# THE TESTAMENT

OF

### OUR LORD AND SAVIOR

## **JESUS CHRIST**

COMMONLY CALLED

# THE NEW TESTAMENT

## RVIC<sup>2000</sup>

# **BEING THE REVISED VERSION (American Edition)**

**Improved and Corrected** 

from manuscripts discovered and published to A.D. 1999

A.D. 2000

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## Preface

The ideal translation of the New Testament – or any other work – should accurately preserve the words and thoughts expressed in the original language; it should also be understandable and in as familiar wording as accuracy allows. That is the goal of this edition, the Revised Version Improved and Corrected, AD 2000, or RVIC<sup>2000</sup>.

Why another version, when there are already over one hundred New Testament translations and revisions in English? No work of man is perfect, including this edition, but that should be no excuse for not trying to approach perfection. A manifest limitation of the translator/editor is dependence, financially or otherwise, upon the group(s) with which he associates. It was recognition of this circumstance that commended waiting for others no longer and finally prompted work to begin on this edition in 1999.

How then should one proceed? Experience shows that starting Bible translation from scratch has rarely resulted in a new standard of accuracy. (Rotherham and Marshall's diaglott may constitute exceptions.) Therefore, it is better to select one of the most accurate translations and then improve on it.

Among the best Bibles from which to choose are Rotherham, RV (Revised Version, 1881-1885), ARV (American edition of the Revised Version, or American Standard Version, ASV, 1901) and NASB (New American Standard Bible, 1960-1971). The latter three deliberately adhere to the most familiar wording of the AV (Authorized Version, or King James Version, 1611), except where accuracy or archaism requires a change. With NASB still under copyright, it was decided to begin from the American edition of the Revised Version, altering the wording where better knowledge of the ancient manuscripts seems to require it, or, in occasional places, where the original language mandates a correction. The prime manuscript evidence for change is usually given in the footnotes, along with indication of manuscript quality. Most footnotes are preserved from the ARV, with additions as appropriate, to indicate where the Greek is more specific than good English allows, or where it is more ambiguous than can be expressed simply in English. Citations of quotes from the Old Testament are also given in the footnotes. There has been little effort to update 19<sup>th</sup> century English to 21<sup>st</sup> century style; that is left to others.

As the King James translators said in their preface to the 1611 edition: "To determine of such things as the Sprit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption... Diversity of signification and sense in the margin, where the text is no so clear, must needs do good, yea, is necessary, as we are persuaded. They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other."

#### Notation Conventions in Text

italics

Italics are used to indicate words needed to make good sense in English, but which are not in the original language. (If the reader can understand a text without the italicized words, he is encouraged to omit them.)

<sup>17</sup>[word]

A superscript number in the Bible text refers to a footnote of the same number. The number is placed before the word or phrase to be clarified or replaced; the number is placed at the end of a word only if there is significant manuscript evidence for adding words.

#### Notation Conventions in Footnotes

Where manuscripts differ significantly for English translation, a footnote attempts to give a balanced summary of the best evidence for each reading. The word *So* introduces the manuscript evidence for the reading in the text. After the period (.), the evidence for other readings is given. When one or two other readings are comparably well attested, those readings are introduced by *But*... or *But*... *And*...

Best manuscripts (Class 1, or Category 1) and versions are shown in full-size type face (same size as text); next best (Class/Category 2) are shown in the next size smaller, etc.

Where a clear majority of other Greek manuscripts (mss.) supports a particular reading, it is so indicated by "a majority of lesser Gk. mss." If it is a much larger majority, then "the majority..." (typically about 90-99%; 85-95% in Revelation where there are only about 200 mss.). If it is nearly all, then "most Gk. mss."

 $\aleph^*$  represents the original scribe of  $\aleph$  (the Sinaitic ms. of the 4<sup>th</sup> century);  $\aleph^a$  represents the first corrector of  $\aleph$  (also of the 4<sup>th</sup> century; possibly the original scribe himself);  $\aleph^b$  represents the second corrector (not much later than "a"); all three are valuable in their readings.  $\aleph^{*,b}$  where  $\aleph^a$  has a different reading, means the original scribe wrote one reading, "a" changed it, and "b" changed it back to the original reading.  $\aleph^{c1,c2,...}$ ,  $\aleph^d$ , and  $\aleph^e$  (7<sup>th</sup> century and later) are of little worth and are not cited here. [Use of  $\aleph^{*,2}$  in GNT<sup>4</sup> (Greek New Testament, 4<sup>th</sup> edition) to represent either  $\aleph^{*,b}$  or  $\aleph^{*,c}$  seems confusing, as the latter carries somewhat less weight.]

So

But... And...

p<sup>45</sup> 070 1241 33 (e.g., Lk 12:31) or, p<sup>36,63,66</sup> ...

a majority of lesser Gk. mss.

the majority of...

most Gk. mss.

×\*,

Xa.

**⋈**b;

 $\aleph^{*,b}$ 

(),(()),{},[]	Where manuscripts differ slightly from the given reading, but are
	clearly related to it, parentheses ( ) so indicate. Other similar
	variations may be indicated by different parentheses/brackets.
$\mathbf{C}^{ ext{vid}}$	Manuscript C is not legible here, but by "videtur" (inferred
	reading) there is too little or too much space for any of the alternative
	readings; e.g., Jude 12.
cop <sup>sa,bo,fay,meg,ach,ach<sup>2</sup></sup>	Coptic versions (4 <sup>th</sup> century and later; compounds of Egyptian and
1	Greek languages) in various dialects: Sahidic (southern; often the best
	of the Coptics), Bohairic (northern), Fayumic (Fayum district, west of the
	Nile, SW of Cairo), Middle Egyptian, Achmimic, and sub-Achmimic.
vg	Latin Vulgate version of ca. A.D. 400, where vgst (Stuttgart
	Vulgate, $3^{rd}$ edn.) and $vg^{ww}$ (J. $\underline{W}$ ordsworth and H. $\underline{W}$ hite) agree.
it <sup>e,k</sup>	Old Latin (of presumed North-African origin, in the gospels); ms. k
	(ca. A.D. 400) and ms. e (5 <sup>th</sup> century) are the best of the Old Latin.
lat	Latin Vulgate plus the better part of the Old Latin.
sy <sup>s,c</sup>	Old Syriac (3 <sup>rd</sup> or 4 <sup>th</sup> century translation of the gospels); ms. s (late
•	4 <sup>th</sup> century, discovered by Agnes Smith Lewis at Mt. Sinai) is a little
	better than ms. c (5 <sup>th</sup> century, discovered by Wm. <u>C</u> ureton).
$\mathrm{sy}^{\mathrm{h},\mathrm{ph}}$	Syriac; Harkleian (h, A.D. 616) and Philoxenian (ph, A.D. 507/508)
	in Revelation, with h averaging a little better than ph.
arm	Armenian (5 <sup>th</sup> century) is good in the gospels and epistles.
geo	Georgian (5 <sup>th</sup> century) is good in the gospels.
eth	Ethiopic (ca. A.D. 500) is good in Revelation.

For a description of manuscripts given in the footnotes, e.g., p<sup>47, 75, 115...</sup>, A, B, C..., 048, 0243, 0281..., 33, 81, 1611, 1739, 2053, etc., see Appendix I, especially Table II.

Alternative words to the text are footnoted in the same font style as the text, while *explanations are given in italics* (the reverse of the RV and ARV practice, which at times has been a source of confusion). Punctuation is often given in the footnotes to clarify which words are being substituted and which are not; similarly for extra words.

### **Examples**

In Mt 5:22 the text reads, "every one who is angry with his brother shall be in danger of the judgment." p<sup>64</sup> (a strict-text fragment of perhaps the 2<sup>nd</sup> century) is joined by the two next-best manuscripts, B and %\*, and by the somewhat lesser-quality Latin Vulgate, vg, in this reading. The reader is referred to GNT<sup>4</sup> (or <sup>1, 2, or 3</sup>) to discover that the Coptic versions (Sahidic, Middle Egyptian, and Bohairic) are the only Class-1 evidence for adding the words "without a cause" (*Greek* εικη) after the word "brother"; 892 (Class 2) is the best Greek ms. with the addition, although most of the good early versions also add them, as do the vast majority of lesser-quality Greek mss. This passage is a classic example of quality vs. quantity. (High-quality Greek manuscripts are especially scarce in Matthew.) The GNT editors assign the letter, B, to the level of confidence that their Greek text, by excluding these words, almost certainly restores the text Matthew wrote.

1Pt 3:18 reads, "Christ also for us died for sins once," which could as easily be translated, "Christ also died for sins for us once." ×\* 1739 and 1852 constitute three first-class Greek manuscripts supporting this reading, plus the Bohairic (northern Coptic) version, further supported by five more good-quality (Class 2) Greek manuscripts. p<sup>72</sup> A and Ψ constitute an equal number of first-class Greek manuscripts, reading "...for you," but they are supported by fewer good-quality Greek manuscripts and by a lesser early version. On the other hand, our single best Greek manuscript here is B, which reads, "Christ also suffered for sins once," supported by a majority of lesser Greek manuscripts; yet lack of support from any other good-quality (Class 1 or 2) Greek manuscripts or good early versions is a mark against this reading. None of these three readings can be easily dismissed. Greater weighting here in favor of manuscript quality causes the (X\*) 1739-1852 reading to be placed in the text (as did GNT<sup>1</sup>), whereas the GNT<sup>4</sup> committee considered Peter's frequent use of "suffered," and non-use of "died," to conclude with high confidence that the B reading should be put in the text. [In a few other cases the text of this edition differs from that of GNT<sup>1</sup> and/or <sup>4</sup>, due to this difference in priority. Such differences – and they are not frequent – do not detract from the respect earned by GNT.]

There are a few improvements in translation. For example, Ro 5:18 minimizes *italicized* words. Such archaic words as "Yea," "Nay," and "Verily" are updated to "Yes," "No," and "Truly" respectively.

For further detail, see Appendix I on the use of manuscripts and Appendix II on translation issues.

Appreciation is expressed for Jason David BeDuhn, "Truth in Translation;" Lanham, MD: Univ. Press of America, 2003, for corrections in John 8:58, Romans 16:7, and thirteen others, mostly where "spirit" should probably not have been capitalized.

J.B. Parkinson, 2000 December 13; 2010 October 2.

#### References

- The Greek New Testament, 4<sup>th</sup> Revised Edition; United Bible Societies, 1993. [GNT<sup>4</sup> or, UBS<sup>4</sup>]. About 1400 footnotes giving manuscript readings; a fairly thorough synopsis of the better mss. and versions for each text; the best place to look first. See also the companion volume, Bruce M. Metzger, A Textual Commentary on the Greek New Testament, 2<sup>nd</sup> edn.; Stuttgart: Deutsche Bibelgesellschaft, 1994.
- Novum Testamentum Graece, 27<sup>th</sup> Revised Edition; Deutsche Bibelgesellschaft, 1993 [Nestle-Aland<sup>27</sup>]. Introductions in German and English. Greek manuscripts and ancient versions, with their ages, locations, and contents are in a useful appendix. Variations shown for about ten thousand texts; shorter synopses of the better mss. and versions than GNT<sup>4</sup>; the next place to look for variants not found in GNT<sup>4</sup>.
- Text und Textwert der griechischen Handschriften des Neuen Testaments, ed. Kurt Aland; Berlin-New York: Walter deGruyter, 1987- . [For all N.T. books except John and Revelation, as of 1999.] These volumes are intended to help relate manuscripts to each other and to assess their quality, but they can also be beneficially used in assessing which readings were written by the apostles. Texts in Greek; explanations in German. Several hundred texts are treated, though often not those treated in GNT<sup>4</sup>; a complete listing of Greek mss. for every reading, but no reference to the versions.
- H KAINH ΔΙΑΘΗΚΗ [Hē Kainē Diathēkē, The New Testament (in Greek)], 2<sup>nd</sup> edition, ed. G.D. Kilpatrick; London: BFBS (British & Foreign Bible Society), 1958. Usually less evidence given than in Nestle-Aland, but convenient to carry in the pocket.
- Hermann Freiherr von Soden, Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt [The Scriptures of the New Testament in their Oldest Obtainable Form of the Text], 4 vols.; Berlin and Göttingen, 1902-1913. Manuscripts are designated differently from the usual international designations; for the conversions each way, see Kurt Aland, Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments [Concise List of the Greek Manuscripts of the New Testament], I. Gesamtübersicht [Summary overview]; Berlin: Walter deGruyter, 1963, Sigelkonkordanzen [Symbol concordances] II and III. Although von Soden's classification has not attained favor, his basic data remain useful today.
- New Testament Greek Manuscripts, ed. Reuben J. Swanson, 4 vols. (Mt, Mk, Lk, Jo); Sheffield, England: Sheffield Academic Press, and Pasadena, Calif.: William Carey International Press, 1995. A convenient complete collation of selected manuscripts.
- The Gospel according to St. Luke, International Greek New Testament Project, 2 vols.; Oxford: Clarendon Press, 1984, 1987 [IGNTP]. A collation of a representative selection of manuscripts. Useful, but unfortunately collated against Textus Receptus, rather than against the Nestle text, or even Westcott & Hort. John is in preparation.
- Herman Charles Hoskier, Concerning the Text of the Apocalypse, 2 vols.; London: Bernard Quaritch, 1929. A virtually complete collation of the then-known more than 200 manuscripts. The manuscript numbers shown (1 to 251) are similar to the old Tischendorf numbers but not always identical; the necessary key between them and the current international numbers is given in an appendix to the RVIC<sup>2000</sup>. Although Hoskier was manifestly less than objective in his distaste for the ancient manuscripts, his data remain essential for determining the original text of Revelation.

- Variorum Teacher's Edition of the Holy Bible; London: Eyre and Spottiswoode, 1893. "With various renderings [translation] and readings [in ancient manuscripts] from the best authorities." Readings are given from most of the important uncial manuscripts [block-letter mss., 4<sup>th</sup>-10<sup>th</sup> centuries], and some less important uncials.
- The New Testament, ed. Constantine Tischendorf, Tauchnitz edition, Vol. 1000; Leipzig: Bernhard Tauchnitz, 1869. "The Authorized English Version; with introduction, and various readings from the three most celebrated manuscripts of the original Greek text" [i.e., Sinaitic, Vatican 1209, and Alexandrian. "S V A"].
- Note: The English reader should find one or more of the following interlinear diaglotts useful in connection with study using GNT<sup>4</sup>, GNT<sup>1</sup>; Nestle-Aland<sup>26 or 27</sup>, or any other of the above references: Alfred Marshall; Concordant (universalist); Kingdom Interlinear (JW); J.D. Douglas, R.K. Brown and P.W. Comfort; and Benjamin Wilson. [The Jay Green and Bagster's (reprinted by G.R. Berry) diaglotts are deficient in both use of the manuscripts and translation; neither is recommended here.]

### **References for Study of Bible Manuscripts**

- Kurt and Barbara Aland, "The Text of the New Testament," 2<sup>nd</sup> edn., transl. Erroll F. Rhodes (from "Der Text des Neuen Testaments"); Grand Rapids: Wm. B. Eerdmans, 1989. The best introduction to the value and use of New Testament manuscripts.
- Frederic Kenyon, "Our Bible and the Ancient Manuscripts," 5<sup>th</sup> edn., revised A.W. Adams; London: Eyre & Spottiswoode, 1958. [Includes both Old and New Testament manuscripts. Kenyon shares usual British preference for the Greek Septuagint over the Hebrew Massoretic text, a preference not generally shared by American scholars. Updating of this book would be appropriate now.]
- Carsten Peter Thiede and Matthew d'Ancona, "Eyewitness to Jesus;" New York: Doubleday, 1996. It is not clear whether the theme is that a few fragmentary Greek manuscripts of the New Testament were written ca. AD 65, or that Catholic scholars are the heroes and Continental Protestant scholars are the evil people. This latter undercurrent detracts from the objectivity necessary for an otherwise plausible thesis.

#### **References for Language Studies**

- Henry George Liddell and Robert Scott, "A Greek-English Lexicon," 9<sup>th</sup> edn., revised by Henry Stuart Jones; Oxford: Clarendon Press, 1940. [The abridged edition, of 1871, contains some information not found in the unabridged, and is also to be consulted. Both editions have been reprinted many times.]
- Joseph Henry Thayer, "A Greek-English Lexicon of the New Testament" [a translation and revision of "Grimm's Wilke's Clavis Novi Testamenti."]
- W. E. Vine, "An Expository Dictionary of New Testament Words."
- "The New Englishman's Greek Concordance of the New Testament;" Wilmington, Dela.: Associated Publishers and Authors, 1972. [Words keyed to Strong's Concordance.]
- "The Analytical Greek Lexicon;" London: Bagster.
- "The Hebrew Students' Manual;" London: Bagster.