New Testament is a scholarly tool that shows the different manuscript readings and the editorial decisions made to produce the final text. It is a set of notes, usually found on the bottom of each page, that compares the text to other Greek manuscripts and indicates variant readings and their sources. The apparatus provides the textual evidence used by editors to compile the "critical text," which is an eclectic text aiming to be closest to the original.

In **summary**, a Critical Apparatus is a vital resource in textual criticism, offering a detailed view of a text's variants and editorial decisions, thus enriching the reader's understanding and engagement with the material.

Cursive (Minuscule) Script

In Biblical codices and texts, **cursive script** is synonymous with the **minuscule** script, a form of writing that emerged around the 9th century CE and used smaller, connected, or flowing letters, much like modern lower-case writing. This style was a departure from the earlier **uncial** script (also known as majuscule), which utilized large, disconnected capital letters.

Characteristics of Biblical Cursive (Minuscule) Script

- **Size and Style**: Minuscule script features smaller letters, which could be written more compactly and with fewer lifts of the pen, allowing for greater speed and economy of parchment or vellum.
- **Efficiency**: The flowing, running-hand style enabled scribes to produce manuscripts more quickly than the labor-intensive uncial script. This efficiency coincided with an increased demand for biblical texts in the Byzantine era.
- **Word Separation and Punctuation**: Unlike the earlier *scriptio continua* (continuous writing without spaces) used in uncial manuscripts like Codex Sinaiticus, minuscule manuscripts often incorporated spaces between words, punctuation marks, accents, and breathing marks, which enhanced readability.

- **Materials**: While early manuscripts were on papyrus and major uncial codices primarily on high-quality vellum or parchment, minuscules were also typically written on parchment, with paper becoming more common after the 12th century.
- **Prevalence**: The majority of extant Greek New Testament manuscripts (over 2,850) are minuscules, dating from the 9th century until the advent of printing.

The development of the minuscule script was a significant evolution in the transmission of biblical texts, making the copying process more efficient and the resulting texts easier to read and study.

Dagulf Psalter

The Dagulf Psalter is a rare and ornate Carolingian manuscript, created between A.D. 793 and A.D. 795, known for its use of gold and silver ink on purple parchment. It was intended as a gift from Charlemagne to Pope Adrian I, and contains psalms and creeds. The manuscript is also called the "Golden Psalter" and is noted for its rich ornamentation, with one of the surviving ivory covers now at the Louvre Museum in Paris.

- **Contents:** It contains the 150 psalms of the Old Testament, along with canticles and creeds.
- **Scribe:** Named after the scribe Dagulf, who signed his name in the manuscript in a dedication to Charlemagne.
- **Artistry:** It is famous for its golden and silver script on a deep purple background and its richly decorated initial pages with painted frames and colored grounds.
- **History:** It was produced in the Court School of Charlemagne, likely in Aachen. The manuscript was intended for the Pope, but was never delivered, possibly due to the Pope's death in A.D. 795.
- **Current location:** The manuscript itself is preserved at the Austrian National Library in Vienna.

Damascus Crown (MS Heb 1401)

The **Damascus Crown (MS Heb 1401)** is a, valuable 10th-century Hebrew Bible codex from the Syrian Jewish community. It is significant for containing all 24 canonical books with Tiberian vocalization, cantillation notes, and Masora Magna/Parva. Smuggled to Israel in the 1990s, it is housed in the National Library, representing a vital "treasure of the Jewish people".

History and Significance

- **Origin:** The manuscript was written in the 10th century, likely in Spain or the Middle East, in a Spanish-Hebrew script.
- **Significance:** It serves as a crucial witness to the Masoretic text of the Hebrew Bible, complete with grammatical notes (Masora) and vocalization.
- **History:** Held for centuries by the Jewish community in Damascus, Syria, it was used as a sacred, revered, or "crowned" manuscript, often only viewed on special occasions.
- **Recovery:** In the 1990s, it was secretly moved to Israel through a complex, high-profile operation involving intelligence agents and activists. It is now recognized by the Jerusalem District Court as a national treasure held in trust at the National Library of Israel.

Contents of the Manuscript

The Damascus Crown is a codex containing the complete 24 books of the Hebrew Bible (Tanakh) on 428 parchment pages.

- **Structure:** Written in a three-column layout, except for Psalms, Job, and Proverbs, which use a two-column format.
- **Contents:** The manuscript includes the full text of:
  - **Torah:** Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
  - **Nevi'im (Prophets):** Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets.
  - **Ketuvim (Writings):** Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles.
- **Annotations:** It includes extensive *Masora Magna* (large marginal notes) and *Masora Parva* (small marginal notes) analyzing the text's orthography.

Note: While multiple manuscripts were referred to as “Damascus Crown,” MS Heb 1401 is one of the most prominent, sometimes distinguished from the "Damascus Pentateuch" (a 9th-10th century Torah-only manuscript).

Darby Bible, The

The Darby Bible (DBY), officially titled *The Holy Scriptures: A New Translation from the Original Languages*, is a 19th-century translation by John Nelson Darby (1800–1882), an Anglo-Irish Bible teacher and leader in the Plymouth Brethren movement. It is known for its extreme literalism and is considered a valuable tool for direct translation study, particularly for its attention to Hebrew and Greek verb tenses, voice, and mood.

1. Textual Sources

- **New Testament:** Darby’s NT was based on modern critical editions of the Greek text available in the mid-19th century, rather than solely the *Textus Receptus* (the basis of the KJV). He notably used the critical work of Samuel Prideaux Tregelles.
- **Old Testament:** Following Darby’s death, his students produced the OT based on his earlier French and German translations (Elberfelder Bible). These were directly translated from the Hebrew and Aramaic texts (Masoretic text).
- **Methodology:** The translation is noted for being "exceedingly literal" often following Greek word order rather than English, and it includes extensive textual-critical and philological annotations in its earlier editions.

2. History

- **Origin:** Darby believed the King James Version was sufficient for general use but lacked the precision required for detailed study.
- **Development:**
  - **1865–1867:** The New Testament was released in parts, with the complete NT published in 1867.
  - **1872, 1884:** Revised editions of the New Testament were published.
  - **1890:** The complete Darby Bible (3rd ed. NT and translated OT) was first published by G. Morrish.

- **Revisions:** After Darby's death in 1882, followers created the OT translation and later, in 1939, republished it with condensed, but still comprehensive, footnotes.
- **Other Languages:** Darby also translated the Bible into French and German, with the German version (Elberfelder Bible) becoming a landmark for literal translation.

3. Significance

- **Extreme Literalism:** It is highly regarded for its faithfulness to the original languages, providing a "word-for-word" translation that often illuminates the meaning better than contemporary versions.
- **Use of Divine Name:** In the Old Testament, Darby translates the covenant name of God as "Jehovah" rather than using "LORD" or "GOD".
- **Study Tool:** It was designed for "the simple and unlearned reader" to have access to a scholarly, precise text, rather than for reading aloud in public worship.
- **Influence on Other Translations:** The 1881 English Revised Version consulted Darby's work.
- **Theological Association:** While Darby is the father of Premillennial Dispensationalism, his translation is not generally accused of being skewed toward his theology, despite his strict literal approach.

Note: The Darby Translation remains in the public domain and is still used in Bible study software and in print.

Dead Sea Scrolls

Dead Sea Scrolls from Qumran Cave 1 with the Exodus Scroll of 1QExod (1Q2). Also, Cave 4 contains 4QpaleoExodm.

The Dead Sea Scrolls have two main forms of textual authority: they contain copies of biblical books that help confirm the **reliability and stability of the Masoretic Text**, while also containing non-biblical texts that reveal the diversity of religious thought and textual traditions in the Second Temple period. Their authority stems from providing a much older textual witness to the Hebrew Bible than previously known manuscripts, allowing for the comparison and verification of biblical texts, while also showcasing other works that held importance for ancient Jewish communities.

Contents of the Dead Sea Scrolls

The Dead Sea Scrolls contain a vast library of ancient Jewish texts, primarily from the Second Temple period, categorized as Biblical (Hebrew Bible books like Isaiah, Psalms, Deuteronomy), Non-Biblical Apocryphal/Pseudepigraphal (like Enoch, Jubilees), and Sectarian documents (rules, hymns, calendars, commentaries of a specific Jewish group, likely Essenes, plus a copper treasure map). Discovered in caves 1946 by Bedouin shepherds near Qumran, on the northwest shore of the Dead

Sea, they were written mainly in Hebrew, Aramaic, and Greek, offering unparalleled insight into ancient Judaism and early Christianity. Fragments have been found in 11 caves to the present.

Main Categories of Contents:

- **Biblical Texts (About 40 percent):** Fragments from every book of the Hebrew Bible except Esther, including multiple copies of books like Deuteronomy. These show textual variations and confirm much of the Masoretic text (today's Bible) was stable, while also preserving older traditions.
- **Non-Biblical Religious Texts (About 30 percent):**
  - **Apocryphal/Pseudepigraphal Works:** Books not canonized in the Hebrew Bible, like 1 Enoch, Jubilees, and Tobit.
  - **Commentaries (Pesharim):** Unique commentaries interpreting biblical prophecies in light of the community's present.
  - **Translations:** Biblical books translated into Aramaic and Greek (Septuagint).
- **Sectarian Texts (About 30 percent):** Documents detailing the beliefs and practices of a specific community (likely Essenes), including:
  - The *Community Rule* (rules for communal living).
  - The *War Scroll* (apocalyptic battle plans).
  - Hymns, prayers, liturgical texts, and calendars.
- **Unique Finds:**
  - The Copper Scroll: A unique scroll listing locations of buried treasure.
  - Parabiblical works: Elaborations or expansions of biblical stories (e.g., Abraham and Isaac).

Languages and Significance:

- **Languages:** Predominantly Hebrew, with significant portions in Aramaic (the common language) and some in Greek.
- **Significance:** They are over 1,000 years older than other biblical manuscripts, offering crucial insights into the Bible's formation, Jewish life in the Second Temple era, and the roots of Christian thought.

Authority as a witness to the Hebrew Bible

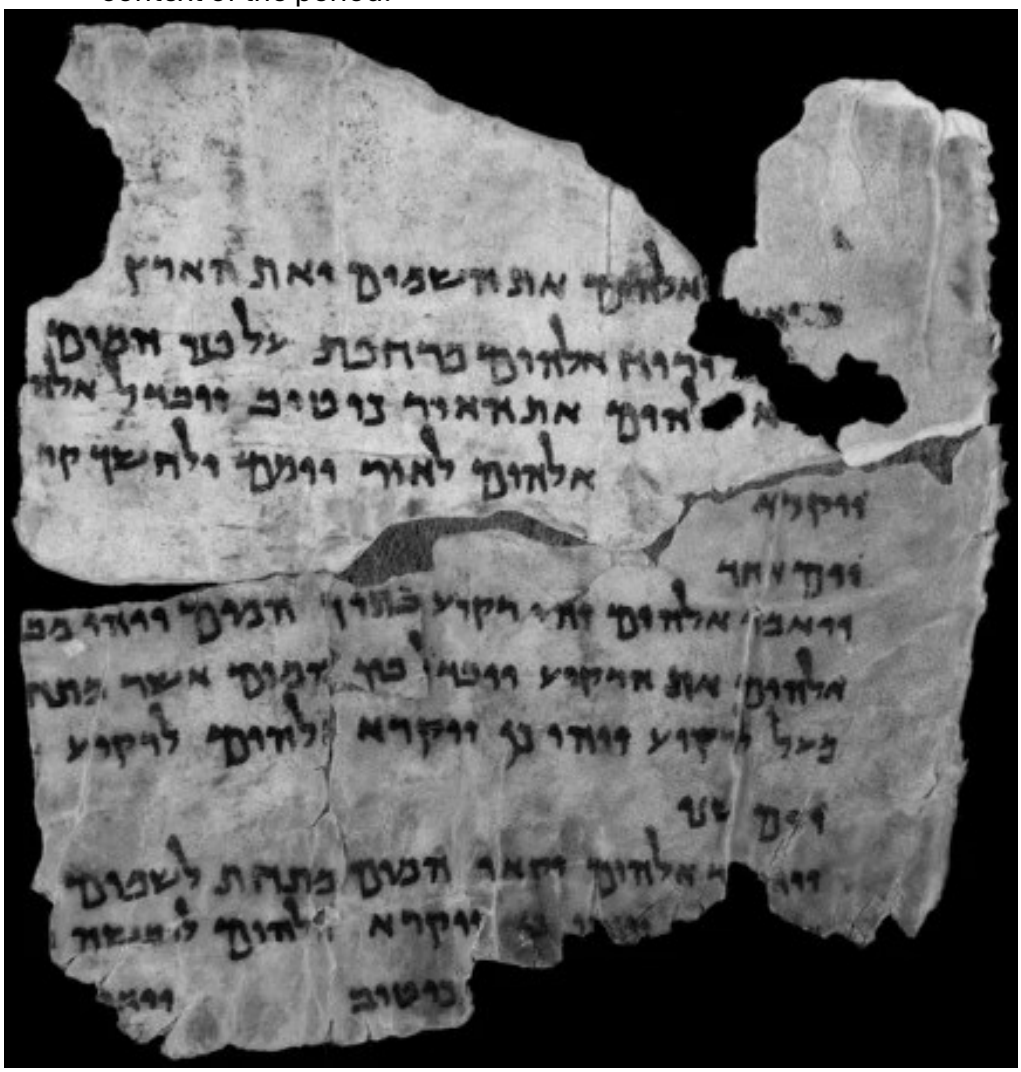
- **Confirmation of biblical text**: The Scrolls include the oldest known copies of books from the Hebrew Bible, and many of these biblical manuscripts are remarkably similar to the Masoretic Text, the basis for most modern Hebrew and English Bibles. This similarity suggests the biblical text has been faithfully preserved for centuries.
- **Evidence of textual variance**: While many scrolls align with the Masoretic Text, others contain significant variations, demonstrating that a single, standardized version was not universally accepted at the time. Some biblical manuscripts feature different spellings, additions, or deletions, suggesting that scribes felt free to modify texts they were copying.

Authority as a source for ancient Jewish thought

- **A library of diverse texts**: The Scrolls contain a wide variety of writings, including non-biblical religious texts, hymns, prayers, and sectarian documents that shed light on the rules and beliefs of various groups within Second Temple Judaism. These texts reveal a spectrum of ancient

Jewish exegesis and demonstrate that the concept of a closed biblical "canon" had not yet emerged.

- **Insight into ancient interpretation**: The non-biblical and parabiblical texts (texts that retell, expand, or embellish biblical stories) show the different ways ancient communities interpreted their scriptures and laws. They provide invaluable insight into the religious, social, and historical context of the period.



Dead Sea Scroll, from Qumran Cave 4 4QGen-b (4Q2), containing the book of Genesis.

Dead Sea Scroll 4Q70, Proto-Masoretic Text

4QJer[a] (also known as 4Q70) is significant as one of the oldest known biblical manuscripts and a crucial witness to the textual history of the Book of Jeremiah. Unlike other Jeremiah scrolls found at Qumran that align with the Greek Septuagint (LXX) tradition, this scroll is a primary example of an early Hebrew text that is closely aligned with the later standard **Masoretic Text (MT)** tradition.

History and Discovery

Discovery: 4QJer[a] was found among the thousands of fragments in Cave 4 near Qumran, a site on the Dead Sea, where Bedouin shepherds first discovered the scrolls in 1947.

- **Dating:** Paleographically, the manuscript is dated to the early-to-mid 3rd to early 2nd century B.C., making it one of the earliest preserved Hebrew biblical texts. Its age is a key factor in its significance.
- **Physical State:** Only a fraction of the original scroll is preserved, comprising fragments from approximately fifteen columns, covering parts of Jeremiah chapters 7 through 26. The fragments are held by the Israel Museum, Jerusalem.

Significance

The primary significance of 4Q70 lies in its relationship to the two main ancient versions of the Book of Jeremiah: the Hebrew Masoretic Text (MT) and the Greek Septuagint (LXX).

- **Proto-Masoretic Text:** it is classified as a "proto-Masoretic" text because it substantially agrees with the content, order, and length of the MT that became standard in Jewish tradition centuries later. This was an important discovery, as it provides an ancient Hebrew witness to the long-form text of Jeremiah.

Didache, The

The Didache, or "Teaching of the Twelve Apostles," is a vital 1st-to-early-2nd-century A.D. Christian manual (written c. A.D. 70-110) that offers a window into the ethics, rituals (baptism, Eucharist), and, in 16 chapters, church structure of the earliest Gentile-Christian communities. Rediscovered in 1873, it is key to understanding, yet-not-considered canonical scripture.

History and Significance

- **Significance:** Known as the earliest church order, it bridged Jewish traditions with Christian practices, outlining the "Two Ways" (life and death).
- **Content:** It covers baptism (allowing for immersion or pouring), fasting (not on Mon/Thu like "hypocrites," but Wed/Fri), the Eucharist, and treatment of prophets.
- **History:** Likely composed in Syria or Egypt, it was widely used in the early church, considered canonical by some, and eventually excluded from the final New Testament.
- **Discovery:** Found in 1873 by Philotheos Bryennios in a Greek manuscript in Istanbul.

Biblical Connections and Parallels

While not directly quoting "chapters and verses" as a modern Bible, the Didache is heavily reliant on, or shares traditions with, the New Testament:

- **Matthew 5–7:** Significant overlaps with the Sermon on the Mount, including the Golden Rule ("do not do to another what you would not have done to you").
- **Matthew 28:19:** The baptismal formula ("baptize... into the name of the Father, and of the Son, and of the Holy Spirit") is directly cited.
- **The Lord's Prayer (Matthew 6:9–13):** Included in full (Chapter 8), though with slight variations (e.g., "for your power and glory are forever").
- **James/Jewish Tradition:** Emphasizes ethical living and the "two ways" theme similar to Jewish wisdom literature and the Epistle of James.
- **Eucharistic Prayers (Chapter 9–10):** Echoes themes from John 6 and the Last Supper narratives.

Major Themes

- **Two Ways:** The Way of Life (commandments) vs. the Way of Death.
- **Liturgical Practice:** Earliest instructions for baptism and the Eucharist.
- **Church Organization:** Transition from itinerant prophets to local bishops/deacons.

Outline of the Didache

• The Didache consists of 16 chapters, which are generally divided into four main sections focusing on ethics, rituals, church organization, and eschatology.

• Part I: The Two Ways (Chapters 1–6)

- **Chapter 1:** The Two Ways and the First Commandment (Way of Life)
- **Chapter 2:** The Second Commandment; Grave Sins Forbidden (Ethical/Moral Codes)
- **Chapter 3:** Other Sins Forbidden (Explanation of Vice)
- **Chapter 4:** Various Precepts (Duties of a Christian)
- **Chapter 5:** The Way of Death (List of Vices)
- **Chapter 6:** Against False Teachers, and Food Offered to Idols

• Part II: Rituals of the Church (Chapters 7–10)

- **Chapter 7:** Concerning Baptism (Instructions for Baptism)
- **Chapter 8:** Fasting and Prayer (The Lord's Prayer)
- **Chapter 9:** The Eucharist (The Cup and the Bread)
- **Chapter 10:** Prayer after Communion (Thanksgiving)

• Part III: Church Organization (Chapters 11–15)

- **Chapter 11:** Concerning Teachers, Apostles, and Prophets
- **Chapter 12:** Reception of Christians (Visiting believers)
- **Chapter 13:** Support of Prophets (Tithing and Prophet Support)
- **Chapter 14:** Christian Assembly on the Lord's Day
- **Chapter 15:** Bishops and Deacons; Christian Reproof

• Part IV: Final Exhortation (Chapter 16)

- **Chapter 16:** Watchfulness; The Coming of the Lord

• **Note:** The chapters are generally categorized according to these topics: Moral instruction (1-6), Baptism and Eucharist (7-10), community ministry (11-15), and the Apocalypse (16).

Editio Regia (see entry for ***Textus Receptus: Editio Regia***, below)

En-Gedi Synagogue Leviticus Scroll

The En-Gedi Synagogue Leviticus scroll is the oldest Torah scroll found in an ancient synagogue ark (c. A.D. 300–400). Its significance lies in its perfect match with the Masoretic Text (MT), providing crucial evidence that the Hebrew Bible's wording remained stable for centuries. The scroll contains **parts of Leviticus chapters 1 and 2, specifically verses 1:1–8:26, with the rest of the scroll largely destroyed by fire.**

Helpful Topics and Contents:

- **Significance:** It serves as a vital link between the Dead Sea Scrolls and the medieval Codex Leningradensis, proving that the modern Masoretic Text was already established by the 3rd or 4th-century A.D..
- **Technology:** It is the first severely carbonized scroll to be "virtually unrolled" and read using 3D micro-computed tomography (micro-CT).
- **Contents found:** The readable portions consist of 18 complete lines and 17 partial lines, covering **Leviticus 1:1 through 2:13**, and fragments extending to **Leviticus 8:26**. The text describes burnt offerings and grain offerings.
- **Contents missing/damaged:** The vast majority of the scroll was burned to charcoal in a 6th-century A.D. synagogue fire, meaning most of the book of Leviticus and any other potential Torah books originally present are lost.

Note: The scroll was found in 1970 but only deciphered in 2015-2016 due to its fragility. The innermost portion of the scroll contains a large blank area typically placed at the start of a scroll in order to protect it.

Enoch, The Book of

The Book of Enoch (1-3 Enoch) is a composite work of ancient Jewish apocalyptic religious texts, originally composed in Aramaic and Hebrew between the 3rd century B.C. and 1st century A.D.. It is known for its detailed explorations of cosmic structure, divine judgment, and the spiritual world. The textual sources for the Book of Enoch (1 Enoch) are primarily Aramaic fragments from the Dead Sea Scrolls, which reveal its original language was indeed likely Hebrew or Aramaic, though these fragments are incomplete. The only complete version known today is the Ethiopic (Ge'ez) translation, derived from Greek translations, with some sections also surviving in Greek and Latin. It's a composite work, with different sections (Books of Watchers, Parables, etc.) composed at various times, making it a collection of Jewish writings rather than a single book.

Textual Sources and Transmission

The book's textual history involves several stages of composition and translation, and no single "original" manuscript of the complete work exists.

- **Original Languages:** Scholars believe the earliest sections were written in Aramaic or Hebrew. Aramaic fragments of four of the five main sections (the Book of Watchers, the Astronomical Book, the Book of Dream Visions, and the Epistle of Enoch) were discovered among the Dead Sea Scrolls at Qumran, confirming their antiquity.
- **Greek Translation:** The Aramaic and Hebrew texts were later translated into Greek, which was used by early Christian communities.
- **Ge'ez Translation (Ethiopic):** The only complete version of 1 Enoch to survive is an Ethiopic translation (Ge'ez language), which the Ethiopian Orthodox Tewahedo Church considers canonical scripture. This complete version was largely unknown to the Western world until it was "rediscovered" in the 18th century.

The Book of Enoch is not a single, unified text but an anthology of five distinct parts, likely written by different authors over several centuries:

1. **The Book of the Watchers** (chapters 1–36)
2. **The Book of Parables** (chapters 37–71; absent from Qumran fragments, leading some to theorize a later origin)
3. **The Astronomical Book** (chapters 72–82)
4. **The Book of Dream Visions** (chapters 83–90)
5. **The Epistle of Enoch** (chapters 91–108)

Metaphysics and Cosmology

The metaphysics of the Book of Enoch provide a detailed and complex understanding of the universe, sin, judgment, and the afterlife that profoundly influenced Second Temple Judaism and early Christianity.

- **Fallen Angels and the Origin of Evil:** Unlike the Genesis account which links the origin of sin to Adam and Eve, Enoch attributes the corruption of humanity to a group of 200 high-ranking angels called the **Watchers**. These angels descended to Earth, interbred with human women to produce giant offspring (the **Nephilim**), and taught humanity forbidden knowledge such as sorcery, astrology, and the creation of weapons.
- **Demonology:** When the Nephilim were destroyed by the Great Flood, their disembodied spirits became demons, which continue to plague humankind.
- **Cosmology and Celestial Order:** The book presents a structured, divinely ordered cosmos. The Astronomical Book, in particular, describes a fixed solar calendar of 364 days and the movements of celestial bodies through heavenly "gates," overseen by angels like Uriel. The cosmos is multi-layered (2 Enoch describes ten heavens) and is a physical and moral structure where the divine law is reflected in the natural world.
- **Afterlife and Judgment:** Enoch's visions include detailed descriptions of the realms of the dead, where the souls of the righteous and the wicked are separated pending a final, permanent Last Judgment. It is the first known Jewish text to promote the idea of a future resurrection of the dead.
- **Messianism:** The Book of Parables introduces the concept of a messianic figure referred to as the "Son of Man" or "Chosen One," who will serve as a savior and judge in the messianic age, a concept that heavily influenced New Testament writers.

Enoch, Considered According to Its Anachronisms and Its Later Revisions' Blasphemy

Anachronisms in the Book of Enoch, Books 1 through 3, point to its later composition, featuring things like sophisticated angelology, post-Flood seasonal concepts (when Genesis says seasons began *after* the flood), and cultural references that don't fit a pre-Flood patriarch, suggesting it reflects Second Temple Judaism's apocalyptic ideas rather than being written by the biblical Enoch himself or a later Tanakh patriarch or scribe, leading to its non-canonical status for most traditions.

Anachronisms:

- **Post-Flood Concepts**: The book describes seasons such as summer and winter existing *before* the Flood, contradicting Genesis, which says seasons began *after* the Flood.
- **Complex Angelology**: It details advanced hierarchies and roles for angels (Watchers) and their interactions with humans, a far more developed theology than found in pre-Flood narratives.
- **Apocalyptic Style**: The elaborate visions, cosmic journeys, and detailed prophecies about future judgment align with later Jewish apocalyptic literature, not antediluvian times.

- **Linguistic and Cultural Details**: The language and specific cultural references within the book suggest a composition much later than Enoch's supposed lifetime (antediluvian era), fitting into the Hellenistic or Second Temple period.
- **Nephilim Lore**: Its expansion on the Nephilim (giants from Watchers and women) as monstrous beings who terrorized humanity is much richer and more detailed than the brief Genesis account, reflecting later interpretations.

Why Anachronisms Matter:

- **Dating the Text**: These inconsistencies show the book wasn't written by the biblical Enoch but is a product of later Jewish tradition, likely composed between the 3rd century B.C. and 1st century A.D..
- **Canonicity Debate**: These elements contributed to its exclusion from most biblical canons (except the Ethiopian Orthodox Tewahedo Church), as its themes and perceived contradictions with established scripture led early Church leaders to deem it non-canonical.
- **Pseudepigraphy**: The book's use of Enoch's name (pseudepigraphy) was common, but these internal inconsistencies highlight it as a work *about* Enoch, not *by* him.

Metatron the "Angel":

The angel Metatron **does not appear in the older, primary books of Enoch (1 Enoch and 2 Enoch)**, but is a central figure in the later **3 Enoch**, a work of medieval Jewish mysticism (Merkabah literature). Therefore, the main "anachronism" is the appearance of Metatron in a text attributed to the ancient patriarch Enoch, and the "blasphemy" relates to the controversial, near-divine status ascribed to him in later traditions.

Anachronisms Regarding Metatron:

The core anachronism is the historical and textual gap between the purported time of Enoch (antediluvian age) and the actual composition of the texts mentioning Metatron:

- ***1 and 2 Enoch*** (circa 3rd century B.C.- 1st century B.C.) do not name Metatron. They describe Enoch's ascension and transformation into a highly-elevated celestial being, but the specific identification with the name "Metatron" occurs later.
- ***3 Enoch***, or *Sefer Hekhalot*, is a medieval text, likely written between the 2nd and 10th-centuries A.D., attributed to the 2nd-century Rabbi Ishmael. The text is written from the perspective of Enoch *after* his transformation into the angel Metatron. The presence of the specific name "Metatron" is a later innovation placed into a narrative framework that claims ancient origins.
- The name "Metatron" itself is potentially derived from Greek or Latin terms, a linguistic anachronism for a figure supposedly from the earliest days of Hebrew history.

Blasphemy Regarding Metatron

The potential for blasphemy in the *3 Enoch* lore stems from the uniquely exalted, some might say near-divine, role Metatron assumes, which challenged the strict monotheism of Judaism:

- **"Lesser Yahweh":** Metatron is referred to as "the lesser YHWH" (a name for God) in 3 Enoch. This title, and the authority it implies, led to accusations of heresy (specifically, the belief in "two powers in heaven") among some rabbinic authorities, as it could be interpreted as suggesting a second, subordinate deity next to God.

- **Seated in Heaven:** A specific passage in the Babylonian Talmud discusses Metatron having a seat in heaven, which was an exception to the rule that no one but God could sit there. This extraordinary privilege, granted so he could function as a celestial scribe, was a point of controversy and a "stumbling block" for some, who saw it as a claim to divine status.
- **Punishment Narrative:** The controversial nature of Metatron's high position is reinforced by narratives found in the Talmud and *3 Enoch* where the angel is flogged with "sixty lashes of fire" to assert God's ultimate sole authority and prevent misinterpretations of his power.

Erasmus, Desiderius (Please see entry for ***"Textus Receptus (TR) and the King James Bible: Key Figures and Influencers")***

Families of Bible Manuscript Criticism

In New Testament textual criticism, **Family 1** ($\mathfrak{f}^1$ or the Lake Group) and **Family 13** ($\mathfrak{f}^{13}$ or the Ferrar Group) are specific, numbered groups of Greek minuscule manuscripts that share a distinctive pattern of readings. They are considered important witnesses to the "Caesarean" Text-type, a transitional Text-type that blends elements of the Alexandrian and Western traditions.

Family 1 ($\mathfrak{f}^1$)

- **Notable Manuscripts**: Includes minuscules 1, 118, 131, 209, and others.
- **Date**: The manuscripts date from the 12th to the 15th centuries.
- **Characteristics**: The most notable feature is the placement of the pericope of the woman caught in adultery (John 7:53–8:11) after John 21:25. They also share a close textual relationship, suggesting descent from a common ancestor, possibly the 9th-century Codex Koridethi (Θ).
- **Significance**: Family 1 manuscripts offer independent readings that are valuable for understanding the history of the New Testament text.

Family 13 ($\mathfrak{f}^{13}$)

- **Manuscripts**: Known as the Ferrar Group, it includes minuscule 13, 69, 124, 346, 543, 788, 826, 828, 983, 1689, and 1709, among others.
- **Date**: The manuscripts generally date from the 11th to the 15th centuries.
- **Characteristics**: The family is renowned for its peculiar placement of the pericope of the woman caught in adultery (John 7:53–8:11) after Luke 21:38, or elsewhere in Luke's Gospel. They also share an affinity with Syriac manuscripts and appear to have been written by scribes trained in Southern Italy.
- **Significance**: Like Family 1, Family 13 provides crucial insight into regional textual variations and is used by scholars in the critical apparatus of the Greek New Testament.

General Characteristics of 10th-13th Century Minuscules

- **Significance:** Minuscules represent a transition from older, capital-letter (uncial) scripts to a faster, cursive handwriting. They are vital for tracing how the text of the Bible was preserved during the Byzantine Empire.
- **Text-type:** Most, if not all, late medieval minuscules represent the Byzantine Text-type, which is characterized as the standard, official text of the Greek Orthodox Church.

- **Features:** They often include marginalia (notes), lectionary markings for liturgical use, and sometimes illustrations, though these were frequently removed later.

Other Numbered Families
Beyond Family 1 and Family 13, textual critics have identified other smaller groups of related manuscripts, often designated by the lowest Gregory-Aland number within the group.

- **Family Π**: Another prominent family, often discussed alongside Families 1 and 13 as a key grouping in the Caesarean tradition.
- **Family K^1 (Family 35)**: A smaller, but older group within the broader Byzantine Text-type, represented by several uncials and minuscules.
- **Family 20**: A group identified by specific shared features, demonstrating the process of defining smaller, genealogically related groups of manuscripts.

These "families" are part of a broader classification system that groups the thousands of surviving manuscripts into major **Text-types** (Alexandrian, Western, Byzantine, and Caesarean) to help reconstruct the original New Testament text.

Family 1 (f^1), Minuscule 1 *(please see entry for, **"Textus Receptus, Minuscule 1")***

Family 1 (f^1), Minuscule 118

Minuscule 118 (Gregory-Aland no. 118) is a 13th-century Greek manuscript of the New Testament, significant as a core witness of the "Family 1" ($f1$) textual group, which highlights Alexandrian textual influence within the Byzantine tradition. It contains the four Gospels and is noted for placing the Pericope Adulterae (John 7:53-8:11) after John 21:25.

History and Significance

- **Family 1 Membership:** Identified as part of the "$f1$ " or "Lake Group," along with manuscripts 1, 131, 209, and 1582, it is a crucial witness for textual critics seeking to reconstruct the original text of the Gospels.
- **Text Type:** While largely Byzantine, the Gospels in 118 show strong Alexandrian or "Caesarean" Text-type affinities, making it important for understanding early manuscript transmission.
- **Unique Structure:** A key feature of Family 1 manuscripts, including 118, is the placement of the story of the adulteress (John 7:53-8:11) at the end of the Gospel of John, rather than in chapter 7 or 8.
- **Dating:** The manuscript was produced in the 13th century.

Contents

- **Bible Books:** Contains the four Gospels (Matthew, Mark, Luke, John).
- **Variations:** Includes the Long Ending of Mark (16:9-20) and positions the Pericope Adulterae (John 7:53-8:11) after John 21:25.

Family 1 (f^1), Minuscule 131

Minuscule 131 is a 15th-century Greek manuscript of the New Testament that holds significance for its representation of a specific, early Text-type in the Gospels, despite its later date of production. It is housed in the Vatican Library (shelf number Vat. gr. 360).

Significance in Textual Criticism

- **Text-type:** In the Gospels, Minuscule 131 is a representative of the **Caesarean Text-type**.
- **"Family 1" Member:** It is identified as a member of the **Family 1 (**$f1$ **)** group of manuscripts. Family 1 is a crucial group of witnesses that often aligns with early, pre-Byzantine texts (similar to Codex Vaticanus), and 131 is classified within a sub-group (along with 872, 1278, and 2193) that, while generally following $f1$, also exhibits numerous Byzantine readings.
- **Textual Variation:** It contains "many remarkable variations" and errors of iotacism, which are of interest to scholars studying scribal habits.
- **Features:** It includes the *Epistula ad Carpianum* (letter to Carpianus), Eusebian tables, and *kephalaia* (tables of contents). The Gospels are divided by Ammonian Sections (with a specific note that Mark ends at 16:9), but lack references to the Eusebian Canons.

History and Provenance

- **Date:** While early scholars like Birch dated it to the 11th century, it is currently assigned to the 15th century by the INTF (Institute for New Testament Textual Research).
- **Location:** It was given to Pope Sixtus V (1585–1590) and has remained in the Vatican Library.
- **Scholarly Examination:** It was examined by Andrew Birch around 1782 and later by Johann Jakob Scholz.

Bible Books and Content

- **Included Books:** The codex contains the four Gospels, Acts, Catholic Epistles, and Pauline Epistles.
- **Excluded Books:** It does not contain the Book of Revelation.
- **Ordering:** The order of books is: Gospels, Acts, Catholic epistles, and Pauline epistles. In this manuscript, the Epistle to the Hebrews stands before 1 Timothy.
- **Features:** It includes liturgical apparatus like synaxaria and a Menologion.

Family 1 (f^1), Minuscule 209

Minuscule 209 is a 14th-century Greek parchment manuscript of the New Testament, notable as a key member of "Family 1" ($f1$) and for belonging to Cardinal Bessarion's collection. It contains the four Gospels, Acts, and Pauline Epistles, with Revelation added in the 15th century. It is crucial for textual criticism, reflecting an early Caesarean text type.

History and Significance

- **Family 1 Member:** Designated as $f1$ along with manuscripts 1, 118, and 131, it is essential for reconstructing the New Testament's original text.
- **Text Type:** It provides a window into the Caesarean text type, often agreeing with the 3rd-4th century Codex Koridethi (Θ).
- **History:** It was owned by Cardinal Bessarion by 1438 and was present at the Council of Florence in 1439, where he made annotations. It likely served as a parent or source for other manuscripts, such as 205 and 2886.

- **Current Location:** It is housed at the Biblioteca Marciana (Fondo ant. 10) in Venice.

Biblical Books and Contents

- **Gospels:** Contains the Four Gospels, generally reflecting the Caesarean Text-type.
- **Acts and Epistles:** Contains the Acts of the Apostles and the Pauline Epistles.
- **Revelation:** A 15th-century addition to the original 14th-century manuscript.
- **Marginalia:** It contains notes and, in some sections, features similar to those found in other Family 1 manuscripts.

Note: Minuscule 209 is a significant witness to the transmission of the Greek New Testament during the later Byzantine period, particularly because it preserves an earlier text tradition.

Family 1 (f^1), Minuscule 1582

Minuscule 1582 (Gregory-Aland numbering) is a 10th-century Greek manuscript of the New Testament that is highly significant to textual scholars for its connection to early, pre-Byzantine textual traditions. It is considered the "flagship" or leading manuscript of the "Family 1" ($f1$) group, which represents an ancient textual tradition dating back to the third or fourth century.

History and Significance

- **Date and Provenance:** Written by a monk named Ephraim and dated by a colophon to A.D. 948. It is currently located in the Vatopedi Monastery on Mount Athos, Greece.
- **Text-type and Family 1 ($f1$):** While most minuscules (9th-century A.D. onward) follow the later "Byzantine" Text-type, 1582 is a premier representative of "Family 1." This family contains an older, more "Caesarean" Text-type often associated with the early church father Origen.
- **"Best" Witness to the Archetype:** Although earlier studies focused on Minuscule 1, 20th-century research (notably by Amy S. Anderson) established that 1582 is actually a better, more accurate witness to the common ancestor (archetype) of the $f1$ group.
- **Scholarly Value:** It contains unique marginal notes that reflect ancient textual critical work, including discussions about variant readings in the Gospels.
- **History of Creation:** The scribe, Ephraim, also produced at least four other manuscripts, including minuscule 1739.

Bible Books and Verses

Minuscule 1582 is a collection of the **Four Gospels**. It is a parchment codex consisting of 287 leaves.

Significant Content Notes:

- **Mark 16:9–20:** The manuscript contains the "Longer Ending" of Mark, but includes a marginal note (scholia) indicating that this section is absent from many other older manuscripts.
- **Pericope Adulterae (John 7:53–8:11):** Similar to other members of Family 1, 1582 shows complex handling of this passage, often relating to the "Caesarean" tradition which often placed it at the end of the Gospel of John or at the end of Luke.
- **Marginal Notes:** The manuscript is famous for containing extensive marginalia (scholion) that discuss variant readings and cite early Church Fathers, such as Irenaeus.

Note: While the 1582 manuscript itself is a 10th-century creation, its text is recognized as being centuries older, likely stemming from a 6th-century A.D. (or earlier) ancestor.

Family 13 (f^{13}), Minuscule 13

Minuscule 13 (Gregory-Aland siglum **13**; von Soden **ε 368**) is a 13th-century Greek minuscule manuscript of the New Testament, renowned for its textual importance, its unique ordering of the Gospels, and its status as the leading member of a group of related manuscripts known as the "Family 13" or the "Ferrar Group".

Significance in Textual Criticism

- **The "Ferrar Group" Leader:** Minuscule 13 is the primary witness for a distinct, early family of Gospel manuscripts (f13) characterized by shared, unusual readings.
- **"Caesarean" Text-type:** Scholars like B.H. Streeter argued that Family 13 belongs to the "Caesarean" Text-type, a witness that often acts as an intermediary between the Alexandrian (earliest) and Byzantine (later) Text-types, offering valuable insights into early textual traditions.
- **Unique Features:** The manuscript is noted for having a "mixed text," containing a significant number of early, unique, or non-Byzantine readings despite being written in the 13th century.
- **Textual Rearrangements:** It is famous for moving the *Pericope Adulterae* (the story of the adulterous woman) to follow Luke 21:38, rather than the traditional placement in John, and placing Luke 22:43-44 (Christ's agony at Gethsemane) after Matthew 26:39.

History and Provenance

- **Date:** Paleographical analysis dates the manuscript to the 13th century.
- **Origin:** The family of manuscripts (13, 69, 124, 346, etc.) is believed to have derived from a common, much earlier uncial ancestor, possibly dating to the 7th-century A.D. and originating in Southern Italy or Sicily.
- **Discovery and Identification:** It was collated by the Abbé de Louvois for Ludolph Kuster, and later by J.J. Wettstein, who assigned it the number 13. William Hugh Ferrar (1868) first recognized that 13, 69, 124, and 346 shared a common, distinct archetype.
- **Location:** The manuscript is currently housed in the National Library of France (shelf number Gr. 50) in Paris.

General Characteristics of 10th-13th Century Minuscules

- **Significance:** Minuscules represent a transition from older, capital-letter (uncial) scripts to a faster, cursive handwriting. They are vital for tracing how the text of the Bible was preserved during the Byzantine Empire.
- **Text-type:** Most, if not all, late medieval minuscules represent the Byzantine Text-type, which is characterized as the standard, official text of the Greek Orthodox Church.
- **Features:** They often include marginalia (notes), lectionary markings for liturgical use, and sometimes illustrations, though these were frequently removed later.

Bible Books and Content

Minuscule 13 contains the **four Gospels** in Greek. It is a lectionary-influenced codex, meaning it was used for public reading in the church.

Specific Contents and Peculiarities:

- **Gospel Order:** Matthew, Mark, Luke, John.
- **Missing Text:** The text has some missing pages.
- **Notable Omission:** The text of Matthew 16:2b–3 ("signs of the times") is omitted.
- **Topical Rearrangement:**
  - The story of the woman taken in adultery (**John 7:53–8:11**) is placed after Luke 21:38.
  - **Luke 22:43-44** (Christ's agony at Gethsemane) is placed after Matthew 26:39.
- **Additional Features:** It includes tables of chapters (κεφαλαια) before each Gospel, Synaxarion (list of saints' days), and subscriptions at the end of each Gospel detailing, among other things, the estimated date of composition for each Gospel.

Note: It is important to note that while Minuscule 13 is the namesake of the group, not all members of the wider Family 13 (such as 69 or 124) share every single, exact peculiarity of 13, but they share a significant, defining core.

Family 13 (f^{13}), Minuscule 69

Minuscule 69 (Codex Leicester) is a 15th-century Greek New Testament manuscript of major significance for containing a rare Caesarean Text-type in the Gospels (Category III) and belonging to the Ferrar group. It contains nearly the entire New Testament, including the Gospels, Acts, Pauline Epistles, and Revelation, though it has several gaps (lacunae).

History and Significance

- **Location and Date:** Written in the 15th century, it is currently located at Leicester, England, and is composed of both parchment and paper (91 parchment, 122 paper).
- **The Ferrar Group:** It is part of a distinct group of manuscripts (13, 69, 124, 346) known as the "Ferrar Group" or Family 13, which shares a unique textual tradition.
- **Textual Value:** While the Acts, Epistles, and Revelation are Byzantine (Category V), the Gospels offer a crucial, earlier Caesarean Text-type (Category III) that helps scholars understand regional text variations.
- **History:** It was famously used by scholars such as Erasmus (though not in his first edition or precursor of his Textus Receptus, *Novum Instrumentum omne*) and is considered a significant, albeit later, witness in textual criticism.

Bible Books and Verses

Minuscule 69 contains the entire New Testament, although it has four notable lacunae (gaps):

- **Gospels:** Matthew, Mark, Luke, John (Note: *Matthew 1:1–18:15 is missing*).
- **Acts of the Apostles:** (Note: *Acts 10:45–14:17 is missing*).
- **Pauline Epistles:** Romans through Philemon.
- **General Epistles:** Hebrews, James, Peter, John, Jude (Note: *Jude 7–25 is missing*).
- **Revelation:** (Note: *Revelation 19:10–22:21 is missing*).

Note: The manuscript, which contains 213 leaves, shows that the scribe likely copied from a defective exemplar, particularly in the Acts of the Apostles.

Family 13 (f^{13}), Minuscule 124

Minuscule 124 (Gregory-Aland), dating to the 11th century, is a significant Greek manuscript of the Four Gospels written on 188 parchment leaves. It is critical to textual criticism as a member of Family 13 (the Ferrar Group), representing a specific Caesarean Text-type with unique readings, such as placing the Pericope Adulterae (John 7:53-8:11) after Luke 21:38.

History and Significance

- **Family 13 Member:** Identified as part of the "Ferrar Group" (13, 69, 124, 346, etc.), this family is believed to derive from a single lost 7th-century A.D. majuscule manuscript, providing insight into early, non-Byzantine textual variations.
- **Textual Type:** It is classified as having a Caesarean Text-type.
- **Features:** It includes the *Epistle to Carpianus*, Eusebian Canon tables, and liturgical markers (synaxaria/menologion), indicating its use in church services.
- **Provenance:** It is a 12th-century manuscript (though some sources suggest 11th or 12th century), written in two columns with 25–28 lines per page.
- **Transferred Text:** Luke 22:43–44 is moved to follow Matthew 26:39. Also, the Pericope Adulterae (John 7:53-8:11) is placed after Luke 21:38.

Bible Books and Content

Minuscule 124 contains the four Gospels:

- **Matthew, Mark, Luke, and John**.
- **Unique Structure:** A key feature of the Family 13 group, to which 124 belongs, is that it places the *Pericope Adulterae* (the story of the adulteress, John 7:53–8:11) after Luke 21:38 rather than in the Gospel of John.
- **Luke 23:31–24:28** is missing.

Note: The manuscript also contains preliminary material like table of contents (κεφαλαια) and concluding titles (subscriptions) for each Gospel.

Family 13 (f^{13}), Minuscule 346

Minuscule 346 is a 12th-century Greek New Testament manuscript, notable as a key member of the "Ferrar Group" (Family 13), which shares a unique, ancient Text-type. Located in the Ambrosian Library in Milan, it contains all four Gospels and is vital for textual criticism due to its distinctive readings.

Noteworthy Significance of Minuscule 346:

- **Contents:** It is a parchment codex containing the complete text of the four Gospels on 168 leaves. It also includes a Synaxarion (list of saints' days) and a Menologion (monthly readings).
- **Significance:** It is part of the "Ferrar Group" (along with manuscripts 13, 69, 124, and others), which are believed to share a common ancestor, offering insights into a distinct Text-type.
- **Unique Features:** The manuscript is known for placing the story of the adulteress (pericope adulterae, John 7:53–8:11) after John 21:25, a common feature of the Ferrar Group.
- **History:** Palaeographically assigned to the 12th century (albeit some sources might suggest earlier). It is currently housed in the Ambrosian Library in Milan.

Missing Content from Minuscule 346:

- **Entirety of the New Testament outside the Gospels:** Acts of the Apostles, all Pauline Epistles, all General Epistles, and Revelation are absent.
- **One Major Gap (Lacuna):** Within the Gospel of John, there is a significant missing section: **John 3:26–7:52**.

Note: The codex is known for being "carelessly written" and includes liturgical, non-biblical materials such as a Synaxarion (list of saints' days) and a Menologion (calendar of monthly readings). It serves as a relevant witness to the development of the text in the Byzantine era while preserving earlier, unique, and often "Caesarean" textual traditions.

Family 13 (f^{13}), Minuscule 543

Minuscule 543 is a significant 12th-century Greek manuscript of the New Testament, valued by scholars for its inclusion in a specific, closely related family of manuscripts (Family 13) that sheds light on the transmission of the Gospels. It is a parchment codex containing the four Gospels, currently housed at the University of Michigan (MS 15).

History and Significance

- **Family 13 Membership:** Minuscule 543 is a member of **Family 13** (also known as the Ferrar Group), a distinct group of manuscripts that share a similar, idiosyncratic text, particularly in the Gospels.
- **Unique Characteristics:** As a member of this family, it features the story of the woman caught in adultery (*Pericope Adulterae*, John 7:53-8:11) placed **after Luke 21:38** instead of in the Gospel of John.
- **Textual Type:** It is classified as belonging to the **Caesarean Text-type** (Category III), often providing text closely related to the Byzantine standard but with independent, distinct readings.
- **Origin:** The manuscript's handwriting and liturgical elements (Menologion) suggest it originated in Calabria or Sicily.
- **History:** It was acquired in 1864 from a dealer in Janina, owned by Baroness Burdett-Coutts, and later donated to the University of Michigan in 1922.

Biblical Content

Minuscule 543 contains the four Gospels (Matthew, Mark, Luke, John) written on 184 parchment leaves, with the text written in two columns, 27-30 lines per page. It includes:

- **Liturgical Material:** Synaxarion (lists of saints' days) and Menologion (list of readings for each month).
- **Textual Aids:** Divided according to the Ammonian Sections with references to the Eusebian Canons.
- **Unique Features:** Contains non-biblical material known as "The Limits of the Five Patriarchates".

Missing Content and Gaps
The manuscript has several lacunae (gaps) where the parchment is lost or damaged:

- **Matthew 12:11-13:10**
- **Mark 8:4-28**
- **Luke 15:20-16:9**
- **John 2:22-4:6**, **4:52-5:43**, **11:21-47**
- Additionally, the list of *kephalaia* (chapters) for Matthew is missing.

Omitted or Different Readings
As a medieval manuscript, it contains some readings that differ from the *Textus Receptus* (the Greek text underlying the KJV):

- **Pericope Adulterae:** It does not have the story of the adulteress in John 7:53-8:11, but instead places it after Luke 21:38.
- **Matthew 16:2b-3:** This section (about discerning the sky) is absent.
- **Luke 22:43-44:** Similar to other Family 13 manuscripts, the text of the bloody sweat of Jesus (Luke 22:43-44) appears, but in some cases, it may be shifted or included in the margin.

Note: The manuscript shows signs of, at times, careless copying, with various grammatical errors and instances of *homoeoteleuton* (skipping lines because of similar endings).

Family 13 (f^{13}), Minuscule 788

Minuscule 788 (in the Gregory-Aland numbering) is an 11th-century Greek manuscript of the New Testament that is highly significant for textual criticism, particularly for its connection to "Family 13" (f13), a specific group of manuscripts with unique readings. It is considered the closest manuscript to the archetype of this family, making it essential for understanding how the text of the Gospels was transmitted in the Byzantine era.

History and Significance:

- **Date and Origin:** It was written on parchment in the 11th century, likely in Calabria.
- **Relevance as f13:** According to scholar Didier Lafleur, it is the closest manuscript in its textual character to the archetype of **Family 13 (**f13**)**. It is placed in Category III by Kurt Aland, indicating a mix of early readings with substantial Byzantine influence.
- **Provenance:** It was formerly housed in the monastery Porta Panagia (labeled 26) before being moved to the National Library of Greece in Athens.
- **Manuscript Characteristics:** It contains the Four Gospels on 195 parchment leaves, featuring a "Caesarean" Text-type in some parts.

Bible Books and Content Features:
Minuscule 788 contains the Four Gospels. It is notably filled with supplementary material (paratexts) common in later Greek manuscripts:

- **Gospel Harmony:** Includes a Gospel Harmony in the bottom margins of the Gospel of John.
- **Eusebian Canons:** Contains the Epistle to Carpian and Ammonian Sections (234 sections in Mark, ending at 16:9).
- **Liturgical Material:** Features a Synaxarion (list of saints' days) and Menologion (readings per month).

- **Study Aids:** Includes lists of chapters (*κεφαλαια*), prolegomena (introductions) to the Gospels, and structural notes like *rhemata* (phrases) and *stichoi* (lines) counts.

Missing or Variant Verses
Rather than having entire books missing, 788 contains notable "variations" or omissions compared to modern Bibles, which is typical for its Text-type:

- **Missing from 788:** It lacks the text of **Matthew 16:2b–3**.
- **Placement Variations:**
  - **Pericope Adulterae (John 7:53–8:11):** Instead of being in John, this text is placed after **Luke 21:38**.
  - **Luke 22:43-44:** The account of Jesus' sweat like blood is moved and placed after **Matthew 26:39**.
- **Mark 16:** The Ammonian sectioning (columns and block sections) in Mark ends at 16:9.

Family 13 (f^{13}), Minuscule 826

Minuscule 826 is a 12th-century Greek manuscript of the New Testament that holds significance in textual criticism for its role in tracing the transmission of the Byzantine Text-type. It acts as a "window" into how biblical texts were preserved in later medieval periods. As a handwritten Greek document, it reflects the careful copying traditions of its time.

History and Significance

- **Textual Significance:** Minuscule 826 belongs to the category of manuscripts containing New Testament text, offering insights into the Byzantine textual tradition.
- **Historical Context:** It originates from the 12th century, placing it during the period when minuscules (cursive, lowercase handwriting) became the standard for Greek manuscripts, replacing older majuscule (capital letter) scripts.
- **Role:** These manuscripts were vital for the continued usage of the Greek New Testament within the Byzantine church, often reflecting traditional readings used in liturgy.

Content and Scope

- Minuscule 826 contains portions of the New Testament written in Greek. Such manuscripts typically include the Gospels, Acts, Epistles, and sometimes Revelation, though specific content may vary by manuscript.
- As a 12th-century manuscript, it belongs to the era where nearly complete New Testament texts were often available in a single volume, though some, like 826, might be part of a larger, broken collection.

Missing Verses
As a later,, typically Byzantine manuscript, Minuscule 826 generally includes the longer, accepted text of the New Testament (such as the end of Mark) rather than omitting verses found in earlier, 4th-century uncial manuscripts.

- It likely includes passages that modern translations based on earlier manuscripts sometimes exclude, such as the *Comma Johanneum* (1 John 5:7-8), the *Pericope Adulterae* (John 7:53–8:11), and the *longer ending of Mark* (16:9-20), as these were commonly added or preserved in the medieval tradition.

Note: Specific codicological details on missing leaves (lacunae) for 826 require checking Gregory-Aland cataloguing records, but it is generally a robust, complete text in the Byzantine tradition.

Family 13 (ƒ^{13}), Minuscule 828

Minuscule 828 is a 12th-century Greek manuscript of the New Testament that holds significance for its representation of a specific textual family (Family 13) and its preservation of the Four Gospels. Located in the Biblioteca della Badia in Grotta, Italy, this parchment codex provides insight into medieval scribal practices and the transmission of the Byzantine-Caesarean Text-type.

History and Significance

- **Textual Family 13 (ƒ13):** Minuscule 828 is part of a closely related group of manuscripts known as Family 13 (or the Ferrar Group). This group is known for having a unique textual character often classified as Caesarean, which is different from the standard Byzantine text found in many other medieval manuscripts.
- **Dating and Origin:** Paleographers have assigned this manuscript to the 12th century, with some earlier estimates placing it in the 11th century. It is believed to have been written in Calabria, Italy.
- **Historical Study:** The manuscript was examined by scholars such as Caspar René Gregory in 1886 and is noted for its beautiful, precise script (vertical uncial) and its inclusion of liturgical, editorial, and commentary materials (marginalia).

Bible Books and Verses Contained

- **Contents:** Minuscule 828 is a complete, or near-complete, manuscript containing the Four Gospels (Matthew, Mark, Luke, and John).
- **Structure:** It is a parchment codex consisting of 176 leaves, written in two columns, with 27 lines per page.
- **Additional Features:** It contains the Eusebian Canon tables, tables of contents (kephalai), lectionary markings, and the Synaxarion (liturgical calendar).

Missing Verses and Variations

While the manuscript is mostly complete, it shares specific readings characteristic of the Family 13 group rather than modern critical text editions:

- **Matthew 16:2b-3:** The manuscript lacks the text of Matthew 16:2b–3, which includes phrases about interpreting the sky.
- **Pericope Adulterae (John 7:53-8:11):** Minuscule 828 omits the story of the woman taken in adultery.
- **Variations:** In Matthew 9:35, it contains an added reading: ἐν τῷ λαῷ καὶ πολλοὶ ἠκολούθησαν αὐτῷ ("among the people, and many followed after Him").
- **Archaizing/Vertical Style:** While most 12th-century manuscripts were written in cursive minuscule, some scribes, particularly in specific regions or for specific, high-quality commissions, deliberately used a "vertical uncial" (sometimes called a "Slavonic uncial" or a type of "mixed" style) for artistic or formal reasons. This is not a 4th-century A.D. uncial, but a 12th-century imitation of it.

Note 1: It is important to note that unlike some older manuscripts (such as Codex Sinaiticus), Minuscule 828 was written later and shows the "encroachment" of the Byzantine Text-type while still retaining some unique early readings.

Note 2: Minuscule 828 (a 12th-century New Testament manuscript) can use a "vertical uncial" script, despite being classified as a minuscule, because it is an example of **archaizing script** or a specific **"Slavonic" or "vertical" uncial style** that persisted long after the main, older,, 4th-8th century uncial period passed. The lines between majuscule an minuscule had blurred and the script became thus hybridized.

Family 13 (f^{13}), Minuscule 983

Minuscule 983 is a 12th-century Greek manuscript of the New Testament (specifically the four Gospels) written on 208 parchment leaves in a two-column, 25-line format, now housed in the John Rylands Library. It is significant for containing marginalia such as lectionary markings (arche/telos) and Eusebian canon numbers, providing insight into medieval biblical study and usage.

Contents and Missing Text

- **Contents:** The manuscript contains the Four Gospels (Matthew, Mark, Luke, John).
- **Missing/Gap:** The text is generally complete, but it has one major lacuna (gap): **John 11:33-19:9** is missing.
- **Features:** The manuscript includes subscriptions at the end of the first three Gospels, along with *stichoi* (line counts) and *rhemata* (phrase counts), but the Gospel of John begins with a synaxarion instead of a subscription.

History and Characteristics

- **Date:** Dated to the 12th century.
- **Script:** Written in Greek minuscule, a cursive script that succeeded uncial script.
- **Physical Features:** Parchment leaves measuring 8.46 inches x 6.10 inches (21.5 cm x 15.5 cm).
- **Decorations:** Features large initial letters for each Gospel, with smaller ones denoting paragraphs.

Family 13 (f^{13}), Minuscule 1689

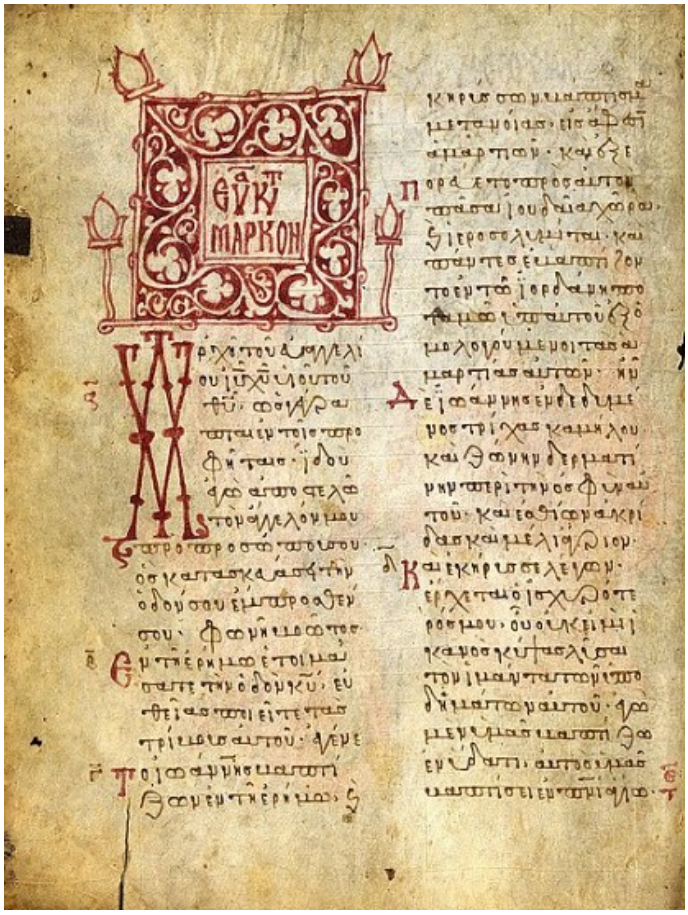
Minuscule 1689 is a 13th-century Greek New Testament manuscript, notable as a **key witness to the Caesarean Text-type** and part of the **Family 13 (ƒ13) group of manuscripts**. It famously vanished after World War I but was rediscovered in 2006 in Prague. It contains the four Gospels and is significant for textual criticism, reflecting a unique, older tradition despite its later date.

Elements about Minuscule 1689:

- **Contents:** It contains the Four Gospels (Matthew, Mark, Luke, John).
- **Text Type:** It belongs to the Caesarean Text-type, specifically within Family 13 (sometimes known as the *Ferrar group*).

- **Significance:** It is important for studying textual variants within the Gospels and for its history of being "lost" and found.

- **Missing/Unique Elements:** As part of Family 13, it follows the characteristic pattern of this group, which includes placing the pericope of the adulteress (John 7:53-8:11) after Luke 21:38 rather than in John.



Family 13 (f^{13}), Minuscule 1689, from 1200s, which contains the Four Gospels.

Family Groups of Individual Text-types in Bible Translations

Textual Families in Bible translation refer to major groupings of ancient Greek manuscripts (Alexandrian, Western, Byzantine, Caesarean) that show similar patterns of scribal variations, influencing which Greek text forms (like the Textus Receptus or Critical Text) are used for translations, with modern versions often favoring older Alexandrian manuscripts for accuracy, leading to bracketed or footnote variations compared to older KJV-style translations based on the numerous Byzantine (Majority) texts.

Family Groups of Text-types

- **Alexandrian Text-type:** Named after Alexandria, Egypt, these are generally the oldest (2nd-4th centuries A.D.) and most reliable manuscripts (like Vaticanus, Sinaiticus) used for modern

scholarly Greek texts (Nestle-Aland, UBS Greek New Testament), often forming the basis for modern English translations.

- **Byzantine Text-type (Majority Text**): The most numerous manuscripts, becoming the standard in the Eastern Church from the 4th-century A.D. onward, forming the basis for the *Textus Receptus* (used by KJV, NKJV) but considered later and less reliable by many scholars.
- **Western Text-type:** Characterized by paraphrasing and expansions, found in early Latin texts and some Greek manuscripts (such as Codex Bezae).
- **Caesarean Text-type:** A debated group, showing a mix of Alexandrian and other readings, influenced by Origen in Caesarea.

How Textual Families Affect Translation

- **Manuscript Age vs. Quantity:** The Alexandrian family offers older, fewer witnesses, while the Byzantine offers a vast majority of later manuscripts, creating a scholarly debate over which best represents the original.
- **Modern vs. Traditional Bibles:** Modern translations (NIV, ESV, NASB) rely heavily on the Critical Text (Alexandrian base), leading them to omit or footnote passages (like the ending of Mark or the *Pericope Adulterae* in John 7:53-8:11) found in older, Byzantine-based translations (KJV, NKJV).
- **Textual Criticism:** This discipline analyzes these families and variants (differences between manuscripts) to reconstruct the most probable original text, a foundational step for accurate translation.

Other:

Lucianic Text-type: A significant textual tradition, or recension, of the Greek Bible (both the Old Testament Septuagint and the New Testament). This recension is traditionally attributed to the scholar and martyr Lucian of Antioch (A.D. 240–312).

Note: Understanding these textual families helps explain why different Bible versions present slightly different wording, with modern versions prioritizing earlier manuscript evidence over the later, more numerous texts.

Filioque, Textual Sources

The ***Filioque*** **("and the Son")** emerged in **Vetus-Latina** sources through theological development and was added to the Nicene Creed in the West, appearing in Latin texts like those cited by Augustine, though not in original Greek creeds. Key Greek sources mentioning the *Filioque*, often as *ek tou Huiou* (from the Son), include writings by **Saint Ephrem the Syrian (**in *De defunctis et Trinitate* or "On the Dead and the Trinity" in its section 11); **Saint Cyril of Alexandria** in his **"Thesaurus" (Treasury of the Holy Trinity)** and **letters ;** and **Saint Epiphanius of Salamis** in his **"Panarion,"** showing early Greek theological support for the concept, even before its formal Latin insertion, but not in official ecumenical creedal texts.

Vetus Latina Sources (Latin West) of the Filioque

- **Tertullian and Saint Cyprian of Carthage:** Early Church Fathers whose writings cite Old Latin Bible translations, showing early Latin theological expressions that paved the way for the *Filioque* idea.

- Tertullian in "Against Praxeas" *(Adversus Praxean)* and Saint Cyprian in "On the Trinity" *(De Trinitate)*.
- **Saint Augustine of Hippo (d. A.D. 430):** A pivotal figure who strongly articulated the *Filioque* doctrine in Latin theology, influencing its later Creedal addition.
- "De Trinitate" (*On the Trinity*; Book XV); in his "Homilies on the Gospel of John"; and, in "Epistola 38".
- **Vetus-Latina Manuscripts:** Fragments and later codices (such as the **Quedlinburg Itala**) contain Old Latin readings, though most evidence comes from patristic citations.
- **Creedal Insertion:** The phrase was formally added to the Nicene Creed in the West (e.g., **Third Council of Toledo, A.D. 589**) and adopted by Rome in 1014, becoming standard in Western liturgy.
- **Codex Gothicus Legionensis:** From A.D. 960, it contains the **"Comma Johanneum"** (1 John 5:7), a contested passage not found in the earliest Greek manuscripts but present in some Old Latin and later manuscripts.
    - 1 John 5:7-8, added by Desiderius Erasmus to the Textus Receptus, and hence the King James Version, thus inserted this disputed heavenly testimony of the "Father, the Word, and the Holy Spirit," as "these three are one," a proof text for the Trinity.

Greek Sources (Eastern East) of the Filioque and/or Establishing Equal Status to Holy Spirit

- **St. Epiphanius of Salamis (d. A.D. 403):** Wrote in *Ancoratus* (PG 43 137B) of the Spirit from Christ, or from both, indicating early Eastern awareness.
- **Saint Cyril of Alexandria (d. A.D. 444):** Argued for the Spirit proceeding from the Father and the Son against Nestorians.
- **Saint Ephrem the Syrian (d. A.D. 373):** Stated the Spirit proceeds from the Father and the Son, though perhaps with a different nuance than the Western *Filioque*.
- **Cappadocian Fathers (saints Basil, Gregory of Nazianzus, Gregory of Nyssa):** Emphasized the divine relations, laying groundwork for understanding the Spirit's origin from both Father and Son, or only from the Father (as the one Principle, according to Basil).
    - **Saint Basil the Great** (c. A.D. 329–379), in "**On the Holy Spiri**t" or *(De Spiritu Sancto;* Chapter 16); said the Holy Spirit proceeds from Father only but is equal to Him (in opposing the heretical Pneumatomachi);
    - **Saint Gregory of Nyssa** (c. A.D. 335 –394) in "Ad Ablabium" *(Against Eunomius/On the Spirit),* in which he taught that the Holy Spirit proceeds from the Father through the Son;
    - **Saint Gregory of Nazianzus** (c. A.D. 330 –389/390) in "Theological Orations," particularly Oration 31 (Fifth Theological Oration), affirmed the Holy Spirit's distinct personhood and divinity as coming only from the Father but being perfectly united with the Father and the Son.

Important Distinction About the Filioque

- While the *Filioque* concept (the Holy Spirit proceeding from both the Father *and* the Son) appears in Greek writings, the **Latin *Filioque*** term and its addition to the Creed were Western innovations, considered a violation of the canons forbidding additions by Eastern Orthodoxy.

Textual Sources of John 20:22

"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost,"

- **Papyrus 5 (P5):** Contains John 20:11-25, dating around A.D. 250, showing an Alexandrian Text-type closely aligning with Sinaiticus (א) and Vaticanus (B).
- **Papyrus 66 (P66):** A significant early codex (c. A.D. 150-250) with most of John, including John 20:22, demonstrating a very early Alexandrian text.
- **Papyrus 75 (P75):** While P66 is a codex, P75 is another crucial early papyrus (late A.D. 2nd/early 3rd century) containing Luke and John, very close to Vaticanus.

Major Uncial Codices (4th-5th Centuries A.D.) for John 20:22

- **Codex Sinaiticus (א):** An early, near-complete 4th-century A.D. New Testament codex, providing a strong basis for the Alexandrian text.
- **Codex Vaticanus (B):** Another crucial 4th-century A.D. codex, closely aligned with Sinaiticus and P66/P75 for John's text.
- **Codex Alexandrinus (A):** A 5th-century A.D. codex, important for showing the Alexandrian Text-type tradition.
- **Codex Bezae Cantabrigienis (D):** A 5th-century A.D. codex known for its Western text type, often differing from the Alexandrian manuscripts.

Arguments About the Filioque

- **No Ecumenical Sanction:** It was never added by an Ecumenical Council, violating **Canon VII of the Council of Ephesus** (A.D. 431), which forbade alterations to the Creed.
- **Gradual Adoption by Rome:** The phrase entered Roman liturgical use between the 8th and 11th centuries, becoming fully incorporated around 1014.
- **Source of Schism:** This unilateral Western addition, without Eastern consent, became a significant factor in the Great Schism of 1054.
- The **Roman Catholic Church** later affirmed the *Filioque* dogmatically at councils such as the failed Council of Florence (1438-1445), viewing it as consistent with ancient Latin and Alexandrian tradition.
    - The **Council of Florence** was an ambitious attempt to reunite the East and West churches, and although it produced a decree of reunion *(Laetentur Caeli)* signed by both sides, both churches remained divided on the retention in the Nicene Creed of the Filioque clause, as the West continued to keep it, and the East continued not to include it

Freer Logion—the Passage Ending Mark 16:14

Codex Washingtonianus 032 is the only manuscript source which increments **Mark 16:14** with the following unorthodox Gnostic-leaning exchange between the risen Christ and the remaining eleven Apostles. After Christ rebukes them for doubting His Resurrection, the interplay continues with their cynical retort to their lesser Gnostic Christ (Who is presumed here to be less powerful than the devil), a tolerant all-welcoming Jesus Who deigns to indulge their demand for an explanation as to why they ought to have been excused for doubting the Resurrection, as they begin:

> *"This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now"—thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed*

over to death, that they may return to the truth and sin no more, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven."

Bibles Containing Freer Logion in Full or in Footnotes
New Revised Standard Version (NRSV); New Oxford Annotated Bible (NOAB); World English Bible (WEB); Open English Bible

Geneva Bible

The Geneva Bible is a significant English translation of the Bible first published in 1560, known for its extensive marginal notes and its role in the Protestant Reformation. Historical Background. It was produced by a group of English Protestant scholars who fled to Geneva during the reign of Queen Mary I, a period marked by intense persecution of Protestants in England. Under the leadership of figures like John Calvin and John Knox, these scholars aimed to create an English Bible that was accessible to the common people and not subject to royal approval. The translation was primarily overseen by William Whittingham, who was instrumental in its completion.

Central Features

- **First Full Translation**: The Geneva Bible was the first complete English translation of the Bible based entirely on Hebrew and Greek texts, rather than relying on the Latin Vulgate.
- **Marginal Notes**: It included extensive commentary and marginal notes that provided theological insights and interpretations, which were particularly appealing to Protestant readers. These notes often reflected the reformers' views on scripture and governance, making them controversial in later years.
- **Numbered Verses**: The Geneva Bible was also the first English Bible to introduce numbered verses, which facilitated easier reference and study.

Influence and Legacy
The Geneva Bible was widely used among English Protestants and was the Bible of choice for many early American settlers, including those on the Mayflower. Its popularity persisted for several decades, even after the publication of the King James Version in 1611, which was commissioned partly in response to the Geneva Bible's influence and its politically charged marginal notes.

