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NAIROBI EVANGELICAL GRADUATE
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THE TEXTUAL CHARACTER OF THE SEVENTH CENTURY
CORRECTIONS TO CODEX Ψ (SINAITICUS)
IN ROMANS, 1 CORINTHIANS, 2 CORINTHIANS AND HEBREWS,
WITH A COMPARISON OF
THE TEXTUAL DECISIONS REFLECTED IN
THE EQUIVALENT EBEMBE TEXT

BY

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A Thesis submitted to the Graduate School
in partial fulfillment of the
requirements for the degree of
Master of Theology

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ABSTRACT

The present thesis sets out to ascertain the nature of the texts used by seventh century correctors of Codex Sinaiticus, symbolised ζ^{12} . The thesis also seeks to determine how far the Ebembe New Testament agrees with either ζ^* or the seventh century corrections to Codex ζ , and to assess the value of the current Ebembe New Testament. The focus of this study is on Romans, 1 and 2 Corinthians and Hebrews.

Chapter One, the Introduction, gives the full name and details of the manuscript and its discovery. The place and date of writing of Codex ζ , the main purpose of this research and the statement of the problem are all discussed in this introductory section. Dr. Bruce M. Metzger's conflicting statements about the textual character of the corrections brought to Codex Sinaiticus in the seventh century are also evaluated with the goal of determining whether these emendations are Byzantine or of a different text-type. This chapter also specifies the material to be consulted for this work and gives the definitions of terms.

The second chapter begins with the fascinating story of the discovery of this important manuscript of the Bible. Then it spells out the previous research carried out and makes it plain that no major work has been published on the seventh century correctors. Hence, in this chapter, the present researcher seeks to ascertain the type of texts on which seventh century corrections to Codex ζ were based.

Chapter Three comprises the full collation of all variants involved in comparing ζ^* and ζ^{12} , and is therefore the most extensive chapter of the thesis. This collation is used to determine the textual character of the seventh century corrections to the Sinaitic Codex. The Ebembe variants are also included in this chapter.

Chapter Four includes the actual identification of the texts followed by the correctors of Codex Sinaiticus in the seventh century and final recommendations. In this chapter, arguments are raised against Dr. Bruce M. Metzger's view, and, in the light of the findings derived from the previous chapter, the sources used by seventh century correctors of Codex ζ are identified to be of various text-types.

One appendix summarises the researcher's comments on the currently available translation of the Ebembe New Testament, with his conclusion.

DEDICATED TO

My father Musafiri Msambelwa
who has constantly motivated me
to pursue higher education.

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ABBREVIATIONS

1. ACC.	accusative	27. NAB	New American Bible
2. Act.	Active	28. NASB	New American Standard Bible
3. Aor.	aorist	29. NEB	New English Bible
4. AT	Alexandrian Text	30. Neut.	neuter
5. Cett. (etc.)	et cetera	31. NIV	New International Version
6. Co	Coptic	32. NKJV	New King James Version
7. Co ^{bo}	Coptic Bohairic	33. Nom.	nominative
8. Co ^{sa}	Coptic Sahidic	34. NRSV	New Revised Standard Version
9. CT	Common Text	35. Opt.	optative
10. Dat.	dative	36. Part., partic.	participle
11. Dep.	deponent	37. Pass.	passive
12. F., fem.	Feminine	38. Perf.	perfect
13. Fut.	future	39. Pers.	person
14. Gen.	genitive	40. Pl.	plural
15. GNB	Good News Bible	41. Pres.	present
16. Imper.	imperative	42. pron.	pronoun
17. Imperf.	imperfect	43. REB	Revised English Bible
18. Indic.	indicative	44. Sing.	singular
19. Infin.	infinitive	45. Subj.	subjunctive
20. It	italic	46. Sy	Syriac
21. KJV	King James Version	47. Sy ^h	Harklean Syriac
22. M., masc.	masculine	48. Sy ^p	Syriac Peshitta
23. Mid.	middle	49. TR	Textus Receptus (Received Text)
24. MT	Majority Text	50. UBS	United Bible Societies
25. N.	noun	51. Vg	Vulgate
26. NA	Nestle - Aland	52. WT	Western Text

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CHAPTER I

INTRODUCTION

A. Full Name, Details of the Manuscript and its Discovery

Codex Sinaiticus, symbolized \aleph , is dated fourth century. This codex preserves part of the Old Testament and all of the New Testament as well as the Epistle of Barnabas and part of the Shepherd of Hermas. Its 43 leaves are at Leipzig, fragments of three others at Leningrad, and 347 at the British Library (of which 199 contain the Old Testament and 148 have the New Testament), measuring when found according to Gregory 43x37.8 cm, but now the measure, according to H.J.M. Milne and T.C. Skeat, is 38.1x34.5 cm.¹

This manuscript is beautifully written and uniquely arranged in four columns per page and in neat capital letters throughout.² However, there are only two columns for each page in Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, Ecclesiasticus and Job. Every column counts 48 lines. It once contained the entire Greek Bible, but today parts of the Old Testament have perished. The entire Greek New Testament has survived. In fact this manuscript is the only available complete copy of the Greek New Testament in uncial script. It is also the only codex with 4 columns to the page. Several scribes made corrections to the original manuscript. \aleph^d refers to the readings introduced by the contemporary correctors while

\aleph^c represents alterations made by the seventh century group of correctors which are the major concern of this thesis.

This important Greek manuscript derives its name, Sinaiticus, from the place of its discovery. It was found by Dr. Constantine Tischendorf in 1859 in the Greek Orthodox monastery of St. Catherine which is on Mount Sinai.³ According to Tischendorf's own account, he was on an expedition in 1844 looking for ancient manuscripts under the patronage of King Frederick Augustus of Saxony. He came to the monastery of St. Catherine on Mount Sinai and was fortunate to find in a basket some vellum leaves containing portions of the Septuagint intended for burning. In fact, two such basket loads had already been burned before he was informed about this incident. It was his third visit to the monastery in 1859 which was extremely profitable, at which time the Emperor Alexander II of Russia was his patron. On this occasion Tischendorf brought up the topic of the Septuagint in his conversation with the steward of the monastery. This caused the steward to produce from his room a manuscript of the New Testament plus portions of the Septuagint. Luckily, it was the manuscript Tischendorf had seen in 1844 and had since been looking for. He then spent the night examining the manuscript and discovered that not only did it contain more portions of the Septuagint, but also the whole of the New Testament, the Shepherd of Hermas and the Epistle of Barnabas. That same night he transcribed the Epistle of Barnabas. Codex \aleph proved to be one of the most significant discoveries of the New Testament

manuscripts in the 19th century. Editions of Codex Sinaiticus were published in 1862.⁴

B. Place and Date of Writing

There has been great debate as to where Codex Sinaiticus was written. According to Hort, it was produced in the West, probably Rome, but Milne and Skeat advocate Caesarea was the place of origin, while other scholars such as Kenyon, Gardthausen, Ropes, and Jellicoe were convinced that it originated from Alexandria.

The date of the writing of this Codex is considered to be the fourth century, although Gardthausen favored the first half of the fifth century, basing his argument on epigraphical evidence. On the other hand, Milne and Skeat argue for a period of about the second half of the fourth century.

Apparently 9 correctors worked on the manuscript until the 12th century.⁵

C. The Main Purpose of the Present Work

There are differing views on the nature of the corrections to the text of Codex Sinaiticus made in the seventh century, and the chief purpose of this thesis is to establish the exact nature of the seventh century correctors' texts (known now as \mathfrak{A}^2 but previously as \mathfrak{A}^c) used by these correctors to alter the original writing. For this thesis only the Pauline Epistles (Romans, 1 Corinthians, 2 Corinthians) and Hebrews will be considered.

Although Hebrews may not have been written by Paul, it was already regarded as part of the Pauline Corpus since the earliest available manuscript, P46, places Hebrews between Romans and 1 Corinthians. The Septuagint, edited by Dr. Alfred Rahlfs and produced by Biblia - Druck Stuttgart, will be consulted for Old Testament quotations. A related problem is to determine how far the Ebembe New Testament, which is in the vernacular of the present writer's tribe, agrees either with \mathfrak{A}^* or the seventh century correctors' emendations. The collation of the Ebembe will be partial in that only points of disagreement between \mathfrak{A}^* and the corrections of the seventh century will be considered. This research on the Ebembe New Testament will be placed in an appendix. The Good News Bible first published in 1966, revised third edition issued in 1971, will be consulted since the Ebembe translator(s) used the Good News Bible.

D. Statement of the Problem

1. The Seventh Century Correctors' Texts Used to Make Alterations

The objective is to investigate from the point of view of New Testament Textual Criticism the validity of the apparently conflicting statements concerning the seventh century correctors' alternative text made by Dr. Bruce M. Metzger in "The Text of the New Testament", 3rd edition. He considers that

At a later date (probably some time about the sixth or seventh century) a group of correctors working at Caesarea entered a large number of alterations into the text of both Old and New Testaments. These readings, designated by the

Siglum \aleph^a or \aleph^b , represent a thoroughgoing effort to correct the text to a different standard.⁶

The contradiction comes in the same scholar's remarks on the seventh century correctors' text made in another book entitled "Manuscripts of the Greek Bible" in which Dr. Metzger defines the correctors' text as "Byzantine". The following is the quotation of what he says:

By far the most extensive of the corrections are those made by a group of scholars in the seventh century (denoted by the sigla \aleph^a or \aleph^b the latter representing at least three scribes). The most important of these is \aleph^a , who carefully revised the entire manuscript (except the Epistle of Barnabas), bringing it into general conformity with the Byzantine texts familiar to him.⁷

For UBS⁴ and NA^{26,27} the Siglum now adopted is not \aleph^c but instead \aleph^g .⁸

In view of what is stated above, it is necessary to ascertain exactly whether the seventh century correctors' text, said to be of a different standard, is in fact a Byzantine text-type or not. (The term "Byzantine" is used in the UBS^{3,4} Greek New Testaments, but "Majority Text" is the one favored by the editors of Nestle-Aland Novum Testamentum Graece^{26,27}.)

