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TEXTUAL RESEARCH ON THE BIBLE

An Introduction to the Scholarly Editions of the German Bible Society





Codex Vaticanus, dating back to the fourth century, is regarded as one of the most important biblical manuscripts. With the exception of a few lacunae, it comprises the entire Old and New Testaments.

At right are the end of the Gospel of Luke and the beginning of the Gospel of John.

Textual Research on the Bible

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Deutsche Bibelgesellschaft
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What Is Old Testament Textual Research?

All reliable translations of the Old Testament (OT, frequently called the Hebrew Bible - HB) into any language used today must be based on the ancient manuscripts that have survived to the present day. The important task of determining the Hebrew (most of the OT) and Aramaic (portions of Daniel, Ezra, and a few other verses) text most faithful to the original writings is a complex one because there is no document that dates to its biblical author (the autograph), but only carefully crafted, but not perfect, copies from later periods. Much of the prophetic writings, for instance, date from the 9th to the 6th centuries B.C., but the very oldest fragments of copies in Hebrew and Aramaic that exist come from the 2nd century B.C.

It was in the 3rd century B.C. that the Hebrew Bible was first translated into Greek; this so-called Septuagint is the oldest and most important indirect witness from that era for the wording of the Hebrew/Aramaic text. Further ancient translations were later added, above all the translation into the common ("Vulgata") Latin, the Syriac "Peshitta" and the Aramaic "Targum".

The oldest direct witnesses for the text of the Hebrew Bible are the manuscripts found in 1947 and thereafter in the Judean Desert that had been hidden in caves near Qumran on the western edge of the Dead

Sea. These ancient manuscripts include the remains of some 200 transcriptions of individual books of the Bible from the period between 150 B.C. and A.D. 70. Apart from one single transcription of the Book of Isaiah preserved in its entirety, the biblical texts from Qumran are mere fragments, on which in most cases a very limited number of legible words, often only a few characters, can be made out.

The oldest complete copy of the entire Hebrew Bible as we know it today is the Codex Leningradensis from the year 1008. Another ancient copy, the Aleppo Codex, dating from almost a hundred years earlier (A.D. 930), is unfortunately no longer complete. The Codex Leningradensis and the Aleppo Codex are two prime examples of the so-called Masoretic Text (MT; see below pp. 6-7).

Old Testament textual research sets out to identify accidental errors in, as well as deliberate changes to, the text of the Hebrew Bible that were made over the course of time. It seeks wherever possible to correct these changes by first identifying variations in transmission through a comparison of the existing manuscripts against each other and against the ancient translations, and then reconstructing the original version by means of rigorous scholarly criteria. (See the next

section for the procedure used in New Testament textual research.) On the basis of manuscript evidence alone the best attainable wording of the Hebrew Bible is as it was around 200 B.C. Because of the incomplete nature of the text witnesses available to us today, this oldest attainable text form cannot, however, be reconstructed to the same extent in all cases. In order to present a uniform text in a printed edition of the Hebrew Bible, the construction of a text form corrected according to scholarly criteria (as in the case of the New Testament) must thus be dispensed with. Rather, it is expedient to print a copy of the “Masoretic Text” and then to list where necessary the extant textual variants in what is called the critical apparatus at the foot of each page. Also in this location any scholarly suggestions for improvement of the Masoretic Text can be noted.

The Biblia Hebraica Stuttgartensia (BHS), the outcome of the findings from more than 100 years of Old Testament textual research, follows this principle. The BHS is in universal use today and is esteemed among scholars from all Christian and Jewish backgrounds as a highly reliable edition of the text of the Hebrew Bible. It provides the basis both for training clergy in the original language of the Old Testament and is the basis of all reputable modern Bible translations.

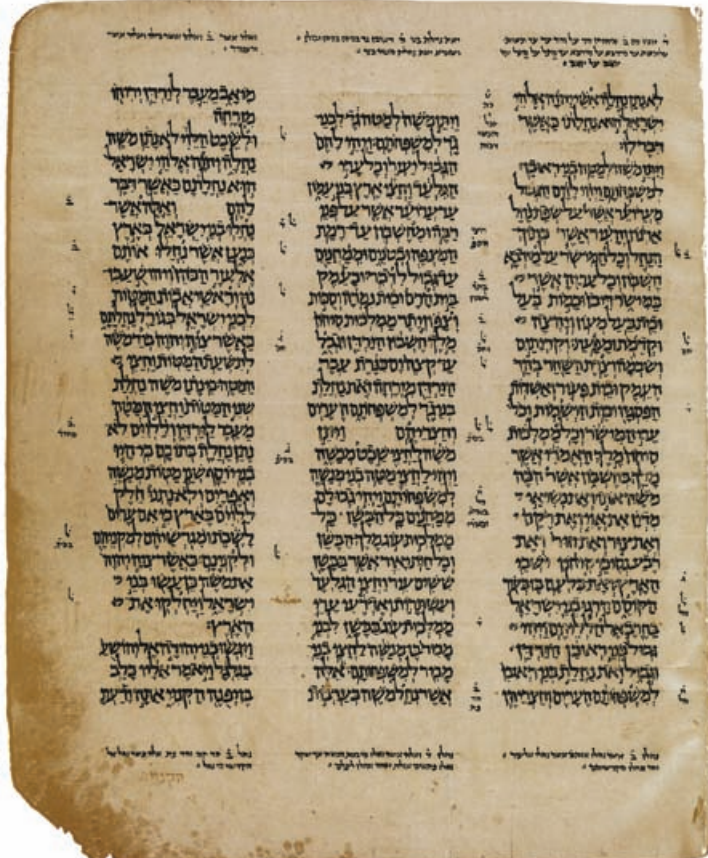
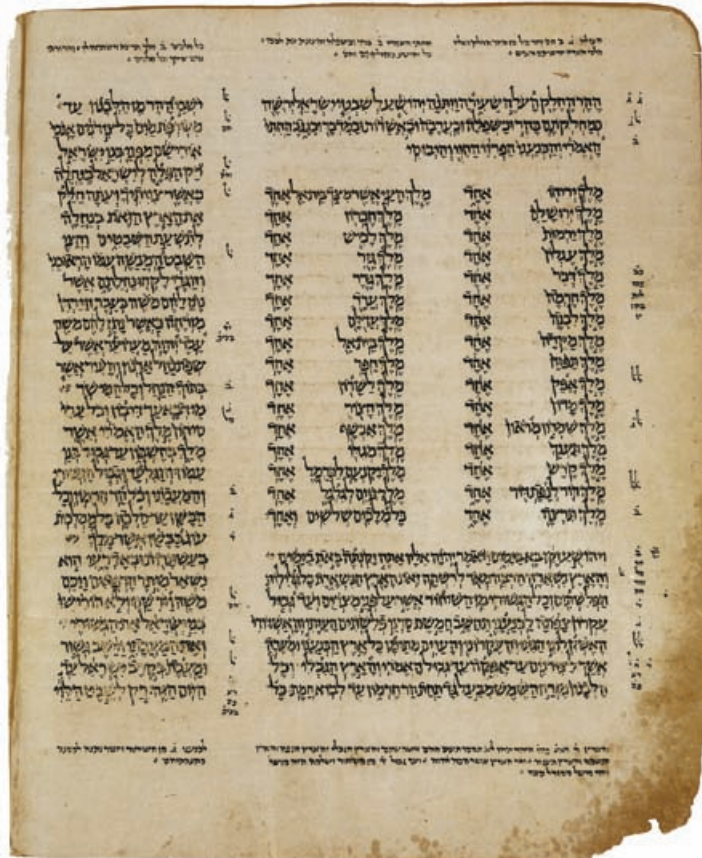


Codex Leningradensis. The illustration shows one of the elaborately executed decorative pages at the end of the manuscript. Quotations from Masoretic rules and biblical texts are written in geometrical patterns. At the center is a note by the scribe: “I, Samuel ben Jakob, wrote out this codex and provided punctuation and Masorah ...”

Background: »Masorah« and »masoretic text«

A peculiarity of the way in which the Hebrew language was (and, like Arabic, still is) normally written is that it is written without most vowels. For more than a thousand years, the consonants were written, but the vowels required for pronunciation had to be supplied by the reader. This is true of the Qumran manuscripts. This “consonantal” text of the Hebrew Bible has been regarded as fixed (not to be changed) since the first century A.D. and the Jewish people have ever since attached great importance to its precise transmission. The problem remains that the consonantal text frequently allows for different possible pronunciations and thus potentially also different meanings. Knowledge of the correct pronunciation and meaning therefore had to be passed down from generation to generation together with the written text. Around A.D. 600, Jewish scholars, the so-called Masoretes (literally “conveyors of tradition”) finally developed a system of **vowel and stress marks** that also precisely fixed or established the pronunciation and thus the meaning of the Hebrew Bible text. The Masoretes at the same time undertook textual research of the highest quality. In addition to establishing a fixed pronunciation and meaning, they also endeavored to

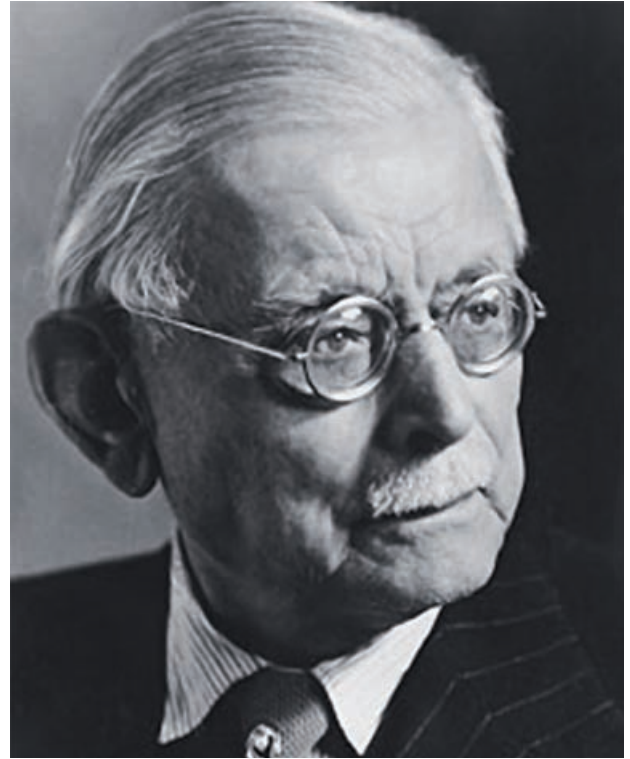
secure the biblical text against mistakes in copying and, wherever possible, to correct existing errors. To this end, in the margin of their manuscripts they added detailed notes on writing (orthographic) variants, statistical information on the frequency of particular words, and even directions as to where they considered a reading different from the transmitted consonantal text to be necessary. This compendium of marginal notes is referred to as the **Masorah Parva** (“small Masorah”). Along with this lesser collection of notes, the Masoretes also compiled lists of entire passages from the biblical text distinguished, for example, by a characteristic orthographic variant, a particular sequence of words or other peculiarity. These lists, collectively referred to as the **Masorah Magna** (“large Masorah”), are included at the top and the foot of the pages of the Masoretic manuscripts. The highly meticulous work of the Masoretes gave rise to the term for the carefully copied biblical text that they made, the “**Masoretic Text**.” Because of their careful work done between the 6th and 8th centuries, from that time onwards there has been a largely uniformly transmitted version of the Hebrew Bible with only minor textual variations.



Aleppo Codex, from Tiberias, c. 930. Only around two-thirds of the original content are still extant. The biblical text with the Masoretic vowels and accents is written in three columns. Between the columns and in the margin is the Masorah Parva, and at the top and bottom of the page is the Masorah Magna. At the far right, the customary course of the text is interrupted so that a particular passage (in this case Josh 12:9-24) could be set out in accordance with the transmitted rules.



Rudolf Kittel (*1853 in Eningen u.A.;
† 1929 in Leipzig), Professor of
Old Testament Studies in Leipzig,
initiated the plans for a critical
edition of the Hebrew Bible in 1901.
The first edition of his *Biblia Hebraica*
appeared in 1906.



Paul Kahle (*1875 in Hohenstein;
† 1964 in Bonn), Professor of Oriental Studies
in Bonn and Oxford, recognized the eminent
significance of the Codex Leningradensis for
textual research and persuaded Rudolf Kittel
to use this Codex as the textual basis of the
3rd Edition of the *Biblia Hebraica*.

I. The Biblia Hebraica by Rudolf Kittel (BHK)

The beginnings: The First Edition of the Biblia Hebraica by Rudolf Kittel (1906)

Around 1901, the Old Testament scholar Rudolf Kittel (1853–1929) from Leipzig developed a plan for a critical edition of the Hebrew Bible. Kittel's *Biblia Hebraica* (BHK) was published in 1906 in two volumes by Verlagsbuchhandlung J. C. Hinrichs in Leipzig. As its basis, Kittel chose the Hebrew so-called "Textus receptus", edited by Jakob ben Chayim. This was a version of the Masoretic Text that Daniel Bomberg had published in Venice in 1524/1525. Through the centuries since its

first publication, it had become universally recognized as the definitive text of the Hebrew Bible. Kittel printed this Hebrew text with its vowel and stress marks, but without the surrounding Masoretic commentaries and notes (the Masorah Magna and Masorah Parva). At the foot of the pages he included a concise critical apparatus with textual variants from other known Masoretic manuscripts and from the ancient translations (primarily the Greek Septuagint).

A milestone: The Third Edition of the Biblia Hebraica by Rudolf Kittel (1937)

In 1921, Württembergische Bibelanstalt (WBA) acquired the rights to Kittel's *Biblia Hebraica* from the publisher J. C. Hinrichs. In addition to a reprint of the existing edition, a revision of this work was undertaken from 1925 onwards. The "Codex Leningradensis" from A.D. 1008 had been discovered by Paul Kahle in Leningrad, Russia, and because it was the oldest manuscript of the Masoretic Text preserved in its entirety, it subsequently served as the textual basis for this edition. The critical apparatus was divided into two portions; "slight variants and less important items of information"

and "real textual changes and other more significant matter." In this way the reader was provided with an evaluation of the significance of that information. Above all, however, the margins of this third edition included the Masorah Parva from the Codex Leningradensis, although without further treatment or explanation. The complete revision was published by WBA in 1937 as the third edition of Kittel's *Biblia Hebraica* (BHK3). This publication laid the foundation for the high international esteem enjoyed by *Biblia Hebraica* and prepared the ground for the later BHS.

The *Caves of Qumran*,
on the northwestern
edge of the Dead Sea.

In 1947 remains of
manuscripts were found
here that had survived
in the extremely arid
conditions for around
two thousand years.



Codex Leningradensis, the oldest complete manuscript of the Hebrew Bible, from the year 1008.

The photograph shows Folio 423 with the end of the Book of Ruth and the beginning of the Song of Solomon.



The further development of the BHK

In 1947, the discovery of the Qumran scrolls opened up a new dimension in Old Testament textual research. For the first time Hebrew/Aramaic manuscripts some 1,000 years older than the Codex Leningradensis became available as reference texts; this discovery cast entirely new light on the history of the texts, and the textual variants of the Qumran manuscripts could, of course, not be omitted from the Biblia Hebraica. For technical reasons, however, the typesetting of the BHK3 could only be modified to a limited extent. Moreover, the Hebrew matrices used in printing the BHK3 had

been lost or destroyed in the course of World War II. The variants from the two best-preserved Qumran texts, for example – the Isaiah Scroll (1QIs^a) and the Habakkuk Commentary (1QpHab) – both of which were extremely important to research, could not be simply incorporated into the existing apparatus. As a compromise, these Qumran variants were added starting with the 7th Edition of 1951 as a third section of the critical apparatus in the margin of the pages and in a different typeface. Reprints of the BHK appeared in this form up until the mid-1970s.

II. The Biblia Hebraica Stuttgartensia (BHS)

As the best printed edition of the Hebrew Bible, the BHK3 was in great demand. Naturally, as a result of the inevitable wearing of the printing plates, the print quality of the BHK3 deteriorated over the course of time. The need for a complete resetting was already becoming evident in the late 1950s. A revision also proved necessary for reasons of content, especially in view of the increasing number of text fragments from Qumran that were now coming to light as they were published by scholars around the world. This task of revising BHK3 was undertaken by Karl Elliger (Tübingen) and Wilhelm Rudolph (Münster) as managing editors in cooperation with Hans-Peter Rüger (Tübingen) and an international team of Old Testament experts. To distinguish the new edition from its predecessor, its title was given the supplement “Stuttgartensia.” In all important aspects, the *Biblia Hebraica Stuttgartensia* (BHS) followed its predecessor BHK3. As before, the Leningrad Codex served as the textual basis. For the first time, the codex was printed with a complete version of the Masorah, critically edited by

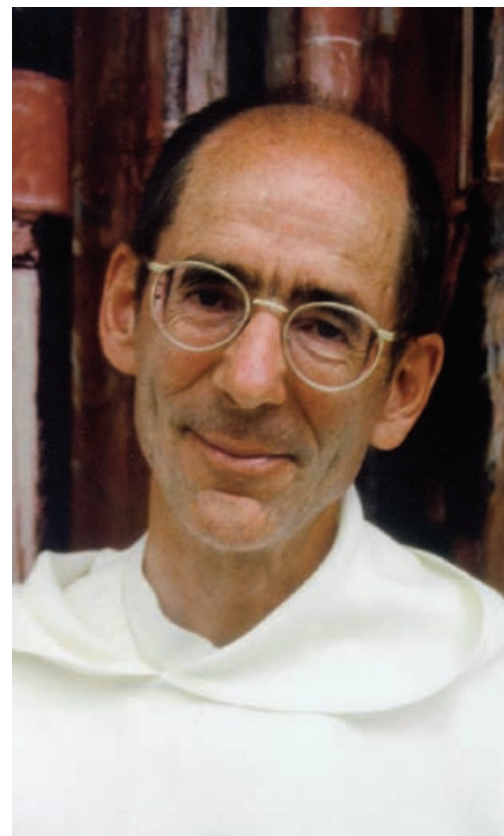
Gerard E. Weil. The notes of the Masorah Parva appeared in the outer margin while the appropriately edited lists of the Masorah Magna were published in a separate volume, with a numerical reference system in the apparatus of the BHS. Unlike in the BHK3, the textual variants and suggested corrections were once more grouped together in a single apparatus, but the new critical apparatus was more concise and more clearly set out overall. The technical demands of this undertaking presented a major challenge to the WBA. For the Hebrew text, a specially modified typesetting unit had to be acquired and adapted, a suitable typeface produced, and typesetters appropriately instructed. The first fascicle of the BHS appeared in 1969 and the work was completed in 1977. By reason of its high reliability and quality, the *Biblia Hebraica Stuttgartensia* (BHS) has met with great acclaim worldwide and attained a large circulation. To this day, it has remained the only complete scholarly edition of the Codex Leningradensis, with all important text variants and suggested corrections presented as footnotes.

III. The Future of the Biblia Hebraica: The Biblia Hebraica Quinta (BHQ) Project

Since the BHS was first published, three decades have passed during which much has developed in the field of Old Testament textual research. Most importantly, the fragments of the Qumran manuscripts have now

all been published; research into the Greek Septuagint has made considerable progress; and a new, complete major edition of the Latin Vulgate is now available. At the same time, different expectations are now placed on any

edition of the Hebrew Bible. Of greatest importance, any new edition of the Hebrew Bible must provide a clear, reliable representation of all extant textual variants, insofar as they are relevant to biblical translation and exegesis. By doing so, the edition will place the reader in a position to make his or her own judgment of any given textual situation. The subjective views of the editor, on the other hand, are to recede into the background and be readily distinguishable at all times from the presentation of actual variants. The apparatus of the new *Biblia Hebraica Quinta* (BHQ), which is currently being drawn up and published by an interdenominational team of international experts, follows these principles. Head of the Editorial Committee is the Swiss text researcher Prof. Adrian Schenker. The BHQ continues in the tradition of Kittel's *Biblia Hebraica* and is designated – after the first two editions of the BHK, followed by BHK3 and BHS – by the addendum “quinta” as its fifth, completely revised edition. As before, the textual basis is the Codex Leningradensis, the salient characteristics of which are now also rendered in print as precisely as possible, including the Masorah Parva and – for the first time – the Masorah Magna. The apparatus, devised in accordance with the principles outlined above, contains a wealth of new information. For the first time, the BHQ includes an accompanying commentary in which the editors elucidate their text-critical judgments, provide a translation of the Masorah Magna, and list and discuss the special characteristics of the Masorah Parva and Masorah Magna. After a preparatory period covering a good ten years, the first volume of the BHQ appeared in 2004; this contains a general introduction to the fundamental principles of the BHQ and to the processing of the five Megilloth (Ruth, the Song of Solomon, Ecclesiastes, Lamentations, and Esther) including the commentary. Ezra-Nehemiah followed in edited form as the second volume in 2006, Deuteronomy in 2007, Proverbs in 2008, The Twelve in 2010, Judges in 2011, and Genesis in 2015. The volumes published to date have met with widespread international acclaim and are seen as a significant advancement of Old Testament textual research. Further volumes of the BHQ are currently in preparation.



Adrian Schenker O.P.

(*1939 in Zurich),

Professor of Old Testament

Studies in Fribourg (Switzerland),

currently editor of the BHS

and Head of the Editorial

Committee for the new

Biblia Hebraica Quinta.

סכום הפסוקים
של ספר פה
וחציו ותאמר רות המואביה
וסדרים ב

CANTICUM CANTICORUM

¹⁶Mm 1806. ¹⁷Mm 2431. ¹⁸Mm 3668. ¹⁹Ru 2, 21, cf Mp sub loco.
Cp 1. ¹בְּשִׁמְרָתוֹ מִדֶּם Prv 27, 6. ²Mm 574.

14^a & τὸ ὄνομα σου = שְׁמִי || 15^a sic L, mlt Mss Edd אהבתך || 16^{a-a} > § || 18^a 18sqα cf 1 Ch 2,5,9-15 || 19^a ^{AB} Appay; ^{rel} Apay, I אֶרְאֶה || Mt 1,3,4 || 20^a &β Σαλμν, ^{rel} Σαλμν || 21^a ^{pc} Mss השלח; ^{rel} Σαλμν, ^{rel} = מלך.
Cp 1.2^a &(V) μαστίου σου = דֶּדֶךְ, it 4² || 3^{a-a} & καὶ σὰμψι μύρον σου ἔπληκ πάντα τὰ ἀρώματα cf 4,10 || ^b & שמנים מלך = ^{c-c} I מתקורן & ש; מרחקת מורקה cf &, α'(V) ἔλαιον ἐκλάμυνον = שמר = ש.

- 1 Bible text
- 2 Masorah Parva
- 3 Masorah Magna
- 4 Text-critical apparatus

Above the apparatus, the BHS includes a simple reference to the lists of the Masorah Magna; the lists themselves are printed in a separate volume, while the BHQ (as with the Codex Leningradensis itself) presents the entire wording from Masorah Parva and the Masorah Magna in their respective positions.

CANTICLES שִׁיר הַשִּׁירִים

- | | | |
|----|-----------------------------------------------------------------|----------------------------------|
| 1 | שָׁר הַשִּׁירִים אֲשֶׁר לְשִׁלְמָה: | ל. ו. חד |
| 2 | יִשְׁכְּנֵי מְנַשְׁקוֹת פִּיהוּ כִּי-טוֹבִים דְּדִידָה מִיָּין: | ל. ו. חד
ונעתרות נשיקות |
| 3 | לְרִיחַ שְׁמֵנֶיהָ טוֹבִים שָׁמֶן תוֹרֵק שְׁמָהּ | ל. ו. חד |
| 4 | עַל-כֵּן עֲלָמוֹת אֶהְבֹּדָה: | ד |
| 5 | מִשְׁכְּנֵי אַחֲרֶיהָ גְרוֹצָה | ל. ו. חד |
| 6 | הַבִּיאֲנִי הַמֶּלֶךְ חֲדָרָיו נִגִּילָה וְנִשְׁמַחָה בְּךָ | ד. ו. חד
וחדריו |
| 7 | נִזְכִּירָה דְּדִידָה מִיָּין מִיִּשְׁרָיִם אֶהְבֹּדָה: ם | ז |
| 8 | שְׁחֹרָה אֲנִי וְנֹאזָה בְּנוֹת יְרוּשָׁלַם | ל. ו. חד |
| 9 | כְּאַהֲלֵי קֶדֶר כִּירִיעוֹת שְׁלָמָה: | ל. ו. חד
מל |
| 10 | אֶל-תִּרְאֵנִי שְׂאֵנִי שְׁחֹרָת שְׁשׁוּפְתַנִּי הַשֶּׁמֶשׁ | ל. ו. חד
ל. ו. חד
ל. ו. חד |

[1:3] לִרְיָח יִי וְסִמְנֵהוּן וּלְקַחַת. וְאֵת הַכֶּבֶד דּוֹאֵלָה שְׁמוֹת. רִאשִׁית. וְהַקְטִירִים. וְאֵת כָּל חֶלְבָּה. וְאֵת הַקֶּרֶב. מֵעַל כַּפֵּיהֶם. וְזֶרֶק. מִעֵינָיו. אֶךְ בְּכוֹר. עֵלִית תָּמִיד. בְּכוֹרִים. רִאשׁ שָׁנָה. וְלֹחֲמֵי אֲשֶׁר נָתַתִּי. שְׁמִינֵךְ טוֹבִים :0 [4] הַבִּיאֲנִי ד' וְסִמֵּן בְּצַדְקָתִי הַבִּיאֲנִי יְהוָה. בְּמִרְאוֹת אֱלֹהִים. הַבִּיאֲנִי הַמֶּלֶךְ. הַבִּיאֲנִי אֶל בֵּית הַיֵּין וְדַגְלוֹ :0

1:2 דִּרְךָ S T | μαστοί σου G V (differ-vocal) | 6QCant (indet) || → v 4; 4:10;
7:13 • 3 לַיְחֵ שְׁמֶנִּי טוֹבִים (6QCant) (V) S | καὶ ὁσμὴ μύρων σου ὑπὲρ πάντα
τὰ ἀρώματα G (assim-4:10) • שְׁמֶנִּי G S | שמנים 6QCant V • שֶׁן תִּרְכֵּק •
6QCant | μύρον ἐκκενωθέν G | ἔλαιον ἐκχεόμενον (א') (ע') V T | מִשְׁכָּנוֹ הַזֶּה
S ÷ • 4 מִשְׁכָּנוֹ א' ו' V S | 3 pl pf G (differ-vocal) | 2 sg pf (ע') 6QCant •
מִשְׁכָּנוֹ 6QCant א' ו' ((ע')) V S | 2 sg sfx G (harm-ctext) • אֶתְרִיקָה (א') V S | foll
εἰς ὁσμὴν μύρων σου G (ע') (assim-v 3) ÷ • גִּירָצָה G (א') (θ') V S T | 1 sg (ע')
(exeg) | 6QCant (insuf) • הִבְאַנִּי G V | impv ו' S (differ-vocal) | 6QCant
(indet) • תִּדְרִיכוּ 6QCant (א') (ס') (ע') V | sg G • لَمَّسَکֻם S (exeg)
G V | תִּשְׁמְחוּ נִשְׂמְחוּ 6QCant S • בִּקְרִיהָ G V S T | 1 sg (ע') (ע') S
| 6QCant • שְׁמֶנִּי מִשְׁכָּנוֹ G V | 6QCant (indet) || → v 2 • מִשְׁרֵי הַתְּבוּרָה: G (א') ו' S V
(S) • שְׁלֵמוֹה: ÷ • בְּנוֹת G V S | 6QCant ÷ • מִשְׁרֵי אֱהוֹבִים: •

What Is New Testament Textual Research?

New Testament textual research deals with the question of what form the precise wording of the Greek New Testament originally took. This question arises because all original manuscripts of the twenty-seven books of the New Testament – the records of the evangelists, the epistles of Paul, etc. – have been lost. Only transcripts from subsequent centuries have been retained (for the most part papyrus fragments from the second century and full manuscripts on parchment from the fourth century). Today, some 5,700 manuscripts are extant that contain the text of the New Testament or some part of it. They are complemented by biblical citations in the writings of the church fathers from the first few centuries, although it is often difficult to determine whether a church father intended a literal quotation of a scripture or just an allusion. Finally, translations of the Greek Bible into other languages – especially Syriac, Latin, and Coptic from the 2nd and 3rd centuries – as indirect witnesses of the Greek text are a further important source for textual research. However, the reconstruction of the wording of the Greek Vorlage (that is, the text that *lay before* the translator) from its translation is often a very demanding task.

In some cases, considerable discrepancies exist between these manuscripts (differing “versions”); these are often due to mere oversights that arose in hand

copying the texts from a master copy (or as dictated by a reader), but in a few cases result from deliberate “improvements” by the scribes, by means of which they endeavored to make the transmitted text clearer or more consistent. Research into the textual history of the New Testament sets out to reconstruct with scholarly care the original text of the scriptures and to trace the text’s subsequent history.

Textual research proceeds largely as follows:

- The individual manuscripts are deciphered and digital copies (transcripts) are created.
- The texts reconstructed by this means are collated and discrepancies between them determined. Mere orthographic differences are distinguished from differences of relevance for textual criticism (variations).
- The variants are analyzed. On the basis of a set of carefully designed criteria the degree of interdependence between the variants is investigated and – with a lesser or greater degree of certainty – the original version established. One particular criterion is especially decisive: *originality is accorded to the one version which can best explain the origin of all other versions.*

*Papyrus 52,
the oldest existing
fragment of a New Testament
manuscript (written c. A.D. 125).
On the front is the text of John 18:31-33,
on the back John 18:37-38.*

The results of such textual research are then integrated into scholarly editions of the Greek New Testament. The version deemed original appears in the main body of text (principal text), and the most important variants are presented in a list of notes at the bottom of each page (in the *apparatus criticus*, or critical apparatus). The reader is in a position to better understand the decisions of the editors and to form his or her own opinion. It is thus not the task of textual research to pass judgment concerning inspiration of the biblical text, nor on the question as to whether the text contains deficiencies or factual errors. Textual research is not in a position to contribute toward resolving such theological-hermeneutic issues.

The most widely distributed scholarly editions of the New Testament are the Nestle-Aland *Novum Testamentum Graece* and *The Greek New Testament*.





I. The Nestle-Aland *Novum Testamentum Graece* and Its History

Its Beginnings (1st Edition, 1898)

The *Novum Testamentum Graece* was first published in 1898 by Württembergische Bibelanstalt (Germany). It was edited by Eberhard Nestle and followed a simple but nevertheless ingenious principle: Nestle compared the three most significant editions of the Greek New Testament from the 19th century (Tischendorf, Westcott/Hort, and Weymouth; the last-mentioned was replaced by the edition of B. Weiss in 1901). Wherever one of these versions differed from the other two,

Nestle adopted the reading given in the two identical versions and supplied a note in the apparatus showing the divergent reading. By this means, he grouped together the best findings of New Testament textual research from the 19th century and prevented one-sided views from becoming established. Nestle's edition, due to its wide distribution, ultimately displaced the "Textus Receptus", which among scholars had already long become obsolete, in churches and schools.

Kurt Aland

(*1915 in Berlin; † 1994 in Münster/Westfalen),
founder of the Institute of New Testament
Text Research and co-editor of the
Novum Testamentum Graece (Nestle-Aland)
and of *The Greek New Testament*.

Eberhard Nestle

*1851 in Stuttgart, died there 1913,
publisher of the first edition of the
Novum Testamentum Graece (1898).



Background: The »Textus receptus«

Textus receptus (Lat. for “[universally] received text”) is the name given to a form of the Greek New Testament that had been regarded as definitive in scholastic and clerical circles since the Reformation. This designation, used by the editor Elzevier, made it clear that this text was the form in general usage at the time (1633). Usually, Erasmus of Rotterdam’s edition of the Greek New Testament (1516), upon which Elzevir’s edition was largely based, is regarded as a representation of the Textus Receptus. The Textus Receptus, having provided the basis of several important biblical translations from the time of the Reformation (e.g., Martin Luther’s German translation and the King James Bible), was widely distributed in the church. However, since the Textus Receptus was based on relatively late, unreliable manuscripts of the New Testament, the confidence placed in it by sixteenth- and seventeenth-century scholars has meanwhile proven to be unfounded. Erasmus based his first edition of the Greek New Testament on four manuscripts of the so-called Byzantine family of texts that dated back only to the twelfth and thirteenth centuries. Although this text was for the most part transmitted from the majority of the exist-

ing manuscripts, recent research has found it to be a late development based on a form of the text that had already shown significant departures from the original text. Thus in the 18th century the Textus Receptus began to be called into serious question among scholars. Johann Albrecht Bengel, for example, designated in his 1734 edition of the Greek New Testament a list of passages for which readings different from those of the Textus Receptus can lay claim to originality. The editions of Tischendorf (1869, 1872) and of Westcott-Hort (1881) succeeded in superseding the Textus Receptus in scholarly research, but Eberhard Nestle’s *Novum Testamentum Graece* was the first to begin supplanting the Textus Receptus in clerical and liturgical usage. Revised translations of the Bible were subsequently produced in accord with the improved textual base, such as the Revised Luther Bible (1912, 1984) and the Revised Standard Version (1952), a reworking of the King James Bible. Today the Textus Receptus is the basis for relatively few modern translations of the New Testament, such as the New King James Version. The Orthodox Church also still makes use of a Bible strongly dependent on the Textus Receptus.

*The humanist theologian
and philosopher
Erasmus of Rotterdam
(1465–1539) published a
critical edition of the Greek New
Testament in 1516. This was
based on only four manuscripts of
the so-called Byzantine or
Majority text. This edition was
later regarded as a representation
of the Textus Receptus.*







Lobegott Friedrich Konstantin von Tischendorf

*(*1815 in Lengenfeld/Vogtland; †1874 in Leipzig) was one of the most significant textual researchers of the 19th century. He endeavored to develop a Greek New Testament founded on manuscripts that were more reliable than those on which the “Textus Receptus” was based. His renown is due above all to the discovery of the **Codex Sinaiticus** in **St. Catherine’s Monastery on the Sinai Peninsula**, where in 1844 he found 129 parchment folios containing the text of a Greek translation of the Old Testament from the 4th century. Tischendorf was permitted to take 43 folios with him, while the remaining 86 remained in the care of the monastery. However, on a second visit in 1853, nothing further was known of these 86 folios. Tischendorf returned home disappointed, before undertaking a third journey in 1859. It was only by chance, on the evening before his departure, that the Oikonomos of the monastery drew his attention to a parchment manuscript in his cell. This was the remainder of the missing Codex. Moreover, not only the missing 86 folios known to Tischendorf now lay before him, but also a large part of the Old and the complete New Testament along with two further early Christian writings. He had found the oldest complete manuscript of the New Testament. The **Codex Vaticanus** (fig. on p. 2) is regarded as of equal value to the Codex Sinaiticus. It is another almost complete Bible manuscript from the fourth century. Today it is kept in the Vatican Library.*

Further developments up to the present day

13th Edition (1927): The text of the 1st Edition was reprinted several times in subsequent years. Under Erwin Nestle, a son of Eberhard, this edition was for the first time further developed with the addition of its own apparatus criticus that cited not only other scholarly editions (see above), but also the most important reference manuscripts (“Manuscript xy reads: ...”). However, Nestle did not consult the manuscripts directly, but continued to compile his information on their readings from other scholarly editions.

25th Edition (1963): Kurt Aland (co-editor since 1952) was the first to verify the information in the text and critical apparatus against the originals themselves. Together with his colleagues at the Institute for New Testament Textual Research (INTF), which he established in 1959, he also extended the apparatus to include readings from many additional manuscripts. This new approach reached its early culmination in 1963 with the 25th Edition (thereafter known as “Nestle-Aland”), which has been frequently reprinted.

26th Edition (1979): The great manuscript discoveries of the twentieth century (especially of early papyri) necessitated a fundamental reorientation of the principal text and a rewriting of the apparatus, and these were both introduced in the 26th Edition. Ongoing work on

both the *Novum Testamentum Graece* and *The Greek New Testament* (published in 1975: see below) was now overseen by the same Editorial Committee (formed in 1955), and the principal text of the former edition was now identical to that of the latter one. The two most widely used scholarly editions of the Greek New Testament have thus since that time shared the same biblical text and differ only in terms of their apparatuses, introductions, and appendices.

28th Edition (2012): In the 27th and the 28th editions (1993/2012) the main changes have been improvements in the textual apparatus. The readings of recently published manuscripts have been incorporated, and the overall structure of the apparatus has been modified in order to make it more easily accessible. Besides, the principal text has also been changed in the 28th edition at several places in the “Catholic Epistles” (James to Jude). Thereby the latest results of research into the New Testament text have been accommodated.

The Nestle-Aland *Novum Testamentum Graece*, from its first edition to the present day, has provided an outstanding working text suitable for study and research, as well as for church and school use, in a compact, affordable edition. It puts its readers in a position to make their own judgments in matters of New Testament textual research.

II. *The Greek New Testament* and Its History

The beginnings (from the establishment of the Editorial Committee up to the 1st Edition, 1966)

At the initiative of the American Bible Society (with the participation of the Scottish and Württemberg Bible Societies, and later of the Netherlands and British Bible Societies), a committee of experts was formed in 1955 to prepare for the publication of a new edition of the Greek New Testament. Its members included Kurt Aland, Matthew Black, Bruce Metzger, and Allen Wikgren. The new edition was to be specially oriented towards the needs of biblical translators. Accordingly, the *1st Edition* of *The Greek New Testament* (1966) offered in its apparatus only variant readings for passages that were particularly uncertain or were highly im-

portant for the purposes of translation and exegesis. The new edition provided translators with a clear and convenient means, using the alphabetical letters A–D, of grading each variant included in the Greek text as to the editors' certainty of its authenticity. In addition to the text-critical apparatus, the editors included a punctuation apparatus that laid out differences in punctuation relevant to the sense of the text in the various Greek editions and in significant modern translations. The principal text included a number of differences from the text provided in the Nestle-Aland up to the 25th Edition.



‘ΚΑΤΑ ΜΑΘΘΑΙΟΝ’

The beginning of the Gospel of Matthew in the Nestle-Aland Novum Testamentum Graece (left) and in The Greek New Testament (right).

- ❶ *Biblical text (principal text)*
- ❷ *Text-critical apparatus*
- ❸ *Punctuation apparatus (only in the Greek New Testament)*
- ❹ *Cross-references*

While The Greek New Testament in its apparatus criticus only refers to three passages with deviations from the principal text, the Novum Testamentum Graece includes 17 passages (although in much more compact form).

iii	1	Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυιδ υἱοῦ Ἀβραάμ.	Gn 2,4; 5,1 · 18 · 9,27!
	2	Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ, 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, 5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Ῥόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ρούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυιδ τὸν βασιλέα.	2-17: L 3,23-38 · 1Chr 1,34 · Gn 25,26; · 29,35 3-6a: Rth 4,12.18-22 1Chr 2,4s.9 · Gn 38,12-30 4-6a: 1Chr 2,10-12.15
		Δαυιδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, 7 Σολομῶν δὲ ἐγέννησεν τὸν Ροβοάμ, Ροβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, 11 Ἰωσίας δὲ	Jos 2,1 H11,31! · Rth 4,13-17 1Sm 17,12 6b-11: 1Chr 3,5.10-16 · 2Sm 11,3s; 12,24 13Esr 1,32

Inscriptio: ‘εὐαγγέλιον κατὰ Ματθαίον (Μαθθαίον W 565) D K W Γ Δ f¹³ 33. 565. 700. 892. 1424 ℣ bo | ἁγίον εὐαγγέλιον κατὰ Ματθαίον f¹ (bo^{ms}) | ἀρχὴ συνθεῶν τοῦ κατὰ Ματθαίον εὐαγγελίου 1241 | ἐκ τοῦ κατὰ Ματθαίον L | – s* B* | txt s¹ B¹ ¶ 1,3^r Ζαρε ϗ¹ B mae • 5^r bis Booz K L W Γ Δ f^{1.13} 565. 700. 892. 1241. 1424. (579) ℣ lat | Boos C 33 g^{1*} | txt ϗ¹ s B / 844. / 2211 k co • 6^o τὸ βασιλεὺς C K L W Δ 33. 565. 892. 1241. 1424. / 844. / 2211 ℣ lat sy^h | txt ϗ¹ s B Γ f^{1.13} 579. 700 g¹ k vg^{ms} sy^{s.c.p} co • 7/8^r bis Αβιουδ f¹³ it sy^{hm} | f¹ bis Ασα K L W Γ Δ 33. 565. 579. 892. 1241. 1424 ℣ (a) f ff¹ vg sy | txt ϗ¹ vid s B C f^{1.13} 700. / 844. / 2211 it sy^{hm} co • 9^r bis Αχας s¹ (Αχάζ Αχας s*) C g^{1*} (k) q mae bo^{ms} | txt B K L W Γ Δ Θ f^{1.13} 33. 565. 700. 892. 1241. 1424. / 844. / 2211 ℣ lat • 10^r Μανασσην Δ 1424. / 844. / 2211 | f¹ bis Αμων K L W f¹³ 565. 579. 700. 892. 1241. 1424. / 844. / 2211 ℣ lat sy mae | txt s B C Γ Δ Θ f¹ 33 it vg^{ms} sa bo

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

The Genealogy of Jesus Christ
(Lk 3.23-38)

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.^a

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, **3** Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑσρὼμ, Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, **4** Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, **5** Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ραχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ρούθ, Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί, **6** Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, **7** Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, **8** Ἀσάφ¹ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, **9** Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαδάμ, Ἰωαδάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, **10** Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς² δὲ ἐγέννησεν τὸν Ἰωσίαν,

¹ **7-8** {B} Ἀσάφ, Ἀσάφ ¹vid **8** B C (D^{Luke}) ^f1 ^f13 205 700 1071 / 253 ^{it}sup, c, (d^{Luke}), g¹, k, q ^{vg}ms (sy^{rhmg}) cop^{sa}, meg, bo arm eth geo (Epiphanius^{1/2}); Ambrose // Ἀσά, Ἀσά L W Δ 28 33 180 565 579 597 828 892 1006 1010 1241 1243 1292 1342 1424 1505 Byz [E Σ] *Lect* ^{it}(a), f, ff¹ ^{vg} syr^c, s, p, h, pol slav Ps-Eustathius (Epiphanius^{1/2}) NIV REB BJ TOB BTI DHH? EU LB

² **10** {B} Ἀμώς, Ἀμώς **8** B C (D^{Luke}) Δ Θ ^f1 33 157 205 1071 1292 / 68 (I 184) / 253 / 672 / 673 / 813 / 1223 / 1627 ^{it}c, (d^{Luke}), ff¹, g¹, k, q ^{vg}ms cop^{sa}, bo, fay arm eth geo Epiphanius // Ἀμών, Ἀμών L W ^f13 28 180 565 579 597 (700 892

^a **1** NO P: TR TOB BTI

1 Βίβλος γενέσεως Gn 5.1 υἱοῦ Δαυὶδ 1 Chr 17.11 υἱοῦ Ἀβραάμ Gn 22.18 **2** Gn 21.3, 12; 25.26; 29.35; 1 Chr 1.34 **3** Gn 38.29-30; 1 Chr 2.4, 5, 9; Ru 4.12, 18-19 **4-5** Ru 4.13, 17-22; 1 Chr 2.10-12 **6** Ἰεσσαὶ ... βασιλέα Ru 4.17, 22; 1 Chr 2.13-15 Δαυὶδ ... Οὐρίου 2 Sm 12.24 **7-10** 1 Chr 3.10-14

Further developments up to the present day

3rd Edition (1975): The Committee's intensive work brought about a fundamental overhaul of *The Greek New Testament*, and its revised principal text also became the basis for the 26th Edition of the Nestle-Aland *Novum Testamentum Graece* (see above). For this edition the punctuation apparatus and the index of Old Testament allusions and quotations were also thoroughly reworked by the Translation Department of the American Bible Society.

3rd Corrected Edition (1983): While the principal text subsequently remained largely unchanged and was modified (along with the punctuation apparatus) only “in matters of punctuation”, the Institute for New Testament Textual Research (INTF) subjected the *apparatus criticus* to a thorough revision, based on the work for the 26th Edition of Nestle-Aland (see above), published in 1979.

4th Edition (1993): In tandem with revisions made to the 27th Edition of the Nestle-Aland, the *apparatus criticus* of *The Greek New Testament* was upgraded once more (while the principal text was retained in unmodi-

fied form). At the same time, the punctuation apparatus was again reworked by an expert from the United Bible Societies (UBS).

5th Edition (2014): As in the case of the Nestle-Aland two years previously, in 2014 *The Greek New Testament* was brought into line with the status of research that had been reached in the meantime. The same modifications as in the Nestle-Aland were made in the principal text. Besides, the apparatus now indicates where selected modern Bible translations (e.g., the Good News Bible, the New International Version, the New Revised Standard Version, and the Revised English Bible) are based on a variant rather than on the principal text of *The Greek New Testament*.

The Greek New Testament is not intended as a basis for comprehensive text-critical work, but provides a foundation for translations of the New Testament worldwide. It presents to its users a reliable Greek text, and for selected passages – wherever significant variants exist in the New Testament manuscripts – elucidates the course of its development.

III. The Outlook: New Testament Textual Research Continues

Together with *The Greek New Testament*, the *Novum Testamentum Graece* has over the past few decades attained an undisputed leading position among New Testament scholars. Both editions are in worldwide use today and are accepted widely throughout the church as the basis of work on and with the Bible. They provide a foundation for nearly all modern biblical translations. They serve as the basis of training in New Testament studies for clergy and teachers both at state universities and at institutes of clerical training.

Do the two editions thus offer a new “Textus receptus” (p. 20), a new universally accepted text that should no longer be challenged? On the contrary, the INTF, supported by the Union of the German Academies of Sciences and Humanities, is currently working on an entirely new edition of the Greek New Testament, the *Editio Critica Maior*, which will document the history of the Greek text through the first millennium on the basis of Greek manuscripts, ancient translations, and significant citations of the New Testament in ancient Christian literature. This edition promises to offer insight into several questions, such as how and why a

text changes in the course of history, and how a text came to be received in the early Christian era. As the original biblical text is being reconstructed with a newly developed method, it has become evident that some textual decisions have become more questionable and that, occasionally, no definite decision can be made.

The first installment of this edition appeared in 1997. Since then the Catholic Epistles volume (James, 1, 2 Peter, 1, 2, 3 John and Jude) has been printed and strongly influenced the recently published new editions of the Nestle-Aland (2012) and *The Greek New Testament* (2014). The Acts of the Apostles and, in cooperation with the renowned “International Greek New Testament Project”, the Gospel of John, are currently under preparation.

The entire *Editio Critica Maior* is projected for completion by 2030. A new international and interconfessional editorial committee for the Nestle-Aland and *The Greek New Testament* will incorporate the results of research that are reached in connection with the ECM into new versions of both concise editions in order to make sure they are always up to date.

The most important editions of the Hebrew Old Testament

Biblia Hebraica Stuttgartensia

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5th revised edition 1997, prepared by Adrian Schenker

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12,7 x 18 cm, LXXII and 1574 pages

ISBN 978-3-438-05222-3

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The most important editions of the Greek New Testament

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The German Bible Society (GBS) is a religious foundation under public law. Its statutes define the “translation, production, and distribution of the Bible” as well as the “publishing of scholarly editions of the original biblical texts” as its goals. In addition to the *Lutherbibel*, which GBS publishes on behalf of the Evangelical Church in Germany, GBS is also the publisher of several other modern German Bible translations such as the *Gute Nachricht Bibel* (comparable to the American *Good News Bible*), the innovative *Basisbibel*, and the *Neue Genfer Übersetzung*. GBS publishes also Children’s Bibles, Bible software and materials to help people understand the Bible. Many titles are published digitally as well as in print form.

Internationally, GBS is focused on publishing scholarly editions like the *Biblia Hebraica* (BHK, BHS, and now BHQ), the *Novum Testamentum Graece* (Nestle-Aland), and *The Greek New Testa-*

ment, which are recognized as scientific standard editions around the globe. Another area of focus is academic research in the field of the original biblical texts. In collaboration with international teams of leading biblical scholars and scholarly institutes, such as the Institute for New Testament Textual Research in Münster, and the Institut Dominique Barthélemy pour l’Histoire du Texte et de l’Exégèse de l’Ancien Testament at the University of Fribourg, GBS works on improving the extant original text editions of the Old and New Testament and strives to develop new and better editions.

GBS constantly tries to improve the worldwide distribution of these editions by cooperating with other national Bible Societies within the United Bible Societies, and with commercial partners. It provides national Bible Societies in developing countries with free scholarly copies in order to support students who otherwise could not afford to buy the editions.

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ὅτι δὲ παραδοθῆναι
 εἰς χεῖρας ἀνθρώπων
 μαρτυρῶν καὶ σταυ-
 ρωθῆναι καὶ τῇ τρι-
 τῇ ἡμέρᾳ ἀναστῆναι
 καὶ ἐμνησθῆσαν τῶν
 ῥημάτων αὐτοῦ καὶ
 ὑποστρέψασα λαοῦ
 μνημεῖο ὑπὸ τῇ γει-
 τῇ αὐτῇ κτάντα τοῖς ἐν-
 δεκά και πάσι τοῖς λαοῖς
 τοῖς ἡσάνδε ῥηματά
 λην ἡ Μαρία καὶ ὡάννα
 καὶ Μαρία ἡ Ἀκωβοῦ
 καὶ αἱ λοιπαὶ συνάυται
 ἐλεγον πρὸς τοὺς ἀπο-
 στολοὺς ταῦτα καὶ
 φάνησαν ἐν ὧ πῶν αὐ-
 τῶν ὡς εἰληροστάρι-
 ματα ταῦτα καὶ ἡ πῆλη
 αὐταῖς ὁ δὲ πέτρος
 ἀναστὰς ἐλάλῃ ἐν ἐπι-
 τῶν μνημεῖον καὶ παρα-
 κύψας κλέπετα θο-
 νιά μὲν ἀκατάληλθε
 πρὸς αὐτὸν θαυμάζων
 τὸ γεγονός καὶ ἰδοὺ
 δύο ἄλλοι ἐν αὐτῇ
 τῇ ἡμέρᾳ ἦσαν πορεύ-
 μενοι εἰς κώμην ἀπε-
 χοῦσαν ὁ δὲ τοῦ σέβη
 κοντα ἀπὸ τοῦ ἱεροῦ σαλμ-
 ῶνος ὁ μαῖμα ὁ ὡς καὶ
 αὐτοὶ ὡμείλουν πρὸς
 ἀλλήλους περὶ πάντων
 τῶν συμβεβηκότων
 τούτων καὶ ἐγενετο
 ἐν τῷ ὄμιλῳ αὐτῶν
 καὶ συνζητεῖν αὐτοῖς
 ὅς ἐστιν ἡ σὺν ἐπορεύ-
 ετο αὐτοῖς οἱ δὲ ὀφθαλ-
 μοὶ αὐτῶν ἐκράτουν

τὸ τοῦ μνημεῖον γινώσκειν
 αὐτὸν εἰπὲν δὲ πρὸς
 αὐτοὺς τινες οἱ λόγοι
 οὗτοι οὗσαν τι κάλλος
 τῇ πρὸς ἀλλήλους σκε-
 ριπατοῦν τὰς καὶ ἐστῆ
 ὅς ἦσαν σκυθῶν ποῖα ἀπο-
 κριθῆς δὲ εἰς ὄνομα τι
 κλεῖσθαι εἰπὲν πρὸς
 αὐτοὺς ὡς μόνος παρ-
 κείσθαι τοῦ σαλμῶνος καὶ
 οὐκ ἐγὼ ὡς τὰ γενόμε-
 να ἐν αὐτῇ ἐν τῇ σκῇ
 ταῖς αὐταῖς καὶ ἐπὶ
 αὐτοῖς ποῖα οἱ δὲ εἰπὼν
 αὐτῶν τὰ περὶ τοῦ να-
 ζαρινῶνος ἐγενετο
 ἀνὴρ προφήτης αὐτῶν
 τὸς ἐν ἐργῶ καὶ λόγῳ
 πάντων τῶν ὅντων καὶ πα-
 ροστὸν ὡς ὁ πῶς ἐτε-
 παρέδωκεν αὐτὸν οἱ
 ἀρχιερεῖς καὶ οἱ ἀρχον-
 τες ἡμῶν εἰς κρίμα θά-
 νατον καὶ ἐστὶν ὡς
 αὐτὸν ἡμεῖς δὲ ἡ ἀπί-
 μεν ὅτι αὐτὸς ἐστὶν ὁ
 μέλλων αὐτῶν ὡς θά-
 τον ἱσταν ἀλλὰ γε καὶ
 σὺν πάσιν τοῖς τοῖς τρι-
 τῇ ταῦτῃ ἡμέρᾳ ἀνα-
 γεία φῶν ταῦτα ἐγενε-
 το ἀλλὰ καὶ γυναῖκες
 τινες ἐξ ἡμῶν ἐξ ἑστί-
 σαν ἡμᾶς γενάμενα ῥη-
 θῆναι ἐπὶ τῷ μνημεῖ-
 ον καὶ ἡ ὑποστατοῦ
 μα αὐτοῦ ἡ ἀναλήγου-
 σαι καὶ ὁ πτασία ἀγγε-
 λῶν ῥα κεν αἱ οἱ δὲ τοῦ σιν
 αὐτὸν ζῆν καὶ ἀπῆλ-
 τιν ἐστὼν σὺν ἡμῖν

πρὸς τὸ μνημεῖον καὶ ἐ-
 ρον ὅς τῳ σκῇ ὡς αἱ
 γυναῖκες εἰπὼν αὐτὸν
 ὅς ἐστιν καὶ αὐτὸς
 εἰπὲν πρὸς αὐτοὺς ὡς
 ἀνοητοὶ καὶ ῥα δὲ ἐστὶ
 καρδιά τοῦ πιστεῦν
 ἐπὶ πάσιν οἱς ἐλάλησα
 οἱ πρὸς φῆται ὅς ἡ τῶν
 τὰς ἐπὶ παθεῖν τὸν χῆν
 καὶ εἰς ἐλθέιν ἐστὶν
 δὲ ἡ ἀναλήγου καὶ ἀνα-
 μένος ἀπὸ μῶς ὡς
 καὶ ἀπὸ πάντων τῶν
 πρὸς φῆται διερμίνῃ
 σὲν αὐτοῖς ἐν πάσας
 ταῖς γραφαῖς τὰ περὶ
 αὐτοῦ καὶ ἡ ἐγγίκαν ἐ-
 τὴν κωμῆν οὐ ἐπορεύ-
 το καὶ αὐτὸς πρὸς ἐπι-
 ἡσαν τοὺς ῥητοῖς
 ῥέυσαν καὶ παρῆσαν
 ἡσαν αὐτὸν λέγοντες
 μνημονεῖν ἡμῶν ὅτι
 πρὸς ἐσπεραν ἐστὶν
 καὶ ἐκλήκεν ἡ δὲ ἡμέρα
 καὶ εἰς ἡλθεν τὸ ὡμῆ
 ναὶς σὺν αὐτοῖς καὶ ἐ-
 νετο ἐν τῷ κατακλιθῆ-
 ναι αὐτὸν μετὰ τῶν
 λαβῶν τὸν ἀρτον ἐ-
 γῆσεν καὶ κλάσας ἐ-
 δίδου αὐτοῖς αὐτῶν
 δὲ διηνοίχθησαν οἱ
 φθαλμοὶ καὶ ἐπέγνω-
 σαν αὐτὸν καὶ αὐτὸς
 ἀφαντοῦς ἐγενετο
 ἀπὸ τῶν καὶ εἰπὼν
 ἀλλήλους ὅς ἡ καὶ
 ἀνῆλθεν καὶ ὡμῆ
 ὡς ἐλάλη ἡμῖν ἐν τῇ
 ὁ δὲ ὡς αἱ ἡμῖν γενῆ