Despite its decline in use after the rise of the King James Version, the Geneva Bible remains an important part of biblical history and is appreciated for its scholarly approach and its role in making the scriptures accessible to ordinary readers. Today, it is studied for its historical significance and its contributions to the development of English Protestantism.

Göttingen Septuagint

Also known as ***Septuaginta: Vetus Testamentum Graecum***[a] (**SVTG**), the Göttingen Septuagint is a multi-volume, critical scholarly edition of the Greek Septuagint (the Greek translation of the Hebrew Bible or Old Testament), published by the Göttingen Academy of Sciences and Humanities. It is considered the most comprehensive and detailed critical edition ever produced, containing a critical

text with variant readings from countless manuscripts and ancient sources. The project began in 1908 and continues today, with many volumes published between 1931 and 2006.

Key characteristics

- **Critical edition**: It provides a critical text of the Greek Old Testament, along with extensive apparatuses that detail variant readings from different manuscript traditions and other Greek versions.
- **Comprehensive**: The project aims to be the most complete recording and evaluation of the Greek Septuagint's textual history, including manuscripts from ancient papyri to 16th-century printed editions, says Logos Bible.
- **Scholarly and complex**: The edition is intended for serious scholars, with introductions in German and apparatuses containing a mix of Greek, abbreviated Greek, and abbreviated Latin.
- **Ongoing project**: Founded in 1908, the project is ongoing, with the goal of publishing a complete critical edition of the Septuagint.

Göttingen vs Rahlfs Septuagint

Göttingen Septuagint (SVTG) is considered more complete and scholarly than Rahlfs' edition for *text-critical depth*, offering a broader collection of manuscripts, especially in its ongoing, multi-volume production, while Rahlfs provides a *single, readable, but less detailed* text for the entire Greek OT, serving as a placeholder until Göttingen finishes, though Göttingen itself isn't fully complete yet. For specific books, Göttingen often has superior manuscript data, but Rahlfs-Hanhart gives you *all* books in one place for general use, making them suited for different scholarly goals.

Key Differences and Advantages

- **Rahlfs (1935):**
  - **Pros:** A complete (though older) manual edition covering the entire Greek Old Testament in one volume (often paired with Hanhart's updates), making it good for general reading and quicker reference.
  - **Cons:** Relies on fewer manuscripts (mainly Vaticanus, Sinaiticus, Alexandrinus) and has a less extensive critical apparatus compared to Göttingen.
- **Göttingen (SVTG):**
  - **Pros:** A more thorough, ongoing critical edition with a larger manuscript base and detailed apparatus, essential for advanced academic research. It's considered the modern scholarly standard for its depth.
  - **Cons:** Incomplete (still being published book-by-book), expensive, and its apparatus can be complex.

Which is "More Complete"?

- **In scope (all books):** Rahlfs is more "complete" for having all books in one place.
- **In textual depth (for individual books):** Göttingen is more "complete" for the books it has published, offering a richer, more detailed textual history and variant readings from more sources.
- Thus, for detailed textual work on specific books (especially historical books where Cambridge is also strong), Göttingen excels; for a quick, complete, but less detailed overview, Rahlfs is useful.

Greek Text by Palmer

The "**Greek Text by Palmer**," refers to **The Greek Testament** edited by **Edwin Palmer**, a 19th-century publication presenting the Greek text of the New Testament. The Edwin Palmer text is based on the Byzantine Majority Text and was often published alongside an English translation for comparison.

Edwin Palmer's *The Greek Testament*

- **Content:** This is an edition of the Greek New Testament, particularly the Gospels and Acts.
- **Textual Basis:** It is based on the Byzantine Majority Text, a widely used version in the Middle Ages.
- **Purpose:** It was designed for students and scholars to study the New Testament in its original language, often presented in a parallel format with an English translation.
- **Legacy:** The text was revised and became a base for other critical editions of the Greek New Testament in the 20th century.

Green Collection 1 Samuel Papyrus, The

The Green Collection 1 Samuel papyrus is a significant early Greek manuscript, often touted as the oldest, containing portions of 1 Samuel 1:1–5 (at minimum), dating from the 3rd to 5th-century A.D.. It is noteworthy for being recovered from recycled mummy cartonnage, highlighting both early Christian use of codices and the controversial provenance often associated with the collection's acquisitions from Turkish dealers.

History and Significance

- **Oldest Text:** Described as the earliest known text of 1 Samuel in the world, this papyrus provides a, at the time of its promotion, unique look into the transmission of the Septuagint (Greek Old Testament).
- **Discovery and Provenance:** It was claimed to be recovered from a mummy mask by Scott Carroll, then-director of the Green Collection. However, it was purchased through a Turkish dealer, leading to scrutiny regarding its origin and the broader acquisition methods of the collection.
- **Physical Format:** The fragment was part of a codex (an early form of a book) rather than a scroll.
- **Associated Texts:** The cartonnage also contained fragments of Homer's *Iliad*, indicating the reuse of pagan literature for Egyptian mummy masks.

Bible Books and Verses

- **Book:** 1 Samuel (in Greek, Septuagint).
- **Verses: 1 Samuel 1:1–5**, though some reports suggested it might have contained more substantial portions (up to 7 chapters), the primary identified text covers the beginning of the book regarding Hannah, Elkanah, and the birth of Samuel.

Key Contextual Details

The papyrus was featured in the *Verbum Domini II* exhibition. The dating of this fragment, like others in the Green Collection, has been subject to scholarly debate, with estimates ranging from the 3rd to the late 4th-6th century A.D..

Hebrew Text

The term "Hebrew text" most commonly refers to the **Tanakh**, also known as the Hebrew Bible (that is the Tanakh, consisting off the Torah/the Law, Nevi'im/the Prophets, and Ketuvim/the Psalms and Stories sections). The original Hebrew text of the Tanakh is the **Masoretic Text**, which was standardized by Jewish scholars between the 6th and 10th centuries A.D. This traditional text is the most authoritative version in Rabbinic Judaism, and its oldest complete copy, the Leningrad Codex, dates to A.D. 1009. The text is unique for its system of vowel points and marginal notes called the *Masora*, which were added to guide pronunciation and scribal accuracy.

Key features of the Masoretic Text

- **Standardized and authoritative:** The Masoretic text was created to standardize the Hebrew Bible across different communities and is the basis for most modern Hebrew Bibles.
- **Vocalization and accentuation:** Unlike earlier, consonant-only Hebrew texts, the Masoretic text includes a system of dots and dashes (vowel points) to indicate pronunciation, along with accent marks that show how the text should be chanted.
- **Scribal notes:** The text is accompanied by extensive marginal notes (*Masora*) that provide details about the precise spelling and other textual features, ensuring the accuracy of the manuscript.
- **Format:** Masoretic manuscripts were produced in a codex (book) format, which differed from the older scroll format.
- **Historical context:** The codification of the Masoretic text was a response to the need for a unified and precise version of the scriptures following the destruction of the Second Temple and the scattering of the Jewish people.
- The Hebrew Text is the central religious text of Judaism, consisting of 24 books written primarily in Biblical Hebrew and Aramaic, and is known to Christians as the Old Testament. The Tanakh is organized into three sections: the **Torah** (Law), the **Nevi'im** (Prophets), and the **Ketuvim** (Writings).
- **Tanakh:** An acronym for the three parts of the Hebrew Bible: Torah, Nevi'im, and Ketuvim.
- **Torah:** Also known as the Pentateuch or the Five Books of Moses, i*t is considered the most authoritative part of the Tanakh. The books are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.*
- ***Nevi'im:*** *The books of the Prophets, which include historical accounts and the prophecies of various prophets.*
- ***Ketuvim:*** *The Writings, which contain a variety of literary works* such as psalms, proverbs, and wisdom literature.

Hooker, Richard (Please see entry above for **Aristotle's *Politics* Understood Through *Of the Laws of Ecclesiastical Polity* by Richard Hooker)**

James 4:4 Adulterers and Adulteresses—or Only Adulteresses? (Textual variants)

Adultery Identified in Textual Variants

Based on textual analysis of James 4:4, the two variations of adultery mentioned in James 4:4 represent a significant divide between the earliest available manuscripts and later textual traditions.

Adulteresses (Μοιχαλίδες - *Moichalides*):
This shorter, feminine-only reading is found in the earliest and most authoritative witnesses, including P100 (3rd-century A.D.), and the Four Great Uncial Codices: four great Uncial Codices, which are **Codex Vaticanus** (B) (c. A.D. 300-350), **Codex Sinaiticus** (א) (c. A.D. 325-360), **Codex Alexandrinus** (A) (c. A.D. 400-440), and **Codex Ephraemi Rescriptus** (C) (c. A.D. 425-450). This rendering uses the metaphor of Israel as the unfaithful bride of Jehovah, a common Old Testament image for spiritual infidelity.
Adulterers and adulteresses (Μοιχοὶ καὶ μοιχαλίδες - *Moichoi kai moichalides*):
This expanded reading is found in the **Majority Text**, **Byzantine manuscripts**, and **later Minuscules**. Textual critics note that this expansion likely occurred because copyists, interpreting the passage literally rather than metaphorically, added the masculine term to make it inclusive.

Key Findings on the Variance:

- **Earliest Evidence:** The Alexandrian and Western witnesses (earliest manuscripts) favor the shorter reading, "adulteresses".
- **Later Tradition:** The Byzantine/Majority text adds "adulterers" to the text.
- **Metaphorical Significance:** The use of "adulteresses" reinforces the theme of spiritual unfaithfulness to God, who is depicted as the husband.
- **Manuscript Strength:** The shorter reading is generally considered to be more likely original by modern textual critics, with the addition appearing in later centuries.

Bibles that Say Only "Adulteresses"
Several current or modern English Bible translations and literal versions specifically use the term **"adulteresses"** (plural, feminine) in James 4:4 instead of the broader "adulterers" or "adulterous people." These translations are based on a different Greek manuscript tradition (Alexandrian) that uses the feminine noun *moichalides* ("adulteresses"), which emphasizes the spiritual metaphor of the church as the unfaithful bride of God.

Current/modern translations using solely "adulteresses" include the **Legacy Standard Bible (LSB)**, the **New American Standard Bible (NASB;** in its 1977, 1995, and 2020 editions), the **Berean Standard Bible (BSB),** the **Amplified Bible (AMP),** the **Literal Standard Version (LSV**), and the **Darby Translation (DBY).** These versions use the feminine plural, such as "You adulteresses, do you not know that friendship with the world is hostility toward God?".

Other Translations of James 4:4 Vary:

- The King James Version (KJV) includes both genders, stating, "Ye adulterers and adulteresses...".
- Some modern interpretive translations, such as *The Message*, phrase it as "You're cheating on God".
- Some modern gender-neutral versions, such as the **NIV** or **NABRE**, use "You adulterous people!" to encompass both men and women. This gender neutrality would be professed by those either ignorant or deliberately eschewing the charge of adultery levied against Israel of Hosea 2:2 to posit it as a mere figurative address, highlighting general spiritual unfaithfulness to God rather than literal adultery.

Jerusalem Bible

The Jerusalem Bible (JB), published in 1966, is a renowned Roman Catholic translation based primarily on the French La Bible de Jérusalem (1956), which was translated from original Hebrew/Greek texts rather than the Latin Vulgate. It is noted for its literary quality, critical scholarly notes, and inclusion of deuterocanonical books.

Textual Sources

- **Primary Source:** The French La Bible de Jérusalem, produced by the École Biblique in Jerusalem.
- **Original Languages:** The translation heavily utilized the Hebrew Masoretic Text, the Greek Septuagint, and the Dead Sea Scrolls.
- **New Testament:** Based on an eclectic text, closely corresponding to the Nestle-Aland Greek text.

Historical Background

- **Origin:** It originated from the École Biblique et Archéologique Française in Jerusalem, a Dominican institution that sought to combine modern critical scholarship with archaeological findings.
- **Vatican II Era:** Published in 1966, it was the first widely accepted modern English Bible for Catholics following the Second Vatican Council.
- **Contributors:** While directed by Alexander Jones, the translation is known for its high-quality English literary style, with J.R.R. Tolkien contributing as a translator and editor (specifically on the Book of Jonah).

Churches and Denominations

- **Roman Catholic Church:** It was widely adopted by Catholics, especially in the UK and other English-speaking regions outside the U.S..
- **Episcopal Church:** It is authorized for use in public worship.
- **Other Denominations:** It is often used by Anglican and some Protestant readers for study due to its academic rigor, though it is primarily a Catholic translation.

Note: The JB is often considered a "modern" translation compared to older versions, and a revised edition, the New Jerusalem Bible (NJB, 1985), further updated the text by directly translating from the original languages, reducing the dependency on the French version.

Jerusalem, La Bible de

La Bible de Jérusalem (1956/1961) is a renowned French translation produced by Dominican scholars at the École Biblique et Archéologique Française de Jérusalem, primarily using original Hebrew and Greek texts alongside the Dead Sea Scrolls. Emerging post-1943 to apply modern critical scholarship, it became the foundation for the English Jerusalem Bible (1966), widely used by Roman Catholics for its literary style and academic study notes.

Historical Background

- **Origin:** The project began in the 1940s following Pope Pius XII's encyclical *Divino Afflante Spiritu* (1943), which encouraged translation from original languages rather than the Latin Vulgate.
- **Location:** Scholars at the École Biblique in Jerusalem, led by the Dominican Order, completed the French translation, first in fascicles (1949–54), then as a complete volume in 1956 (revised in 1961).
- **Context:** It was a pioneering effort to blend Catholic tradition with modern historical-critical methods of biblical study.

Textual Sources

- **Primary Sources:** The translators used the best available Hebrew and Greek manuscripts (Masoretic Text for the OT, critical Greek texts for the NT).
- **Contribution of French Version:** While the *English Jerusalem Bible (1966) directly translated much from the original languages, it relied heavily on the French La Bible de Jérusalem for its scholarly introductions and extensive critical footnotes*.

Churches and Denominations Using It

- **Roman Catholic Church:** It is the primary, authorized source for the French-speaking Catholic world. Its English counterpart (1966) and the updated New Jerusalem Bible (1985) are widely used by English-speaking Catholics.
- **Ecumenical Use:** Due to its high academic quality, it is respected and used by some Anglican, Protestant, and non-denominational scholars, particularly in academic settings for its in-depth study notes.

Note: The 1966 English version is famous for its literary quality, often associated with J.R.R. Tolkien, who was a contributor (though his direct translation work was limited mostly to his specific work on the Book of Jonah, which translated from French into English).

Ketef Hinnom Silver Scrolls (KH1, KH2)

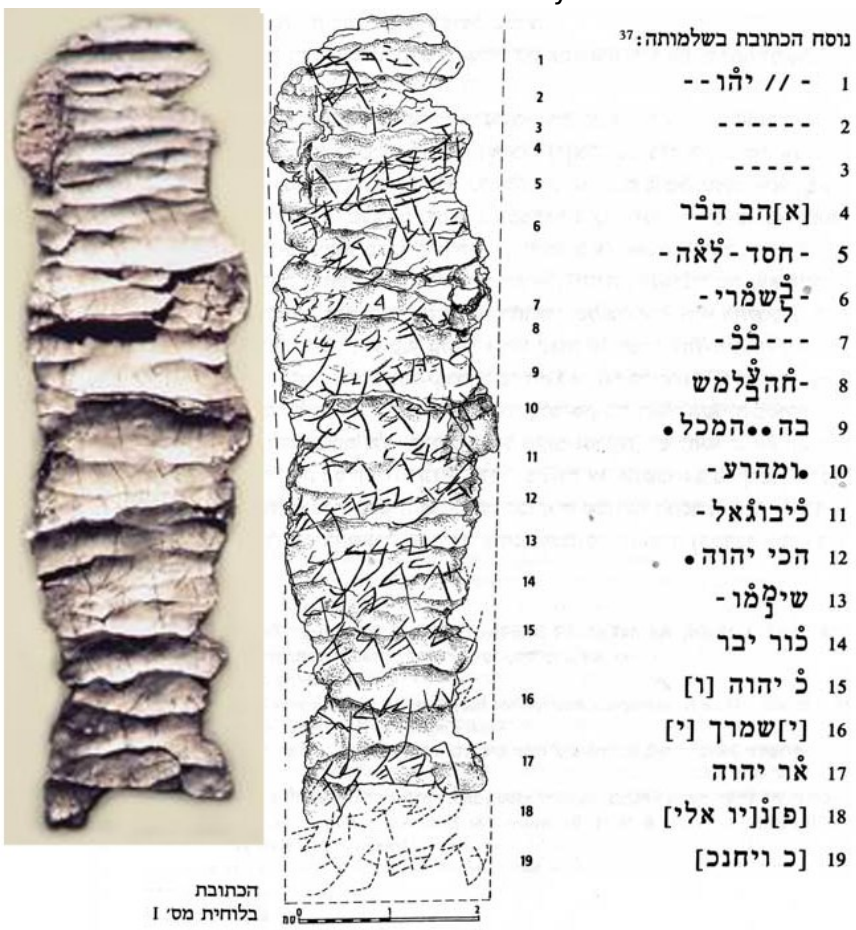
The **Ketef Hinnom Silver Scrolls (KH1, KH2),** discovered in 1979 in a 7th-century B.C. Jerusalem tomb, are the oldest known surviving biblical texts, dating to roughly B.C. 600. These 99% pure silver amulets* (KH1: 97x29mm; KH2: 39x11mm) predate the Dead Sea Scrolls by 400–500 years. They contain variations of the Priestly Blessing from **Numbers 6:24-26**, along with potential references to **Deuteronomy 7:9**.

Significance

- **Oldest Biblical Text:** As pre-exilic artifacts (c. B.C. 600), they provide evidence that portions of the Torah were written and used centuries earlier than previously believed.
- **Theology:** The scrolls mention "Yahweh" (the Lord), demonstrating early monotheistic worship and belief in divine protection during the First Temple period.
- **Verification of Scripture:** The text, containing the Priestly Blessing, proves that these specific verses have been preserved accurately for over 2,600 years.
- **Context:** They were likely worn as amulets (protective charms) by individuals during the time of the prophet Jeremiah.

History

- **Discovery (1979):** Found by archaeologist Dr. Gaby Barkay in a rock-cut burial cave (Tomb 24) at Ketef Hinnom, southwest of the Old City of Jerusalem.
- **Excavation:** Found in a, undisturbed repository within a burial chamber, alongside over 1,000 other items, including pottery from the late Iron Age II.
- **Unrolling and Deciphering:** Due to their fragility, they were not unrolled until the 1980s and 1990s at the Israel Museum, using a method involving acid cleaning and polymer coating.
- **Location:** The scrolls are currently housed in the **Israel Museum**.



2The Ketef Hinnom scrolls or amulets, from B.C. 600s, which are the oldest surviving Hebrew-Bible texts, contain the Priestly Blessing from Numbers 6:24-26, along with potential references to Deuteronomy 7:9. The inscriptions are written in Paleo-Hebrew (

Biblical Verses Present

Both scrolls (KH1 and KH2) contain variations of the **Priestly Blessing**:

- **Numbers 6:24-26:** "May YHWH bless you and keep you; May YHWH cause his face to shine upon you and grant you peace" (approximate translation of the Paleo-Hebrew text).
- **Deuteronomy 7:9:** Research indicates portions of the text may also reference this verse, which speaks of God keeping his covenant of Love.

Note 1: The discovery proved that the Priestly Blessing was in use before the destruction of the First Temple and the Babylonian exile.

***Note 2:** *Please see separate entry for "Amulet Usage," which discusses Church opposition to the practice of using amulets*.

Latin Vulgate

The Latin Vulgate's textual significance lies in its role as having been the **standard, authoritative Bible of the Western Christian Church for over a thousand years**, and its profound influence on Western theology, language, and culture.

Textual and Historical Impact

- **Standardization of Text:** Prior to the Vulgate, numerous, often inconsistent and error-prone, Latin translations (known as the *Vetus Latina* or "Old Latin" versions) circulated. Pope Damasus I commissioned St. Jerome to create a uniform and reliable Latin text, which addressed this confusion and provided a single, standardized version for the Roman Church.
- **Translation from Original Sources:** A key scholarly innovation of Jerome's work was his decision to translate the Old Testament directly from the original **Hebrew and Aramaic** texts, rather than relying on the Greek Septuagint translation as previous Latin versions had done. This *ad fontes* (to the sources) approach was a significant moment in the history of biblical scholarship.
- **Accessibility (Initially):** The term "Vulgate" comes from the Latin word *vulgata*, meaning "common" or "popular". Jerome intended his translation to be in the common, everyday Latin language spoken by ordinary people, making the Scriptures more accessible to the average believer.
- **Influence on Theology and Language:** The Vulgate shaped much of Christian theological terminology. Many English religious words, such as "creation," "salvation," "justification," "testament," and "regeneration," are derived from their Latin counterparts in the Vulgate.
- **Primary Text for the Middle Ages:** For over a millennium, the Vulgate was the primary text used for liturgy, study, and theological discourse across Western Europe. It served as the basis for most translations into vernacular European languages until the Reformation era.
- **Official Roman Catholic Text:** In response to the Protestant Reformation, the Council of Trent (1545–1563) officially declared the Vulgate the exclusive and authentic Latin text of the Catholic Church, solidifying its authority.
- **Witness for Textual Criticism:** Even today, the Vulgate is considered an important textual witness. Modern scholars still compare its wording with older Greek and Hebrew manuscripts to gain insights into the transmission history and interpretation of the biblical texts.

Modern Use

While modern critical editions of the Bible are translated from the best available Hebrew, Greek, and Aramaic manuscripts, the Vulgate's legacy endures. The *Nova Vulgata* (*New Vulgate*), a revised and critically updated version, was promulgated in 1979 as the current official Latin text for liturgical use in the Catholic Church.

The Latin Vulgate is a late-4th-century Latin translation of the Bible, primarily completed by Saint Jerome, that became the standard Bible for the Western church for over a thousand years. Commissioned by Pope Damasus I, Jerome revised existing Latin texts to create a more reliable and widely understandable version, using the common language of the time. The name "Vulgate" comes from the Latin *vulgata editio*, meaning "common edition".

- **Commissioned translation**: In A.D. 382, Pope Damasus I asked Saint Jerome to produce a standard Latin version of the Bible to correct the errors in earlier translations.
- **Key features**: Jerome translated the Gospels from Greek and the Old Testament from Hebrew texts, rather than relying solely on previous Latin versions.
- **Purpose**: The goal was to create a single, authoritative Latin text for the Church, as multiple different Latin versions existed at the time.

- **Legacy**: The Vulgate was the authoritative text for the Roman Catholic Church for centuries and played a crucial role in the Middle Ages by providing a common text for liturgy and education when few people could read. It also influenced the development of theological and modern languages.

Laurentius Valla: Contributions and Forgery

The work of Renaissance humanist Laurentius Valla (c. 1407-1457) would refer mainly to his groundbreaking philological works, especially the *Annotationes Novi Testamenti* (New Testament Notes) and his critique of the Donation of Constantine, where he used rigorous textual analysis to expose errors in Latin translations of the Bible, challenge papal claims, and advocate for better Latin prose, influencing both the Reformation and Renaissance humanism by focusing on original texts and clear language.

Key Areas of Valla's Notes and Scholarship:

- ***Annotationes Novi Testamenti* (Notes on the New Testament):**
  - **Textual Corruption:** Valla meticulously compared the Latin Vulgate Bible with Greek manuscripts, finding numerous mistranslations and pollutions in the Church's standard text.
  - ***Metanoia* vs. *Paenitentia*:** A famous example is his correction of *paenitentia* (penance) for the Greek *metanoia*, arguing it should mean "change of mind" or "repentance," impacting concepts of penance and indulgences.
- ***De falso credita et ementita Constantini donatione* (On the Falsely Believed and Forged Donation of Constantine):**
  - **Forgery Exposure:** He proved the Donation, which claimed to grant the Pope temporal power, was a medieval forgery through linguistic analysis (e.g., anachronistic words like "satrap") and historical inconsistencies.
  - **Political Impact:** This work provided powerful ammunition for later Reformers, undermining papal authority.
- ***Elegantiae linguae Latinae* (Elegance of the Latin Language):**
  - **Classical Latin Reform:** Valla critiqued medieval Latin, advocating for a return to the purer, classical style of Cicero, establishing principles for humanistic Latin prose.

Significance of His Work:

- **Philological Method:** He established rigorous textual criticism, emphasizing the study of original languages (Greek, Latin).
- **Humanist Foundation:** His work laid groundwork for Renaissance humanism by promoting empirical analysis over unquestioned tradition.
- **Reformation Catalyst:** His Bible and Donation critiques directly influenced Protestant thinkers like Martin Luther and Erasmus.

Leaf, Montecassino Beneventan Manuscript (Rosenthal I/200 Quaritch of London, Cat. 1128, Θ)
Leaf from a Bible printed in 13th century, containing **Proverbs 29:15-30:20**, from former manuscript in fine Montecassino Beneventan minuscule, in Latin, on parchment[central Italy, c. 1200] Single leaf, with single column of 27 lines in a mature Beneventan minuscule of Montecassino type, initials in larger calligraphic letters, reused in seventeenth century on accounts for years "1611 al 1619"

(inscription with those dates where spine would have been on later binding and on backboard, and "C Fc" at head of what would have been the front board), other scrawls with numbers and sums, some folds and small stains, a few small holes, else good condition, 320 by 220mm.; in cloth-covered card binding Provenance: 1. Copied as part of an impressive Bible manuscript, c. 1200, in Montecassino in central Italy, the grand foundation abbey of the entire Benedictine Order. Later reused as the binding of accounts dated 1611-1619.2. Bernard Rosenthal (1920-2017), of San Francisco, California; sold to Mark Lansburgh (1925-2013) of Santa Barbara, California, the department store magnate, art historian and manuscript leaf collector: his ink stamp on verso enclosing a penwork 'xii', and then later bought back by Rosenthal in June 1966. Then Rosenthal's 'I/200'.3. Quaritch of London, their cat. 1128, Bookhands of the Middle Ages, IV: Beneventan Script (1990), no. 19.4. Schøyen Collection of London and Oslo, their MS. 57. Script: Much about the script on this handsome leaf suggests the second half of the twelfth century, but the pronounced angularity indicates that it was written in the opening years of the thirteenth century. An origin in Montecassino itself is indicated by the interrogative zigzag sign like a '2' placed in the last lines of the verso and answered with a similar symbol over two points at the end of each clause. Published: V. Brown, 'A Second New List of Beneventan Manuscripts (II)', Mediaeval Studies, 50 (1988), p. 615.Répertoire des catalogues de manuscrits en ecriture latine anterieurs a 1600, list no. 10, 1990, p. 8 no 42. BMB. Bibliografia dei manuscritti in scrittura beneventana, 1993-1995, 2000-2001, 2007, 2014, 2018, no. SPS 57 (but reported in error there as in Norway).

Lugdunensis Berlin, Staatsbibliothek, Ms. theol. lat. fol. 50

The manuscript identified as **Lugdunensis Berlin, Staatsbibliothek, Ms. theol. lat. fol. 50** is a Latin theological codex from the **11th century**.
It primarily contains theological tracts by the Carolingian deacon and scholar **Florus of Lyon (Lugdunensis)**, specifically his *Invectio canonica*, as well as works by Paschasius Radbertus and Heriger of Lobbes.

Relevant details about the manuscript include:

- **Contents:** It contains works by:
  - Florus of Lyon (*Invectio canonica*)
  - Paschasius Radbertus (*De corpore et sanguine domini*)
  - Heriger of Lobbes (*De corpore et sanguine domini*)
- **Origin/Date** It was written in the area of the Middle Rhine/Main-Franconia/Hesse during the second or third quarter of the 11th century.
- **Features** The manuscript includes interlinear glosses, detailed marginalia, and an added *Epistula de vulture*.
- **Provenance** In 1768, the manuscript became part of the Abbey Library of St. Gall's collection, from where it eventually made its way to the Berlin State Library.

London Palimpsest 5b1

The London Palimpsest 5b1 is a significant, ancient Syriac, Eastern-Aramaic, palimpsest containing parts of the Pentateuch, often considered one of the oldest manuscripts of the Syriac Old Testament. It is crucial for studying the early history and textual variations of the Peshitta, the standard Syriac Bible, as it reveals an older, underlying scriptio inferior beneath a later, overwritten text.

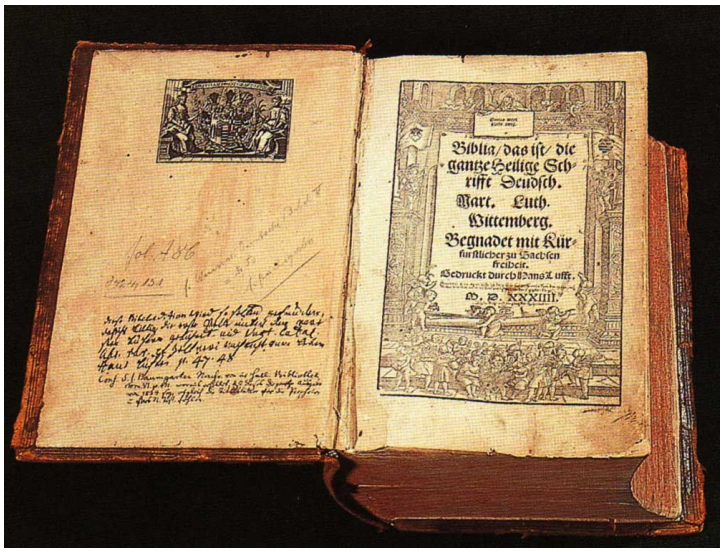
- **Books and Verses:** The manuscript, from A.D. 464, and denoted as 5b1 in scholarly catalogues, contains text from the **Pentateuch** (the first five books of the Bible: Genesis, Exodus, Numbers, and Deuteronomy).
- **Missing Books:** The entirety of the Historical Books (Joshua–Esther), Wisdom Literature (Job–Song of Songs), and the Prophets (Isaiah–Malachi) are absent from this specific manuscript.
- **Missing Content:** As a, palimpsest (reused parchment), parts of the original text (scriptio inferior) were erased, leading to significant gaps in the surviving chapters and verses of the Pentateuch, particularly where the parchment was scraped, damaged, or overwritten.
- **Significance:** It serves as a vital witness to early Bible translations, specifically the Old Testament in Syriac. It helps scholars trace the development of the text long before the standard, later versions of the Peshitta.
- **History:** As a palimpsest (a manuscript that was scraped and reused), the original Syriac text was covered by a newer text in the medieval period. It is one of the important Syriac manuscripts originating from the Nitrian Desert in Egypt.
- **Identification:** The 5b1 designation is a key reference, often listed alongside other early Syriac manuscripts like the 5ph1 (a palimpsest of Isaiah).

Luther Bible, The

The Luther Bible is a 16th-century German translation by Martin Luther (New Testament 1522, complete 1534) that served as a cornerstone of the Protestant Reformation by making scripture accessible to common people. It significantly shaped the modern German language, promoted literacy, and was based on original Hebrew and Greek texts rather than the Latin Vulgate.

History and Significance

- **Origins:** While in hiding at the Wartburg Castle in 1521–1522, Luther translated the New Testament from Greek into German in just three months. The full Bible, including the Old Testament and Apocrypha, was published in 1534 with the help of colleagues like Philipp Melanchthon.
- **Impact on Language and Literacy:** Luther used a, "chancery German" style, adapted to the common spoken language, which helped standardize the German language. His emphasis on reading led to educational reforms, fostering high literacy rates in Protestant areas.



Luther's Bible, printed by Hans Luft in 1534.

- **Reformation Tool:** The translation directly supported the doctrine of *Sola Scriptura* (scripture alone), giving individuals direct access to the Bible without the mediation of the Roman Catholic Church.
- **Continuous Revision:** Luther continued to refine his translation until his death in 1546.

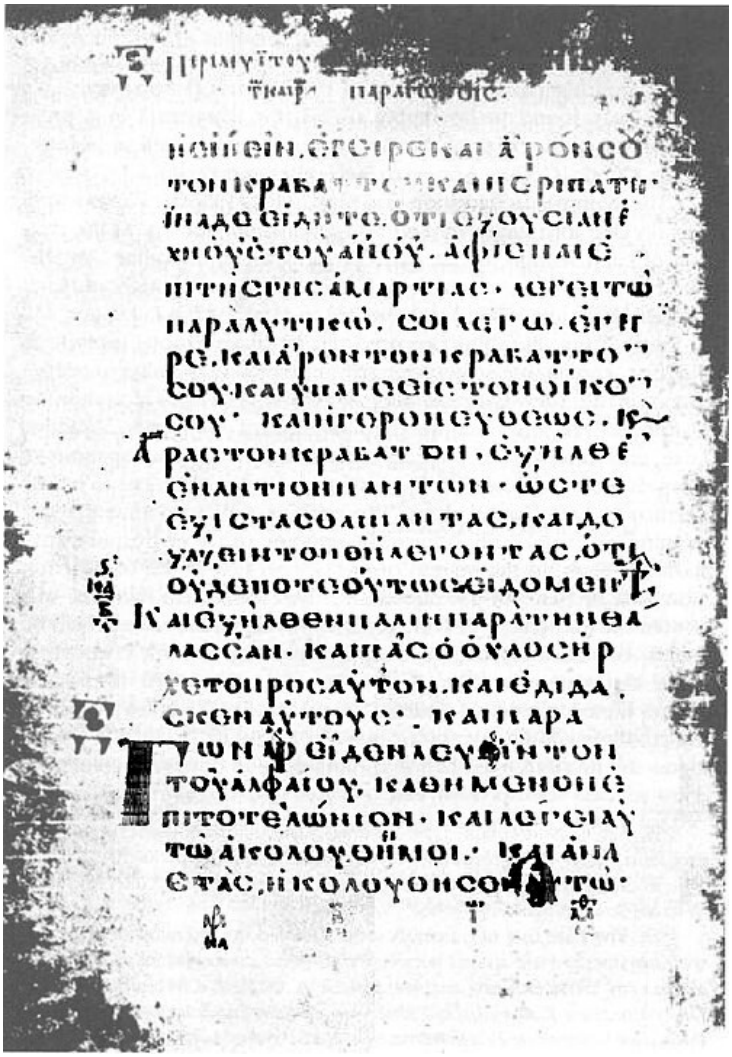
Textual Sources

- **New Testament:** Luther used the second edition of the Greek New Testament (1519) edited by **Erasmus of Rotterdam**, which is part of the tradition known as the *Textus Receptus*.
- **Old Testament:** He translated directly from the Hebrew, specifically relying on the **Brescia edition of the Hebrew Bible (1494)**.
- **Methodology:** Contrary to prevailing practices, Luther rejected the sole use of the Latin Vulgate (St. Jerome's translation), choosing to go back to original sources to ensure accuracy and clarity in the vernacular.

Note: The Luther Bible was not merely a translation but a "reformational" act that aimed to make the Bible's message clearly understood by everyday people.

Majority Text or Byzantine Text-type

The "majority text" refers to the Byzantine Text-type, the version of the Greek New Testament found in the largest number of manuscripts, which are primarily late medieval copies. This approach, also called the Ecclesiastical Text or Traditional Text, holds that the readings supported by the majority of manuscripts are most likely the original ones. Modern editions of the Majority Text include the Robinson-Pierpont and Hodges-Farstad texts, and the Byzantine text underlies translations like the King James Version (KJV) and New King James Version (NKJV).



Byzantine Text-type, from Codex Basilensis A. N. III. 12 (Uncial 07), A.D. 700s

Key characteristics

- **Methodology**: The core principle is to prefer the reading found in the majority of surviving manuscripts, based on the belief that scribal errors would be less frequent than the loss of original readings over time.
- **Source of texts**: The Text-type derives its name from the Byzantine Empire, where the vast majority of surviving manuscripts were copied and transmitted.
- **Relationship to other texts**: The Majority Text is often contrasted with the Critical Text, which is based on the oldest and fewest manuscripts, such as those from the Alexandrian tradition. It is also closely related to, although not synonymous with, the Textus Receptus ("Received Text"), which is a printed text from the Reformation era that was the basis for early translations of the Bible.

- **Support for certain passages**: Proponents argue that the Majority Text preserves passages that are sometimes disputed in Critical Text editions, such as the ending of the Gospel of Mark (verses 9-20) and the account of the woman caught in adultery in John 8.
- **Later bodies:** Produces documents which are primarily late medieval copies of ancient original textual sources.
- **Also known as** Byzantine Text, Ecclesiastical Text, Traditional Text.
- **Key codices:** Relies heavily on the Byzantine major codices Vaticanus (B), Sinaiticus (א), Alexandrinus (A), and Ephraemi Rescriptus (C), and some papyri (such as 𝔓75, 𝔓46), but differs crucially from the **Critical Text** principally in that it includes numerous uncials (like Codex Cyprius K, Codex Mosquensis Ψ) and vast numbers of minuscules (like Uncial 0278, Uncial 0281) that represent the consensus reading of the bulk of Greek manuscripts.

Modern editions and translations

- **Robinson-Pierpont Greek New Testament**: A modern critical edition of the Byzantine text.
- **Hodges-Farstad Greek New Testament**: The first printed edition explicitly based on the Majority Text principle.
- **Majority Standard Bible (MSB)**: A modern translation based on the Robinson-Pierpont Byzantine Majority Text.
- **Other translations**: While the KJV and NKJV are traditionally associated with the text, they are based on the Textus Receptus, which is closely related to the Majority Text but not identical to modern Majority Text editions.

Major manuscripts

The major manuscripts of the Byzantine text type, dominant from the 9th-century A.D. onward, include later uncials like **Codex Basilensis (E^e)** and **Codex Angelicus (L)**, and numerous minuscules (cursive scripts) such as **Minuscule 1424**, forming the basis of the **Textus Receptus** and the **Majority Text**, though earlier samples like parts of **Codex Alexandrinus (A)** also show Byzantine readings. Key representatives feature later majuscules and vast numbers of minuscules, embodying the Traditional Text used in Orthodox Christianity and for early printed Bibles.

Key Byzantine Manuscripts (Uncials/Majuscules)

- **Codex Alexandrinus (A, 02)**: 5th-century A.D., Gospels show Byzantine readings, Pauline Epistles are Alexandrian.
- **Codex Ephraemi Rescriptus (C, 04)**: 5th-century A.D., mixed text, but with Byzantine elements in the Gospels.
- **Codex Washingtonianus (W, 032)**: 5th-century A.D., Matthew-to-Revelation, contains Byzantine readings.
- **Codex Basilensis (E^e, 07)**: 8th-century A.D., Gospels, a significant Byzantine example.
- **Codex Boreelianus (F^e, 09)**: 9th-century A.D., Gospels.
- **Codex Angelicus (L, 020)**: 9th-century A.D., Acts, Catholic Epistles, Paul.
- **Codex Mosquensis II (V, 031)**:9th-century A.D., century, Gospels.
- **Codex Koridethi (Θ, 038)**: 9th-century A.D., Gospels (except Mark).

Key Byzantine Minuscule Manuscripts (Later Cursive Scripts)

- **Minuscule 1424 (1424)**: 9th/10th-century A.D. century, New Testament (except Mark).
- Countless later minuscules, representing the vast majority of extant Greek manuscripts, form the **Majority Text** (BYZ), which the **Textus Receptus** (used for KJV) is based upon.

Key Characteristics and Significance

- **Majority Text**: The Byzantine Text-type is also known as the Majority Text because it's found in the vast majority of surviving Greek manuscripts.
- **Traditional Text**: It represents the New Testament text tradition of the Eastern Orthodox Church.
- **Source of Printed Texts**: It forms the foundation for early printed Greek New Testaments like the *Textus Receptus*, which in turn undergirded the King James Version.
- **Later Dominance**: While earlier manuscripts (Alexandrian, Western) exist, the Byzantine form became dominant from the 9th century onwards.

Manuscript 629

Manuscript 629 (GA 629, Codex Ottobonianus graecus 298) is a significant 14th-century Greek-Latin diglot New Testament manuscript, notable for its Latinized Greek text of Acts, Catholic Epistles, and Pauline Epistles, showing strong Latin influence, especially its early appearance of the **Comma Johanneum (1 John 5:7-8)** as a translated addition, making it a key witness in textual studies and a valuable, if modified, **Byzantine miniscule Text-type** manuscript for understanding the Textus Receptus tradition.

History and Significance

- **Production:** A 14th-century (dated 1362-1363) bilingual codex from Calabria, Italy, containing Greek and Latin texts side-by-side.
- **Textual Influence:** Its Greek text often follows Latin word order and divisions, showing it was modified to align with the Latin version, rather than being a pure ancient witness.
- **Comma Johanneum:** It is the earliest Greek manuscript containing the Comma Johanneum (1 John 5:7-8), which likely entered the text via translation from Latin, demonstrating how Latin readings could influence Greek manuscripts.
- **Scholarly Importance:** It's important for textual criticism (ECM) as a witness with non-majority readings, revealing production processes and the transmission of the Textus Receptus tradition, despite its modified nature.
- **Provenance:** Later owned by Giovanni Angelo D'Altemps, it's now housed in the Vatican Library as ***Ottob. gr. 298*.**

Bible Contents

- **Books:** Acts of the Apostles, General Epistles (James, 1 and 2 Peter, 1, 2, 3 John, Jude), and Pauline Epistles (including Hebrews after Philemon).
- **Layout:** 265 parchment leaves, two columns per page, with Greek text on the right and Latin on the left, including prologues and subscriptions.
- **Lacunae:** Has missing sections, notably at the beginning of Acts (1:1-2:27) and the end (Revelation 18:22-22:21).

Masoretic Text

The Masoretic Text is the traditional and authoritative Hebrew version of the Old Testament, codified by Jewish scribes called the Masoretes between the 6th and 10th centuries A.D. The Masoretes added vowel markings, accents, and other notations to the consonantal text to create a standardized version that ensured consistent pronunciation and interpretation of the biblical text. Today, the Masoretic Text is the foundation for most modern English translations of the Old Testament.

- **Masoretes:** A group of Jewish scholars, active primarily in Tiberias, who were dedicated to preserving and standardizing the Hebrew Bible.
- **Purpose:** To accurately preserve the written consonantal text while also providing the correct oral reading tradition through the addition of vowels and accent signs.
- **Key contributions:**
    - **Vocalization:** Added vowel points to the consonantal text.
    - **Accents:** Included stress markers to ensure correct pronunciation, as the stress on a syllable can change a word's meaning.
    - **Annotation:** Developed detailed marginal and final notes to help verify the accuracy of the text.
- **Significance:** It became the definitive version of the Hebrew Bible and is considered authoritative by Jews for almost two millennia. It is also the primary source for the Old Testament in most Protestant Bibles, such as the King James Version.

Who Were the Masoretes?
The **Masoretes** emerged as distinct groups of Jewish scribes and scholars from roughly the **6th to the 10th centuries A.D.**, primarily in Tiberias (Palestine) and Babylonia, to standardize and preserve the Hebrew Bible text by adding vowels, punctuation (nikkud), and marginal notes (Masorah) to the consonantal text.

Key Developments:
- **Early Period (6th-8th centuries A.D.):** Jewish communities faced the challenge of Hebrew becoming a less common spoken language, risking loss of pronunciation and interpretation.
- **Rise of Tiberias (8th-10th centuries A.D.):** The school of Tiberias, particularly the Ben Asher family, became dominant, establishing a widely accepted standard text with precise vocalization and cantillation marks.
- **Completion (10th-Century A.D.):** The Masoretic system was largely finalized by the 10th century, creating the authoritative Hebrew Bible text used today.
- Their work culminated in the definitive **Masoretic Text,** with key manuscripts such as the **Aleppo Codex** (c. A.D. 920) and **Leningrad Codex** (A.D. 1008) representing their efforts to ensure accurate transmission for future generations.

Masoretes' Significance:
- They preserved the precise pronunciation and reading traditions of the Hebrew Bible through their innovative vowel and accent systems.
- Their meticulous work created the Masoretic Text (MT), the foundation for most modern Old Testament translations.

Masoretic Text: Evolution Since Before Christ

The Masoretic Text (MT) is either used in its archaic form of having solely consonants—without vowel sounds (Proto-MT)—or in its full form. Always, Masoretic text it is the commonly used version of the Hebrew Bible, considered authoritative by Jews and Christians. Since the printing press was invented, all Hebrew editions of the Hebrew Bible have been based on a text form of MT, with the exception of publications of the Samaritan Pentateuch or eclectic editions.

The MT gained its widespread availability and popularity during the first century A.D.. Hitherto, solely the Pharisees made use of MT, while other bodies within Judaism utilized other Hebrew textual traditions (such as the Essenes with the Qmran Text; and, the proto-rabbinical and post-A.D. 70 Jews.

That is, Jews using the Proto-Masoretic Text (Proto-MT) were primarily the proto-rabbinic (Pharisaic) movement in the first centuries A.D., with later Jewish communities in Babylonia and Palestine (Tiberias/Jerusalem) adopting and refining it through the Masoretes (7th-10th centuries A.D.).

There came to be thus a variety of texts among Jews, with competing volumes of text modalities.

From Consonantal to Vowel-Inclusive Text

Before the arrival of Christianity in the 1st-century A.D., the Septuagint (LXX) had been the biblical text read by Hellenistic Jews who spoke Greek. The consonantal (proto-)MT Hebrew text had meanwhile been accepted as the authoritative text for Hebrew Scripture by the Pharisaical and proto-rabbinic movement, whereas other forms were accepted as authoritative by other groups, such as the Qmran Text seen in the Dead Sea Scrolls as it was read by the Essene Jews. Around the same time, the Samaritans adopted the Samaritan Pentateuch, their version of the Torah. Gradually, the predominance of the consonantal proto-rabbinical, Pharisaical, and Qmran Text reduced, and the Masoretic Text increased in significance. The full Masoretic and older consonantal text came to define the Hebrew of mainstream Old Testament Tanakh translation and Karaite (Torah-only) works, while currently the Masoretic Test resultantly became the only text used by organized mainstream Judaism for the past two millennia.

Short History of Medieval Masoretic Text: The Masoretes and the Codices

In the latter half of the first millennium A.D., groups of Jewish scribes known as the Masoretes, created a system of signs to ensure proper pronunciation and recitation of the biblical text. They also attempted to standardize paragraph divisions and maintain proper reproduction of the text by future scribes by compiling lists of the Bible's key orthographic and linguistic features. Two main schools (or families) of Masoretes, ben Naftali and ben Asher, created slightly different "Masoretic Texts." The ben Asher version prevailed and forms the basis of modern biblical texts.

The oldest source of the MT Bible is the Aleppo Codex (*Keter Aram Tzova*) from approximately A.D. 925. Although it is the closest text to the Ben Asher school of Masoretes, it survived in an incomplete form, as it lacks almost all of the Torah. The oldest complete source for MT is **Codex Leningrad B 19^{A} (codex L)** from **A.D.1007 A.D..**

The Building Blocks of the Masoretic Text

The **Masoretic Text** consists of five units. Two of these were transmitted from previous generations (the proto-MT).

1. **The consonantal framework from the proto-MT**, with no characters for vowel sounds.
2. **Core additions, or para-textual, elements from the proto-MT:**
    - **Ketiv-Qere** (written vs. read),
    - **vocalization (vowel points)**,
    - **accentuation (cantillation marks)**,
    - **extensive marginal notes (Masorah**, as detailed below**)**,
    - **statistical data** (letter/word counts),
    - **textual variants,** to preserve correct pronunciation,
    - **Other:** chanting, grammar, and textual integrity, all while preserving the original consonantal text. Three further elements were added by the Masoretes:
3. **Vowel Points** that were added to the written text based on oral traditions. (Written vocalization symbols only started to be added in the eighth century, starting as an oral tradition accompanying the written Torah.
4. ***Te'amim* or trope,** the accentuation of sounds consisting of the musical signs with cantillation marks that convey a musical dynamic to the consonants and vowels. Concurrently, the accents also signify the syntax between the words.
5. **The *Masorah***, an apparatus of instructions for the writing and reading of the biblical text written in the margins of the text as notes to scribes, ostensibly to help avoid copying errors.
    - The *Masorah* is divided into two sections: **The Small Masorah,** or *Masorah Parva* (מָסוֹרָה קְטַנָּה), which is marked in the vertical margins of the codices, containing notes on statistics on word frequency and orthography.
    - The **Large Masorah**, or *Masorah Magna* (מָסוֹרָה גְּדוֹלָה) which appears in the horizontal margins, which analyzes the Small Masorah by referring to its notes.
    - The **letters themselves**, comprising the very **Consonantal Framework** of the Text.

Matthew Bible

The Matthew Bible, first published in 1537, was an English translation compiled by John Rogers, who used the pseudonym "Thomas Matthew". It is a historically significant work because it was the first complete English Bible and served as a basis for the Great Bible and the King James Version. Rogers based his work on the New Testament and much of the Old Testament translated by William Tyndale and completed the Old Testament using translations by Myles Coverdale.

Items about the Matthew Bible

- **Author:** The work was compiled by John Rogers, who used the alias "Thomas Matthew" to conceal the involvement of William Tyndale, who was considered a heretic and had been martyred in 1536.
- **Content:** It was the first English translation to be based on the original Hebrew and Greek texts for the parts Tyndale translated, and it also included Coverdale's translation of the rest of the Old Testament and the Apocrypha.
- **Features:** The 1537 edition included extensive study aids, such as prologues, marginal notes, and woodcuts, which made it a valuable study Bible.

- **Significance:**
  - It was licensed by King Henry VIII, which allowed for its sale and distribution.
  - The Matthew Bible served as the foundation for the Great Bible of 1539 and, ultimately, the King James Version.
- **Legacy:** The work is considered by many scholars to be the first "true and legitimate" English translation because it combined Tyndale's direct translations from the original languages with Coverdale's earlier work (i.e., the *Coverdale Bible* of 1535).
- **Coverdale's revision**: the Matthew Bible was used by Myles Coverdale as the textual basis for the creation of the **Great Bible in** 1539.

Minuscule Script

Minuscule script refers to a style of handwriting where letters have ascenders and descenders, giving them a smaller size and varied height compared to the main body of the text. Historically, this term applies to major writing systems like **Carolingian minuscule** in Latin Europe and **Greek minuscule** in Byzantine manuscripts, both developed for better legibility and speed. It is the direct ancestor of modern lowercase letters and was crucial for the spread of literacy by making manuscripts easier to read and copy. Minuscule Script is usually another term for Cursive Script. Many codices, particularly those written in Greek and Latin from the 9th century onwards, are written in minuscule script. Examples include the **Uspenski Gospels (**a.k.a. **Minuscule 461)**, the earliest dated Greek minuscule manuscript, and the **Dagulf Psalter**, which features a golden Carolingian minuscule script. The **Codex Gigas** is written entirely in Carolingian minuscule. Numerous other Greek New Testament manuscripts, often designated by number (e.g., Minuscule 69, Minuscule 61), are also written in minuscule script.

Important characteristics

- **Varying letter height:** Unlike earlier scripts with consistent letter height, minuscule letters have parts that rise above the main text (ascenders on letters like 'b', 'd', 'h') and parts that drop below (descenders on letters like 'g', 'j', 'p').
- **Four-line system:** To guide writing, minuscule scripts often use a four-line system: a top line for ascenders, a second line for the main body of letters (minims), a third line for the baseline, and a bottom line for descenders.
- **Connected letters and ligatures:** Many minuscule scripts, especially Greek minuscule, developed as a more connected and cursive style compared to earlier, uncial (all capital letters) scripts.
- **Clearer and faster writing:** The improved legibility and the ability to write more quickly made minuscule script highly practical for creating and copying large numbers of manuscripts.

Historical examples

- **Carolingian Minuscule:** Developed in the late 8th century under Charlemagne, this script became the standard for Latin texts in Europe. It is characterized by its roundness, consistent letter forms, and clear spacing, and is the direct ancestor of our modern lowercase Roman alphabet.
- **Greek Minuscule:** Developed in the 9th and 10th centuries, this script replaced earlier uncial writing in Greek manuscripts. It used smaller, more connected letters and ligatures, and became the script for most surviving classical and early Christian Greek works.

Minuscule script as it is seen in biblical codices refers to a style of writing developed around the 9th century that thus uses a small, cursive Greek script, making texts more compact and faster to produce than earlier uncial (majuscule or capital letter) scripts. These manuscripts were produced in large numbers and represent a major era in the transmission of biblical texts, with over 2,500 New Testament minuscules in existence today. This development also led to the wider use of diacritical marks for pronunciation and punctuation.

Characteristics of miniscule script in codices and biblical text

- **Script style:** It is a small, cursive, and flowing script that developed from uncial (capital) letters.
- **Efficiency:** The smaller, more compact letters allowed scribes to write more quickly and fit more text on a single page, conserving parchment.
- **Punctuation and diacritics:** The introduction of minuscule script coincided with the increased use of diacritical marks for pronunciation and punctuation for dividing sentences and clauses.
- **Prevalence**: Minuscule manuscripts became the dominant form for New Testament texts by the 11th century, though uncials were still sometimes used for titles and commentary.

Historical significance

- **Increased demand:** The shift to miniscule script was a response to the increased demand for biblical texts driven by the growth of monastic communities and religious education.
- **Technological adaptation:** It represents a practical and technological adaptation by scribes to meet the socio-cultural and ecclesiastical needs of the time.
- **Textual transmission:** These manuscripts are critical to understanding the history of the New Testament text and are used in textual criticism to study how texts have been transmitted and varied over the centuries.
- **Later developments**: The first printed Greek New Testament adopted a later form of this script as its template.

The **Codex Sinaiticus** and **Codex Vaticanus** are famous for using **majuscule/uncial** (all capital) script, not minuscule script. Minuscule script, which includes lowercase letters and spaces between words, was a later development that emerged around the 9th century A.D..

Note 1: The Codex Vaticanus does, however, contain an example of minuscule script in a later addition:

- **Codex Vaticanus** The original 4th-century A.D. text of the New Testament portion is in majuscule/uncial script. The manuscript is missing a section after Hebrews 9:13, which, along with the book of Revelation, was supplied by a 15th-century scribe in a minuscule hand. Images of this specific addition are viewable through online facsimiles like those provided by the Vatican Library.

Note 2: For examples of general minuscule script in other, later manuscripts, the Rockefeller McCormick New Testament (Codex 2400) or Minuscule 319 are relevant examples of the style. These later manuscripts are generally available as digital facsimiles through online museum or library collections.

Minuscule 1 *(Please see **Textus Receptus, Minuscule 1)***

Minuscule 33 Queen of the *Cursives (please see entry for "Codex 33" above)*

Minuscule 38

Minuscule 38 (designated by Gregory-Aland number 38, or δ 355 in von Soden) is a significant Greek minuscule manuscript of the New Testament, valued for its historical provenance and its contribution to textual criticism, particularly in its alignment with earlier textual traditions despite being a later Byzantine witness.

Biblical Content and Structure

- **Books:** The codex contains the four Gospels, the Acts of the Apostles, and the Pauline Epistles.
- **Format:** It is a parchment manuscript written in one column per page, with 30 lines per page, measuring 6.89 inches by 5.51 inches (17.5 cm x 14 cm).
- **Lacunae (Missing Sections):** The manuscript is **missing portions, specifically Matthew 14:15-15:30; 20:14-21:37; and Mark 12:3-13:4.**
- **Features:** It includes κεφαλαια (chapters), titles of chapters, and Ammonian Sections in Mark, though it lacks references to the Eusebian Canons.

History and Provenance

- **Date:** While C.R. Gregory originally dated the manuscript to the 13th century, it is currently assigned to the **12th century**.
- **Origin:** The manuscript was **written by order of the Byzantine Emperor Michael VIII Palaiologos** (reigned 1260–1282).
- **Significance:** It was presented to King Louis IX of France in either 1269 or 1270, connecting it to European royal history.
- **Location:** It is currently housed at the Bibliothèque nationale de France in Paris (Coislin Gr. 200).

Significance in Textual Criticism

- **Text-type:** Generally, the manuscript represents the Byzantine Text-type.
- **Hybrid Nature:** It is noted for containing several readings found in earlier **Alexandrian witnesses**, making it valuable for showing the mixture of Text-types.
- **Use by Scholars:** The scholar Wettstein collated its text, and it was used by Robert Estienne in his *Editio Regia* (1550) as θ'.
- **Claremont Profile:** According to the Claremont Profile Method, it represents the textual family Kx in Luke 1, Luke 10, and Luke 20.

Marginalia and Notes

- The manuscript contains, alongside the main text, notes on the margin in Greek (marginalia) and illustrations.

Minuscule 81

Minuscule 81 (in the Gregory-Aland numbering) is an 11th-century Greek manuscript of the New Testament that is highly significant to textual critics for its Alexandrian Text-type, which generally agrees

with the earliest and most authoritative uncial manuscripts (like Codex Vaticanus). Dated to A.D. April 20, 1044, it is considered one of the most important witnesses to the non-Gospel texts of the New Testament, specifically Acts and the Pauline Epistles.

Significance in Textual Criticism

- **Best Witness to Acts:** Minuscule 81 has been described as "the best minuscule witness to Acts" or "the most important minuscule copy of the Acts".
- **Alexandrian Text-type:** While most minuscules (A.D. 9th-15th century) are of the Byzantine Text-type (a later, more revised text), Minuscule 81 is a "valuable witness to the Alexandrian Text-type," which is closer to the original text.
- **High-Quality Reliability:** Scholars like Aland placed it in "Category II" (or higher), acknowledging that its value lies in its agreement with the oldest, most reliable uncial copies.
- **Crucial Variants:** It is often cited in critical editions (such as Nestle-Aland) for its readings in Acts and Epistles.

History and Provenance

- **Scribe and Date:** The manuscript was composed in A.D. 1044 by a scribe named John for a monk named Jakob.
- **Discovery:** It was discovered in Egypt in 1853 by the prominent biblical scholar Constantin von Tischendorf.
- **Split Location:** Tischendorf took 57 leaves (containing the Acts of the Apostles) and sold them to the British Museum in 1854, where they are now in the British Library (Add MS 20003). The remaining 225 leaves are located in the Patriarchal Library in Alexandria.

Contents and Bible Books

Minuscule 81 is a parchment codex written in one column per page, with 23 lines per page. It is a lectionary-influenced text containing:

- **Acts of the Apostles** (with significant lacunae/gaps: Acts 4:8–7:17; 17:28–23:9).
- **Pauline Epistles**
- **General Epistles**
- It is missing the Four Gospels and the Book of Revelation.

Key Textual Features

- **1 Timothy 3:16:** It supports the reading *θεός ἐφανερώθη* ("God was manifested").
- **1 John 5:6:** It supports the reading *δι' ὕδατος καὶ πνεύματος καὶ αἵματος* ("through water and spirit and blood").
- **Liturgical Markings:** Although it is a continuous text, lectionary markings were added in the margin by a later hand, indicating its use in church services.

Note: There is also a completely different "Lectionary 81" (ℓ81) from the 13th century, located in Paris.

Minuscule 94

Minuscule 94 (Gregory-Aland numbering), housed in Paris, is a 12th–13th century Greek manuscript notable for including New Testament books alongside early Christian commentary (catenae).

History and Significance

- **Composition and Date:** The manuscript has 328 leaves, with vellum at the beginning and paper for the rest. While the manuscript is generally dated to the 12th/13th century, a note in the Revelation section gives the date 1079 and the scribe's name as Anthony.
- **Text-type and Criticism:** It primarily follows the Byzantine Text-type, but also shows characteristics of other traditions. It is used in the *Editio Critica Maior* for the Catholic and Pauline Epistles and can sometimes represent the Alexandrian Text-type in Revelation.
- **Unique Features:** It contains a unique subtype of abbreviated catena on Acts, within the Andreas tradition, and includes marginal notes from early figures like Basil of Caesarea.
- **Former Labels:** It was previously known by labels such as 18a, 21p, and 19r.

Bible Books, Chapters, and Verses

Minuscule 94 contains the following New Testament books:

- Acts of the Apostles.
- Catholic Epistles (James, 1-2 Peter, 1-3 John, Jude).
- Pauline Epistles (Romans through Philemon, with Hebrews placed before 1 Timothy).
- Book of Revelation, with commentary.

Key Textual Variations in 94:

Some notable textual variations include an unusual reading in Acts 8:39, the word *megas* in Acts 12:18, and *lousanti hemas apo* in Revelation 1:5.
The manuscript also includes introductions to the Pauline Epistles.

Minuscule 104

Minuscule 104 (Gregory-Aland 104, Harley MS 5537), written in A.D. 1087, is a significant 11th-century Greek minuscule manuscript containing Acts, the Pauline Epistles, and Revelation (except 1 John 5:14–2 John 5). It is notable for having a "Byzantine" Text-type in Acts and a "Western" text in Paul, and includes unique subscriptions, such as stating Hebrews was written in Hebrew and sent anonymously from Italy.

History and Significance

- **Date and Location:** The manuscript was written in A.D. 1087, according to its own colophon.
- **Contents/Scope:** It contains almost the complete text of Acts, the Pauline Epistles, and the Book of Revelation.
- **Textual Value:** It is a valuable witness to the medieval Greek text, with mixed, complex text types, notably having a Western text in the Pauline Epistles, a Text-type commonly associated with older, pre-Byzantine traditions.
- **Features:** It is written on 286 parchment leaves, 4.61 inches x 3.70 inches (11.7 cm x 9.4 cm) in one column per page (23 lines). It includes prolegomena, tables of contents (κεφάλαια), and subscriptions, one of which specifically mentions the anonymity of Hebrews in Minuscule 104.
- **Lacunae:** It is missing 1 John 5:14 through 2 John 5.

Bible Books Contained

- **Acts of the Apostles**
- **Pauline Epistles**
- **Book of Revelation**

Minuscule 254

Minuscule 254 or **Codex 254** and formerly designated by older cataloging systems (such as 251a, 301p, 122r, or Scrivener 201a), is a significant Greek manuscript of the New Testament dating to the 11th century.

History and Significance

- **Composition and Date:** The manuscript is written on paper in a Greek minuscule script, typical of 11th-century biblical production. It consists of 453 leaves measuring 25 cm x 17 cm.
- **Content Type:** It is not a complete New Testament but a "catena" manuscript, meaning the biblical text is surrounded by or accompanied by a running commentary (catena).
- **Textual Value:** It is a valuable witness to the Byzantine Text-type (the majority, or Koine, text) and features commentaries from patristic writers, specifically Theophylact and Andreas of Caesarea.
- **Location:** It is currently housed at the National Library of Greece in Athens (shelf number 490).
- **Study:** The manuscript was examined by notable scholars, including Matthaei and H.C. Hoskier, the latter of whom collated the text of the Apocalypse (Book of Revelation).

Biblical Books, Chapters, and Verses Contained

Minuscule 254 contains the following New Testament books, though they may have minor lacunae (missing parts) at the beginning or end:

- **Acts of the Apostles**
- **Catholic Epistles** (Epistles of James, Peter, John, and Jude)
- **Pauline Epistles** (The letters of Paul)
- **Book of Revelation** (Apocalypse)

Note: The manuscript specifically includes **prolegomena** (introductions), tables of *kephalaia* (chapter divisions/summaries) before the sacred books, and a **Menologion** (a calendar of saints' feasts). It is often referred to in scholarship as containing the *Apostolos* (Acts and Epistles) and the *Apocalypse*.

Minuscule 326

Minuscule 326 is a 10th-century Greek parchment manuscript of the New Testament that holds significance for its early, elegant, and precise minuscule script, containing the Acts, Catholic Epistles, and Pauline Epistles, often with unique textual affinities, now housed at the National Library of France (Cod. Gr. 14).

History and Significance

- **Dating and Form:** Paleographically assigned to the 10th century, this codex is a valuable example of the transition to, and stabilization of, the minuscule script, which allowed for more efficient, smaller writing compared to earlier uncials.

- **Content and Structure:** It represents a specific, older tradition by placing the Catholic epistles before the Pauline epistles. It also includes Prolegomena (introductions), tables of contents, and a *Synaxarion* (liturgical calendar).
- **Textual Value:** It has been analyzed by scholars, including C.R. Gregory, for its textual witness within critical apparatuses. It is one of the many manuscripts examined to understand the development of the Byzantine Text-type and its deviations from earlier traditions.
- **Location:** It is currently held in the National Library of France.

Bible Books and Verses Contained
Minuscule 326 contains the following books in this specific order, though with some gaps:

- **Acts of the Apostles**
- **Catholic Epistles** (James, 1-2 Peter, 1-3 John, Jude)
- **Pauline Epistles** (Romans, 1-2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon).
- **Note on Lacunae:** The manuscript has some gaps, including 2 Peter 1:1-16 and Romans 1:1-19. It does **not** contain the Gospels or the Book of Revelation.

Minuscule 450

Minuscule 450 is a 10th-century Greek manuscript of the New Testament located in the National Library of France (Coislin 200). It is significant for containing a nearly complete text of the Acts, Catholic Epistles, and Pauline Epistles, featuring the Euthalian Apparatus and early scholarly subscriptions. It includes 177 parchment leaves with noted lacunae in 2 Corinthians and Ephesians/Hebrews.

History and Significance

- **Origin:** The manuscript dates back to the 10th century.
- **Contents Structure:** It is part of the Gregory-Aland numbering system, containing the Acts of the Apostles, the Catholic Epistles, and the Pauline Epistles in that specific order.
- **Scholarly Features:** It includes *Prolegomena* (introductions), the *Euthalian Apparatus* (a 5th-century system of dividing Acts/Epistles into chapters), and *στιχοι* (line counts).
- **Physical Description:** Written on 177 parchment leaves (approximately 10.04 inches x 7.09 inches (25.5 cm x 18 cm), featuring one column per page, with 21 lines per page.
- **Textual Value:** It includes subscriptions at the end of books, providing historical details about where they were written.

Bible Books and Lacunae (Missing Sections)
Minuscule 450 contains the following books, though it has significant gaps in its text:

- **Acts of the Apostles**
- **Catholic Epistles** (James, 1 and 2 Peter, 1-3 John, Jude)
- **Pauline Epistles** (Ephesians 1:9 through Hebrews 13:25 is missing)
- **Lacunae (Missing):** 2 Corinthians 11:15–12:1 and Ephesians 1:9–Hebrews, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews 1:1 through Hebrews 13:25.

Minuscule 461 or Uspenski Gospels *(please see entry for **"Uspenski Gospels")***

Minuscule 699

Minuscule 699 (Gregory-Aland numbering) is a 13th-century Greek manuscript containing the New Testament, notable for being written on 369 leaves of parchment (with some paper) and following the standard Byzantine Text-type. It is significant for its extensive content—including the Gospels, Acts, epistles, and Apocalypse—and marginal scholia.

Facts about Minuscule 699

- **Contents:** It contains the complete New Testament, including the Gospels, Acts, Catholic epistles, Pauline epistles (with Hebrews before 1 Timothy), and the Apocalypse.
- **Lacunae (Missing Sections):** The manuscript has gaps in Romans 16:19–27, 1 Corinthians 1:1–11, 2 Corinthians 10:9–13:13, and Galatians 1:1–12.
- **Structure:** Written in one column per page with 30 lines, it features decorated headpieces in color and gold.
- **Textual Features:** It includes *κεφαλαια* (chapters), *τιτλοι* (titles), and Ammonian Sections (in Mark). It also features lectionary markings in the margins and a *Synaxarion* (calendar of saints).
- **History and Textual Type:** Like many minuscules, it represents the Byzantine Text-type, which was the standard, authoritative text of the Greek Orthodox Church. The text of Matthew 23:1–20 was supplied by a later hand.
- Minuscule 699 is a valuable witness to the transmission of the Greek New Testament during the later medieval period.

Minuscule 1424 (GA 1424)

Minuscule 1424 (GA 1424) is a significant 9th/10th-century A.D. Greek mostly-Byzantine Text-type parchment manuscript of the **entire New Testament**, notable as one of the earliest complete minuscules, marking the start of a cursive script era in biblical copying, featuring unique book order (Gospels, Acts, Catholic Epistles, Revelation, Paul), important Byzantine Text-type readings, marginal commentaries (Catena), and containing *The Shepherd of Hermas*, currently housed in Greece after returning from Chicago.

History and Significance

- **Early Minuscule:** It is a foundational manuscript for the minuscule Text-type, a cursive style that became dominant for copying the Bible, replacing uncial (capital letter) script for efficiency.
- **(Near) Complete New Testament:** It is one of the few near-complete Greek New Testament manuscripts, containing all books (minus a small gap in Matthew).
- **Textual Importance:** Considered a key witness for the Byzantine Text-type, especially in the Gospels, and noted for unique readings, including some Alexandrian and Western textual influences.
- **Unique Order:** Books are arranged unusually: Gospels, Acts, General Epistles, Revelation, then Pauline Epistles.
- **Catena Manuscript:** Features extensive marginal commentaries (such as by Saint John Chrysostom) surrounding the biblical text.

- **Origin and Journey:** Compiled by a scribe who was a monk named “Savas” (unknown biography) possibly in Constantinople; taken from a Greek monastery during the Balkan Wars, acquired by American scholars, and returned to Greece in 2016.
- **UNESCO Recognition:** Added to the UNESCO Memory of the World Register in 2015.

Contents

- **Books:** The entire New Testament (Matthew 1:23-2:16 missing).
- **Unique Additions:** Includes *The Shepherd of Hermas*.
- **Features:** Contains Eusebian canons, κεφαλαια (chapter headings), and marginal commentaries (catena) on the Gospels, Acts, and Epistles.

What it Contains (Verses/Books)

- **All Gospels:** Matthew, Mark, Luke, John.
- **Acts of the Apostles**.
- **Catholic Epistles:** (James, 1 and 2 Peter, 1, 2 and 3 John, Jude).
- **Book of Revelation**.
- **Pauline Epistles:** (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews).

Minuscule 1739 or “Family 1739” (*please see entry for* ***“Codex Athous Lavrae 184,”*** *above)*

Minuscule 1854

Minuscule 1854 is a Greek minuscule manuscript of the New Testament, assigned to the **11th century**. It is part of the Gregory-Aland numbering system (a standard catalog of New Testament manuscripts) and is a valuable witness to the medieval Byzantine textual tradition.

History and Significance

- **Classification:** It is classified as a "minuscule," meaning it is written in a smaller, cursive Greek script that replaced the older, capital-letter "uncial" script around the 9th century to increase writing speed and efficiency.
- **Text Type:** Like most later Greek minuscule manuscripts (from the 10th century onwards), Minuscule 1854 likely reflects the Byzantine Text-type, which was the standardized, dominant text used by the Greek Orthodox Church.
- **Date:** It is dated to the 11th century, a period when scriptoria (monastic writing workshops) were prolific in copying the New Testament.
- **Textual Value:** Such manuscripts are essential for tracing the history of the transmission of the New Testament text in the medieval period and for comparing the Byzantine text with earlier Alexandrian, Western, or Caesarean textual families.

Contents (Bible Books)
Minuscule 1854 contains a significant portion of the New Testament, categorized under the following sections:

- **Acts of the Apostles**
- **General Epistles** (Catholic Epistles)
- **Pauline Epistles**
- **Revelation** (Apocalypse)

While some minuscules are partial, the records indicate that 1854 contains these major components, though it may not contain the Four Gospels (as they are often categorized separately). Detailed chapter-and-verse, or lacunae (missing portions), for 1854 specifically are not explicitly detailed in the general search results, but it is typically a comprehensive collection of those specific books.