2. Delimitations

Direct research will be limited to \aleph^* and \aleph^g . Relevant material on Codex Sinaiticus will be checked in "Scribes and Correctors of Codex Sinaiticus", 1938, by Milne and Skeat. The manuscripts to be consulted for evidence consist

only of the following: P⁴⁶, A, B, D, F, G, Majority Text, Minuscules 33 and 1739, and the early versions of Latin, Coptic and Syriac.

P⁴⁶ is a papyrus Codex of the Pauline Epistles which is dated about 200 AD. It was discovered in Central Egypt in about 1930 and was purchased by the millionaire Chester Beatty. The whole manuscript was edited by Sir Frederick G. Kenyon in 1936 and was published by the British Museum. It originally counted 104 leaves which contained "ten Epistles of Paul in the following order: Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians."⁹ The unusual features of P⁴⁶ are the placing of Hebrews immediately after Romans and Ephesians before Galatians. Today only 86 leaves survive, lacking portions of Romans and 1 Thessalonians, and the entire 2 Thessalonians. The manuscript commences at Romans 5:17 and ends at 1 Thessalonians 5:28. It is probable that the Pastoral Epistles were never included in P⁴⁶ since there is no room for them on the leaves missing at the end. In general the papyrus is in agreement with the Alexandrian type of text, and it less often sides with the Western text-type, but also occasionally it agrees with the Byzantine witnesses.¹⁰

Codex Alexandrinus, A, dating from the early fifth century, contains the Old Testament (several portions are mutilated), and the New Testament (except for Matthew 1-25:6, John 6:50-8:52 and 2 Corinthians 4:13-12:6). In 1627, Cyril Lucar, Patriarch of Constantinople, presented the

manuscript to King Charles I of England. Today it is in the British Museum in the same case as Codex Sinaiticus. Codex A is primarily Byzantine in the Gospels, but in the rest of the New Testament it is usually Alexandrian.

Codex Vaticanus, B, written about the middle of the fourth century, was first catalogued in the Vatican Library in 1475. It originally contained the entire Bible as well as the books of the apocrypha, with the exception of the books of Maccabees and the prayer of Manasseh. Today in the Old Testament it is lacking from Genesis 1:1-46:28 and a section of some thirty Psalms is lost. In the New Testament the concluding pages (from Hebrews 9:14 onwards, including 1 and 2 Timothy, Titus, Philemon, and Revelation) are missing. The Greek Old Testament was made available for publication by the papacy and published during the Renaissance but continual obstacles were put in the way of scholars who wished to study the New Testament until a facsimile edition appeared in 1889. Until then its use was refused by the Vatican possibly because its Greek Text contradicts the Latin text of the Clementine Vulgate. In 1881, Westcott and Hort produced their Revised Greek Text, and since that time many textual scholars have regarded the text of Codex B as definitive. The considerable influence of this Codex on Westcott and Hort's edition of 1881 was ensured by its adoption in the UBS Greek New Testament's original committee of Westcott and Hort 1881's edition as base text. Modern scholars now realise that Codex B is not so reliable in the Pauline Epistles, and less weight has

been placed on it in UBS^{3,4} Greek New Testaments, chiefly due to the influence of the late Dr. Kurt Aland. The text of Codex B has been considered by many scholars as an excellent representative of the Alexandrian Text-Type of the New Testament.

Codex Claromontanus, D, dated sixth century, contains only the Pauline epistles and Hebrews. As with Codices F and G, Codex D is a bilingual Greek and Latin manuscript with each language on facing pages. The text of Codices D, F and G is of the "Western" type, and agrees with P⁴⁶ very often.¹¹ Codex D is lacking for both Greek and Latin in Romans 1:1-7, 27-30, for the Latin in 1 Corinthians 14:8-18 and for the Greek in 1 Corinthians 14:13-22. In addition, the words in Latin of Romans 1:24-7 are supplied by a somewhat later hand.¹²

Codex Augiensis, F, which dates from the ninth century, contains the Pauline epistles in double columns of Greek and Latin, but Hebrews is given in Latin only. The manuscript is missing for Romans 1:1-3:19 and 1 Corinthians 3:8-15; 6:7-14. It came from the monastery of Reichenau near Constance, which was known as Augia Dives or Major, where it may have been written. Today it is in the Library of Trinity College, Cambridge, where it was presented by R. Bentley who also collated it.

Codex Boernerianus, G, was once owned by the Leipzig professor C.F. Börner. It is now at Dresden. This manuscript, dating from the ninth century, is a sister codex of Codex F. It has the Pauline epistles in Greek,

with a literalistic Latin translation between the lines. It is lacking for Romans 1:1-4; 2:17-24; 1 Corinthians 3:8-15; 6:7-14; and Hebrews.

Codex 33 is an important miniscule Codex of the New Testament. It contains the entire New Testament except for Revelation. The manuscript dates from the ninth or possibly tenth century and is now located in the Bibliothèque Nationale (National Library) at Paris. Since the time of J.G. Eichhorn in the early nineteenth century, it has often been termed "the queen of the cursives". In fact, Eichhorn and Hort considered MS. 33 to be the best of all the miniscules of the Gospels. In many cases it reflects an Alexandrian text-type similar to Codices \aleph and B, but it shows also some Byzantine influence, particularly in Acts and the Pauline Epistles.

Codex 1739 is mid-tenth century and was discovered at Mount Athos in 1879 by E. von der Goltz. It contains Acts, the General and Pauline Epistles. This Codex is often a close ally of P⁴⁶ in the Pauline Epistles. It is extremely important because it has a number of marginal notes derived from Irenaeus, Clement, Origen, Eusebius, and Basil. It appears that its archetype was copied from a very ancient manuscript, probably about 400 at Caesarea. However, this manuscript presents a relatively pure form of the Alexandrian Text-Type.¹³

The Majority Text is that form of text which represents about 80% of all known Greek manuscripts. It is also called the Byzantine text.

Early versions include Latin, Syriac and Coptic. There are two groups of Latin versions, the Old Latin (Italic) and the Vulgate of Jerome. In this thesis they are always cited separately as "it" and "Vg". Where only part of the Old Latin is given as evidence it is cited as "it^P" and where several recensions of the Vulgate are presented, only the Clementine Vulgate is considered. For the Pauline Epistles, only two versions of the Syriac are cited: Sy^P (Peshitta) and Sy^h (Harklean). When the two agree, only Sy is written in the collation apparatus. The Coptic versions taken into account for this study are the Bohairic and Sahidic. The Bohairic, spoken around Alexandria, is cited as Co^{bo} whereas the Sahidic of Central Egypt is Co^{sa}. When these two versions agree, only Co is written. These early versions are of great value to the textual critic as their readings reflect Greek New Testament manuscripts, possibly dating as far back as the second century.

3. Definitions

(a) **Textual Criticism.** It is a comparative study of early and late manuscripts, in this case of the New Testament, to determine as closely as possible the text of the original autographs. In fact, this final goal is not attainable despite the presence of numerous manuscript copies, but several strands of early transmission from the originals

can be defined as evidence after careful collation (comparative listing of variant readings).

(b) Variant Readings. A variant reading is a specific word or group of words differing in meaning or having a difference in word order when comparing one manuscript with another. This is due to scribal habits, carelessness and so on, but if a variant reading is represented in several manuscripts, it may indicate to what text-type the manuscript appears to belong.

(c) Codex. New Testament manuscripts which have survived in libraries and museums or have been recovered from sites in Egypt apparently have a "modern" book form. Evidently scrolls such as those used for the Hebrew Bible are not found. The general belief is that Christians, either first in Rome or in Egypt, invented the codex, or book form. Important codices for New Testament literature are both early and late. An early codex may contain only one New Testament book, but by the fourth century complete Greek codices of the entire Bible were being produced in Alexandria and Caesarea.

(d) Correctors. All manuscripts until the invention of printing were hand-written, and so corrections are often found added, in margins normally, by later scribes. In the case, for example, of Codex Sinaiticus, there were at least 9 correctors up to the twelfth century. The seventh century

correctors, as mentioned above, appear to have corrected the text away from one text-type to a different type of text available to the correctors.

(e) Text-Type. In the Epistles three text-types have been identified:

(i) The Alexandrian Text-Type. This form of text was apparently developed to fairly high grammatical standards by scribes working in Alexandria from the second century onwards.

(ii) The Western Text-Type. It refers to a somewhat wild and uncontrolled type of text which is thought to have originated from the West (particularly Rome) but appears to have been common from Palestine to North Africa, with additions or omissions to the generally accepted text. This form of text is more pronounced in the Gospels and Acts.

(iii) The Byzantine Text-Type. This derives its name from the place of origin of most of its manuscripts: the Byzantine Empire. This is the form of text also found in the Syriac Peshitta and Gothic versions and in the extant quotations of Church Fathers from Chrysostom onwards.¹⁴ It is also today known as the "Majority Text", a term first coined by Dr. Kurt Aland of the UBS for the Nestle-Aland Greek New Testaments, 26th and 27th editions. This text-type comprises about eighty percent of all available manuscripts of the Greek New Testament. The largest number of all known manuscripts from the late 4th century and later has Byzantine readings. However, it is reckoned that

these readings are very early and go back to the second century.¹⁵

(f) **Combined Readings.** The simplest way to refer to the text of a given variant reading is to say CT (Common Text) when the text is shared by both the editors of UBS (United Bible Societies) and Majority Text editions. If the text displayed is Alexandrian, it is referred to as AT, but if it is Byzantine, the abbreviation used to refer to it is MT (Majority Text). Western Text readings are known as WT.

(g) **Apparatus Criticus.** A critical apparatus is a collection of material, such as variant readings and other critical matter, for the textual study of a document.¹⁶

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END NOTES

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²J.K. Elliott, Codex Sinaiticus and the Simonides Affair: An Examination of the Nineteenth Century Claim that Codex Sinaiticus Was not an Ancient Manuscript (Thessaloniki: Patriarchal Institute for Patristic Studies, 1982), 9.

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CHAPTER II

THE NECESSITY OF KNOWING THE NATURE OF THE TEXTS USED BY 7TH CENTURY CORRECTORS OF CODEX \aleph

Constantine von Tischendorf was a German textual critic who, in the middle of the nineteenth century, found, identified and published numerous important discoveries of early New Testament manuscripts, including Codices C and I. His most significant discovery was Codex Sinaiticus, identified by him during his visits to the Greek Orthodox monastery of St. Catherine on Mount Sinai. During Tischendorf's expedition in 1844, while staying in the monastery, he discovered in a basket papers intended for burning which contained portions of the Septuagint. He later managed to save parts of the Greek Old Testament from the monks' kitchen fire. It is the third visit in 1859 to the same monastery which was very profitable in his discoveries. On this last excursion, he finally found that not only did the manuscript contain further portions of the Septuagint but more significantly the whole of the New Testament. It also contained the Shepherd of Hermas and the Epistle of Barnabas.¹

However, it took long negotiations before the manuscript was purchased by the Czar (emperor) of Russia, Tischendorf's patron. In the first place, after this exciting discovery, Tischendorf tried to buy the document but without success. Then he wanted to go with it to Cairo

for study, but the monk in charge of the altar plate objected, and so he was forced to leave without it. While in Cairo, Tischendorf happened to meet with the abbot of the monastery of St. Catherine and appealed to him to send for the manuscript. As a result, messengers were sent to fetch the document to Cairo, and Tischendorf was allowed to have it quire by quire, that is eight leaves at a time, to copy it. Two Germans who knew some Greek happened to be in Cairo. They helped him transcribe the manuscript, then Tischendorf himself revised carefully their work. After this stage, Tischendorf used some ecclesiastical diplomacy to get the whole document. At that time the place of an abbot was vacant among the monks of Sinai. Since they needed the favor of the Russian Emperor in the election of their new leader, Tischendorf suggested to them to offer the manuscript to the Czar of Russia as a gift. The monks welcomed this idea and the codex was delivered to Tischendorf for publication and presentation to the Czar in their name. In 1862 the text of the manuscript was published and the cost for this purpose was covered by the Czar. After the Russian Revolution in 1917, the government of the Union of Soviet Republics, not being interested in the Bible and being in need of cash, sold the Codex to the British Museum for £100,000 in 1933. This sum of money was raised mainly by the British government which guaranteed half of the total amount. The other half came from contributions made by interested Americans as well as individuals and congregations throughout Britain.²

A study by Tischendorf, who is also followed by Lake, shows that four scribes took part in the original writing of the manuscript. The only other major research on the codex was then carried out by Milne and Skeat and their results were published in "Scribes and Correctors of Codex Sinaiticus", 1938.³ According to Milne and Skeat, three scribes were involved in the production of the whole manuscript. These writers disclose individual peculiarities which make their identification possible, such as spelling skills. The orthography of the last scribe is quite the best. By contrast, the second scribe was an exceedingly poor speller, while the first scribe was not very much better than the second. With these and other points in mind, it was easier to show that the first scribe wrote most of the historical and poetical books of the Old Testament, almost the whole of the New Testament and the Epistle of Barnabas, while the second scribe was responsible for the Prophets and the Shepherd of Hermas. The third scribe's work was identified as sporadic: in the Old Testament, he produced Tobit, Judith, the first half of 4 Maccabees, and the first two-thirds of the Psalms, and in the New Testament, he wrote the first five verses of Revelation and rewrote six pages where the first scribe appears to have made serious mistakes.⁴

Milne and Skeat were also able to get additional information about the manuscript. As Dr. Metzger states,

For example, the application of a new technique in manuscript study, the use of ultraviolet-ray lamps, enabled Milne and Skeat to discover that

when the original scribe finished writing John XXI.24 he drew two decorative lines (called a coronis) at the lower part of the column of writing and then appended a subscription signifying the text of the Gospel of John was finished. (Similar decorative lines and subscriptions appear elsewhere in the manuscript at the end of the books.) Later the same scribe washed the vellum and added the concluding verse (vs. 25), repeating the coronis and subscription at a correspondingly lower position....⁵

Besides spelling mistakes in the work of all three scribes, other faults were found, especially omissions. As a result of such transcriptional carelessness, many correctors arose to work on the manuscript.⁶ So far as is known, no major work has been published on the correctors, particularly the nature of the text used by \aleph^2 . It is therefore of interest to the present researcher to find out the type of texts on which seventh century corrections to this codex were based and to relate in an appendix the results of collating \aleph^* with \aleph^2 with regard to the form of text used by the translator(s) of the Ebembe New Testament published first in 1981.

END NOTES

¹J. K. Elliott, Codex Sinaiticus and the Simonides Affair: An Examination of the Nineteenth Century Claim that Codex Sinaiticus Was not an Ancient Manuscript (Thessaloniki: Patriarchal Institute for Patristic Studies, 1982), 9-10.

²Bruce M. Metzger, The Text of the New Testament: Its Transmission, Corruption, and Restoration, 3d ed. (New York: Oxford University Press, 1992), 44-45.

³F. G. Kenyon, The Text of the Greek Bible, 3d ed. (London: Duckworth, 1975), 81.

⁴Bruce M. Metzger, Manuscripts of the Greek Bible: An Introduction to Greek Palaeography (New York: Oxford University Press, 1981), 76-77.

⁵Bruce M. Metzger, The Text of the New Testament: Its Transmission, Corruption, and Restoration, 3d ed. (New York: Oxford University Press, 1992), 45-46.

⁶Bruce M. Metzger, Manuscripts of the Greek Bible: An Introduction to Greek Palaeography (New York: Oxford University Press, 1981), 77.

CHAPTER III

THE PROCEDURE LEADING TO THE TEXT-TYPES OF THE SEVENTH CENTURY CORRECTIONS TO CODEX ξ

The method to be used is to have a collation of ξ^* , ξ^2 , allies of the two variants, comments and the reading of the Ehembe translation. This collation will proceed epistle by epistle and will be summarised at the end of each epistle to check (a) what text-type ξ^2 follows, and (b) what direction the translator(s) took in the translation of these epistles into the Ehembe language. A final summary will evaluate where ξ^2 stands and, in the appendix, what form of text the Ehembe New Testament follows in the epistles under consideration.

I. THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

1:8

ξ^* : omits $\delta\iota\alpha$ $\text{I}\eta\sigma\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$

ξ^2 : $\delta\iota\alpha$ $\text{I}\eta\sigma\upsilon\ \chi\rho\iota\sigma\tau\omicron\upsilon$

ALLIES

ξ^* without support

ξ^2 cett.

COMMENT

ξ^2 follows CT.

EBEMBE

Ehembe reads as ξ^2 , following GNB.

1:28

ξ^* : omits \omicron $\theta\epsilon\omicron\varsigma$

ξ^2 : \omicron $\theta\epsilon\omicron\varsigma$

ALLIES

ξ^* A

ξ^2 cett.

COMMENT

ξ^2 corrects to CT.

EBEMBE

Ehembe follows ξ^2 , and here conflicts with GNB which omits "God" by way of paraphrase. GNB uses the personal pronoun "he" in the place of the noun "God".

1:31

ξ^* : omits $\alpha\sigma\pi\omicron\nu\delta\omicron\upsilon\varsigma$

ξ^2 : $\alpha\sigma\pi\omicron\nu\delta\omicron\upsilon\varsigma$

ALLIES

ξ^* A B D G 1739 it Co^{bo}

ξ^2 (^s33) MT Vg Sy

COMMENTS

℣² reads as MT. The reading is also found in an ally of Codex B (33), the Vulgate and Syriac Versions. This reading is early given its presence in the Syriac Peshitta which must be implied among the Syriac versions.

EBEMBE

Ebembe follows ℣* and remains faithful to GNB except for the first word of the verse translated "without understanding" in Ebembe and "immoral" in GNB.

2:5

℣*: ΣΙΚΑΙΟΚΡΙΣΙΑΣ

℣²: ΚΑΙ ΣΙΚΑΙΟΚΡΙΣΙΑΣ

ALLIES

℣* A B D G it Vg Sy^P Co

℣² 33 1739 MT Sy^h

COMMENTS

℣² is supported by MT 33 (an ally of B) 1739 (an ally of P⁴⁶) and the Harklean Syriac. In this case, Codex B conflicts with its ally. TR (Textus receptus) has the shorter reading (omits ΚΑΙ).

EBEMBE

Loose paraphrase obscures the variant.

2:8

℣*: ΑΤΤΕΙΘΟΥΣΙ

℣²: ΑΤΤΕΙΘΟΥΣΙ ΜΕΥ

ALLIES

℣* B D G 1739 it Vg

℣² A 33 MT Sy^h

COMMENTS

℣² agrees with MT. The inclusion of ΜΕΥ is also supported by Codices A, 33, and the Harklean Syriac.

EBEMBE

No translation problem in Ebembe. Here GNB has a loose paraphrase, but Ebembe is faithful to the Greek Text.

3:22

℣*: ΕΙΣ ΠΑΝΤΑΣ

℣²: ΕΙΣ ΠΑΝΤΑΣ ΚΑΙ ΕΤΙ ΠΑΝΤΑΣ

ALLIES

℣* A B 1739 Co

℣² D F G 33 MT it Vg Sy

COMMENTS

℣² reads as MT. This reading is also supported by "Western"

Texts (DFG), 33, the Old Latin, the Vulgate and Syriac versions. The support by the Syriac versions implies that H^2 corrected to an early reading, with Syriac Peshitta being an early version.

EBEMBE

Ebembe follows H^* , but paraphrases due to the influence of GNB.

3:30

H^* : ϵITTEP
 H^2 : $\epsilon\text{ITTEITTEP}$

ALLIES

H^* A B 1739
 H^2 D F G 33 MT

COMMENTS

H^2 agrees with the Byzantine Text. ϵITTEP means "since", and $\epsilon\text{ITTEITTEP}$, "since indeed". These two words do not present any real translation problem.

EBEMBE

The translator(s) use(s) "since", which GNB omits.

4:8

H^* : $\alpha\nu\eta\rho\ \text{ou}$
 H^2 : $\alpha\nu\eta\rho\ \omega$

ALLIES

H^* B D G 1739
 H^2 A F 33 MT

COMMENTS

H^2 reads as MT.

$\alpha\nu\eta\rho\ \text{ou}$ means "a man of whom" while $\alpha\nu\eta\rho\ \omega$ is "a man to whom". The reading of H^2 is also supported by A, F and 33. However, the LXX supports H^* (See Psalm 31:2 in the LXX).

EBEMBE

There is no translation problem in this vernacular language.

4:11

H^* : $\alpha\text{U}\text{T}\text{O}\text{I}\text{S}$
 H^2 : $\text{K}\alpha\text{l}\ \alpha\text{U}\text{T}\text{O}\text{I}\text{S}$

ALLIES

H^* A B 1739 Co^{bo}
 H^2 D F G MT it^{pt} Vg Sy Co^{sa}

COMMENTS

H^2 is supported by the MT, "Western" Texts, part of the Old Latin, the Vulgate, the Syriac and the Coptic Sahidic. The insertion of $\text{K}\alpha\text{l}$ within square brackets in UBS3,4 and NA²⁷

indicates that the editors expressed some doubt about the presence of καὶ in the original autographs, mainly because καὶ is absent in ℣* and B.

EBEMBE

The translator(s) use(s) also. Where is this word from? GNB has a loose paraphrase which obscures the variant.

4:15

℣* : ΟΥ ΔΕ

℣² : ΟΥ ΥΑΡ

ALLIES

℣* A B

℣² D F G 1739 MT Sy

COMMENTS

℣² reads as MT, a reading very widely attested. It is also an early reading.

EBEMBE

Ebembe reflects ℣*.

5:2

℣* : ΤΗ ΠΙΣΤΕΙ

℣² : ΤΗ ΠΙΣΤΕΙ (℣¹ has ΕΝ ΤΗ ΠΙΣΤΕΙ)

ALLIES

℣*² 33 1739 MT it^{Pt} Vg Sy^P Co^{bo} (℣¹ A ΕΝ ΤΗ ΠΙΣΤΕΙ;
omit words B D F G Co^{sa})

COMMENTS

℣* was altered by ℣¹ and returned to the original text by ℣². The words ΤΗ ΠΙΣΤΕΙ are inserted within square brackets in UBS and NA to indicate that the editors expressed some doubt about the originality of the words, probably due to their absence in Codices B and D.

EBEMBE

Ebembe follows ℣*².

5:7

℣* : ΜΟΥΣ

℣² : ΜΟΛΙΣ

ALLIES

℣* 1739

℣² cett.

COMMENTS

℣² corrects to CT. However, there is no difference in meaning between the two words. Both words mean "hardly", "scarcely".

EBEMBE

No translation problem in Ebembe because of synonyms in Greek.

5:13

κ*: ΕΝΕΛΟΓΕΙΤΟ

κ²: ΕΝΕΛΟΓΕΙΤΑΙ (κ¹ ΕΛΛΟΓΑΤΑΙ)

ALLIES

κ* it Vg

κ² without support (κ¹ has no allies; ΕΛΛΟΓΑΤΟ A; ΕΛΛΟΓΕΙΤΑΙ is read by CT).

COMMENTS

Scribal confusion is here caused by similarly spelled words. Both κ* and κ² are not correct. On the other hand, both ΕΛΛΟΓΑΤΑΙ of κ¹ and ΕΛΛΟΓΕΙΤΑΙ of CT are 3 pers. sing. pres. pass. indic., the former from ΕΛΛΟΓΩ and the latter from ΕΛΛΟΓΕΩ. Both verbs have the same significance: to enter in an account, to put to one's account, to impute.

EBEMBE

Ebembe's paraphrase reflects CT.

5:18

κ*: ΑΝΘΡΩΠΟΥ ΠΑΡΑΠΤΩΜΑΤΟΣ

κ²: ΠΑΡΑΠΤΩΜΑΤΟΣ

ALLIES

κ* with no allies

κ² cett.

COMMENT

κ² reads as CT, but κ* appears to be a theological addition to clarify Paul's argument.

EBEMBE

Ebembe has the same theological interpretation as κ* in using "Adam".

6:11

κ*: ΕΙΝΑΙ ΝΕΚΡΟΥΣ ΜΕΝ

κ²: ΝΕΚΡΟΥΣ ΜΕΝ ΕΙΝΑΙ

ALLIES

κ* B 1739

κ² MT it^{pt} Vg (omit ΕΙΝΑΙ P⁴⁶vid A D F G 33^{vid})

COMMENTS

κ² agrees with the Majority Text in word order. The word ΕΙΝΑΙ is put in square brackets in UBS and NA^{26,27} probably because it is not found in P⁴⁶ A and D.

EBEMBE

Ebembe includes εἶναι (not in GNB).

6:21

℥*: ΤΟ ΥΑΡ

℥²: ΤΟ ΜΕΝ ΥΑΡ

ALLIES

℥* A 33 1739 MT

℥² B D F G Sy^h

COMMENTS

℥² disagrees with CT which lacks μεν. It is interesting that B D F G all agree with ℥².

EBEMBE

Ebembe reads as CT. It also has "for" which is absent from GNB.

7:14

℥*: σαρκινος

℥²: σαρκικος

ALLIES

℥* A B D F G 33 1739

℥² MT

COMMENTS

℥² corrects to MT. Both σαρκινος of ℥* and σαρκικος are nom. sing. m. adj. meaning "fleshly". Both words have the same significance.

EBEMBE

Ebembe has a paraphrase which reflects GNB: mortal man. Do the words "fleshly" and "mortal man" have the same meaning?

7:25

℥*: ΤΩ ΒΟΙ

℥²: ΤΩ ΜΕΝ ΒΟΙ

ALLIES

℥* F G it Vg

℥² cett.

COMMENTS

℥² corrects to CT. No real translation problem.

EBEMBE

No translation problem in Ebembe.

8:1

℥*: Ιησου

℥²: Ιησου μη κατα σαρκα περιπατουσιν αλλα κατα πνευμα

ALLIES

℥^{1*} B D F G 1739 Co

℥² 33^{vid} MT Sy^h (Ιησου μη κατα σαρκα περιπατουσιν A Vg Sy^p)

COMMENT

℥² has the longer reading of the MT.

EBEMBE

Ebembe has the shorter reading of ℥^{1*}, following GNB.

8:11

℥^{1*}: τον Ιησουν

℥²: Ιησουν

ALLIES

℥^{1*} A B 1739

℥² D F G 33 MT

COMMENTS

℥² agrees with the MT. This reading is also supported by "Western" texts and 33 (an ally of B).

EBEMBE

No translation problem in Ebembe, since there are no articles in this vernacular language.

ALLIES

℥^{1*} 1739

℥² A 33 MT Sy^h Co^{sa} (ΤΙς, ΤΙ D F G it^{pt} Vg; ΤΙς P⁴⁶ B 1739 Co^{bo})

COMMENTS

℥² has the reading of the MT. UBS follows P⁴⁶ B mainly here.

EBEMBE

Ebembe follows GNB which has a paraphrase of ΤΙς (anyone).

8:24

℥^{1*}: υπομενει

℥²: ελπιζει

ALLIES

℥^{1*} A Sy^p Co

℥² P⁴⁶ B D F G 33 1739 MT it^{pt} Vg Sy^h

COMMENT

℥² corrects to CT.

EBEMBE

Ebembe follows GNB (see also CT).

8:26

℥^{1*}: υπερεντυχανει

℥²: υπερεντυχανει υπερ ημων

ALLIES

ⲕⲓ* A B D F G 1739

ⲕⲓ² 33 MT it^{Pt} Vg Sy Co

COMMENTS

ⲕⲓ² reads as MT. The longer reading is early.

EBEMBE

Ebembe follows GNB which reads *ⲡⲧⲉⲣ ⲛⲉⲙⲱⲛ* as ⲕⲓ², rejecting its base Greek text (UBS²) which omits these words.

8:34

ⲕⲓ*: *ⲈⲮⲉⲣⲑⲉⲓⲛ ⲈⲚ ⲛⲈⲔⲣⲱⲛ*

ⲕⲓ²: *ⲈⲮⲉⲣⲑⲉⲓⲛ*

ALLIES

ⲕⲓ* A 33 Co

ⲕⲓ² P⁴⁶ B D F G 1739 MT it Vg Sy

COMMENT

ⲕⲓ² corrects to CT.

EBEMBE

Ebembe reads as ⲕⲓ*, probably as a reflection of GNB which has "raised to life". But UBS² which GNB follows omits "from the dead" by following the CT reading.

8:34

ⲕⲓ*: *ⲈⲬⲧⲓⲛ*

ⲕⲓ²: *Ⲕⲁⲓ ⲈⲬⲧⲓⲛ*

ALLIES

ⲕⲓ* A it Co^{bo}

ⲕⲓ² P⁴⁶ B D F G 33 MT Sy^h Co^{sa}

COMMENT

ⲕⲓ² corrects to CT.

EBEMBE

Ebembe follows GNB which reads as ⲕⲓ² (see also CT).

9:20

ⲕⲓ*: *ⲱ ⲁⲛⲑⲣⲱⲧⲧⲉ ⲙⲈⲛⲟⲩⲩⲱⲮⲈ*

ⲕⲓ²: *ⲙⲈⲛⲟⲩⲩⲱⲮⲈ ⲱ ⲁⲛⲑⲣⲱⲧⲧⲈ*

ALLIES

ⲕⲓ* A (B) 1739

ⲕⲓ² 33 MT Sy^h (*ⲱ ⲁⲛⲑⲣⲱⲧⲧⲈ* P⁴⁶ D F G it Vg)

COMMENTS

ⲕⲓ² agrees with MT in word order. No problem in translation whether the word order in ⲕⲓ* is followed or the one in ⲕⲓ². *ⲙⲈⲛⲟⲩⲩⲱⲮⲈ* means "yea rather", "yea indeed", "yea truly".

EBEMBE

Ebembe follows GNB which paraphrases *ΜΕΝΟΥΥΓΕ* into "but" (δε).

9:28

ℵ^{1*}: ΣΥΝΤΕΜΝΩΝ

ℵ²: ΣΥΝΤΕΜΝΩΝ ΕΝ ΔΙΚΑΙΟΣΥΝΗ ΟΤΙ ΛΟΓΟΝ ΣΥΝΤΕΤΜΗΜΕΝΟΝ

ALLIES

ℵ^{1*} P⁴⁶ A B 1739 Sy^p Co

ℵ² D F G 33 MT it^{pt} Vg Sy^h

COMMENTS

ℵ² has the MT longer reading, which is also supported by "Western" texts, 33 (an ally of B), part of the Old Latin, the Vulgate and the Harklean Syriac. The Septuagint also supports the longer reading (see Isaiah 10:23 in the LXX).

EBEMBE

Ebembe has the shorter reading of ℵ^{1*}.

9:31

ℵ^{1*}: ΝΟΜΟΝ ΟΥΚ

ℵ²: ΝΟΜΟΝ ΔΙΚΑΙΟΣΥΝΗΣ ΟΥΚ

ALLIES

ℵ^{1*} P^{46vid} A B D G 1739 Co

ℵ² F MT it^{pt} Vg Sy

COMMENTS

ℵ² reads as MT. This longer reading is an early reading since Syriac Peshitta records it.

EBEMBE

Ebembe has the shorter reading of ℵ^{1*}.

9:32

ℵ^{1*}: ΕΡΓΩΝ

ℵ²: ΕΡΓΩΝ ΝΟΜΟΥ

ALLIES

ℵ^{1*} P^{46vid} A B F G 1739 it^{pt} Vg Co

ℵ² D 33 MT Sy

COMMENTS

ℵ² reads as MT. This longer reading is also supported by D, 33 and the Syriac versions. Its support by especially the Syriac Peshitta indicates that it is an early reading.

EBEMBE

Ebembe reads as ℵ^{1*}.

℥¹*: ΑΥΤΩΝ

℥²: ΑΥΤΩΝ ΕΣΤΙΝ

ALLIES

℥¹* P⁴⁶ A B D F G 1739 Co

℥² 33 Vg (του Ισραηλ ΕΣΤΙΝ ΜΤ)

COMMENTS

℥² disagrees with MT. It appears to conflate ℥¹* and the last word (ΕΣΤΙΝ) of the MT.

EBEMBE

Ebembe reads "fellow Jews" instead of "them" or "Israel". It reflects "my own people" of GNB. It must be noted in this verse that Ebembe is much closer to the KJV than to GNB.

10:5

℥¹*: ΟΤΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΚ ΝΟΜΟΥ

℥²: ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΚ ΝΟΜΟΥ ΟΤΙ

ALLIES

℥¹* (1739 Vg Co ΟΤΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΚ ΤΟΥ ΝΟΜΟΥ; D ΟΤΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΣ ΕΚ ΤΟΥ ΝΟΜΟΥ)

℥² B (P⁴⁶ G MT Sy^{(P)^h} ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΚ ΤΟΥ ΝΟΜΟΥ

ΟΤΙ) (Α ΟΤΙ ΤΗΝ ΔΙΚΑΙΟΣΥΝΗΝ ΤΗΝ ΕΚ ΠΙΣΤΕΩΣ)

COMMENTS

℥² agrees with B. In this case, ℥² does not agree fully with the MT. Except for the omission of ΤΟΥ, ℥² equals CT. The position of ΟΤΙ immediately before Ο ΠΟΙΗΘΑΣ is most likely the correct one here because of early and diversified witnesses supporting it.

EBEMBE

Ebembe reflects ℥² and CT, but paraphrases due to the influence of GNB.

10:5

℥¹*: ΑΥΤΗ

℥²: ΑΥΤΟΙΣ

ALLIES

℥¹* A B 33 1739 Vg Co

℥² P⁴⁶ D F G MT it Sy

COMMENTS

℥² corrects to CT. This reading is the earliest and has strong support as well.

EBEMBE

Ebembe follows GNB and reads "by it" (by the law). GNB

follows UBS² which has "by it" (see also K^*).

10:14

K^* : ΑΚΟΥΣΟΝΤΑΙ

K^2 : ΑΚΟΥΣΩΣΙΝ

ALLIES

K^* (P⁴⁶ ΑΚΟΥΣΩΝΤΑΙ) D F G 1739

K^2 A B 33 (ΑΚΟΥΣΟΥΣΙΝ MT)

COMMENTS

K^2 has the reading of UBS (AT). MT reads ΑΚΟΥΣΟΥΣΙΝ.

ΑΚΟΥΣΟΝΤΑΙ is 3 pers. pl. fut. mid. dep. indicat. from ακουω (to hear), which means "they shall hear". ΑΚΟΥΣΩΣΙΝ is 3 pers. pl. aor. act. subj. from ακουω, meaning "they may hear". ΑΚΟΥΣΟΥΣΙΝ is 3 pers. pl. fut. act. indic. from ακουω, meaning "They shall hear".

EBEMBE

Ebembe reads in the future as MT and ignores the reading of GNB which uses "can" instead of "shall" or "may". Ebembe is much closer to KJV than to GNB in the whole verse.

10:15

K^* : ΠΟΔΕΣ

K^2 : ΠΟΔΕΣ ΤΩΝ ΕΥΑΓΓΕΛΙΖΟΜΕΝΩΝ ΕΙΡΗΝΗΝ

ALLIES

K^* P⁴⁶ A B 1739 Co

K^2 D F G 33 MT it^{Pt} Vg Sy

COMMENTS

K^2 has the MT longer reading. This reading is also supported by "Western" texts, 33, part of the Old Latin, the Vulgate and the Syriac versions. The LXX indirectly supports K^2 (see Isaiah 52:7 in the LXX).

EBEMBE

Ebembe has the shorter reading of K^* but paraphrases being influenced by GNB.

10:15

K^* : ΤΑ ΑΓΑΘΑ

K^2 : ΑΓΑΘΑ

ALLIES

K^* P⁴⁶ 33 MT

K^2 A B D F G 1739

COMMENTS

K^2 disagrees with CT. It must be noted that the article "ΤΑ" which K^2 leaves out was previously in K^* and is also found in the MT. The reading with the article is also the earliest.

EBEMBE

Ebembe reads as GNB and does not normally have articles.

11:1

Σ^{*}: ΑΥΤΟΥ

Σ²: ΑΥΤΟΥ ΟΥ ΠΡΟΕΥΝΩ

ALLIES

Σ^{*} cett.

Σ² P⁴⁶ A D

COMMENTS

Σ² disagrees with CT. The reading "whom He foreknew" (ΟΥ ΠΡΟΕΥΝΩ) seems to have been lifted up from verse 2 by the scribes. It is interesting to note that these words are also found in the earliest available manuscript, P⁴⁶.

EBEMBE

Ebembe reflects Σ^{*}.

11:2

Σ^{*}: Ισραηλ λεγων

Σ²: Ισραηλ

ALLIES

Σ^{*} MT Sy^p

Σ² A B D F G 1739 it Vg Sy^h

COMMENTS

Σ² disagrees with MT. It has here the Alexandrian and "Western" reading which ends without the word "saying" (λεγων) which introduces the quotation in verse 3. In short, Σ² corrects to AT and WT.

EBEMBE

Ebembe reflects Σ².

11:6

Σ^{*}: η ΧΑΡΙΣ ΟΥΚΕΤΙ ΥΙΥΕΤΑΙ ΧΑΡΙΣ

Σ²: η ΧΑΡΙΣ ΟΥΚΕΤΙ ΥΙΥΕΤΑΙ ΧΑΡΙΣ ΕΙ ΔΕ ΕΞ ΕΡΥΩΝ ΟΥΚΕΤΙ ΕΣΤΙ ΧΑΡΙΣ, ΕΤΤΕΙ ΤΟ ΕΡΥΟΝ ΟΥΚΕΤΙ ΕΣΤΙΝ ΕΡΥΟΝ

ALLIES

Σ^{*} P⁴⁶ A D F G 1739 it^{pt} Vg Co

Σ² 33^{vid} MT (Sy) (η ΧΑΡΙΣ ΟΥΚΕΤΙ ΥΙΥΕΤΑΙ ΧΑΡΙΣ ΕΙ ΔΕ ΕΞ ΕΡΥΩΝ ΟΥΚΕΤΙ ΧΑΡΙΣ, ΕΤΤΕΙ ΤΟ ΕΡΥΟΝ ΟΥΚΕΤΙ ΕΣΤΙΝ ΧΑΡΙΣ Β)

COMMENTS

Σ² has the MT longer reading. Codex B also supports this reading except that it omits the first ΕΣΤΙ and reads ΧΑΡΙΣ for final ΕΡΥΟΝ.

EBEMBE

Ebembe reflects GNB which does not have the longer reading of Σ².

11:17

℣^{1*}: τῆς πλῆθους

℣²: τῆς πλῆθους καὶ

ALLIES

℣^{1*} B (Co)

℣² A 33 1739 MT Vg Sy (omit words P⁴⁶ D F G)

COMMENT

℣² reads as MT.

EBEMBE

Ebembe has a very loose translation, paraphrasing even the words of GNB. One cannot tell where Ebembe and GNB stand. Here a very loose paraphrase obscures the variant in both GNB and Ebembe.

11:22

℣^{1*}: τοὺς περὸντας ἀποτομία

℣²: τοὺς περὸντας ἀποτομῶν

ALLIES

℣^{1*} P⁴⁶ A B 1739

℣² D F G 33 MT it Vg

COMMENTS

℣² has the MT reading, which is also supported by "Western" texts. ℣^{1*} uses the nominat. sing. f. n. whereas ℣² has

the acc. sing. f. noun.

EBEMBE

Ebembe has a paraphrase, following GNB. This again obscures the variant here.

11:23

℣^{1*}: ἐπιμενεῶσιν

℣²: ἐπιμείνωσιν

ALLIES

℣^{1*} B D 1739

℣² A F G 33 MT

COMMENTS

℣² agrees with MT in the use of the tense. Codex D conflicts with other "Western" MSS. (FG). ℣^{1*} is 3 pers. pl. pres. act. subj. from ἐπιμενέω, meaning here "they may continue". ℣² is 3 pers. pl. aor. act. subj. from the same verb as in ℣^{1*}, meaning "they might continue". In this case, both ℣^{1*} and ℣² are translated the same way.

EBEMBE

Ebembe follows GNB which reads "abandon" for "continue not".

11:30

℣^{1*} omits the whole verse.

℣²: ὠπτερ γὰρ καὶ

ALLIES

℥^{*} with no allies

℥² 33 MT it^{pt} Vg Sy (ωπτερ yap P⁴⁶ A B D F G 1739 Co)

COMMENT

℥² reads as MT.

EBEMBE

Ebembe has a paraphrase which leads to the omission of

ωπτερ yap και (for as also). However GNB which Ebembe follows reflects UBS Text.

12:1

℥^{*}: τω θεω ευαρεστων

℥²: ευαρεστων τω θεω

ALLIES

℥^{*} A it^{pt} Vg

℥² (P⁴⁶) B D F G 33 1739 MT

COMMENT

℥² reads as CT.

EBEMBE

No influence of word order on Ebembe.

13:8

℥^{*}: οφειλοντες

℥²: οφειλητε

ALLIES

℥^{*} without allies

℥² without support (singular reading) (CT reads οφειλετε)

COMMENTS

℥² disagrees with CT. It has a singular reading due to scribal error. ℥^{*} has nom. pl. m. pres. act. part. from οφειλω, meaning "owing". The CT reading is 2 pers. pl. pres. act. imperative from οφειλω, meaning "owe".

EBEMBE

Ebembe reflects CT.

14:9

℥^{*}: απεθανεν και εζησεν

℥²: και απεθανεν και ανεστη και εζησεν

ALLIES

℥^{*} A B 1739 Co

℥² (33 omits first και) MT Sy^h (εζησεν και απεθανεν και ανεστη D; απεθανεν και ανεστη F G Vg)

COMMENT

℥² reads as MT: "both died and rose and lived again".

EBEMBE

Ebembe follows GNB which paraphrases words and reads "died and rose to life". But UBS² which GNB uses has "died and lived again" as in ζ^* .

14:10 ζ^* : ΘΕΟΥ ζ^2 : ΧΡΙΣΤΟΥALLIES ζ^* A B D F G 1739 it^{Pt} Co ζ^2 33 MT Vg SyCOMMENT ζ^2 reads as MT.EBEMBEEbembe reads as ζ^* .-----
14:20 ζ^* : ΑΠΟΛΥΕ ζ^2 : ΚΑΤΑΛΥΕALLIES ζ^* without support ζ^2 cett.COMMENTS

ζ^2 corrects to CT. ζ^* has a singular reading. $\alpha\pi\omicron\lambda\lambda\upsilon\epsilon$ is 2 pers. sing. pres. act. imper. from $\alpha\pi\omicron\lambda\lambda\upsilon\mu\iota$, meaning "destroy utterly". ζ^2 reading, $\kappa\alpha\tau\alpha\lambda\upsilon\epsilon$, is 2 pers. sing. pres. act. imper. from $\kappa\alpha\tau\alpha\lambda\upsilon\omega$, meaning "destroy". Hence, the two words are synonyms. It is therefore safe to conclude that the scribe of ζ^* used a synonymous word in the place of $\kappa\alpha\tau\alpha\lambda\upsilon\epsilon$.

EBEMBE

No translation problem in Ebembe.

14:20 ζ^* : Καθαρα ζ^2 : Καθαρα τοις καθαροιςALLIES ζ^* cett. ζ^2 no alliesCOMMENT ζ^2 adds $\tau\omicron\iota\varsigma$ $\kappa\alpha\theta\alpha\rho\omicron\iota\varsigma$, a reading which has no other support.EBEMBEEbembe follows GNB which has a loose translation and does not read like either ζ^* or ζ^2 .

℣^{*}: λυπείται

℣²: προσκοπτεται η σκανδαλιζεται η ασθενει

ALLIES

℣^{*} with no support

℣² P⁴⁶vid B D F G 33 MT it^{pt} Vg Sy^h Co^{sa} (ΠΡΟΣΚΟΠΤΕΤΑΙ 1739 Sy^p Co^{bo})

COMMENTS

℣² has the MT reading. This longer reading is also the earliest being supported by P⁴⁶vid. Its originality is also attested by the support of an overwhelming number of witnesses. It must be noted that UBS rejects the longer reading supported by P⁴⁶vid B D F G and bases its text mainly on Codex A. λυπείται of ℣^{*} is 3 pers. sing. pres. pass. indic. from λυπῶ, meaning "is grieved".

EBEMBE

Ebembe reflects GNB which has a paraphrase reflecting the shorter reading in UBS.

15:9

℣^{*}: ΕΘΥΕΘΙΥ

℣²: ΕΘΥΕΘΙΥ ΚΥΡΙΕ

ALLIES

℣^{*} cett.

℣² 33 MT^{pt} Vg Sy^h

COMMENTS

℣² is supported by part of the MT, the Vulgate and the Harklean Syriac. The LXX also supports the longer reading of ℣² (see Ps. 17:50 in the LXX).

EBEMBE

Ebembe follows GNB which reads as ℣^{*}.

15:15

℣^{*}: υμιν

℣²: υμιν αδελφοι

ALLIES

℣^{*} A B 1739

℣² P⁴⁶ D F G 33 MT it^{pt} Vg Sy

COMMENTS

℣² reads as MT. The longer reading of ℣² is the earliest given its support by P⁴⁶. It is also the reading found in "Western" manuscripts (D F G).

EBEMBE

Ebembe follows GNB which has a very loose translation, but reflects ℣^{*} in its omission of "brothers".

ⲥ*: ΑΠΟ ΤΟΥ ΘΕΟΥ
ⲥ²: ΥΠΟ ΤΟΥ ΘΕΟΥ

ALLIES

ⲥ* B F
ⲥ² P⁴⁶ A D G 33 1739 MT

COMMENTS

ⲥ² corrects to CT. This reading with ΥΠΟ is also the earliest. Grammatically, the preposition ΥΠΟ is correctly used here because it is after a passive verb (see *δοθεισαν*: acc. sing. f. aor. pass. part. from *διδωμι*, meaning "having been given").

EBEMBE

Ebembe reflects GNB whose base Greek Text reads ΥΠΟ as in ⲥ². However, there is no real difference in meaning between ΑΠΟ and ΥΠΟ in this context.

ⲥ*: ΤΟΛΜΗΣΩ ΤΙ ΛΑΛΕΙΝ
ⲥ²: ΤΟΛΜΩ ΤΙ ΛΑΛΕΙΝ

ALLIES

ⲥ* A 1739 it^{Pt} Vg

ⲥ² B (ΤΙ ΤΟΛΜΗΣΩ ΛΑΛΕΙΝ P⁴⁶; ΤΟΛΜΗΣΩ ΤΙ ΕΙΠΕΙΝ
D F G; ΤΟΛΜΗΣΩ ΛΑΛΕΙΝ ΤΙ 33 MT)

COMMENTS

ⲥ² is supported by B. Here ⲥ² disagrees with MT. Probably ⲥ² got this reading from other evidence which has not survived apart from B.

ΤΟΛΜΗΣΩ is 1 pers. sing. fut. act. indic. from ΤΟΛΜΑΩ, meaning "I will dare". ΤΟΛΜΩ is 1 pers. sing. pres. act. indic. from ΤΟΛΜΑΩ, meaning "I dare".

EBEMBE

Ebembe reflects ⲥ* and also P⁴⁶, MT (word order does not change meaning). Ebembe here ignores the reading of GNB which is a loose paraphrase.

ⲥ*: ΣΠΑΝΙΑΝ
ⲥ²: ΣΠΑΝΙΑΝ ΕΛΕΥΣΟΜΑΙ ΠΡΟΣ ΥΜΑΣ

ALLIES

ⲥ* P⁴⁶ A B D F G 1739 it Vg Sy^P Co
ⲥ² 33 MT Sy^h

COMMENT

ⲥ² has the MT longer reading.

EBEMBE

Ebembe follows GNB which has a loose translation. Nevertheless, Ebembe reads "I hope to come to you" which is close to "I will come to you" read by \mathfrak{H}^2 .

15:29 \mathfrak{H}^* : ΕΥΛΟΓΙΑΣ \mathfrak{H}^2 : ΕΥΛΟΓΙΑΣ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ΤΟΥALLIES \mathfrak{H}^* P⁴⁶ A B D F G 1739 it^{Pt} Co \mathfrak{H}^2 33 MT Vg SyCOMMENT \mathfrak{H}^2 alters to MT longer reading.EBEMBEEbembe reads as \mathfrak{H}^* , following GNB.-----
15:31 \mathfrak{H}^* : και \mathfrak{H}^2 : και (κα)ALLIES \mathfrak{H}^* P⁴⁶ A B D F G 1739 it^{Pt} Vg \mathfrak{H}^2 33 MT Sy^hCOMMENT \mathfrak{H}^2 has the MT reading.EBEMBEEbembe omits (κα) (that) to agree with \mathfrak{H}^* . But GNB, which Ebembe follows, has και (κα) as in \mathfrak{H}^2 .-----
15:32 \mathfrak{H}^* : Ιησου Χριστου \mathfrak{H}^2 : θεουALLIES \mathfrak{H}^* (D F G it Χριστου Ιησου) \mathfrak{H}^2 P⁴⁶ A 33 1739 MT Vg Sy

(Κυριου Ιησου B)

COMMENTS \mathfrak{H}^2 corrects to CT. This reading θεου is the earliest.EBEMBEEbembe reads as \mathfrak{H}^2 , following GNB.-----
15:32 \mathfrak{H}^* : συναναπαυσωμαι υμιν \mathfrak{H}^2 : και συναναπαυσωμαι υμινALLIES \mathfrak{H}^* A 1739 Co^{sa}

ⲕⲓⲓ MT Vg Sy^(p),^h Co^{bo} (omit P⁴⁶ B; ⲕⲁⲓ ἀναψυξῶ μεθ υμῶν D it^{Pt};

ⲕⲁⲓ ἀναψυχω μεθ υμῶν F G)

COMMENTS

ⲕⲓⲓ reads as MT. "Western" texts (D F G) have a verb with similar meaning, ἀναψυξῶ (ἀναψυχω): to refresh.

EBEMBE

Ebembe reflects ⲕⲓ* in its omission of ⲕⲁⲓ. But GNB has ⲕⲁⲓ as in ⲕⲓⲓ.

16:1

ⲕⲓ*: ΟΥΣΑΥ

ⲕⲓⲓ: ΟΥΣΑΥ ⲕⲁⲓ

ALLIES

ⲕⲓ* A D F G 33 1739 MT it Vg Sy Co^{sa}

ⲕⲓⲓ P⁴⁶ B Co^{bo}

COMMENTS

ⲕⲓⲓ disagrees with MT. The longer reading with ⲕⲁⲓ is supported by P⁴⁶, B and the Bohairic Coptic.

EBEMBE

Ebembe does not read ⲕⲁⲓ. Thus it disagrees with ⲕⲓⲓ. Ebembe also omits ΟΥΣΑΥ since in this context it is not necessary

to include ΟΥΣΑΥ (being) in this vernacular language.

16:17

ⲕⲓ*: ΕΚΚΛΙΒΕΤΕ

ⲕⲓⲓ: ΕΚΚΛΙΒΑΤΕ

ALLIES

ⲕⲓ* B 1739

ⲕⲓⲓ P⁴⁶ A D F G 33 MT

COMMENTS

ⲕⲓⲓ reads as MT. The majority of other important MSS also support the reading of ⲕⲓⲓ. ΕΚΚΛΙΒΑΤΕ is 2 pers. pl. aor. act. imperative from ΕΚΚΛΙΒΩ, meaning "turn away from". ΕΚΚΛΙΒΕΤΕ is 2 pers. pl. pres. act. imperative from ΕΚΚΛΙΒΩ, meaning "turn away from". There is no difference in meaning between ΕΚΚΛΙΒΕΤΕ and ΕΚΚΛΙΒΑΤΕ. However, the use of aorist imperative is the earliest, being supported by P⁴⁶.

EBEMBE

Ebembe reflects both ⲕⲓ* and ⲕⲓⲓ in that there is no difference in the translation.

16:19

ⲕⲓ*: ΕΦ ΥΜΙΝ ΟΥΝ ΧΑΙΡΩ

ⲕⲓⲓ: ΧΑΙΡΩ ΟΥΝ ΤΟ ΕΦ ΥΜΙΝ

ALLIES

Σ* A B

Σ² 33 1739 MT Sy^h (Χαίρω ουὺ ἐφ ὑμῶν P⁴⁶ D F G it Vg)COMMENTS

Σ² has the MT word order and has τὸ before ἐφ as in the MT. τὸ ἐφ ὑμῶν means "the thing concerning you". ἐφ ὑμῶν is translated "concerning you". The meaning is not affected by either reading.

EBEMBE

Ebembe translation is not affected by the word order in Greek as seen in Σ* and Σ² nor by the article τὸ since Ebembe does not have articles.

Summary

In the Epistle of Paul to the Romans, 62 examples show variant readings between Σ* and Σ². However, to determine to which direction Σ² moved, 11 examples, representing 17.7%, were not accounted for, since in these instances Σ² appears to have used other sources which probably have not survived. Sometimes Σ² has a singular reading, or does not agree with the Common Text or even with part of the Majority Text. Furthermore, when Σ² disagrees with the Byzantine Text and partly with Alexandrian and "Western" witnesses this case cannot be considered for assessment.

The statistics indicate that in most cases the seventh century correctors of Codex Sinaiticus corrected the text of Σ¹ to conform with the Byzantine readings. These corrections represent 56.5% of the Majority Text while they only include 3.2% and 1.6% of the Alexandrian and "Western" texts respectively. 21% of these corrections are readings shared by the Common Text.

On the other hand, the Ebembe translation mostly follows Σ*, especially due to the influence of the Good News Bible. But in a few cases, the Ebembe translation agrees with Σ² and also has readings that are independent of the ones found in the Good News Bible.

II. THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS

1:2

Σ* : αὐτῶν

Σ² : αὐτῶν τεALLIESΣ* P⁴⁶ A^{vid} B D F G 33Σ² 1739 MT Sy^hCOMMENTΣ² has the MT longer reading.

EBEMBE

Ebembe follows GNB which reflects the shorter reading of K^* . Nevertheless, there is no real difference in translation in this vernacular language.

1:4

K^* : $\theta\epsilon\omega$
 K^2 : $\theta\epsilon\omega \mu\omicron\upsilon$

ALLIES

K^* B
 K^2 A D F G 33 1739 MT it Vg Sy Co

COMMENTS

K^2 corrects to CT. The reading $\theta\epsilon\omega \mu\omicron\upsilon$ is supported by an overwhelming number of witnesses. The editors of UBS⁴ gives it an A grading to indicate they are certain it was the reading in the original autographs. It must be noted that Westcott and Hort relied only on K^* and B for the omission of $\mu\omicron\upsilon$.

EBEMBE

Ebembe reads as K^* . In this case Ebembe would be correct to say "God" instead of "my God" in this vernacular usage.

1:14

K^* : $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\omega$
 K^2 : $\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\omega \tau\omega \theta\epsilon\omega$

ALLIES

K^* B 1739
 K^2 D F G MT it^{Pt} Vg ($\epsilon\upsilon\chi\alpha\rho\iota\sigma\tau\omega \tau\omega \theta\epsilon\omega \mu\omicron\upsilon$ A 33 Sy^P Sy^h with *)

COMMENTS

K^2 corrects to CT. The reading of K^2 is mainly supported by the MT and "Western" MSS. There is a change of mind from UBS² which omits $\tau\omega \theta\epsilon\omega$ to UBS^{3,4} which includes $\tau\omega \theta\epsilon\omega$. However, $\tau\omega \theta\epsilon\omega$ is inserted within square brackets in UBS^{3,4} to indicate some doubt about the originality of the words.

EBEMBE

Ebembe reads as K^2 , following GNB. But the Greek Text (UBS²) on which GNB is based reads as K^* ; thus GNB ignores here the reading of its own base Greek Text.

1:20

K^* : $\kappa\omicron\sigma\tau\mu\omicron\upsilon$
 K^2 : $\kappa\omicron\sigma\tau\mu\omicron\upsilon \tau\omicron\upsilon\tau\omicron\upsilon$

ALLIES

K^* P⁴⁶ A B D 33 1739
 K^2 F G MT Sy

COMMENTS

K^2 has the MT longer reading. $\tau\omicron\upsilon\tau\omicron\upsilon$ is also found in some "Western" MSS and Syriac versions.

EBEMBE

Ebembe reads as \mathfrak{H}^2 , following GNB. However, UBS² which GNB follows reads as \mathfrak{H}^* .

1:28

\mathfrak{H}^* : Τα μη οντα

\mathfrak{H}^2 : και τα μη οντα

ALLIES

\mathfrak{H}^* P⁴⁶ A D F G 33 1739

\mathfrak{H}^2 B MT Vg Sy Co^{bo}

COMMENTS

\mathfrak{H}^2 has the MT longer reading. This reading with *και* is also supported by Codex B, the Vulgate, the Syriac versions and the Bohairic Coptic. \mathfrak{H}^* and B contradict each other.

EBEMBE

Ebembe reflects \mathfrak{H}^* . But GNB, which Ebembe follows has *κα* as in \mathfrak{H}^2 contrary to its base Greek text which omits *κα* & *λ*. (NB: The translation of *καταργηση* is not correct in Ebembe. Instead of reading "he may annul", Ebembe reads, "he may save".)

1:29

\mathfrak{H}^* : του θεου

\mathfrak{H}^2 : αυ (αυτου)

ALLIES

\mathfrak{H}^* A B D F G MT

\mathfrak{H}^2 (Vg Sy TR [KJV] αυτου)

COMMENTS

\mathfrak{H}^2 disagrees with CT, but not with Textus Receptus (TR). \mathfrak{H}^2 here has probably been abbreviated by mistake. It has an unusual and poorly supported reading but so important that it must have come from well known MSS now extinct.

EBEMBE

Ebembe reads as \mathfrak{H}^* , following GNB. (However, GNB paraphrases the verse.)

2:1

\mathfrak{H}^* : μυστηριον

\mathfrak{H}^2 : μαρτυριον

ALLIES

\mathfrak{H}^* P^{46vid} A Sy^p Co^{bo}

\mathfrak{H}^2 B D F G 33 1739 MT Vg Sy^h Co^{sa}

COMMENTS

\mathfrak{H}^2 reads as MT. This reading *μαρτυριον* is supported by an overwhelming number of witnesses, including some Alexandrian and "Western" MSS. The two words *μυστηριον* and *μαρτυριον* might have been confused by scribes due to similarity of spelling.

EBEMBE

Ebembe reads as ξ^* , following GNB which paraphrases the word "mystery" into "secret truth".

2:4

ξ^* : ΠΕΙΘΟΙΣ ΣΟΦΙΑΣ ΛΟΓΟΣ
 ξ^2 : ΠΕΙΘΟΙΣ ΑΝΘΡΩΠΙΝΗΣ ΣΟΦΙΑΣ ΛΟΓΟΙΣ

ALLIES

ξ^* (ΛΟΓΟΙΣ for ΛΟΓΟΣ B D 33 1739 (SY^P))
 ξ^2 A MT Vg (ΠΕΙΘΟΙΣ ΣΟΦΙΑΣ P⁴⁶ F G)

COMMENTS

ξ^2 alters to the MT longer reading. Those who argue against the inclusion of *ανθρωπίνης* think that this word was lifted from 2:13. In UBS, the words accepted are printed as follows: ΠΕΙΘΟΙ [Σ] ΣΟΦΙΑΣ [ΛΟΓΟΙΣ]. According to Dr. Bruce M. Metzger,

It is much more difficult to decide what to do with ΠΕΙΘΟΙΣ, an adjective found in no other passage in all of Greek literature. Did the rarity of the word produce confusion in the transmission of the text? Or is it really a vox nulla, having arisen from a scribal mistake in copying ΠΕΙΘΟΙ ΣΟΦΙΑΣ (ΠΕΙΘΟΙ, dative case of the noun ΠΕΙΘΩ, meaning "persuasion")? In order to represent the diversity of evidence, a majority of the committee decided to print ΠΕΙΘΟΙ [Σ], and, on the strength of P⁴⁶ G... that lack ΛΟΓΟΙΣ, to enclose this latter word within square brackets.¹

EBEMBE

Ebembe reads as ξ^2 , following GNB. It must be noted that GNB ignores the reading of its base Greek Text (UBS²) which omits *ανθρωπίνης*.

2:10

ξ^* : ΠΝΕΥΜΑΤΟΣ
 ξ^2 : ΠΝΕΥΜΑΤΟΣ ΑΥΤΟΥ

ALLIES

ξ^* P⁴⁶vid A B 1739 Co
 ξ^2 D F G MT it Vg Sy

COMMENTS

ξ^2 reads as MT. This reading with ΑΥΤΟΥ is also supported by "Western" MSS. Why should ΑΥΤΟΥ be added by ξ^2 if it was not there originally? Since ΠΝΕΥΜΑΤΟΣ in Pauline theology and in the context clearly refers to the Holy Spirit, no addition is needed unless it was regarded by the ξ^2 scribe as being the more likely autograph.

EBEMBE

Ebembe reads "Holy Spirit" which is understood in Ebembe to be "God's Spirit". GNB which Ebembe follows has "His Spirit" as in ξ^2 . Since Ebembe translator(s) used GNB, the reading of ξ^2 should be implied here. Again here GNB ignores the shorter reading of UBS².

Σ^{1*}: ΟΥΚ ἀνθρώποι

Σ¹²: ΟΥΧΙ σαρκικοί

ALLIES

Σ^{1*} P⁴⁶ A B 33 1739 Vg Co

Σ¹² MT Sy (ΟΥΧΙ ἀνθρώποι D F G)

COMMENTS

Σ¹² corrects to the MT reading. KJV reads "carnal" for the word σαρκικοί. GNB based on UBS² has "worldly men" for the word ἀνθρώποι. But the words "worldly men" of GNB are closer to "fleshly" of Σ¹² in meaning than to "merely men" of Σ^{1*} and UBS.

EBEMBE

Ebembe reflects GNB which reads "worldly men". The translation is therefore closer to Σ¹² reading.

3:5

Σ^{1*}: ΤΙ (twice)

Σ¹²: ΤΙΣ (twice)

ALLIES

Σ^{1*} A B 33 1739 it^{Pt} Vg

Σ¹² P^{46vid} D F G MT Sy

COMMENTS

Σ¹² has the MT reading. Other supporters of ΤΙΣ include "Western" MSS, P^{46vid} and Syriac versions. Hence, ΤΙΣ is the earliest reading (Zuntz reckons that the archetype of P⁴⁶ was prepared in Rome about 100 AD). ΤΙ means "what". ΤΙΣ means "who".

EBEMBE

Ebembe reads as Σ¹², following GNB. Here too GNB ignores the reading of UBS², ΤΙ (what), which it follows.

3:10

Σ^{1*}: ΕΘΗΚΑ

Σ¹²: ΤΕΘΕΙΚΑ

ALLIES

Σ^{1*} P⁴⁶ A B 33 1739

Σ¹² D MT

COMMENTS

Σ¹² has the MT reading, also supported by D.

ΕΘΗΚΑ is 1 pers. sing. aor. act. indic. from ΤΙΘΗΜΙ, meaning "I laid".

ΤΕΘΕΙΚΑ is 1 pers. sing. pres. perf. act. indic. from ΤΙΘΗΜΙ, meaning "I have laid".

EBEMBE

No translation problem in Ebembe as there is no present

perfect in this vernacular language. However, GNB on which Ebembe is based uses the verb in aor. tense to agree with UBS².

3:12

℣^{*}: ΘΕΜΕΛΙΟΝ
℣²: ΘΕΜΕΛΙΟΝ ΤΟΥΤΟΝ

ALLIES

℣^{*} P⁴⁶ A B

℣² D 33 1739 MT it^{pt} Vg Sy Co^{bo}

COMMENTS

℣² reads as MT. ℣² did not "borrow" ΤΟΥΤΟΝ from elsewhere since there is no instance of ΤΟΥΤΟΝ in other verses relating to this argument.

EBEMBE

The word "foundation" is not in this verse in Ebembe, but it is understood to be referred to from verse 11 in Ebembe. Ebembe uses "it" which may refer to "the foundation" or "this foundation". GNB which the Ebembe translator(s) used reads "the foundation".

4:6

℣^{*}: ΥΕΥΡΑΠΤΑΙ
℣²: ΥΕΥΡΑΠΤΑΙ ΦΡΟΥΕΙΝ

ALLIES

℣^{*} P⁴⁶ A B D F G 1739 it^{pt} Vg Co

℣² 33 MT Sy

COMMENTS

℣² has the MT longer reading. It must be noted that φρο-
υειν is a favorite Pauline word.

EBEMBE

Ebembe reflects ℣^{*} in its omission of φρουειν (to think). GNB has a very loose translation and omits words in both ℣^{*} and ℣².

4:9

℣^{*}: Ο ΘΕΟΣ

℣²: ΟΤΙ Ο ΘΕΟΣ

ALLIES

℣^{*} P⁴⁶ A B D F G 33 1739 it^{pt}

℣² MT Vg Sy

COMMENT

℣² corrects to MT.

EBEMBE

Ebembe reads as ℣², following GNB which also includes "that", a necessary word in translation here.

℥^{1*}: δυσφημούμενοι

℥²: βλασφημούμενοι

ALLIES

℥^{1*} P⁴⁶ A 33

℥² B D F G 1739 MT

COMMENTS

℥² reads as MT and is also supported by codices B D F G.

℥^{1*} and B contradict each other. Also P⁴⁶ and B conflict with their allies 1739 and 33.

δυσφημούμενοι is nom. pl. m. pres. pass. partic. from δυσφημῶ, meaning "being reviled", "being reproached". βλασφημούμενοι is nom. pl. m. pres. pass. part. from βλασφημῶ, meaning "being reviled" or "being blasphemed". If βλασφημούμενοι was the word here in the original autographs, it might have been used to reflect Paul's theological understanding of his status as God's messenger.

EBEMBE

Ebembe reads "when slandered" while GNB has "when we are insulted".

℥^{1*}: ΤΟΥΤΟ ΑΥΤΟ

℥²: ΤΑΥΤΟ

ALLIES

℥^{1*} A 33 Sy^h

℥² P⁴⁶ B D F G 1739 MT it Vg Sy^p Co

COMMENTS

℥² corrects to CT. The shorter reading of ℥² is the earliest and is strongly supported by a wide variety of Greek and versional witnesses. The inclusion of ΑΥΤΟ in the old NA (as in ℥^{1*}) is rejected by NA^{26,27}.

EBEMBE

Ebembe reads as ℥², following GNB.

℥^{1*}: ΕΘΥΕΣΙΥ

℥²: ΕΘΥΕΣΙΥ ΟΝΟΜΑΖΕΤΑΙ

ALLIES

℥^{1*} P⁴⁶ A B D F G 33 1739 it^{Pt} Vg Co

℥² MT Sy

COMMENTS

℥² has the MT longer reading. GNB appears to reflect ΟΝΟΜΑΖΕΤΑΙ (is named) in the words "would be guilty of it".

EBEMBE

Ebembe reflects ℥^{1*} in the words "is not found among the heathen".

℣^{1*}: ΕΚΚΑΘΑΡΑΤΕ

℣²: ΕΚΚΑΘΑΡΑΤΕ ΟΥ

ALLIES

℣^{1*} P⁴⁶ A B D F G MT^{pt} it^{pt} Vg Sy^p

℣² 33 1739 MT^{pt} Sy^h (TR)

COMMENTS

℣² reads as part of the MT (see Hodges and Farstad's critical apparatus). Some Alexandrian MSS also read as ℣². NA²⁷ is misleading on the reading of MT (compare NA²⁷ critical apparatus and Majority Text critical apparatus). By translating "you must take out" GNB reflects ℣².

EBEMBE

Ebembe reads as ℣², probably due to the influence of GNB. "You must take out" of GNB is closer to "Therefore purge out" of ℣². Hence GNB ignores the shorter reading of its base Greek Text.

5:7

℣^{1*}: ΕΤΥΘΗ

℣²: ΟΥΤΕΡ ΗΚΩΝ ΕΤΥΘΗ

ALLIES

℣^{1*} P^{46vid} A B D F G 33 1739 it Vg Co^{bo}

℣² MT Sy Co^{sa}

COMMENTS

℣² has the MT longer reading. "For us" is an important christological variant which has a very ancient origin.

EBEMBE

Ebembe reads as ℣², contradicting GNB which Ebembe usually follows. