

Appendix I: A Catalog of Greek Manuscripts

••263•• This appendix is included for the purpose of comparison. When reviewing the Greek manuscript information cited in the *Kingdom Interlinear Translation*, the reader may be left with the impression that relatively few reliable ancient Greek manuscripts are available for textual study. That is far from true.

The Greek New Testament, Third Edition,¹ prepared by the United Bible Societies is a source reference used by the *Kingdom Interlinear Translation* editors and is identified as "UBS." As does the *Kingdom Interlinear Translation* itself, the UBS lists in footnote form ancient Greek manuscripts and other sources consulted when the Greek wording is questionable. (We also note from the UBS list that versions can be used to authenticate a Greek wording. However, the verification comes from *similarity* of the translation to the original Greek language source. Versions are *never* used to replace the reading of a word in the Greek text itself.)

Ability to understand and use a *textual apparatus* is a worthwhile skill for the advanced Bible student. For that reason, we will demonstrate the use of the UBS *apparatus* with one example of a problematic verse.

In the first section of this appendix, we will briefly compare the footnote material found in the UBS reference for Revelation 1:8 with that of the *Kingdom Interlinear Translation* for the same verse. We have chosen this verse merely because we are already familiar with its use in the *Kingdom Interlinear Translation* and because it represents a textual problem in another part of the wording.

In the second section, we will give the UBS list of manuscripts and other sources used to substantiate the wording of the Christian Greek Scriptures.

The manuscripts, versions, and lectionaries listed in the second section are the footnote citations used in the UBC "Greek New Testament" to confirm variant readings. Note their number!

••264•• In addition to the material included in this appendix, the UBS also includes citations from the church fathers. Over 200 names are included in this latter catalog of church fathers, and each may be cited multiple times in support of the Greek text.

(Refer to the Glossary for word definitions used in this appendix.)

Is the UBS acceptable to Witnesses?

As a reference source, the UBS *must* be acceptable to Witnesses. First, it must be acceptable for the simple reason that it is a citation source in the *Kingdom Interlinear Translation*. (However, we fully understand that mere citation does not imply that all information contained therein is wholly endorsed by the *Kingdom Interlinear Translation* editors.) Secondly, though this is a more recently updated Greek Scripture text than that of the Westcott and Hort source used for the *New World Translation*, the text is substantially the same. Rejection of the UBS text would be tantamount to rejection of the Greek textual basis for the *New World Translation!* (That is, with the exception of the 237 *Kyrios* passages, the Greek text relied upon by the *New World Translation* must, of necessity, align itself with the best Greek texts available today.)

The Revelation 1:8 footnotes compared

We have referred to Revelation 1:8 numerous times. This verse is interesting because there are textual variants which must be reconciled. However, as we will see in the extensive textual apparatus, none of the variants deal with the Tetragrammaton. (The *textual apparatus* is the footnote citation system which presents evidence for the best Greek wording from early manuscripts and related documents.) The *New World Translation* renders the verse,

¹*The Greek New Testament, Third Edition (Corrected)*, © 1966, 1968, 1975, 1983, published by the UNITED BIBLE SOCIETIES. All textual citations in this appendix have come from either this edition or the companion volume, *A Textual Commentary on the Greek New Testament*, © 1971. (Three manuscript dates have been added from another edition.) Because of the constant revision process on the UBS text, each new edition will contain supplementary material. Comparison of textual apparatus material will not always be identical between subsequent editions.

"I am the Alpha and the Omega," says Jehovah* God, "the One who is and who was and who is coming, the Almighty."

The *Kingdom Interlinear Translation* footnote reads, "8* Jehovah, J7,8,13,14,16-18,22-24; Lord, \aleph AVgSy^h," thus citing ten Hebrew translations supporting *Jehovah* followed by two Greek manuscripts and two versions supporting *Lord*.

However, from other ancient Greek manuscripts, we discover that there are at least two additional possible wordings for this verse. (As we will see, the readings are merely restatements of "Alpha...Omega," and present no theological difficulties.)

Notice the contrast with the UBC footnote for the same verse. (The footnote has three sections; the first cites textual evidences, the second cites various English translation renderings, and the third cites biblical ••265•• [including *Septuagint*] cross references which, in turn, cite similar uses of Greek wording or structure.) The footnote portion for this verse will be reproduced *verbatim* without explanation of the symbols used.