Minuscule 1881

Minuscule 1881 is a significant 14th-century Greek manuscript of the New Testament, valued for its close textual affinity to the earliest and most authoritative witnesses to the Bible, such as Codex Vaticanus and Codex Sinaiticus. It is a key witness for textual critics seeking to determine the most original readings of the New Testament, particularly because it often aligns with early Alexandrian Text-types rather than the later Byzantine Text-type common in that era.

History and Significance

- **Date and Location:** The manuscript dates to the 14th century and is currently housed at Saint Catherine's Monastery on Mount Sinai (Shelf Number: Gr. 300).
- **Text Type:** Minuscule 1881 is of major importance because it does not follow the standard, later Byzantine textual tradition. Instead, it is classified as a significant, high-quality witness that aligns with the Alexandrian Text-type.
- **Textual Critic Value:** It is frequently cited in critical editions of the Greek New Testament (such as Nestle-Aland) to support early readings, particularly in the Pauline Epistles, where it often agrees with 4th-century uncials (B and א) and other ancient witnesses.
- **Key Variant Support:** It is used to support early readings, such as the omission of "in Ephesus" in Ephesians 1:1, and specific phrasing in Galatians, 1 Timothy, and 2 Timothy.

Contents
Minuscule 1881 contains the following portions of the New Testament (often referred to as the *Apostolos* or *Praxapostolos*):

- **Acts of the Apostles**
- **Catholic Epistles** (James, 1-2 Peter, 1-3 John, Jude)
- **Pauline Epistles** (Romans through Philemon)

Specific Textual Features

- **Agreement with Early Witnesses:** In several passages, 1881 agrees with P46 (the oldest collection of Pauline epistles), Codex Vaticanus (B), and Codex 1739.
- **2 Timothy 4:8:** Supports the omission of "pasi" (all) alongside other early witnesses.
- **Galatians 1:15:** Supports the omission of a phrase regarding grace.

- **Subscription:** Like Codex Porphyrianus (P) and Minuscule 1739, it contains specific subscriptions at the end of books, such as in 2 Timothy.

Minuscule 2042

Minuscule 2042 (Gregory-Aland numbering) is a 14th-century Greek manuscript containing a specialized collection of New Testament literature, specifically identified as a witness for the **Book of Revelation**. It is not a full New Testament codex, but rather a focused manuscript, sometimes featuring commentary.

History and Significance

- **Location:** The manuscript is held at the Biblioteca Nazionale Vittorio Emanuele III in Naples, Italy, under the shelfmark II A 10.
- **Date:** It is paleographically assigned to the 14th century.
- **Contents/Text Type:** It primarily contains the Book of Revelation, often associated with the catena commentary of Andreas of Caesarea (a 6th-century A.D. Bishop whose commentary is essential for studying the history of the interpretation of Revelation).
- **Textual Value:** It serves as a witness in the critical apparatus for the **Book of Revelation**, supporting the later Byzantine Text-type.
- **Cataloging:** It was identified and categorized within the *Kurzgefasste Liste* (Gregory-Aland list) of New Testament manuscripts, ensuring its availability for modern textual criticism.

Contents: Bible Books, Chapters, and Verses

Based on its classification in the lists of New Testament manuscripts (2001–), Minuscule 2042 contains:

- **Book of Revelation (Apocalypse):** The manuscript is a key witness for this book.
- **Commentary:** It often includes the commentary by Andreas of Caesarea (Andreas Caesariensis, Comm. in Apocalypsin) alongside the scriptural text.

Note: It is often listed alongside other 14th-16th century, primarily commentary-based manuscripts (like 2043, 2044) as part of the specialized study of the Apocalypse and its patristic interpretations.

Minuscule 2066 or Codex Vaticanus 2066

Codex Vaticanus 2066 (Gregory-Aland 046) is a significant 9th or 10th-century Greek uncial manuscript—not a minuscule—housed in the Vatican Library, primarily known for containing the **Book of Revelation.** It is considered a crucial witness to the Apocalypse, often labeled as B2 or Q in textual studies, and contains additional patristic works.

History and Significance

- **Significance:** It is one of the most important witnesses for the text of the Book of Revelation. Unlike other manuscripts that contain the Gospels, it serves as a key resource for the Apocalyptic text and was used in scholarly analyses.
- **Classification:** While often discussed alongside minuscule manuscripts, this codex is actually an uncial (or majuscule) manuscript, designated 046 in the Gregory-Aland system.
- **Dating:** The INTF (Institute for New Testament Textual Research) dates it to the 10th century, though some scholars proposed the 9th century, with some older arguments suggesting the 8th.

- **History: Known as the *Codex Basilianus*** and hence previously labeled B2 or Q for the Book of Revelation, it was used to distinguish it from the main Codex Vaticanus 1209, which lacked Revelation.

Contents

- **Primary Scriptural Content:** The Book of Revelation (Apocalypse).
- **Other Content:** It contains some patristic compositions, including works by Basil of Caesarea and Gregory of Nyssa [91].
- **Specific Coverage:** It provides a continuous text of the Apocalypse (starting on folio 259r).

Minuscule 2464

Minuscule 2464 is a 9th-century Greek minuscule manuscript of the New Testament, notably significant for its early date (for a minuscule) and its mixed textual character, showing both Byzantine and Alexandrian influences. Housed at the Monastery of Saint John the Theologian in Patmos (MS 742), it is a key witness for scholars studying the transition of biblical texts.

History and Significance

Dated to the 9th century, Minuscule 2464 is an early example of minuscule script production. It is located at the Monastery of Saint John the Theologian in Patmos. Classified as Category II, its text is primarily Byzantine in Acts and the Catholic Epistles but also contains notable Alexandrian influences, sometimes aligning with older manuscripts like Sinaiticus or Vaticanus. Composed of 212–213 parchment leaves, the manuscript has extensive water damage. It was digitized in 2006, revealing 6,956 textual variants.

Biblical Books and Contents

- Minuscule 2464 includes the Acts of the Apostles, the General Epistles, and the Pauline Epistles.
- There are considerable gaps due to damage, specifically missing 3 John 5–14 and Romans 11:29–16:10.
- The text includes *nomina sacra* and occasional *nu* movable bars.
- While the text generally shows "Late Alexandrian" characteristics with some Byzantine readings, the book of Romans is almost entirely Byzantine.

M**inuscule 2817**

Minuscule 2817 (formerly known as 7pK, renumbered via Gregory-Aland, and also known as von Soden α 287) is a significant 11th-century Greek minuscule manuscript of the New Testament that played a crucial role in the development of the *Textus Receptus*. It is currently housed in the University Library of Basel (shelfmark A. N. III. 11).

History and Significance

- **Erasmus's Resource (1516):** Minuscule 2817 is historically significant as one of the primary manuscripts consulted by Desiderius Erasmus for the Pauline Epistles in his foundational 1516 edition of the Greek New Testament (*Novum Instrumentum omne*).

- **Textus Receptus Influence:** Because it was used by Erasmus, 2817 directly influenced the *Textus Receptus* (the received text) tradition.
- **Textual Type:** It represents the **Byzantine Text-type** and is classified as part of the **Kx** textual family. It is placed in Category V by Aland.
- **Date and Description:** Paleographically dated to the 11th century (though sometimes described as 11th/12th century), it is written on parchment in a single column of 28–32 lines.
- **Features:** It includes catena commentary by early patristic authors, including Theodoret of Cyrus, which surrounds the main biblical text in the margins.

Content: Books, Chapters, and Verses

Minuscule 2817 contains the text of the **Pauline Epistles**.

- **Extent:** It consists of 387 parchment leaves.
- **Limitations:** The manuscript is not complete, possessing one known lacuna, and it currently concludes at **Hebrews 12:18**.
- **Specific Readings:** It is noted for containing specific Byzantine readings in the main text that differ from majority readings, such as Ephesians 3:9, where it reads *koinōnia* (κοινωνια) instead of the more common *oikonomia*.

Specific Readings of Interest

- **Ephesians 1:8:** Contains the *Textus Receptus* reading of *dianoias* (διανοιας).
- **Ephesians 3:9:** Contains the *Textus Receptus* reading of *koinōnia* (κοινωνια) rather than the majority reading *oikonomia*.
- **Galatians 1:6:** Contains variations studied for understanding the evolution of the New Testament text.

MS Bodleian 47

MS Bodleian 47 (Gregory-Aland no. **47**, or Auct. D. 5. 2) is a 15th-century Greek codex containing the Four Gospels, housed at the Bodleian Library in Oxford. It is a significant witness to the later, Byzantine textual tradition of the New Testament and represents the final stages of manuscript production before the invention of the printing press.

Bible Contents

- **The Four Gospels:** It contains the complete text of Matthew, Mark, Luke, and John.
- **Paratextual Features:** The codex includes Prolegomena (introductions), Argumenta, lists of the *κεφαλαια* (chapters) before each Gospel, and subscriptions at the end of each Gospel.
- **Marginalia:** It features chapter numbers in the margin (also in Latin) and titles (*tituli*) at the top of the pages.
- **Stichometry:** Numbers of lines (*stichoi*) are included, specifically for the Gospel of Mark.

History and Significance

- **Date and Origin:** The manuscript is dated to the 15th century and written on parchment in a cursive Greek minuscule script.
- **Textual Tradition:** Employing a minuscule cursive script, its Byzantine Text-type was the dominant text in the Eastern Orthodox tradition during the later Middle Ages.

- **Physical Condition:** The codex consists of 554 parchment leaves, with a single column of 14–17 lines per page.
- **Scholarship:** It was collated by F.H.A. Scrivener, a prominent 19th-century textual critic, who described the handwriting as a "vile hand," though it remains a valuable example of late Byzantine scribal activity.
- **Significance:** It serves as a snapshot of the text used in the waning Byzantine period and contributes to the study of the transmission of the Greek New Testament, with digital images now available through the Center for the Study of New Testament Manuscripts (CSNTM).

MS Oriental 7594 (Or. 7594)

British Library **MS Oriental 7594 (Or. 7594**), often referred to as "**Budge's Deuteronomy Codex**" or the "New Biblical Papyrus," is a highly significant, early 4th-century A.D. Sahidic Coptic papyrus manuscript of the Bible. It is crucial for understanding the history of the Bible in Egypt and the development of the Coptic language.

History and Significance

- **Significance:** Or. 7594 is a key witness to the **Sahidic (Upper Egyptian) dialect** of the Coptic Bible, representing one of the earliest, most reliable translations of the Septuagint (Old Testament) and early New Testament text.
- **Date:** Paleographically dated to the late 3rd to early 4th century (c. A.D. 275–325), making it a very early example of a Christian codex.
- **Contents:** The manuscript is unusual because it combines Old Testament (Deuteronomy, Jonah) and New Testament (Acts) texts in one volume, occasionally with later added apocryphal texts (Apocalypse of Elijah).
- **Discovery:** The manuscript was bought from a native antiquarian at Ghizer, Cairo, and likely originated from a monastic library in Upper Egypt, specifically suspected to be from the Monastery of St. Mercurius in the desert west of Edfu.
- **First Publication:** The text was first published by E.A. Wallis Budge in 1912 and later refined by Herbert Thompson.

Books, Chapters, and Verses

- The manuscript contains three primary, incomplete books. Due to its age, significant portions are missing (lacunous):

Deuteronomy (Old Testament):

- This is the most complete part of the codex, though roughly one-third is lost.
- Known sections include Deuteronomy 1:39–2:19, 4:48–8:3, 9:7–13:17, 14:17–18:10, 19:1–20:6, 22:3–26:10, 28:1–6, 9–12, 28:14–31:10, 31:12–14, 31:16 to the end of the book.

Jonah (Old Testament):

- The book of Jonah is present, often cited as being complete in the manuscript.

Acts of the Apostles (New Testament):

- This section is incomplete, specifically missing Acts 24:16–26:31, with other smaller lacunae (gaps) throughout.

Appendices: The *Apocalypse of Elijah* was added at a later date in unused space at the end of the codex.

Textual Characteristics
The text in Or. 7594 is a very early witness to the Septuagint (LXX) version of the Old Testament. The Deuteronomy text in this manuscript, along with P. Bodmer XVIII, is crucial for studying the early Sahidic translation of the Pentateuch. The manuscript also demonstrates the early,, mature formatting of the New Testament in Sahidic in Egypt.

Munich Palimpsest (Monacensis Clm 6225)

The **Munich Palimpsest (Monacensis Clm 6225)** is a 6th-century A.D., 9th-century-reused, Vetus Latina (Old Latin) manuscript, significant for preserving the earliest accessible, faithful text of Exodus 36–40. It acts as a crucial witness to the pre-Vulgate Latin Bible, with its underlying text reflecting a Greek source from the late 5th-century A.D., now housed in the Bavarian State Library.

History and Significance

- **Significance:** Monacensis (specifically *vl 104* in Vetus Latina studies) is vital for textual criticism of the Old Testament (Septuagint/Old Greek). It provides a direct, faithful translation of the early Greek text of the tabernacle account, which differs from later versions.
- **History:** The original text was written in the 6th-century A.D. in uncial script. The manuscript was reused (palimpsested) in the 9th-century A.D., with the Carolingian minuscule script written over the original text.
- **Bible Books/Verses:** The manuscript primarily contains the Old Latin translation of **Exodus 36–40**. It also contains material related to the tabernacle account.

Note: It is important not to confuse Clm 6225 with other Munich manuscripts such as the 7th-century A.D. **Codex Valerianus (Clm 6224).**

Muratorian Fragment

The **Muratorian Fragment** (or the Muratorian Canon) is the oldest known list of New Testament books, dating to approximately A.D. 170–200, which significantly demonstrates early church efforts to define the biblical canon. Discovered in the 18th century by Lodovico Antonio Muratori, this Latin manuscript, likely translated from Greek, outlines 22 accepted books, including the Four Gospels, Acts, Paul's letters, and John's Revelation.

History and Significance

- **Precedes Saint Athanasius's Letter:** Was published at least 160 years prior to the 39th Festal Letter (A.D. 367) by Saint Athanasius, which lists all of the New Testament Bible books of today's canon.
- **Discovery:** Found in the Ambrosian Library in Milan and published in 1740, it is a 7th-8th century A.D. Latin manuscript containing 85 lines, but with a damaged beginning and ending.
- **Date and Location:** Experts date the original composition to the end of the 2nd century (c. A.D. 180–200), likely written in Rome, due to its reference to Pope Pius I as recent.

- **Significance:** It is the earliest "canonical" list, showcasing the early church's distinction between apostolic scriptures and heretical or non-canonical works (such as those by Marcion).
- **Context:** It provides a list and, in some cases, brief commentary on the books of the New Testament.

List of Included Muratorian Canon Books
The fragment contains 22 of the 27 books of the modern New Testament, although some are mentioned by description rather than by name:

- **Gospels:** Mentions four (the first two are missing, but it discusses Luke as the third and John as the fourth).
- **Acts of the Apostles:** Mentions acts of all apostles.
- **Pauline Epistles:** Lists 13 (including Romans, 1 and 2 Corinthians, Ephesians, Philippians, Colossians, Galatians, 1 and 2 Thessalonians, Philemon, Titus, and 1 and 2 Timothy).
- **General Epistles/Others:** Jude, 1 John, 2 John, and Revelation of John.

Books Considered Questionable or Excluded from Muratorian Canon

- **Included as Authentic:** The Apocalypse of Peter (though it notes some forbid it to be read in church).
- **Accepted for Reading but not Canon:** The Shepherd of Hermas (labeled as good but not authoritative).
- **Rejected/Omitted:** The Letter to the Hebrews, James, 1 and 2 Peter, and 3 John are notably missing.
- **Heretical Books Omitted:** Specifically rejects works by Marcion and other heretics.

Nahal Hever Caves

Nahal Hever, a gorge in the Judean Desert, is significant for its caves (such as the Cave of Letters and Cave of Horror) that held Jewish refugees during the Bar Kokhba revolt (A.D. 132-136), yielding crucial Dead Sea Scrolls and letters revealing life and revolt tactics. Key finds include the **Greek Minor Prophets Scroll (8HevXII gr)** containing Zechariah and Nahum verses, plus fragments from **Numbers**, **Deuteronomy**, and **Psalms**, proving ancient biblical text consistency and early Greek translation (Septuagint).

History and Significance

- **Bar Kokhba Revolt Hiding Place**: The caves served as hideouts for Jewish families and soldiers fleeing Roman forces during the Second Jewish Revolt (A.D. 132-136).
- **"Cave of Horror"**: Named for the discovery of numerous skeletons (men, women, children) found burned or starved, indicating tragic ends for the refugees.
- **"Cave of Letters"**: Discovered by Yigael Yadin, this cave held an archive of legal documents and letters, including those from Simon Bar Kokhba, providing insight into the revolt.
- **Archaeological Importance**: The scrolls from Nahal Hever belong to a later period than the Qumran scrolls and confirm the existence of the Septuagint (Greek Old Testament) before Christ and the enduring accuracy of biblical texts.

Biblical Books and Verses Found

- **Minor Prophets (Greek)**: A significant find is the 1st-century A.D. Greek manuscript (8HevXII gr) containing parts of Zechariah (e.g., 8:16-17) and Nahum (e.g., 1:5-6).
- **Numbers (Hebrew)**: Fragments of the Book of Numbers were recovered.
- **Deuteronomy (Hebrew)**: Fragments from this book were also found.
- **Psalms**: Fragments of Psalms scrolls were discovered, including texts not in the current canon (Psalms 152-155).

Key Manuscript Detail

- **Divine Name (YHWH)**: Even in the Greek Minor Prophets scroll, the sacred name of God (YHWH) was written in archaic Hebrew script (Paleo-Hebrew), a practice revived by some scribes of that era.

Nash Papyrus

The Nash Papyrus is a crucial 2nd-century B.C. Hebrew manuscript, significant as the oldest known biblical text that existed before the Dead Sea Scrolls, containing the Ten Commandments and the Shema prayer, revealing variations from later standard texts and offering insights into ancient Jewish liturgy, likely from Egypt, and reflecting the text's usage for daily worship. Purchased in Egypt by W.L. Nash and published in 1903, its discovery predated the Scrolls by decades, highlighting textual traditions and the presence of Judaism in ancient Egypt.

History

- **Discovery and Acquisition**: Acquired in Egypt around 1898 by W.L. Nash, Secretary of the Society of Biblical Archaeology.
- **Publication**: First described and published in 1903 by S.A. Cook.
- **Dating**: Initially dated to the 2nd century A.D., but later reappraisals place it around B.C. 150-100.
- **Origin**: Believed to originate from the Fayyum region of Egypt, though its precise provenance is unknown.

Significance

- **Oldest Biblical Text**: Before the Dead Sea Scrolls, it was the oldest known Hebrew manuscript containing biblical text.
- **Textual Witness**: Contains the Decalogue (Ten Commandments) (from Exodus and Deuteronomy) and the Shema prayer (Deuteronomy 6:4-5).
- **Textual Variations**: Shows differences from the later Masoretic Text (MT) and similarities to the Septuagint (Greek translation), suggesting an older textual tradition.
- **Liturgical Importance**: The combination of the Decalogue and Shema suggests it was used for daily morning liturgy in Second Temple Judaism, a practice mentioned in the Talmud.
- **Egyptian Judaism**: Provides evidence for Jewish life and religious practices in ancient Egypt.
- **Order of Commandments**: The order of some commandments (e.g., Adultery, Murder, Theft) differs from the standard Masoretic Text.
- **Unique Readings**: Includes phrases not in the traditional Masoretic Text but found in the Septuagint (LXX), like the introduction to the Shema.

Features

- **Format**: A single sheet, not from a scroll, with four fragments.
- **Script**: Written in square Hebrew script.

Biblical Content:

The Nash Papyrus contains excerpts from the Hebrew Bible, primarily the **Ten Commandments (Decalogue)**, combining verses from **Exodus 20:2-17** and **Deuteronomy 5:6-21**, followed by the central Jewish prayer, the **Shema**, from **Deuteronomy 6:4-5**, suggesting a liturgical or educational use for reminding Jews of their covenant.

Contents Breakdown

- **The Ten Commandments (Decalogue)**: The text blends the versions from **Exodus 20** and **Deuteronomy 5**, notably including the creation-based reason for the Sabbath from **Exodus 20:11** within the Deuteronomy account.
- **The Shema**: This prayer begins with **Deuteronomy 6:4** ("Hear, O Israel: The LORD our God, the LORD is one") and continues through verse 5 ("You shall love the LORD your God with all your heart...").

Key Characteristics

- **Mixed Text**: It's not a continuous biblical text but a compilation, showing a conflation of parallel passages.
- **Liturgical Purpose**: The combination of the Decalogue and the Shema indicates its use in daily Jewish prayer or instruction during the Second Temple period.
- **Oldest Known**: Before the discovery of the Dead Sea Scrolls, it was the oldest manuscript with Hebrew Bible text, dating to the 2nd or 1st century BCE.

Nestle-Aland New Testament edition

The Nestle-Aland (NA) Greek New Testament is a standard critical edition of the New Testament in its original Greek, used by scholars, translators, and students worldwide. It is an "eclectic" text, meaning it is compiled from a wide variety of ancient manuscripts to provide the most likely original wording. Published by the German Bible Society, it is frequently updated, with the current edition being the 28th (NA28).

Key features of the Nestle-Aland edition

- **Critical text:** It is a "critical edition," meaning it includes a detailed critical apparatus in the footnotes that notes variations in ancient manuscripts and explains why certain readings were chosen over others.
- **Scholarly standard:** It is the standard for academic study and the basis for many modern Bible translations.
- **Identical to UBS text:** The Greek text in the Nestle-Aland editions is identical to the one used in the United Bible Societies' Greek New Testament (UBS).
- **Regularly updated:** The text is regularly updated to incorporate new manuscript discoveries and scholarly research, ensuring the most accurate possible reconstruction of the original New Testament text. The 28th edition, for instance, included newly available papyri and a significant revision of the Catholic Epistles.

- **Available in various formats:** It is available in different formats, including as part of bilingual Greek-English volumes that pair the Greek text with a specific English translation, notes, and cross-references.

Nestle-Aland Manuscript Categorizations

The five categories (I–V) of Greek Manuscript that were introduced by **Kurt and Barbara Aland** in the Nestle-Aland Bible, are a classification system for Greek New Testament manuscripts based on their textual character and value for establishing the original text. The system ranks manuscripts from most reliable (Category I, typically early Alexandrian) to least reliable for reconstructing the original text (Category V, the later Byzantine text).

The Aland categories are:

- **Category I:** Manuscripts of a very high quality that are most important for establishing the original text. This category primarily includes early papyri and uncials (before the 4th century) that align closely with the Alexandrian Text-type.
- **Category II:** Manuscripts of special quality, important for textual consideration, but showing some "alien influences" (minor readings from other Text-types, such as the Byzantine).
- **Category III:** Manuscripts with an independent or mixed text, often valuable for understanding the history and development of the text rather than determining the original readings.
- **Category IV:** Manuscripts that follow the distinctive text of the Codex Bezae Cantabrigiensis C (Codex D), often referred to as the Western Text-type. This category is unique and generally reserved for only a few specific manuscripts or parts of manuscripts.
- **Category V:** Manuscripts with a purely or predominantly Byzantine text. These are the most numerous surviving manuscripts, but they generally represent a later textual tradition and are less valued for reconstructing the earliest form of the New Testament text.

Nova Vulgata

The Nova Vulgata is the **official Latin version of the Catholic Bible** promulgated in 1979 by Pope John Paul II, replacing the Clementine Vulgate as the Church's standard Latin text. It is a revised edition of the original Vulgate Bible, which was created by Saint Jerome in the 4th century. The Nova Vulgata was created to be more accurate, incorporating modern text-critical research and revisions based on the original Hebrew, Aramaic, and Greek texts.

Key features of the Nova Vulgata

- **Official Catholic text**: It is the official Latin text used in the current liturgical books of the Catholic Church.
- **Based on the original Vulgate**: It is derived from the traditional Vulgate but with significant revisions.
- **Modern scholarship**: The revision process was mandated by the Second Vatican Council to update the text based on modern textual criticism and the best available editions of the original languages.
- **Revised where necessary**: The text was corrected in places where editors believed Jerome's original translation had misunderstood the meaning of the original or had translated it obscurely.

- **Revised Psalter**: The revision process began with the Psalter (book of Psalms), which was revised and published in 1969 before the entire Bible was completed in 1979.

Novum Testamentum Graece

Novum Testamentum Graece (Latin for "New Testament in Greek") is the common name for the scholarly, critical edition of the New Testament in its original Koine Greek language, most famously the Nestle-Aland edition (NA28). It is a standard text used by scholars, translators, and theologians worldwide because it provides the most textually reliable Greek New Testament, based on an extensive study of ancient manuscripts.

Key features of the Novum Testamentum Graece

- **Scholarly text:** It presents a text that is the result of a rigorous critical process, aiming to reconstruct the most likely original text of the New Testament.
- **Critical apparatus:** It includes a comprehensive footnote system, called a *text-critical apparatus*, which lists the evidence from ancient manuscripts and versions that supports different readings, allowing scholars to analyze textual variations.
- **Wide usage:** The Nestle-Aland edition (NA28) is the standard edition used by Bible translators, professors, students, and pastors worldwide.
- **Regular updates:** The text is regularly updated to incorporate new discoveries and textual research. The 28th edition (NA28) includes readings from recently discovered papyri and revised scholarship on the Catholic Epistles.
- **Relationship with the UBS Greek New Testament:** The Greek text of the NA28 is the same as the fifth edition of the United Bible Societies' Greek New Testament (UBS5), with the main difference being the presentation and the inclusion of more comprehensive notes in the Nestle-Aland edition.

Old Testament Greek Translations: Aquila

Aquila's significance in the Old Testament context primarily relates to his **Second Century Greek translation of the Hebrew Bible**, noted for its extreme literalness, revealing the Hebrew text of the time and becoming vital for Jewish and early Christian scholars.

- **Literal Translation:** He created a Greek Old Testament translation that meticulously rendered Hebrew words into Greek, often awkwardly, but preserving the original Hebrew structure.
- **Witness to Hebrew Text:** His work offers crucial insights into the Hebrew Bible's state around A.D.130, helping scholars understand the original texts.
- **Replaced Septuagint:** Among Jews, his accurate translation largely replaced the older Septuagint (Greek translation of the Hebrew Bible) for deeper study.
- **Fragments Remain:** While mostly lost, fragments of his translation survive within Origen's *Hexapla* and Cairo Genizah manuscripts.

Old Testament Greek Translations: Origen's *Hexapla*

Origen's *Hexapla* was a monumental scholarly work that presented the Old Testament in six parallel columns (Hebrew, Hebrew in Greek letters, and four Greek translations), creating the first critical edition for comparing texts, enabling textual criticism, clarifying the Septuagint's accuracy against

Hebrew, and serving as a foundation for future Bible translations, fundamentally shaping biblical scholarship by revealing textual relationships and discrepancies, despite the original work being lost to fragments.

Key Significance:

- **Textual Criticism:** It was the first systematic collation of multiple biblical texts, a landmark effort to establish the most accurate form of the Hebrew Scriptures.
- **Clarified the Septuagint (LXX):** By comparing the LXX (the Greek translation) with the original Hebrew and other Greek versions (Aquila, Symmachus, Theodotion), Origen highlighted differences in his *Hexapla* textual analysis/revision, identifying passages added or missing in the LXX.
- **Introduced Critical Symbols:** He used symbols like the obelus (—) for additions in the LXX and the asterisk (*) for omissions from the LXX, marking textual variations.
- **Foundation for Later Works:** Its influence is seen in later polyglot Bibles (like Jerome's Vulgate), and fragments remain crucial for understanding early biblical texts.
- **Scholarly Method:** It established a new standard for biblical scholarship, showcasing immense dedication and demonstrating an early awareness of textual corruption and the need for comparative study.
- **Major Source:** Was the source of the **Codex Sinaiticus (א**), **Codex Alexandrinus (A)**, and **Codex Vaticanus (B),** three of the oldest existing manuscripts of the Greek Old Testament. The *Hexapla* was also the source for two early Syro-Aramaic translations, the Harklean and Palestinian versions.
- In essence, the *Hexapla* was an unprecedented scholarly endeavor that laid the groundwork for modern textual analysis of the Old Testament, even though the massive work itself only survives in scattered fragments.

Summary and Analysis of Hexapla

Origen's *Hexapla* involved textual revisions primarily through compiling and critically comparing different Old Testament versions in six parallel columns: Hebrew, Hebrew transliterated into Greek, and Greek translations by Aquila, Symmachus, the Septuagint (LXX), and Theodotion, adding critical signs (obelus, asterisk) to highlight textual differences and incorporating later Greek versions (Quinta, Sexta) for certain books to clarify discrepancies and purify the text.

The Six Columns (Hexapla)

- **Hebrew (Hebrew):** The standard Hebrew text of the time (likely pre-Masoretic).
- **Hebrew (Greek Transliteration):** The Hebrew text written in Greek letters to show pronunciation.
- **Aquila:** A very literal Jewish Greek translation.
- **Symmachus:** A more readable, interpretive Greek version.
- **Septuagint (LXX):** The earlier Greek translation, marked with critical signs.
- **Theodotion:** A revision of an earlier Greek version, often closer to the Hebrew.

Key Textual Revision Methods

- **Critical Signs:** Origen used symbols (asterisks for additions, obeli for omissions) in the Septuagint column to show where it differed from the Hebrew, adding or removing words to align it with the Hebrew source.

- **Additional Columns (Octapla):** For some books, he added two more Greek versions, the *Quinta* (Fifth) and *Sexta* (Sixth), from anonymous sources, further refining textual comparison.
- **Comparative Analysis:** By placing these versions side-by-side, Origen aimed to understand textual corruption, identify the most accurate readings, and create a clearer, purified text for Christian use.

Legacy

- Though the massive original work is lost, fragments survive in later manuscripts and quotes by Church Fathers, forming a crucial resource for Old Testament textual criticism.

Old Testament Greek Translations: Codex Marchalianus

(See article, "Codex Marchalianus," above.

Old Testament Greek Translations: Septuagint (LXX)

See article, "Septuagint (LXX)," below.

Old Testament Greek Translations: Symmachus

The significance of Symmachus's Old Testament (a Greek translation from the late 2nd-century A.D.) lies in its elegant, idiomatic Greek, offering a smooth alternative to the more literal Septuagint (LXX) and Aquila's version, providing crucial textual variants for Origen's *Hexapla*, influencing later translators like Jerome, and reflecting a Jewish perspective (possibly Ebionite or Samaritan) that emphasized accessible, fluent Scripture, making it vital for understanding biblical interpretation and textual history.

Key Significance Points:

- **Elegant Greek Rendering:** Unlike Aquila's literalism, Symmachus aimed for beautiful, idiomatic Greek, making Hebrew idioms understandable and the text flow naturally for Greek readers.
- **Textual Witness:** Included in Origen's *Hexapla*, his version provided a significant, distinct witness to the Hebrew text, helping scholars compare different translations side-by-side.
- **Jewish Interpretation:** His work, possibly associated with Ebionites (Jewish Christians) or a Samaritan convert, offered interpretations that sometimes differed from dominant Christian readings, like translating Isaiah 7:14 as "a young woman" rather than focusing solely on "virgin".
- **Influence on Later Translators:** Jerome greatly admired Symmachus's work, using it as a resource when creating the Latin Vulgate, showing its lasting impact.
- **Bridging Language and Meaning:** His method of adapting Hebrew phrases into nuanced Greek participles and particles demonstrated sophisticated translation theory, preserving meaning while enhancing readability.
- In essence, Symmachus offered a sophisticated, fluent, and textually diverse Greek Old Testament that enriched biblical scholarship by providing another way to access the Hebrew Scriptures, contrasting with other contemporary efforts.

Old Testament Greek Translations: Theodotion

Theodotion's Old Testament refers to a significant 2nd-century A.D. Greek translation or revision of the Hebrew Bible, known for balancing the literalness of Aquila with the freer style of Symmachus,

becoming crucial in Christian circles, especially superseding the Septuagint's Daniel text and forming a key column in Origen's *Hexapla*. This version, often seen as a more faithful rendering of Hebrew than the Septuagint, provided clearer, sometimes more elaborate, Greek Scripture for early Christians grappling with textual diversity.

Key Aspects

- **Origin:** A Hellenistic Jewish scholar from Ephesus, Asia Minor, possibly a convert to Judaism, active around A.D. 190.
- **Nature of Translation:** A revision of the Septuagint (LXX) that aimed for greater fidelity to the Hebrew text, sometimes adding details or elaborations found in the Hebrew, especially in books like Daniel and Jeremiah.
- **Historical Significance:**
    - Featured prominently in Origen's 3rd-century A.D. *Hexapla*, alongside Aquila, Symmachus, and the LXX.
    - Its version of the Book of Daniel became the standard Christian text, largely replacing the Septuagint's version.
    - It filled gaps (lacunae) in the Septuagint for books such as Jeremiah and Job.
- He translated sections of the Hebrew/Aramaic Old Testament into Greek during the reign of Emperor Commodus (2nd-century A.D.), especially all of Daniel; Isaiah 25:8.
- **Content Example:** In the story of Susanna, Theodotion's version provides a much longer, more detailed account of the elders' plot compared to the shorter Septuagint, showing an elaborative style.
- **Legacy:** His work reflects the textual ferment of the time, offering a valuable textual witness for modern biblical scholarship and preserving key elements of Jewish tradition in Greek.
- **1 Corinthians:** The New Testament book of 1 Corinthians 15:54 quotes Isaiah 25:8 using a form that matches Theodotion's translation of that specific Old Testament passage ("Death is swallowed up in victory").
- **Saint John's Gospel:** Similarly, John 19:37 cites a passage from Zechariah 12:10 in a form that is characteristic of Theodotion's version of the text.

Palimpsestus Vinobonensis (**Vienna Codex 017 or p17)**

The **Palimpsestus Vindobonensis** (a.k.a. **Codex Vindobonensis** or referred to in relation to the Old Georgian [history-related] Palimpsest) contains crucial early Christian scripture, specifically **fragments of the Old Latin translation of the Bible**, including Old Testament books (i.e., **Samuel to Kings**) and early Gospels (i.e., **Saint Luke**), alongside later Georgian texts. It's known for its hidden layers, with older, significant biblical texts overwritten by newer writings, offering unique insights into early biblical translation and transmission.

Key Scriptures Found:

- **Old Latin Gospels:** Contains fragments of the **Gospel of Saint Luke.**
    - Luke 14:28-35 and Luke 15:12-15)
- **Old Latin Old Testament:** Particularly significant portions of 2 Samuel and Kings.
    - 2 Samuel 4:10–5:25; 10:13–11:19; 13:13–14:3; 17:12–18:9
    - 2 Kings 10:23–28

- **Khanmeti Texts:** Early Georgian translations of the Gospels and Old Testament.
- **Protevangelium of James:** An early apocryphal gospel that is possibly Gnostic-influenced.

Significance:

- **Textual Criticism:** The palimpsest provides valuable evidence for understanding the evolution of the Latin Bible and the Greek Septuagint.
  - The manuscript is considered important for textual criticism, especially for recovering the Old Greek (Septuagint) readings that differ from the later Masoretic text.
- **Multilingualism:** It showcases the reuse of parchment, preserving multiple layers of ancient texts in different languages.
- **Historical Value:** Fragments from the historian Dexippus (*Scythica Vindobonensia*) are also found in other related palimpsests in Vienna, highlighting the library's treasure trove of ancient writings.

Palimsests, London

The "London Palimpsests" generally refer to specific biblical manuscripts housed in the British Library in London, which have underlying, erased texts that were uncovered using modern technology. Their primary significance lies in providing early and rare manuscript witnesses to the biblical text, particularly the Old Syriac translation of the Gospels.

History and Significance

The history and significance of these manuscripts are linked to the practice of creating palimpsests, where due to the scarcity or expense of parchment, original writing was scraped off to reuse the material. The original, or *undertext*, was often erased imperfectly, allowing modern scholars to recover it using advanced imaging techniques such as multispectral imaging and ultraviolet photography.

- **Rarity of the Texts**: The London Palimpsests contain some of the only known surviving copies of certain ancient translations. The most notable are fragments of the Old Syriac Gospels, a translation that predates the standard Syriac version known as the Peshitta.
- **Textual Criticism**: These manuscripts are invaluable for biblical scholars and textual critics. The slight variations in wording from later, more common biblical texts help researchers understand how the Gospels were translated and transmitted in the early Christian world, offering insights into the development of the biblical canon and potential regional differences in the text.
- **Historical Context**: The texts shed light on the cosmopolitan nature of early Christian centers, such as the Saint Catherine's Monastery in Sinai where many palimpsests were discovered, showing a vibrant exchange of texts and traditions in various languages including Christian Palestinian Aramaic, Greek, Latin, and Syriac.

Biblical Books and Verses

Specific biblical books and verses found in the London Palimpsests include fragments from the Gospels in the Old Syriac translation.

- One specific fragment, held in the British Library (Add. 14,512 is an example of an old dated biblical MS), was identified as containing an interpretation of **Matthew chapter 12**.
- A recently published fragment from the broader "Sinai Palimpsests Project," a sister manuscript to one in the British Library, was identified to contain verses from **Matthew 11:30–12:26**. This

fragment includes a minor wording difference in Matthew 12:1, adding the detail that the disciples "rub[bed] them in their hands" when they picked the heads of grain.
- Another significant manuscript in London is the **Codex Sinaiticus**, though it is not a palimpsest itself; it is the oldest complete copy of the Christian New Testament and a vital source for biblical study, now mostly housed in the British Library.

The London Palimpsests thus serve as crucial physical links to the earliest forms and transmission of the biblical text.

Palimpsest 5b1, London

London Palimpsest 5b1 is a significant, early Syriac manuscript containing portions of the Old Testament (specifically Exodus), valued for its ancient text that reflects a textual tradition closer to the Hebrew original, showing unique readings and helping scholars understand the transmission history and Jewish-Christian context of the Peshitta version, particularly its links to figures like Ephrem the Syrian and its origins in Edessa before the 9th century. It contains parts of **Exodus**, with distinctive readings that place it as an early textual witness to the Syriac Bible.

History and Significance

- **Early Syriac Witness:** 5b1 is a palimpsest, meaning its parchment was reused, with older text scraped off and written over, but fragments of the original (the lower text) remain.
- **Peshitta Text:** It's a vital manuscript for studying the Syriac Peshitta.
- **Pre-9th Century:** Its text points to a West Syrian tradition from Edessa in the 9th-century A.D. or earlier, providing insights into textual variants found in other early manuscripts like Vatican Syriac 103 and 110.
- **Textual Variants:** It preserves readings (like *Qˆo (S^)* for 'silver' in Exodus) that differ from later manuscripts, revealing an older textual stage closer to the Hebrew.
- **Jewish-Christian Context:** Its readings align with those found in the commentaries of Ephrem the Syrian, linking it to early Jewish-Christian biblical interpretation in the East.
- In essence, London Palimpsest 5b1 is a crucial piece of the puzzle for understanding how the Syriac Bible developed, offering a glimpse into ancient biblical texts and their local traditions.

Biblical Content

- **Book of Exodus:** The primary biblical content identified in this specific fragment comes from the Book of Exodus, with unique textual features.

Papyri, Alfred Chester Beatty (Sir) Collection

The **Chester Beatty Papyri** are immensely significant as some of the **earliest known manuscripts of the Bible**, offering crucial insight into biblical text transmission, proving the early use of the codex (book format) for scripture, and containing portions of nearly every Old Testament book and most New Testament books, dating from the 2nd to 4th-centuries A.D.. Key texts include early copies of Paul's letters (P46), Gospels and Acts (P45), Revelation (P47), Genesis, Isaiah, and apocryphal works such as Enoch.

Significance of the Collection:

- **Textual Criticism:** They provide vital evidence for the original wording and transmission of biblical books, strengthening confidence in the biblical text we have today.
- **Codex Format:** They demonstrate that Christians used the codex (book) form for scriptures much earlier (perhaps by the 2nd-century A.D.) than previously thought, challenging the scroll as the primary format.
- **Early Christian Life:** They offer tangible links to early Christian communities and their reading practices, showing treasured books were circulating in the 2nd and 3rd centuries A.D..
- **Textual Value:** The Chester Beatty Papyri are crucial pre-Hexaplaric witnesses (dating before the textual revisions of Origen's Hexapla in the 3rd century A.D.) and help scholars understand the state of the Septuagint text in antiquity.

Bible Books and Verses (Examples):

- **New Testament:**
  - **P45:** Portions of Matthew, Mark, Luke, John, Acts (2nd-3rd century A.D.).
  - **P46:** Most of Paul's letters (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Hebrews) (c. 200 A.D.).
  - **P47:** Middle third of Revelation (late 3rd-century A.D.).
- **Old Testament (Septuagint - Greek translation):**
  - **Genesis:** Two copies, including books like Genesis 24-35, 39, 41-42 (2nd-century A.D.).
  - **Deuteronomy and Joshua:** Portions exist.
  - **Isaiah:** Portions of this prophetic book are present, reflecting its early importance.
- **Apocrypha:** Includes parts of the Book of Enoch and other early Christian writings.

Synopsis of Collection

The Chester Beatty Papyri are thus a collection of significant biblical manuscripts, primarily Greek, known by Roman numerals (I-XII) corresponding to their content, such as **Papyrus I (Gospels and Acts)**, **Papyrus II (Pauline Epistles)**, **Papyrus III (Revelation)**, **Papyrus IV and V (Genesis)**, **Papyrus VI (Numbers and Deuteronomy)**, **Papyrus VII (Isaiah)**, **Papyrus VIII (Jeremiah)**, and a combined **IX/X (Ezekiel, Daniel, Esther)**, plus **Papyrus XI (Ecclesiasticus/Sirach)** and **Papyrus XII (Enoch, Melito)**, representing some of the earliest biblical texts known.

Main Papyri by Number and Content:

- **Chester Beatty Papyrus I (P45):** Gospels (Matthew, Mark, Luke, John) and Acts.
- **Chester Beatty Papyrus II (P46):** Pauline Epistles (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, 1 and 2 Thessalonians, Hebrews).
- **Chester Beatty Papyrus III (P47):** Revelation.
- **Chester Beatty Papyrus IV (Rahlfs 961):** Genesis 9:1 through 44:22
- **Chester Beatty Papyrus V (Rahlfs 962):** Genesis 24-35, 39, 41-42
- **Chester Beatty Papyrus VI (Rahlfs 963):** Numbers and Deuteronomy.
- **Chester Beatty Papyrus VII (Rahlfs 965):** Isaiah.
- **Chester Beatty Papyrus VIII (Rahlfs 966):** Jeremiah.
- **Chester Beatty Papyrus IX/X (Rahlfs 967):** Ezekiel, Daniel, Susanna, Esther.
- **Chester Beatty Papyrus XI (Rahlfs 964):** Ecclesiasticus (Sirach).
- **Chester Beatty Papyrus XII (Rahlfs 2069):** Letter of Enoch, Melito's *On Passover*, Apocryphon of Ezekiel.

- These papyri are significant for biblical scholarship as they include some of the oldest surviving manuscripts of Old and New Testament books, primarily from the 2nd-4th centuries A.D., and are mostly housed at the Chester Beatty Library in Dublin.

Historical Perspective:
The Chester Beatty Collection, amassed by American-Irish magnate Sir Alfred Chester Beatty (1875–1968), is renowned for its stunning Islamic, East Asian, and European manuscripts, but its biblical papyri, especially P45, P46, and P47, are historically vital as some of the earliest New Testament manuscripts, containing significant portions of Gospels, Acts, Pauline Epistles (such as Romans, Hebrews, 1 and 2 Corinthians), and Revelation, offering unparalleled insights into early Christian texts and the transmission of the Bible. The collection, now housed in Dublin's Chester Beatty Library, significantly predates later biblical manuscripts, with P46 (Paul's letters) potentially from A.D. 175-250, revolutionizing biblical studies. Beatty donated his collection to the Republic of Ireland in 1950.

Note: Because the Nestle-Aland numbering system applies to the Greek New Testament only, many Chester-Beatty manuscripts have "P-" or "𝔓" numbers, such as Papyrus 13 and 45.

Papyrus, Berlin Genesis P. Berol 6670 (Rahlfs 911)

The **Berlin Genesis Papyrus (P. Berol. 6670, also Rahlfs 911)** is a 3rd or 4th-century A.D. Greek manuscript on papyrus that contains a substantial portion of the Book of Genesis. Its primary significance lies in its status as one of the oldest and most important textual witnesses for the early text of the Greek Old Testament (Septuagint-LXX) and for filling a major gap (lacuna) in the well-known Codex Vaticanus.

History and Significance
- **Dating and Origin**: The manuscript is dated to the 3rd or 4th-century A.D. and was likely found in Egypt, which is the source of many ancient papyri collections. It is currently housed at the University Library in Warsaw, though it is part of the broader collection associated with Berlin.
- **Textual Importance**: P. Berol. 6670 is a critical artifact for biblical scholars because it preserves a long stretch of the Book of Genesis in Greek. It is especially important textually because the otherwise comprehensive Codex Vaticanus, a much later 4th-century A.D. biblical manuscript, has a large gap that omits Genesis 1:1 through Genesis 46:28a. The Berlin Genesis papyrus helps scholars reconstruct and verify the early text for those missing chapters.
- **Physical Form**: It is a manuscript in codex form (a book with pages), rather than a scroll, which was a format commonly adopted by early Christians.

Bible Verses Contained
The Berlin Genesis papyrus P. Berol. 6670 contains the text for the following range of biblical verses from the Book of Genesis:
- **Genesis 1:18–38:5** are preserved
- The verses are part of a codex that was 7.09 inches x 11.02 inches (18 cm x 28 cm)
- This covers a large narrative portion of Genesis, including the creation account (from day four onwards), the stories of Adam and Eve, Cain and Abel, Noah and the flood, the Tower of Babel, and the histories of Abraham, Isaac, and Jacob up to a point in the story of Judah.

Papyrus, Berlin Genesis P. Berol 10755

The **Berlin Genesis Papyrus P. Berol. 10755** is a significant 4th/5th-century A.D. Greek manuscript fragment of the biblical Book of Genesis, crucial for textual criticism as it offers early readings of the Hebrew Bible, confirming biblical text stability while showing variations in early Christian transmission. While its exact history is tied to Egyptian discoveries, it's part of Berlin's vast collection, providing insights into ancient scribal practices and the development of the Septuagint. It contains portions of Genesis, notably Genesis 1:1-2, and offers unique textual variants compared to later medieval texts, showcasing scribal interpretation and development.

History and Discovery

- **Collection:** The papyrus is housed in the Egyptian Museum Berlin's collection, one of the world's largest, formed from finds across Egypt.
- **Dating:** Paleographically dated to the 4th or 5th-century A.D., making it a very early witness to the biblical text.
- **Significance:** It is vital for textual critics, helping understand how the Septuagint (Greek Old Testament) was copied and adapted in early Christianity, revealing textual traditions distinct from later Hebrew Masoretic texts.

Biblical Content (Genesis)

- **Key Verses:** The fragment contains parts of the very beginning of the Bible, specifically Genesis 1:1-2 (Creation of the world and heavens and earth) and possibly other early verses.
- **Textual Variants:** It preserves readings that differ from later standardized texts, such as variations in phrasing or the presence/absence of certain words, highlighting textual fluidity.

Overall Significance

- **Evidence of Preservation:** Like other ancient papyri (e.g., Dead Sea Scrolls, Oxyrhynchus finds), it proves the remarkable preservation and transmission of biblical texts over centuries.
- Context for Scribes: It gives insight into the religious and cultural circles where these texts were produced and used, showing how people interacted with scripture.

Papyrus, Berlin MS. Or. 408

Berlin MS. Or. 408 is a significant early Coptic papyrus codex containing portions of the New Testament in the Sahidic dialect. It is recognized for its high antiquity and textual value, serving as a witness to the early transmission of the Bible in Egypt.

History and Significance

- **Significance:** The manuscript is highly valued for its antiquity, dating back to the 4th-century A.D.. It is part of the "copsa" collection (Sahidic Coptic translations), which are critical for New Testament studies.
- **Contents/Provenance:** Berlin MS. Or. 408 and British Museum Or. 3518 are recognized as parts of the same original document.
- **Text Type:** It provides a glimpse into the Alexandrian Text-type, which is considered very early and accurate, often supporting the readings found in major codices like Codex Vaticanus.

Biblical Contents

The Berlin portion of the codex (MS. Or. 408) contains the following New Testament books in this specific order:

- **Revelation: Chapters 1–22** (complete book).
- **1 John: Chapters 1–5.**
- **Philemon: Chapter 1 (verses 1–25).**

Papyrus, Bodmer III

Papyrus Bodmer III (Codex Bodmer III) is a significant 4th-century A.D. Coptic papyrus codex containing the Gospel of John and the first four chapters of Genesis, notable as the oldest manuscript of the Bohairic Coptic version, revealing early biblical traditions and scribal practices, with specific textual variants around "God" in John 1:1 and 1:18, important for textual criticism.

History and Significance

- **Discovery and Ownership**: Discovered in Upper Egypt, it was purchased by Martin Bodmer of Geneva, forming part of the larger collection known as the Bodmer Papyri, published by Rodolphe Kasser in 1958.
- **Oldest Bohairic**: It is the earliest known manuscript of the Bohairic dialect of Coptic, a crucial witness to the Alexandrian Text-type, differing from later Bohairic versions.
- **Textual Value**: Its unique readings, especially in John 1:1 and 1:18 (e.g., using contractions for *Nomina Sacra*), offer insights into early Christian understanding and scribal habits, with over 100 corrections noted by the scribe.
- **Format**: A codex (book format) containing John (with some missing parts) followed by Genesis 1:1-4:2, showing early circulation of Gospels together.

Bible Verses Included

- **Gospel of John**: Chapters 1 through 21 (with gaps, especially early on).
- **Book of Genesis**: Chapters 1:1 to 4:2.

Key Textual Points (John 1)

- **John 1:1**: Contains the phrase "God" (as *Theos*) in contracted form (*nomina sacra*) and also spelled out.
- **John 1:18**: Features "God" (as *Theos*) in a contracted form ("who no one has seen") and spelled out ("only-begotten").

Papyrus, Bodmer VI

Bodmer VI (P. Bodmer VI) is an important 4th/5th-century A.D. Coptic papyrus codex containing portions of the **Book of Proverbs (1:1-21:4)**, written in the early Paleo-Theban dialect, providing crucial evidence for early Christian textual traditions and the development of Coptic Christianity in Egypt, showcasing an early Christian use of codices (books) over scrolls for Scripture. Discovered in Egypt in 1952, it's part of the larger collection known as the Bodmer Papyri, named for collector Martin Bodmer, offering insight into the transition of biblical texts into Coptic.

History and Significance

- **Discovery and Collection**: Found near Dishna, Egypt, in 1952, these papyri were acquired by Swiss bibliophile Martin Bodmer and are now housed primarily at the Bibliotheca Bodmeriana near Geneva.
- **Early Christian Literature**: The collection includes biblical texts (Greek and Coptic) and early Christian writings, showing diverse Christian literature circulated together.
- **Coptic Transition**: Bodmer VI, along with other Coptic papyri, highlights the shift from Greek to Coptic as the dominant language for Christian texts in Upper Egypt during the Byzantine era.
- **Codex Format**: As a codex (folded book), it represents the emerging format for Christian scriptures, replacing the traditional scroll.

Contents of Bodmer VI

- **Book**: Proverbs.
- **Chapters/Verses**: Proverbs 1:1 – 21:4.
- **Language**: Paleo-Theban (Dialect P) Coptic.
- **Date**: Circa 4th/5th-Century A.D..

Papyrus, Bodmer Psalms (Papyrus Bodmer XXIV and Rahlfs 2110)

The Bodmer Psalms papyrus (specifically **Papyrus Bodmer XXIV**, also known as P. Bodmer 24) is a highly significant 3rd or 4th-century A.D. Greek manuscript that is the **oldest surviving substantially complete copy of the Book of Psalms** in the ancient Greek translation (the Septuagint version).

Significance

The primary significance of the Bodmer Psalms papyrus lies in its age and completeness, making it a crucial resource for biblical scholarship.

- **Textual Witness:** It provides an early-Septuagint Greek, extensive witness to the Greek text of the Psalms (the Septuagint version), which was the Old Testament translation commonly used by early Christians. Its readings help biblical scholars evaluate the accuracy of later medieval manuscripts and track the transmission history of the biblical text.
- **Early Christian Practice:** The manuscript is a **codex** (a folded book, rather than a scroll), a format which early Christians adopted in preference to the scroll for scriptural books, suggesting the text was used for practical, portable, and potentially congregational reading or private devotion.
- **Liturgical Clues:** The scribes used specific punctuation and generous spacing between Psalms, which might indicate pauses for traditional chanting or draw attention to specific psalms used on particular holy days.
- **The 151st Psalm:** Following the Greek tradition, the codex originally contained 151 psalms, rather than the 150 found in most modern Bibles.

History

The history of the manuscript can be traced through its discovery and acquisition.

- **Discovery:** The papyri that make up the Bodmer collection were discovered in 1952 in an ancient Coptic mine or burial site in Dishna, Egypt.
- **Acquisition by Martin Bodmer:** The bundle of manuscripts, known as the "Dishna Papers," was smuggled out of Egypt and purchased in the mid-1950s by Swiss rare manuscript and book

collector **Martin Bodmer**. The entire collection was housed in the Bibliotheca Bodmeriana in Cologny, Switzerland.

- **Modern Location:** The Bodmer Psalms papyrus was privately purchased from the Bodmer Library in 2010 by the Green Collection and subsequently donated to the **Museum of the Bible** in Washington, D.C. in 2012, where it is currently housed and displayed. (Other Bodmer Papyri, such as the P72 and P75 New Testament manuscripts, are now located at the Vatican Library).

Biblical Content

The original codex was extensive, but is now fragmentary.

- **Original Content:** The manuscript originally consisted of approximately 84 leaves (168 pages) containing the Rahlfs Septuagint (LXX) version of **Psalms 17–118**.
- Includes the Apocryphal Psalm 151 found in the Septuagint (LXX).
- Has sustained, in some sections, as much as 40 percent damage over the centuries.
- **Surviving Content:** Of the original leaves, 49 pages (98 pages) have survived, preserving most of the text from **Psalms 17:45 through 118:44** (which correspond to Psalms 18:44–119:44 in most English versions). The leaves closer to the center of the codex are generally better preserved.
- **Scribal Features:** The text was written in Greek by two different scribes using all capital letters with no spaces, a common practice.
- **Context:** It is often studied alongside other manuscripts, such as **P.Oxy. 5101,** to reconstruct the full Psalter.

Papyrus, Chester Beatty XIV/XV

The papyrus, **Chester Beatty XIV/V (P. Chester Beatty XIV/XV),** is not a single manuscript but refers to papyrus fragments from the Chester Beatty Library collection, specifically part of a codex containing Greek texts of **Numbers (Deuteronomy) chapters 1-38**, important as early biblical manuscripts showing the shift from scrolls to books (codices) in Christianity, containing verses from these Old Testament books.

What it is:

- A collection of early Greek papyrus manuscripts (Chester Beatty Papyri).
- MS 814 specifically refers to leaves from the book of Numbers (often bound with Deuteronomy).
- It's a vital artifact for understanding early Christian book production (using codex format) and biblical textual history.

Books, Chapters, and Verses:

- **Book:** The Book of Numbers (and potentially Deuteronomy).
- **Chapters:** Fragments cover portions of **Numbers chapters 1 through 38**, with significant gaps.
- **Verses:** Contains verses from various parts of Numbers, like Numbers 1:1-18, 1:19-39, etc., showcasing early Greek translations.

Significance:

- Dated to the 3rd-century A.D. (or even 2nd-century A.D. for some Chester Beatty codices).
- One of the earliest examples of a biblical text in codex (book) form, not a scroll.
- Shows the "Western" order of Gospels (Matthew, John, Luke, Mark, Acts) in another Beatty manuscript (P45).

Papyrus, Michigan MS. Inv. 3992

Michigan MS. Inv 3992 (P.Mich.inv. 3992) is a significant 4th-century A.D. papyrus codex, part of a famous collection of early Coptic (Sahidic) manuscripts, likely originating from Medinet Madi in Egypt. It is part of the University of Michigan's Papyrology Collection and is notable for containing a mix of New Testament epistles and Old Testament poetry.

History and Significance

- **Significance:** It is one of the early Coptic (Sahidic) versions of the Bible, dating to the 4th century A.D.. It provides crucial evidence for the early spread of Christianity in Egypt and the translation of the Bible into the vernacular, as well as being one of the earliest known Coptic books (codices).
- **History:** The manuscript was acquired by the University of Michigan between 1933-1934 in Egypt. It was heavily fragmented, with its 42 folios (roughly 14 x 15 cm) pieced together from many smaller fragments.
- **Relationship to other MSS:** It is related to other 4th-century A.D. Coptic fragments, notably Berlin MS. Or. 408 and British Museum Or. 3518, which were part of the same original manuscript.

Biblical Content (Books, Chapters, and Verses)

Based on academic studies of Sahidic manuscripts, Michigan MS. Inv 3992 contains merely fragments of the following:

- **1 Corinthians**
- **Titus 1:11–15 and 2:3–8.**
- **Book of Psalms**

The manuscript is also described in the University of Michigan database as containing fragments of the **Pauline Epistles**, **Psalms**, and **Isaiah**.

- *Note: The 4th-century A.D. date makes these fragments valuable to scholars comparing early Egyptian translations with Greek, Latin, or Syriac texts*.

Physical Description

- **Form:** Codex (an early bound book, rather than a scroll).
- **Size:** Roughly 5.5 inches by 6 inches (14 cm x 15 cm).
- **Folios:** Approximately 42 folios preserved.
- **Language:** Coptic (Sahidic dialect).
- **Script and Text:**
- Coptic language in Sahidic dialect
- An early, informal, or "cursive" uncial script rather than a formal, majuscule book hand.
- Leans toward being Alexandrian Text-type because of shorter readings and simpler text that lacks embellishments.

Papyri, Oxyrhynchus

The Oxyrhynchus Papyri are a vast collection of ancient text fragments from the Roman-era garbage dumps of Oxyrhynchus, Egypt, discovered by British archaeologists Bernard Grenfell and Arthur Hunt.

These two men are the primary "witnesses" and initial excavators, responsible for unearthing the bulk of the material between 1896 and 1907.

Textual Sources

The texts, dating from the 3rd-century B.C. to the 7th-century A.D., cover a wide spectrum of ancient life and literature. Approximately 90 percent are documentary texts (historical, legal, social source material), while the remaining 10 percent are literary or religious works, many of which were previously thought lost.

- **Classical Literature:** Fragments of works by renowned Greek and Latin authors, including Homer (Iliad and Odyssey), Sophocles (a previously unknown satyr play, *Ichneutae*), Euripides (extensive parts of *Hypsipyle*), Menander (numerous comedies), Pindar, Sappho, Alcaeus, Herodotus, Thucydides, Plato, Euclid, and an epitome of Livy's lost books.
- **Biblical and Apocryphal Texts:** A significant portion of the world's earliest known Christian manuscripts come from Oxyrhynchus. These include fragments of canonical New Testament books (Gospels of Matthew, Mark, Luke, and John, Pauline epistles, Revelation, etc.), Septuagint Old Testament texts, and apocryphal or non-canonical writings (Gospel of Thomas, Gospel of Mary, The Shepherd of Hermas, the First Apocalypse of James).
- **Papyrus Oxyrhynchus 5101 (P. Oxy. 5101)** contains parts of **Psalms 26, 44, 47, 48, 49, 63, and 64** (Septuagint-LXX numbering).
- **Partial or Mostly Missing Text of New Testament:** Hebrews, 2 Peter, 2 and 3 John, Jude, and Revelation.
- **Fragments of Old Testament:** Job, Psalms, Isaiah, Ezekiel, Zechariah, Proverbs, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jeremiah, Daniel, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Malachi, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Amos, Hosea, Joel, Lamentations, Ruth, Song of Solomon, Ecclesiastes, 1 Maccabees, and 2 Maccabees.
- **Complete or partial books of Apocrypha:** Esther, Tobit, Judith, Wisdom of Solomon, Sirach, Baruch, Letter of Jeremiah, 1 Enoch (parts of).
- **Tobit fragments** (different from Septuagint-LXX versions), are often missing their entirety or canonical completeness as found in the Septuagint (LXX) or Masoretic Text, indicating diverse scriptural traditions rather than full canonical sets.
- **Books with significant gaps or variations:**
    - **Esther:** The complete book isn't typically found, but fragments exist, sometimes with different versions than the Septuagint.
    - **Tobit/Sirach (Ecclesiasticus):** Fragments found, but often differing from the standard Septuagint texts.
    - **Daniel and Esther Additions:** Full canonical sections (like Daniel 13-14) are often absent or represented by unique versions.
    - **1 Enoch:** Parts of this pseudepigraphal text appear.
- **Absence of *Complete* Books:** While many *portions* of books are present, finding entire canonical books as a single manuscript is rare; most are fragments, and some traditionally accepted books (such as Judith, Baruch), while known, are not found fully intact within the Oxyrhynchus finds.

- **Documentary Texts:** The majority of the papyri are everyday documents providing unparalleled insight into provincial life in Roman Egypt.
    - **Public/Official:** Codes, edicts, registers, official correspondence, census returns, tax assessments, and court records.

Private/Personal: Sales records, leases, wills, accounts, inventories, horoscopes, private letters, wedding invitations, and even a contract in which a wrestler agrees to throw a match.

Excavation of the 500,000 fragments of the famous Papyri found at the Oxyrhynchus ancient garbage dump. Image: courtesy of the Egypt Exploration Society and the Faculty of Classics, University of Oxford

Papyrus, Oxyrhynchus GA 0169

GA 0169 (P. Oxy 180) is a significant 4th-century A.D. Greek parchment fragment from the Oxyrhynchus collection because it is one of the **smallest extant New Testament codices**. It contains verses from the New Testament book of **Revelation, specifically chapter 3**.

History and Significance

- **Discovery and Origin**: The fragment was part of the massive trove of ancient documents, known as the Oxyrhynchus Papyri, discovered in the late 19th and early 20th centuries by Bernard Grenfell and Arthur Hunt in an ancient garbage dump near Oxyrhynchus, Egypt. The arid conditions of the area preserved thousands of documents, including many early Christian texts.
- **Physical Description**: GA 0169 is notable for its minute size, measuring just about 3.75 by 2.875 inches, making it one of the smallest surviving New Testament codices. This compact format may indicate it was a portable, personal copy of the scripture.
- **Dating**: Textual scholars have dated the manuscript to the 4th century A.D. based on the style of the Greek uncial script.
- **Location**: The manuscript is currently preserved at the Princeton Theological Seminary.
- **Significance**: As with other biblical Oxyrhynchus Papyri, this fragment provides valuable evidence for the early circulation and preservation of New Testament texts, helping scholars with textual criticism and our understanding of early Christian communities.
- **Numbering**: It is cataloged under the International Greek New Testament Project as GA 0169 and as P. Oxy. 180 in the published collection of the Oxyrhynchus Papyri.

Biblical Content

- **Revelation 3:19–4:3**

Papyrus, Rahlfs 801

Rahlfs 801 (a.k.a. **Qumran Cave 4 4Q119** or **4QLXXLeviticus-a)** contains verses from the Book of Leviticus. It is one of the oldest known Septuagint manuscripts, dating to the **2nd century B.C.**

History and Significance

- **Dating:** Rahlfs 801 is one of a handful of surviving biblical manuscript fragments that date to before the 1st-century B.C.. This makes it a primary source for understanding the text of the Septuagint as it existed in antiquity, making it a crucial, very early witness to the text of the Septuagint.
- **Qumran Discovery:** The fragment was discovered in Cave 4 among the Dead Sea Scrolls at Qumran, a site which yielded a wide variety of biblical texts and demonstrated the textual diversity of the era.
- **Textual Witness:** The text of Rahlfs 801 and other early fragments (such as Rahlfs 819 and 957) is important for textual criticism because it provides a direct comparison point to later, more complete manuscripts (such as Codex Vaticanus and Codex Alexandrinus from the 4th and 5th centuries A.D., respectively) and to the later Masoretic Hebrew text.
- **Rahlfs' System:** The number 801 comes from the classification system developed by German philologist Alfred Rahlfs in his widely used 1935 critical edition of the Septuagint, which categorized hundreds of known manuscripts. Numbers 801-1000 in his system are specifically designated for antiquity small fragments of the Torah and Greek Old Testament.

Bible Verses

Rahlfs 801 contains fragments from the **Book of Leviticus**:

- **Leviticus 26:2–16**.

Papyrus, Rahlfs 803, Rahlfs 803, Rahlfs 804, Rahlfs 805, Rahlfs 848, Rahlfs 942

Rahlfs 803 (a **Dead Sea scroll** that is also known as **Qumran Cave 4 4Q121, or 4QLXXNum-gr**) is a fragmented manuscript that only contains specific portions of the **Book of Numbers**.
The specific passages from the Book of Numbers found in Rahlfs 803 are:

- **Numbers 3:40-43**
- **Numbers 4:5-16**
- **History/Significance:** A 1st-century B.C. parchment scroll found in Qumran Cave 4. It is often cited as a key witness in debates over "Old Greek" versus recension (revised) texts.

Rahlfs 804:

- **Content:** Fragments of **Baruch 6:43-44**

Rahlfs 805:

- **Content:** Fragments of **Exodus 28:4–7**
- **History/Significance:** Together with **Rahlfs 803**, these constitute early, pre-Christian, or early-Christian-era evidence of the Torah in Greek.

Rahlfs 848:

- **Content:** Fragments containing **Deuteronomy 10–11** and **Deuteronomy 31–33**.

- **History/Significance:** Early 1st-century B.C. fragment of the Pentateuch.

Rahlfs 942:

- **DSS Content:** Fragments of **Genesis 3, 4, 7, 37-38**
- **History/Significance:** Part of the earliest surviving witnesses to the Septuagint.

Note: The 1st-century B.C. fragments mentioned in the search results often include 802, 803, 805, 848, 942, and 943 (including 804 in some contexts), collectively acting as the earliest, non-complete witnesses to the Pentateuch.

Context in Biblical Studies

These manuscripts, along with others like 801, 819, and 957, are essential for evaluating the quality of the Septuagint translation. Because they predate the 4th-century A.D. Codex Vaticanus and Codex Sinaiticus, they are crucial for textual criticism, providing evidence for the "Old Greek" text before it was revised or aligned with the Hebrew text.

Papyrus, Rahlfs 819

Rahlfs 819 (a.k.a. **Qumran Cave 4 4Q122 or 4QLXXDeut)** is a **fragment of the Septuagint manuscript of the Book of Deuteronomy, specifically containing a verse from chapter 11**. Its primary significance is its status as one of the oldest surviving Septuagint manuscripts, dating back to the **2nd-century B.C.**, providing crucial insight into the pre-Christian era Greek translation of the Hebrew Bible.

History and Significance

- **Age:** Rahlfs 819 is one of the earliest known surviving manuscripts of the Septuagint (the ancient Greek translation of the Hebrew Scriptures). It is paleographically dated to the 2nd-century B.C., making it a very early witness to the biblical text.
- **Location and Discovery:** The fragment was discovered in Cave 4 among the Dead Sea Scrolls at Qumran. This context is important because it demonstrates the active use of Greek biblical texts within Jewish communities in the Judean Desert during the Second Temple period. Rahlfs 819 is a small parchment fragment containing a verse from the **Book of Deuteronomy**, specifically:
- **Deuteronomy 11:4**

Note: It is a very small portion of the book, but its age and location of discovery make it highly significant for biblical scholarship.

Papyrus, Rahlfs 957 (*Please see entry for* ***"Papyrus Rylands 458 or P. Rylands 458 or P957 or*** 𝔓957")

Papyrus, Rahlfs 961

Rahlfs 961, commonly known as **Chester Beatty Papyrus IV (CB-IV)**, is a highly significant early Greek manuscript of the Septuagint (LXX), the oldest Greek translation of the Hebrew Bible. It is one of the earliest and most complete witnesses to the text of Genesis.

History and Significance

- **Significance:** Rahlfs 961 is one of the Chester Beatty Biblical Papyri, a group of early manuscripts that revolutionized Septuagint studies. It is crucial for text-critical analysis, offering

a 4th-century A.D. witness that predates major codices like Vaticanus and Sinaiticus, often preserving a text closer to the original Greek translation.

- **Date:** It is estimated to have been created in the early fourth century A.D. (roughly A.D. 300–350).
- **Location:** It is currently housed in the Chester Beatty Library in Dublin, Ireland (Shelf Number: CBL BP IV).
- **History:** The codex originally consisted of 66 leaves (51 are extant), designed as a large codex containing most of the book of Genesis. It was likely used for early Christian worship, as it was found in Egypt among other biblical papyri.

Books, Chapters, and Verses in Rahlfs 961

Rahlfs 961 contains a large, mostly continuous portion of the book of **Genesis**.

- **Book:** Genesis (Septuagint translation).
- **Chapters and Verses:** The surviving manuscript covers roughly **Genesis 9:1 through 44:22**.
- **Specific Coverage:**
  - **Genesis 9:1–15:14**
  - **Genesis 17:7–42:2**
  - **Fragments of Genesis 42–44**
- **Physical State:** It is a fragmentary papyrus manuscript consisting of 51 leaves, containing two columns per page.

The manuscript shows that it was written in Greek uncial script and is sometimes used alongside another Chester Beatty papyrus (Rahlfs 962) to reconstruct the text of Genesis.

Papyrus, Rahlfs 962

Papyrus Chester Beatty V or Chester Beatty Papyrus V (P. Chester Beatty V or Rahlfs 962) is an important 3rd-century A.D. Greek papyrus codex containing large portions of the Septuagint's Book of Genesis, crucial for understanding early biblical texts and the shift to the codex format, revealing variations in the Septuagint's textual tradition, and preserving early Christian use of books. Its history involves discovery in Egypt and acquisition by Alfred Chester Beatty in the 1930s, with preserved verses covering Genesis chapters 8 through 46, offering invaluable witness to biblical transmission.

History and Significance

- **Discovery and Acquisition:** Acquired by Alfred Chester Beatty in the 1930s from Egypt, it's part of a larger collection of early biblical manuscripts.
- **Dating:** Dated to the late 3rd-century A.D., it's one of the earliest witnesses to the Greek Septuagint (LXX).
- **Format:** Written in cursive script on papyrus, it demonstrates the early Christian adoption of the codex (book) form over scrolls, a major development in book history.
- **Textual Importance:** It provides critical evidence for the textual history of Genesis, revealing different versions of the Septuagint text (e.g., textual differences in patriarchs' lifespans) compared to later manuscripts like Vaticanus and Sinaiticus, and supports the existence of distinct textual families like the Caesarean.

Bible Verses Included (Book of Genesis)
Papyrus Chester Beatty V contains significant portions of Genesis, including:

- **Genesis 8:13 - 9:1** (Noah's Ark story conclusion)
- **Genesis 24:13 - 25:21** (Story of Abraham and Rebekah)
- **Genesis 30:24 - 46:33** (Jacob's family, Joseph in Egypt)

Overall Context
The Chester Beatty Papyri (including P. Chester Beatty V) are foundational for biblical studies, offering direct insight into the Bible's early transmission and textual variations before the great uncial codices.

Papyrus, Rahlfs 963

Rahlfs 963 (also known as Chester Beatty Papyrus VI or CBL BP VI) is an **early Christian papyrus codex** containing substantial fragments of the **Greek Septuagint text of the Old Testament** books of **Numbers and Deuteronomy**. It is highly significant as one of the **oldest surviving biblical manuscripts**, dating to the 2nd-century A.D. (circa A.D. 150–250).

History

- **Origin**: The manuscript likely originated in Egypt, possibly from the Fayum region or Aphroditopolis, a center for early Christian book production.
- **Discovery and Acquisition**: It was discovered in the early 1930s, likely found in jars in an ancient Coptic graveyard. The American mining industrialist Alfred Chester Beatty acquired most of the fragments through dealers, and the discovery of his biblical papyri collection was publicly announced in 1931.
- **Location**: The majority of the manuscript's 55 surviving folios (out of an original 108) are housed in the Chester Beatty Library in Dublin, Ireland. Eight fragments from Deuteronomy, originally part of the same codex, are held by the University of Michigan Library.
- **Cataloging**: The manuscript was cataloged by German scholar Alfred Rahlfs, who assigned it the number 963 in his system for Septuagint manuscripts.
- **Note**: Does not have a Nestle Aland (NA) number because NA numbers only apply to Greek New Testament sources.

Bible Verse Content

- **Numbers:** Chapters 5, 13, 25.
- **Deuteronomy:** Chapters 1, 9, 10, 11, 12, 18, 19, 27, 28, 29, 30, 31, 32, 33, 34.

Significance

- **Age and Textual Criticism**: Rahlfs 963 is a vital witness to the early Greek text of the Old Testament. Before the discovery of the Dead Sea Scrolls, it was considered the oldest extant manuscript of any biblical book. Its text for Numbers largely aligns with the later Codex Vaticanus, while its Deuteronomy text is closer to the 5th-century A.D. Freer manuscript of Deuteronomy, providing crucial data for understanding the transmission and variations in the early Septuagint text.
- **Early Use of the Codex**: The manuscript is one of the earliest examples of the codex format (a precursor to the modern book) used by Christians for their scriptures. This adoption of the

codex, a format that made texts easier to reference and transport than scrolls, was an early Christian innovation that predated its widespread secular use.

- **Physical Characteristics and Book Production**: The high quality of the papyrus and the skilled, elegant script indicate that a professional scribe produced the manuscript for a well-established Christian community in Roman Egypt.
- **Nomina Sacra**: The codex features *nomina sacra* (abbreviations for "sacred names," such as God, Lord, Israel, etc.), including the name for Joshua written with the same abbreviation as Jesus, offering insight into early Christian scribal practices.
- **Early Page Numbers**: It is potentially one of the earliest known examples of a book with page numbers, which are visible in Greek letters on the folios.

Papyrus. Rahlfs 964

Chester Beatty Papyrus XI (part of the Chester Beatty Biblical Papyri collection) is a 4th-century A.D. Greek papyrus codex containing portions of the Wisdom of Jesus ben Sirach (also known as Ecclesiasticus). It is significant as an early, although fragmentary, witness to this deuterocanonical book in Greek.

Contents of Chester Beatty Papyrus XI

- **Book:** Ecclesiasticus (Wisdom of Sirach).
- **Fragments from Ecclesiasticus (Sirach) 36:25–37:1; 37:10–22; 46:6–11, 16b to end; 47:2–3; 47:4–13.**
- **Extent:** It consists of two fragmentary leaves, dating to the 4th-century A.D..
- **Context:** While the main Chester Beatty collection contains primarily 2nd-3rd century A.D. texts, Papyrus XI is generally placed in the 4th century, fitting within the broader, diverse collection of Old Testament books (including Genesis, Numbers, Isaiah, and Ezekiel).

Papyrus, Rahlfs 965

Chester Beatty Papyrus VII (**Rahlfs 965** labeled **P. Chester Beatty VII or LDAB 3108)** is a 3rd-century A.D. Greek manuscript, part of the crucial Chester Beatty Biblical Papyri collection. It contains significant portions of the **Book of Isaiah**. Its historical significance lies in being one of the earliest witnesses to the Septuagint (Greek Old Testament) text, aiding scholars in studying the transmission of scripture long before the 4th-century codices.

- **Content:** Papyrus VII consists of fragments from the Book of Isaiah, written in Greek.
  - **Isaiah 1:4** (as featured in studies of Codex Sinaiticus, which aligns with Rahlfs 965 in early transmission).
  - **Isaiah 40:13–14**
  - **Isaiah 40:15–23**
  - **Isaiah 40:24–26**
  - **Isaiah 40:27–42:2**

- **Significance:** It is part of a collection of eleven codices that provided early evidence (pre-4th century A.D.) of the New Testament and Old Testament. It belongs to a set of manuscripts that helped bridge the gap between early Christianity and later, more complete Bible manuscripts (like Codex Sinaiticus).

- **History:** Acquired by American collector Alfred Chester Beatty in the 1930s, likely from the Fayum region in Egypt. The collection is now housed at the Chester Beatty Library in Dublin, Ireland.
- **Early Evidence:** Rahlfs 965 dates to the 3rd-century A.D., making it a crucial, early witness to the Greek translation of the Old Testament.
- **Christian Usage:** It contains *nomina sacra* ("holy names"), which are specific abbreviations (such as *ΘΣ* for *Theos* or "God") that are a hallmark of manuscripts produced and used by early Christian communities.
- Most of the Chester Beatty Papyri are dated to the 3rd-century A.D.. Papyrus VII is crucial for understanding how the Old Testament was read, copied, and preserved by early Christian communities in Egypt.

Papyrus, Rahlfs 966

Chester Beatty Papyrus VIII (Rahlfs 966) is a 3rd-century A.D., fragmentary Greek manuscript containing sections of the Old Testament Book of Jeremiah (chapters 4-5 and 9-10). It is part of the11-manuscript Chester Beatty Papyri collection acquired in the 1930s, which is crucial for studying early biblical textual transmission in Egypt.

History and Significance

- **Significance:** It serves as a vital witness to the Septuagint (Greek) text of Jeremiah, dating to the late second or early 3rd-century A.D.. As part of the wider Chester Beatty Papyri collection, it helps confirm the use of the codex (book) form over rolls among early Christians during the 2nd and 3rd-centuries A.D..
- **Discovery and Acquisition:** Acquired by American-British mining magnate and collector Alfred Chester Beatty in 1930 from dealers in Egypt, the fragments are now primarily housed in the Chester Beatty Library in Dublin.
- **Dating:** Paleographical studies generally place the writing of the manuscript in the 3rd-century A.D..

Bible Books and Verses

Papyrus Chester Beatty VIII specifically contains fragments of the Septuagint version of the Book of Jeremiah.

- **Jeremiah 4:30–5:1**
- **Jeremiah 5:9–13-14, 23–24**
- **Fragments of Jeremiah 9 and 10**
- **The codex is written in uncial script, typically with 48 lines per page, and**
- Is famous for containing the contraction κς to represent the word *κύριος* (Lord), an early example of *nomina sacra*. Some sources also indicate the presence of very small, deteriorated fragments from other parts of Jeremiah (specifically chapters 9 and 10).
- **Is written in codex form, with 48 lines per page. It is known for containing the contraction *κς* to represent the title *κύριος* (Lord),**

Note: It is important not to confuse this with the more famous New Testament papyri in the same collection, such as **P46** (Pauline Epistles) or **P47** (Revelation).

Papyrus 967, or Rahlfs 967

The **Chester Beatty Papyrus IX/X (Papyrus 967)**, which dates from the 3rd-century A.D. are crucial, early Greek manuscripts containing portions of the Old Testament books of **Ezekiel, Daniel, and Esther**. As part of the Chester Beatty Biblical Papyri discovered in Egypt, this single codex represents the most substantial early witness to these books, with 50 surviving leaves spread between the Chester Beatty Library in Dublin and Princeton University.

History and Significance

- **Early Evidence:** Dating to the 3rd-century A.D., this manuscript (sometimes referred together as IX/X or individually) provides vital textual evidence for the Septuagint (Greek Old Testament) prior to the 4th-century A.D. codices.
- **Unique Structure:** Originally thought to be separate, it was later determined that Ezekiel, Daniel, and Esther formed one single codex.
- **Textual Variations:** The Daniel portion contains significant differences from the standard Masoretic text, including a different order of chapters (chapters 7-8 appear before 5-6) and missing portions of chapters 4 and 5.
- **Condition:** The manuscript is fragmentary, with the bottom portions of the leaves missing. Approximately 50 of 118 leaves survive).

Scriptural Content

- **Ezekiel (Papyrus IX)**
  - **Scope:** Contains the later part of the book, beginning from **11:25 and running through to the end (Chapter 48)**.
  - **Details:** The text is in close agreement with Codex Vaticanus (B), representing a pre-Hexaplaric text. Many pages are in the Princeton University Library, while others are in the Chester Beatty Library.
- **Daniel (Papyrus X)**
  - **Scope:** Contains the entire book of Daniel (**1:1–12:13**) in the Old Greek (OG) version, rather than the more common Theodotion version.
  - **Contents:** It includes the additions:
    - **Bel and the Dragon** (placed after Daniel 12).
    - **Susanna** (placed after Bel and the Dragon).
  - **Unusual Order:** Daniel 7–8 actually precedes chapters 5–6 in this manuscript.
  - **Missing Sections:** Daniel 4:3–6 and 5:18–22, 24–25 are missing.
- **Esther (Papyrus X)**
  - **Scope:** Contains fragments of the Book of Esther, estimated to cover a large portion of the book.
  - **Contents:** The text matches the "Old Greek" (OG) version (often aligned with Codices Sinaiticus/Aleph and Vaticanus/B).
  - **Extant Parts:** Surviving portions correspond to parts of the OG Esther, including the stories of the beginning (Esther A, 12–17) and 2:21–23.

Structure Note: The manuscript was a single-quire codex with Ezekiel written by one scribe and Daniel/Esther by another. The Daniel leaves were originally classified as a separate papyrus (X) but were found to fit between Ezekiel and Esther.

Textual Value:

- **Ezekiel:** Known as a pre-Hexaplaric witness (earlier than the writing of the *Hexapla* by Origen Adamantius in A.D. 240) , aligning closely with Codex Vaticanus.
- **Daniel:** Considered epoch-making because it provides the "true" Septuagint (LXX) text, rather than the alternative Theodotion version often found in other manuscripts.
- **Esther:** Agrees with codices Sinaiticus and Vaticanus.
- **Reorganization:** Originally, Daniel was cataloged as P. X, but it was later determined that Ezekiel, Daniel, and Esther belonged to the same original manuscript codex.
- **Notes About Bible Books and Verses**:
  - **Ezekiel:** Substantial portions, with some parts in the Chester Beatty Library and others at Princeton University Library.
  - **Daniel:** Known for having a different order than the standard Masoretic text (chapters 7-8 appear before 5-6), with parts of chapters 4 and 5 missing.
  - **Esther:** Fragments, showing agreement with other major early codices.
  - The manuscript is vital for showing that the Septuagint text used in early Christian Egypt had significant variations compared to later standardized texts.

Old Greek Witness

Rahlfs 967 (Papyrus 967) is considered a key witness to the **Old Greek** (OG) translation of the Septuagint books in it, particularly for the book of Ezekiel. As it dates to the late 2nd or early 3rd-century A.D., it is a crucial, early papyrus codex that predates major uncial codices such as Vaticanus (B).

- **Ezekiel Significance:** P967 provides a text of Ezekiel that is distinct from the later Masoretic Text and is considered a primary, early witness to the original Greek translation, often showing a different literary edition.
- **Contents:** The manuscript includes Greek portions of Ezekiel, Daniel (featuring the Old Greek, rather than Theodotion), and Esther.
- **Significance:** Because it predates Origen's Hexapla, it is essential for reconstructive, pre-Hexaplaric textual studies of the Old Greek.

Papyrus, Rahlfs 2069

Chester Beatty Papyrus XII (CBL BP XII) or **Oxyrhynchus Papyrus 2069 (P.Oxy.XVII 2069)** is a 4th-century A.D. is a significant, fragmentary Greek manuscript containing chapters 97-107 of the apocryphal Book of Enoch (titled "The Epistle of Enoch") and a 2nd-century Christian homily attributed to Melito of Sardis. It is part of the famed Chester Beatty Biblical Papyri collection, providing essential, early evidence for the transmission of Jewish apocalyptic literature and early Christian homiletic writing.

History and Significance

- Papyrus XII is crucial because it is the only Greek witness to certain parts of the Book of Enoch.
- At the time of its discovery, it was the only known copy of the included *Homily on the Passion* by Saint Melito of Sardis.
- It helps scholars understand the text of Enoch, which is generally only found in Ge'ez (Ethiopic).
- It is often referred to in scholarship without a specific, standard Rahlfs number, or is sometimes associated with the designation **Rahlfs 2069** (or associated with **Oxyrhynchus Papyri**

2069). However, in many comprehensive studies of the Chester Beatty Biblical Papyri, XII is often cited simply as "Papyrus XII" or grouped within the non-canonical/apocrypha section (LDAB 2608) rather than holding a sequential number in the main Rahlfs catalogue of the Septuagint, which primarily lists canonical books.

- **Contents:** It contains the **"Epistle of Enoch" (1 Enoch 97:6–107:3)** and **Saint Melito of Sardis' *Homily on the Passion*.**
- **Date:** 4th-century A.D..
- **Location:** Chester Beatty Library, Dublin (CBL BP XII), with some leaves at the University of Michigan.

Papyrus, Rahlfs 2227

Papyrus Oxyrhynchus 5101 (P. Oxy. 5101 or Rahlfs 2227) is a remarkable ancient papyrus roll dating from the middle of the 1st-century A.D. to the middle of the 2nd-century A.D. It contains fragments of the Septuagint (LXX) Psalms, specifically Psalms 26:9-14, 44:4-8, 47:13-15, 48:6-21, 49:2-16, and 63:6-64:5.

Major topics about P. Oxy. 5101:

- **Significance:** It is considered the earliest extant copy of the Septuagint Psalms.
- **Contents:** The surviving fragments contain portions of Psalms 26, 44, 47, 48, 49, 63, and 64 (Septuagint-LXX numbering).
  - **Psalm 26:9–14** (LXX numbering)
  - **Psalm 44:4–8**
  - **Psalm 47:13–15**
  - **Psalm 48:6–21**
  - **Psalm 49:2–16**
  - **Psalm 63:6 – 64:5**
- **Divine Name:** The manuscript is notable for using the Tetragrammaton (YHWH) written in paleo-Hebrew script, as for the Divine Name, rather than substituting it with the Greek title *Kyrios* (LORD).
- **Physical Form:** It was originally a papyrus roll, and today only small fragments from six columns survive.
- **Location:** The fragments are currently housed in the Papyrology section of the Sackler Library at Oxford.

Papyrus 2053

Papyrus 2053 (also known as British Library Papyrus 2053 or P. Oxy. 8.1075/1079) is a significant early Christian papyrus fragment from the **3rd-century A.D.** containing texts from both the Old and New Testaments. Its primary significance lies in its unusual combination of texts and its role in scholarly debates regarding early Christian book formats.

History

The fragment was discovered in Oxyrhynchus, Egypt, a site that has yielded a wealth of ancient manuscripts. It is currently housed in the British Library.

The original editor, Arthur S. Hunt, published the two sides of the papyrus separately in 1911, believing the text of Exodus was on a roll and the text of Revelation was a later addition on the back (a reused roll). In more recent years, biblical scholar Brent Nongbri proposed an alternative theory: the fragment was actually a leaf from a **codex** (an early form of a book, with bound pages). This has sparked ongoing academic debate about the original format of the manuscript.

Significance

- **Content:** The fragment contains the final verses of the book of **Exodus** (P. Oxy. 8.1075) in Greek on one side and the opening verses of the book of **Revelation** (P. Oxy. 8.1079, also known as P18) in a different script on the reverse. This combination of a canonical Old Testament text and a New Testament apocalyptic text in a single manuscript is notable.
- **Codicology Debate:** The debate over whether it was a reused roll or a leaf from a codex is highly significant for understanding early Christian practices. The codex form was widely favored by early Christians over the traditional scroll used for most Jewish and Greco-Roman texts. Nongbri's argument suggests a context where disparate Christian texts were copied together in a single volume, which informs us about how early Christian communities compiled and used their scriptures.
- **Textual Evidence:** As a third-century manuscript, P. 2053 provides early evidence for the Greek text of both Exodus and Revelation, contributing to the study of biblical text transmission and variations in early Christianity.

The specific chapters and verses are:

- **Exodus**: The final verses of the book, specifically **Exodus 40:32-38**.
- **Revelation**: The opening verses of the book, specifically **Revelation 1:4-7**. Some scholarship suggests the fragment may also have contained the very beginning verses (1:1-3), which were lost due to the condition of the manuscript.

Papyrus Fouad 266

Papyrus Fouad 266 (P. Fouad 266), a significant 1st-century B.C. Greek Septuagint (LXX) manuscript, contains parts of the biblical book of **Deuteronomy**, specifically from around **chapters 31 and 32**, but fragments cover much of the book from Deuteronomy 10–33, notable for preserving the divine name (YHWH) in Hebrew script.

Key Contents and Significance:

- **Book:** Primarily Deuteronomy.
- **Verses:** It contains fragments of Deuteronomy, specifically covering chapters 18-32, including Deuteronomy 18:5, 19:8, 20:4, 21:1, 23:5, 24:4, 25:15, 26:2, 27:2, 28:1, 29:4, 30:9, 31:3, and 31:28–32:7.
- **Divine Name:** Uniquely features the Tetragrammaton (YHWH) written in square Hebrew letters within the Greek text, a crucial find for understanding ancient biblical translation practices.
- **Dating:** Dated to the 1st-century B.C. making it one of the earliest known Septuagint manuscripts.

Why it Matters:

- **Early Evidence:** It's one of the oldest witnesses to the Septuagint (the Greek translation of the Hebrew Bible).
- **Textual Studies:** Its fragments help scholars reconstruct the Septuagint text and understand the early Jewish reverence for the divine name.

Papyrus 1 or P1 or $\mathfrak{P}1$

Papyrus 1 (designated as $\mathfrak{P}^1$ or $P1$ or is an early 3rd-century A.D. Greek papyrus manuscript containing fragments of the Gospel of Matthew (1:1-9, 12,14-20).
Discovered in Oxyrhynchus, Egypt, by Grenfell and Hunt, it is one of the earliest New Testament witnesses and is currently housed at the University of Pennsylvania Museum (E 2746).

Noteworthy Facts About Papyrus 1 (P1):

- **Content:** Contains Matthew 1:1–9, 12, 14–20.
- **Date:** Palaeographically dated to the mid-3rd century (A.D. 175–225 or roughly 250).
- **Discovery:** Found in the garbage mounds of Oxyrhynchus, Egypt.
- **Text Type:** It is characterized as an "Alexandrian" text type.
- **Significance:** It was the first biblical papyrus categorized by Grenfell and Hunt.
- **Physical Description:** It is a fragment from a codex, rather than a scroll.

It is important to note that Papyrus 1 in the Oxyrhynchus series (or P. Oxy. 1 Oxyrhynchus Papyrus 1) is a 3rd-century A.D. fragment of the "Logia Iesou" (Sayings of Jesus), which was later identified as part of the Gnostic Gospel of Thomas. However, in the context of the Gregory-Aland numbering of New Testament manuscripts, $\mathfrak{P}1$
refers specifically to the Matthew fragment ($P.Oxy.2$).

Papyrus 4 or P4 or $\mathfrak{P}4$

Papyrus 4 is an early New Testament manuscript that contains fragments of the **Gospel of Luke**. It also includes a flyleaf fragment containing the title for the **Gospel of Matthew**.

Contents of Papyrus 4 P. Oxy 2)
The extant fragments of P4, which are housed at the Bibliothèque Nationale in Paris, contain portions of the following passages from the Gospel of Luke:

- Luke 1:58-59, 1:62-80; 2:1, 2:6-7; 3:8-38; 4:1-2, 4:29-32, 4:34-35; 5:3-8, 5:30-39; 6:1-16
- Contains a tiny separate flyleaf with the title, “The Gospel of Saint Matthew.”
- Possible connection to P64 which contains text from Matthew 26; and, with P67, which contains text from Matthew 3 and 5.

Papyrus 5 or P5 or $\mathfrak{P}5$

P5 is an early New Testament manuscript of the Gospel of John, dated to approximately 225 C.E.. The surviving **textual sources** are two leaves of papyrus containing fragments from the Gospel of John:

Info. about Papyrus 5:

- **Saint John 1:23–31, 33–40; 16:14–30; 20:11–17, 19–20, 22–25**
- This manuscript is housed in the British Library in London, England.

Papyrus 9 or P9 or 𝔓9

Papyrus 9 (P9) or **P. Oxy. 402.**is an early 3rd-century A.D. Greek papyrus fragment containing portions of the New Testament Book of 1 John. Discovered in Oxyrhynchus, Egypt, it holds significance as a rare, early, and small, yet important, witness to the transmission of the Apostle John's letters, helping textual scholars compare ancient manuscript variations.

Biblical Content
Papyrus 9 contains verses from **1 John 4:11–12, 14–17**. It is a single, small fragment (P.Oxy. 402) now located in the Houghton Library at Harvard University.

History and Significance

- **Discovery and Date:** It was discovered by Bernard Pyne Grenfell and Arthur Surridge Hunt in Oxyrhynchus, Egypt, in the early 20th century, and is generally dated to the early 3rd-century A.D..
- **Textual Value:** P9 is part of the "Oxyrhynchus Papyri" collection, which includes many early Christian texts. Although small, it confirms the early existence of 1 John in Egypt.
- **Classification:** It is designated as P9 in the Gregory-Aland catalog, which signifies it was one of the early, often single-fragment, witnesses to the New Testament text.

Note*:* There is sometimes confusion with other "P9" labeled papyri (such as the **Ipuwer Papyrus**), but the New Testament refers to this 1 John fragment.

Papyrus 11 or P11 or 𝔓11

Papyrus 11 (P11), also referring to **Oxyrhynchus Papyrus 845 (P. Oxy. 845)**, is a significant 4th/5th-century A.D. papyrus fragment containing portions of the Old Testament Psalms (Psalm 68:1-35 and 70:1-5). Its significance lies in being an important, albeit small, witness to the Septuagint (Greek Old Testament) text, showcasing early textual variations, and demonstrating the widespread use of biblical texts on papyrus, highlighting papyrus's crucial role in spreading Christian writings despite its later association with Gnostic texts like the Gospel of Thomas, which often appear in similar Oxyrhynchus finds.

History and Significance

- **Discovery:** It was found among the Oxyrhynchus Papyri, a vast collection of ancient documents unearthed in Egypt, which are invaluable for biblical studies.
- **Dating:** Dated to the 4th or 5th-century A.D., it's a relatively late but still early witness to the biblical text.
- **Textual Witness:** It provides readings for the Psalms, helping scholars compare different manuscript traditions (like the Septuagint vs. Hebrew Masoretic Text) and understand textual evolution.

- **Papyrus as Medium:** Like many Oxyrhynchus finds, P11 underscores how papyrus, a relatively cheap material, enabled the circulation of biblical books and teachings, even as some non-canonical texts (like *Gospel of Thomas*) were also found, showing diverse religious activity.

Contents

- **Bible Books:** Old Testament (Septuagint).
- **Specific Verses:** Parts of **Psalm 68 (verses 1-35)** and **Psalm 70 (verses 1-5).**

Why "Papyrus 11"?

- It's part of a numbering system for biblical papyri (*P* followed by a number) established by Caspar René Gregory, where the number reflects the order of registration, *not* its age or importance.

Papyrus 12 or P12 or 𝔓12

Papyrus 12 (P12) is a small, early New Testament papyrus fragment containing a few lines from the Epistle to the Hebrews (1:1). Its main significance lies in its antiquity and its witness to the early circulation and stability of the text of the New Testament, specifically this particular verse.

History

- **Discovery:** The fragment was discovered in 1897 in the Fayum region of Egypt as part of a larger collection of ancient documents acquired by papyrologists Bernard P. Grenfell and Arthur S. Hunt.
- **Dating:** Based on paleographic analysis (the study of ancient handwriting), it has been dated to approximately 285 A.D., placing it among the very earliest surviving Christian manuscripts, from the late 3rd-century A.D..
- **Provenance:** It was part of the Amherst collection of papyri and was later purchased by J. Pierpont Morgan in 1912. It is currently housed in the Pierpont Morgan Library in New York City.
- **Material:** The text of Hebrews 1:1 was added in a secondary hand to the *recto* (front side) of a reused sheet of papyrus that already contained a documentary text in Greek on the *verso* (back side). This reuse suggests an informal context for the Christian writing, possibly a writing exercise or a personal excerpt for devotional use.

Significance

- **Textual Evidence:** Papyrus 12 is a crucial piece of evidence for New Testament textual criticism, confirming the stability of the opening lines of the Epistle to the Hebrews in very early copies. Its readings align closely with the Alexandrian Text-type, which scholars often prefer in critical editions of the Greek New Testament.
- **Early Textual Variants:** It features a minor orthographic variant ("παλαί" for the standard "πάλαι") and uses a slightly different verb form for "speaking" than later critical editions, offering insights into the minor variations common in early, informally produced manuscripts.
- **Circulation of Scripture:** Its existence demonstrates the widespread circulation of Pauline epistles in Christian communities in Egypt by the late 3rd century A.D., even in a small, fragmented, and informally produced format.
- **Manuscript Studies:** The fragment is part of ongoing scholarly debates about the nature of early Christian texts—whether they were always part of formal collections in codices (book form) or if

they circulated as independent, ad hoc excerpts. It helps illustrate the diversity of manuscript production during late antiquity.

Papyrus 13 or P13 or 𝔓13

Papyrus 13 (P13) is a significant early fragmentary manuscript of the New Testament in Greek, primarily containing large portions of the Epistle to the Hebrews. It is one of the most important papyrus manuscripts of the New Testament outside of the famous Chester Beatty collection.

History

- **Date and Origin:** The manuscript was copied in Egypt around A.D. 225–250.
- **Discovery:** It was discovered by British archaeologists Bernard Grenfell and Arthur Hunt in Oxyrhynchus, Egypt, a site famous for yielding a vast corpus of ancient texts (the Oxyrhynchus Papyri).
- **Material:** The text of Hebrews is written on the *verso* (back) of a scroll that already contained secular text on the *recto* (front): parts of the *Epitome* of Livy's History of Rome, dated to about A.D. 200. This re-use of material provides insight into the practical use and availability of writing materials in Roman Egypt.
- **Current Location:** Papyrus 13 is split between the British Library in London (Inv. Nr. 1532) and the Egyptian Museum in Cairo.

Bible Contents

- Papyrus 13 consists of fragments from the Book of Hebrews (Hebrews 2:14-5:5, 10:8-22, 10:29-11:13, 11:28-12:17).

Specifics

- **Scriptural Contents:** It contains a portion of the New Testament Epistle to the Hebrews (specifically, chapters 2-5, 10-12).
- **Physical Description:** It is a twelve-column fragment from a scroll (**not** a codex, or book form) and is an *opisthograph*, meaning it has text on both sides: the back (verso) has the Epistle to the Hebrews, and the front (recto) has parts of Livy's *History of Rome*.

Significance

The significance of Papyrus 13 is rooted in its age, textual content, and physical characteristics:

- **Early Textual Evidence:** As a 3rd-century A.D. manuscript, it is a primary witness to the early transmission of the New Testament text, offering valuable data for biblical scholars and textual critics.
- **Text-type:** It is a representative of the Alexandrian Text-type, considered by scholars to be one of the most reliable and ancient textual traditions. It shows strong textual affinity and an 80-percent agreement with the slightly earlier Papyrus 46 another key manuscript of the Pauline epistles (see entry, below).
- **Insight into Canon and Scroll Format:** The surviving fragments include pagination (pages 47–50, etc.) which strongly suggests that the Epistle to the Hebrews was preceded by only one other book in the original scroll, most likely the Epistle to the Romans, similar to the arrangement found in Papyrus 46. This helps scholars understand the arrangement of early New Testament books before the establishment of the formal canon and codex format.

- **Physical Uniqueness:** It is the largest papyrus manuscript of the New Testament outside the Chester Beatty collection and provides significant information on the physical nature and production of manuscripts in antiquity, including the re-use of papyrus scrolls.

Papyrus 14 or P14 or 𝔓14

Papyrus 14 (P40) is an early Greek New Testament papyrus manuscript of the **First Epistle to the Corinthians**. Its primary significance lies in its early date (5th century CE) and its contribution to textual criticism of the Bible.

Significance

- **Textual Witness:** It contains fragments of 1 Corinthians (1:25-27; 2:6-8; 3:8-10; 3:19-20).
- **Text-type Classification:** Its Greek text represents the Alexandrian Text-type, considered valuable for its perceived accuracy and antiquity.
- **Categorization:** Textual critic Kurt Aland placed it in Category II, indicating its importance for establishing the original text.
- **Date and Origin:** Assigned to the 5th-century A.D., the manuscript was discovered by J. Rendel Harris in the library of Saint Catherine's Monastery on Mount Sinai, Egypt, and published in 1890.
- **Location:** It remains housed at the Saint Catherine of Alexandria Monastery, in Saint Catherine, Egypt (which, built between A.D. 548 and 565, is the world's oldest continuously-inhabited Christian monastery).
- **Physical Description:** This papyrus codex is written in a single column per page.
- Papyrus 14 is thus a vital piece of evidence for understanding the transmission of the New Testament text, aiding scholars in creating reliable modern Bible translations.

Papyrus 19 or P19 or 𝔓19

Papyrus 19 (P19) is an early New Testament manuscript fragment of the Gospel of Matthew, significant for its ancient dating and providing insights into the early transmission of biblical texts.

History

The manuscript's history is characterized by its relatively early date for a New Testament papyrus and its eventual preservation in an academic collection.

- **Date:** Paleographically, the manuscript has been assigned to the 4th or 5th-century A.D..
- **Discovery and Location:** Specific details of its modern discovery are not widely published, but it is now housed at the Bodleian Library at Oxford University in England.
- **Acquisition:** It was one of many papyri acquired and studied by scholars in the late 19th and early 20th centuries as part of the massive discovery of ancient documents in Egypt, particularly those at Oxyrhynchus.

Significance

The significance of Papyrus 19 lies in its contribution to biblical scholarship and textual criticism:

- **Textual Evidence:** It contains a portion of the Gospel of Matthew, specifically verses 10:32-11:5. Although the surviving text is fragmentary, it helps scholars compare different early versions of the New Testament to determine the most accurate original wording.

- **Text-type:** The Greek text of the codex is a representative of the **Alexandrian Text-type**, which is generally considered one of the most reliable and ancient forms of the New Testament text by scholars.
- **Categorization:** New Testament textual critic Kurt Aland placed it in Category II of his system, designating it as a manuscript of significant quality that is important for determining the original text.
- **Early Codex Format:** The fact that it is a papyrus codex (an early form of book with bound pages, rather than a scroll) is also significant, as early Christians favored this format for their scriptures.

Papyrus 20 or P20 or 𝔓20

Papyrus 20 (P20), a 3rd-century A.D. New Testament manuscript fragment, holds significance as one of the early witnesses to the Gospel of James. It is part of the Gregory-Aland numbering system. It specifically contains verses from **James 2:19-3:2 and 3:4-9.**

Key Aspects of Papyrus 20 (P20)

- **Content:** Contains parts of the Epistle of James (James 2:19-3:2, 3:4-9), which is crucial for early textual study of the Catholic Epistles.
- **Date:** It is dated paleographically to the 3rd-century A.D..
- **History/Location:** It was discovered in Oxyrhynchus, Egypt, and is currently housed in the Princeton University Library (inventory no. AM 4117).
- **Significance:**

Note 1: P20 is a valuable, early fragment for establishing the textual history of the New Testament, representing one of the earliest copies of the book of James.
Note 2: It is important to distinguish this P20 from other, unrelated "papyrus" documents such as the 7th-century B.C. Egyptian papyri containing non-canonical psalms or the 1,500-year-old "Last Supper" so-called magical amulet, which are sometimes mentioned in discussions about ancient papyri.
***Note 3:** *Please see separate entry for "Amulet Usage," which discusses Church opposition to the practice of using amulets*.

Papyrus 23 or P23 or 𝔓23

Chester Beatty Papyrus 23 (designated as or P. Oxy. X 1229) or **P23** is an early Greek New Testament papyrus manuscript of the Epistle of James, dating from approximately 175–225 A.D.. It is part of the Chester Beatty collection and contains only a small portion, specifically **James 1:10-12 and 1:15-18.**

Facts About P23:

- **Date:** Paleographically assigned to the late 2nd or early 3rd century (A.D. 175–225).
- **Content:** Contains limited fragments of the Epistle of **James (1:10-12, 15-18).**
- **Significance:** It is one of the earliest known manuscripts of the book of James, contributing to the textual history of the New Testament.
- **Collection:** It is housed in the Chester Beatty Library in Dublin.

Papyrus 24 or P24 or 𝔓24 *(Please see entry for **"Papyrus, Yale, Apocalypse of Saint John"**)*

Papyrus 25 or P25 or 𝔓25

Papyrus 25 (P25) is a fragment of an early Greek New Testament manuscript of the Gospel of Matthew, significant primarily for its textual character, which has been identified as **diatessaric**, meaning its text seems to be derived from a harmonized version of the four Gospels.

History

- **Dating**: The manuscript has been paleographically assigned to the early 4th-century A.D. (ca. 300–350).
- **Discovery and Location**: Its exact discovery details are not specified in the initial search results, but it is currently housed in the Berlin Papyrus Collection at the Staatliche Museen zu Berlin (Papyrus Berlin 16388).
- **Contents**: The surviving fragment contains only limited verses from the **Gospel of Matthew: 18:32-34 and 19:1-3, 5-7, 9-10.**

Significance

- The primary significance of Papyrus 25 lies in its unique textual characteristics, rather than its size or completeness:
- **Textual Character**: The Greek text P25 is unclassifiable by standard New Testament manuscript categories because of its "Diatessaric" nature. A Diatessaron was a single, continuous narrative of Jesus' life created by weaving all four canonical Gospels into one harmonized text, a popular format in the early church.
- **Witness to Textual Diversity**: Along with other manuscripts like Dura Parchment 24 (Uncial 0212),
- P25 serves as an important witness to the existence and use of harmonized Gospel texts in the early Christian world, offering insight into the varied ways early Christian communities compiled and read the scriptural narratives.
  Scholarly Resource: The fragment is cited in critical editions of the Greek New Testament (such as the Nestle-Aland *Novum Testamentum Graece*) and has been studied by scholars to understand the history of the biblical text and the development of the canonical Gospels.

Papyrus 27 or P27 or 𝔓27

Papyrus 27 (𝔓27) is a significant, early 3rd-century A.D. Greek papyrus fragment containing parts of the New Testament's Epistle to the Romans (specifically Romans 8:12-22, 24-27; 8:33-9:3, 5-9), valued for its age as a witness to early Christian texts, possibly written by the same scribe as another early papyrus (P20) and found within an archive from Oxyrhynchus, Egypt, though its specific history is linked to the larger discovery of ancient documents there, highlighting the preservation of scripture.

History and Discovery

- **Origin:** Found in Egypt, likely near the ancient city of Oxyrhynchus, a significant archaeological site known for yielding thousands of papyri.
- **Dating:** Paleographically dated to the early 3rd-century A.D., making it a very early witness to the New Testament text.

- **Context:** It was part of a larger find, possibly organized as an archive, with related documents like contracts from around 316 AD, suggesting a deliberate collection of texts.
- **Scribal Link:** The scribe who wrote 𝔓27 might also have written Papyrus 20 (𝔓20).

Significance

- **Early Witness:** Its early date makes it a crucial piece of evidence for textual critics studying the transmission and accuracy of the New Testament.
- **Textual Variations:** While containing familiar passages from Romans, its existence helps scholars understand how the text of the Bible was preserved and potentially varied in its earliest forms.
- **Part of Larger Finds:** 𝔓27 is one of many biblical and non-biblical papyri from Oxyrhynchus that collectively provide unparalleled insight into early Christian life and literature.

Content (Bible Books/Verses)

- **Book:** Epistle to the Romans (New Testament).
- **Verses:** Contains fragments of Romans 8:12-22, 8:24-27, 8:33-9:3, and 9:5-9, showing portions of Paul's theological discourse.

Papyrus 30 or P30 or 𝔓30

Papyrus 30 (𝔓30) is a significant 3rd-century A.D. Greek New Testament manuscript containing portions of **1 Thessalonians (4:12-5:28)**, **2 Thessalonians (1:1-2, 2:1-11)**, and **1 Timothy (4:12-5:20)**, valued for its age and confirmation of Pauline epistles, helping scholars verify the accuracy of later Bible copies and understanding early Christian textual transmission, despite only being a fragment.

History and Significance

- **Discovery:** Found in Oxyrhynchus, Egypt, by Bernard Grenfell and Arthur Hunt in the late 19th/early 20th century.
- **Dating:** Paleographically dated to the 3rd-century A.D., making it an early witness to these texts.
- **Importance:** Its early date provides strong evidence for the early existence and reliability of the Pauline letters, showing they were copied and circulated centuries before modern Bibles, reinforcing textual accuracy.
- **Context:** It is part of the vast collection of Oxyrhynchus Papyri, revealing early Christian writings and practices, though 𝔓30 specifically focuses on Paul's letters.

Contents (Bible Books/Verses)

- **1 Thessalonians:** 4:12-13, 4:16-17, 5:3, 5:8-10, 5:12-18, 5:25-28
- **2 Thessalonians:** 1:1-2, 2:1, 2:9-11

Helpful Details:

- **Discovery:** Found in Oxyrhynchus, Egypt (P. Oxy. 1598).
- **Location:** The fragments are currently held at the Ghent University Library (Inv. 61).
- **Content Characteristics:** The text is written in a large, heavy, round uncial script. It is considered to have a "normal" text, consistent with 3rd-century Pauline papyri.

Papyrus 33 *(please see entry for **"Papyrus 58"**)*

Papyrus 40 or P40 or 𝔓40

Papyrus 40 (P40) is not a single famous text, but a collection of early New Testament fragments (mostly Romans) from the 3rd century, significant for showing **scribal practices, early Christian life**, and providing crucial **textual evidence for critical editions**, even if containing minor errors like skipped lines or word order variations, offering glimpses into the everyday use of Scripture and mercantile settings indicated places where these texts circulated.

Key Significance:

- **Textual Criticism:** P40 helps scholars reconstruct the original text of the New Testament by comparing it with other manuscripts, confirming or challenging readings, though its errors highlight the human element in copying.
- **Early Christian Life:** Some papyri, such as those found with P40, reveal how Christians used Scripture alongside everyday documents (such as tax receipts) and even adapted ancient practices, such as using papyrus as protective amulets.*
- **Historical Context:** Its context within a mercantile archive in Egypt gives insight into the economic and social world where early Christian texts were produced and used.

What it is:

- An early (3rd-century A.D.) collection of Greek New Testament manuscripts.
- Contains portions of the Apostle Paul's Letter to the Romans.
- It originates from the Chester Beatty collection.

Contents (Bible Books and Verses):

- Originally a single codex containing all **Four Gospels (Matthew, Mark, Luke, John) and the Acts of the Apostles**.
- **Surviving Contents: Romans 1:24-27; 1:31-2:3; 3:21-4:8; 6:4-5,16; 9:16-17, 27.**

***Note:** *Please see separate entry for "Amulet Usage," which discusses Church opposition to the practice of using amulets*.

Papyrus 45 or P45 or 𝔓45

Papyrus 45 (P45; a.k.a. Chester Beatty Papyrus I) is a crucial 3rd-century A.D. papyrus codex containing fragments of the four Gospels (Matthew, Mark, Luke, John) and Acts, significant for showing the Gospels and Acts grouped together early, the early use of the codex (book) format, and textual variations, pushing back knowledge of these texts to near the 2nd century A.D. and revealing the fluid nature of the New Testament text before standardization. Discovered in Egypt in the 1930s, it's housed in Dublin and Vienna and remains vital for understanding early Christian scribal practices and the transmission of the New Testament.

History

- **Discovery and Collection:** P45 was part of the Chester Beatty collection, purchased in Egypt by Alfred Chester Beatty in the 1930s.

- **Publication:** Snippet 8 describes the 1933 publication by Frederic G. Kenyon, making it available to scholars.
- **Dating:** Paleographic analysis places it around 175–225 A.D., making it one of the earliest witnesses to the Gospels and Acts.
- **Location:** Most fragments are in the Chester Beatty Library in Dublin, Ireland, with one leaf in Vienna, Austria.

Scriptural Contents

- **Matthew:** Chapters 20–21 and 25–26 (specifically Matthew 20:24–32; 21:13–19; 25:41–26:2; 26:6–10; 26:19–33).
- **Mark:** Chapters 4–9 and 11–12 (specifically Mark 4:36–40; 5:15–26; 5:38–6:2; 6:16–25, 36–50; 7:3–15, 25–8:1; 8:11–26, 34–9:8; 9:18–31; 11:27–32; 12:13–16).
- **Luke:** Chapters 6–7 and 9–14 (specifically **6**:31–41, 45–49; **7**:1–7; **9**:26–41, 45–62; **10**:1, 6–22, 26–2; **11**:1, 6–25, 28–46, 50–54; **12**:1–12, 18–37, 42–59; **13**:1, 6–24, 29–35; **14**:1–10, 17–33
  - The list continues to chapter 14).
  - Although the text of chapter 14 is heavily damaged, it contains only fragments such as Luke 14:27–33, Luke 10:17, and parts of other chapters, rather than a continuous block of Luke 14.
- **John:** Chapters 4–5 and 10–11 (specifically parts of John 4:51–54; 5:19–31, 35–45; 10:7–25, 30–42; 11:1–10, 18–35, 42–57; the list continues to chapter 18.
- **Acts:** Chapters 4–17, specifically **4**:27–36; **5**:1–20, 30–39; **6**:7–15; **7**:1–2, 10–21, 32–41, 52–60; **8**:1, 14–25, 34–40; **9**:1–6, 16–27, 35–43; **10**:1–2, 10–23, 31–41; **11**:2–14, 24–30; **12**:1–5, 13–22; **13**:6–16, 25–36, 46–52; **14**:1–3, 15–23; **15**:2–7, 19–26, 38–41; **16**:1–4, 15–21, 32–40; **17**:9–17 (the manuscript ends at Acts 17:8).

Significance

- **Codex Format:** It's a large codex (book) containing all four Gospels and Acts in one volume, demonstrating the early Christian preference for this format over scrolls for larger texts.
- **Tetraevangelion:** Confirms the early circulation of the four Gospels as a collection (the *Tetraevangelion*), supporting claims by figures such as Saint Irenaeus of Lyons (*Adversus Haereses;* Book 3, Chapter 11, Section 8).
- **Content Diversity:** Shows variations (different readings) in the Gospels, revealing a period before a single definitive text emerged.
- **Text-type:** With a "mixed Text-type," P45 does not perfectly fit a single, modern Text-type category. It displays strong Alexandrian affinities in Acts, whereas its version of Mark is considered closer to the Caesarean Text-type or related to Codex Washingtonianus, showing independent, early readings.
- **Scribal Practices:** Features like generous spacing, clear writing, and *nomina sacra* (sacred names abbreviations) suggest it was made for easy reading and use.
- **Acts Connection:** Its inclusion of Acts with the Gospels shows an early awareness of these books as a unified narrative of Christ's life and the early Church.

Papyrus 46 or P46 or 𝔓46

Papyrus 46 or P46 (a.k.a. Chester Beatty Papyrus II) is very important as the **oldest surviving manuscripts of most the Pauline Epistles and one of the oldest texts of the New Testament**,

containing most of Saint Paul's letters, including Hebrews, dating to around A.D. 200, making it a century older than the Vatican and Sinaitic codices, offering vital proof for the early circulation, stability, and textual accuracy of Paul's writings, demonstrating early Christians used bound books (codices) for scripture, and providing early evidence for the Alexandrian Text-type.

Key Significance:

- **Origin:** Discovered in Egypt and acquired by Chester Beatty and the University of Michigan in the 1930s.
- **Age and Rarity:** Dated to about A.D. 200, it's one of the earliest witnesses to Saint Paul's letters, predating other major manuscripts by over 100 years, proving these texts were copied and circulated very early.
- **Textual Authority:** It provides strong evidence for the reliability and consistency of the New Testament text we have today, showing minimal changes over centuries.
- **Content:** Contains most of Paul's epistles (Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 Thessalonians), offering a substantial early collection.
- The **original codex** of P46 was a single, large papyrus book (codex) containing nearly all of the Pauline Epistles and Hebrews.
- **Format:** Shows early Christians used the codex (book) format, not just scrolls, for their sacred texts, a major shift in how books were made.
- **Text-type:** Exemplifies the Alexandrian Text-type, close to that of Codex Vaticanus.
    - **"Proto-Byzantine" Readings:** Some scholars, such as Harry Sturz, have noted that 𝔓46 and other early papyri contain "distinctively Byzantine" readings, suggesting that some Byzantine readings existed early, rather than being late fabrications.
- **Discovery and Location:** Discovered in Egypt and now split between the Chester Beatty Library (Dublin) and the University of Michigan (USA).
- In essence, P46 is a treasure for understanding the *history* and *authenticity* of the earliest Christian writings, showing they were well-established and widely read in bound book form by the 3rd-century A.D..

Scriptural Content of Papyrus 46

- **Romans:** Chapters 5:17 through 16:27 (with gaps).
- **Textual gaps**, two of them mainly, exist between chapter 5 and chapter 17, due to missing leaves from the original codex:
    - **Romans 6:14–8:15** is missing due to the loss of folios 9 and 10.
    - **Romans 1:1–5:17** is also missing, as it corresponds to the first seven folios of the codex, which are lost. However, this occurs *before* the range you specified (between 5 and 17), with the extant text beginning at Romans 5:17.
- **Note:** The rest of the text between the end of chapter 8 and chapter 16 is largely present, although the manuscript has lost some lines at the bottom of all pages due to deterioration,

meaning some individual verses or parts of verses may be absent or fragmented across the extant sections. The manuscript does contain the full chapter 16 (in a slightly unusual order, 16:25-27 followed by 16:1-23).

- **1 Corinthians:** Virtually all of it, but missing 1 Corinthians 14:34-35 (women's silence) and parts of 1 Corinthians 15 (resurrection).
- **2 Corinthians:** Nearly all of it, but missing phrases in 2 Corinthians 11:6, 12, 25, 27, which are present in other traditions.
- **Entire books: Ephesians, Galatians, Philippians, Colossians, and Hebrews.**
- **Parts of chapters exist of 1 Thessalonians:**
- **1 Thessalonians 1:1**
- **1 Thessalonians 1:9–2:3**
- **1 Thessalonians 5:5**
- **1 Thessalonians 5:23–28**

Missing Content of Papyrus 46:

- Although P46 originally contained most of the Pauline epistles, the leaves containing the **Pastoral Epistles (1 and 2 Timothy, Titus) and Philemon** are missing.
- **Note:** Leaves containing the text from **1 Thessalonians 2:3 to 5:5, as well as the end of chapter 5**, are either missing or too damaged to read the full content

Papyrus 46 or P46 (a.k.a. Chester Beatty Papyrus II) is very important as the oldest surviving manuscripts of most the Pauline Epistles.

Papyrus 47 or P47 or 𝔓47

Papyrus 47 (P47), which is also known as **Chester Beatty Papyrus III**, is an important 3rd-century A.D. papyrus codex containing the middle section of the biblical Book of Revelation **(Revelation 9:10–17:2),** valuable for its early witness to this New Testament book, showing textual variations and confirming the "codex" format, and is part of the important Chester Beatty Papyri, offering insight into early Christian manuscript traditions. Its content includes key apocalyptic passages, like the trumpets (Rev 9), two witnesses (Rev 11), and the bowls of wrath (Revelation 16), providing important textual data for scholars.

History and Significance

- **Collection:** P47 is part of the famous Chester Beatty Papyri, important early Christian manuscripts found in Egypt, housed in the Chester Beatty Library in Dublin.
- **Dating:** Dated to the 3rd-century A.D. (circa A.D. 200-250), it's one of the earliest witnesses to the Book of Revelation, second only to P98 in age.
- **Format:** It is a papyrus **codex**, the book-like format, constructed as a single quire (folded sheets stitched together), a common early method, notes IASB Bible and Wikipedia.
- **Textual Value:** Provides unique readings and helps scholars understand the textual transmission of Revelation, despite its being fragmentary.

Papyrus 49 or P49 or 𝔓49 *(Please see entry,* ***"Papyrus, Yale, Ephesians")***

Papyrus 51 or P51 or 𝔓51

Papyrus 51 (P51, P.Oxy. 2157) is a significant 4th or 5th-century A.D. Greek papyrus fragment containing parts of **Paul's Epistle to the Galatians (Galatians 1:2-10, 13, 16-20)**, valuable for Alexandrian Text-type studies and understanding early Christian manuscript history, found as part of the Oxyrhynchus Papyri collection in Egypt. Its importance lies in confirming textual traditions and showing early Christian scribal practices, though it is fragmentary such as most early biblical papyri, providing crucial insights into the New Testament's transmission.

History and Significance

- **Discovery:** It is part of the vast Oxyrhynchus Papyri collection, unearthed in Egypt, offering invaluable insights into early Christian texts.
- **Dating:** Paleographically dated to the 4th or 5th century A.D., making it an early witness to the biblical text.
- **Textual Criticism:** Its significance comes from providing evidence for the Alexandrian Text-type, crucial for comparing with later manuscripts and reconstructing the original New Testament.
- **Scribal Practices:** Reveals early Christian writing styles, with some biblical text in uncials and other notes in cursive, showing how texts were used and copied.

Contents (Bible Books and Verses)

- **Book:** Epistle to the Galatians (Book of Galatians).
- **Specific Verses:** Galatians 1:2-10, 13, 16-20.

What it tells us

- **Reliability:** Papyrus 51, along with hundreds of other early papyri, validates the early existence and stability of the New Testament text, showing it was copied accurately even in the first few centuries after its writing.
- **Fragmentary Nature:** Like most New Testament papyri, it's not a complete book but a small piece, yet still vital for textual scholars.

Papyrus 52 or P52 or or 𝔓52

Papyrus 52 (P52), also known as the **John Rylands Papyrus**, is a small fragment of a papyrus codex containing parts of the Gospel of John (John 18:31-33, 37-38), considered the **earliest known fragment of the New Testament**. Found in Egypt, it's famous for its age (dated to the first half of the 2nd-century A.D., around A.D. 100-125) and size (roughly credit card size), providing key evidence for the early circulation of Saint John's Gospel. Also referred to aa Rylands Papyrus 20 or Papyrus Rylands Greek 457, it is highly significant as the **earliest known surviving fragment of a canonical New Testament text**.

Specific Details:

- **Content: John 18:31-33** (recto/front) and **John 18:37-38** (verso/back).
- **Discovery:** Found in Egypt, possibly from Oxyrhynchus.
  - **Acquisition:** It was part of a group of papyri acquired in 1920 by Bernard Grenfell and Arthur Hunt, famous for their excavations at Oxyrhynchus.
  - **Location:** While not definitively excavated in a specific dig, its acquisition context strongly points to the Oxyrhynchus/Fayum region.
- **Text-type:** is generally classified as an Alexandrian or neutral Text-type, not Byzantine.
- **Significance:** Provides invaluable evidence for the rapid spread and early existence of the Gospel of John.
- **Dating:** Generally dated to c. A.D. 100-125.
- **Current Location:** Housed at the John Rylands University Library, Manchester, UK, and is a major attraction.
- **Acquired** in **1920** in Egypt by Bernard Grenfell as part of a collection of papyri, but remained unexamined until 1934, when scholar C. H. Roberts identified it as the oldest known fragment of the Gospel of Saint John, publishing his findings in 1935.

Why it Matters:
Before P52, scholars had to rely on much later manuscripts for the New Testament, but this tiny scrap proves that parts of Saint John's Gospel were in circulation in Egypt very early on, within decades of its likely writing, challenging theories about its late composition. Again, **P52 is the earliest known surviving fragment of a canonical New Testament text**.

Papyrus 54 or P54 or 𝔓54

Papyrus 54 (P55) is a 5th-century A.D. fragment of the New Testament Epistle of James, noted for its early representation of the Alexandrian Text-type. It contains portions of James 2:16-18, 22-26 and 3:2-4, and is currently housed at the Princeton University Library (P. Princ. 15) in Princeton, New Jersey.

History and Significance

- **Contents:** P54 contains crucial early text regarding the relationship between faith and works in James 2 and 3.
- **Date:** It is dated to the 5th-century AD.
- **Text-type:** The manuscript represents the Alexandrian Text-type, a significant, early, and high-quality textual tradition. It is classified as Category II or III, indicating it is valuable for reconstructing the original text.
- **Provenance:** It was previously held in the Garrett Depots (number 7742) before being moved to Princeton University.

Bible Books and Verses

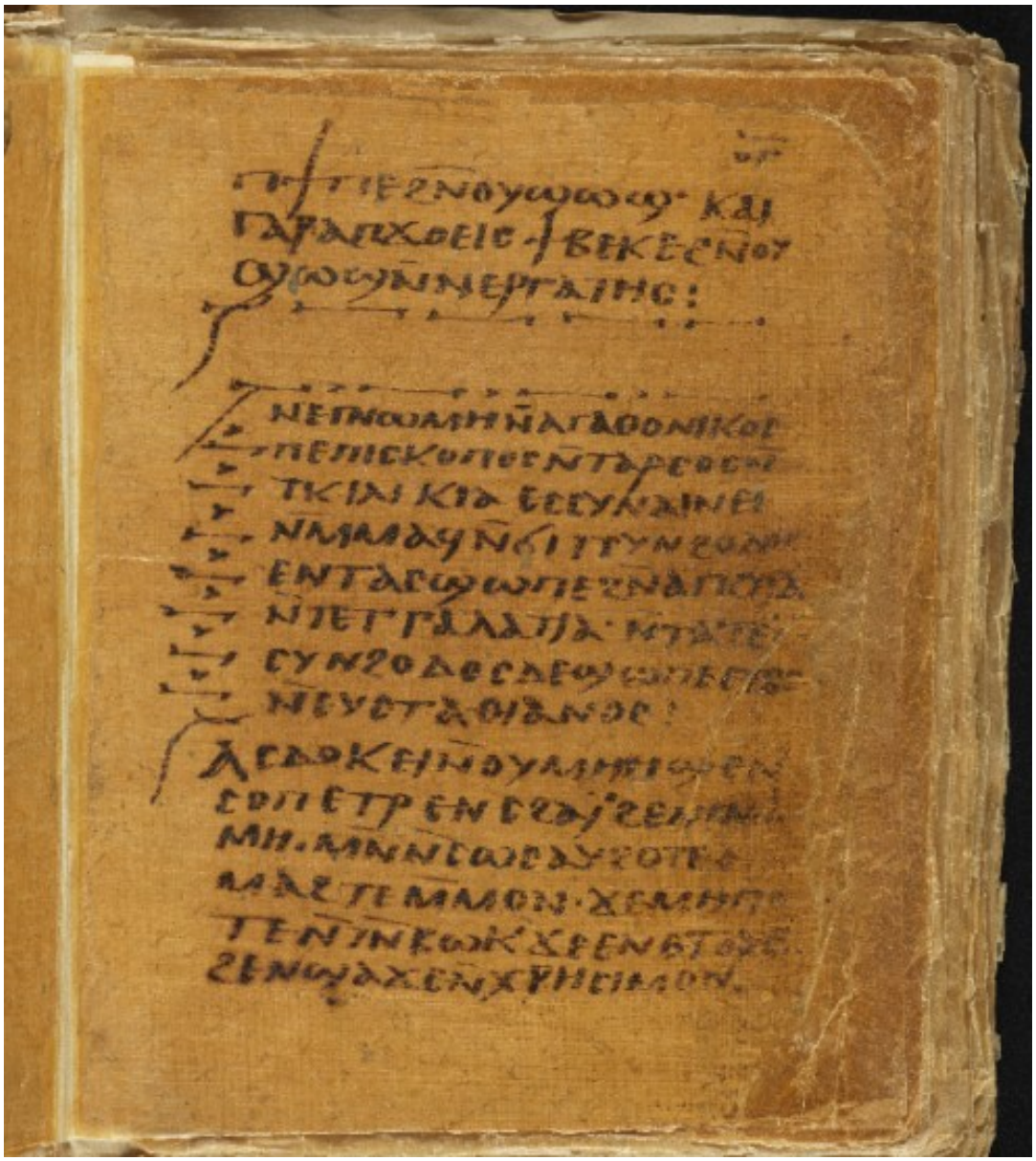
The fragments contain the following verses from the **Epistle of James** (New Testament):

- **Recto (front):** James 2:16–18, 22–26.
- **Verso (back):** James 3:2–4.

Note: These verses discuss practical Christian living, specifically emphasizing that faith without works is dead, making the fragment a significant witness to the early transmission of James's ethical teachings.

Papyrus 58 or P33/58 or 𝔓58 or Papyrus 33/58

Papyrus 58 (P. Bodmer 58), often associated with the 3rd or 4th-century A.D., **P33/58**, is a significant Alexandrian-text manuscript containing early Greek New Testament fragments, particularly from Matthew. Dating to around the 3rd-century AD, it is valuable for textual criticism, offering an early, accurate witness to the text of Matthew 6-8, including the Sermon on the Mount.



P.Bodmer 58

History and Significance

- **Text type:** P58 is classified as an Alexandrian Text-type manuscript, which scholars consider to be highly precise and representative of the earliest, most accurate recordings of the original New Testament.
- **Relationship to P33:** P58 was originally part of the same bound codex as P33. These fragments were likely found together, representing a substantial portion of the Gospel of Matthew.
- **Early Evidence:** Dating to the 3rd-century A.D., it provides crucial evidence for the early transmission of the Book of Acts, confirming the stability of the text inthe centuries before the great codices (Codex Sinaiticus/Vaticanus).

Bible Books and Verses Included

- Acts 7:6–10, 13–18; Acts 15:21–24, 26–27, 30-32, 34-36, 38-40

Note: There is sometimes confusion in literature regarding "Bodmer" numbers and other papyri. The above refers to the New Testament P58 associated with P33 and the Bodmer collection.

Papyrus 61 or P61 or 𝔓61

Papyrus 61 (P61) is a significant 7th-8th century A.D. Greek papyrus containing portions of several Pauline Epistles, valuable for showing the early circulation and content (Grace, discipline, unity) of the Apostle Paul's letters, including parts of Romans, 1 Corinthians, Philippians, 1 Thessalonians, Titus, and Philemon, illustrating essential early Christian teachings. Its history involves its discovery in Egypt and dating to the Byzantine period, offering a tangible link to how early Christians read and used these foundational New Testament texts, despite its relatively late date compared to some other papyri.

Significance

- **Evidence of Pauline Circulation:** P61 confirms the widespread use and importance of Paul's letters in the early church, demonstrating their dissemination beyond local communities.
- **Doctrinal Themes:** The selected passages highlight core early Christian themes like God's grace, church discipline (1 Corinthians 5), Christian unity (Philippians 3), and practical holiness (Titus 3), crucial for early instruction.
- **Textual Witness:** As a papyrus manuscript, it serves as an important textual witness, though later than some others, providing insights into the transmission of the New Testament text.

History

- **Discovery and Dating:** Discovered in Egypt, P61 is paleographically dated to the 7th or 8th century A.D., placing it in the Byzantine era, a time of established Christianity.
- **Physical Description:** It's a papyrus manuscript written in Greek uncial (capital) letters, with a different hand adding cursive notes, showing dual layers of writing.
- **Context:** It belongs to a larger collection of New Testament papyri, which collectively offer the earliest glimpses of the biblical text before the era of parchment codices.

Contents (Bible Books and Verses)
P61 contains fragments from multiple Pauline letters, including:

- **Romans 16:23-27**
- **1 Corinthians 1:1-2, 4-6; 5:1-3, 5-6, 9-13**
- **Philippians 3:5-9, 12-16**
- **1 Thessalonians 1:2-3**
- **Titus 3:1-5, 8-11, 14-15**
- **Philemon 4-7**

Papyrus 62 or P62 or 𝔓62

Papyrus 62 or P62 or the Oslo Papyrus, is a 4th-century A.D. Greek-Coptic diglot fragment containing **Matthew 11:25-30** and **Daniel 3:51-53**. Its significance lies in its mix of Old and New Testament texts, demonstrating early Christian liturgical or study usage. It is part of the Oslo collection.

Key Aspects of Papyrus 62 (𝔓62)

- **Contents:** The manuscript holds fragments of **Matthew 11:25-30 (specifically verses 25-27 and 29-30) and Daniel 3:51-53.**
- **Significance:** It serves as a witness to the text of the Gospel of Matthew and illustrates how early Christians combined New Testament and Septuagint (Old Testament) texts.
- **Date and Location:** Dated paleographically to the 4th-century A.D., it is associated with the Oslo collection.
- **Structure:** It is a papyrus fragment, often identified as a diglot (using both Greek and Coptic).

Papyrus 64+67 or P64 or 𝔓64+67

Papyrus 64+67 (𝔓64+67), known as the "Magdalen papyrus" (P64), consists of three small fragments from **Matthew's Gospel**, specifically **Chapter 26, verses 23 and 31**, discovered in Egypt in 1901 and now at Magdalen College, Oxford; its significance lies in being potentially the oldest surviving New Testament fragment, showing early circulation of Matthew, though scholars debate its precise date (ranging from 1st to 4th-century A.D.). While often linked with P64, the P64+67 grouping refers to these fragments combined with another papyrus (P67, sometimes linked to P4) containing verses from Matthew 3 and 5, expanding its textual coverage and significance as early evidence for the Gospel's widespread acceptance.

History and Discovery

- **Discovery:** The fragments were bought in Luxor, Egypt, by Rev. Charles Huleatt in 1901 and bequeathed to Magdalen College, Oxford.
- **Naming:** They are cataloged as P. Magdalen Greek 17 (Gregory-Aland 𝔓64) and are known as the "Magdalen Papyrus" or "Jesus Papyrus".
- **Publication:** Published by Colin Roberts in 1953, who noted the script's early style.

Significance

- **Earliest NT Fragment:** It's considered the oldest known piece of a codex (book format) and potentially the oldest New Testament fragment.
- **Early Acceptance:** Its presence in Egypt suggests Matthew's Gospel was recognized and accepted far from its writing location.
- **Dating Debate:** While generally dated to the late 2nd/early 3rd century, scholar Carsten Thiede proposed a much earlier 1st-century A.D. date (c. A.D. 66) based on paleography, a claim largely disputed by other scholars.

Texts Included (P64 + P67)

- **Magdalen Papyrus (P64):** Contains parts of Matthew 26 , depicting events around the Last Supper, including Judas' betrayal and Jesus' encounter with his disciples.
- **Papyrus 67 (P67):** A separate, but often grouped, fragment also containing text from Matthew, but from earlier chapters, including parts of Matthew 3 and Matthew 5.

Key Verses and Content

- **Matthew 26 (P64):** Mentions Jesus' anointing, Judas meeting priests, and the Last Supper.
- **Matthew 3 and 5 (P67):** Provides early readings for verses in Matthew's earlier chapters, showing consistency with other early manuscripts.
- **Matthew 3:** Verses 3:9 and 3:15.
- **Matthew 5:** Verses 5:20-22 and 5:25-28.
- **Matthew 26:** Verses 26:7-8, 10, 14-15, 22-23, and 31-33 (contained in P64).

Papyrus 65 or P65 or 𝔓65

Papyrus 65 (𝔓65) is a significant 3rd-century A.D. Greek manuscript fragment containing parts of **1 Thessalonians (1:3-2:1, 2:6-13),** notable for its early date and connection to the same codex as Papyrus 49, providing crucial early evidence for the Pauline Epistles, while other papyri, like P. Oxy. 5575, contain sayings from Matthew, Luke, and the Gnostic Gospel of Thomas, illustrating early Christian textual diversity, though confusion sometimes arises with other famous papyri such as the Joseph Smith Papyri.

Papyrus 65 (𝔓65) - 1 Thessalonians

- **History and Significance:** Dated to the mid-3rd century A.D., this papyrus fragment is an important early witness to the text of 1 Thessalonians, offering insight into the transmission of Paul's letters. It's considered part of the same ancient book (codex) as P49, indicating a shared textual tradition.
- **Contents:** It preserves portions of 1 Thessalonians, specifically verses 1:3–2:1 and 2:6–13.

Confusion with Other Papyri (Commonly Mistaken for 𝔓65)

- **P. Oxy. 5575 (The "Sayings of Jesus" Papyrus):** This distinct, newly published fragment (late 2nd/early 3rd-century A.D.) contains sayings from Matthew 6, Luke 12, and the Gospel of Thomas (Thomas 27), showing syncretism in early Christian writings, not 1 Thessalonians.
- **Joseph Smith Papyri:** These ancient Egyptian documents, sometimes mistaken for biblical texts, actually contain funerary texts like the "Breathing Permit of Hôr," with no direct relation to the biblical Book of Abraham, despite Joseph Smith's initial claims.

Overall Significance of Papyri

These ancient papyri, including 𝔓65, are vital for textual criticism, helping scholars reconstruct the earliest forms of the New Testament by providing firsthand glimpses into how these sacred texts were copied and read centuries ago.

Papyrus 66 or P66 or or 𝔓66

Papyrus 66 (P66, Bodmer II) is a pivotal, nearly complete early manuscript of the Gospel of John, dated around A.D. 175–225, discovered in Egypt in 1952 and housed in Geneva, renowned for its age, codex format, and textual details like the absence of the Pericope Adulterae, significantly impacting New Testament textual criticism by showing early circulation of John's Gospel as a book. It contains most of John chapters 1-21, though fragmented in later sections, offering invaluable insights into the early Christian understanding and transmission of this Gospel.

History and Significance

- **Early Witness:** P66 is one of the earliest known manuscripts providing substantial text for the Gospel of John, bridging a gap in early textual evidence.
- **Codex Format:** It's a codex (book format), demonstrating that John was read as a book early on, not just as scattered scrolls.
- **Discovery:** Found near Dishna, Egypt, in 1952 as part of the Bodmer Papyri collection, it is now at the Bodmer Library in Switzerland.
- **Text-type:** An early Alexandrian Text-type, even proto-Alexandrian, with some characters curiously resembling type in later Byzantine scripts.
- **Textual Insights:** It helps scholars reconstruct the earliest attainable text of John, showing early scribal correction practices and confirming the textual stability of John's Gospel.
- **Pericope Adulterae:** Its omission of John 7:53-8:11 (the story of the woman caught in adultery) aligns with other early manuscripts, highlighting its absence from core early traditions.

Contents (Book/Verses)

P66 contains **most of the Gospel of Saint John**, with specific sections preserved (though often fragmented in later chapters):

- John 1:1–6:11
- John 6:35b–14:26, 29–30
- John 15:2–26
- John 16:2–4, 6–7
- John 16:10–20:20, 22–23
- John 20:25–21:9, 12, 17.

Papyrus 67 *(please see **Papyrus 64+67,** above)*

Papyrus 69 or P69 or 𝔓69

Papyrus 69 (P69) is a significant 3rd-century A.D. fragment of the Gospel of Luke **(Luke 22:42-45a)** on papyrus found in the Oxyrhynchus archeological dig, notable for omitting Jesus' prayer in Gethsemane ("remove this cup") and the angel's appearance, a characteristic shared with Marcion's Gospel, suggesting P69 might be evidence of a Marcionite heretical text or a Western Text-type variant, offering clues to early textual history and Luke's development.

History and Discovery

- **Origin:** Discovered in Oxyrhynchus, Egypt, a rich source of ancient manuscripts.
- **Date:** Paleographically dated to circa A.D. 175–225 (late 2nd to early 3rd-century A.D.).
- **Location:** Housed at the Ashmolean Museum in Oxford, England, under the designation P. Oxy. 2383.

Significance

- **Textual Criticism:** P69 provides crucial evidence for early textual variations in Luke, particularly concerning passages not found in some early Christian traditions.
- **Marcionite Connection:** Its omission of Luke 22:42-45a (the Gethsemane agony) aligns with Marcion's edited Gospel, leading scholars such as Claire Clivaz and Jason BeDuhn to suggest it's a witness to Marcion's version, challenging traditional readings.
- **Western Text:** The Greek text represents the Western Text-type (Category IV by Aland's classification), known for being free and showing early Christian interpretations.

Content

- The fragment in Luke 22:42-45a covers Jesus' prayer in Gethsemane, Judas' betrayal, and Peter's denial, but notably omits the verses describing Jesus' plea to God to "remove this cup" and the angelic visitation, highlighting significant differences in early Gospel traditions.

Papyrus 72 or P72 or 𝔓72 or (Papyrus Bodmer VII-VIII)

Papyrus 72 (P72) is significant as the **earliest known manuscript containing the full texts of 1 Peter, 2 Peter, and Jude**, dating to the 3rd-4th century A.D., making it a very early crucial witness for New Testament textual criticism, particularly for the Petrine Epistles. As part of the diverse so-called mostly-apocryphal **Bodmer Miscellaneous Codex**, it reveals early Christian reading practices, including apocryphal texts and hymns, offering insight into the development of Christian literature, theology, and canon formation during a pivotal era.

Key Significance:

- **Earliest Witness:** It is the oldest complete copy of 1 Peter, 2 Peter, and Jude, predating many other important manuscripts.
- **Textual Criticism:** Provides vital textual data, showing strong Alexandrian affinities in 1 Peter but more diverse readings in 2 Peter and Jude, influencing understanding of transmission.
- **Bodmer Codex:** It's a core part of a larger collection of mostly apocryphal text (Bodmer Miscellaneous Codex) containing diverse Christian, Apocryphal, or Gnostic writings (such as the *Protevangelium of James*, *3 Corinthians*, Odes of Solomon).

- **Early Christianity Insights:** Shows a mix of canonical and non-canonical texts, indicating private use, theological diversity, and the formation of early Christian literature in Egypt.
- **Scribal Practices:** Reveals scribal tendencies, including liturgical and theological interests, and provides a glimpse into how early Christian books were produced and compiled.
- In essence, P72 isn't just old; it's a unique window into the varied world of early Christianity, helping scholars understand the early Church's literary landscape and textual history.

Specific Information and Bible Contents of Papyrus 72
Papyrus 72, which is part of the Bodmer Miscellaneous Codex (dating to the 3rd or 4th-century), is the earliest known manuscript containing the entire text of the epistles of **1 Peter**, **2 Peter**, and **Jude**. The specific biblical books, chapters, and verses included are:

- **Psalms 34 and 35**
- **1 Peter 1:1–5:14** (The entire book)
- **2 Peter 1:1–3:18** (The entire book)
- **Jude 1–25** (The entire book)
  - The oldest manuscript containing the Book of Jude, P72 has a unique reading regarding Exodus in verse 5, reading "God Who is the Christ" instead of just "Lord" or "Jesus".

Key Textual Features

- **Text Type:** The manuscript is of the Alexandrian Text-type.
- **Condition:** It is considered to be in excellent condition.
- **Significance:** It contains the earliest complete text of 1 and 2 Peter and Jude.
- **Unique Reading:** The oldest manuscript containing the Book of Jude, P72 has a unique reading regarding the Exodus in verse 5, reading "God Who is the Christ" instead of just "Lord" or "Jesus".

Jude 1:5, "the God [who is] Christ" of Exodus
The unique reading identifying "the God [who is] Christ" as the savior from Egypt appears in **Jude 1:5**, where it says, "Now I want to remind you, although you once fully knew it, that the **God [who is] Christ**, who saved a people out of the land of Egypt, afterward destroyed those who did not believe”

- A significant variation from other manuscripts that typically name "Jesus" or "the Lord" in that context, highlighting Christ's pre-existence and divine role in the Exodus.

Additional and/or Apocryphal Content in Papyrus 72
While P72 specifically refers to the New Testament epistles within the larger Bodmer Miscellaneous Codex (also known as Papyrus Bodmer VII–VIII), the same codex includes several other works, sometimes considered part of the broader, non-canonical collection:

- **The Nativity of Mary** (Protevangelium of James)
- **3 Corinthians** (Apocryphal correspondence of Paul to the Corinthians)
- **Eleventh Ode of Solomon**
- **Melito's Homily on the Passover**
- **Apology of Phileas**

Papyrus 74 or P74 or 𝔓74

Papyrus 74 (P.Bodmer XVII) is a 7th-century A.D. Greek New Testament manuscript containing fragments from **Acts**, the Catholic Epistles (including **James**, **1 and 2 Peter**, **1, 2, and 3 John**, and **Jude**), with specific verses listed for each book, particularly from the latter part of Acts and sections of the Epistles, offering important textual evidence for these New Testament books.

Books and Chapters Included (with specific verse ranges):

- Acts 1:2 – 28:31.
- James 1:1 – 5:20.
- 1 Peter 1:1-2, 7-8, 13, 19-20, 25; 2:6-7, 11-12, 18, 24; 3:4-5.
- 2 Peter 2:21; 3:4, 11, 16.
- 1 John 1:1, 6; 2:1–2, 7, 13–14, 18–19, 25–26; 3:1–2, 8, 14, 19–20; 4:1, 6–7, 12, 18–19; 5:3–4, 9–10, 17.
- 2 John 1, 6–7, 13.
- 3 John 6, 12.
- Jude 3, 7, 11–12, 16, 24.

Key Characteristics:

- **Type:** A Greek New Testament papyrus manuscript.
- **Date:** 7th-century A.D. (Early Medieval).
- **Location:** Bibliotheca Bodmeriana, Cologny, Switzerland.
- **Significance:** It's a valuable early witness to the text of the Acts of the Apostles and the Catholic Epistles.

Papyrus 75 or P75 or 𝔓75

Papyrus 75 (𝔓75; a.k.a. formerly **Papyrus Bodmer XIV–XV, now Hanna Papyrus I),** is significant because it is an extremely early, well-preserved papyrus codex containing most of the gospels of saints Luke and John, traditionally dated to the 2nd- and 3rd-century A.D. (c. A.D. 175–225), providing crucial evidence for the stability and early presence of these Gospels in Egypt. Its text aligns remarkably closely (over 90 percent) with the 4th-century A.D. Codex Vaticanus (B), suggesting the "B text" was very old and carefully transmitted, challenging earlier views of extensive textual fluidity in the first few centuries. It demonstrates that the four canonical Gospels were grouped and recognized early, and that a developed Christian community with skilled scribes existed in Alexandria by the 2nd and 3rd-centuries A.D.

Key Significance Points:

- **Early Gospel Collection**: Papyrus 75 is one of the earliest manuscripts showing Luke and John bound together in a codex (bound book format), indicating early grouping of the Gospels before the complete four-Gospel canon.
- **Textual Stability**: Its text closely matches Codex Vaticanus (B), a later but very important manuscript, suggesting that the text of B was established much earlier than previously thought, pushing back the evidence for the authoritative "Alexandrian text type".

- **Evidence for Early Christianity in Egypt**: Its existence supports the tradition of a strong, educated Christian presence in Alexandria by the late 2nd/early 3rd-century A.D., capable of producing high-quality manuscripts.
- **Alexandrian Text-type**: It is a key witness to the Alexandrian text, considered one of the most reliable text types, and provides an early snapshot of its form.
- **Scholarly Reevaluation**: Its discovery prompted scholars to reconsider the dating of biblical texts and the development of the New Testament canon, showing remarkable textual continuity.
- **Whereabouts:** It was discovered in the 1950s and was aquired in 2006 by the Vatican Library.

Biblical Contents:

- **Gospel of Luke: 3:18–24:53**
- **Gospel of John: 1:1–15:8**

Note: This papyrus is significant as it is one of the earliest manuscripts of the New Testament, dating back to the 2nd and 3rd-centuries A.D.

Papyrus 78 or P78 or 𝔓78

Papyrus 78 (designated as 𝔓78 or P. Oxy. 2684) is an early 3rd or 4th-century A.D. Greek papyrus manuscript containing fragments of the **Epistle of Jude (verses 4–5 and 7–8)**. Found in Oxyrhynchus, Egypt, it is significant for its early date and elegant handwriting, serving as a key witness to the early textual transmission of the New Testament.

History and Significance

- **Discovery:** Found at Oxyrhynchus, Egypt, in a trash heap, which was a common source for many early Christian manuscripts.
- **Dating:** Paleographical studies assign this manuscript to the late 3rd or early 4th-century A.D..
- **Significance:** P78 is important for textual criticism as it provides a very early copy of the Epistle of Jude, helping scholars compare and verify the accuracy of later, more complete Bible manuscripts.
- **Location:** It is currently housed in the Ashmolean Museum in Oxford, England, under reference P. Oxy. 2684.
- **Script:** Often described as a, "mixed," style with, "distinctly half-uncial" elements, or simply as an early, "informal" uncial, often associated with, "amateurish," or, "protective amulet,*" use. The text is written in an elegant, clear hand on a papyrus sheet, reflecting the careful preservation of such texts in early Christian communities.

Bible Books and Verses

The manuscript contains portions of only one New Testament book:

- **Epistle of Jude:** Verses 4–5 and 7–8.
- The text is written in an elegant, clear hand on a papyrus sheet, reflecting the careful preservation of such texts in early Christian communities.

***Note:** *Please see separate entry for "Amulet Usage," which discusses Church opposition to the practice of using amulets*.

Papyrus 81 or P81 or 𝔓81

Papyrus 81 (P81) is significant as a 4th-century A.D. Greek manuscript fragment of **1 Peter (2:20-3:1, 4-12)** that confirms the dominance of the Alexandrian Text-type in Egypt, supporting early Christian textual traditions, especially by omitting a phrase in 1 Peter 3:1 that later Byzantine manuscripts added, aligning with critical editions like Nestle-Aland. Its importance lies in its early dating and alignment with a foundational stream of New Testament text, showing scribal practices and textual variants from a pivotal period in biblical transmission.

Key Significance:

- **Textual Criticism:** 𝔓81 provides valuable early evidence for the New Testament text, reinforcing the Alexandrian tradition which forms the basis for modern critical editions.
- **Alexandrian Text Type:** It's a key witness to the Alexandrian tradition, showing its presence and influence in Egypt during the 4th-century A.D., before the extensive spread of the later Byzantine Text-type.
- **Specific Variant:** In 1 Peter 3:1, 𝔓81 omits "ὡς καὶ" (as also), a shorter reading supported by older manuscripts like Codex Vaticanus (B), differing from fuller later texts, highlighting scribal choices.
- **Dating:** Its paleographical dating to the 4th-century A.D. makes it an important witness to early Christian manuscript history, bridging earlier (3rd-century A.D.) and later (5th-century A.D.) evidence.
- In essence, Papyrus 81 helps scholars understand how the New Testament text was transmitted in the early centuries, confirming early readings and demonstrating the textual landscape of its time.

Papyrus 92 or P92 or 𝔓92

Papyrus 92 or P92 (designated as **𝔓92** in the Gregory-Aland numbering) is an early, fragmentary New Testament manuscript that provides critical evidence for the text of the Pauline Epistles. It is valued by textual scholars for its early date and its alignment with the most trusted, ancient witnesses of the Bible.
Bible Content Inside Papyrus 92

P92 contains fragments from Saint Paul's letters, specifically:

- **Ephesians 1:11–13**
- **Ephesians 1:19–21**
- **2 Thessalonians 1:4–5**
- **2 Thessalonians 1:11–12**
-

The manuscript shows strong affinity with **P46** (the earliest Pauline papyri), **Codex Sinaiticus**, and **Codex Vaticanus**, making it a key witness to the **Alexandrian Text-type**—the Text-type generally considered closest to the original autographs.

History and Significance

- **Date:** It is paleographically dated to the **late 3rd or early 4th-century A.D.** (roughly A.D. 250–300).
- **Discovery:** Discovered in the winter of 1969 near a racecourse in Narmuthis (ancient Medinet Madi), Fayum, Egypt.
- **Physical Features:** The manuscript consists of one folio (two leaves) with 27 lines of Greek text per page, measuring approximately 14.5 cm by 21.5 cm.
- **Textual Value:** It was likely part of a **single-quire codex** (an early book form) containing the Pauline epistles. The presence of Ephesians and 2 Thessalonians together suggests that by the 3rd-century A.D., these letters were already collected and circulated as a unit.
- **Current Location:** Housed at the Egyptian Museum of Antiquities in Cairo (Inv. 69,39a + 69,229a).
- **P92** is significant for showing that the text of Paul's letters was already stable and being carefully copied in Egypt within a few centuries of their original composition.

Papyrus 96 or P96 or 𝔓96

Papyrus 96 (P96) is a significant 6th-century A.D. Greek-Coptic diglot fragment of the Gospel of Matthew, important for textual criticism, showing early bilingual Christian practices, containing parts of Matthew 3 (Greek/Coptic) and Matthew 26 (Greek), especially verses on the Last Supper, betrayal, and arrest, offering rare insight into early Christian liturgy and biblical use from Roman Egypt, though it's damaged and its precise origins remain slightly debated.

History and Significance

- **Discovery and Dating**: Found in Roman Egypt, likely near Fayum, and paleographically dated to the 6th-century A.D. by scholars such as Bernard P. Grenfell and Arthur S. Hunt, though its cursive script has features similar to earlier (3rd-4th century A.D.) personal documents, making precise dating complex.
- **Bilingual Text**: It's a rare *diglot* manuscript, meaning it has both Greek (the original NT language) and Coptic (the Egyptian Christian language) on the same leaf, showing how these languages coexisted in early churches.
- **Early Christian Use**: The fragment includes liturgical phrases, suggesting these biblical passages were used in Eucharistic worship and as protective charms, highlighting the integration of scripture and ritual.
- **Textual Criticism**: As an early manuscript (though 6th century isn't *as* early as some others like P52), it helps scholars understand the transmission and variations of the New Testament text, especially Matthew.

Biblical Verses Included

- **Matthew 3**: Verses 3:10-12 (Coptic, Greek lost) and 3:13-15 (Greek, Coptic lost).
- **Matthew 26**: Verses 26:19-52, covering the Last Supper, Judas' betrayal, and Jesus' arrest.

Contents of Matthew 26 (Examples)

- "Our God prepared a sacred table in the desert for the people".
- "Gave manna of the new covenant to eat".
- "The Lord's immortal body and the blood of Christ poured for us in remission of sins".

Note: This is not the same "Papyrus 96" as the Chester Beatty "96" papyrus, a fact that is discernible by its having a Gregory-Aland number in that it is a source of New Testament scripture, while the Chester-Beatty "96" papyrus is a source for Old Testament verses.

Papyrus 96, Chester Beatty Papyrus VI (P. VI)

The **Chester Beatty Papyrus 96** is part of the larger collection of early biblical manuscripts acquired by Sir Alfred Chester Beatty in the 1930s. It is actually cataloged as **Chester Beatty Papyrus VI (P. VI)** in most scholarly contexts and contains substantial portions of the Old Testament books of **Numbers** and **Deuteronomy**.

Significance

Papyrus VI and the entire Chester Beatty collection is immense for biblical scholarship.

- **Early Date:** Dated to the **first half of the 2nd-century A.D.**, it is one of the earliest known Greek manuscripts of the Old Testament. This makes it significantly older than major, more complete codices like the Codex Vaticanus and Codex Sinaiticus (which date to the 4th-century A.D.).
- **Textual Evidence:** It provides crucial, early evidence for the text of the **Septuagint** (the Greek translation of the Hebrew scriptures), helping scholars understand the transmission and evolution of the biblical text in the early Christian era.
- **Codex Format:** The manuscript is in a codex (book) form, rather than a scroll. The discovery of the Chester Beatty Papyri provided evidence that early Christians adopted the codex format for their scriptures much earlier than previously thought, likely for practicality and ease of use.
- **Script Type:** It is written in Alexandrian Text-type, in a "small, upright uncial script" or "fine, small, square uncial hand".
- **Quality:** The handwriting is described as elegant, featuring rounded curves and light, flowing strokes, indicating an expert or professional scribe.
- **Characteristics:** The script is written in a double-column format with generous margins, representing a superior example of early book production.
- **Scribal Practices:** It features scribal practices such as the use of *nomina sacra* (abbreviated sacred names), which offers insights into early Christian scribal habits and beliefs. For example, the name Joshua (which is the same in Greek as Jesus, *Ἰησοῦς*) is written as a *nomen sacrum* in this manuscript.

History

The papyri were discovered in Egypt, likely near the ancient city of Aphroditopolis in the Fayum region, in the early 1930s. The exact circumstances are unclear as they passed through antiquities dealers before being acquired by the wealthy American mining engineer and collector Sir Alfred Chester Beatty. The collection was acquired in parcels, with some leaves ending up at the University of Michigan Library, while the bulk is housed in the Chester Beatty Library in Dublin, Ireland.

Bible Verses in Papyrus VI/Papyrus 96

The manuscript, which originally contained the entirety of Numbers and Deuteronomy across approximately 108 leaves, now survives in about 50 mostly damaged leaves and numerous small fragments. The manuscript contains portions of the following chapters from the Septuagint (LXX):

- **Numbers:** Portions of chapters 5–8, 13, 25–28, and 31–36.
- **Deuteronomy:** Portions of chapters 1–7, 9–12, 18–19, and 27–34.

Papyrus 98 or P98 or 𝔓98

Papyrus 98 (P98) is a significant, early second-century Greek papyrus fragment from Egypt, notable as one of the earliest witnesses to the New Testament's Book of Revelation, containing parts of Revelation 1:13–2:1, offering crucial insights into the text's early transmission and textual variants, and residing at the Institut Français d'Archéologie Orientale (IFAO) in Cairo. Its value comes from its age (c. A.D.125–175), rarity for Revelation manuscripts, and unique readings, helping scholars understand how the Book of Revelation text was preserved in the first centuries after its writing.

History and Significance

- **Rarity:** Early manuscripts for Revelation are scarce, making P98 especially important for textual criticism of this apocalyptic book.
- **Dating and Origin:** Dated to the 2nd century A.D. (around A.D. 125-175), it likely originated in Egypt and was copied within about 100 years of the original text's composition, notes Bible Archaeology Report.
- **Discovery and Publication:** Originally part of a larger scroll, the biblical text was written on the verso (back) side, with a non-biblical text on the recto (front). It was published by Guy Wagner in 1971 and later identified as Revelation by Dieter Hagedorn.
- **Textual Importance:** P98's distinctive readings provide valuable data for scholars studying the textual history and development of Revelation.

Biblical Content

- **Book:** Book of Revelation.
- **Verses:** Revelation 1:13–2:1.

Papyrus 99 or P99 or 𝔓99

Papyrus 99 (P99 or P.Oxy 1085) is a significant early New Testament papyrus, dated around the 3rd-4th century A.D., notable for containing quotations from Pauline Epistles in Greek-Latin, serving as a rare bilingual educational tool (like a lexicon or grammar workbook) rather than a standard biblical manuscript, offering insights into language learning but limited textual criticism value for original biblical texts. Its history includes its discovery as part of a larger archive with documents dated to A.D. 316, revealing a snapshot of ancient Christian educational practices where biblical texts were used for teaching.

History and Significance

- **Discovery and Dating:** P99 consists of four surviving leaves, dated conservatively to the A.D. 200s or early A.D. 300s, making it an early witness to Christian texts.
- **Bilingual Nature:** It's a Greek-Latin manuscript, with Latin explanations for Greek grammar and vocabulary, showing it was used for teaching Latin speakers Greek (or vice-versa).
- **Educational Tool:** P99 isn't a typical biblical book copy; it's more like a workbook, lexicon, or vocabulary list, used to teach language and grammar using biblical texts as examples.
- **Textual Value:** Its value for reconstructing the original New Testament text is minimal because it's a teaching aid, not a faithful copy of a complete book.

- **Context:** Found within an archive with documents from A.D. 316, it provides context on how biblical materials were used in educational settings during that era, highlighting the emerging importance of the codex (book format).
- **Found:** Thus, this P.Oxy 1085 was discovered among other papyri from **Oxyrhynchus, Egypt**, which is actually precisely what the "P. Oxy." designation refers to—a massive collection of ancient documents, including fragments of literature, biblical texts, and everyday records, discovered in rubbish dumps by papyrologists Bernard Pyne Grenfell and Arthur Surridge Hunt at the ancient city of Oxyrhynchus (modern el-Bahnasa) in the late 19th and early 20th centuries.

Genre and Aim

- **Educational Purpose**: Scholars suggest P99 was used as a pedagogical or grammatical tool, possibly for students learning Greek or Latin. The text includes grammatical notes and lexical explanations, supporting the idea of a school exercise or language-learning aid.
- **Format**: It contains discontinuous phrases and single words from the Pauline epistles (specifically Romans, 2 Corinthians, Galatians, and Ephesians), rather than the complete, continuous text found in typical biblical manuscripts.
- **Content:** Contains text from the Pauline Epistles (letters attributed to Saint Paul of Tarsus).
  - Romans 1:1;
  - 2 Corinthians 1:3-6, 1:6-17, 1:20-24, 2:1-9, 2:9-5:13, 5:13-6:3, 6:3-8:13, 8:14-22, 9:2-11:8, 11:9-23, 11:26-13:11;
  - Galatians 1:4-11, 1:18-6:15, 1:14-2:4, 2:4-3:19, 3:19-4:9;
  - Ephesians 1:4-2:21, 1:22 (uncertain), 3:8-6:24

Papyrus P100 or 𝔓100

Papyrus 100 (P100 or P. Oxy. 4449) is an important, fragmentary Greek manuscript of the Book of James, dated to the early 3rd-century A.D. (c. A.D. 200-250), notable for showing early circulation of the General Epistles and supporting the Alexandrian text tradition, containing parts of James 3:13-4:4 and 4:9-5:1, and is housed at the Ashmolean Museum in Oxford. Its significance lies in its early date, demonstrating the stability and wide spread of biblical texts, with P100 specifically affirming the reliability of early Christian writings.

History and Discovery

- **Origin:** P100 was found among numerous papyri discovered at Oxyrhynchus, Egypt.
- **Dating:** Paleographical analysis (study of ancient writing) places it in the early 3rd-century A.D. (around A.D. 200–250), though some sources offer a slightly broader late 3rd to early 4th-century A.D. range.
- **Format:** It's a single leaf from a codex (early book format) with pagination (pages 6 and 7), indicating it was part of a larger collection of New Testament books.
- **Significance:** Its early date and presence in Egypt show that biblical texts were copied and circulated widely in the early centuries of Christianity, far from their original locations.

Biblical Content

- P100 contains fragments from the New Testament Epistle of James, specifically:
  - **James 3:13–4:4**
  - **James 4:9–5:1**

Why It Matters

- **Textual Criticism:** It exemplifies the documentary method of textual criticism, which prioritizes early, diverse evidence to reconstruct the original text, rather than relying solely on internal conjecture or later manuscript traditions.
- **Cross-Reference Tool:** P100 also aligns closely with other crucial manuscripts such as Codex Vaticanus, and revealing scribal habits from the 3rd/4th-century A.D.
- **Early Christianity:** It provides tangible evidence of the early Christian community's engagement with, and dissemination of, the New Testament scriptures.

Papyrus 104 or P104 or 𝔓104

Papyrus 104 (P104), P. Oxy. LXIV 4404, is a small fragment from Oxyrhynchus, Egypt, is significant for being a very early witness (between A.D. 100 and A.D. 200) to the Gospel of Matthew, containing Matthew 21:34-37, 43, 45 (Parable of the Wicked Tenants), **notably omitting Matthew 21:44.** This exclusion is said to be an example of the shorter text forms found in older manuscripts.

Helpful Facts

- **Does not contain:** Matthew 21:44, nor does Papyrus 110, in which Christ admonishes the unholy about their imminent fall:
  - "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."
  - Luke 20:18, which is identical to Matthew 21:44 is a witness to its inclusion in Papyrus 75 (A.D. 175) and the Four Great Uncial Codices (Vaticanus, Sinaiticus, Alexandrinus, and Ephraemi Rescriptus), which were created between A.D. 300 and A.D. 450.
- The P. Oxy. number for Papyrus 104 (𝔓104) is P. Oxy. LXIV 4404, identifying it as the 4404th papyrus published from the sixty-fourth volume of the *Oxyrhynchus Papyri* series, and it contains early fragments of the Gospel of Matthew.

Papyrus 110 or P110 or 𝔓110

Papyrus 110 (P110; Papyrus Oxyrhynchus 4494), a small, early 4th-century A.D. fragment, is significant for preserving portions of the Gospel of Matthew (Matthew 10:13-15, 10:25-27) and is noted for its textual agreement with later texts, but it's also important as the earliest witness to the *omission* of Matthew 21:44, showing textual variations in early manuscripts. Found in Egypt (P. Oxy. 4494), it's a key piece of evidence for the transmission of the New Testament text, though its small size limits its scope, belonging to a larger collection of Egyptian documents.

History and Significance

- **Discovery:** Found in Oxyrhynchus, Egypt, and cataloged as P. Oxy. 4494.
- **Dating:** Paleographically dated to the early 4th-century A.D. by the International Textual
- **Contained Scripture:** Matthew 10:13-15, 10:25-27

- **Does not contain:** Matthew 21:44, nor does Papyrus 104, in which Christ admonishes the unholy about their imminent fall:
  - "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."
  - As if exploiting the fact that the Alexandrian text of Papyrus 104 lacks Matthew 21:44, translations (such as NABRE, NRSV, RSV, and New Living Translation) which are in service to Liberal churches omit, add single or double brackets around, or issue with regard to a footnote, the verse or a note that the earlier manuscripts did not have the verse or that it was later added to match Luke 20:18.
  - **Luke 20:18**, which is identical to Matthew 21:44 is a witness to its inclusion in Papyrus 75 (A.D. 175) and the Four Great Uncial Codices (Vaticanus, Sinaiticus, Alexandrinus, and Ephraemi Rescriptus), which were created between A.D. 300 and A.D. 450.

Papyrus 115 or P115 or 𝔓115

Papyrus 115 (P. Oxy. 4499) is a crucial, fragmented 3rd/4th-century-A.D. Greek manuscript of the Book of Revelation, significant as the earliest witness for some sections and famous for presenting the Number of the Beast as **616 (χις)** instead of the usual 666, pointing to Emperor Nero; it contains portions of **Revelation chapters 2, 3, 5, 6, 8-15**, offering vital textual evidence for New Testament studies and the "Number of the Beast" debate. On the whole, it contains parts of chapters 2, 3, 5, 6, 8, 9, 10, 11, 12, 13, 14, and 15.

History and Significance

- **Discovery:** Found by Bernard Pyne Grenfell and Arthur Hunt at Oxyrhynchus, Egypt, a major ancient waste-dump site for documents.
- **Dating:** Dated paleographically (by writing style) to the 3rd or 4th century A.D., making it an extremely early witness to the Book of Revelation.
- **Location:** Housed in the Ashmolean Museum in Oxford, UK.
- **Textual Importance:** It is the earliest known copy for certain verses, providing crucial evidence for textual critics studying the New Testament.

Contents (Book of Revelation)

- **Chapters Covered:** Contains fragments from Revelation chapters 2-3 (letters to the churches), chapter 5 (The Scroll and the Lamb), chapter 6 (The Seals), and chapters 8-15 (more visions, trumpets, the Beast).
- **Revelation 13:18:** Most famously, it shows the Greek characters for **616 (χις)**, suggesting the original number might have been 616, a variation often linked to the Hebrew transliteration of "Nero Caesar" (Neron Kesar).

The "Number of the Beast" (616 vs. 666)

- **Standard Reading (666):** Most manuscripts and translations use 666 (χξς).
- **Papyrus 115's Reading (616):** Shows χις (616).
- **Interpretation:** Both numbers likely refer to Emperor Nero; 616 arises from a Latinized spelling (Nro Caesar), while 666 comes from the Hebrew spelling (Neron Kesar), making it a historical puzzle and important variant reading.

Breakdown of Revelation Inclusions

- **Papyrus 115 (P. Oxy. 4499)** contains significant portions of Revelation, primarily focusing on chapters 2-3 (seven letters), chapters 5-10 (seals, trumpets, judgment), and substantial parts of chapters 11-15 (more judgment, two witnesses, dragon, beasts, heavenly scenes), notably including the crucial reading of the beast's number as 616 (χις), not 666, and is one of the earliest witnesses to Revelation's text.

- **Breakdown by chapter:**
  - **Revelation 2:** Contains verses 1-3, 13-15, and 27-29.
  - **Revelation 3:** Includes verses 10-12.
  - **Revelation 5:** Has portions of verses 8-9.
  - **Revelation 6:** Features parts of verses 5-6.
  - **Revelation 8:** Contains sections from verses 3-8, 11-13.
  - **Revelation 9**: Includes verses 1-5, 7-16, 18-21.
  - **Revelation 10:** Features verses 1-4, 8-11.
  - **Revelation 11:** Has verses 1-5, 8-15, 18-19.
  - **Revelation 12:** Contains verses 1-5, 8-10, 12-17.
  - **Revelation 13:** Features verses 1-3, 6-16, 18, famously showing the number 616**.**
  - **Revelation 14:** Includes verses 1-3, 5-7, 10-11, 14-15, 18-20.
  - **Revelation 15:** Contains verses 1, 4-7.

Papyrus 123 or P123 or 𝔓123

Papyrus 123 (P123, also **P.Oxy. 4844)** is a significant 4th-century A.D. Greek papyrus fragment containing portions of **1 Corinthians 14:31-34** and **1 Corinthians 15:3-6**, notable for supporting the placement of verses 34-35 after verse 33, aligning with early Alexandrian text types (like Codex Sinaiticus/Vaticanus) and offering early testimony to Paul's gospel summary, a key creedal passage. Discovered in Oxyrhynchus, Egypt, its significance lies in textual criticism, confirming early manuscript traditions for a crucial New Testament passage on worship and the core Gospel message.

History and Discovery

- **Origin:** Part of the vast Oxyrhynchus Papyri collection from Egypt.
- **Date:** Paleographically dated to the 4th century CE.
- **Publication:** Published by J. David Thomas in 2008, revealing its contents.
- **Significance:** P123 is crucial for textual critics studying the New Testament, as it's an early witness to the Alexandrian Text-type, showing certain readings (like the placement of 1 Cor 14:34-35) were present in antiquity.

Contents

- **Book:** The Apostle Paul's First Epistle to the Corinthians.
- **Verses surviving:**
  - **1 Corinthians 14:31-34**: Discusses the orderly regulation of prophetic speech in Christian assemblies.
  - **1 Corinthians 15:3-6**: Contains Paul's famous, early creedal summary of the Gospel (Christ died, was buried, was raised, appeared to witnesses).

Significance of the Textual Variant

- P123 supports placing 1 Corinthians 14:34-35 immediately after verse 33.
- This placement is shared with other major early manuscripts (P46, Codex Sinaiticus, Codex Vaticanus) but differs from some Western manuscripts (Codex Claromontanus) where these verses appear later (after verse 40).

Papyrus 125 or P125 or 𝔓125

Papyrus 125 (**P125**; also known as P. Oxyrhynchus 4934) is a significant early manuscript fragment of the New Testament, primarily because it is one of the oldest surviving witnesses to the **First Epistle of Peter**.

Major Points:

- **Early Textual Evidence**: Dated to the late 3rd or early 4th-century A.D., it helps scholars trace the transmission of the biblical text very close to the original time of composition. The earlier a manuscript is, the more valuable it is for determining the original wording of the New Testament authors.
- **Support for the Alexandrian Text-type**: The Greek text of P125 is a probable representative of the Alexandrian Text-type. The discovery of early papyri like this one provided crucial evidence debunking the claim that the Alexandrian text was a later, shortened version of the Bible, instead supporting the theory that it represents an early, reliable form of the text that remained stable over time.
- **Specific Textual Variants**: It shares an interesting reading with another early papyrus, in 1 Peter 2:3. Instead of the traditional "The Lord is good" (χρηστςκριος), it reads "Christ is Lord" (χριστςκριος), using the *nomen sacrum* abbreviation for Christ. This variation highlights an early Christian wordplay and provides insight into the textual and theological developments within the early church.
- **Material Evidence**: The fact that it is a papyrus manuscript and likely part of a codex (an early book format) offers insight into the physical form and circulation of the earliest Christian scriptures, which often used less expensive materials than official Roman documents.
- **Geographic Circulation**: Found in Oxyrhynchus, Egypt, it demonstrates the widespread and early geographical distribution of the New Testament writings far from their traditional places of origin.

Papyrus 126 or P126 or 𝔓126

Papyrus 126 (P126) is a fragment of the New Testament that is significant for its early date and physical witness to the transmission of the Epistle to the Hebrews.

History

- **Discovery**: The fragment was discovered among the vast collection of ancient documents unearthed during late 19th-century excavations at Oxyrhynchus, Egypt, a site that yielded thousands of papyri fragments of daily life and literature.
- **Dating**: Palaeographically, the manuscript is dated to the 4th-century A.D. (or potentially the late 3rd century A.D.). This makes it one of the earliest surviving copies of the Epistle to the Hebrews, though later than the very earliest New Testament fragments like P52 (John).

- **Publication**: It was formally published as PSI 1497 in 2008 in the series *Papiri Greci e Latini*.
- **Current Location**: The fragment is housed at the Papyrological Institute "G. Vitelli" in Florence, Italy.

Content

P126 contains parts of a single leaf from a Greek manuscript of the Epistle to the Hebrews.

- The surviving text includes verses:
  - Hebrews 13:12-13
  - Hebrews 13:19-20
- It is written in a single column per page in an informal but professional book hand, without punctuation or accents.

Significance

- **Textual Criticism**: As an early manuscript, P126 provides valuable data for New Testament textual criticism, offering insight into the state of the biblical text in the early centuries of Christianity. It helps scholars understand the transmission and potential variations of the text before the major complete codices (like Codex Vaticanus or Codex Alexandrinus) were produced.
- **Physical Evidence**: The existence of P126 is physical confirmation that the Epistle to the Hebrews was circulating in Egypt by the 4th century.
- **Confirmation of Reliability**: Like other early fragments, P126 generally confirms the accuracy and reliable copying of the biblical texts over time, as its contents align closely with later, more complete manuscripts.

Papyrus 127 or P. Oxy. 4968 or P127 or 𝔓127

P. Oxyrynchus 4968 (P127) is a significant 4th-century A.D. (c. A.D. 325–375) Greek papyrus manuscript discovered in Oxyrhynchus, Egypt, containing fragments of the **Acts of the Apostles**. It is crucial for textual criticism, offering an early witness to the Alexandrian Text-type, featuring portions of Acts 10–17, including Peter's speech to Cornelius and Paul's journeys.

Items regarding P. Oxy. 4968

- **Significance:** It serves as a vital link to the early Byzantine period, showing how the Acts of the Apostles was transmitted. It differs from both the "Western" text (Codex Bezae) and later Byzantine texts, aiding in reconstructing the Alexandrian tradition.
- **Contents:** The heavily damaged fragments contain Acts 10:1-4, 10:33-35, 10:40-45; Acts 11:2-5, 11:30; Acts 12:1-3, 12:5, 12:7-9; Acts 13:1-2, 13:16-17, 13:19-20; Acts 15:29-31, 15:33-34, 15:36-37, 15:39-41; Acts 16:1-4, 16:13-16, 16:32-35, 16:37-40; Acts 17:1-3.
  - These fragments primarily cover Peter's message to Cornelius, the Jerusalem Council, and Paul's missionary journeys.
- **History:** The manuscript was published in 2009 and is housed in the Sackler Library, Oxford.

Note: P. Oxy. 4968 P127 should not be confused with other Oxyrhynchus "Sayings of Jesus" fragments (such as P. Oxy. 87.5575 or the early 20th-century finds) that contain non-canonical material.

Papyrus 129 or P129 or 𝔓129

Papyrus 129 (P129) is a 3rd-century A.D., fragmentary Greek New Testament manuscript discovered in Oxyrhynchus, Egypt, containing portions of 1 Corinthians. It is significant as one of the earliest known witnesses to this Pauline letter, providing insight into early textual transmission despite its somewhat sloppy, informal scribal style.

Biblical Content and Verses
P29 contains fragments from 1 Corinthians in the New Testament:

- **1 Corinthians 7:36–39**
- **1 Corinthians 8:10–9:3**
- **1 Corinthians 9:14–17**
- **1 Corinthians 9:27–10:6**

History and Significance

- **Context:** The papyrus likely originates from the rich Oxyrhynchus archaeological site in Egypt, a major source of early Christian papyri.
- **Textual Value:** It is part of the early, scattered evidence of 1 Corinthians, dating to the third century, which helps textual critics understand early variations in the manuscript tradition.
- **Physical Features:** It is a codex, or early book form, with text that shows significant spelling mistakes and a generally informal hand.
- **Discovery/Location:** Pieces of the manuscript are held by institutions including the Museum of the Bible in Washington, D.C..
- Some discussions have suggested this manuscript, or related fragments, might represent extremely early, perhaps 2nd-century A.D., texts, though 3rd century is generally accepted.

Papyrus 133 or P133 or 𝔓133

Papyrus 133 (Oxyrhynchus Papyrus 5259) is an important 3rd-century A.D. Greek New Testament papyrus fragment of 1 Timothy (3:13–4:8), notable for being the **earliest known copy of 1 Timothy**, offering crucial early evidence for the Alexandrian textual tradition, revealing unique readings and spelling variations that help scholars understand how the Pastoral Epistles were transmitted and read in early Christianity. Its discovery within the vast Oxyrhynchus Papyri collection provides insight into Roman-era Egyptian Christian life and textual history.

History and Discovery

- **Origin:** Found at the ancient Egyptian city of Oxyrhynchus, a major Greek center during Roman rule.
- **Discovery Context:** Part of the massive Oxyrhynchus Papyri, unearthed in the late 19th/early 20th centuries, comprising thousands of documents.
- **Cataloging:** Officially P. Oxy. 81.5259, designated P133 in the Gregory-Aland numbering system for New Testament manuscripts.
- **Publication:** Published in 2016 by the Egypt Exploration Society, edited by J. H. Brusuelas and C. Meccariello.

Significance

- **Earliest 1 Timothy:** It is currently the oldest manuscript witness to the text of 1 Timothy, dating to the mid-3rd century A.D..
- **Textual Criticism:** Provides early readings (variants) and spelling conventions that support the Alexandrian textual family, confirming specific readings against later manuscripts.
- **Nomen Sacrum:** Contains a previously unknown form of a *nomen sacrum* (sacred name) abbreviation, revealing scribal practices.
- **Understanding Early Christianity:** As part of the larger Oxyrhynchus finds, it illuminates the beliefs, daily lives, and community of early Christians in Roman Egypt, alongside literary, legal, and personal documents.
- In essence, P133 is a vital piece of evidence for biblical scholars, proving how early and accurately the New Testament books, including the Pastoral Epistles, were copied and preserved.

Papyrus 967

Papyrus 967 (P967) is a crucial 3rd-century A.D. Greek biblical codex, significant for preserving the older Septuagint (LXX) version of Daniel, including additions like Susanna and Bel and the Dragon, before it was replaced by Theodotion's revision, and offering an alternative literary edition of Ezekiel and Esther, revealing early Christian textual traditions and theological variants, especially in Daniel's chronology and Ezekiel's literary structure. It contains parts of **Ezekiel, Daniel (which includes the Apocryphal Susanna and Bel and the Dragon), and Esther**, showcasing different readings and literary aspects from later canonical texts, making it vital for textual criticism and understanding biblical development.

History and Discovery

- **Discovery:** Found in Egypt (likely Mir necropolis near Asyut) in the late 19th/early 20th century and dispersed through the antiquities market.
- **Dating:** Dated to the 2nd or 3rd century A.D., making it very early.
- **Significance:** It's a primary witness to the *Old Greek (OG)* (Septuagint) text of Daniel, which differed significantly from the Hebrew Masoretic Text (MT) and later became rare, surviving mainly in Syriac.

Contents (Books and Key Features)

- **Ezekiel:** Contains a distinct, early version of Ezekiel, with variants from the MT, often seen as an alternate literary edition.
- **Daniel:** Includes the standard Daniel text plus the deuterocanonical additions *Susanna* and *Bel and the Dragon* (often placed at the end).
- **Esther:** Contains parts of the Greek Esther, another key witness to its textual history.
- **Textual Variants:** Features unique readings, such as resolving chronological issues in Daniel (e.g., Daniel 2:1), and shows different literary and theological emphases compared to the MT.

Why It Matters (Significance)

- **Textual History:** Provides unparalleled insight into the Septuagint's original form and its divergence from later Hebrew traditions.

- **Literary Analysis:** Reveals P967 as a variant literary edition of Ezekiel, not just a corrupted version, but a coherent, alternate text.
- **Early Christianity:** Its Christian features (like nomina sacra) and presence alongside other biblical texts show early manuscript practices and readership.

Location

The main portions of Papyrus 967 are housed in four international locations:

- The majority is in the **Chester Beatty Library** in Dublin, Ireland.
- Other fragments are located in **Cologne** and **Barcelona**.
- Some parts are also found in the **John H. Scheide Biblical Papyri** collection at Princeton University Library.

Papyrus Amherst 63 P.Amh. 63 or PA63

Papyrus Amherst 63 (**P.Amh. 63)** is a significant 4th-century B.C. Aramaic text in Demotic script from Egypt, containing Israelite Psalms and other religious literature, notable for an early version of Psalm 20 with polytheistic elements, showing pre-exilic Israelite religion's complexity and fusion with other cultures, revealing older traditions than previously known and challenging later monotheistic narratives, offering unique insights into ancient Near Eastern religious syncretism. It includes Psalm 20 (a paganized version), two other Israelite psalms (similar to Psalms 1 and 2), and other prayers, showing a blend of Yaho (Yahweh) worship with deities like Bethel and Anat, predating the stricter monotheism often portrayed.

History and Significance:

- **Discovery and Origin**: Found in Luxor, Egypt, it dates to the 4th-century B.C. (handwriting) but contains older 7th-6th century B.C. texts, likely compiled by Aramean and Judean soldiers stationed in Egypt.
- **Unique Script**: Written in Demotic, that is cursive and colloquial, Egyptian script, not Hebrew or Aramaic lettering, but is actually the Aramaic language as it is written using the Egyptian cursive Demotic script, showing cultural blending.
- **Religious Insight**: Reveals an earlier, more syncretic Israelite religion than traditionally understood, celebrating YHWH as king, incorporating Canaanite deities (Anat), and focusing on New Year festivals with harvest themes.
- **Biblical Context**: Shows parallels and differences with the Bible, suggesting a shared cultural heritage and practices lost or altered in transmission.

Contents (Bible Books/Verses):

- **Biblical Parallel**: A version of **Psalm 20** (specifically verses 2-6) appears, but it's a paganized version syncretizing Yaho (YHWH) with other deities like Anat and Bethel.
- **Non-Biblical Psalms**: Two other Israelite psalms, not found in the Hebrew Bible, also celebrate YHWH's kingship and New Year rituals.
- **Other Texts**: Includes other non-Jewish prayers and litanies.

Papyrus 63 or Willoughby Papyrus or P63 or 𝔓63

Papyrus 63 Willoughby (P63) is a significant 4th or 5th-century A.D. fragment of the Gospel of John (John 3:14-18; 4:9-10), notable as a continuous Greek New Testament text on a papyrus scroll, offering valuable insight into early textual transmission, and was discovered recently, appearing on eBay in 2015 before acquisition by the Harry Ransom Center at the University of Texas at Austin, though its original provenance remains somewhat obscure.

History and Discovery

1. **eBay Origin (2015)**: The fragment first appeared on the online marketplace eBay in 2015, surprising scholars.
2. **Acquisition**: A collaboration between the Harry Ransom Center (University of Texas at Austin) and the Institute for the Study of Antiquity and Christian Origins acquired it, placing it on public display in late 2022.
3. **The "Willoughby Papyrus"**: It's also known as the Willoughby Papyrus, named after Harold Willoughby, a theology professor who owned a large collection of rare books.

Significance

- **Textual Witness**: As a continuous Greek New Testament text, it's a significant witness to the early text of John's Gospel, valued highly by textual critics.
- **Format**: It is a rare example of a New Testament text copied onto the front side (recto) of an unused papyrus scroll, rather than the typical codex (book) format preferred by early Christians.
- **Dating**: Paleographical analysis places it in the 4th or 5th century, confirming early circulation of John's Gospel.
- **Ethical Questions**: Its sale on eBay raised ethical questions about the trade of antiquities, though its ownership was deemed compliant with UNESCO conventions.

Note on Papyrus Amherst 63: Papyrus 63 Willoughby (P63 or 𝔓63) must not be confused with Papyrus Amherst 63 (PA 63); they are entirely different documents. but PA 63 is a much older (4th century B.C.), containing Aramaic text from Egypt with polytheistic content, discovered in the late 19th century and unrelated to the New Testament.

Papyrus Fouad 286

Papyrus Fouad 266 (P. Fouad 266) is a significant 1st-century B.C. collection of Septuagint (LXX) fragments, notable for being the oldest manuscript to feature the Hebrew Tetragrammaton (YHWH) in its original Aramaic square script within the Greek text, primarily from Deuteronomy, revealing early Jewish practices of preserving the divine name and offering insights into the Septuagint's textual history before later replacements (such as *Kyrios*) became standard. Its history involves discovery in Egypt, dating to the 1st-century B.C., and its **fragments (P. Fouad 266a, 266b, 266c)** contain verses from Genesis and Deuteronomy, showing scribal practices and textual variations from later manuscripts.

Significance

- **Oldest Use of Tetragrammaton in Greek LXX:** It is the earliest manuscript showing the divine name YHWH (יהוה) written in Hebrew square script within the Greek Septuagint, suggesting early Jewish scribes preserved the name, not just substituting it with Greek words.
- **Textual History: It provides crucial evidence for the Septuagint's development, showing a stage before the Tetragrammaton was widely replaced by *Kyrios* ("Lord") in later copies, impacting understanding of the original translation and textual traditions.**
- **Scribal Practices:** Reveals debates about textual revisions and the practices of scribes (like leaving spaces for the name, later filled in).

History

- **Discovery:** Found in Fayyum, Egypt, around 1939.
- **Dating:** Dated paleographically to the 1st-century B.C. (or possibly 2nd-century B.C).
- **Composition:** Consists of several rolls (a, b, c) but likely part of a larger collection of Pentateuch scrolls.

Bible Books and Verses

- **Books:** Primarily contains fragments from **Genesis** and **Deuteronomy**, with some parts of the Pentateuch.
- **Content: Extensive portions of the Book of Deuteronomy, ranging from chapter 17 to chapter 33.**
- **Genesis:** Specific fragments also contain **parts of Genesis 3, 4, 7, 37–38.**
- **Context:** The manuscript contains the **Divine Name (Tetragrammaton)** written in Hebrew "square" script within the Greek text.
- **Specifics:** The Divine Name, and therefore the surrounding text of Deuteronomy 20, is explicitly mentioned as being present in the fragments, with the name appearing in **Deuteronomy 20:4**
- **Description:** Dated to the mid-1st century B.C., these 117-plus fragments are among the oldest and most important witnesses to the Septuagint (Greek translation of the Old Testament).
- **Verses with Tetragrammaton:** Found in numerous verses in Deuteronomy, including:
    - Deuteronomy 18:5, 7, 15, 16
    - Deuteronomy 19:8, 14
    - Deuteronomy 20:4, 13, 18
    - Deuteronomy 21:1, 8
    - Deuteronomy 23:5
    - Deuteronomy 24:4, 9
    - Deuteronomy 25:15, 16
    - Deuteronomy 26:2, 7, 8, 14
    - Deuteronomy 27:2, 3, 7, 10, 15
    - Deuteronomy 28:1, 7, 8, 9, 13, 61, 62, 64, 65
    - Deuteronomy 29:4, 10, 20, 29
    - Deuteronomy 30:9, 20
    - Deuteronomy 31:3, 26, 27, 29
    - Deuteronomy 32:3, 6, 19

Papyrus Rylands 458 or P. Rylands 458 or P957 or 𝔓957

Papyrus Rylands 458 (P957; a.k.a. **Rahlfs 957**) is a tiny, crucial fragment of the Greek Septuagint (Old Testament) from the **mid-2nd century B.C.,** making it the oldest known copy of the Greek Bible, discovered in Egypt and acquired by the John Rylands Library in Manchester. It contains fragments of the Book of Deuteronomy (specifically Deuteronomy 23:24–24:3, 25:1–3, 26:12, 17–19, 28:31–33) written in a formal uncial hand, noted for its significant age and importance in biblical studies.

Contents

- **Biblical Text**: Fragments of the **Book of Deuteronomy from the** Septuagint (Greek translation of the Hebrew Bible).
- **Specific Verses**: Includes parts of **Deuteronomy 23:24(26)–24:3; 25:1–3; 26:12; 26:17–19; 28:31–33.**
- **Physical Form**: Originally a papyrus roll, now consists of eight very small, fragmentary pieces (designated 'a' to 'h').
- **Script**: Written in uncial (majuscule) letters, a formal, stylized hand, with words written continuously without spaces but with spaces at clause/sentence ends.

History and Significance

- **Dating**: Palaeographically dated to the middle of the 2nd century B.C. (around B.C.150).
- **Discovery**: Acquired by the John Rylands Library in Manchester (via Dr. Rendel Harris) in 1917, likely from Egypt.
- **Importance**: Before the Dead Sea Scrolls, it was the oldest known manuscript of the Greek Bible (Septuagint).
- **Biblical Studies**: Its early date provides crucial evidence for the Septuagint's text, aligning with later major manuscripts (like Theta and Alpha) over others (like Beta).

Papyrus, Ipwer or *Papyrus Leiden I 344 recto*

The **Ipuwer Papyrus** (officially ***Papyrus Leiden I 344 recto***) is an ancient Egyptian hieratic document from the Nineteenth Dynasty (c. B.C. 1290–1186) that contains a poem known as the "Admonitions of Ipuwer". It is a literary work that describes a time of great chaos, social breakdown, and natural catastrophes in Egypt.

- **P9 (Page 9):** While the provided results discuss the general content of the papyrus, they specifically highlight line 9:11, which states "The land is without light". This is often interpreted as a parallel to the ninth plague of Egypt described in Exodus 10:22-23 (a thick, three-day darkness).
- **Significance:** Many scholars and, specifically, those arguing for historical evidence of the Exodus, see the text as an eyewitness account of the plagues of Egypt.
- **Content:** The poem features a man named Ipuwer lamenting that "the river is blood," that7 trees are destroyed, that grain is scarce, and that children of royalty are killed.
- **Context:** The papyrus is housed in the National Archaeological Museum in Leiden, Netherlands.
- **Note:** Although critics often argue that the text is a work of literature or propaganda describing the “First Intermediate Period” (centuries before the Exodus) rather than a direct account of the

plagues, the greater work in which this papyrus belongs, as it is described here, below, was written during the time of the Exodus.

Ipuwer Papyrus in Parallel with Exodus

The ***Admonitions of Ipuwer*** (often called the **Ipuwer Papyrus**), specifically passages that describe plagues, chaos, and "rivers of blood," is a subject of intense debate regarding its connection to the time of Moses and the Exodus. While some researchers and biblical scholars argue that the papyrus documents the ten plagues from an Egyptian perspective, mainstream Egyptologists generally date the original composition much earlier, placing it in a different historical context.
Here is a breakdown of the evidence and differing views:

Similarities to the Exodus Narrative
Proponents of the connection highlight striking parallels between the Ipuwer Papyrus and the plagues in Exodus:

- **"The River is Blood":** Ipuwer states, "Indeed, the river is blood, yet men drink of it" (Papyrus 2:10), echoing Exodus 7:20.
- **Death and Misery:** The text describes the loss of the elite and "children of princes are dashed against walls".
- **Darkness and Storms:** References to the land being "without light" and "fire on high" (often interpreted as plagues of darkness and hail/fire).
- **Servants Fleeing/Wealth:** Mentions of servants leaving, and Egyptians being stripped of gold and wealth, which resembles the Israelites taking Egypt's riches.

The Time Period Consideration
The challenge of linking the two is the **chronology**.

- **Mainstream View:** Most Egyptologists date the composition of the *Admonitions of Ipuwer* to the First Intermediate Period (c. B.C. 2100 or the Middle Kingdom (c. B.C. 1900–1700). This is hundreds of years before the traditional 15th or 13th-century B.C. date for the Exodus (the time of Moses).
- **Alternative/Conservative View:** Some researchers (e.g., Immanuel Velikovsky, Anne Habermehl) argue that traditional Egyptian chronology is wrong. By shifting the timeline, they argue the papyrus fits within the 18th Dynasty (B.C. 1550–1292), lining up with the biblical date of the Exodus (approx. B.C. 1446).
- **Document Status:** The existing, intact papyrus in the Leiden Museum (Papyrus Leiden I 344) is actually a copy created during the 19th Dynasty (c. B.C. 1250), but it is a copy of a much older text.

Papyrus, Yale Collection
The **Yale Papyrus Collection** is a significant historical archive containing thousands of items that provide invaluable primary source material for understanding daily life, society, and religion in the ancient world, including fragments of **biblical texts**.

History and Significance

- **Foundation and Growth:** The collection was founded in 1889 with a gift from excavations in Hawara, Egypt. It grew substantially with acquisitions from the famous discoveries at

Oxyrhynchus by British excavators Bernard Grenfell and Arthur Hunt, and through purchases and gifts over the following decades.

- **Scope:** The collection holds over 6,000 inventoried items, predominantly in Greek, but also in Latin, Demotic, Coptic, and Arabic. The contents are diverse, including private letters, legal deeds, contracts, official documents, and literary works by known and unknown authors, not just religious texts.
- **Historical Insight:** The papyri are significant because they offer direct glimpses into the social, economic, and religious conditions of ancient Egypt from the Pharaonic to the Medieval periods. For biblical scholarship, these early manuscripts are considered some of the earliest witnesses to the text of the New Testament, offering critical insights into its transmission and textual history.
- **Conservation and Study:** Many items were acquired as unsorted fragments and required extensive conservation work. The collection was transferred to the Beinecke Rare Book and Manuscript Library in the late 1960s, and a major project in the 1980s re-inventoried and conserved the manuscripts using modern techniques. The fragments have been digitized and are accessible online for researchers to study.

Biblical Books and Verses

The Yale Papyrus Collection includes fragments of several biblical books:

- **Genesis:** A notable fragment (P. CtYBR inv. 419), often referred to as the "Yale Genesis," and “Rahlfs 814,” was once considered potentially the most ancient extant Christian manuscript, with some early editors dating it to as early as A.D. 90-100. Conservation efforts in the 1990s and subsequent re-examination have offered improved readings of the text.
- **Psalms:** The collection contains fragments from the Book of Psalms.
- **Acts:** Portions of the Book of Acts are present in the collection.
- **Ephesians:** A papyrus containing parts of the Book of Ephesians (P. Yale I 2 + 1186) has unique textual variations, which were better understood after conservation work.
- **Revelation (Apocalypse of Saint John):** The collection at the Yale Divinity Library Special Collections includes P. Oxy. 1230 (Gregory-Aland number P24), a 4th-5th century A.D. fragment of the Apocalypse of John.

Papyrus, Yale, Apocalypse of Saint John or Papyrus 24 or 𝔓24

The **Yale Apocalypse of Saint John** or **P24** or **P. Oxy. 1230** (Nestle-Aland number) is a significant early 4th-century A.D. Greek papyrus fragment of the New Testament book of Revelation, specifically containing parts of chapters 5 and 6. Its main significance lies in being an early witness to the text of Revelation and part of the vast collection of Oxyrhynchus Papyri that provides crucial insights into early Christianity and life in Roman Egypt.

History and Significance

- **Discovery:** P. Oxy. 1230 was discovered among a massive collection of ancient manuscripts in an ancient trash dump near Oxyrhynchus, Egypt (modern-day el-Bahnasa), during excavations led by British archaeologists Bernard Grenfell and Arthur Hunt in the late 19th and early 20th centuries.

- **Context:** The dry climate in this part of Egypt preserved hundreds of thousands of documents from the 1st to 7th centuries A.D., providing a unique "time capsule" of daily life, literature, and religious texts, including many biblical and apocryphal writings.
- **Significance:** As an early Greek manuscript, P. Oxy. 1230 is a valuable primary source for textual critics and biblical scholars, helping to establish the reliability and transmission history of the New Testament text. It is part of the largest collection of its kind in the world, with these discoveries greatly increasing knowledge of the state of the New Testament text within centuries of its original composition.

Biblical Content

The surviving fragments of P. Oxy. 1230 preserve text from the Book of Revelation:

- **Recto (front side):** Contains text similar to Revelation 5:5–8.
- **Verso (back side):** Contains text similar to Revelation 6:5–8.

Note: The manuscript is currently housed at the Yale University Library.

Papyrus, Yale, Ephesians or Papyrus 49 or 𝔓49

P. Yale I 2 + II 86 (P49) is a fragmentary Greek papyrus manuscript of the New Testament Epistle to the Ephesians, part of the Yale Papyrus Collection. It is a significant early Christian manuscript, dated palaeographically to the 3rd-century A.D..

History

- **Acquisition and Location:** The fragments came from Egypt and were purchased for the Yale University Library. They are housed at the Beinecke Library at Yale University. The artefact consists of two fragments, **P. CtYBR 415 (P. Yale I 2) and P. CtYBR 531 (P. Yale II 86),** which were physically joined at a later point.
- **Conservation and Study:** The manuscript underwent significant conservation work in 1993, which clarified its physical dimensions and enhanced textual clarity, leading to corrections of earlier misreadings.
- **Codicological Link to P65:** Scholars have long noted the similarity between the script of P49 and that of PSI XIV 1373 (known as P65), which contains fragments of 1 Thessalonians. Recent comprehensive comparisons suggest that P49 and P65 very probably came from the same single-quire papyrus codex containing a collection of Paul's letters.

Bible Content

- **Biblical Book:** The manuscript contains portions of the Epistle to the Ephesians.
- **Specific Verses:** The surviving fragments preserve text from:
    - Ephesians 4:16-29
    - Ephesians 4:31-5:13
- **Textual Details:**
    - It is written in a professional hand, influenced by the cursive style, with approximately 29-30 lines per page in the original codex format.
    - The text includes several *nomina sacra* (sacred names written in contracted form).
    - Textually, it is considered close to other important early manuscripts like Codex Sinaiticus and Codex Vaticanus.

- Analysis of the text has confirmed several unique textual variants, including omitted conjunctions, that provide insight into early textual transmission.

Papyrus, Yale, Exodus

P.CtYBR inv. 4475 is a significant Greek papyrus fragment from the Book of Exodus, held at Yale University, notable for its early date (likely 3rd-4th Century A.D.) and connection to the scattered Chester Beatty Biblical Papyri, witnessing to the early transmission of the Septuagint (Greek Old Testament) and influencing understanding of early Christian book culture. This single leaf contains portions of Exodus 31:18–32:13, illustrating early biblical text forms before standardization and highlighting the transition to codex format (book form) for scripture.

History and Significance

- **Early Biblical Text:** As part of the broader Chester Beatty Papyri collection, it's a priceless witness to Old Testament text before the 4th-century A.D. stabilization into major text types, providing insight into pre-Byzantine textual traditions.
- **Codex Format:** It's a leaf from a papyrus codex (book), not a scroll, confirming the early adoption of book format for Christian scriptures.
- **Discovery and Dispersion:** Acquired by Yale in the mid-1990s, this leaf was part of a larger Exodus codex that was scattered and sold on the antiquities market, with other pieces appearing in various collections and exhibitions.
- **Paleographical Dating:** Its dating relies on handwriting analysis (paleography) by comparing it to other dated manuscripts, placing it in the early centuries A.D..

Contents: Bible Books and Verses

- **Book:** Book of Exodus.
- **Verses:** Contains parts of Exodus 31:18 through 32:13, depicting the commandment to keep the Sabbath and the people's creation of the golden calf.

Papyrus, Yale, Genesis (Rahlfs 814)

P. CtYBR inv. 419 or **P. Yale 1 inv. 419** is a significant Greek, early papyrus fragment containing portions of the Greek Septuagint (LXX) Book of Genesis, specifically Genesis 14:5-8 and 14:12-15, dating paleographically to the early 2nd-century A.D. (around A.D. 90-100), making it one of the oldest known biblical papyri, possibly the earliest Christian Genesis fragment, important for textual criticism, and acquired by Yale University in 1931, revealing early textual readings.

History and Significance

- **Acquisition:** Yale purchased it as part of a lot from Cairo dealer Maurice Nahman in 1931.
- **Dating:** Paleographically dated by scholars like C. Bradford Welles to the late 1st or early 2nd-century A.D. (around A.D. 90-100).
- **Age:** Its early date makes it a crucial witness to the Septuagint text, potentially the most ancient extant Christian Genesis manuscript.
- **Textual Criticism:** It's vital for studying the history of the Septuagint text, as early editions (like the Göttingenedition) inadvertently misrepresented its readings due to initial misinterpretations.

- **Format:** It comes from a papyrus codex (book format) rather than a scroll, which was becoming more common for Christian texts.

Bible Books and Verses

- **Book:** Genesis (Old Testament, Greek Septuagint).
- **Verses:** Contains parts of Genesis 14:5-8 (Recto or Front) and 14:12-15 (Verso or Back).

Note: In essence, P. CtYBR inv. 419 is a treasure because it offers a tangible glimpse into the Greek Bible text used by early Christians or Jews at the turn of the 2nd century A.D., helping scholars understand how biblical texts were transmitted and varied.

Plantin Polyglot Bible

The **Plantin Polyglot Bible**, also known as the **Antwerp Polyglot** or **Biblia Regia**, was a monumental, eight-volume printed work published by Christopher Plantin in Antwerp between 1568-1572, sponsored by King Philip II of Spain. It featured the biblical text in multiple languages (Hebrew, Aramaic, Greek, Latin, and Syriac) side-by-side, representing peak Renaissance scholarship, printing technology, and Counter-Reformation effort, becoming a cornerstone for biblical studies and one of the four great polyglot Bibles.

Key Aspects:

- **Languages:** Included Hebrew, Aramaic, Greek, Syriac, and Latin texts, with extensive Latin commentary and scholarly apparatus.
- **Structure:** Old Testament in Hebrew, Greek, Aramaic, with Latin translations; New Testament in Greek and Syriac, also with Latin.
- **Scholarship:** Produced under the direction of Benito Arias Montano, it incorporated the latest philological research, using sources from across Europe.
- **Significance:** A masterpiece of Renaissance printing, it demonstrated advanced technology (requiring 13 presses and 55 men) and served as a display of Catholic loyalty.
- **Patronage:** Financed by King Philip II, who received 13 special copies on parchment, making it the "Royal Polyglot" or Biblia Regia.
- **Legacy:** It is a vital historical document for biblical studies, language, and printing history, with original copies preserved in major libraries.

Mozarabic Psalter

The **Psalterium Mozarabicum** (or Mozarabic Psalter) is a 10th-11th century Latin liturgical book from the Iberian Peninsula (Toledo), containing the 150 Psalms and specific canticles, sometimes including Psalm 151. It is crucial for preserving the Old Hispanic/Visigothic rite used under Moorish rule, featuring a pre-Vulgate Vetus-Latina text. It contains the full Book of Psalms and scriptural canticles, generally missing non-psalm Bible books.

History and Significance

- **Origin:** Developed from the Visigothic period in the Iberian Peninsula (Spain) as part of the Mozarabic/Hispanic rite [48].
- **Key Example:** A famous 11th-century manuscript is British Library Add. Ms. 30851.

- **Significance:** It reflects a distinct liturgical tradition that flourished despite Islamic rule, used for daily monastic and church services. It is a vital resource for scholars of medieval liturgy, linguistics, and the development of the Latin text of the Bible.
- **Usage:** It was used for the "daily round of monastic devotions" until the 12th century when it was largely replaced by the Roman rite.

Bible Books, Chapters, and Verses Contained

- **Psalms:** All 150 canonical Psalms (1-150) are included, arranged for liturgical use.
- **Additional:** Some manuscripts, such as those edited in 1957, include Psalm 151.
- **Psalm-Prayers:** Many versions are accompanied by *oraciones* (short, specific prayers) after each psalm.
- **Biblical Canticles (Odes):** It prominently includes canticles, scriptural songs (canticles/hymns) frequently used in the Mozarabic office, taken from other parts of the Bible, such as the Song of Moses (Exodus 15), the Song of Isaiah (Isaiah 12), the Prayer of Habakkuk (Habakkuk 3), the Song of the Three Young Men (Daniel 3), the Magnificat (Luke 1), the Benedictus (Luke 1), and the Nunc Dimittis (Luke 2).

Bible Books, Chapters, and Verses Missing

- **Other Books:** It is not a full Bible; therefore, all other books of the Old and New Testaments (Genesis, Gospels, Epistles, etc.) are missing. It focuses solely on the Psalter and appended liturgical canticles.
- **Text Version:** The text is not the standard Jerome Vulgate found in later Roman rites, but rather an older, distinct Latin translation, often based on the Vetus Latina or specifically localized versions.

Note: The Psalterium Mozarabicum is thus a specialized liturgical book, not a complete Bible, focusing on the 150 Psalms, making it a critical source for understanding the unique religious practices of medieval Spain.

Quedlinburg Itala Fragment (Vetus-Latina Old Testament)

The **Quedlinburg Itala fragment** is a collection of six surviving pages from a lavish 5th-century A.D. illuminated Latin manuscript, notable as the **oldest known illustrated Bible manuscript**, featuring Old Latin (Itala) text from 1 Samuel and parts of Kings, with late antique illusionistic paintings, found re-used in later book bindings in Quedlinburg, Germany, and now housed primarily in Berlin.

Key Aspects:

- **Age and Origin:** Created in Rome in the early 5th-century A.D. (c. A.D. 420-430).
- **Content:** 1 and 2 Samuel and 1 Kings, using the older *Vetus Latina* (Old Latin) translation, predating Jerome's Vulgate.
  - 1 Samuel 9:1–8, 15:10–33, and 2 Samuel 2:29–3:5
  - 1 Kings 5:17–6:7
- **Illuminations:** Features unique, full-color, framed miniatures depicting biblical scenes, showing a sophisticated illusionistic style of late antiquity, with traces of artist instructions written on the parchment.

- **Significance:** It is a crucial reference point for understanding early Christian narrative art and the development of biblical illustration.
- **Discovery:** The fragments were discovered from the 1860s onwards, hidden within the bindings of 17th-century books from Quedlinburg Abbey.
- **Current Location:** Most leaves are in the Deutsche Staatsbibliothek in Berlin (Cod. theol. lat. fol. 485), with one in Quedlinburg's collegiate church (Stiftskirche)

Queen of the Cursives *(please see Codex 33, above).*

Rahlf-Hanhart Edition of the Septuagint

The Rahlf-Hanhart Edition of the Septuagint is the revised, most widely used critical edition of the ancient Greek translation of the Old Testament, based on Alfred Rahlfs' original 1935 edition and updated by Robert Hanhart in 2006. This edition is a standard for academic study, featuring corrected text and a critical apparatus with notes on variations from different ancient manuscripts, including important ones like the Vaticanus, Sinaiticus, and Alexandrinus.

- **Foundation:** The original edition was compiled by Alfred Rahlfs and published in 1935, becoming a foundational text for Septuagint research.
- **Revision:** Robert Hanhart's revised edition, published in 2006, corrected and supplemented the text in thousands of places, making it the new definitive reference edition.
- **Contents:** It contains the complete Greek Old Testament, an English introduction, and a critical apparatus that notes textual variations found in key manuscripts.
- **Significance:** It is an indispensable tool for theological, philological, and biblical studies, providing a reliable text for researchers and scholars.
- **Usage:** The text is used as a basis for modern scholarship and is available in various formats, including digital versions with advanced search features.
- **Updates Göttingen Septuagint**: The Rahlf-Hanhart Edition is used to fill the gaps where the less modern Göttingen Septuagint is unavailable. Scholars use it as a base text, and when a book is not yet complete in the Göttingen project, the Rahlf-Hanhart edition is used as a consistent base text, such as the Septuaginta Deutsch translation; the Rahlf-Hanhart edition is thus used as the default for unfinished books.
- As a comparison tool, while Göttingen provides a more detailed Critical Apparatus, the Rahlf-Hanhart reading might be noted in a footnote, particularly if there are significant differences in the Critical Apparatus below the main text. The Göttingen Septuagint uses a more extensive manuscript base, while the Rahlf-Hanhart edition is based on a more limited selection, primarily the Vaticanus, Alexandrinus, and Sinaiticus manuscripts.
- Despite its limitations, the Rahlf-Hanhart text is often considered sufficient for reading the main text, as its actual readings in most places are very similar to the existing Göttingen fascicles. The Rahlf-Hanhart edition is also a complete edition, whereas the Göttingen project is still in progress. Therefore, it is used to provide the text for books that are not yet available in the Göttingen series.

History and Significance

- **Origins of the Septuagint (LXX):** Translated from Hebrew into Greek around the 3rd century B.C. in Alexandria for Hellenized Jews who no longer spoke Hebrew.

- **Rahlfs' Edition (1935):** Alfred Rahlfs compiled the first widely used critical edition, establishing a standard text from various manuscripts for scholarly work.
- **Hanhart's Revision (2006):** Robert Hanhart updated Rahlfs' text with new research, corrections, and alternate readings, creating the current standard **Rahlfs-Hanhart** edition (often called the *editio altera*).
- **Significance:** It was the Bible of the New Testament writers and early Church, influencing Christian theology and vocabulary, and remains vital for understanding the linguistic background of the New Testament and the textual history of the Old Testament.

The "Numbering System" and Features

- **Textual Apparatus:** The Rahlfs-Hanhart edition includes footnotes (apparatus) detailing variant readings from different ancient manuscripts, essential for textual criticism.
- **Morphological Tagging (Digital):** Versions available in software like Logos add morphological analysis, showing word forms (parsing) and definitions, which is vital as LXX Greek differs from New Testament Greek.
- **Reader's Editions:** Offer simplified layouts and vocabulary lists to help students.

What it is NOT (Common Misconceptions)

- **Not a New Translation:** It's a critical edition of the ancient Greek translation (LXX), not a modern English translation.
- **Not a Simple Numbering System:** The "numbering system" refers to its standardized verse/chapter numbering (consistent with Hebrew Bibles) within the Greek text, allowing easy reference, plus its critical apparatus.

Rahlfs 1301

Rahlfs 1301 (Ra 1301) refers to a specific, significant medieval manuscript of the Septuagint (Greek Old Testament) containing the Book of Psalms, discovered and cataloged by Alfred Rahlfs. Its importance lies in being a crucial, older witness (from around the 9th-10th century A.D.) to the Psalms text, providing valuable data for textual critics studying the Septuagint, complementing the more common late-medieval manuscripts used in Rahlfs' standard 1935 edition.

History and Significance of Rahlfs 1301

- **Discovery:** It is a "newly found majuscule" manuscript, meaning it was written in large, uncial letters and came to light after Rahlfs' initial 1935 compilation of manuscripts.
- **Dating:** It dates to approximately the 9th or 10th-century A.D., making it a considerably older witness to the Psalms than many other manuscripts used by Rahlfs.
- **Textual Importance:** As a substantial textual witness, Ra 1301 helps scholars understand the evolution and variations of the Septuagint text, especially when compared to the later manuscripts (such as Codex Vaticanus, Sinaiticus) that formed the basis for Rahlfs' critical edition.

Contents of Rahlfs 1301

- **Book:** This manuscript specifically contains the entire biblical Book of Psalms (the Psalter) plus the Apocryphal Psalm 151.

- **Verses:** It includes the complete text of the Psalms as translated into Greek for the Septuagint, providing the Greek verses for each psalm.

In essence, Ra 1301 is a valuable, older piece of the Septuagint puzzle, helping scholars reconstruct the most accurate Greek Old Testament text.

Rahlfs 2149

Rahlfs 2149 (Ra 2149) is a significant ancient manuscript fragment of the **Septuagint (LXX)**, the Greek translation of the Old Testament. It is one of the early witnesses to the Septuagint text, particularly the Book of Psalms.

History and Significance

- **Classification:** Rahlfs 2149 is a papyrus manuscript fragment, classified by biblical scholar Alfred Rahlfs in his comprehensive list of Septuagint manuscripts.
- **Date and Origin:** It dates to the 4th-century A.D.. It is part of the renowned Chester Beatty Papyri collection, a group of significant early biblical manuscripts discovered in the early 20th century.
- **Historical Context:** As an early Greek manuscript, it provides valuable insight into the transmission and textual history of the Old Testament during the time of the early Christian church, which widely used the Septuagint as its Bible.
- **Location:** The four surviving leaves of the manuscript are housed in the Chester Beatty Library in Dublin, with the shelf number CBL BP XIII.
- **Textual Value:** The Chester Beatty Papyri, including Rahlfs 2149, are crucial pre-Hexaplaric witnesses (dating before the textual revisions of Origen's *Hexapla* in the 3rd century A.D.) and help scholars understand the state of the Septuagint text in antiquity.

Contained Bible Verses

The Rahlfs 2149 manuscript contains fragments from the Book of Psalms in the Septuagint version:

- **Psalms 72:6–88:2** (Note: the verses correspond to the numbering in the Septuagint, which differs slightly from modern English Bibles).
- The manuscript is specifically missing Psalm 76 (based on the Septuagint numbering system).

Recession of Text or Manuscripts

In biblical studies, a **recension** refers to a revised edition or version of a text, often resulting from a critical review and editing process by a scholar or group, creating a distinct family of manuscripts with shared textual traits (like the Alexandrian or Western recensions) or the act of editing itself, aiming to establish a more accurate form of the original scriptures from older sources. It's a key concept in textual criticism, differentiating major textual traditions in the Bible.

Key Aspects of a Recension:

- **Process:** It involves collecting, analyzing, and comparing existing manuscripts to produce a new, supposedly improved version of the text, often to clarify meaning or remove perceived errors.

- **Result (Manuscript Family):** A recension can also describe a large group of manuscripts that share similar readings and characteristics, stemming from that specific revision.
- **Examples:**
    - **Saint Jerome's Latin Vulgate (Western Recension):** A significant early revision for the Western Roman Empire.
    - **Alexandrian Recension:** Known for its careful, sometimes shorter, readings, reflecting Alexandrian scholarship.
    - **Lucianic Recension:** Traditionally linked to Lucian of Antioch, influencing the later Byzantine Text-type.
- **Distinction from Text-type:** While related, "recension" often points to a specific, deliberate editing effort, whereas "Text-type" (like Byzantine, Alexandrian) refers more broadly to the characteristics of a manuscript family that might have developed from one or more recensions.
- In essence, a recension is a scholarly attempt to reconstruct or purify an ancient text by reviewing and editing earlier copies, leading to identifiable textual streams.

Erasmus's Textus-Receptus Criticized via Saint Jerome's Perspective

Alongside the innumerable recension manuscripts bearing themselves as proof of Lucian's textual influence, Saint Jerome is ironically the only useful early criticism about the "Exemplaria Lucianea." Jerome mentions that copies of the Septuagint were known in his day as exemplaria Lucianea (Lucianic copies), which were distinct from the Hexaplaric text used by Jerome *(Epistle 106*; Sec. 2; Par. 2). However, Jerome's disapproval of the recensions of Lucian and Hesychius characterizes their work on the Septuagint and New Testament as founding a speculative and superfluous gilding of text that would prove faultily formative in the production of the less-concise Byzantine and Majority Text-type manuscripts throughout the ensuing centuries, and then the Textus Receptus that Erasmus produced out of a handful of those recension texts. Jerome, who, in making his Western Recension, went so far as to reside in Jerusalem and learn Masoretic Hebrew from local rebbinate, shrewdly compared the Tanakh against the Greek Septagint (most notably to refine the Psalms several times) along with using many other Greek sources against Latin text, to create his New Testament. He did all this rather than to rely merely on the older faulty Vetus-Latina works to produce his Vulgate in full. He is blunt in denouncing the two Eastern recension sources:

- "I am now speaking of the New Testament. This was undoubtedly composed in Greek, with the exception of the work of Matthew the Apostle, who was the first to commit to writing the Gospel of Christ, and who published his work in Judæa in Hebrew characters. We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. It is obvious that these writers could not amend anything in the Old Testament after the labours of the Seventy [of the Septuagint LXX]; and it was useless to correct the New, for versions of Scripture which already exist in the languages of many nations show that their additions are false. I therefore promise in this short Preface the four Gospels only, which are to be taken in the following order, Matthew, Mark, Luke, John, as they have been revised by a comparison of the Greek manuscripts. Only early ones have been used. But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint, and while I have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as

they are *(De Viris Illustribus; Chapt. 77*; and, *Preface to the Four Gospels; Letter 71 to Pope Damasus*).

Saint Jerome Epistle 106 (Vetus Latina; VL 106)

Saint Jerome's Epistle 106 (also called "On the Psalms") is a significant patristic letter to two Gothic clerics, Sunnias and Fretela, explaining differences in Psalms between his Latin psalter (Gallican) and their Septuagint (LXX) text, demonstrating his textual criticism, advocating for *hebraica veritas* (truth from the Hebrew), and revealing his shift towards Hebrew sources for accurate biblical translation. It's a detailed, passage-by-passage defense of his translations, showcasing his philological skills and evolving biblical scholarship.

Key Aspects of Epistle 106:

- **Addressees:** Sunnias and Fretela, two diligent scripture students from Getica.
- **Purpose:** To answer their questions about discrepancies between Jerome's Latin Psalter (based on Origen's Hexapla) and the common Septuagint text they used.
- **Content:**
  - **Textual Criticism:** Jerome explains his use of critical signs and marginalia, comparing different Greek and Latin versions with the Hebrew.
  - **Biblical Translation Theory:** He elaborates on his preference for the more accurate Hexaplaric Septuagint over the "popular" (Lucianic) Septuagint.
  - ***Hebraica Veritas*:** The epistle shows Jerome moving towards recognizing the necessity of consulting the original Hebrew texts for ultimate accuracy, a key concept in his work.
  - **Specifics:** He addresses 177 passages, defending his choices and correcting their erroneous Greek texts.
- **Significance:** It is a vital window into late 4th-century biblical textual issues and Jerome's development as a scholar and translator, illustrating his philological mastery.

Samaritan Pentateuch

The Samaritan Pentateuch (SP) is the version of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) used by the Samaritan community. Written in the Samaritan script (a form of Paleo-Hebrew), it differs from the Jewish Masoretic Text (MT) in its spelling, grammar, and key theological points, most notably by placing worship at Mount Gerizim instead of Jerusalem. It is considered a significant witness to the early history of the biblical text, as some of its readings are supported by the Dead Sea Scrolls.

Key characteristics

- **Sacred text**: It is the sole sacred text for the Samaritans, who believe it is the true and uncorrupted version of the Torah, passed down from Moses.
- **Script and language**: It is written in the Samaritan script, which is a stylized version of the Paleo-Hebrew alphabet, differing from the square script of the Masoretic text.
- **Theological differences**: It contains unique additions, such as a version of the Ten Commandments that includes instructions to build an altar on Mount Gerizim, which Samaritans view as the divinely chosen place for worship.

- **Textual variations**: It has numerous variations from the Masoretic text, though most are minor spelling and grammatical differences. Some variations, especially those related to Mount Gerizim, appear to be later Samaritan additions, while others reflect an older Hebrew manuscript tradition that is supported by the Dead Sea Scrolls.
- **Significance to scholars:** For biblical scholars, the SP is an important witness to the text's history. By comparing it with the Masoretic Text and other ancient versions like the Septuagint and Dead Sea Scrolls, scholars can better understand the development and variations of the Old Testament text.

Historical Context of the Samaritan Pentateuch

- Believed to have originated during the Second Temple period (approximately B.C. 515 to A.D. 70).
- The Samaritan Pentateuch represents an ancient version of the Hebrew Bible which was edited to emphasize Samaritan beliefs.
- Naming Mount Gerizim as the chosen site for worship (rather than focusing on Jerusalem), the text has been preserved through various manuscripts---some dating back to the 10th or 11th century A.D.

Differences between the Samaritan Pentateuch and the Masoretic Text

- There are approximately 6,000 differences between the Samaritan Pentateuch (SP) and the Jewish Masoretic Text (MT). Most of these differences are minor, involving spelling or grammatical variations. However, some are significant, such as:
- The Samaritan commandment to build an altar on Mount Gerizim instead of Mount Ebal (Deuteronomy 27:2-7; 11:30), the former of which is not found in the Masoretic Text.
- The prohibitions against having other gods and making idols are considered part of a single, unified first Commandment. The different enumeration in the Samaritan text makes room for their unique tenth commandment.
- The references in the SP to Moses' father-in-law as Reuel instead of Jethro.
- The time from the Creation to the Flood is 1,307 years in the Samaritan version, compared to 1,656 years in the MT.
- In Genesis 4:8, when Cain addresses Abel, the Masoretic version reads, “Now Cain said to his brother Abel, while they were in the field, Cain attacked his brother Abel and killed him,” whereas the Samaritan Torah has additional words: “Now Cain said to his brother Abel, ‘Let’s go out to the field.’ ”
- The prohibitions against having other gods and making idols are considered part of a single, unified first Commandment, instead of two. The different enumeration in the Samaritan text makes room for its unique tenth commandment, which mandates building an altar and worshiping on Mount Gerizim. This specific commandment, which includes text from Deuteronomy 27:2-7 and 11:30, is a fundamental difference reflecting the core of Samaritan beliefs.
- The Samaritan Torah also offers a slightly different version of Exodus chapters 7 through 11, containing whole conversations between Moses, Aaron, and Pharaoh that the Masoretic text does not.
- In Exodus 12:40, the MT reads: “The length of the time the Israelites lived in Egypt was 430 years," presenting a longstanding chronological challenge for interpreting the MT, because the

length of the genealogies is difficult and or impossible to stretch out (unless presuming that life spans were longer during that er). In the Samaritan version, however, the text reads: “The length of time the Israelites lived in Canaan and in Egypt was 430 years.”

- In Exodus 4:24-26 the Samaritan Torah presents a different narrative to the story about Moses neglecting to circumcise his son. Because of this slothful circumstance, the SP says that an angel of God had sought to kill the child. The idea that Moses had not circumcised his son, as the MT says, is resolved by his Midianite wife, Zipporah, who uses a stone to remove the boy's foreskin, which she throws at the feet of Moses, telling him that he is a "bloody husband to me," and then reminds her spouse that he is also a husband of the blood of Israel in general. The Samaritan text, however, reads that it was Moses’ wife, Tziporah, who had to “circumcise her blocked heart” by cutting off her belief in the idol-worshiping ways of Midyan, her homeland. A mention of an “circumcise the foreskin of your heart and no longer be stiff-necked” is later found in Deuteronomy 10:16 in both versions, which in SP reads, “circumcise the foreskin of your heart, and stiffen your neck no longer.”

Samaritan Canon, Tradition, and Scripture at a Glance:

- **Canon:** The Samaritan religion only uses the Pentateuch (the five books of Moses) as Scripture, while the Jewish canon includes the Prophets and Holy Writings, such as the Psalms and Proverbs. This is why the SP is also called the Samaritan Torah.
- **Less oral tradition:** The Samaritan tradition places less emphasis on oral tradition compared to the Jewish tradition, which has a vast body of written material in the Talmud. Samaritans are only interested in the Torah as their Sacred Scripture.
- **Modern Torah devotion:** Outside of the Torah, the Samaritan Pentateuch is an important resource for understanding the textual history of the Old Testament and the origin of religious traditions within the Samaritan community.
- **Comparative/Cross-Reference for MT:** Giving insights into how Scripture was communicated and preserved, the SP underscores the differences and similarities with mainstream Jewish texts.
- **Abiding by a literal interpretation of Torah law:** Samaritans entirely evade the Talmud and Jewish practices that are rabbinic in origins, they believe only in the Five Books of Moses.
- Samaritans today celebrate only holidays found in the Pentateuch, such as Passover and Sukkot (in contrast with Jewish holidays such as Purim, found in chapters 8 through 10 Esther/Megillah, or Hanukkah, found in 1 and 2 Maccabees).
- **Similarities to Judaism:** Much of what the Samaritans practice today resembles Jewish tradition. For example, on Passover, their high priest slaughters a sheep before the assembled community, where the ritual blood is smeared on foreheads. The sheep is afterwards eaten by the celebrants with bitter herbs and matzah. On the Sabbath, Samaritans kindling fires and cooking and pray in white, identical garments in their bare feet. And following Leviticus 15:19-33, Samaritan women restrict themselves to their private homes during menstruation for seven days of isolation. The Samaritan community is now split between Kiryat Luza in the West Bank and the Israeli city of Holon. There are fewer than 800 Samaritans left.

Dead Sea Scrolls reflected in Samaritan Pentateuch

The Dead Sea Scrolls reflect the Samaritan Pentateuch by containing texts with readings that are similar to the Samaritan version, showing that the Samaritan tradition had roots in Second Temple period scribal culture and was not a later invention. Specifically, some scrolls share variants with the

Samaritan Pentateuch, such as the reading of "Gerizim" instead of "Ebal" in one fragment, and other passages show similar editorial practices like expansion and harmonization. This indicates that a Hebrew text similar to the Samaritan Pentateuch existed before the later standardized Masoretic Text.

Specific reflections of the Samaritan Pentateuch in the Dead Sea Scrolls

- **Shared textual readings:** Some Dead Sea Scrolls contain readings that match the Samaritan Pentateuch, not the later Masoretic Text.
    - A fragment of Deuteronomy 27:4–7 from the Dead Sea Scrolls contains the word "Gerizim" instead of "Ebal" (as in the Masoretic Text).
    - This suggests the Samaritan claim regarding Mount Gerizim was not unique to them but was a reading shared by some during the Second Temple period.
- **Similar scribal and editorial practices:** The scrolls reveal that the Samaritan Pentateuch's editorial methods, which often involve expanding or harmonizing texts, had roots in broader scribal practices from the Second Temple era.
    - Scrolls such as **4QpaleoExodusm** and **4QNumbersb** show similar tendencies to the Samaritan Pentateuch in rearranging, expanding, and reconfiguring passages.
- **Shared linguistic features:** Linguistic analysis shows that Samaritan Hebrew shares features with the Hebrew found in some Dead Sea Scrolls, demonstrating its roots in the linguistic diversity of the period.
- **Evidence of a shared textual tradition:** The similarities suggest that the Samaritan Pentateuch did not arise in isolation but was a branch of a shared Hebrew textual tradition from which the Masoretic Text also developed.

In **summary**, the Samaritan Pentateuch is a vital religious text that reflects the beliefs and practices of the Samaritan community, offering a unique perspective on the Torah and its interpretation.

Scofield Bible, or the Scofield Reference Bible

The Scofield Reference Bible, first published in 1909 by Oxford University Press with a major revision in 1917, is one of the most influential study Bibles in American history. Edited by Cyrus Ingerson Scofield, it served as the primary vehicle for popularizing **dispensational premillennialism**—a system of theological interpretation that emphasizes a literal reading of prophecy, a distinction between Israel and the Church, and an imminent rapture.

Textual Sources and Structure

- **Bible Text:** The Scofield Reference Bible utilizes the **King James Version (KJV)**, which was standard for Protestantism at the time of its release.
- **Annotations and Commentary:** Scofield's notes were heavily influenced by the teachings of **John Nelson Darby** and the Plymouth Brethren movement, though Scofield simplified these ideas for a broader American evangelical audience.
    - *Please see separate entry above for "**Darby Bible, The.**"*
- **Key Features:** It was the first English Bible since the 1560 Geneva Bible to include commentary alongside the text. Key features included:
    - **Chain References:** A system that linked related verses to trace theological themes (e.g., "Grace") throughout the Bible.
    - **Book Introductions:** Outlines for each book of the Bible.

- **Chronology:** The 1917 edition included Archbishop James Ussher's B.C. 4004 date for Creation, popularizing "young-earth creationism."
- **Gap Theory:** The notes suggested a massive, undefined time gap between Genesis 1:1 and 1:2 to account for geological ages.
- *Please see entry for **"Geneva Bible."***

History of the Scofield Bible

- **Publication:** First published in **1909** by Oxford University Press, it quickly gained popularity, selling over 2 million copies in its first few decades.
- **Author:** C.I. Scofield (1843–1921) was an American minister and theologian associated with D.L. Moody.
- **Revision:** Scofield revised the Bible in **1917**.
- **"New Scofield":** In 1967, a heavily revised edition, *The New Scofield Reference Bible*, was published to update language and soften some of the original, more rigid theological interpretations.
- **Legacy:** The 1917 edition remains widely used, often called the "Old Scofield" and is in the public domain in the U.S..

Significance of the Scofield Bible

1. **Popularized Dispensationalism:** It shifted American fundamentalism toward a "dispensational" framework, dividing history into seven distinct eras of God's dealings with humanity (Innocence, Conscience, Government, Promise, Law, Grace, Kingdom).
2. **Influenced Eschatology and Zionism:** By focusing heavily on biblical prophecy, it spurred immense interest in the end times (pre-tribulation rapture). It also provided a theological framework that advocated Christian support for the state of Israel, influencing Christian Zionism.
3. **Fundamentalist "Standard":** For much of the 20th century, it was the "Bible of Fundamentalism" shaping the views of influential institutions like Dallas Theological Seminary.
4. **Cultural Impact:** Its notes and chain references taught millions of Americans to read the Bible as a, literal, prophetic map.

Note: The original notes were controversial for their time due to their pessimistic view of social reform (not "polishing the brass rails on a sinking ship") and a now-debunked "Curse of Ham" note at Genesis 9:25 that suggested racial inferiority, which was removed in later revisions.

Scripts

Biblical texts were written in several script types, including **uncial (majuscule)**, **minuscule**, **continuous,** and **cursive**. Early manuscripts often used a continuous script, while later Bibles used minuscule (small letters) which were faster to write and saved space. Uncial, a formal book hand using majuscule (capital) letters, was common for earlier biblical codices.

Uncial

- **Description:** This script uses majuscule (capital) letters written in a more curved style than earlier Greek writing.

- **Usage:** It was common for the earliest New Testament manuscripts, especially those from the 4th to 8th centuries.
- **Format:** Manuscripts written in uncial are often in a more formal, book-hand style, as seen in great uncial codices such as the Codex Sinaiticus, Codex Vaticanus, Codex Ephraemi Rescriptus, and Codex Alexandrinus (the Four Great Uncial codices).

Minuscule

- **Description:** A more recent style of script using smaller, lowercase letters.
- **Usage:** This script became widespread from the 9th century onwards and allowed for more text to be written in a smaller space.
- **Format:** The majority of New Testament manuscripts are written in minuscule script.

Cursive

- **Description:** This is a more informal script that allows scribes to write more quickly with fewer lifts of the pen.
- **Usage:** Cursive was used for more informal writing, but it could also be incorporated into formal book-hand styles.
- **Note:** Cursive Script is usually synonymous with Minuscule Script

Continuous

- **Description:** Early manuscripts, including some of the oldest uncials, were written without spaces between words.
- **Usage:** This method of writing is known as *scriptio continua* and was common in the earliest biblical texts before word division became standard.

Examples of script in biblical text:

In both **Codex Sinaiticus** and **Codex Vaticanus**, the text is written in an uncial (all capital) **continuous script** known as *scriptio continua*, which features **no spaces between words**, very rare punctuation (usually added later), and no lowercase letters.

Example from John 3:16 (English equivalent for clarity)

To illustrate how *scriptio continua* looks, here is the English text of John 3:16 from the King James Version in that format:

FORGODSOLOVEDTHEWORLDTHATHEGAVEHISONLYBEGOTTENSONTHATWHOSOEVERBELIEVETHINHIMSHOULDNOTPERISHBUTHAVEEVERLASTINGLIFE.

Key Characteristics of Continuous and Uncial Script in the Codices

- **No Word Separation**: The primary characteristic is the unbroken flow of letters across the line. Readers had to rely heavily on context and their existing knowledge of the text to parse the words correctly.
- **Uncial Letters**: The script uses only capital letters (uncials). Lowercase letters (minuscule script) were developed later, partially to allow for faster writing.
- **Minimal Punctuation**: The original scribes used virtually no punctuation. Any breathings, accents, or punctuation marks seen today were typically added by later correctors or scholars.
- **Line Breaks Anywhere**: Words were often divided in the middle and continued on the next line without any hyphenation.

- **Nomina Sacra**: Sacred names and titles (like Jesus, Christ, God, Lord) were abbreviated using specific contractions, which are some of the few deliberate breaks in the continuous flow.

Scripts, Hebrew

Hebrew manuscripts feature several scripts, primarily the ancient **Paleo-Hebrew** (Old Hebrew/Phoenician), the dominant **Square Script** (Ktav Ashuri/Aramaic-derived), and various regional **Cursive scripts**, including Proto-Cursive and formalized ones like **Rashi script**, used for distinguishing commentary, alongside cryptic forms for specific purposes.

Key Hebrew Scripts in Ancient and Medieval Manuscripts:

- **Paleo-Hebrew (Ketav Ivri)**:
  - **Description**: The original Hebrew script, resembling Phoenician, used before the Babylonian exile.
  - **Usage**: Found in very old texts, it was preserved in the Samaritan script and sometimes used for the Divine Name even in later Square Script scrolls.
- **Square Script (Ktav Ashuri / Ketav Meruba)**:
  - **Description**: The standard, blocky script adopted from Aramaic, forming the basis of modern Hebrew.
  - **Usage**: Became the primary script for religious texts like the Torah by the Second Temple period, known for its clear, non-cursive letters.
- **Cursive Scripts**:
  - **Proto-Cursive**: An early, less formal evolution from the Square Script, bridging the gap to more fluid styles.
  - **Regional Cursives**: Developed across different Jewish communities (Ashkenazic, Sephardic, Italian, Oriental) for everyday writing, distinct from the formal square script.
  - **Rashi Script**: A specific, medieval cursive style developed in France/Spain, used mainly for commentaries to differentiate them from the main text.
- **Cryptic Scripts**:
  - **Description**: Unusual scripts (A, B, C) using unique signs to represent letters, found in some Dead Sea Scrolls.

- **Hebrew Scripts Evolution and Context**:
  Hebrew writing transitioned from the Old Hebrew script to the Aramaic-derived Square Script (Ashurit) for sacred texts, while cursive forms emerged for faster, everyday writing, with distinct regional variations appearing in the Middle Ages.

Discussion of Cursive Hebrew Script

- **Cursive Hebrew,** or *ktav yad* (handwriting), is the flowing, rounded style of Hebrew used for everyday writing, contrasting with the blocky *dfus* (print) used in books; although called "cursive," Hebrew letters generally *don't* connect like English cursive but are written more freely and quickly, with distinct forms for some letters and common variations for others, essential for reading notes and signs in Israel.

Cursive Hebrew Script Key Characteristics

- **Different Forms:** Hebrew has separate print (square/block) and handwriting (cursive/flowing) forms, unlike English where cursive is a variation of print.
- **Flowing, Not Connected:** The main difference from English cursive is that Hebrew handwriting letters typically don't join; they are written individually but with fluid, curved shapes for speed.
- **Common Usage:** While print (*dfus*) is for books and formal text, cursive (*ktav*) is the standard for personal notes, letters, and informal contexts in Israel.
- **Ashkenazi vs. Sephardi:** Modern Israeli cursive derives from Ashkenazi script, while Sephardic traditions (like Ladino) use styles like *Solitreo*.

Why It Matters

- **Reading Fluency:** Not knowing cursive Hebrew makes it difficult to read informal communication, notes, or even some menus in Israel, similar to not knowing English cursive.

Cursive, Examples of Letter Differences

Some letters have significantly different cursive forms, like the *Mem*, *Nun*, and *Peh*, which change shape at the end of a word, and others like *Kaf* (כ/ך), *Peh* (פ/ף), *Tav* (ת/ת), and *Kaf Sofit* (ך), *Peh Sofit* (ף) have distinct final-form

Discussion of Square Hebrew Script

- Square Hebrew text, or **Ktav Ashuri**, is the formal, blocky Hebrew script used today for printed Hebrew texts like Bibles and prayer books, distinct from older scripts; it's called "square" because its letters often fit into a square shape and developed from the Aramaic alphabet after the Babylonian exile, replacing the Paleo-Hebrew script. It's the standard for formal Hebrew and Jewish languages, contrasting with flowing cursive forms (**Rashi script,** modern cursive) used for personal writing.

Square Hebrew Script Key Characteristics

- **Origin:** It is a stylized form of the Aramaic alphabet, adopted by Jews after the Babylonian exile (around the 6th-century B.C.).
- **Name:** "Ashuri" (Assyrian) or "Square Script" (Ktav Merubba) distinguishes it from the older Paleo-Hebrew script (also called Old Hebrew or Canaanite-Phoenician).
- **Development:** It became the standard for both Hebrew and Aramaic by the 1st-century A.D. and evolved into the modern Hebrew alphabet.
- **Usage:** It is used for religious texts, formal printing, and modern Hebrew.
- **Distinction from Cursive:** While printed Hebrew uses the square script, cursive Hebrew (like modern Israeli cursive and Rashi script) looks different and is used for everyday writing.
- **In essence:** Think of square Hebrew as the formal "print" font for Hebrew, while cursive is the handwritten "script" font, both sharing roots but having distinct appearances.

Septuagint (LXX)

The Septuagint (LXX) is the ancient Greek translation of the Hebrew Bible, named after the tradition that 70 (or 72) Jewish scholars translated it. Completed between the 3rd and 1st-centuries B.C., it was crucial for Greek-speaking Jews and became the basis for the Old Testament in early Christianity,

particularly in the Eastern Orthodox Church and Roman Catholic Church. The Septuagint includes additional books not found in the Hebrew Bible, which are now called the Apocrypha.

Key aspects of the Septuagint

- **Purpose:** It was created because many Jews in the Hellenistic world had stopped speaking Hebrew and needed the scriptures in Greek, the common language of the time.
- **Content:** While a translation of the Hebrew Bible, it includes additional texts, known as the Apocrypha, that are not in the Protestant canon.
- **Usage:** It was used extensively by early Christians and is quoted in the New Testament.
- **Differences from the Hebrew Bible:** The Septuagint contains differences from the later Hebrew Bible, the Masoretic Text, in areas such as the order of books and even specific passages.

The Apocrypha of the Septuagint

The books of the Apocrypha found in the Septuagint include **Tobit, Judith, 1 and 2 Maccabees, Wisdom (of Solomon), Sirach (or Ecclesiasticus), Baruch**, and the **Letter of Jeremiah**. They also contain **additions to Esther and Daniel**. Some editions of the Septuagint additionally include books like 1 Esdras, 2 Esdras, the Prayer of Manasseh, Psalm 151, and 4 Maccabees.

Core books in the Apocrypha of the Septuagint consist of:

- Tobit
- Judith
- 1 and 2 Maccabees
- Wisdom of Solomon
- Wisdom of Jesus ben Sirach (Sirach or Ecclesiasticus)
- Baruch
- Letter of Jeremiah
- Additions to the Book of Esther
- Additions to the Book of Daniel (Prayer of Azariah, Susanna, Bel and the Dragon)

Other Apocrypha books sometimes included in the Septuagint

- 1 Esdras
- 2 Esdras
- Prayer of Manasseh
- Psalm 151
- 3 Maccabees
- 4 Maccabees

The Septuagint (LXX) Versions:

The term "Septuagint" generally refers to:

- The ancient Greek translation of the Hebrew Scriptures and additional books (the Apocrypha/Deuterocanon) produced over several centuries, primarily in Alexandria, beginning in the 3rd century B.C..
- The various Greek manuscripts and textual traditions (recensions) that have existed since antiquity, which contain variations. There was never a single, universally "official" Septuagint text in the ancient world.

Major Editions of the Greek Text

Modern scholars and students use several different critical and diplomatic editions of the Septuagint text:

- **Rahlfs' Edition (and Rahlfs-Hanhart)**: First published by Alfred Rahlfs in 1935, this is a widely accessible and popular "handy" edition that provides a basic, minimally critical text. It is an eclectic text, primarily based on the three major uncial codices: Codex Vaticanus (B), Codex Alexandrinus (A), and Codex Sinaiticus (S), using them to reconstruct a version of the "Old Greek" text. The 2006 revision by Robert Hanhart corrected numerous minor errors and is the current standard iteration for many users.
    - **Accessibility**: It offered a complete and manageable text (the *editio minor*) when the full critical *Göttingen Septuaginta* project was still developing, preventing major delays in research.
- **The Göttingen Septuagint (editio maior)**: This is a massive, multi-volume critical edition project that has been ongoing for decades (founded by Rahlfs himself, but distinct from his *handy* edition). It aims to present the most exhaustive critical text possible for each book, with a vast apparatus recording evidence from all known major manuscripts and versions. The Göttingen edition is considered the ultimate standard for in-depth, academic textual criticism.
- **The Cambridge Septuagint (Swete and Larger Cambridge)**: The *editio minor* by Henry Barclay Swete is a diplomatic edition based primarily on the Codex Vaticanus, while the larger Cambridge edition is an extensive critical project similar in scope to the Göttingen one, though based on different editorial principles.
- **The Sixtine Edition (Roman)**: Published in 1586, this was the first major printed edition and became the *textus receptus* (received text) of the Greek Old Testament for centuries. It is based almost exclusively on Codex Vaticanus.

Explanation of Name, "Septuagint (LXX)" and Uses

When someone refers to "the Septuagint," they are most often referring to the general Greek translation corpus. If they are referencing a specific printed Greek text for study, the Rahlfs or the Rahlfs-Hanhart edition is the most common and widely spread version for general use, but serious scholars may be using the more detailed Göttingen volumes or one of the other historical editions depending on their specific research needs.

- **Key Distinctions:** The Rahlfs-Göttingen refers to different stages and projects of the Septuagint (LXX) textual tradition, with **Alfred Rahlfs** producing an influential single-volume edition (the scholarly standard for years), and the **Göttingen Septuagint (SVTG)** being the subsequent, ongoing, multi-volume critical edition aiming for a more complete reconstruction of the oldest attainable text, incorporating more variants and textual data. So, Rahlfs is a foundational text for the LXX, while Göttingen is the modern, superior critical *edition* of the LXX, building on Rahlfs but with deeper textual apparatus.
    - **Alfred Rahlfs Edition (1935):** A significant, complete, single-volume edition that became the widely used scholarly standard for decades, freely available online.
    - **Göttingen Septuagint (SVTG):** An extensive, ongoing scholarly project (since the 1930s) by the Göttingen Academy, aiming to produce a definitive critical edition, book by book, with detailed textual apparatus and variants, replacing Rahlfs' older text where necessary.
- The "**LXX**" in Septuagint (LXX) refers to the Roman numeral for **seventy**, originating from the ancient tradition that seventy (or seventy-two) Jewish scholars translated the Hebrew Bible (Old Testament) into Greek in Alexandria. The name comes from the Latin *septuaginta*, meaning

"seventy," and the abbreviation is a shorthand for this translation, used by scholars and early Christians, including New Testament writers.

- **Origin of the Name**: The term "Septuagint" (from Latin *versio septuaginta interpretum* – "Version of the Seventy Translators") and its abbreviation LXX come from the legend in the Letter of Aristeas that King Ptolemy II Philadelphus commissioned 70 (or 72) rabbis to translate the Torah.
- **Meaning of LXX**: LXX = L (50) + X (10) + X (10) = 70.
- **Significance**: It was the first major translation of the Hebrew Scriptures into Greek, becoming the common Bible for Greek-speaking Jews and early Christians, including the New Testament authors.

- **Basic vs. Intensive Usage:**
  - If you're reading the widely available, complete Greek Old Testament text, you're likely using Rahlfs (or its updates such aa the Rahlfs-Hanhart).
  - If you're doing serious textual criticism or in-depth Septuagint scholarship, you'd use the Rahlfs-Göttingen edition for specific books where available, as it's the more detailed critical standard.

Septuaginta: Vetus Testamentum Graecum (SVTG)

Referred to as the Göttingen Septuagint, the **Vetus Testamentum Graecum (SVTG)** presents the oldest view of the Greek Old Testament (Septuagint). Produced by the Göttingen Academy of Sciences and Humanities, and as yet unfinished, it is currently led by Reinhard G. Kratz and Felix Albrecht.

Key features of the SVTG project

- **Critical edition:** The main text is a scholarly reconstruction of the oldest Greek text for each book, based on a critical analysis of available manuscripts.
- **Comprehensive apparatus:** Each volume includes a critical apparatus that records all meaningful textual variants from Greek witnesses, as well as other secondary evidence.
- **Long-term project:** Started in 1908 by Alfred Rahlfs, the SVTG project is a massive, multi-generational effort to produce a critical edition of the entire Septuagint.
- **Cultural importance:** It is considered an essential resource for scholars of biblical studies and textual criticism and is part of the knowledge base of civilization.
- **Publication:** The project is published by Vandenhoeck and Ruprecht and involves significant scholarly work on each book, with new volumes still being published.
- **In progress:** By February 2025, 26 volumes (out of 36 total) have been published. The project is thus about 75-percent complete.

Septuagint (LXX), Rahlfs Numbered Manuscripts of

Alfred Rahlfs' numbering system (1935) classifies thousands of Septuagint (LXX) manuscripts, ranging from early papyrus fragments to major codices. Key manuscripts in his catalogue include the three great codices (Vaticanus 1209, Sinaiticus, and Alexandrinus) and numerous fragments, particularly early Qumran, Judean Desert, and early papyri (e.g., 801, 802, 957, 967).

Key Rahlfs Numbering of Septuagint Manuscripts:

- **Codex Vaticanus (Rahlfs 1209 / B):** The primary, 4th-century A.D. text, often used as the base for Rahlfs' critical edition.
- **Codex Sinaiticus (Rahlfs 1101 / S):** 4th-century A.D., significantly covering many Old Testament texts.
- **Codex Alexandrinus (Rahlfs 1102 / A):** 5th-century A.D., a nearly complete Bible.
- **Rahlfs 957 (Papyrus Rylands 458):** Earliest fragments of Deuteronomy (mid-2nd century BCE).
- **Rahlfs 819 (4Q122):** 2nd-century B.C. fragment of Deuteronomy.
- **Rahlfs 803 (4Q121):** 1st-century B.C./A.D. Numbers fragment.
- **Rahlfs 943a (8HevXII a):** 1st-century Minor Prophets scroll from Nahal Hever.
- **Rahlfs 967:** 3rd-century A.D. papyrus containing Ezekiel and Esther.
- **Rahlfs 1219:** 5th-century A.D. Washington Manuscript of the Psalms.

Structure of Rahlfs' Catalogue:

- **Groups I-III:** Major uncial codices (e.g., A, B, S).
- **Group IV (801–1000):** Smaller papyri and non-Psalter fragments.
- **Groups V-VII (1001–3000):** Psalter manuscripts.
- **Groups VIII+ (3001+):** Additional non-Psalter and small fragments.

Note: Other notable items include fragments 802, 805, 848, 942 (1st-century B.C.) and 961–968 (3rd-4th century A.D. papyri).

Septuagint (LXX), Text-types

The Septuagint (LXX) is not a single, uniform translation, but rather a collection of varied Greek translations of Hebrew scriptures, often from different times and places. Scholars classify these varied text types into two main categories: the **Old Greek (OG)**—the original translations—and later **Recensions/Revisions** created to bring the Greek text into conformity with the Hebrew Masoretic Text.

Here are the primary kinds of text types found in varieties of the Septuagint:

1. The Old Greek (OG)
This represents the earliest translation of a particular Bible book into Greek.

- **Translation Variety:** The quality and style of the OG vary from very literal to free, idiomatic, or paraphrastic.
- **Pentateuch:** The Torah was translated first (3rd-century B.C.) and is considered a relatively high-quality, consistent translation.
- **Other Books:** Later books, such as Wisdom, Sirach, and parts of the prophets, show different translation styles and, in some cases, distinct Hebrew, Aramaic, or even Greek source traditions.
- **Distinct Editions:** In some cases, the OG represents a significantly different tradition than the Hebrew Masoretic Text, most notably in Jeremiah and Proverbs.
- The earliest recoverable translation, often preserved in fragments (e.g., Papyrus 967) or single manuscripts (e.g., Codex Vaticanus/B for most books).

2. Recensions (Revisions)
These are subsequent revisions of the Old Greek, often made to conform the Greek to the evolving Hebrew text.

- **The Three (Aquila, Symmachus, Theodotion):** These 2nd-century A.D. revisions are often regarded as new translations rather than mere corrections of the OG. They are characterized by a very literal, word-for-word, or phrase-for-phrase style that maps closely to the Hebrew.
- **Kaige-Theodotion:** A specific revision of the Old Greek, often identified by the use of the Greek word *kaige* for the Hebrew *gam*, which preceded the later, fully revised "Theodotion" version. It attempts to align the Greek text more closely with a proto-Masoretic Hebrew text.
- **Hexaplaric Recension:** A revision produced by Origen (early 3rd-century A.D.), who used Origen's Hexapla (a six-columned Bible) to correct the Old Greek, often adding material from the Hebrew using asterisks. It is the fifth column of Origen's striving heavily to revise the OG to match the Hebrew, often marked with asterisks/obeli.
- **Lucianic (or Antiochene) Recension:** A revision of the text identified by Jerome, likely originating in Antioch in the 3rd or 4th-century A.D., which often displays a "smoother" or more polished Greek style.
- **Hesychian (or Alexandrian) Recension:** Identified by Jerome as the version circulating in Alexandria.

3. Key Textual Families (Manuscript Traditions)
When examining the major codices (manuscripts) of the Septuagint, they often align with these textual types:

- **Codex Vaticanus (B):** Often considered the most reliable representation of the "Old Greek" text.
- **Codex Alexandrinus (A):** Often represents a mixed text, frequently leaning towards the Hexaplaric or later Byzantine revisions.
- **Codex Sinaiticus (S):** Often aligns with the Vaticanus tradition, but has its own unique, early characteristics.
- **Lucianic Manuscripts (e.g., 19, 93, 108):** Used in reconstructions to identify the Antiochian recension.

4. Non-Aligned/Specific Tradition Types
Some books within the Septuagint appear to reflect a different Hebrew base text altogether, rather than just a different translation style.

- **Jeremiah:** The Septuagint version is roughly 1/8th shorter than the Hebrew Masoretic Text, and the order of chapters is different, matching some Hebrew manuscripts found at Qumran.
- **Proverbs:** Shows significant deviations from the Masoretic Text in both content and order.
- **Daniel:** The Greek version used by the early church (mostly the Theodotion version) is very different from the Old Greek, both of which are distinct from the Masoretic Text.

5. Secondary Versions (Daughter Translations): Translations made from the Septuagint into other languages, including Old Latin, Coptic, Armenian, and Syriac.
6. Diverse Textual Traditions: Independent, early translations or distinct manuscripts that do not align with the standard recensions (e.g., the distinct text of Daniel found in MS 88 or Papyrus 967).
7. Apocrypha/Deuterocanonical Books: These are often considered part of the expanded Septuagint canon, including both translated texts (e.g., Sirach) and original Greek compositions (e.g., 2 Maccabees).

Society of Bible Literature (SBL) Hebrew/Aramaic/Greek Old and New Testaments

The Society of Biblical Literature (SBL) offers Hebrew, Aramaic, and Greek texts of the Old and New Testaments through its publishing arm, SBL Press. The SBL Greek New Testament is a critically edited edition available in both electronic and print formats, designed for scholars and students. For the Old Testament, SBL publishes numerous scholarly works, series, and other resources related to the Hebrew and Aramaic texts.

SBL Greek New Testament

- **A critically edited text**: The SBLGNT is a critically edited version of the Greek New Testament intended to reflect a working text subject to ongoing scholarly verification.
- **Electronic and print availability**: It is freely available to download in electronic form and can also be purchased in print from SBL Press.
- **Publication partnership**: It is jointly published by the Society of Biblical Literature and Logos Bible Software.
- **Differences from standard texts**: The SBLGNT differs from more standard texts in over 540 variation units.

SBL and Old Testament texts

- **Scholarly research**: The Society of Biblical Literature is the oldest and largest international scholarly organization dedicated to the critical investigation of the Bible.
- **Publications**: SBL Press publishes a wide range of books and book series related to the Old Testament, including those in original Hebrew and Aramaic.
- **Audience**: Their publications are aimed at students, scholars, religious leaders, and anyone interested in biblical study.
- **SBL citation style**: The SBL is also known for its citation style, which is widely used in biblical studies and is based on the Chicago Manual of Style.

Syriac Peshitta (the Aramaic Peshitta or the Syriac Vulgate)

The Peshitta (meaning "simple" or "common") is the standard, ancient translation of the Bible into Syriac, an Eastern Aramaic dialect, serving as the sacred text for Syriac-speaking Christians (like Syriac Orthodox, Chaldean). Its Old Testament came from Hebrew/Aramaic texts, while the New Testament translated Greek originals, making it a vital historical document, though scholars debate its precise origins and textual nuances compared to Hebrew/Greek manuscripts, with early versions dating to the A.D. 400s.

Key Characteristics

- **Language:** Syriac (an Aramaic dialect).
- **Meaning of Name:** "Simple," "Common," or "Straight".
- **Usage:** Primary Bible for Syriac Christian churches.
- **Old Testament (OT):** Translated from Hebrew/Aramaic, possibly by Jewish Christians in the 1st/2nd-centuries A.D..
- **New Testament (NT):** Translated from Greek manuscripts, with early versions appearing around the A.D. 400s, later including books such as 2 Peter, 2 John, 3 John, Jude, and Revelation.

- **Significance:** One of the earliest and most important biblical translations into a Semitic language, offering insights into early Christianity in the East.

Textual Sources
The Syriac Peshitta's textual sources are primarily the **Hebrew text for the Old Testament (OT)** and the **Greek originals for the New Testament (NT)**, though with some Septuagint (LXX) and Targumic influence in the OT; it's considered a direct translation from Hebrew and Greek by most scholars, becoming standard by the 5th century for Syriac-speaking communities. The NT originally omitted Revelation, 2 Peter, 2 and 3 John, and Jude, which were later added.

Old Testament Sources
- **Primary Source:** Hebrew Bible (Tanakh).
- **Method:** Translators aimed for a literal rendering, preserving Hebrew syntax and vocabulary, aided by Syriac's Aramaic roots.
- **Influences:** Some books (like Torah, Chronicles, Proverbs) show Jewish influence, while others (like the later books) might have used Greek texts (Septuagint) or Targums (an ancient oral reciting of the Tanakh, such as an Aramaic paraphrase or interpretation of the Tanakh, of a type made from about the 1st century A.D. when Hebrew was declining as a spoken language.

New Testament Sources
- **Primary Source:** Koine Greek New Testament.
- **Method:** Considered one of the earliest NT translations, it's largely a direct rendering from Greek, likely originating in Antioch.
- **Text type:** Represents the Byzantine Text-type, differing from purely Greek manuscripts like *Codex Vaticanus*.

Key Characteristics
- **Age:** 2nd-century A.D. for the OT, 5th-century A.D. for the standardized NT.
- **Canon:** The earliest NT Peshitta excluded Revelation, 2 Peter, 2 and 3 John, and Jude, adding them later (around A.D. 616).
- **Significance:** It's the foundational Bible for Syriac Christianity, crucial for textual critics, linguists, and understanding early Christianity in the East.

Text-types, General

When discussing the general Text-types, **Majority Text**, **Textus Receptus**, and **Critical Text**, we are primarily talking about **Text-types** (or families) and the **methodologies** used to produce them, rather than just the physical manuscript types themselves. Here is the breakdown of how these terms interact:

1. The Text-types (The Kinds of Families of Manuscripts)

- **Majority Text (Byzantine/Traditional):** Represents the overwhelming majority of surviving Greek manuscripts (mostly later, Medieval manuscripts). It is often referred to as the Byzantine Text-type.

    - **Methodology:** Aims to produce a text based on the highest *number* of manuscripts. It argues that scribes rarely added, but often omitted, text, and that God preserved the text through widespread, continuous usage in the Church.
    - **Key Manuscripts:** The vast collection of Byzantine-era manuscripts.
    - **Basis For:** The New Testament in the Original Greek according to the Byzantine/Majority Textform by Robinson and Pierpont.
    - **Focus:** Quantity and traditional use.

- **Critical Text (Alexandrian/Eclectic):** Based on a select, smaller group of manuscripts—typically the oldest, earlier papyri, and uncials (like Sinaiticus and Vaticanus). It is often called the Alexandrian Text-type.
    - **Methodology:** Uses "textual criticism" to evaluate all available manuscripts (over 5,800), prioritizing the earliest, highest-quality documents (Alexandrian family) over the sheer quantity of later ones.
    - **Key Manuscripts:** Codex Sinaiticus, Codex Vaticanus, and early papyri.
    - **Basis For:** Most modern translations (NIV, ESV, NASB)
    - **Focus:** Accuracy through early attestation.

- **Textus Receptus (Received Text):** A specific, printed edition of the Greek text compiled by Erasmus and others in the 16th century. It is closely related to the Majority/Byzantine text, but is a distinct compilation based on only a handful of late manuscripts.
    - **Methodology:** Compiled primarily by Desiderius Erasmus in 1516, based on a limited number of late Byzantine manuscripts (roughly 7-8) available in Western Europe at the time.
    - **Key Manuscripts:** Mostly 12th-century manuscripts or later.
    - **Basis For:** King James Version (KJV) and the New King James Version (NKJV - NKJV often notes Majority/Critical differences in margins).
    - **Focus:** The "received" text of the Reformation.

2. The Methodologies (The "How" of Textual Criticism)

- **Majority Text Method:** A form of textual criticism that prioritizes the "majority rule"—if a reading appears in 90% of manuscripts, it is assumed to be the correct one.
- **Critical Text Method (Eclectic):** A methodology that uses a variety of factors to determine the best reading, including antiquity (oldest), geographical distribution, and the internal evidence of the manuscript. It frequently selects a reading found in a minority of manuscripts if they are considered "oldest and best".
- **Textus Receptus Method:** A traditional, ecclesiastical approach, often driven by the theological conviction that God has preserved his word in the commonly used, traditional texts (Reformation-era approach).

Summary Table of Text Traditions

Term	Primarily Defined As...	Based On...
Majority (Byzantine) Text	**Text-type / Method**	A statistical majority of Greek manuscripts.
Textus Receptus	**Text-type / Edition**	A set of Greek texts (Byzantine) printed during the Reformation.
Critical Text	**Method / Text-type**	An eclectic, often Alexandrian, selection based on oldest manuscripts.

Note: Essentially, the debate is about which **methodology** (Majority or Eclectic) should be used to define the **Text-type** (Byzantine or Alexandrian) that forms the basis of the translation.

Text-type, General: Textus Alexandrinus (or Alexandrian Text-type)

The **Alexandrian Text-type** is a classification of Greek New Testament manuscripts, primarily recognized for its perceived accuracy and for containing readings considered to be earlier than those in later manuscripts. It is characterized by a "smooth and pristine" text, which has led many scholars to view it as the most reliable representation of the original Greek text. Key manuscripts that represent this Text-type include Codex Sinaiticus and Codex Vaticanus.

Characteristics of the Alexandrian Text-type

- **Accuracy:** Scholars generally consider the Alexandrian Text-type to be the most faithful representation of the original New Testament texts.
- **Readability:** It is often described as having a "smooth" and "pristine" quality, with fewer textual variations between parallel passages compared to other text types.
- **Historical Context:** This Text-type has been used in early Coptic translations of the Bible and is associated with early Christian writers such as Saint Athanasius of Alexandria.
- **Early witnesses:** It is represented by some of the oldest existing Greek manuscripts of the New Testament, such as Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrinus.

Comparison to other Text-types

- **Byzantine Text-type:** The Alexandrian Text-type is frequently contrasted with the Byzantine Text-type, which is found in the majority of later manuscripts and forms the basis of the Textus Receptus used in many older translations like the King James Version.
- **Western Text-type:** The Alexandrian Text-type also differs from the Western Text-type, which is represented by certain early translations into other languages like Latin and Syriac.

Alexandrian vs. Byzantine:
The Alexandrian text is often seen as a more pristine form, while the Byzantine Text-type contains more additions and glosses, often for theological clarification. For example, the Comma Johanneum is found in the Byzantine text but is absent in the Alexandrian text.

Text-type, General: Textus Byzantinum (or Byzantine Text-type)

The **Byzantine Text** or **Majority Text** is a family of Greek New Testament manuscripts that originated in the Byzantine Empire and represents the majority of all surviving Greek manuscripts. This Text-type is known for being "fuller," often including extra words or clauses, and is the basis for the Textus Receptus, which was used for many Reformation-era Bibles like the King James Version.

Characteristics and History

- **Majority Text:** The Byzantine Text-type accounts for around 80-90% of all Greek New Testament manuscripts, hence the name "Majority Text".
- **Dominant text:** For over 1,000 years, it was the dominant text used in the Greek-speaking Christian community.
- **Scribal tradition:** Scribes in the Byzantine Empire copied and standardized texts, a process that resulted in a text that was harmonized and sometimes included readings from different sources.
- **Fuller readings:** Compared to the **Alexandrian Text-type**, Byzantine manuscripts tend to have longer readings due to scribal additions, which were made for clarity, harmony, or to include certain passages that were sometimes omitted in other traditions.

Significance

- **Textus Receptus:** The Byzantine text defines the source for the Textus Receptus ("Received Text"), the Greek text compiled by Erasmus from a small number of Byzantine manuscripts.
- **Historical translations:** Many early printed Bibles, including the King James Version, were based on this Textus Receptus, making it influential in the history of the Bible.
- **Modern scholarship:** While modern translations often favor the Alexandrian Text-type based on older manuscripts, some modern translations still use the Byzantine text.

Major Manuscripts
The major manuscripts of the Byzantine text type, dominant from the 9th-century A.D. onward, include later uncials like **Codex Basilensis (E^e)** and **Codex Angelicus (L)**, and numerous minuscules (cursive scripts) such as **Minuscule 1424**, forming the basis of the **Textus Receptus** and the **Majority Text**, though earlier samples like parts of **Codex Alexandrinus (A)** also show Byzantine readings. Key representatives feature later majuscules and vast numbers of minuscules, embodying the Traditional Text used in Orthodox Christianity and for early printed Bibles.

Key Byzantine Manuscripts (Uncials/Majuscules)

- **Codex Alexandrinus (A, 02)**: 5th-century A.D., Gospels show Byzantine readings, Pauline Epistles are Alexandrian.
- **Codex Ephraemi Rescriptus (C, 04)**: 5th-century A.D.,, mixed text, but with Byzantine elements in the Gospels.

- **Codex Washingtonianus (W, 032)**: 5th-century A.D., Matthew-to-Revelation, contains Byzantine readings.
- **Codex Basilensis (E^e, 07)**: 8th-century A.D., Gospels, a significant Byzantine example.
- **Codex Boreelianus (F^e, 09)**: 9th-century A.D., Gospels.
- **Codex Angelicus (L, 020)**: 9th-century A.D., Acts, Catholic Epistles, Paul.
- **Codex Mosquensis II (V, 031)**:9th-century A.D., century, Gospels.
- **Codex Koridethi (Θ, 038)**: 9th-century A.D., Gospels (except Mark).

Key Byzantine Minuscule Manuscripts (Later Cursive Scripts)

- **Minuscule 1424 (1424)**: 9th/10th-century A.D. century, New Testament (except Mark).
- Countless later minuscules, representing the vast majority of extant Greek manuscripts, form the **Majority Text** (BYZ), which the **Textus Receptus** (used for KJV) is based upon.

Key Characteristics and Significance

- **Majority Text**: The Byzantine Text-type is also known as the Majority Text because it's found in the vast majority of surviving Greek manuscripts.
- **Traditional Text**: It represents the New Testament text tradition of the Eastern Orthodox Church.
- **Source of Printed Texts**: It forms the foundation for early printed Greek New Testaments like the *Textus Receptus*, which in turn undergirded the King James Version.
- **Later Dominance**: While earlier manuscripts (Alexandrian, Western) exist, the Byzantine form became dominant from the 9th century onwards.

Text-type: Hesychian Recension

The Hesychian Recension is a significant, yet debated, revision of the Septuagint (Old Testament in Greek) and potentially the New Testament, made by the Egyptian bishop Hesychius around the 3rd century A.D., often linked with Alexandria and early Egyptian Christian texts, characterized by smoothing Greek style and harmonization with Hebrew texts, though its exact nature and manuscript representation remain challenging for scholars.

Key Aspects:

- **Author:** Hesychius, a 3rd-century A.D. Egyptian bishop, often identified with a martyr mentioned by Eusebius.
- **Purpose:** To create a more standardized, smoother Greek text of the Septuagint, bringing it closer to contemporary Hebrew texts and improving Christian theology.
- **Location:** Primarily associated with Egypt and Alexandria, where it held significant ecclesiastical authority.
- **Evidence:** Information comes mainly from early Church Fathers such as Saint Jerome (who mentioned it with Saint Lucian, Presbyter of Antioch), Saint Cyril of Alexandria, and the hermit Cosmas Indicopleustes, as well as certain manuscript groups.
- **Manuscripts:** Associated with Egyptian versions, Codex Vaticanus (B), Codex Sinaiticus (א), and certain prophetic manuscripts like Codex Q (Marchalianus).
- **Challenges:** Pinpointing exactly which manuscripts represent the Hesychian text is difficult, leading to ongoing scholarly debate, with some questioning the distinctiveness or even existence of a clearly definable Hesychian recension.

- In essence, Hesychian Recension is a crucial, but elusive, early Christian textual tradition aimed at unifying and refining biblical texts in Egypt, though its legacy is intertwined with complex textual history.

Text-type: Lucianic Text and Recension

The **"Lucianic family"** refers to a significant textual tradition, or recension, of the Greek Bible (both the Old Testament Septuagint and the New Testament). This recension is traditionally attributed to the scholar and martyr Lucian of Antioch (c. A.D. 240–312).

Key Aspects of the Lucianic Family

- **Origin and Goal**: Lucian, a respected presbyter and head of the theological School of Antioch, produced a critical revision of the existing Greek biblical texts. His work aimed for greater accuracy and clarity by comparing the Greek text to the original Hebrew scriptures, a more literal approach than the allegorical interpretation popular in Alexandria at the time.
- **The Textual Basis for the Byzantine Text**: The Lucianic recension is widely considered to be the source of the "Antiochene text" or "Byzantine Text-type," which became the dominant form of the Greek New Testament used in the Greek-speaking churches of the East for centuries.
- **Influence on Modern Translations**: In the West, the Byzantine Text-type formed the basis for the *Textus Receptus* (Received Text), the printed Greek New Testament used for many major Reformation-era translations, including the German Luther Bible and the English King James Version (KJV).
- **Characteristics**: The Lucianic Text-type is often described as a "full" text that seeks to harmonize different readings from various sources, sometimes resulting in "doublets" (the inclusion of two different versions of a passage).
- **Manuscripts**: In Septuagint studies, specific manuscripts form the core of the Lucianic family (e.g., in the Books of Kingdoms, the manuscript group L, or 19-82-93-108-127).
- The influence of the Lucianic family is a key point of discussion in biblical textual criticism, particularly concerning the history and reliability of the traditional biblical text compared to other ancient manuscript traditions like the Alexandrian Text-type.

Note: Please see criticism by Saint Jerome of Recension Text on Page 450*, **"Erasmus's Textus-Receptus Criticized via Saint Jerome's Perspective"***

Text-type, Key Comparisons of the Greek New Testament (NT)

Four of the most used text varietals for the New Testament are considered here: the **Critical Text**, the **Majority/Byzantine Text**, the **Alexandrian Text-type**, and the **Textus Receptus**, as they comprise different approaches to the Greek New Testament. The **Critical Text** uses older, often fewer manuscripts to reconstruct the original wording, while the **Majority Text** prioritizes the most numerous manuscripts, believing the majority has preserved the inspired text. The **Textus Receptus** (Received Text) is an older, printed text that the Critical Text and Majority Text approaches both critique, though for different reasons.

Critical Text: Nestle-Aland

- **Methodology:** Reconstructs the original Greek text by giving priority to older and more reliable manuscripts, even if they are fewer in number.

- **Key manuscripts:** Emphasizes manuscripts from the first few centuries, such as the Codex Alexandrinus, Codex Vaticanus, Codex Ephraemi Rescriptus, and Codex Sinaiticus.
- **Translations:** Forms the basis for most modern Bible translations which use the **Nestle-Aland NT text**, such as the NIV, ESV, and NASB.
- The **Alexandrian Text-type**, represented by key manuscripts such as the Codex Alexandrinus (A), the Codex Vaticanus (B), the Codex Ephraemi Rescriptus (C), and the Codex Sinaiticus (א), is a cornerstone of modern biblical **critical texts.**

Majority Text or Byzantine Text-type

- **Methodology:** Assumes that the original text has been preserved in the majority of surviving manuscripts. It believes scribal errors were more likely to be additions, and the text with the most agreement is the original.
- **Key manuscripts:** Uses a wide consensus of the Byzantine-era manuscripts, which are the most numerous.
- **Translations:** Forms the basis of some less common translations like the World English Bible and Modern King James Bible.
- The Majority or Byzantine Text-type is found in the majority of surviving manuscripts.
- Also called the Majority or Traditional text, it was the labor of scribes' smoothing out the grammar and style of Alexandrian and other older texts
- It became the standard in the Eastern Orthodox Church and formed the basis for the Textus Receptus, which in turn was used for many Reformation-era Bible translations like the King James Version.
- Contains fuller readings, harmonizations between parallel passages, and minor theological expansions.
- Corrections added in Byzantine Text-type of a later period are found in the ancient, predominantly Alexandrian **Four Great Uncial Codices**—the Codex Vaticanus, the Codex Sinaiticus, the Codex Ephraemi Rescriptus, and the Codex Alexandrinus.

Textus Receptus

- **Methodology:** An older "received text" that was the standard for the King James Version and New King James Version.
- **Source:** Based on a limited number of late medieval manuscripts, not the vast majority of all available manuscripts.
- **Relationship to Majority Text:** Based on the Byzantine Text-type, it is often mistakenly conflated with the Majority Text. The Majority Text is a broader group of manuscripts, whereas the Textus Receptus is a specific, earlier printed text that is not fully representative of the Majority Text tradition.

Alexandrian Text-type

- By itself, the Alexandrian Text-type is a concise style of biblical text found in early New Testament manuscripts discovered in Egypt and is typified by the **Four Great Uncial Codices**—the Codex Vaticanus, the Codex Sinaiticus, the Codex Ephraemi Rescriptus, and the Codex Alexandrinus, all of which nevertheless contain some Byzantine corrections.
- Characterized by readings that are often abrupt, concise, and considered "difficult" by scribes who came later.

- These texts were preserved in Egypt's dry climate and are generally considered older than other text types, like the Byzantine tradition.
- Known for having more textual variants, especially between the Synoptic Gospels, and show less polishing or improvement in literary style compared to later versions.
- The codices **Vaticanus** and **Sinaiticus** are considered to be the purest Alexandrian witness.

Text-type, Key Comparisons of the Greek Septuagint (Old Testament) Versions *(See separate entry for, "**Septuagint (LXX), Text-types**")*

Textus Receptus

The Textus Receptus (Latin for "received text") is the name given to a series of printed Greek New Testament texts, beginning with Desiderius Erasmus's 1516 edition, that became the basis for many early Bible translations. It was the standard Greek text for centuries and is the underlying text for versions like the King James Bible. While many modern translations use a different, critical text based on more ancient manuscripts, the Textus Receptus is still considered theologically sound by many, though it has a more limited manuscript basis.

Key Aspects of the Textus Receptus

- **Origin**: The term originates from a preface in the 1633 Elzevir brothers' Greek New Testament, which claimed their text was "received by all". However, it is most closely associated with the Greek New Testament first published by the humanist scholar Desiderius Erasmus in 1516.
- **Manuscript basis**: Erasmus compiled his text based on a handful of late Greek manuscripts, which primarily represented the Byzantine textual tradition. Other editions that followed, such as those by Robert Stephanus and Theodore Beza, built upon this foundation with a slightly larger number of manuscripts available.
- **Influence**: The Textus Receptus was the standard Greek text for centuries and served as the textual basis for many influential translations, including the King James Version (KJV), Tyndale Bible, and Geneva Bible.
- **Byzantine Text:** While the initial creation was based on few manuscripts, the Textus Receptus is based on the Byzantine Text-type, which is the most common type of Greek manuscript text.
- **Many manuscripts**: The total number of Greek manuscripts for the New Testament is over 5,800, with the Byzantine Text-type representing the vast majority.
- **Modern perspective**: Compared to the Critical Text, which is the basis for most modern translations, the Textus Receptus is considered by scholars to be less representative of the earliest available manuscripts. However, proponents argue the Textus Receptus is a trustworthy representation of the text originally given by God and that its variations do not significantly impact core Christian doctrine.

Textual Sources of Textus Receptus

The Textus Receptus (TR) is based on a limited number of late, Byzantine Text-type thus-Greek manuscripts, primarily compiled by Desiderius Erasmus starting in 1516, with key later editions by Stephanus and Beza, forming the foundation for Reformation-era translations like the KJV, relying on the majority tradition but with unique readings, including some back-translated from Latin, and lacking the earliest textual evidence.

- **Desiderius Erasmus (1516):** His *Novum Instrumentum omne* was the first printed Greek New Testament, the direct ancestor of the TR, using about seven late manuscripts (mostly 11th-12th century Byzantine).
- **Robert Estienne (Stephanus; 1550):** His third edition became a very influential standard for the TR, though he acknowledged textual variations.
- **Theodore Beza:** Produced several editions, further refining the text.
- **Elzevir Brothers (1633):** Their edition famously used the phrase *"Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus."* This translates to, *"Therefore, you hold the text, now received by all, in which [is] nothing changed or corrupted,"* giving the TR its name.

Manuscript Basis

- **Byzantine Text-type:** The TR predominantly reflects the Byzantine tradition, which represents the vast majority of surviving Greek manuscripts.
- **Limited and Late Manuscripts:** Erasmus and his successors primarily used a small selection of manuscripts, none as early as those used for modern critical texts, leading to later dates (around the 12th century or later).
- **Latin Influence:** Erasmus even reconstructed some missing Greek text for Revelation by translating back from the Latin Vulgate, introducing unique readings into the TR.

Legacy

- The Textus Receptus served as the textual basis for most major Reformation-era translations, including the King James Version (KJV), Tyndale Bible, Luther Bible, and Reina-Valera.

Textual Sources for Erasmus's Translation

For his groundbreaking *Novum Instrumentum Omne* (first ever printed New Testament), Erasmus primarily used a handful of late Byzantine manuscripts (minuscules) available in Basel, particularly Minuscules 2e, 2ap (12th-century) and 1eap, 1rK (borrowed from Reuchlin), along with others like Codex Basiliensis 7ap (GA 2), focusing on Byzantine Text-types, though he also consulted Laurentius Valla's notes (from Codex Laurentii Vallae) for comparison with the Latin Vulgate, rather than the truly ancient uncials (like Vaticanus or Sinaiticus) that weren't easily accessible then.

Key Manuscripts and Sources:

- **Manuscripts 2e and 2ap:** 12th-century cursive manuscripts, heavily used for the Gospels and Acts.
- **Manuscripts 1eap and 1rK:** Borrowed from Johannes Reuchlin, these were important for Revelation, though Erasmus distrusted them slightly.
- **Codex Basiliensis (GA 2):** A 12th-century Gospel manuscript.
- **Codex Basiliensis 4ap (GA 2815):** A 13th/14th-century manuscript with useful marginal readings.
- **Laurentius Valla's Annotations:** His critical comparison of Greek manuscripts to the Vulgate greatly influenced Erasmus.

Context of Erasmus's Work:

- **Focus on Byzantine Text**: Erasmus primarily worked with the Byzantine (or Majority) text tradition, which was common in his day, not the older Alexandrian text types (like Vaticanus, Sinaiticus) which were rarer.
- **Limited Access:** Erasmus didn't have access to many of the great uncials (Vaticanus, Sinaiticus, Alexandrinus) that modern scholars use, relying mostly on the manuscripts readily available in Basel and his research across Europe.

Differences Between Majority Text and Its Subset, Textus Receptus

- Textus Receptus is a theoretical reconstruction based on the principle of manuscript majority of text that was available during the lifetime of Desiderius Erasmus.
- Textus Receptus is a specific, historically compiled text from a limited number of late manuscripts used for early translations such as the King James Version.
- The Textus Receptus (TR) does not include readings from several major, more ancient biblical manuscripts and codices because they were not available to Erasmus and other compilers of the TR during the 16th and 17th centuries. These include:
- **Codex Sinaiticus** (A.D. 4th century): Discovered in the 19th century in a monastery at Mount Sinai, this codex is one of the earliest complete Greek New Testaments and is now housed in the British Library.
- **Codex Vaticanus** (A.D. 4th century): Held in the Vatican Library since at least the 15th century, scholars did not widely utilize this manuscript for textual criticism until later periods.
- **Codex Alexandrinus** (A.D. 5th century): This codex was brought to England in 1621, after Erasmus had completed his editions of the Textus Receptus, and was the first of the great uncials to be used by Western scholars for extensive textual criticism.
- **Papyrus manuscripts** (e.g., P66, P75): Many of the earliest papyrus fragments, some dating to the 3rd century, were discovered even more recently (e.g., the Bodmer and Beatty collections discovered in the 20th century).

Textus Receptus: Analysis of Omissions and Inclusions

While the Textus Receptus is based on sources written within the Byzantine-text tradition as it was reviewed by Erasmus before the Sinaiticus, Vaticanus, and Alexandrinus codices were discovered, and is thus a subset of the Majority Text, the Textus Receptus is thus less inclusive than the Majority (and the Critical Alexandrian text type, *not Byzantine*) texts, differing in nearly 2,000 readings from the Majority Text. The variations involve specific verses, phrases, and even entire passages, such as the longer ending of Mark (Mark 16:9–20) and the story of the woman caught in adultery (John 7:53–8:11), which are present in the Textus Receptus but generally omitted or marked as doubtful in the older codices.

Key passages present in the *Textus Receptus* (and thus translations based on it, like the King James Version) but considered later additions by modern scholarship include:

- **The *Comma Johanneum* (1 John 5:7-8):** This explicit Trinitarian formula ("the Father, the Word, and the Holy Ghost: and these three are one") appears in the Textus Receptus due to ecclesiastical pressure on Erasmus to include it in later editions, even though he found no Greek manuscripts for it (he ultimately used a late, "made-to-order" Greek manuscript based on

the Latin Vulgate). It is absent from all ancient Greek manuscripts. His sources were Codex Montfortianus (GA 61; found in 1520) and manuscripts from the Dominican Library in Basel and borrowed from Reuchlin.

- **The ending of Mark (Mark 16:9-20):** These verses, which describe the post-resurrection appearances of Jesus, are present in the Textus Receptus but are not found in some of the oldest Greek manuscripts, including Codex Sinaiticus and Vaticanus. Many modern translations note this omission or place the verses in brackets. For sources, Erasmus used as **Codex Basiliensis** A. N. IV. 1, A. N. IV. 2, A. N. III. 15, etc. (from Basel) and Greek Minuscule 4 (formerly Codex Regius 84).
- **The story of the woman caught in adultery (John 7:53-8:11):** This narrative is included in the Textus Receptus but is absent from the oldest Greek manuscripts and often placed in footnotes or brackets in modern translations. Erasmus translated it from **Codex Montfortianus (GA 61)**.
- ***"For thine is the kingdom and the power and the glory forever. Amen"* (Matthew 6:13):** This doxology at the end of the Lord's Prayer is found in the Textus Receptus but is omitted in the oldest manuscripts. Erasmus used as sources the 8th-century Latin **Codex Aureus Holmiensis (Vetus Latina; VL 15)**, and seven Greek manuscripts from the Basel Dominicans and Reuchlin, mostly 12th and15th centuries.
- ***Maranatha* source:** The Textus Receptus has a non-original reading of *Maranatha* in Revelation 22:20 which Erasmus back-translated from the Latin Vulgate for his first edition.
- Erasmus lacked a Greek source for Revelation 22:20-21 and resorted to copying the Latin Vulgate's inclusion of the text, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."
- **Revelation 22:20-21**: Used Latin Vulgate. The original Greek of Revelation 22:21 had come from Codex 141, transcribed by Erasmus, as follows, "20: Λέγει ὁ μαρτυρῶν ταῦτα· Ναί· ἔρχομαι ταχύ. Ἀμήν· ἔρχου, κύριε Ἰησοῦ. 21**:** Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων." In English, this says, "20: He who testifies to these things says, 'Surely I am coming soon.' Amen. Come, Lord Jesus! 21: The grace of the Lord Jesus be with all." Erasmus's copying of the Latin Vulgate to translate Revelation was migrated from his earlier 1516 *Novum Instrumentum omne* (the first printed Greek New Testament).

Various other full verses and phrases: Other examples of entire verses present in the Textus Receptus but not in (or are footnoted in) the Critical or greater Majority texts include Matthew 17:21, Matthew 18:11, and parts of Luke 17:36 and Revelation 21:26.

- **Matthew 17:21** "Howbeit this kind goeth not out but by prayer and fasting." (a conventional Byzantine family interpolation for this verse).
- **Matthew 18:11** "For the Son of man is come to save that which was lost" (contained in Codex 0124, from late A.D. 9th century)
- **Luke 17:36** "Two men shall be in the field; the one shall be taken, and the other left." It is contained this way in Greek Codex 262; Greek Lectionaries Codices 030, and D or 1599; Latin Minuscule 2816 and thus Vulgate;, Syriac (Peshitta), Armenian, Ethiopian, Slavonic.
- **Revelation 21:26** "And they shall bring the glory and honour of the nations into it." Latin Vulgate, and Minuscule 2814—also known as the Codex Reuchlini (or 1r). This 12th-century manuscript was borrowed from his friend, German humanist, Johannes Reuchlin.

- **Minuscule 2814 (Codex Reuchlini)**:
  - Minuscule 2814 was the only Greek manuscript Erasmus had for the book of Revelation. It contained the Greek text interspersed with the commentary of Andreas of Caesarea, making it difficult to distinguish the scripture from the surrounding notes. Erasmus thus resorted to the Latin Vulgate for copying Revelation.
  - To provide a complete printed Greek text for his earlier 1516 *Novum Instrumentum* (the first printed Greek New Testament), Erasmus famously back-translated the missing verses (Revelation 22:16-21) from a Latin Vulgate manuscript into Greek. The specific Latin codex is generally referred to as "Latin copies" or the "Latin Vulgate of his day" rather than a single specifically identified codex in the same way as Minuscule 2814.

Textus Receptus: Editio Regia

The **Editio Regia** refers to a significant 1550 Greek New Testament edition by **Robert Estienne (Stephanus)**, a pivotal text in the development of the **Textus Receptus** (Received Text) that formed the basis for many Reformation-era translations, including the King James Version. While not the *first* Greek NT, Estienne's editions, especially the 1550 one, were influential for their careful compilation and the introduction of verse numbers, making it a "royal" or authoritative standard that shaped Protestant biblical scholarship for centuries.

Key Aspects of the Editio Regia:

- **Publisher:** Robert Estienne (Stephanus).
- **Significance:** It was a highly respected compilation of earlier Greek texts (like Erasmus's) and became a cornerstone of the Textus Receptus, the Greek text behind the KJV and other major translations.
- **Innovation:** Estienne's editions introduced the familiar system of chapter and verse numbers, making the Greek text easier to reference.
- **Legacy:** It established a standard Greek text used for centuries, though modern scholarship prefers older manuscripts (like those in the Alexandrian tradition) over the Textus Receptus for greater accuracy.
- In short, the Editio Regia was a landmark Greek New Testament printing that became synonymous with the authoritative "Received Text" for Protestant Christianity

Textus Receptus, Minuscule 1 or Codex Basilensis A.N. IV. 2

Gregory-Aland (1) is a significant 12th-century Greek manuscript of the New Testament, renowned among scholars as the leading witness to "Family 1" (ƒ1), a group of manuscripts that often preserves early, distinct readings. Located in the Basel University Library (codex A.N. IV. 2), it played a crucial role in history as one of the manuscripts used by Erasmus for the first published edition of the Greek New Testament in 1516.

History and Significance

- **Family 1 (ƒ1):** Minuscule 1 is the flagship manuscript for Family 1, which includes 1 (or Codex Basilensis A.N. IV. 2), 118, 131, and 209. These manuscripts are recognized for containing a Text-type that differs from the majority of Byzantine manuscripts, often aligning with earlier, more "Caesarean" text types.

- **Textual Value:** While its Gospels text is considered to be of a superior "Caesarean" type, the rest of the manuscript is generally of the Byzantine Text-type.
- **Erasmus and the Textus Receptus:** Erasmus used this 12th-century codex for his 1516 Greek New Testament, which formed the basis for the *Textus Receptus* and the King James Version.
- **Key Variant:** In Matthew 27:16, it contains the reading "Jesus Barabbas" (Ιησουν τον Βαραββαν).

Bible Content and Verses

Minuscule 1 contains almost the entire New Testament, specifically:

- **The Four Gospels**
- **Acts of the Apostles**
- **Pauline Epistles**
- **Catholic Epistles**
- **Note: It does not include the Book of Revelation.**

John 5:1-15 and the Angel

- Minuscule 1 actually does not include the text regarding the angel stirring the water in John 5:4.
- Like most early and reliable Greek manuscripts, Minuscule 1 omits the story of the angel (John 5:3b-4).
- It is widely accepted by modern textual critics that this story was not part of the original Gospel of John, but rather a later addition to explain popular beliefs about the pool's healing properties.

Pericope Adulterae

- The manuscript also contains the story of the **Woman Caught in Adultery (John 7:53-8:11),** but, in common with other Family 1/Lake Group manuscripts, places it at the very end of the Gospel of John (after 21:25) rather than within chapter 7 or 8.

Textus Receptus (TR) and the King James Bible: Key Figures and Influencers

Profile of Erasmus:

● **Desiderius Erasmus** (c. 1469–1536) was a Dutch Renaissance humanist, scholar, and theologian, known as the "Prince of the Humanists" for his sharp intellect and influential writings that critiqued church corruption and promoted classical learning, all while remaining a Catholic priest seeking internal reform, not schism, during the Reformation. He produced the first critically edited Greek New Testament (1516), influencing translations by Luther and Tyndale, and satirized societal follies in works such *as In Praise of Folly,* advocating for a return to original Christian sources and simpler faith. He was pivotal to the Textus Receptus (TR) because his 1516 printed Greek New Testament was the **foundation** for it; his work made the Greek text widely accessible, influencing reformers like Luther and becoming the basis for early Protestant Bibles (like the KJV), though he used limited manuscripts and back-translated parts from the Latin Vulgate, introducing unique readings that defined the TR's distinct text.

Erasmus's New Testament Textual Contributions:

- **First Printed Greek NT (1516):** Erasmus produced the first widely available printed Greek New Testament, a landmark event for biblical scholarship and translation, making scripture

accessible beyond the Latin Vulgate. Published in 1516 by Johann Froben, it was called ***Novum Instrumentum Omne*** (meaning "The Whole New Instrument").

- **Source Text:** His compilation of a handful of Byzantine manuscripts became the standard base text for future editions. They are the **Basel Manuscripts**.
- **Basel Manuscripts Defined:** The **Byzantine Text-type manuscripts 1, 1rK, 2e, 2ap, 4ap, 7,** and **817** date from the 11th to 15th centuries. They are held in the Basel University Library. They were used by Erasmus to create the *Novum Instrumentum omne*, the first published Greek New Testament, which became a foundation for the *Textus Receptus*.
- **Textual Innovation:** Working quickly, he used the Latin Vulgate to reconstruct missing verses (especially in Revelation), introducing readings that became characteristic of the TR,
- **Foundation for Reformation:** His Greek text, particularly the third edition (1522), was read by Martin Luther and used by King James Version translators, cementing its historical importance.
- **Origin of the Name:** The name "Textus Receptus" (Received Text) came from a 1633 Elzevir publisher's blurb, referring to the widely accepted nature of the text derived from Erasmus's work.
    - *"Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus."* This translates to, *"Therefore, you hold the text, now received by all, in which [is] nothing changed or corrupted,"* as it appeared in the TR 1633 edition published by Bonaventure and Abraham Elzevir in Leiden, Netherlands.
- Although Erasmus didn't invent the Textus Receptus, his pioneering publication quickly created the text that subsequent scholars built upon and which became the "received" standard for centuries, despite later criticisms.

Old Testament Translations by Erasmus:

Although his knowledge of Hebrew was rudimentary, and he was not a Hebrew scholar in the same way he was for Greek or Latin, Erasmus consulted for help. Instead of directly translating from Hebrew sources for his New Testament work, he relied on the expertise of others, particularly Christian Hebraists.

- **Consulting Experts:** Erasmus relied on contemporary Hebrew scholars to assist him, specifically naming **Wolfgang Capito** and **Caspar Oecolampadius**.
- **Humanist Scholarship:** He utilized the growing body of Christian Hebraist work, which focused on using Hebrew to understand the Old Testament, which he believed was crucial for true theology.
- **Annotations and Commentaries:** Rather than working directly from Hebrew manuscripts, he utilized the notes, annotations, and commentaries of earlier scholars, such as **Laurentius Valla**.
- **The Complutensian Polyglot:** In later editions of his New Testament (1527), he consulted the Complutensian Polyglot Bible, which provided a side-by-side Hebrew text and Latin translation.
- Although he recognized the importance of Hebrew, his primary work remained centered on Greek and Latin texts, and he acknowledged that his own proficiency in Hebrew was limited.

Key Activities and Beliefs of Erasmus:

- **Humanism:** Championed humanist ideals, emphasizing classical texts (Greek/Latin) and education to foster a more virtuous society, contrasting with rigid scholasticism.
- **Biblical Scholarship:** His Greek New Testament edition was foundational, highlighting errors in the Latin Vulgate and spurring deeper biblical study.

- **Satire and Social Criticism:** Used satire (e.g., *In Praise of Folly*) to expose hypocrisy in the Church and society.
- **Church Reform:** Criticized ecclesiastical abuses but rejected Luther's radical break, advocating for gradual, peaceful reform from within.
- **Key Works:** *In Praise of Folly, Handbook of a Christian Knight,* his *New Testament,* and the *Adagia* (collection of proverbs).
- **Nickname:** Earned the title "Prince of the Humanists" for his vast learning and influence across Europe.
- **During the Reformation:**
- He maintained a middle path, criticizing the Pope but also Luther's defiance, famously disagreeing with Luther over Free Will.
- His nuanced stance disappointed both Reformers and traditional Catholics, but he remained committed to Catholic doctrine while calling for internal renewal.

Profile of Stephanus:

● **Robert Estienne (Stephanus**; 1503-1559**)** was a pivotal 16th-century French printer, scholar, and humanist known for establishing modern Latin lexicography with his *Thesaurus linguae latinae*, developing influential Greek and Hebrew fonts, and, most famously, introducing the standard verse divisions in the Bible, first appearing in his 1550 Greek New Testament, which became foundational for the *Textus Receptus*. He served as King's Printer for Hebrew, Latin, and Greek, printed classical texts and Calvin's works, but fled Catholic persecution in Paris to Protestant Geneva, continuing his significant biblical and scholarly printing. Robertus Stephanus (Estienne) was crucial to the Textus Receptus because his 1550 Greek New Testament edition became the standard text, introducing critical features like marginal variant readings and, in his 1551 edition, the verse numbering system still used today, forming the basis for major Reformation-era translations like the King James Version (KJV).

Stephanus's Key Involvement in TR:

- **Standardized Text:** His 1550 "Regia" (Royal) edition, built upon Erasmus's work, became a foundational text for the Textus Receptus (TR).
- **Textual Variants:** The 1550 edition, collating variant readings from 14 different manuscripts, was the first to include marginal notes showing different readings from other Greek manuscripts and the Complutensian Polyglot, a significant step in textual criticism.
- **Verse Numbering:** His 1551 edition introduced the chapter and verse divisions that are standard in Bibles now, making the text easier to reference.
- **Foundation for KJV:** Stephanus's editions, particularly the 1550 and 1551, along with Beza's later editions, were primary sources for the translators of the King James Version.

Legacy of Stephanus

- **Biblical Innovation:**
    - First introduced verse numbers into the Bible (New Testament in 1550), creating the system used today.
    - Published influential editions of the Greek New Testament and Hebrew Bible.
    - His 1550 Greek New Testament (the *Editio Regia*) formed the basis for the *Textus Receptus*.

- **Lexicography and Scholarship:**
  - Authored the *Thesaurus linguae latinae*, a landmark Latin dictionary, establishing modern Latin lexicography.
  - Compiled crucial Greek, Hebrew, French, and Latin dictionaries and grammars that were widely adopted.
- **Printing and Royal Service:**
  - Became the King's Printer in Latin, Hebrew, and Greek under King Francis I.
  - Printed works by classical authors (like Justin Martyr) and Reformers like John Calvin.
- **Reformation Figure:**
  - A devout Protestant, he faced censorship from the Catholic Sorbonne in Paris, leading him to flee to Geneva in 1551.
- **Legacy:**
  - Although Stephanus himself didn't create a single codex, he created landmark editions of the Greek New Testament, most famously his 1550 Editio Regia and his 1551 edition, which introduced the verse numbering system still used today and formed a key part of the Textus Receptus (Received Text) that influenced the King James Version (KJV).
  - He synthesized earlier texts (such as Erasmus') with other manuscripts, establishing a standard Greek text for the Reformation era.
  - **Textus Receptus:** His editions, especially the 1550 Royal Edition, became foundational for the Protestant Reformation's Greek New Testament text, notes this Facebook post.
  - **Verse Numbering:** His 1551 Greek New Testament was the first to divide the New Testament into the verse numbers we use today, a system popularized by the Geneva Bible.
  - **Textual Criticism:** Stephanus was a pioneer in comparing multiple Greek manuscripts (including Codex Bezae and Codex Regius), adding a critical apparatus (marginal notes with manuscript variants) in his 1550 edition, making it a scholarly landmark.
- In essence, Stephanus standardized the printed Greek text for centuries, shaping the Bible's format and textual tradition.

Profile of Theodore Beza

● **Theodore Beza** (1519-1605) was a French Calvinist theologian whose Greek Translations of the New Testament greatly helped refine the work on the Textus Receptus by Desiderius Erasmus (and the later refining by Robert Estienne Stephanus of Erasmus's work on the TR). Beza thus heavily influenced the King James Version translators working as the First Westminster Company under Lancelot Andrewes, featuring his own critical text (mostly based on the work of Stephanus's work) with parallel Latin Vulgate/Beza translations and detailed annotations, all in all helping solidify Reformed biblical scholarship. A scholar, and reformer, Beza became John Calvin's closest collaborator, successor, and the leading figure of the Reformation in Geneva, Switzerland. Born in France and originally a humanist, he voiced a powerful defense of Protestant orthodoxy in his many writings (around 90 titles), including contributions to the Geneva Bible, that significantly shaped Reformed theology and education, and helped establish the Geneva Academy.

Key Aspects of Beza's Greek New Testament:

- **Textual Basis:** His text was primarily built on Robert Estienne's (Stephanus) 1551 edition, which itself stemmed from Erasmus's Greek New Testament.
- **Manuscript Consultation:** Beza did consult ancient manuscripts such as the **Codex Bezae (Cantabrigiensis)** and **Codex Claromontanus**, noting variants in his annotations but generally sticking to the received text for his main printed Greek text.
- **Parallel Texts:** His editions featured the Greek text in one column, with his own Latin translation and the Latin Vulgate in parallel columns, notes, and summaries.
- **Influence:** His 1598 Greek edition was a crucial source for the translators of the 1611 King James Bible, and his annotations influenced the Geneva Bible.
- **Editions:** He produced several editions, with the 1598 version being particularly significant for its impact on English translations, his text becoming the standard *Textus Receptus* for many Protestant translators.
- In essence, Beza refined the existing Greek text, adding scholarly notes and parallel translations, making it a cornerstone for Protestant biblical study and translation during the Reformation era.

Profile of Lancelot Andrewes

● **Lancelot Andrewes** (1555-1626) was the chief organizer, lead editor, and primary translator for the King James Bible, heading the "First Westminster Company" for the Old Testament (Genesis to 2 Kings) and acting as the project's general editor, lauded for his deep linguistic skills (knowing 15+ languages) and scholarly leadership in shaping the landmark English translation under King James I.

Key Contributions of Lancelot Andrewes:

- **Leadership and Oversight:** King James I appointed him to oversee the massive translation effort, a pivotal moment in English Christianity.
- **First Westminster Company:** He led the team responsible for translating the first, foundational books of the Old Testament (Genesis through 2 Kings).
- **Linguistic Expertise:** A renowned polyglot, his mastery of ancient and modern languages was crucial for accuracy and nuance, noted by his peers and later scholars such as T.S. Eliot.
- **General Editor Role:** Andrewes served as the overall guiding spirit and chief editor, ensuring consistency and quality across the diverse teams.
- **Inspiration:** His scholarly rigor and deep biblical knowledge made him the "lead mule" (mastermind) of the project, producing what became a cultural and literary masterpiece.
- **Implementation of Erasmus's New Testament:** Andrewes included the work of Desiderius Erasmus by relying on the *Textus Receptus*, Erasmus's Greek New Testament, as the foundational text, which had become standard, influencing other Bibles (like Beza's) that KJV translators used, thus building on Erasmus's work for Greek New Testament scholarship, even if not directly quoting his Latin notes, to create the new English Bible for King James I.
- **In essence**, Andrewes was the intellectual and organizational cornerstone, making him arguably the most significant individual contributor to the creation of the King James Version.

Profile of First Westminster Company (Editors of KJV)

Under King James I, the "First Westminster Company" wasn't a colonization venture (as with land), but a group of elite scholars and churchmen, including Lancelot Andrewes, tasked with translating the

Bible, forming part of the larger project that produced the KJV. While James I also chartered the **Virginia Company of London** (which established Jamestown), the First Westminster Company focused on religious texts, distinguishing them from the mercantile Virginia Company or radical Puritan groups.

Key Aspects of the First Westminster Company in Editing and Translating KJV:

- **Purpose:** To create a new, authoritative English translation of the Bible, commissioned by King James I.
- **Membership:** Composed of learned figures, often Cambridge-educated, but notably not Puritans, but rather figures like Lancelot Andrewes, Richard Thomson, and John Layfield, who were scholars and translators.
- **Location:** Met in the Jerusalem Chamber of Westminster Abbey.
- **Context:** Part of a broader effort to standardize English Protestantism and promote religious unity under the Crown, distinct from the Separatist Puritans who fled to New England.

Distinction from Other "Companies":

- **Virginia Company of London:** A joint-stock company for colonization, chartered by James I to settle North America (Jamestown) for profit and empire.
- **Puritan Groups:** Separatist groups (like the Pilgrims) who rejected James I's church settlement and migrated to the New World, forming separate ventures like the Plymouth Colony.

Rights Ownership of the King James Bible, as of 2026

Rights to the King James Bible (KJV) in the United Kingdom are held by the British Crown, administered by Cambridge University Press, which acts as the Crown's patentee to control its printing, a privilege granted via Royal Letters Patent to prevent unauthorized changes and maintain textual purity. In the United States, the KJV text itself is in the public domain, allowing free use, but modern Bibles with new notes or layouts are copyrighted by their publishers.

Profile of Elzevir Brothers (1633)

● The Elzevir Brothers were pivotal printers who gave the "Received Text" its name through a 1633 Latin blurb, making the Greek New Testament widely available; the Textus Receptus (TR) is the collective name for these early printed Greek texts (starting with Erasmus) that became the standard for Reformation-era translations like the King James Version, based on the vast majority (Byzantine) of manuscripts, influencing centuries of Bible translation despite modern textual criticism favoring older manuscripts.

Significance of the Elzevir Brothers

- **Naming the Text:** In their 1633 Greek New Testament, the Elzevir brothers (Abraham and Bonaventure) described their edition as *"Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus."* This translates to, *"Therefore, you hold the text, now received by all, in which [is] nothing changed or corrupted,"* giving the TR its name.
- **Prolific Printers:** As famous printers, their accurate and elegant editions helped standardize and disseminate this Greek text across Europe, becoming the standard for scholarly work and translation for centuries.
- **Standardization:** Their editions, building on Erasmus, Stephanus, and Beza, solidified the Byzantine Text-type as the accepted Greek New Testament for the Protestant Reformation.

Other Compilers, Influencers, and Source Originators of the Textus Receptus:

- **Theodore Beza:** Produced several editions, further refining the text
- **King James I:** To produce the King James Bible (KJV) he commissioned about 47 to 54 English scholars (divided into six committees—three for Old Testament, two for New Testament, one for Apocrypha) in 1604, to produce a single, authoritative Bible for the Church of England, settling religious disputes. Following the Hampton Court Conference, King James I responded to Puritan and church demands for a new, universally accepted translation, distinct from the controversial Geneva Bible. The project was overseen by Archbishop Richard Bancroft.

Profile of Johannes Reuchlin:

● **Johannes Reuchlin** (1455–1522), influencer of the Textus Receptus, who was a German humanist, lawyer, and pioneering Christian scholar of Greek and Hebrew, was a pivotal humanist and Hebrew scholar. He influenced the *Textus Receptus* indirectly but crucially by providing Erasmus with vital Greek manuscripts, especially from the Byzantine tradition. These manuscripts formed the textual backbone for Erasmus's groundbreaking 1516 Greek New Testament, the foundation upon which the *Textus Receptus* was built. While Reuchlin didn't edit the TR itself, his scholarly resources were indispensable. These particularly include the Greek codex that is often cited as **Manuscript 2814** (a.k.a., **Codex Reuchlini**) which translated the Book of Revelation; and, two other Greek manuscripts, **Minuscule 1eap** and **Minuscule1rK**, which were crucial for the Gospels and Epistles. These contributions by Reuchlin enabled Erasmus to produce a text differing from the Latin Vulgate, paving the way for Protestant translations such as the KJV.

Reuchlin's connection to the Textus Receptus:

- **Humanist Scholarship:** Reuchlin championed Hebrew and Greek studies, a key aspect of Renaissance humanism, opposing Church attempts to destroy Hebrew books.
- **Manuscript Provision:** When Erasmus was preparing his *Novum Instrumentum omne* (1516), he needed Greek manuscripts. Reuchlin loaned him several, including crucial ones from the Dominican Library in Basel, which significantly informed Erasmus's Greek text, especially for challenging passages like those in Revelation.
- **Erasmus's Greek:** Erasmus's first printed Greek New Testament (1516) became the basis for all future *Textus Receptus* editions.
- **Reuchlin's Influ+6541ence on the KJV:** Because Erasmus used Reuchlin's manuscripts, the textual features found in those sources (often late Byzantine readings) were incorporated into Erasmus's text, and thus into the *Textus Receptus*, affecting translations such as the KJV.
- In essence, Reuchlin provided essential Greek textual data that shaped Erasmus's influential Greek New Testament, the direct predecessor to the *Textus*

At-Times Controversial Significance of Reuchlin:

- **Humanist and Linguist:** A leading Renaissance figure, he promoted classical learning and taught Greek and Hebrew, writing the first comprehensive Hebrew grammar for Christians, *De rudimentis hebraicis* (1506).
- **Mystic and Theologian:** He delved into Jewish mysticism (Kabbalah) and Christian philosophy in works such as *De arte cabalistica*, seeking universal truths.
- **Diplomat and Scholar:** He served as a counselor and diplomat for German nobility while also holding professorships at universities like Ingolstadt and Tübingen.

- **Reuchlin's Connection to the Basel Dominicans (and Dominicans, generally)**
- **Early Education:** Reuchlin studied Latin in a monastery school in Pforzheim (where his father worked for the Dominicans) and later followed a mentor, Jean Heynlin, to the University of Basel around 1474, where he learned Greek.
- **The Cologne Controversy:** His main conflict was with Dominicans in Cologne, led by Prior Jacob van Hoogstraten, who, influenced by Jewish convert Johannes Pfefferkorn, wanted to confiscate and burn Jewish books like the Talmud.
- **Defense of Hebrew:** Reuchlin defended the value of Hebrew literature and Jewish texts, arguing against their destruction, which led to accusations of heresy against him.
- **Papal Acquittal:** Reuchlin appealed to the Pope, and a commission acquitted him, solidifying his stance as a champion of Hebrew scholarship against the conservative Dominican stance, making him a hero to humanists and a precursor to the Reformation.

- **Patriarchal Text of 1904 for the New Testament**
- The Patriarchal Text (a.k.a. Antoniades Text) of the New Testament of 1904 is an edition published by the Ecumenical Patriarchate of Constantinople on February 22, 1904.
- This edition is based on the text of 116 manuscripts of lectionaries used in Greek-speaking churches throughout the centuries.
- It is the first continuous, comprehensive Greek text of the New Testament in the Orthodox world and is endorsed by the Ecumenical Patriarchate of Constantinople.
- The text is entirely in Koine Greek and is commonly used in Greece.
- Has a modified text version that fixes errors from its 1912 version published by the Apostoliki Diakonia.

Textus Receptus "Mirror" of the KJV by Frederick Henry Ambrose Scrivener

Frederick Henry Ambrose Scrivener (1813-1891) produced the 1881/1894 edition of the Textus Receptus that was a unique, reconstructed Greek text specifically edited to reflect the exact Greek basis underlying the King James Version (KJV), not just a reproduction of one specific TR edition. Chiefly concentrating on Theodore Beza's text, he noted 191 variations between the editions by Desiderius Erasmus, Beza, William Tyndale, and Stephanus. He started with the Beza 1598 text but made adjustments to match the KJV's readings, which drew from 18 TR editions, making his text the closest Greek representation of the KJV available.

Major Points:

- **Purpose:** Scrivener's goal was to create a Greek text that precisely mirrored the KJV, as the KJV translators themselves didn't use a single, published Greek text but rather a combination of editions and emendations.
- **Method:** He used Theodore Beza's 1598 edition as a base but meticulously compared it with other TR editions (Erasmus, Stephanus) and the KJV's English to identify and incorporate the specific Greek readings the KJV translators used, says Wikipedia and byzantinetext.com.
- **Result:** His 1881 (and posthumous 1894) edition became known as "Scrivener's Textus Receptus," a distinct text within the TR family, known for its strong alignment with the KJV, explains Wikipedia and textusreceptusbibles.com.

- **Byzantine-text promoter:** While he edited the TR, Scrivener was a staunch advocate for the Byzantine text (the family the TR belongs to) against modern critical texts (like Westcott-Hort), but his specific TR edition was for historical reconstruction

Tiberian Masorah

The **Tiberian Masorah** is the highly detailed system of textual tradition for the Hebrew Bible, developed by Jewish scribes (Masoretes) in Tiberias (A.D. 500-1000), which added vowel points (nikkudot or nequdot), accent marks (te'amim), and extensive marginal notes (Masorah Parva/Magna) to the consonantal text to standardize pronunciation, reading, and textual accuracy, forming the basis for modern printed Hebrew Bibles.

Major Components

- **Masoretes:** Scholars in Tiberias who meticulously preserved the Hebrew biblical text.
- **Masorah (Tradition):** The collected body of their work, including rules for copying and transmission.
- **Vocalization and Accentuation:** The addition of dots and dashes (nequdot) for vowels and signs (te'amim) for musical/cantillation guidance.
- **Marginal Notes (Masorah):**
    - **Masorah Parva (Small Masorah):** Notes in the side margins about word statistics and textual variations (e.g., spellings, letter counts).
    - **Masorah Magna (Large Masorah):** More detailed notes in the top/bottom margins.
    - **Masorah Finalis:** Notes at the end of books.

Purpose and Significance

- To fix and standardize the Hebrew Bible's text, preventing corruption.
- To preserve the precise pronunciation and reading tradition of ancient Hebrew.
- The resulting Tiberian Masoretic Text (e.g., Leningrad Codex) is the authoritative version used today.

Sources Served by the Tiberian Masorah

The textual sources containing the Tiberian Masorah primarily consist of medieval **Hebrew Bible manuscripts (codices)** and specialized **Masoretic treatises** produced by the scholars (Masoretes) of Tiberias between the 7th and 10th centuries A.D.. These early codices are the most reliable witnesses to the fully developed Tiberian system of consonantal text, vocalization (vowels), accentuation (cantillation marks), and marginal notes.

- **The Aleppo Codex (A):** Once the oldest complete manuscript, dating to before A.D. 950, this codex was vocalized and annotated by Aaron ben Moses ben Asher, the most prominent Masorete of his time. Though about a quarter of it was lost in 1947, its surviving parts are considered highly authoritative and were the basis for many modern scholarly editions of the Hebrew Bible.
- **The Leningrad Codex (L):** This is the oldest *complete* surviving manuscript of the entire Hebrew Bible, dated to A.D. 1008/1009. It was copied and vocalized by Samuel ben Jacob, who declared himself a student of Aaron ben Asher, and it closely follows the Ben Asher tradition. It serves as the base text for most modern critical editions like the *Biblia Hebraica Stuttgartensia* (BHS) and *Biblia Hebraica Quinta* (BHQ).

- **The Cairo Codex of the Prophets (C):** Dated to A.D. 895 CE, manuscript contains the books of the Prophets and was attributed to Moshe ben Asher (Aaron's father). It reflects a tradition closer to Ben Naphtali, the rival school of Masoretes to Ben Asher.
- **Cairo Genizah Fragments:** Thousands of fragments found in the Cairo Genizah (a synagogue storeroom) include many early Tiberian biblical manuscripts from the 10th and 11th centuries, which have been crucial for studying the variations within the tradition.

Key Masoretic Treatises

These works describe the rules and fine details of the Masoretic system.

- ***Diqduqe ha-Ṭeʿamim*** **('The Exact Rules of the Accents'):** Attributed to Aaron ben Moses ben Asher, this treatise is a primary source for the rules of vocalization and accentuation, preserved as an appendix in the Leningrad Codex.
- ***Hidāyat al-Qāriʾ*** **('Guide for the Reader'):** Written by the Karaite grammarian Abū al-Faraj Hārūn in the 11th century, this Judaeo-Arabic work is a key medieval source for understanding the Tiberian pronunciation tradition.
- ***Kitāb al-Khilaf*** **('The Book of Differences'):** This treatise by Mishael ben Uzziel details the specific differences between the traditions of Ben Asher and Ben Naphtali, allowing scholars to distinguish between the two major schools of Tiberian Masorah.

Tregelles Greek New Testament

The Tregelles Greek New Testament is a landmark 19th-century critical edition of the New Testament in its original Greek, created by scholar Samuel Prideaux Tregelles, noted for its meticulous use of ancient manuscripts, comprehensive textual apparatus (variant readings), and significant contribution to biblical textual criticism, serving as a foundational text for modern scholarship. Published in parts between 1857 and 1879, it presented a critically reconstructed text, differing from the *Textus Receptus*, and included his extensive notes on manuscript evidence, influencing later translations such as the English Revised Version (ASV).

Key Aspects:

- **Textual Criticism:** Tregelles meticulously collated and compared numerous ancient Greek manuscripts and early translations to establish a text as close as possible to the original.
- **Comprehensive Apparatus:** His work included a detailed *apparatus*, listing the variations (different readings) found in the manuscripts, which is crucial for understanding textual history.
- **Landmark Publication:** It was one of the first single-author critical editions and a monumental effort, published in seven volumes.
- **Influence:** While rare in its original form, its textual principles and findings significantly influenced subsequent critical editions and the Revised Version translation project.
- **Digital Availability:** Modern scholars can access digitized versions and transcriptions of Tregelles' work through platforms like Logos Bible Software and Tyndale House.

In essence, the Tregelles Greek New Testament isn't just a Bible version but a scholarly tool and historical artifact demonstrating a deep engagement with the textual transmission of the New Testament.

Textual Sources of Tregelles Greek New Testament

Samuel Prideaux Tregelles' Greek New Testament (published 1857-1879) relied on a thorough collation of ancient manuscripts, especially Codex Vaticanus (B) and Codex Sinaiticus (S) (when available to him), and early church fathers like Origen, often favoring older evidence over the *Textus Receptus*, though traces of the TR base text appear due to his collation process. He meticulously examined many uncollated manuscripts, prioritizing early textual witnesses to reconstruct a more accurate Greek text, influencing later critical editions like Westcott and Hort's.

Key Sources and Methods:

- **Manuscript Collation:** Tregelles spent significant time in Europe examining and collating Greek manuscripts, making detailed notes.
- **Codex Vaticanus (B):** He examined this crucial 4th-century manuscript, though access was sometimes restricted (leading to notes on his fingernails!).
- **Codex Sinaiticus (S):** He also studied this 4th-century manuscript after Tischendorf's discovery.
- **Early Church Fathers:** He incorporated readings from early Christian writers like Origen, who provided early textual testimony.
- **Textus Receptus (TR):** He used printed TR editions as a base for collation, though his goal was to move beyond it, resulting in some TR readings still appearing.

Tregelles Approach:

- **Documentary Principle:** Tregelles favored the oldest and most reliable textual evidence, a "documentary approach" that moved away from the later Byzantine tradition of the TR.
- **Comprehensive Evidence:** He sought to use the breadth of available textual evidence, showing "breadth of appreciation" for all witnesses.
- In essence, Tregelles built his critical edition by combining direct examination of ancient manuscripts (Vaticanus, Sinaiticus) with patristic citations, laying groundwork for future critical editions.

Tyndale Bible

The history of the Tyndale Bible consists of William Tyndale's pioneering work translating the New Testament from Greek into English in the early 16th century, which was then printed and smuggled into England. His translation became, with Myles Coverdale’s assistance, the first English Bible translated directly from original Greek and Hebrew texts and was mass-produced using the new printing press. Despite managing strong opposition from the church, Tyndale was eventually betrayed, arrested, and executed in 1536. However, his translation became the foundation for most subsequent English Bibles, as part of a continuous lineage of English Bibles leading up to the King James Bible, consisting of the **Wycliffe, Tyndale, Coverdale, Matthew, and Great Bibles**.

- **Translation and printing:** Tyndale began translating the New Testament in 1523 and completed it in 1525. Due to persecution, he went to Germany, where he first printed the 1525 edition in Cologne and later in Worms.
- **Introduction to England:** Copies of the New Testament were smuggled into England in 1526, but they were immediately banned by church authorities.

- **Persecution and martyrdom:** Tyndale continued his work in exile, but he was betrayed by a man named Philip of Paraguay and arrested in Belgium in 1535. He was condemned as a heretic and was martyred in 1536. His last words were reportedly, "Lord! Open the King of England's Eyes".
- **Lasting impact:** Within a few years of his death, King Henry VIII officially authorized English Bibles, and Tyndale's work was used as the basis for Coverdale's Great Bible, published in 1539. His translation work accounts for about 84% of the New Testament and 76% of the Old Testament in the King James Version.
- **Incomplete work:** Tyndale never completed a full Bible, but he translated the New Testament and parts of the Old Testament, including the Pentateuch and Jonah. His Old Testament work was later incorporated into the Matthew Bible.

Legacy and Influence

- William Tyndale, known for his translation of the New Testament of 1525, had also, by 1530, translated the Pentateuch and some of the Psalms (most of which were translated by his assistant Myles Coverdale. Tyndal continued working on the Old Testament until his execution in 1536. Although he didn't complete the entire Old Testament, his translations of Jonah, the New Testament, some Psalms, and Pentateuch were a significant part of his legacy.
- Tyndale had worked extensively on the New Testament, producing the first English translation from the original Greek in 1525. It was a foundational text for later versions, with about 80% of the King James Version's New Testament based on his work.
- **First English translation from original languages:** Tyndale's 1525 translation was the first English New Testament to be translated directly from Greek, rather than from the Latin Vulgate.
- **Publication and dissemination:** After being thwarted in England, he worked on the translation in Europe, with the first edition published in 1526. Copies were smuggled into England despite efforts to suppress them.
- **Later revisions:** He revised the New Testament in 1534 and published an improved edition in 1535.
- **Legacy:** Tyndale's translation was the basis for many subsequent English Bibles, including the Great Bible, Geneva Bible, and the King James Version.
- **Martyrdom:** Tyndale was executed in 1536, but his translation work was so influential that it formed the basis for English Bibles for decades to come.
- **Translation of the Psalms:** Tyndale translated some of the Psalms as they appear in the **Psalter of the *Book of Common Prayer***.
- **Continuation of work:** He was arrested in 1535 while working on Old Testament historical books and was executed in 1536.
- **Legacy:** Tyndale's translations of the Old Testament, including the Psalms, were later used by other translators. Myles Coverdale completed a translation of the Bible, which included many of Tyndale's works and became the textual basis for the Great Bible.
- **Coverdale's help**: Myles Coverdale, Tyndale's assistant, completed the first complete English Bible after Tyndale's death by translating the Old Testament books Tyndale had not finished. Coverdale, for example, translated many more of the Psalms than did Tyndale. Coverdale's translation became the first complete English Bible, and he used Tyndale's completed portions (the New Testament, some Psalms, the Pentateuch, and Jonah) as a foundation, but then translated the rest, including the Psalms, from other sources such as the Latin Vulgate and Luther's German Bible.

- **Major labors:** He translated the New Testament, the Pentateuch, and the Book of Jonah.
- **Influence on the *Book of Common Prayer***: Coverdale's translation of the Psalms became the standard for the *Book of Common Prayer*.
- **Cranmer's role**: Thomas Cranmer was the main compiler of the *Book of Common Prayer*, a work that was a translation of existing Latin service books.
- **Note** that the pagan word, "luck," is written as a virtue in Psalms 45, 118, and 129).

Vetus Latina Manuscripts

The ***Vetus Latina*** **(Old Latin)** is a term describing the known early, diverse Latin translations of the Bible made by Christians from the 2nd-century A.D. onward, predating and differing from the work of Saint Jerome, who revised Vetus Latina manuscripts along with the Septuagint (LXX) as his textual basis in creating the Vulgate. These older Latin texts, preserved in manuscripts and Church Fathers' writings, are crucial for understanding early Christianity, biblical textual history, and the development of Western culture, offering insight into earlier Greek texts now lost. Vetus-Latina manuscripts produced after the Vulgate are noted below.

Key Aspects:

- **Origin:** Translated from Greek into Latin by individual Christians for their communities, originating in both Africa and Europe around A.D. 150-200.
- **Nature:** A "family" of translations, not a single unified text, often inconsistent with each other and with the later Vulgate.
- **Significance:**
    - **Textual Criticism:** Provides access to earlier Greek biblical manuscripts that no longer exist.
    - **Church History:** Reveals how the early Church adapted the Christian message in the West.
    - **Liturgy:** Survives in some liturgical traditions, like parts of the Pater Noster (Lord's Prayer).
- **Preservation:** Found in various manuscripts (such as the codices Vercellensis, Veronensis, Palatinus) and quotations in the works of early Church Fathers.
- **Modern Study:** Scholars at the Vetus Latina Institute are compiling a critical edition, *Vetus Latina: Die Reste der altlateinischen Bibel*.
- **Note:** His citation of the actual Koine-Greek manuscripts used by Saint Jerome to revise, improve, and correct *Vetus-Latina* manuscript writings is not known.

Examples of Vetus-Latina Manuscripts:

Examples of significant *Vetus Latina* (Old Latin) manuscripts include the **Codex Bobiensis** (VL 1, 4th-century A.D. African Gospels), **Codex Vercellensis** (VL 3, 4th-century A.D. Latin Gospel Codex), **Codex Bezae** (VL 5, a Greek-Latin diglot), and the **Quedlinburg Itala Fragment** (5th-century A.D. Old Testament portions), showcasing early, varied Latin Bible translations predating the Vulgate. These manuscripts, often fragmented but sometimes complete, represent diverse regional styles and were crucial in biblical studies before St. Jerome's standardized version.
Here are some key examples, categorized for clarity:

Old Latin Gospels:

- **Codex Bobiensis (VL 1):** A 4th-century A.D. African manuscript containing parts of Matthew and Mark, notable for its early African textual tradition.
- **Codex Vercellensis (VL 3 or a):** A purple vellum codex from the 4th-century A.D., containing the four Gospels in a unique order (Matthew, John, Luke, Mark).
- **Codex Palatinus (VL 2):** A 5th-century A.D. North Italian codex with all four Gospels.
- **Codex Bezae (VL 5):** A famous diglot (Greek and Latin) with the Gospels, Acts, and 3 John, around A.D. 400, important for its mixed text.
- **Codex Aureus Holmiensis (VL 15):** A beautiful 8th-century A.D. English manuscript with gold and silver ink, though its text is largely Vulgate with some Old Latin readings.

Old Latin Old Testament (Itala):

- **Quedlinburg Itala Fragment:** A 5th-century A.D. fragment containing parts of 1 Samuel, an example of the *Itala*, the Old Latin version of the Old Testament.
- **Codex Complutensis I:** A 10th-century manuscript with Old Latin readings for Ruth, Esther, Tobit, Judith, and Maccabees.

Other Notable Examples:

- **Codex Sangermanensis Primus (VL 7):** A 9th-century Latin Bible volume from St-Germain-des-Prés.
- **Codex Usserianus Primus (VL 14):** A 5th/6th-century A.D. Irish manuscript with the four Gospels, associated with Ireland or the continent.

Note: These manuscripts are cataloged with the Nestle-Aland sigla (e.g., VL 1, VL 2) and are vital for understanding how the Bible was translated and transmitted in the early centuries of Christianity before the Vulgate became dominant. In essence, the *Vetus Latina* represents the Bible as it was first encountered and translated into Latin, a vital historical resource for biblical studies.

Vetus Latina (VL) Specific Texts

In the context of biblical translation and studies, manuscripts designated "VL," refer to specific **Latin biblical manuscripts** that contain versions of the text belonging to the **Vetus Latina** (Old Latin) tradition.

Examples of VL Texts:

- **VL 91** and **VL 92** are sigla (short codes) used by scholars to refer to specific **Latin biblical manuscripts** that contain versions of the text belonging to the **Vetus Latina** (Old Latin) tradition.
    - ***VL*** stands for *Vetus Latina*.
    - **91 and 92** are identifiers within the official *Vetus Latina* register.
    - **Note:** These particular two manuscripts are important because they preserve pre-Vulgate Latin translations that circulated before Saint Jerome's standardized Latin Vulgate became the dominant version in Western Christianity. That is, Saint Jerome's work was dedicated to improving and correcting Vetus-Latina manuscripts that predated his Vulgate in the late 4th-century A.D..

- **Important Details about VL 91 and VL 92:**
  - **VL 91** refers to a 10th-century Bible manuscript, likely produced in the monastery of Valeránica in Spain, around A.D. 960. It features Old Latin forms, particularly in marginal glosses, though some Old Latin material is found in the main text of certain books. This manuscript includes the pseudonymous Letter to the Laodiceans.
  - **VL 92** refers to another three-volume complete Bible manuscript, copied in León in A.D. 1162. It is essentially a copy of VL 91, but with some corrections made to align its text more closely with the later Vulgate standard.
  - Both manuscripts are key representatives of the "Spanish tradition" of Latin Bibles, which included a specific order for the biblical books and a mix of Vulgate and Old Latin readings.

Vetus Latina 91-96

Vetus Latina 91-96 refers to a specific, 10th-century Old Latin (Vetus Latina) manuscript siglum and related textual studies, primarily representing a three-volume Spanish Bible (often associated with A.D. 960) containing both Old and New Testament books. It is significant for preserving non-Vulgate text forms, including early, variant translations that offer insight into the Latin biblical tradition before Jerome's revisions became dominant.

History and Significance

- **Origin:** The manuscript (siglum 91) was copied by a priest named Sancho in A.D. 960, likely in León or Valeránica, Spain.
- **Context:** These manuscripts represent a "Western" or "Old Latin" tradition, where early Latin Bible translations, often originating from North African or early European sources, were used.
- **Significance:** It serves as a witness to the persistence of older, variant text types alongside the Vulgate, helping scholars understand how the Bible was read and copied in Spain during the Middle Ages.
- **Related Studies:** Further, the number 91-96 sometimes refers to later collations or related manuscripts, including 12th-century copies (132) that demonstrate the ongoing transmission of these variants.

Bible Books and Verses

The manuscripts labeled under the Vetus Latina 91, 132, and related notations in the University of Birmingham's database typically contain:

- **Old Testament:** Portions of the Old Testament (part of the 3-volume set).
- **New Testament:** The manuscripts generally include the New Testament, notably featuring non-Vulgate readings.
- **Specifics:** The 10th-century manuscript (91) is a 3-volume bible including Old and New Testament (epcar) and also includes the Epistle to the Laodiceans, a non-canonical letter often found in medieval Bibles.
- These texts often differ significantly from the standardized Latin Vulgate.

Tura Papyri

The Tura Papyri are significant as a large cache of 4th-century A.D. Christian manuscripts from Egypt, including biblical texts and commentaries, offering vital insights into early Christian education and textual transmission, especially Didymus the Blind's commentary on the Psalms. They contain parts of biblical books like the Psalms, as well as works by Church Fathers, showing how scripture was studied, debated, and integrated with classical literature in ancient schools.

Significance of the Tura Papyri

- **Window into Early Christian Education**: The collection reveals how Christian figures like Didymus used biblical texts (and sometimes non-canonical ones) as material for teaching, blending scripture with Greek classics like Homer and Menander for students.
- **Textual Transmission**: They are crucial witnesses to the biblical text, showing variations and interpretations from the 4th century, helping scholars understand how the Bible was copied and understood.
- **Unique Find**: The discovery in 1941 in Tura, Egypt, brought to light multiple codices (early books) of works by Didymus the Blind (commentaries on Psalms, Ecclesiastes) and Origen, providing a rare look into a monastic library.
- **Palimpsests**: Some papyri are palimpsests, meaning they were scraped clean and reused, with earlier writing (like biblical texts) sometimes faintly visible beneath later commentaries, offering layered textual history.

Bible Verses and Texts Included:

While the find is vast, key components include:

- **Didymus's Commentary on the Psalms**: Contains extensive commentary on various Psalms, preserving interpretations of verses from books like Psalm 26 and Psalm 36.
- **Other Biblical Books**: The collection includes biblical texts, though often within commentaries or as separate codices, demonstrating the importance of the Old and New Testaments in Christian study.
- **Liturgical and Apocryphal Texts**: Beyond canonical scripture, the find also yielded liturgical materials and remnants of apocryphal books, expanding our knowledge of early Christian literature.

Key Tura Papyri by Didymus:

- **Codex III:** Commentary on Ecclesiastes.
- **Codex IV:** Commentary on Genesis (covering Genesis 1-17).
- **Codex V:** Commentary on the Psalms (portions covering Psalms 20-44).
- **Other Fragments:** Portions of commentaries on Job and Zechariah also exist.

Ugaritic Texts

Ugaritic texts provide crucial context for biblical translation by illuminating the shared cultural and linguistic background with ancient Hebrew. They help translators understand obscure Hebrew words, clarify difficult vocabulary, and explain literary parallels and common themes, providing insight into the religious and mythological environment of the time. For example, Ugaritic texts shed light on the

mythology of the storm god Ba'al, which helps in understanding similar depictions of Yahweh and clarifies why certain biblical passages condemn Ba'al worship.

Linguistic and vocabulary context

- **Shared language family**: Ugaritic is a Northwest Semitic language closely related to Biblical Hebrew, meaning many words are identical or have the same root.
- **Clarifying difficult words**: Ugaritic texts can provide definitions for rare or single-use words in the Hebrew Bible that would otherwise be untranslatable. For instance, a Ugaritic word has helped clarify the meaning of a term in Psalm 27:12.

Cultural and religious context

- **Shared myths and themes**: The texts reveal shared mythological stories, themes, and imagery between Ugarit and ancient Israel, such as the divine council and the storm god Ba'al.
- **Understanding religious background**: Ugaritic texts provide the best available evidence for the religious beliefs of the period, offering insight into the environment that the early Israelites inhabited, which included their temptation toward and rejection of Canaanite deities like Ba'al and Asherah.
- **Literary parallels**: The texts offer parallels in literary style and motifs, which helps scholars understand the literary environment of early biblical poetry and narrative.

Illuminating specific biblical passages

- **Amos 1:1**: The Ugaritic term for "shepherd" could possibly clarify the meaning of the Hebrew word in this passage, suggesting Amos was a well-to-do owner of large herds rather than a simple shepherd.
- **Psalm 82:1**: The text's reference to God (Elohim) taking his place in the "Assembly of El" among the gods helps explain the background of the biblical concept of a divine council.
- **Genesis 1:21**: The Ugaritic myth of the monster *tnn* provides context for the biblical "sea monsters" in this verse and "dragons" in Psalm 74:13.

Ulfilas Bible (no longer extant)

The **Ulfilas Bible** was highly significant primarily as the **first literary work in any Germanic language** and as an invaluable resource for linguistic study. It was central to the conversion of the Goths to a form of Christianity and had major cultural and historical impacts in the late Roman Empire.

Key aspects of its significance include:

- **Linguistic Innovation**: To translate the Bible, Ulfilas (or Wulfila in Gothic, meaning "little wolf") had to first create a standardized 27-character Gothic alphabet, based primarily on Greek and Latin scripts with some runic influence, since the Gothic language was previously unwritten. This effort provided the Goths with a written language and coined a new Germanic Christian terminology, some of which is still in use.
- **Historical and Cultural Record**: The surviving “copy” of King Ulfila’s Bible exists in the opulent fragments of the lavish so-called “silver book,” the ***Codex Argenteus*** **(**see entry above), which is housed at the Uppsala University Library in Sweden, represent almost all of the remaining evidence of the ancient Gothic language. Scholars use this text to gain deep insights into the phonology, grammar, social, and cultural structure of the early Goths.

- **Spread of Christianity (Arianism)**: The translation into the Gothic language was a crucial tool for Ulfilas's missionary work, facilitating the mass conversion of the Goths to Christianity in their own language. The specific form of Christianity they adopted was Arianism (more precisely, Homoian theology), which posited that Jesus Christ was a created being subordinate to God the Father, rather than co-eternal and of the same substance (Nicene orthodoxy). In other words, Arius the Presbyter (c. A.D. 250-360) and his followers had asserted that Jesus Christ is "like" (Greek: *hómoios*) the Father, but intentionally rejected the use of technical language regarding substance or essence (*ousia*). Whereas this unorthodox Christology was promoted for decades after it was denounced at the Council of Nicaea (A.D. 325), it held on with Emperor Constantius II, who reigned between A.D. 337-361, causing the wrongful exiles of the orthodox Saint Athanasius, and found its way into the court of King Ulfila, who died in A.D. 383.
    - Of note, however, is the fact that in King Ulfilas's version of his Trinitarian doctrine—his version of the Nicene Creed—which is not in the Ulfilas Bible), the Christology employed is not Arian, but the orthodox Nicene *Homoousion*, and in fact is quite close to being both Niceno-Constantinopolitan and Chalcedonian, with Christ (begotten) being of one substance with the Father(not begotten) and the Holy Spirit, namely *Homoousios*, one substance, as opposed to the *Homoian* doctrine of the Arians, as Ufilas also promulgates the *filioque* (that the Holy Spirit comes through both the Father and the Son). However, it says that Christ, not the Father, is the Creator of the world.
- **Political and Religious Division**: The Goths' adherence to Arianism, reinforced by their vernacular Bible, created a lasting religious divide between them and the Roman Empire's predominantly Nicene population. This theological distinction became a point of national identity for the Goths (Visigoths, Ostrogoths, Vandals, and Burgundians) during the Migration Period and contributed to subsequent conflicts with the Roman and later Byzantine empires.
- **Model for Vernacular Scripture**: Ulfilas's work stands as a pioneering example of translating the Bible into a contemporary, non-classical tongue, setting a precedent for future vernacular translations and contributing to the broader dissemination of the Gospel throughout Europe.

Uncial 047

Uncial 047 is an 8th-century A.D. Greek manuscript (codex) on parchment containing nearly the entire text of the four Gospels, characterized by small, dense, and early "Byzantine-weighted" script (a unique, small-letter, and partly cruciform script) on 152 parchment leaves. It is significant for representing a later, distinct text, potentially used for specialized reading, and its inclusion of liturgical, chapter, and section divisions (including Eusebian Canons).

Major Details of Uncial 047

- **Bible Books/Verses:** Contains the four Gospels (Matthew, Mark, Luke, John)
- **Significance:** Uncial 047 is important for text criticism as it demonstrates the continued use of uncial script into the Medieval era and contains a relatively late Byzantine Text-type compared to the early "great" uncials (01-04).
- **Physical Features:** The manuscript consists of 152 parchment leaves measuring roughly
- **Text-type:** The text is written in small uncial late-Byzantine letters, sometimes in a unique cruciform layout, and is often in double columns.
- **History:** The manuscript, part of the Gregory-Aland list, dates back to the 8th century.

Missing Portions (Lacunae)

- **Matthew:** 2:1–3:15, 28:1–20
- **Mark:** 5:1–6:6, 8:27–9:15
- **John:** 12:12–14:26, 17:2–18:13

Other: Specific scattered verses or partial chapters within these books may also be missing due to damage or omissions, specifically around chapters 12, 14, and 17 of John.

- **Textual Features:** It is notably one of the earlier witnesses containing John 5:3-4 (though marked with an obelus/doubtful) and includes the text of the Gospels, prolegomena, and lists of chapters (κεφαλαια).
- **Significance:** It serves as an important, albeit under-studied, witness to the transition toward the Byzantine text type, using the Koine Greek form ειπαν (for third-person plural *aorist*) rather than the classical ειπον.
- **History/Physicality:** Written on 152 parchment leaves, 37 or 38 lines per page, often in double columns, with brownish ink.

Note: The manuscript contains textual markings indicating that the scribe or a later reader considered some passages, such as Matthew 16:2b-3, to be suspect or perhaps not part of the original text.

Uncial 051 or Codex Athous Pantokratoros

Uncial 051 (also known as GA 051 or Codex Athous Pantokratoros) is a 10th-century Greek uncial manuscript primarily known as an important, later witness to the Book of Revelation. It is highly significant for textual criticism because it contains the text of Revelation accompanied by the commentary of Andreas of Caesarea (a 6th-century bishop), helping scholars understand how the Apocalypse was read and interpreted in the Byzantine period.

History and Significance

- **Date and Location:** Paleographically dated to the 10th century, Uncial 051 was likely written in Italy.
- **Location:** It is currently preserved at the Pantokratoros monastery on Mount Athos in Greece, holding the shelf number 44.
- **Text Type:** The manuscript is classified in Category III, indicating it is an independent text that often aligns with Byzantine textual traditions, although it maintains earlier readings, such as in Revelation 11:17.
- **Commentary:** It is one of the "Commentary" uncials, pairing the scripture with Andreas of Caesarea's commentary, which offers insight into early Greek exegesis of Revelation.
- **Key Features:** It is a parchment codex consisting of 92 leaves (23 cm x 18 cm), with the text written in one column per page, typically 22 lines per page. The uncial letters in this manuscript lean to the right.

Bible Books, Chapters, and Verses Contained

Uncial 051 is not a complete Bible; it is a specialized manuscript focusing on the Book of Revelation (the Apocalypse). It is incomplete and contains the following portions of the Book of Revelation:

- **Revelation 11:15–13:1**
- **Revelation 13:3–22:7**
- **Revelation 22:15–21**

The manuscript provides a relatively consistent text of the Apocalypse and is used by scholars to establish the text of the Revelation of John.

Uncial 058

Uncial 058 (Gregory-Aland number 058) contains a fragment with specific verses from the Gospel of Matthew.

The manuscript, a single parchment leaf from the 4th-century A.D., preserves portions of the following verses in Greek uncial script:

- Matthew 18:18-19
- Matthew 18:22-23
- Matthew 18:25-26
- Matthew 18:28-29

The fragment is housed at the Austrian National Library in Vienna.

Uncial Script

Uncial is a majuscule (capital) script with rounded letters, used for important books in Latin and Greek from the 4th to the 8th-centuries A.D.. It was adopted by the early Christian church for manuscripts of the Bible and other formal texts, though it continued to be used as a display script (for headings and titles) after the 8th century. Key features include its predominantly rounded appearance and faster, freer style compared to earlier Roman capitals.

Four Great Uncial-Script Codices

- **Codex Vaticanus**, **Codex Sinaiticus**, **Codex Alexandrinus**, and **Codex Ephraemi Rescriptus** are the four great **uncial** codices.

Characteristics of Uncial Script

- **Majuscule:** It is a capital script, but the letter forms evolved and are sometimes similar to modern lowercase letters.
- **Rounded:** The letters are characterized by a predominantly rounded, flowing appearance.
- **Used for formal texts:** It was the primary book hand for high-grade books, especially the Bible, from the 4th to 8th centuries.
- **Distinctive letters:** Certain letters, like A, D, E, and M, have unique forms that distinguish Uncial from other ancient scripts.
- **Developed in late Roman Empire:** It was developed in the later Roman Empire and was later adopted by the early Christian church.
- **Regional variations:** There were regional variations of the script, with examples found in Italy, North Africa, the Eastern Mediterranean, France, and England.
- **Most Byzantine** Text-type manuscripts, but not all, are uncial.

Appearance of uncial script in biblical textual sources and codices

- **Majuscule format:** It is written entirely in capital letters, though the forms are more rounded and fluid than earlier capital scripts.

- **Rounded strokes:** The letters have a generous, rounded appearance, created by using the pen in a single, continuous motion.
- **Separated letters:** In its earliest forms, letters were disconnected, but later versions began to incorporate word separation, making them more readable.
- **Adaptation to codices:** The script was ideally suited for the new codex (book) format, which was becoming the preferred method for creating Christian and biblical texts over ancient scrolls.
- **Evolution:** As the script evolved, ascenders and descenders appeared, and some styles began to incorporate flourishes and other embellishments.
- **Transition to minuscules:** Eventually, around the 8th or 9th century, more compact minuscule (small) scripts developed, but uncial continued to be used for some biblical manuscripts until around the 10th century.

Why uncial is important for biblical studies

- **Oldest texts:** Many of the oldest surviving manuscripts of the Bible are written in uncial, making them critical sources for understanding the original biblical texts.
- **Key witnesses:** Greek uncial manuscripts are considered some of the most valuable and reliable witnesses to the text of the Septuagint (Old Testament) and the New Testament.
- **Textual criticism:** Uncial codices such as Sinaiticus, Alexandrinus, and Vaticanus are fundamental for modern scholars engaged in textual criticism, which is the process of comparing various manuscripts to determine the most accurate version of the text.

Uncial 0220 *(please see entry for **"Wyman Fragment")***

Uncial 0171

Uncial 0171 is an important, very early (late 3rd/early 4th-century A.D.) Greek biblical manuscript, a fragment of a vellum codex containing parts of the Gospels of Matthew and Luke, notable for its age and script, preserving important early textual readings, with fragments in Berlin and Florence, offering insight into early Christian book production.

History and Significance:

- **Age and Origin:** Dating to the late 3rd or early 4th-century A.D., it's an exceptionally early example of a Greek uncial Bible codex, a significant step in the shift from scrolls to the book format (codex).
- **Contains:** Luke 22:44–50, 52–56, 61, 63-64; Matthew 10:17-23, 25-32.
- **Script:** Written in uncial (majuscule) script, characterized by simple, rounded capital letters, a style popular for important Christian texts in late antiquity.
- **Content:** It's a palimpsest, meaning the biblical text was written over an older text or vice versa, and the uncial script contains a commentary on Luke, adding to its scholarly value.
- **Discovery:** Fragments were found in different locations, with the Luke text in Florence (Laurentian Library) and Matthew in Berlin (State Museum), highlighting its fragmented nature.

Biblical Books:

- Uncial 0171 specifically refers to fragments from the Gospel of Matthew and the Gospel of Luke, making it a key witness for these New Testament books.
- In essence, Uncial 0171 is a valuable, ancient artifact that helps scholars understand the early transmission and appearance of the

United Bible Societies Bibles

The **United Bible Societies (UBS)** is a global fellowship of independent, national Bible Societies working in over 240 countries to make the Bible accessible and help people engage with its message, acting as the world's largest translator, publisher, and distributor of Scripture, supporting all Christian traditions in translation, publishing, and ministry, from basic literacy to digital formats.

Aim of UBS:

- **Bible Translation:** Lead efforts in translating the Bible into new languages and updating existing ones, using local speakers and cultural context.
- **Publishing and Distribution:** Produce and distribute Scriptures in various formats (print, audio, digital, Braille) at affordable prices, often distributing nearly 80% of the world's Bibles.
- **Bible Ministry:** Partner with churches and organizations for holistic initiatives like trauma healing, literacy programs, HIV/AIDS prevention, and supporting local church planting.
- **Collaboration:** Work across denominations (Catholic, Orthodox, Protestant) to serve all Christians and faith-based groups.

Both Textual Resource Creator and Bibles

- Makes crucial **textual resources** (like Greek/Hebrew tools, handbooks, digital platforms) for translators.
- Publishes/distributes actual Bibles, Testaments, and Scripture portions in countless languages, serving as the world's largest distributor of printed Bibles and digital scripture.
- **How UBS Creates Resources:**
    - **Translation Tools:** They develop dictionaries, handbooks (like the UBS Handbooks), and original language resources (Greek and Hebrew) to aid translators.
    - **Digital Platforms:** They maintain the Digital Bible Library, a central repository for Bible translations in various formats (text, audio, video, Braille).
    - **Publications:** They publish scholarly journals like *The Bible Translator* and various technical papers.

Structure and History of UBS:

- **Founded:** 1946, as a way for independent Bible Societies to coordinate efforts.
- **Network:** A global network where each Bible Society is autonomous but works together for a common goal.
- **Global Reach:** Operates through member societies in over 240 countries and territories.
- In essence, UBS is the umbrella organization that unites local Bible Societies, empowering them to fulfill the mission of bringing the Bible to everyone, everywhere, in relevant ways.

Key UBS Editions and Scholarly Resources:

- **UBS Greek New Testament (GNT):**
  - A widely used critical text forming the basis for many translations, to make the Bible accessible in diverse languages and formats.
  - Contains original Greek, which is constantly updated with new manuscript discoveries.
  - Features a critical apparatus (notes on textual variations) and provides a reliable foundation for translations.
  - Different editions (e.g., UBS4, UBS5) exist, varying slightly in layout, font, and paper quality, but containing the same core text.
- **UBS Handbook Series:**
  - An extensive verse-by-verse commentaries helping translators and readers understand Scripture by providing linguistic, cultural, and historical context, all produced by the global network of Bible Societies
  - Detailed, multi-volume commentaries offering verse-by-verse insights for translators.
  - Cover exegetical, historical, cultural, and linguistic aspects to help convey meaning accurately.
  - Also invaluable for pastors, teachers, and students for deeper Bible study.
- **UBS Textual Commentary:**
  - A separate scholarly work explaining the editorial decisions behind the UBS Greek text.

Goal of UBS:

- To provide the highest quality biblical texts and study tools.
- To support the massive global effort of translating the Bible into every language, focusing on clarity and cultural relevance.
- To serve both translators and general readers by offering deep, practical understanding of the Scriptures.

Textual Sources of UBS Bibles, Books, and Textual Tools:

The primary textual sources for the United Bible Societies (UBS) Greek New Testament, used in many modern translations, are **eclectic or critical texts** derived from extensive analysis of ancient Greek manuscripts, aiming for the most original wording, contrasting with traditional sources like the Textus Receptus or Majority Text. For the Old Testament, UBS relies on the **Masoretic Text (like the Biblia Hebraica Stuttgartensia), Dead Sea Scrolls, and ancient versions (Septuagint, Peshitta, Vulgate)** to create critical Hebrew texts and inform translations, seeking to emend corruptions and compare variants.

- **For the New Testament (Greek):**
  - **Critical/Eclectic Texts:** The UBS Greek New Testament (e.g., NA28/UBS5) is a cornerstone, combining readings from numerous ancient manuscripts (like Codex Sinaiticus, Codex Vaticanus) to reconstruct the most probable original text, focusing on textual criticism.
  - **Manuscript Evidence:** They examine countless manuscripts, noting variations (e.g., in Matthew 6:1, 9:13) to decide on readings, often adding footnotes for significant variants found in older traditions like the Textus Receptus (TR).
- **For the Old Testament (Hebrew/Greek/Other):**
  - **Masoretic Text (BHS):** The foundation, often corrected using other Hebrew manuscripts.

- **Dead Sea Scrolls (DSS):** Provide crucial evidence from Second Temple times, informing text critical decisions.
- **Ancient Versions:** The Greek Septuagint (LXX), Syriac Peshitta, and Latin Vulgate offer valuable comparative readings.
- **Hebrew Text Project:** UBS conducted extensive work analyzing all available evidence to produce critical Hebrew texts.

Note: The United Bible Societies (UBS) does not issue *one* single "edition" but rather support numerous Bible translations,

- For scholarly Greek texts, the **Nestle-Aland Novum Testamentum Graece (NA28)**, 28th edition (2012), is foundational
- For English, recent significant updates include the **New Revised Standard Version (NRSV) Updated Edition (2021)** and the **New American Standard Bible (NASB 2020)**, all critical for modern Bible production and study.

Key recent UBS-related releases:

- ***Nestle-Aland Novum Testamentum Graece (NA28)***: The 28th edition of the Greek New Testament, published in 2012, remains a primary source text for many translations.
- ***New Revised Standard Version (NRSV) Updated Edition (NRSVue)***: Released in 2021, this is a significant update to the widely used NRSV, making it more inclusive and gender-neutral, and it's a major translation effort supported by the UBS.
- ***New American Standard Bible (NASB 2020)***: While the original NASB is older, the 2020 update is a recent revision that many Bible societies use for their publications, noted for its literal approach.
- Thus, depending on the reader needing a Greek source text or an English translation, the "most recent" significant version would be the **NA28 (2012)** for Greek or the **NRSVue (2021)**/ **NASB 2020** for English.

Unvarnished New Testament, The (published 1991)

The Unvarnished New Testament (translated by Andy Gaus) is based on early Greek manuscript traditions, prioritizing ancient, more-concise papyri and codices to avoid later, smoothed-out readings. It relies heavily on early codices such as Vaticanus and Sinaiticus, as well as early papyri, favoring the earliest form of the text over later, refined, or heavily edited, smoother variants.

Key Papyrus Manuscripts

- **Papyrus 52**
  (John Rylands Fragment): Dated to roughly A.D. 125–175, this is the oldest known New Testament fragment, containing parts of John 18.

- **Papyrus 46**
  (Chester Beatty II): A 3rd-century A.D. papyrus containing most of the Pauline Epistles.

- **Papyrus 66**
  (Bodmer II): A 2nd/3rd-century A.D. papyrus containing a large portion of the Gospel of John.

Papyrus 45

(Chester Beatty I): From 175-250 A.D., it is a codex containing parts of the four Gospels (Matthew, Mark, Luke, John) and the Acts of the Apostles.

Key Uncial Alexandrian Text-type Codices (Early Books):

- **Codex Sinaiticus (א or 01):** 4th-century A.D. parchment, one of the most reliable, comprehensive, and important early codices.
- **Codex Vaticanus (B or 03):** 4th-century A.D. parchment, widely regarded by textual critics as one of the most accurate witnesses to the original text.
- **Codex Alexandrinus (A or 02):** 5th-century A.D. parchment codex.

Palimpsests (Scraped Manuscripts):

- **Codex Ephraemi Rescriptus (C or 04):** A 5th-century A.D. manuscript that was scraped clean (palimpsest) and overwritten in the 12th century. It is a key witness to the early text.

Terminology Note Regarding Sources:

- **Codex:** Bound sheets of papyrus or parchment, forming a book, which became popular for early Christian texts, replacing the scroll.
- **Papyri:** Early, mostly fragmentary, manuscripts made from papyrus reed.
- **Palimpsests:** Reused parchment where the original text was scraped away.
- **Uncials:** The formal, capital-letter script used on these early, prestigious manuscripts.
- **Text-type** of each source is predominantly Alexandrian and pre-Alexandrian, even when some characters resemble or denote Byzantine textual typology that was possibly later added.
    - The translation focuses on Alexandrian, rather than the later Byzantine Text-type (often called the *Textus Receptus*) that served as the basis for the King James Bible.

Uspenski Gospels or Miniscule 461

The Uspenski Gospels are a New Testament manuscript written in Greek minuscule, and are the earliest known dated manuscript of this type. Written in A.D. 835 by a monk named Nicholas, it was acquired by Archbishop Porfiry Uspensky, who brought it to Russia, where it is now held in the National Library of Russia.

- **Date and Scribe:** The manuscript was dated by its scribe, a monk named Nicholas, to the year A.D. 835.
- **Script:** It is written in Greek minuscule, a style of handwriting that became more common for the New Testament over time, and is the oldest *dated* example of this script.
- **Byzantine Text Type:** Minuscule 461 is closely aligned with the Byzantine tradition.
- **Discovery and Location:** Named after Porphyry Uspensky, a Russian Bishop who collected many manuscripts, it was later brought to Russia and is currently preserved in the National Library of Russia in Saint Petersburg (shelf number Gr. 219).
- **Contents:** The manuscript is a Four-Gospel codex, though some sources describe it as a lectionary containing lessons from the Gospels of John, Matthew, and Luke.
- **Provenance:** It was originally associated with the Mar Saba monastery near Jerusalem before being acquired by Porfiry Uspensky, after whom it is named.

- **Current Location:** The manuscript is currently preserved in the National Library of Russia in Saint Petersburg.
- **Structure:** It includes early chapter divisions (κεφαλαια) with numbers in the margin.

Valvanera Bible (Spanish, Latin Vulgate)

The **Valvanera Bible**, a lost 10th-century Spanish manuscript, was a copy of the **Latin Vulgate** text, which itself was based primarily on the original **Hebrew, Aramaic, and Greek** texts.

Primary Textual Basis

- **Vulgate Latin Version:** The Valvanera Bible was a manuscript of the Latin Vulgate, Saint Jerome's influential late-4th-century A.D. Latin translation of the Bible.
- **Original Languages:** Saint Jerome's Vulgate translation was sourced from the original languages: Hebrew (Old Testament), Aramaic (portions of the Old Testament), and Greek (New Testament and some Old Testament books/portions).
- **Old Latin Influence:** Like many Spanish Bibles of the era, the Valvanera Bible also incorporated elements of the *Vetus Latina* or "Old Latin" texts, especially in marginal glosses and specific books like the Catholic Epistles. This blending of Vulgate and Old Latin traditions was common in Spain during the 10th century.

Surviving Evidence

The original Valvanera Bible is lost, but its contents and textual sources are known from a few remaining fragments and, more significantly, from partial copies made by later scholars.

- **Valvanera Fragments:** Some fragments of the original manuscript still exist, such as a Psalter fragment held by the Abadía Benedictina de Valvanera.
- **Later Copies and Glosses:** A significant source of information comes from marginal glosses and notes copied by the scholar H. del Castillo in 1571, who was working from the lost manuscript.
- **Related Manuscripts:** Other surviving manuscripts, such as VL 91 and VL 95 (part of a series of Bibles produced at the Valeránica monastery around the same time), are believed to be closely related to the Valvanera Bible and help textual critics understand its specific readings.

The textual sources for the glosses in the **Valvanera Polyglot Bible glosses copy** (a Vetus Latina manuscript, also known as Beu 94) primarily derive from **Old Latin (Vetus Latina)** forms and, likely, related contemporary or earlier commentaries.

The specific sources include:

- **Various Vetus Latina manuscripts:** The glosses feature Old Latin forms, some of which appear to be related to a lost 10th-century manuscript known as the Valvanera Bible.
- **Related gloss collections:** The glosses have occasional overlap with other Vetus Latina gloss copies from the same region, such as the Madrid glosses (Beu 95) and the Calahorra Codex 2 glosses (Beu 96).
- **Patristic and Carolingian commentaries:** Like other medieval glossed Bibles, the Valvanera glosses likely drew from the works of early Church Fathers and Carolingian commentators, which were the common sources for biblical exegesis at the time. These sources often fed into larger, standardized collections over time, such as the *Glossa ordinaria*.

- The "Valvanera Polyglot Bible" glosses copy is thus a manuscript that predates the major printed polyglot Bibles (like the Complutensian or Plantin Polyglots) and is associated with the scriptorium at Valeránica in the 10th century. Its glosses are part of a tradition of accumulating marginal notes from earlier exegetical works.

Vetus Latina Beuron 177 Old Testament, or Beuron Vetus Latina 177, or VL 177

Beuron Vetus Latina 177 (often cited as VL 177) is a crucial fragmentary Old Latin manuscript witness, primarily significant for containing substantial pre-Jerome Vulgate text from the Old Testament Prophets. Originating from the early Latin translation tradition (often 2nd–4th century A.D.), it preserves, alongside other *vl* manuscripts, valuable early textual variations of Isaiah, Jeremiah, Ezekiel, and the Minor Prophets, offering insights into the Septuagint base.

History and Significance

- **Significance:** Vetus Latina (VL) manuscripts are "Old Latin" translations preceding Jerome's 4th-century A.D. Vulgate. They are crucial for textual criticism, reflecting early, sometimes informal, Latin versions often translated directly from Greek Septuagint texts rather than the Hebrew.
- **Context of 177:** VL 177 is part of the collection of manuscript fragments cataloged by the Vetus Latina Institute in Beuron, which studies the remnants of these ancient translations.
- **Historical Impact:** Along with other VL manuscripts, 177 represents the early Western church's Bible before the Vulgate became standard, often used alongside it until the Middle Ages.

Books and Verses in Vetus Latina 177

- **Isaiah 29:1-30:6, 45:20-46:11.**
- **Jeremiah:** Fragments.
- **Ezekiel 24:4–21, 26:10–27:4, 34:16–35:5, 37:19–28, 38:8–20, 40:3–42:18, and 45:1–46:9, 48:28–35.**

Note: As with many Old Latin manuscripts, 177 is a collection of remnants used to reconstruct the original Old Latin text of these specific prophetic books.

War Scroll (Dead Sea Scroll, Apocalyptic)

The “War Scroll,” discovered in Qumran Cave 1 of the Dead Sea in 1947, is a B.C. 1st-century to A.D. 1st-century text detailing a 40-year apocalyptic battle between the "Sons of Light" (sectarians) and "Sons of Darkness" (enemies/Kittim), culminating in God's victory. It serves as a military and spiritual manual for the "End of Days," emphasizing priestly leadership, specific maneuvers, and purity.

History and Significance

- **Discovery:** Found among the initial, seven original scrolls in Cave 1, acquired by the Hebrew University of Jerusalem and published by Eleazar Sukenik.
- **Context:** It reflects the beliefs of the Qumran community (likely Essenes), who saw themselves as the pure remnant preparing for a final war against forces led by Belial.
- **Structure:** It details the organization of army units, weapons, trumpets, and banners for a seven-stage battle.

- **Key Themes:** It is heavily influenced by the eschatological themes of apocalyptic, portraying a final, decisive war where the community wins with divine aid.

Prophetic References in 1QM Essene Apocalyptic War Scroll
The War Scroll is **not a book of the Bible** itself; it is a sectarian composition *about* the final battle. However, it is deeply rooted in biblical tradition, incorporating elements, themes, and phrases from Sacred Scripture to describe the purification of the land and the coming of the end times.

- **Daniel 7–12 (Eschatological battle)**: Provides the structural, thematic, and apocalyptic framework for the final, 40-year war.
- **Ezekiel 38–39 (Gog and Magog)**: References the climactic, supernatural battle against enemies of God.
- **Numbers 10:9:** Mentions the use of trumpets in battle.
- **Zechariah 14**:**1–5, 9, 12–16**, which depict the final battle of Jerusalem, the plague upon enemies, and the manifestation of divine kingship.
- **Isaiah 31:8 (Assyria's fall)**: Cited to describe the destruction of the "Kittim" (Romans).
- **Numbers 10:9 (Trumpet signals)**: Used for instructions on sounding trumpets to initiate battle.
- **Exodus 15:7 (Song of the Sea)**: Referenced to describe God's anger consuming the enemy.
- **Hosea 5:10 (Judgment on Judah)**: Alluded to when describing the visitation of judgment.
- **Psalm 83 (Divine protection)**: Referenced in the context of enemy nations assembling against Israel.

Intertextual Connections in 1QM Essene Apocalyptic War Scroll

- **Exodus14:26, 28 (Red Sea)**: Used to justify the expectation of complete, miraculous victory.
- **Deuteronomy 11:4 (Egypt's destruction)**: Referenced alongside Exodus to emphasize God's role in defeating the enemy.
- **1 Samuel 11:1 (War against Ammonites)**: Cited in context of the fight against Israel's traditional enemies.
- **Proverbs 2:12-14 (Ways of Darkness)**: Used in the context of the struggle against the forces of evil.
- **Proverbs 4:18-20 (Path of the Just)**: Quoted to represent the victory of the Sons of Light.

Pierced Messiah of Cave 4:

- In keeping with Biblical orthodoxy, six lines, from the "War Rule" scroll 4Q285, refer to a Messiah overcoming his severe "piercing" or death (as it refers to Isaiah 53:5 KJV, bruised and wounded for our transgressions and iniquities). He is the Davidic-Messiah militant born from the "stump of Jesse" (Isaiah 11:10).

Note: The scroll, along with 4Q491–497 fragments from Qumran Cave 4, is located at the Israel Museum in Jerusalem.

Westcott and Hort Greek New Testament

The Westcott and Hort Greek New Testament (1881) is significant for revolutionizing textual criticism, establishing a scientific methodology (genealogical method) to reconstruct the most original biblical text by analyzing manuscript families, favoring older Alexandrian manuscripts (like *Sinaiticus* and *Vaticanus*), and becoming the foundation for most modern English translations (such as the NIV, ASV) by identifying a more reliable text than the *Textus Receptus* used in **the** KJV. Its influence is massive, setting the standard for scholarly work and demonstrating the Bible's textual integrity.

Key Significance:

- **Pioneering Textual Criticism:** It was one of the first modern critical editions, using rigorous, systematic methods (like the "genealogical method" to trace manuscript lineage) to find the most accurate text, rather than relying solely on later manuscripts.
- **Shift to Alexandrian Text:** They prioritized early, but fewer, Alexandrian manuscripts (Sinaiticus, Vaticanus), arguing they were closer to the originals, moving away from the Textus Receptus (used in KJV) which relied on later, more diverse manuscripts.
- **Foundation for Modern Translations:** Their text became the basis for the English Revised Version and profoundly influenced nearly all major modern translations, shaping how we read the New Testament today.
- **Advanced Textual Science:** Their work, especially the accompanying Introduction, laid down principles (like preferring "harder readings") still used by scholars, advancing the field significantly.
- **Support for Textual Integrity:** Despite controversies around their theological views, their meticulous work bolstered the argument that the core message of the New Testament was well-preserved across centuries.
- In essence, Westcott and Hort provided the scholarly framework and text that made modern, critically informed Bible translation possible, making their work a landmark in biblical studies.

Wycliffe Bible

The Wycliffe Bible was the first significant English translation of the Bible, completed by John Wycliffe and his followers in the 1370s and 1380s. It was a handwritten manuscript, as the printing press had not yet been invented. The translation was controversial, leading to its condemnation by the church and the declaration of Wycliffe as a heretic, but the work was popular and more than 250 manuscripts still exist today. The Wycliffe Bible is part of a continuous lineage of English Bibles leading up to the King James Bible, consisting of the **Wycliffe, Tyndale, Coverdale, Matthew, and Great Bibles**.

Translation Process

- **Origin:** John Wycliffe, an English theologian, began the translation in the 1370s because he believed people who didn't understand Latin couldn't access God's word.
- **Completion:** The New Testament was completed around 1382, and the Old Testament was finished by Wycliffe's followers a few years later.
- **Handwritten manuscripts:** Because the printing press had not yet been invented, all copies were painstakingly handwritten, with one manuscript taking about 10 months to reproduce.

Opposition and legacy

- **Church reaction:** The Wycliffe Bible was opposed by the religious establishment, which wanted to maintain control over access to the Bible. Wycliffe was declared a heretic, and his writings and teachings were ordered to be burned.
- **Continued work:** After Wycliffe's death, his followers continued the translation work.
- **Popularity:** Despite the opposition, the translation became very popular, and over 250 manuscript copies survive today.
- **Enduring influence:** Wycliffe's work helped make the scriptures accessible in English and paved the way for later translations like William Tyndale's, setting the stage for the Protestant Reformation.

Textual Sources of the Wycliffe Bible

John Wycliffe's primary textual sources were the **Latin Vulgate** for his Bible translations and the works of **Aristotle** and various **scholastic philosophers (**such as his contemporaries, **Roger Bacon** and **William Ockham,** and **Saint Augustine of Hippo)**, for his theological and philosophical writings. He also based his arguments on the scriptures themselves, which he believed were the ultimate source of religious truth.

Biblical and theological sources

- **Latin Vulgate:** Wycliffe's team translated the English Bible from the standard Latin text, not the original Greek and Hebrew scriptures. This was a major point of criticism later by figures such as William Tyndale, who translated from the original languages.
- **Scripture:** Wycliffe believed that the Bible was the ultimate source of religious truth and should be accessible to all Christians.
- **Scholastic philosophy:** He was heavily influenced by scholasticism and devoted himself to studying the philosophy of Aristotle, using his logic and metaphysics to analyze theological and political topics.

Other influences and works

- **Aristotle:** Wycliffe's philosophical and theological work, including his own *Summa Theologica* was deeply rooted in the ideas of Aristotle.
- **Latin and English works:** His extensive writings include major Latin treatises like *De Dominio Divino* and *De Ecclesia*, as well as numerous shorter works in both Latin and English. He also wrote philosophical dialogues, such as his *Trialogus*.

Wyman Fragment

The **Wyman Fragment (Uncial 0220)** is highly significant as one of the **oldest surviving manuscripts** containing portions of the New Testament book of Romans, specifically Romans 4:23–5:3 and 5:8–13.

Key Aspects:

- **Dating and Antiquity:** The fragment dates to the late third or early 4th-century A.D. and, for a time, was considered the earliest known copy of those specific verses from Romans. Its age makes it a primary, "first-order" witness in New Testament textual criticism, helping scholars reconstruct the earliest possible text of the epistle.
- **Textual Evidence:** It provides crucial evidence for the reading of a highly debated word in Romans 5:1. The fragment supports the reading of the indicative verb *echomen* ("we have peace") over the subjunctive *echōmen* ("may we have peace"). This evidence has strengthened the argument for the indicative reading as the more authentic one.
- **Content**: It contains Romans 4:23–5:3 on the recto (front) and 5:8-13 on the verso (back).
- **Scribal Practices:** The fragment illustrates early Christian scribal practices, such as the use of *nomina sacra* (abbreviations for divine names like God, Lord, and Jesus).
- **Modern Research Case Study:** Due to its damaged condition, with much of the ink on the verso (reverse) side faded or illegible, it has become an important case study for applying modern technology, such as multispectral imaging and radiocarbon testing. These techniques have allowed researchers to decipher previously unreadable text, highlighting how technology aids in the study of ancient manuscripts.
- The fragment is named after Leland C. Wyman, who purchased it in Cairo in 1950, and it is now housed at the Museum of the Bible.

Vulgate as Compared With Modern Translation Examples; Textual Discussion – MISC / NEC

Saint Jerome's translation choices, exemplified by his use of "**Lucifer**" in Isaiah 14:12, often reflected the interpretive traditions and poetic language of his time, whereas modern interpretations focus on a stricter **literal translation** of the original Hebrew to preserve the immediate historical context.

Jerome's Translation: "Lucifer" (Latin Vulgate)

- **Linguistic Source:** Jerome translated the Hebrew phrase *Helel ben Shahar* (הֵילֵל בֶּן־שָׁחַר) into the Latin word *lucifer*.
- **Meaning in Latin:** *Lucifer* is a Latin term (from *lux* "light" and *ferre* "to bear or bring") that literally means "light-bearer" or "morning star," a common poetic reference for the planet Venus.
- **Context for Jerome:** At the time of the Latin Vulgate (late 4th century AD), the word was a recognized term for the celestial body, not yet a proper name for the devil in a universal sense. Early Christian interpretation, influenced by previous Greek translations (Septuagint's *eosphoros*), had already begun to associate the passage with Satan's fall, in addition to the literal subject of the Babylonian king.
- **Impact:** Jerome's choice, retained in the King James Version (KJV), solidified the popular Christian tradition of "Lucifer" as the proper name for Satan, a reading that heavily influenced centuries of theology and literature (e.g., John Milton's *Paradise Lost*).
-

Modern Interpretations: "Morning Star" or "Shining One"
Modern translations differ significantly, prioritizing the original Hebrew context and employing more literal, descriptive phrases:

- **Linguistic Source:** Modern translators return directly to the Hebrew *Helel ben Shahar*, which means "shining one, son of the dawn".
- **Literal Translation:** Most modern versions (e.g., NIV, ESV, NASB) render this as "**morning star**" or "**day star**" or "**shining one, son of the dawn**".
- **Contextual Focus:** This translation choice emphasizes that the passage is primarily a **taunt song** directed at the proud King of Babylon, comparing his rise and dramatic fall to that of the brightest star of the morning sky disappearing as the sun rises.
- **Avoiding Conflation:** By using descriptive terms, modern translations avoid the anachronistic use of "Lucifer" as a proper name, which helps to prevent confusing the Babylonian king passage with New Testament references where Jesus is called the "bright morning star" in Revelation 22:16. This approach aims to preserve the intended poetic imagery and the historical nature of the text.

In essence, the difference highlights a shift in translation philosophy: Jerome used a term that aligned with contemporary poetic and early theological interpretations, while modern translations aim for philological precision to the original text's immediate meaning and context.

Another Example: Isaiah 7:14 (*'almah* as "virgin")
Another key example of a translation difference with significant theological implications is Isaiah 7:14:

- **Original Hebrew:** The word is *'almah* (עַלְמָה).
- **Literal Meaning:** It literally means "young woman of marriageable age". It does not inherently mean she is a virgin, though she might be.
- **Jerome's Latin Vulgate:** Jerome used the Latin word ***virgo***, meaning "virgin". This followed the Septuagint's use of the Greek *parthenos*, which could also mean "virgin".
- **Modern Interpretations:** Many modern translations use "young woman," reflecting the most accurate and neutral translation of the Hebrew word in its original context. The use of "virgin" in older translations or some modern versions is often tied to the New Testament's quotation of this verse in Matthew 1:23, which explicitly applies the prophecy to Jesus' birth from a virgin mother, Mary. The debate centers on whether the original Hebrew text required the meaning "virgin" or if that was a later, theologically driven interpretation.

The main difference lies in Saint Jerome's willingness to integrate existing theological interpretations and use rich Latin descriptive words that later became proper names, versus modern translators' priority of recovering the precise original historical and linguistic meaning.

Greek Textual-Witness Variant Examples
The Vulgate often provided a different witness to the text compared to the Greek-derived Bibles prevalent at the time. The specific differences between Saint Jerome's translation choices and earlier Greek interpretations (primarily the Septuagint, or LXX) stem mainly from his revolutionary decision to translate the Old Testament directly from **original Hebrew texts** rather than the widely used Greek version or Septuagint.

Key differences include:

- **Source Text Authority**: Greek interpretations were based on the Septuagint, which was a Greek translation of Hebrew texts popular among early Christians and often considered inspired. Jerome, however, believed the original Hebrew text (a pre-Masoretic version) was more accurate and the definitive source, a move that caused significant controversy with figures like Augustine.
- **Translation Philosophy**: Jerome generally adopted a "sense-for-sense" translation approach for the Old Testament (except for literary texts), aiming for clarity and natural Latin expression, which sometimes meant his wording diverged from the more literal "word-for-word" style of older Latin versions based on the Greek.
- **Inclusion of Deuterocanonical Books**: The Septuagint included books (the Apocryphal/Deuterocanonical books) that were not part of the Jewish canon. Jerome included them in the Vulgate under Church pressure but categorized them as *liber ecclesiasticus* (church books for edification) rather than *liber canonicus* (canonical books for doctrine), reflecting their absence in the Hebrew canon.
- **Specific Textual Variants**:
    - **Moses' appearance (Exodus 34:29)**: The Greek and older Latin versions suggested Moses' face "shone". Jerome translated the Hebrew word *qārăn* (meaning "to shine" or "produce a horn") as *cornuta esset* ("was horned"), leading to the common artistic depiction of Moses with horns.
    - **Isaiah 7:9**: The Old Latin, following the Greek Septuagint, translated a part of the verse as "If you do not believe, you will not **understand**" (*non intelligetis*). Jerome, following the Hebrew, rendered it as "If you do not believe, you will not **continue**" (*non permanebitis*), which alters the theological implication.
    - **The Lord's Prayer (Matthew 6:11)**: For the unusual Greek word *epiousion* ("daily"), older Latin versions used *quotidianum* ("daily"), while Jerome coined the word *supersubstantialem* ("supersubstantial") to be more precise, highlighting its unique meaning.

Differences between "Lucifer" and "Satan" in the Vulgate, Septuagint, and Hebrew Texts
In its comparison with the name Lucifer, **Satan** is a Hebrew word for "adversary" or "accuser" appearing throughout the Old Testament and New Testament, while **Lucifer** is a Latin term from the Vulgate Bible, a translation of the Hebrew word *hêlēl* (meaning "shining one" or "morning star") from Isaiah 14. The Vulgate's translation of *hêlēl* as *lucifer* (light-bearer) in Isaiah 14, a passage originally about the king of Babylon, led to the mistaken association of "Lucifer" with the fallen angel, a figure who is never called that in the original Hebrew, Greek, or Latin texts.

Satan

- **Origin:** A Hebrew word found in both the Masoretic Text (Hebrew) and the Septuagint (Greek).
- **Meaning:** "Adversary" or "accuser".
- **Biblical usage:**
    - In the Old Testament, it functions as a title for a figure who acts as an accuser or adversary, such as in the Book of Job.
    - In the New Testament, it becomes a proper name for the chief adversary.
- **Ugaritic texts:** The term is not found in the Ugaritic texts, which predate the Hebrew Bible. However, the concept of an adversarial figure existed.

Lucifer

- **Origin:** A Latin word from the Latin Vulgate translation of the Bible, not a Hebrew or Greek word.
- **Meaning:** "Light-bringer" or "morning star" (*lux* = light; *ferre* = to carry/bring).
- **Biblical usage:**
    - Appears once in the Vulgate's translation of Isaiah 14:12, referring to the king of Babylon, not Satan.
    - The original Hebrew in the Masoretic text is *hêlēl* (shining one/morning star).
    - The Greek Septuagint uses terms like *eōsphoros* (day-star) or *phosphorus* (light-bearer).
- **Christian tradition:** Over time, Christian tradition mistakenly applied this title, originally meaning "morning star," to Satan as a name, a misinterpretation amplified by literature like John Milton's *Paradise Lost*.

Key differences

- **Source:** "Satan" originates from the Hebrew and is used in the original biblical languages, while "Lucifer" is a Latin translation that became attached to Satan later.
- **Function:** "Satan" is consistently an "accuser" or "adversary," whereas "Lucifer" was an original translation of a term meaning "morning star" that was later applied to Satan.
- **Original Text vs. Translation:** The biblical texts in Hebrew (Masoretic) and Greek (Septuagint) do not contain the name Lucifer. The name arose from Saint Jerome's translation into Latin.

The Devil in the Book of Ezekiel:

According to Saint Jerome, the devil is represented in the prophetic lament for the king of Tyre in Ezekiel 28. While the Septuagint uses the word **diabolos** (slanderer) for Satan in other texts, the connection to Ezekiel is through Jerome's later Latin Vulgate translation, where the phrase "Day star, son of the Dawn" (*helel ben-shahar*) is translated as "**Lucifer**". This led to the later Christian tradition of identifying the fallen angel Lucifer with the Devil and connecting him to the figure in Ezekiel.

According to Saint Jerome

- Jerome interpreted the lament for the king of Tyre in Ezekiel 28 as a symbolic reference to Satan.
- He identified the fallen angel with the biblical "Lucifer," which he translated from the Hebrew *helel ben-shahar* ("Day star, son of the Dawn") in Isaiah 14.
- Jerome saw the earthly fall of the king of Tyre as a reflection of the heavenly fall of Satan.

In the Septuagint

- The Septuagint (the ancient Greek translation of the Old Testament) translates the Hebrew word *ha-satan* as **diabolos** (slanderer) in passages like Job and Zechariah.
- It does **not** contain the name "Lucifer".
- Therefore, the identification of the figure in Ezekiel with the devil is not directly from the Septuagint but was developed later through the interpretation of St. Jerome and other Church Fathers, particularly his Latin Vulgate translation.

Masoretic Text

- **Ezekiel 28:** This passage directly addresses the king of Tyre, a historical figure, describing his pride and fall. It uses metaphors of a once perfect, wisdom-filled guardian cherub who, due to his abundance and violence, was cast down from the holy mountain.
- **Satan:** In the Masoretic text, "Satan" (Ha-Satan) appears in books like Job and Zechariah, but as an accuser or prosecutor in God's court, not as an evil entity.

The Devil in the Book of Job

In the Book of Job, the figure is "ha-satan" (the adversary/accuser), not "the devil" or "Lucifer". Saint Jerome translated the biblical texts into Latin, and the Septuagint (a Greek translation) also used the Greek equivalent of "accuser" or "adversary". The Hebrew Masoretic text consistently refers to him as "ha-satan," a title meaning "the accuser" or "the adversary".

Masoretic Text

- The Masoretic text refers to the figure as **"ha-satan"** (הַשָּׂטָן), which translates to "the satan" or "the adversary/accuser".
- In the Book of Job, he appears in the heavenly court to accuse Job, not as an evil force.
- His role is to act as an adversary to humans, but he is still within God's command and works under His authority.

Septuagint

- The Septuagint, the ancient Greek translation of the Hebrew Bible, translated the name as the **Greek equivalent of "the Accuser" or "the Adversary"**.
- It uses the term "ho diabolos," which is where the English word "devil" comes from.

Saint Jerome (the Vulgate)

- When translating the Bible into Latin, Saint Jerome used the term **"Satan"** in the Vulgate translation for the figure in Job.
- Unlike in the Septuagint, his translation of Job refers to the figure as "Satan," a term that has been understood in different ways by various later interpretations.

XYZ.Appendix-001: Masoretic Text vs. Septuagint (LXX)

The Septuagint (LXX) is an ancient Greek translation of the Old Testament that predates the standardized Masoretic Text (MT), the ancient Hebrew, used for the KJV Old Testament by centuries. While they are mostly similar, significant differences exist, particularly in chronological data, phrasing for clarity, and messianic prophecies. Here is a list of the most important places where the LXX differs from the MT, including examples in the KJV.

1. Vital Messianic and Theological Differences

- **Psalm 40:6 – "Body" vs. "Ears"**
  - **LXX/Hebrews 10:5:** "...but a **body** hast thou prepared me."
  - **MT/KJV:** "...mine **ears** hast thou opened."
  - **Significance***:* The LXX (followed by the New Testament) highlights the incarnation of Christ, whereas the MT refers to the ancient Hebrew custom of piercing a servant's ear.

- **Isaiah 7:14 – "Virgin" vs. "Young Woman"**
  - **LXX/Matthew 1:23:** "...Behold, a **virgin** shall conceive..."
  - **MT/KJV:** "...Behold, a **young woman** [alma] shall conceive..."
  - **Significance***:* The LXX used the Greek word *parthenos* (virgin) centuries before Jesus, clarifying the virgin birth, while the Hebrew word can sometimes refer to a young woman who may or may not be a virgin.
- **Psalm 22:16 – "Pierced" vs. "Lion/Like"**
  - **LXX:** "...they **pierced** my hands and my feet."
  - **MT/KJV:** "...they **pierced** [or a difficult word: *kaari*, like a lion] my hands and my feet."
  - **Significance***:* The LXX is clearer in identifying the method of crucifixion.

2. Genealogical and Chronological Differences (Genesis)

The LXX consistently increases the ages of the patriarchs at the birth of their sons, leading to a much longer pre-Flood history.

- **Genesis 5 (Genealogy of Seth):** The LXX adds 100 years to the age of many patriarchs before they have their first son.
- **Genesis 11 (Genealogy of Shem):** The LXX includes an extra patriarch, **Cainan** (son of Arphaxad), who is entirely absent from the MT (but included in Luke 3:36).
- **Genesis 1:2:** The LXX says God finished work on the **sixth** day, while the MT says the **seventh** day.

3. Missing or Additional Material

- **Deuteronomy 32:43 – The Song of Moses**
  - **LXX:** Includes a longer, more exalted version that calls for angels to worship God: "...let all the **angels of God** worship him." (Quoted in **Hebrews 1:6**).
  - **MT/KJV:** Omits this phrase.
- **1 Samuel 17 – Goliath's Height**
  - **LXX:** States Goliath is four cubits and a span.
  - **MT/KJV:** States Goliath is six cubits and a span (a significant difference in size).
- **Psalm 96:10 – "Reigns from the Wood"**
  - **LXX:** Some manuscripts include: "Say among the nations, the LORD **reigns from the wood** [cross]."
  - **MT/KJV:** Does not include "from the wood."
- **Psalm 151:** The LXX contains an extra Psalm detailing David's battle with Goliath, which is not in the MT or the traditional Hebrew canon.
- **Esther and Daniel:** The LXX includes substantial Greek additions to these books (e.g., The Prayer of Azariah, Susanna, and Bel and the Dragon in Daniel) that are not in the MT.
- **Proverbs 8:22 — The Creation of Wisdom:** The LXX says, "The Lord **created** me [Wisdom] at the beginning of his work," while the MT says, "The Lord **possessed** (or bought) me." The difference influenced early Christian arguments regarding the nature of Christ.

4. Significant Structure Differences (Jeremiah)

- **Jeremiah 10:6-8/10:** The LXX is nearly 1/8 shorter than the MT in Jeremiah. The order of chapters is completely different, with the "prophecies against foreign nations" placed in the middle of the book, whereas the KJV puts them at the end.

5. Direct New Testament Quotes

- **Hebrews 1:6 / Deuteronomy 32:43:** The author of Hebrews quotes a line that appears in the Septuagint's version of the Song of Moses but is missing from the Masoretic Text: "Bow down to him, all gods" (the KJV contains Masoretic version of Deuteronomy 32:43 that excludes this

command, while the ESV contains it. Both ESV and KJV include the command in Hebrews 1:6 as “angels” bowing down).

- **Acts 15:16-17 / Amos 9:11-12:** The speech of James in Acts relies on the LXX version of Amos, which states that " That the residue of men might seek after the Lord and all the Gentiles." The MT reads, "that they may **possess the remnant of Edom and all the heathen**."

Examples of Textual Differences

Reference	Masoretic Text (KJV)	Septuagint (LXX)
Psalm 40:6	...mine **ears** hast thou opened...	...a **body** hast thou prepared me...
Isa 7:14	...a **young woman** shall conceive...	...a **virgin** shall conceive...
Deut 32:8	...children of **Israel**...	...angels of **God**...
Gen 11	Cainan is absent	Includes **Cainan**
Jer 10	Longer/Rearranged	Shorter/Different Order

₽ VOLUME VI:
EPILOGUE: A SERMON REGARDING THE CAUSE BEHIND THIS BOOK, AND A PHOTO GALLERY

☧ CHAPTER 1 – VOLUME VI

EPILOGUE: A Sermon About Why to Write Expositorily About Biblical Manuscripts

☧ CHAPTER 1 - VOLUME VI (EPILOGUE): A SERMON ABOUT WHY TO WRITE EXPOSITORILY ABOUT BIBLICAL MANUSCRIPTS

Let us leave together by considering the points for a Sermon about why this book is useful for both scholars and learners.

What about you Church scholars? What is here for you?

This book also proves that it is impossible, reasonably, to accuse highly educated and true ministers of God of being snobs. We need you. You prove the cause of bringing real Christians together through your understanding of the Divinities, Church history, and Systematic Theology.

This book is the textual-criticism scholar's "cheat sheet," including a desktop encyclopedic dictionary *(VOLUME V: COMPENDIUM)* containing fast definitions of the original Biblical manuscripts buttressing all their Divinities courses. This document helps them make a quick dash to scoop up the actual Old Latin sources used by Saint Jerome (such as the Codex Palatinus) and the Vetus-Latina writings he did not live long enough to see (such as Papyrus 52).

Simultaneously, this book also does not prove that academically conceited religious snobs do not exist. The Church that has survived destruction and houses the Remnant badly needs educated people to interpret Scripture and its sources, along with the writings of the Apostolic, Church, Cappadocian, anti-Nicene, and Desert Fathers, in addition to the founders of the Reformation.

"But he is a stuffed shirt!"

The accusation, whenever it does not come from lay people, is hurled by other ministers. They lose patience with our intellectual popinjays. These pedestrian priests or bishops have either never learned or understood textual criticism and do not read or write Greek, Hebrew, or Latin, or, it holds that long after becoming disciplined in these subjects, they have spent so many years counseling the sinful simplicities of the hoi pollo that they themselves have become the unwashed frontline. But the Church needs clean-mouthed vulgarities, too. Just think: Saint Peter cursed like a Teamster when he was called Simon.

I, the arrogant encyclopedist, am a curious blend of the two. I have Masters Degree in Creative Writing from Brooklyn College in New York City. I am almost entirely self-educated in Theology and the Divinities and, although I am a Bishop, I do not read or write Hebrew, Greek, or Latin (although I did have two semesters in Latin grammar). However, I am the trainer of priests and chief theologian of Traditional Anglican Church of America (TACA). From my low estate, I perceive the exigency to bring "high brows" (humble superior intellects, in fact) into this Remnant-Church. At the same time, I perceive the *crisis* (κρίσις) to ordain new highly moral priests and train them to become superior intellects, or at least professors of Truth.

Although I have written textbooks for TACA, I am very ordinary and straight forward, albeit always honest. Trained as a handyman I built my own church, Saint Patrick's Anglican Church of TACA out of a former barn. As a Christian leader, I served the impoverished in the streets for many years during which time I began to notice a terrible trend, which scholarship and charity alone cannot arrest: The Church is experiencing a nasty falling away of laity because priests, ministers, and deacons are being trained to

transform Christianity into a morally lax, theologically weak, indecisive, flaccid entity, poised with thousands of ways to argue on behalf of sinfulness.

The following short list exposes a tiny but representative sample of the people who, along with their students, are receiving all the textual education which this book is intending to hand over to the Remnant, so that real Christians can defend the Church from error and pour stanch and heal the blood loss, the sinners, who need but abandon Her. Please examine this list:

Christianity or Liberalism by J. Gresham Machen: Ironically, this book is a critique of liberal theology, but it provides a detailed description of the tenets that conservatives reject, arguing that liberalism is a fundamentally different religion from historic Christianity. He argues that liberalism's emphasis on naturalism and modern scientific methods leads to a rejection of key Christian beliefs, such as the divinity of Christ and the authority of Scripture.

Works by Roger Olson (e.g., Against Liberal Theology: Putting the Brakes on Progressive Christianity): Similar to Machen, Olson's works are critical analyses that outline specific positions held by liberal theologians, which they consider problematic.

"Higher Criticism" Texts: This general approach, which questions traditional authorship and historicity of the Bible (e.g., the JEPD theory regarding the authorship of the Pentateuch), is often seen as a significant move toward liberalism.

Works by Peter Enns (e.g., The Bible Tells Me So): Enns's books are sometimes cited in progressive Christian circles for suggesting the Bible shouldn't be read as a literal instruction manual or history book, a view that is heavily criticized by conservatives for undermining biblical authority.

Works by Matthew Vines (e.g., God and the Gay Christian): This book argues for the compatibility of an evangelical faith and the homosexual lifestyle, which elicited strong critique from conservative Southern Baptist seminaries and is seen as an example of compromising biblical morality for cultural norms.

Liberation Theology Texts: Authors like James H. Cone (The Cross and the Lynching Tree) and Ada Maria Isasi-Diaz (Miersite Theology) are associated with liberation theology, which is often seen by conservatives as prioritizing social and political agendas (e.g., racial justice, LGBTQ+ issues) over traditional gospel messages.

Works by Richard Rohr (e.g., The Universal Christ): Rohr's work is a progressive and issues deconstruction of evangelical teaching. This Roman Catholic Priest gives many seminars at places such as the Dominican Ashram (yes, a Buddhist-Catholic syncretic retreat) and blasphemes God by teaching about the Enneagram, a Gnostic "Divine Geometry" image that resembles the Sephirot of the Kabbalah, an image which Rohr learned about from reading works by the pagan mystic Georgij Ivanovic Gurdžiev. Extremely popular within the massive Novus-Ordo Catholic majority, Rohr is teaching Catholic Universalism, which reduces the ontology of Christ to secondary status, relegated below an "enlightened" person's ability to think his own Salvation into being.

Today, as social values and moral principles are thus tumbled into the toilets of the near Apocalypse by confused influencers and wicked parents and elders, a class of much better ecclesiastical Fools for

Christ are today evading the swinging of wrecking balls smashing through their cathedrals. We must learn the old writings and teach ourselves how manuscripts are compiled and, if we cannot find a church, we must build our own churches. Or, join with traditionalist smaller versions of the Trinitarian houses that have been destroyed by evil.

Detaching themselves from the yoke of that Godless slavery, freed ministers and bishops can firstly avoid spending 90 percent of their quotidian dealing with church e-mail wars. That alone sounds refreshing.'

There today are devoted Christian men and women who either have dazzling curriculum vitae, or are knuckle-dragging well-meaning prole types who do not think about what is in their curriculum vitae or whether or not they even have one.

They are both good people.

They love the Word of God. They adore the Nicene-Constantinople Creed. They abide Apostolic Succession (or they run an upright Presbytery). They revere the first seven ecumenical councils. They are Trinitarian. They are water baptizing. Chalcedonian. Homoousian. Dyophysite. They suffer the children.

They oppose abortion, homosexuality, contraception, and same-sex marriage and they only ordain men and refuse to marry heterosexuals. They tend to be bi-vocational (holding paying secular jobs while being ministers) because he who does not *work* does not *eat*. They only abide women to talk in parishes as teachers and as appointed (not ordained) deaconesses. Am I sounding too stuffy? Well, sorry, but these are points in the Bible.

As spouses, such religious people are nice to each other. The man is head of the house as Christ is the head of the Church albeit the husbands always listen to "chaste counsel" of the wives as the men brag about how she will smash them with frying pans if they get out of line. They don't drink or smoke (or at least hardly ever) albeit some of them are fat, and they are often given to loud Petrine exclamations of frustration while tripping over their own home and church repairs.

With real staying power, they live as clean faithful pious Christian leaders who keep themselves incardinated while the rest of Christendom deletes or consolidates itself. They strive to be retained in Malachi's Book of Remembrance while the lapsi prelatures erase themselves. The unholy captains may sell illegal-immigrant labor to offset their diocesan cost of attorney retention but decent Christians of a religion that is pure and undefiled have no need to defend their Clergy, Episcopate, Ministry, or Presbytery against claims in pedophilic and sexual-offense lawsuits and trials.

Survivors that our fellow Traditionalists are, we soon overcame the woe of having been cast out of institutional Christianity. We took on the weight of restarting the religious lives of ourselves and others.

Let us now be the new scholars. Who would be some of the emerging intellectuals?

Perhaps because their churches did not have cry rooms for their unwelcomed autistic children, or were closed down for opposing Covid-19 lockdowns, or their pastors were caught and prosecuted for offenses. Perhaps because they dared to advocate for absolute Truth of the Bible during meetings called for

respect for the objective morality of the Word of God during seminars, they were either kicked out of their congregations or they fled all the error in disgust.

They either remain worshipping at home permanently. Or, they start their own parishes---either being autonomous, independent, or autocephalous, or becoming appointed under a small but higher Body.

By and large, their worshipful Christian lives as castaways were firstly lived through extended bedtime prayers and longform Grace with verbal appendices said at meal times. Home was "church" for a while.

Are you not more spiritual than religious. No, they answered. Always religious. Just temporarily at home being religious

Then, between shifts at jobs, they made churches in their living rooms. Their bishops, men who used to have large congregations under them, are also bi-vocational men either renting space within other churches to enact the status of them being their cathedrals or pro-cathedrals, they are restarting Christendom. They are being themselves in their kitchens podcasting or *Zoom*-ing in front of their laptops. Well catechized. Fools only for Christ.

Yes, all these good people tinker with a nagging proposition. They must rebuild Christendom. At first this sounds insane between their ears. However, they each believe they are not alone.

Outside their windows and over the Internet blares the loud, boisterous sound that is described as a "noise of war" by Joshua (Exodus 32:17). It is actually the sound of pagan celebration, a serious breach of God's law, not a literal riot, but a spiritual rebellion. There must be other conservative Christians wanting togetherness to take refuge from the moral pathology that had ruined their earlier church lives and which wants to destroy their families.

The filthy and unjust (who shall stay "filthy and unjust still" in Revelation 22:11) were always warned---even the people who had never set foot in churches.

That is, God gave the Canaanites 400 years to repent (Genesis 15:16). This surely means that He spoke to them directly. But they did not repent.

Rehab the Canaanite told the Hebrew spies in Joshua 2:9-10 that her polytheistic people had enjoyed more than 40 years to mull over their "melted" amazement that God had destroyed Pharoah's army after His parting of the Red Sea in Exodus 14. Demonic gods of Canaan were obeyed and children were sacrificed to Moloch.

She told the spies that all of Canaan knew that the mighty armies under the Amorite kings Sihon and Og (and Og's fellow Rephaim or giants; Numbers 21) had fallen to Moses's fighters. But, as Rehab explains, Canaanites defied their own knowledge that all of Canaan would be given by God to Israel.

God's lapsed Christians, and Christians who were never or were poorly catechized, today and yesterday, commit all of the abominations that were done in ancient Canaan, including child sacrifice, divination (fortune-telling, mediums, spiritism, sorcery, witchcraft, interpreting omens), sodomy, porneia, homosexuality, illicit programming of children, idol worship, cult prostitution, and certain rituals such as

cutting flesh or shaving hair in specific ways. Enjoyed in people's homes or viewable in media, these acts are detestable to God and a violation of our covenant to worship Him alone.

We see our tiny churches as being sanctuaries from the horrors and fatuous defenses detailed in Deuteronomy 18, Leviticus 18, and 1 Corinthians 10, all of which call for separation from such idolatrous customs. We keep ourselves apart from the metastasizing pox swirling around our altars and homes.

Key Forbidden Practices that are still constantly practiced by today children and grownups:

- Idolatry and Idol Worship: Worshipping other gods, erecting altars, or making idols (Exodus 20:3, Deuteronomy 7:5).
- Child Sacrifice: Offering children in fire, often to gods like Molech (Deuteronomy 18:10, Leviticus 18:21), committing abortion of human beings in womb
- Divination and Occultism: Consulting mediums, spiritists, necromancers (communicating with the dead), sorcery, witchcraft, casting spells, or interpreting omens (Deuteronomy 18:10-12, 1 Chronicles 10:13), using Ouija boards, studying New Thought and New Age, Worshiping the Universe, Engaging Likes-Attracting-Likes

- **Ritual Immorality:**

    - Cult prostitution (Leviticus 19:29) and various sexual perversions (Leviticus 18), trafficking of adults and children.
    - Importing illegally immigrant families to exploit labor of underpaid and defrauded grownups and minors, and/or for sexual endeavors

Specific Rituals and Customs:

- Eating blood (Leviticus 19:26).
- Making cuts on the body for the dead (Leviticus 19:28).
- Shaving the "corners of the head" or beard (Leviticus 19:27) to distinguish from pagan priests.
- Observing times (astrology) or using enchantment (Leviticus 19:26).

These prohibitions emphasize separating the holy, children, wives, siblings, men, upright friends, from false worship and adopting practices that honor the one true God. However, before producing a "systematic theology," by which the Bible governs a new church who wants to write its canons and customary, we must identify the Body, to produce its Bible-based constitution, that is the set-apart holy body or always-reconciled constitution that can be governed by its laws, customs, and/or canons.

Biblical Mandate:

- Covenant and Holiness: Christians, like the Israelites, were called to be a holy nation, distinct from surrounding peoples, reflecting God's holiness (Exodus 19:6, Leviticus 18:3).
- Exclusive Worship: God demands exclusive worship, forbidding practices that rely on other spiritual forces or false gods (1 Corinthians 10:20-22).
- Detestable to the LORD: These practices were seen as an "abomination" or "detestable" to God, leading to judgment (Deuteronomy 18:9-12, Leviticus 18:28).

- Leviticus 18:21 and 20:2-5: Explicitly command, "You shall not give any of your children to offer them to Molech, nor shall you profane the name of your God" (Leviticus 18:21) and state that those who give their children to Moloch should be put to death.
- 1 Kings 11 and 2 Kings 23: Describe King Solomon building high places for Moloch and later kings (like Josiah) destroying them, showing the practice existed among Israelites.
- Jeremiah 32:35: Mentions "high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech," linking it to the Topheth.
- Defilement of Tophet: As part of his cleansing of Judah from idolatry, Josiah "defiled Topheth, which is in the Valley of the Son of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings 23:10).

And yes, here among the saved are indeed "many rooms." And truly many tenants ended up becoming evicted by their own heterodoxy or filth. But true Christians quietly occupy their typically small quarters while we keep Christ visiting frequently to help keep our homes swept clean. As we and our commanders write the new Constitution and Canons and Customaries for their floors and rooms, we seek a name for the Christendom we are rebuilding.

So who are we? Small and scattered, we are still identifiable as a kind of distinct sea of worshipers. Saying that we are an "Ecumenical whole" is faulty in practice because of the fast tendency for "false ecumenism" to happen. For instance, there are many Gnostic "Christians" and New-Thought types who consider themselves catholic just because they hold some of the same socially conservative views as Catholics.

And surely we are a Body that is Traditionalist. And, what else? Nicene-Constantinopolitan. Apostolic Successional and/or Presbyterian. Abiding the first seven ecumenical councils. We are Trinitarian. Again, in one swallow: We are water baptizing. Nicene-Constantinopolitan. Chalcedonian. Homoousian. Dyophysite. Historical. We believe God speaks through Sacred Scripture, Sacred Tradition, and our Reason. We suffer the children. We are nice to each other. Can we boil all this down to something smaller? Truths that define a Church as operating as a religion pure and undefiled? (James 1:27)

How about these six all-encompassing identifiers for today's true Church people: Christian, Biblical, Catholic, Trinitarian, Orthodox, and Traditionalist? For those who do not know, "catholic" means that a Church belief is universally held by all people holding to the other six Church beliefs? And, "orthodox" means that a Church belief represents objective morality (true for all) and absolute truth (is undeniable in God's eyes) and is thus believed by everyone in the Church who abides the other six traits.

These identifiers are sovereign under "the great commandment in the law," of which Christ was happy to inform the cynical Pharisee asking for such a concept: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:36-40)

This Law is as tangible as the Natural Law that governs earthly events such as weather (Psalm 147:15-18) and is written on the hearts of true Church people no matter whether unbelievers make their lives be a law unto themselves (Romans 2:14-15).

True Church people make it their business to know that Christ is the End of the Law (Romans 10:4) and that the Love who is God (1 John 4:16) by which we will be recognized as His people (John 13:34-35) is, without the blemish of sins (listed below) as the fulfillment of the Law (Romans 13:8-10).

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." (Romans 13:8-10)

It is because religion did not remain pure and undefiled as churches such as the one in Corinth were reprimanded by Saint Paul within two passionate letters and one intense letter by Saint Clement of Rome Corinth. Sin found its ways inside the doorway of such a church. Members sued each other for profit and committed adultery.

Since 1967 over 1,000 criminal investigations and independent claims have been filed, on top of hundreds of police and Grand-Jury reports, against the Archdiocese of Philadelphia for sexual abuse alone.

Schemes to misappropriate or steal money appear to be equally infamous:

"Within Christianity specifically, churches lose around $63 billion each year globally due to crime committed internally; around 16% of churches' collective total income. What is also fairly striking is that, in 2013, a spokesperson for the Center for the Study of Global Christianity stated that "95% of fraud within churches goes undetected or unreported", and still, in 2017, 10% of Protestant churches admitted embezzlement." (Anti-Money Laundering LightSource article, November 2, 2020).

Christ told the Pharisees that they had now fulfilled the warning God told Jeremiah that the Temple would become a den of "robbers" and "thieves" (Matthew 21:13,Jeremiah 7:11)

Highlighting the moral decay of the religious leaders, God wrote through Saint John the Apostle, in Revelation 2 and 3, why only two churches out of eight will not be saved during the Apocalypse. Each of the below houses, if not a cross section of today's Ecclesia, is as yet unidentified in today's world, but the prophecy is clear;

Ephesus: Left their first love (were idolatrous; 2:4).

Pergamum: Tolerated false teachings (Balaam, Nicolaitans; 2:14-16).

Thyatira: Tolerated immorality and false prophecy (Jezebel; 2:20-23).

Sardis: Had a reputation for being alive but was spiritually dead (resisted Hebrews 10:25's spiritual growth; 3:1-3).

Laodicea: Lukewarm, self-sufficient, and blind, warned they would be "spued out" (as with Eli's uncaring detachment or Esau's indifference his birthright; 3:15-19).

The promises of Churches by God bring forth Salvation and reward):

Smyrna: Commended for poverty and persecution, promised the crown of life (2:8-11).
Philadelphia: Commended for keeping God's word and not denying His name, promised to be kept from the hour of trial (3:7-13).

Thus, now that we are few in number, let us be careful about whom we allow through our doors. Screen newcomers with police background checks from the an applicant's State Police.

We must keep out predators such as the cynic Proteus Peregrinus, whose rascaldom in A.D. 165 was so scurrilous that the Roman playwright Lucian published a scathing play to make fun of the duped victims, the Christians.

What does the Bible give as examples of how to build within one's members a strong deterrent against infiltration?

We should each mind our wallet or purse, as we haul around our toolbox, backpack, holster, or scrip. We sell or trade what is superfluous, such as our gowns or tuxedos, because these togs are not hardy enough. We go to work and be tough, while protecting our homes and altars.

As each member's hand holds a hammer and the other hand holds a sword we rebuild the wall around our reduced "Israel." (Nehemiah 4:17-18).

The Bible is a book of non-aggression, albeit it does not forbid the violence of defending the innocent from the warlike. (Luke 22:36)

We are a stem sprung out of the Root of Jesse (Isaiah 11), and no matter how tiny, we can help God save every living creature all over the world by evangelizing, proselytizing, delivering the Liturgy, and preaching (Mark 16:15-16). The Faith that leads to Salvation can happen to anyone who listens to the Word of God (Romans 10:17).

Although we cannot stop the great falling away from churches described in 2 Thessalonians 2:3, we can indeed see that many are indeed saved within our Fellowship. We can guide pastors, their members, their children away from the "hostile math" and hyper-intelligence that is rewarded to the wicked by the wicked like the iron forger arrogantly proud of his work (Isaiah 44:12-17) and the Pharaohs who equip their soldiers with secret knowledge such as the science falsely so-called (1 Timothy 6:20). All our "DIY" church people have this mission. To invoke God's blessings upon a new school. To catechize.

Fathers and their deaconesses, to teach willing sincere minds, must focus on Scripture such as Proverbs 3:5-6 (trusting the Lord for guidance) or Psalm 91:11 (angels guarding) and Isaiah 43:2 (protection in trials).

To invoke God's blessings upon a catechetical academy, bishops must remember Psalm 91:11 (angels guarding) and Isaiah 43:2 (protection during trials).

For teachers to guide the minds of students, souls will stay clean who receive undefiled knowledge and understanding, that they may grow in wisdom and stature, and favor with God and man (Luke 2:52).

Priests may help families find joy in learning and to form friendships built on kindness and mutual respect, to let peace, which surpasses all understanding, settle every anxious heart, and let no fear overcome them, for You have not given us a spirit of fear, but of power, love, and a sound mind (2 Timothy 1:7).

As elders, we must be on guard.

As with those parents who have made their children wear masks and get fake vaccines between 2020 and today, the Pharaoh-like spirit has sadly alchemized prosaic inner circles around madness as if to create homes filled with powerful would-be magicians and overlords (Exodus 7:11; Daniel 2:10-11; Genesis 41:8, 39).

Isaiah 11 warns us that even though sinners who had been learning enslaving ideas from any temple in Canaan and Syria can grafted to the Root of Jesse, anybody who refuses to give up this Amun-Ra-like spirit is doomed because the "the Lord shall utterly destroy the tongue of the Egyptian sea" (Isaiah 11:15).

The world which was given the Holy Spirit as its Comforter, the Paraclete (παράκλητος *paraklētos)*, literally meaning "one called alongside" (John 16:7) is gathering momentum in its returning to the destruction that was stayed upon Christ's Ascension as that Comforter is removed by Itself, Who is God (2 Thessalonians 2:6-7).

We must start over. To learn what has been learned. This book has shown another angle from which to see and Love the Word of God, and strives to help cultivate a means by which a mind eager to learn can restart his or her comprehension of the Truth of God every time this person has sinned and any time he or she desires to teach others that the Bible is so timeless that its Eternal Word will outlive the very papyrus and parchment upon which it has been written, until we join together in Heaven, the saved, being with God.

"And they shall see his face; and his name shall be in their foreheads." (Revelation 22:4)

☧ CHAPTER 2 – VOLUME VI

AFTERWORD: PHOTO GALLERY—Faces of Churches, Who Love One Another, as Christ Loves Us

SAINT ANDREW'S ANGLICAN CHURCH, OF TRADITIONAL ANGLICAN CHURCH OF AMERICA NEWTON, NORTH CAROLINA

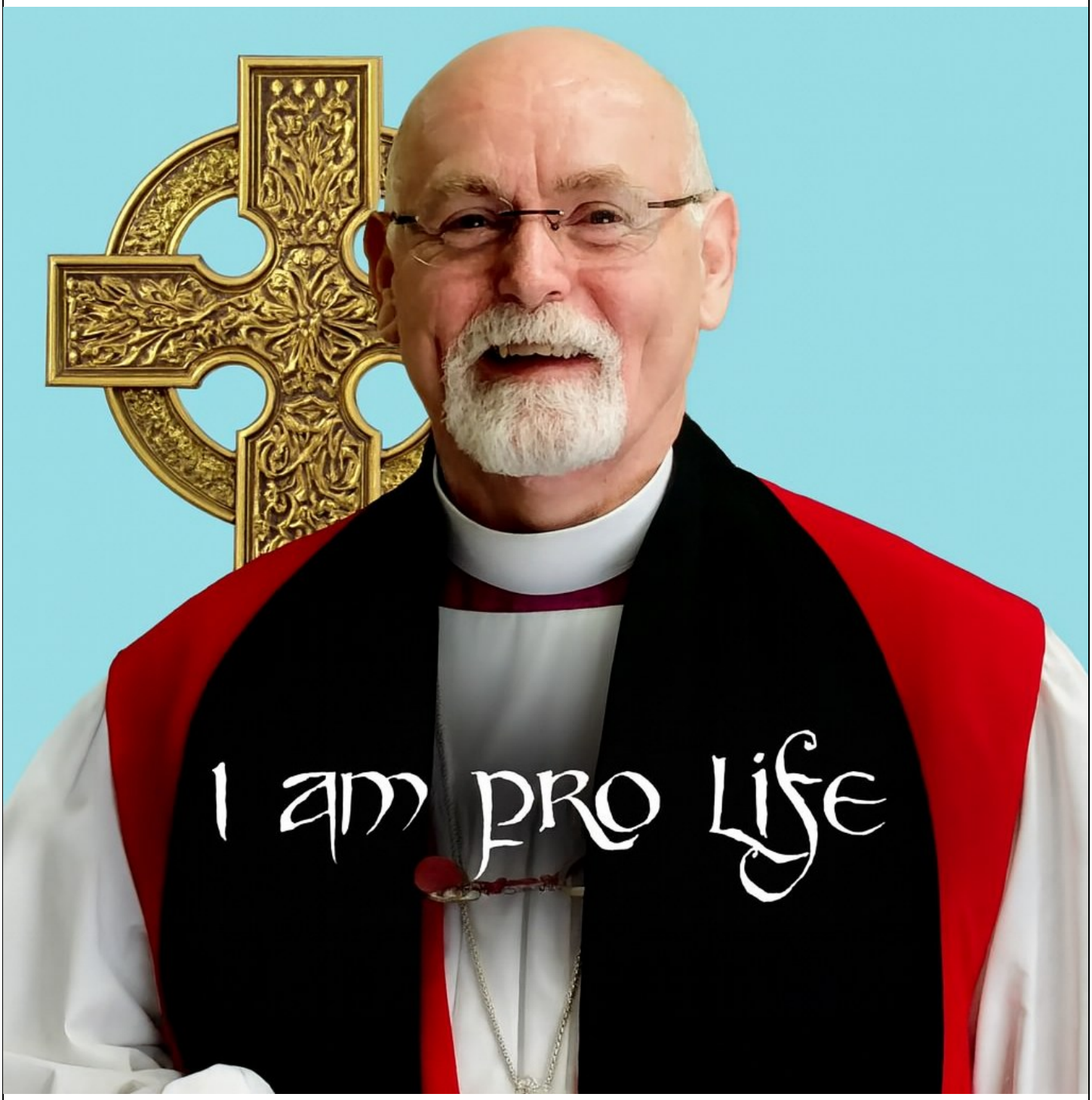
Abp. Rick Aaron Reid, the Rector of Saint Andrew's of TACA.

Abp. Rick's granddaughter, Casey.

From Left, the mighty Casey, and her "Abin."The term was her first-ever word to him, meaning "fatherly one" in Hebrew (כְּאֵב (Ke'av),) and is colloquially applied often to nurturing loving grandfathers.

Altar at Saint Andrew's Anglican Church of Traditional Anglican Church of America, in Newton, North Carolina.

From Left, Sherrill E. Watkins, Michael DellaVecchia Junior, and Senior, and Pastor Ric Smith.



A profoundly gifted homilist, Archbishop Rick Aaron Reid earned his Master of Divinity (M.Div.), focused in Theology/Theological Studies, from Emmanuel Baptist University. He is a Gulf-War vet and longtime Field Manager for the Department of Agriculture.

SAINT PATRICK'S ANGLICAN CHURCH, PERKASIE, PENNSYLVANIA

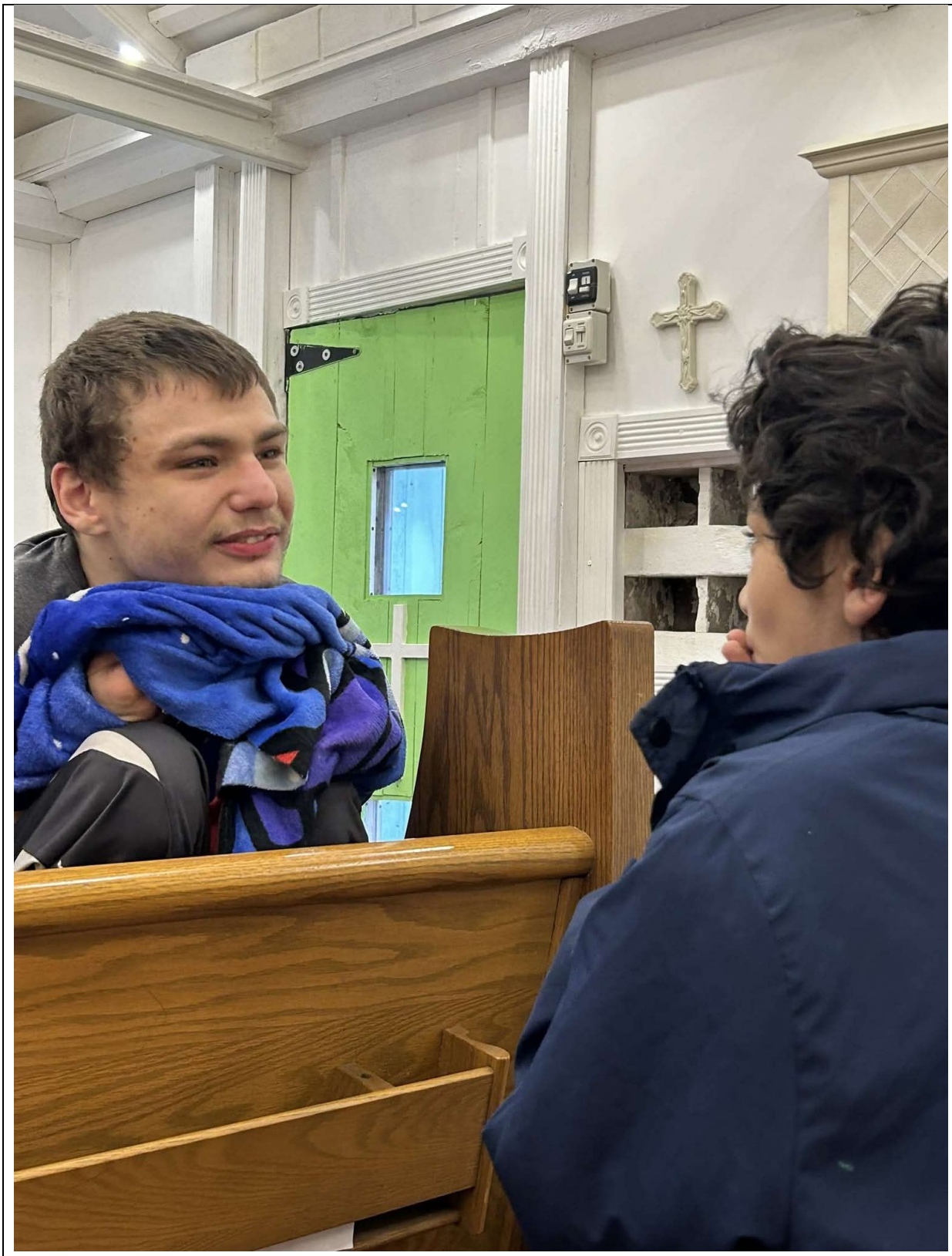
From Left, Deaconess Lisa DellaVecchia, Bishop Mike DellaVecchia and son, Michael, Roberto Vargas and son, Antonio, during Confirmations.

Bishop Mike and three of his children, from Left, Gioia, Milo, and Mikey.

Maundy Thursday, 2025.

From Left, Sexton Milo, stuffed stockings, and Bishop Mike.

Sexton Milo cleanses the "spiritual air" with incense from the thurible.



Benjamin shares the irrepressible graces of "irresistible autism."

The DellaVecchia family, from Left, Ben, Dea. Lisa, Mikey, Milo, Bishop Mike, Gioia, Dave (aka, "Derf").

The bishops and sons at the consecration of Bishop Mike, June 27, 2024. From, Left, Bishop (then-Priest) Drew Darnell (TACA), Bishop Kenneth Walsh (TACA), Milo, Bishop Mike (TACA), Mikey, Bishop Tom Gore (Anglican Church of Virginia).

Archbishop Rick Aaron Reid embraces his newly consecrated Bishop, Mike.

From Left, Bishop Mike DellaVecchia and Abp. Rick Aaron Reid, of TACA.

Gioia and Milo break open their Easter baskets.

Easter, 2025.

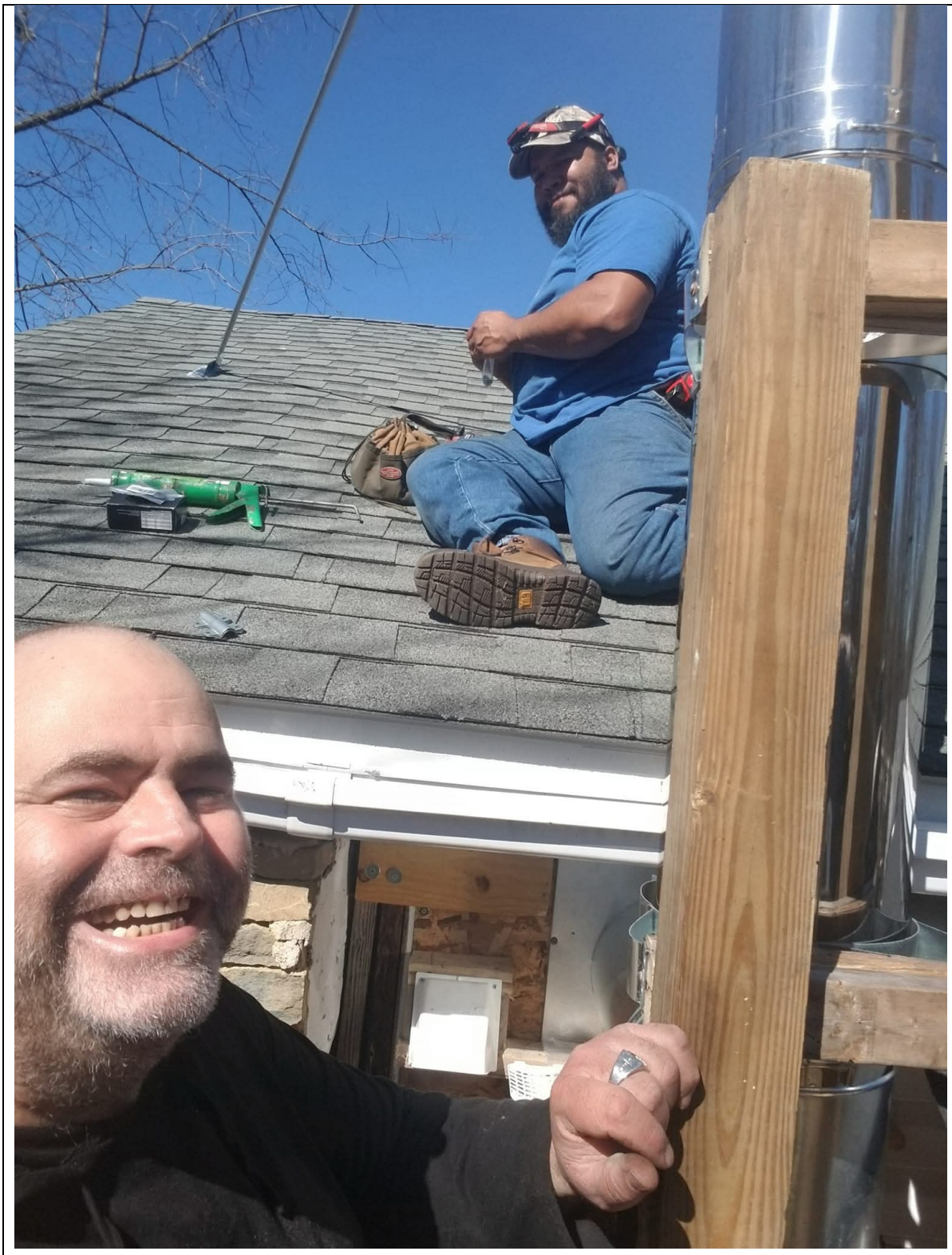
Dea. Lisa hands out palm leaves on Palm Sunday, 2025.

After we're done making crosses out of many of these palm leaves, we display the palm crosses and loose palm fronds around the home for the whole year. The dried palms are burned the following year for our Ash Wednesday service.

Lenten-season altar.

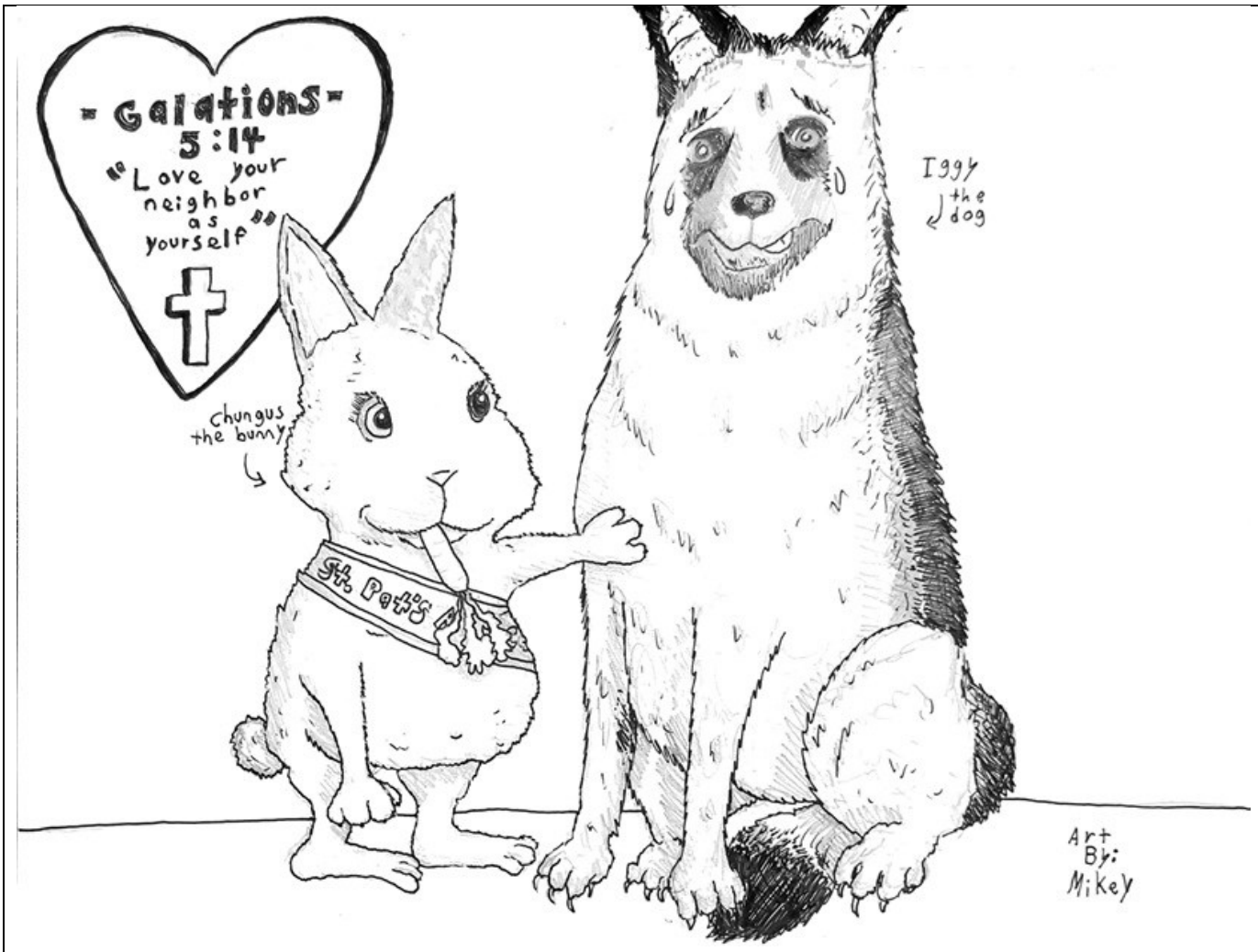
As the interior construction on Saint Pat's winds down, the beautiful Dea. Lisa offers a thumbs-up before preparing a day's painting of the Sanctuary. This great Deaconess is the wife of the author of this book. Folks take Bp. Mike more seriously because Dea. Lisa is his "Joint Chief of Staff." Long ago, she taught him the Bible, upon which he changed his ways.

Painting supplies stand at the ready inside the new Saint Pat's. Note, the two containers of lighter fluid are on hand to keep the wood alit in the stove so the painters can stay warm.



Roberto Vargas gets the chimney strapped down and fastened to the roof for Bishop Mike.

Roberto Vargas and Bishop Mike discuss the lighting and roof, early March 2024.



Drawing by artist and Senior Warden of Saint Pat's, Mikey DellaVecchia, Jr.

WALNUT GROVE METHODIST CHURCH, WALNUT GROVE, GEORGIA

Bishop Drew Darnell, presiding at Walnut Grove Methodist Church, where he is the Rector.

Bishop Drew, Missioner Bishop for TACA.

Walnut Grove Methodist Church in Walnut Grove, Georgia.

Congregation members of Walnut Grove Methodist Church.

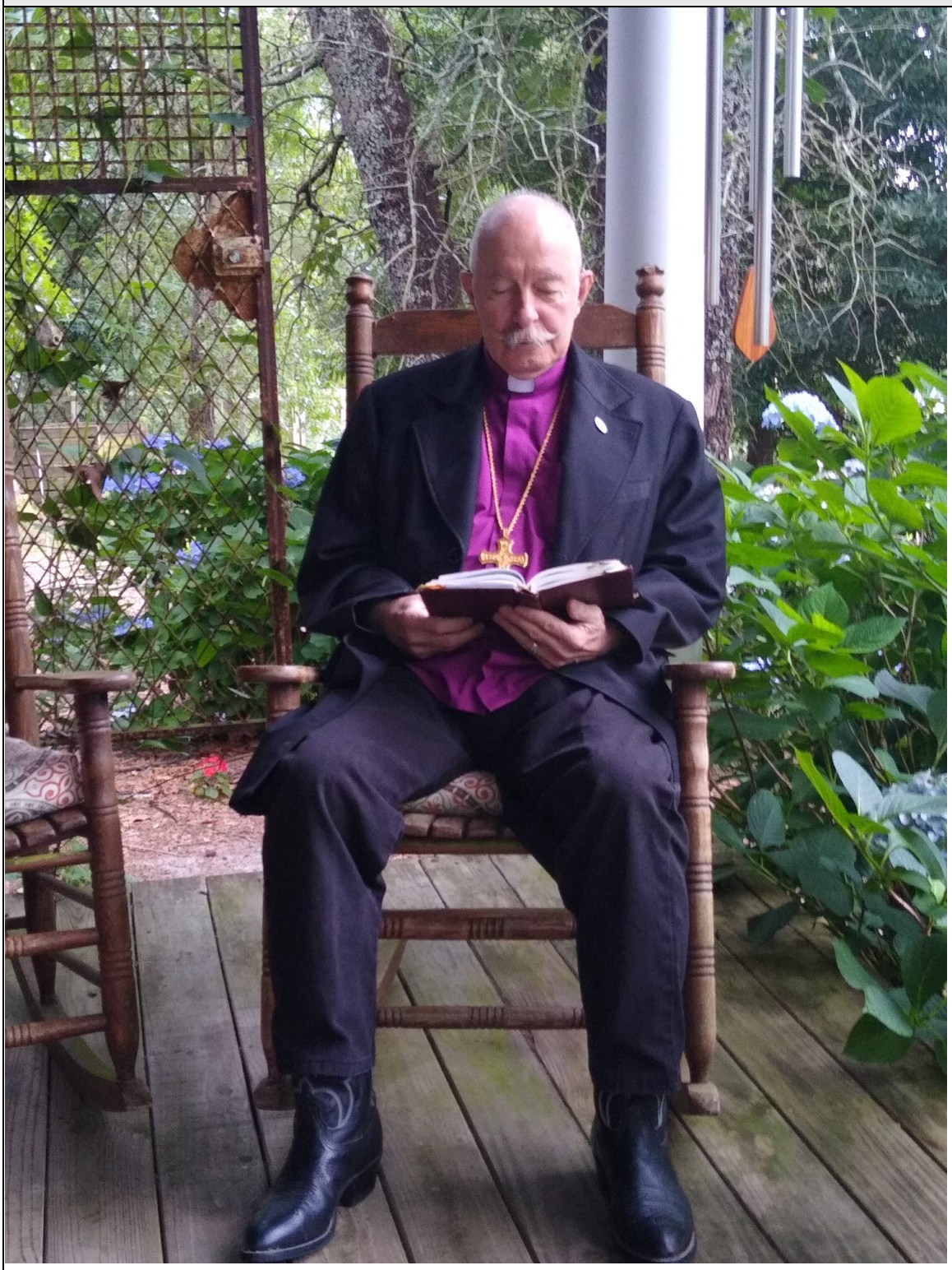
Congregation members of Walnut Grove Methodist Church having a Vestry meeting.

Assembled with Faith, Hope, and Charity, the Congregation members of Walnut Grove Methodist Church, gather together in unity.

Standing for the Gospel, the Congregation members of Walnut Grove Methodist Church listen to the reading by their Rector, Bishop Drew Darnell.

Any Homily by Bishop Drew Darnell encourages believers of Walnut Grove Methodist Church to stay focused on the Lord.

SAINT MARK'S ANGLICAN CHURCH, KLAMATH FALLS, OREGON



Bishop Paul Leeman of TACA-West relaxes in Klamath Falls, Oregon, with Sacred Scripture in hand. He was the longtime Rector of Saint Mark's Church, where he is their beloved Emeritus.

Adored by the Congregation he shares with the Rector of Saint Mark's Anglican Church, Bishop David Fleming, Bishop Paul Leeman is warmly greeted by the beloved.

Dutifully staying near his father, the Rector of Saint Mark's Anglican Church in Klamath Falls, Oregon, Bishop David Fleming exemplifies strength and integrity.

THE ANGLICAN CHURCH OF VIRGINIA, DIOCESE, FRONT ROYAL, VIRGINIA

Bishop George Gore of Anglican Church of Virginia.

Archbishop Larry W. Johnson (seated at Left), of the Anglican Church of Virginia, is part of an American-Revolution reenactment troupe. This band of patriots help congregations remember that America is one nation, under God, and is, like the Church, indivisible.

A thought-provoking homilist, Bishop Tom Gore earned his Masters of Divinity at Wesley Theological Seminary. He is, as of March, 2026, the esteemed Homilist of Saint John's Episcopal Church, in Petersburg, Virginia.

Abp. Larry Johnson makes it impossible not to deduce that the Fruits of the Spirit (Galatians 5:22-23) do not have a subheading invisibly written in each person's heart of simple fun and loving Fellowship that is built from that spiritual fruit known as Joy.

THE EMMANUEL COMMUNION, SOUTH CENTRAL FLORIDA

Archbishop Edward J. Skiba OSB, of the Emmanuel Communion, with which the Eucharistic and Theological Concordat is shared with Traditional Anglican Church of America. He is also the Director of the Oblate Society of Benedict within the Communion.

CHRIST UNITED LUTHERAN CHURCH, GRANITE FALLS, NORTH CAROLINA

They are known for being a merry Congregation at Christ United Lutheran Church in Granite Falls, North Carolina.

Pastor Ric Smith administers the Sacrament to a young parishioner.

Pastor Ric Smith ministering to the children.

The outstanding Grace-filled go-getters of Christ United Lutheran Church, in Granite Falls, North Carolina.

THIS BOOK IS CUSTOM-MADE FOR:

Author, Bishop Mike DellaVecchia, congregation and family, at Confirmation, Saint Patrick's Anglican Church of Traditional Anglican Church of America (TACA), in Perkasie, Pennsylvania.

- Churches who long to draw together and create a huger witness in Christ's name and do many new things.
- Christians who love the Moral Law, because the end of God's Law is Love (Romans 13:10).
- Scholarly Christians who want to see summaries of all the ancient manuscripts from which all verses flow into their Bibles.
- Upright influencers wanting quick encyclopedic answers about where morals come from, with all the textual scriptural sources.
- Ministers and Bishops who need ideas for how to join forces with other churches desiring unity and strength.
- Church educators who desire ground-up theology for Ecumenism (from Paleo-Ecclesiology to modern timeless orthodox truths).
- Parents who want a "systematic theology-for-dummies" approach for how to defend Bible usage against disobedient rascaldom that is everywhere.
- Wives and husbands who need to see how the Bible makes their spiritual roles at home equal and complimentary.

Church dignitary being chomped by heretical Jurassic theologian at Christ United Lutheran Church, in Granite Falls, North Carolina.

- Moms and Dads and Pastors who want to marry kids to fine Christian spouses by understanding their denominations and how other diverse Christian families can get to know each other better.
- Children, who want to know that there is a big, real place known as Christendom, which will never fail them so long as they grow up knowing how to tell which kinds of churches are true and which ones are flim-flam. The Bible remains unchanged since it began with the Word (John 1).
- Anybody who wants to know more about the Apostles and their Amanuenses (orthodox disciples who transcribed their words), Apostolic Fathers, the Church, Desert, and Cappadocian Fathers, Reformists, Saints, Martyrs, and anybody who wants to read top-secret info about manuscripts, scrolls, and parchments, and see pictures of many things and people.
- "And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:22-23)

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Archbishop Rick Aaron Reid, TACA

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