38 {B} \aleph \aleph^a A C P 046 94 1006 1611 1859 2020 2042 2053 2138 it^h syr^{ph,h} arm eth Ambrose Diadochus Primasius Arethas // \aleph \aleph αρχή και τέλος (see 21.6) \aleph^b 1 1828 1854 2065 2073 2081* (2344 τὸ τέλος) 2432 it^{ar,c,dem,div,gig,haf,t,z} vg Origen^{lat} Andrew^{bav,c} // \aleph ἡ ἀρχὴ καὶ τὸ τέλος (see 21.6) 2081^c Andrew^a cop^{bo}

^{cc}8 c none, c minor: Bov BF² RV ASV RSV NEB Zür Luth Jer Seg // c minor, c none: RV^{m9} // c minor, c minor: WH // different text: TR AV

8 Εγώ . . . \aleph Re 21.6; 22.13 ὁ ὢν Ex 3.14; Re 1.4; 4.8; 11.17; 16.5 ὁ ὢν...ἐρχόμενος Is 41.4; Re 1.4; 4.8 λέγει . . . παντοκράτωρ Am 3:13 LXX; Am 4:13 LXX; Re 4.8; 11.17; 15.3; 16.7, 14; 19.6, 15; 21.22

The wording in question is shown in the following three possibilities. Their order indicates the strength of the Greek manuscript support from greatest to least:

1. "I am the Alpha and the Omega, is saying the Lord, the God..."
2. "I am the Alpha and the Omega, **beginning and ending**, is saying the Lord, the God..."
3. "I am the Alpha and the Omega, **the beginning and the ending**, is saying the Lord, the God..."

The *Kingdom Interlinear Translation* gives the following Greek and English entry:

Ἐγὼ εἶμι τὸ Ἄλφα καὶ τὸ Ω λέγει Κύριος,
I am the Alpha and the Omega, is saying Lord,
ὁ θεός,
the God,

The UBS footnote tells us that the following sources give the first reading as it is found in the *Kingdom Interlinear Translation*:

\aleph^a 2	<i>Aleph</i> , an important 4th cent. manuscript cited frequently by <i>KIT</i>
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A	<i>Codex Alexandrinus</i> , an important 5th cent. manuscript cited frequently by <i>KIT</i> .
C	<i>Codex Ephraemi Rescriptus</i> , a 5th century manuscript quoted by <i>KIT</i> .
P	A 9th cent. Greek manuscript.
046	A 10th cent. Greek manuscript.
94	A 12th cent. Greek manuscript.

² \aleph designates *Codex Sinaiticus* which is a fourth century manuscript. However, in the sixth and seventh centuries, margin notes were added, supplying alternate readings. These margin notes are identified with superscript letters as \aleph^a, b, c , and so on. In this instance, the margin notation \aleph^a does not alter the wording, whereas \aleph^b adds the words "beginning and ending."

1006	An 11th cent. Greek manuscript.
1611	A 12th cent. Greek manuscript.
1859	A 14th cent. Greek manuscript.
2020	A 15th cent. Greek manuscript.
2042	A 14th cent. Greek manuscript.
2053	A 13th cent. Greek manuscript.
2138	An 11th cent. Greek manuscript.
it ^h	A 5th cent. Old Latin version.
syr ^{ph,h}	Includes both 6th and 7th cent. Old Latin versions.
arm	A 13th cent. Armenian version cited by <i>KIT</i> .
eth	A 6th cent. Ethiopic version.
Ambrose	A quotation from a writing by a church father who died in 397 C.E.
Diadochus	A quotation from a writing by a church father who died in 468 C.E.
Primasius	A quotation from a writing by a church father who died in 552 C.E.
Arethas	A quotation from a writing by a church father who died in 914 C.E.

A variant wording of Revelation 1:8 is familiar to us from the *King James* version. (The KJV adds the article *the* to make a smooth English sentence.) The wording of this variant is:

Ἐγώ εἰμι τὸ	Ἄλφα	καὶ τὸ	Ὠ	ἀρχὴ	καὶ
I am	the	Alpha	and the	Omega,	beginning
τὸ	τέλος	λέγει	Κύριος,	ὁ	θεός,
ending	is saying	Lord,	the	God,	

The UBS footnote tells us that the following sources give this second reading. This list of sources carries less weight than the first group:

א ^b	<i>Aleph</i> , a 4th cent. manuscript. (See footnote 2 on the previous page.)
1	A 12th cent. Greek manuscript.
1828	A 12th cent. Greek manuscript.
1854	An 11th cent. Greek manuscript.
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2065	A 15th cent. Greek manuscript.
2073	A 14th cent. Greek manuscript.
2081	An 11th cent. Greek manuscript.
2344	An 11th cent. Greek manuscript.
2432	A 14th cent. Greek manuscript.
it ^{ar,c,dem,div,gig,haf,tz}	A family of Old Latin versions between the 8th and 13th cents. A total of 8 individual versions are represented.
vg	The <i>Latin Vulgate</i> cited by <i>KIT</i> .
Origen ^{lat}	A quotation from a writing by Origen, a church father who died in 254 C.E. It is of note that he did not use $\alpha\beta\gamma\delta$. (Origen was thoroughly competent in Hebrew.)
Andrew ^{bav,c}	Two separate quotations of a church father who died in 614 C.E.

A final variant wording of Revelation 1:8 adds an article before the words *beginning* and *ending* :

Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὠ ἡ ἀρχὴ καὶ
 I am the Alpha and the Omega, the beginning and
 τὸ τέλος λέγει Κύριος, ὁ θεός,
 the ending is saying Lord, the God,

The UBS footnote tells us that the following sources give this third reading. Again, this list of manuscripts carries less weight than either of the preceding two possibilities:

2081	An 11th century Greek manuscript.
Andrew ^a	A quotation—distinct from the above citation— of a church father who died in 614.
cop ^{bo}	A Coptic version from the 4th cent.

Textual Commentary information

The United Bible Societies publishes a companion volume to the *Greek New Testament* entitled *Textual Commentary on The Greek New Testament*. This volume gives further explanation of the textual apparatus. The entire entry for Revelation 1:8 is as follows:

1.8 Ὡ {B}

After Ὡ the Textus Receptus [the Greek text from which the King James Version was translated], following ⲥ* 1 (2344) it^{919.61} vg *al*, adds ἀρχὴ καὶ τέλος, and twenty other minuscules add ἡ ἀρχὴ καὶ τὸ τέλος. If the longer text were original no good reason can be found to account for the shorter text, whereas the presence ••268•• of the longer expression in 21.6 obviously prompted some copyists to expand the text here.

This brief quotation is interesting primarily in that it gives us insight into the use of the UBS *textual apparatus*. In this case, we are not particularly concerned with the argument against including the "beginning and ending" clause. There is a second area of interest, however, because once again we see *no* evidence of a textual discussion concerning Greek manuscripts which contain יהוה.

Importance of variant information

The variants of Revelation 1:8 are interesting illustrations for several reasons. First, we can see an example of a wording variant which must be resolved because we desire an accurate text. Yet neither of the two variants change the theological content of the verse. The phrase in question, "[the] beginning and [the] ending," adds nothing to that which the original author said. It is redundant inasmuch as "A" (alpha) is the first letter of the Greek alphabet and "Ω" (omega) is the last.

Secondly, because of the variant, there has been heightened study of early Greek manuscripts to determine the original word used by the Apostle John in this verse. With all this attention to the manuscripts, not a single citation is made indicating the presence of the Tetragrammaton. Most certainly, if a heresy of such catastrophic proportions as the removal of the Tetragrammaton had taken place in the second century, it would have come to light in the study of the Greek Scripture manuscripts or writings of the early church fathers.

Thirdly, the very Greek manuscripts used by the UBS to substantiate the preferred reading are the same Greek manuscripts used by the translators of the *New World Translation* as citations for *Kyrios* (Lord) in this verse. It is only by reference to much later Hebrew translations that the word *Jehovah* can be brought into the verse.

Finally, it is interesting to realize that Origen himself is one of the early church fathers cited. Most certainly, if Origen had written the Tetragrammaton in this verse, a citation of his comment for the present wording could not be used without recognition of יהוה as being the greater variant. The inference by the Watch Tower Bible and Tract Society that Origen used the Tetragrammaton in the Christian Greek Scriptures must be completely reevaluated. In this one instance, he most certainly did not use יהוה! Thus, in at least this verse, Origen recognized that *Kyrios* could properly be identified with "God ... the Almighty."

UBS textual apparatus citations

••269•• The UBS includes two tables of information listing the early Greek manuscripts, lectionaries, and versions cited in support of readings within the Greek text. (Lectionaries are portions of Scripture organized for daily—or church service—readings. They are Scripture portions, but they are not organized chronologically in book form.) The first table contains the identification of *all* citations irrespective of frequency. The second list contains only the *principle* sources for citation.

It will be of interest to the reader to see the large number of Greek manuscripts and related material which are used to substantiate the wording of the Greek Scriptures. Within this appendix, we have included all of the entries in the *Papyri* section because these represent the earliest documents available. Under the headings for *Uncials*, *Minuscules*, *Lectionaries*, and *Versions*, we have generally given only those which are included in the UBS's shorter list.

For interest's sake, in Table 10 we have tabulated the information of all UBS references at the close of this appendix.

The following material is noted as the PRINCIPAL MANUSCRIPTS AND VERSIONS CITED IN THE TEXTUAL APPARATUS from the Third Edition of *The Greek New Testament* by the United Bible Societies. The first column headed, *No.* identifies the document in question with its universally recognized letter or number identification. The heading, *Content* identifies the portion of the Christian Greek Scriptures which is contained in the document. (See the KEY below.) The heading, *Date* identifies the approximate century of the Common Era in which the manuscript was produced. In the case of the writings of an early church father, the date is the time (or best approximation) of death. The section headings, *Papyri*, *Uncials*, *Minuscules*, *Lectionaries*, and *Versions*, refer to a specific type of manuscript. (See the Glossary for definitions.)

KEY Content: e-Gospels; a-Acts; p-Pauline Epistles; c-General Epistles; r-Revelation. Date: E-early; L-late; c.-circa.

<i>Papyri</i>			<i>Papyri</i>		
No.	Content	Date	No.	Content	Date
p ¹	e	3rd	p ⁴⁵	ea	3rd
p ²	e	6th	p ⁴⁶	p	c. 200
p ³	e	6th/7th	p ⁴⁷	r	L 3rd
p ⁴	e	3rd	p ⁴⁸	a	L 3rd
p ⁵	e	3rd	p ⁴⁹	p	L 3rd
p ⁶	e	4th	p ⁵⁰	a	4th/5th
p ⁸	a	4th	p ⁵¹	p	c. 400
p ¹⁰	p	4th	p ⁵⁸	a	6th
p ¹¹	p	7th	p ⁵⁹	e	7th
p ¹³	p	3rd/4th	p ⁶⁰	e	7th
p ¹⁵	p	3rd	p ⁶¹	p	c. 700
p ¹⁶	p	3rd/4th	p ⁶³	e	c. 500
p ¹⁸	r	3rd/4th	p ⁶⁴	e	c. 200
p ¹⁹	e	4th/5th	p ⁶⁵	p	3rd
••270••			p ⁶⁶	e	c. 200
p ²¹	e	4th/5th	p ⁶⁷	e	c. 200
p ²²	e	3rd	p ⁶⁴	p	7th?
p ²³	c	E 3rd	p ⁷⁰	e	3rd
p ²⁴	r	4th	p ⁷¹	e	4th
p ²⁵	e	L 4th	p ⁷²	c	3rd/4th
p ²⁶	p	c. 600	p ⁷⁴	ac	7th
p ²⁷	p	3rd	p ⁷⁵	e	E 3rd
p ³⁰	p	3rd	p ⁷⁶	e	6th
p ³³	a	6th			
p ³⁶	e	6th		<i>Uncials</i>	
p ³⁷	e	3rd/4th	No.	Content	Date
p ³⁸	a	c. 300	Ⲛ 01	eapcr	4th
p ³⁹	e	3rd	A 02	eapcr	5th
p ⁴⁰	p	3rd	B 03	eapc	4th
p ⁴¹	a	8th	C 04	eapcr	5th
			D 05	eac	5th/6th

<i>Uncials</i>			<i>Uncials</i>		
No.	Content	Date	No.	Content	Date
D 06	p	6th	078	e	6th
D ^{abs}	p	9th	079	e	6th
E 07	ac	6th	081	p	6th
E 08	a	6th	082	p	6th
F 09	e	9th	083	e	6th/7th
F 010	p	9th	084	e	6th
G 011	e	9th	085	e	6th
G 012	p	9th	086	e	6th
H 013	e	9th	087	e	6th
H 014	a	9th	088	p	5th/6th
H 015	p	6th	090	e	6th
I 016	p	5th	091	e	6th
K 017	e	9th	092b	e	6th
K 018	ap	9th	093	ac	6th
L 019	e	8th	095	a	8th
L 020	ap	9th	096	a	7th
M 021	e	9th	097	a	7th
N 022	e	6th	099	e	7th
O 023	e	6th	0100	e	7th
P 024	e	6th	0102	e	7th
P 025	apr	9th	0105	e	10th
Q 026	e	5th	0106	e	7th
R 027	e	6th	0107	e	7th
S 028	e	949	0108	e	7th
T 029	e	5th	0109	e	7th
U 030	e	9th	0110	e	6th
V 031	e	9th	0111	p	7th
W 032	e	5th	0112	e	6th/7th
X 033	e	10th	0113	e	5th
Y 034	e	9th	0115	e	9th/10th
Z 035	e	6th	0116	e	8th
Γ 036	e	10th	0117	e	9th
Δ 037	e	9th	0119	e	7th
θ 038	e	9th	0120	a	9th
Λ 039	e	9th	0121a	p	10th
Ξ 040	e	8th	0121b	p	10th
Π 041	e	9th	0122	p	9th
Σ 042	e	6th	0124	e	6th
Φ 043	e	6th	0125	e	5th
Ψ 044	eap	8th/9th	0126	e	8th
Ω 045	e	9th	0128	e	9th
046	r	10th	0129	p	9th
047	e	8th	0130	e	9th
048	apc	5th	0131	e	9th
049	apc	9th	0132	e	9th
050	e	9th	0134	e	8th
051	r	10th	0136	e	9th
052	r	10th	0138	e	9th
053	e	9th	0141	e	10th
054	e	8th	0142	apc	10th
056	apc	10th	0143	e	6th
058	e	4th	0146	e	8th
059	e	4th/5th	0148	e	8th
060	e	6th	0150	p	9th
061	p	5th	0151	p	9th
062	p	5th	0155	e	9th
063	e	9th	0156	c	8th
064	e	6th	0159	p	6th
065	e	6th	0162	e	3rd/4th
••271••			0165	a	5th
066	a	6th	0170	e	5th/6th
067	e	6th	0171	e	4th
068	e	5th	0172	p	5th
070	e	6th	0175	a	5th
071	e	5th/6th	0176	p	4th/5th
073	e	6th	0177	e	10th
074	e	6th	0179	e	6th
076	a	5th/6th	0180	e	6th
			0181	e	4th/5th

<i>Uncials</i>			<i>Miniscules</i>		
No.	Content	Date	No.	Content	Date
0182	e	5th	1230	e	12th
0186	p	5th/6th	1241	eapc	12th
0187	e	6th	1242	eapc	13th
0189	a	2nd/3rd	1253	e	15th
0190	e	6th	1344	e	12th
0191	e	7th	1365	e	12th
0193	e	7th	1505	eapc	11th
0196	e	9th	1546	e	13th
0197	e	9th	1611	apcr	12th
0201	p	5th	1646	eapc	12th
0202	e	6th	1739	apc	10th
0206	c	4th	1828	apcr	12th
0207	r	4th	1854	apcr	11th
0208	p	6th	1859	acr	14th
0209	pc	7th	1877	apc	14th
0210	e	7th	1881	apc	14th
0214	e	4th/5th	1962	p	11th
0216	e	5th	1984	p	14th
0217	e	5th	1985	p	16th
0220	p	3rd	2020	r	15th
0221	p	4th	2042	r	14th
0223	p	6th	2053	r	13th
0225	p	6th	2065	r	15th
0226	p	5th	2073	r	14th
0229	r	8th	2081	r	11th
0230	p	4th	2127	e	14th
0232	c	5th/6th	2138	apcr	11th
0234	e	8th	2148	e	14th
0235	e	6th/7th	2174	e	14th
0236	a	5th	2344	apcr	11th
0237	e	6th	2412	apc	12th
0238	e	8th	2432	r	14th
0242	e	4th	2492	eapc	13th
••272••			2495	eapcr	14th/15th
0243	p	10th	<i>Lectionaries</i>		
0246	c	6th	No.	Content	Date
0250	e	8th	110	e	13th
			112	e	13th
	<i>Miniscules</i>		132	e	11th
No.	Content	Date	159	apc	12th
f ¹	e	12th-14th	160	eapc	11th
f ¹³	e	11th-13th	169	e	12th
l	r	12th	170	e	12th
28	e	11th	180	e	12th
33	eapc	9th	1147	apc	12th
81	apc	11th	1150	e	10th
88	apcr	12th	1184	e	14th
94	r	12th	1185	e	11th
104	apcr	11th	1211	e	12th
181	apc	11th	1292	e	9th
326	apc	12th	1299	e	13th
330	eapc	12th	1303	e	12th
436	apc	11th	1309	e	10th
451	apc	11th	1313	e	14th
565	e	9th	1333	e	13th
614	apc	13th	1374	e	11th
629	apc	14th	1381	e	11th
630	apc	14th	1490	e	9th
700	e	11th	1547	e	8th
892	e	9th	1597	apc	10th
945	eapc	11th	1598	apc	11th
1006	er	11th	1599	apc	11th
1009	e	13th	1603	apc	11th
1010	e	12th	1680	eapc	13th
1071	e	12th			
1079	e	10th			
1195	e	12th			
1216	e	11th			

Abb.	Versions Georgian		Abb. nub	Nubian Content ep	Date 8th?
	Content	Date			
geo	ea	5th			
geo ¹	e	9th			
geo ²	e	10th			
geo ^A	e	10th			
geo ^B	e	10th			

Summary of UBS citations

The following table summarizes the early Greek manuscripts, lectionaries, early versions, and writings of the church fathers used to verify the original wording of the Christian Greek Scriptures in the United Bible Societies' *Greek New Testament*. The manuscripts which were available as of 1976 are listed in the *Total available* column. No total number is given for versions.

Manuscript type	Earliest/Latest	UBS total	Total available ³
Papyri	c.200/8th C.E.	53	88
Uncials	4th/10th C.E.	179	274
Minuscules	9th/18th C.E.	522	2795
Lectionaries	8th/15th C.E.	149	2209
Versions			
Old Latin	4th/13th C.E.	58	86 ⁴
Syriac	4th/7th C.E.	9	N/A
Coptic	3rd/4th C.E.	5	N/A
Ethiopic	6th C.E.	3	N/A
Georgian	5th C.E.	3	N/A
Other versions	4th/8th C.E.	8	N/A
Fathers	110/1135 C.E.	212	N/A

Table 10. Manuscript evidence supporting the UBS Greek text.

••275•• One may correctly draw the conclusion that Table 10 documents the supporting evidence for *Kyrios* (Κύριος) in the Christian Greek Scriptures. This large number of Greek Scripture manuscripts (and supplementary documents) is used to validate the *entire* Greek Scripture text. Thus, any single variant, such as יהוה, will be subject to evaluation by all known documents. In that light, contrast the sources supporting יהוה in the *New World Translation* and *Kyrios* (Κύριος) in the UBS text. (The UBS text is comparable to the *Kingdom Interlinear Translation* text.) The New World Bible Translation Committee used 26 Hebrew versions, all of which were translated (with the exception of J² and the related recensions of Matthew's Hebrew Gospel) between 1385 and 1979, to introduce *Jehovah* into the English Greek Scriptures. Each of these translations were made from the Greek text, which itself contains *Kyrios* (Κύριος). In contrast to 26 versions, the UBS has used 86 versions dating as early as the third and fourth centuries. In addition, UBS has cited a total of 754 Greek manuscripts and 149 lectionaries. The *New World Translation* itself cites 12 Greek manuscripts and eight versions in support of *Kyrios* (Κύριος), but no Greek manuscripts in support of יהוה.

³ *Manuscripts of the Greek Bible*, Metzger, p. 54

⁴ From UBS sources.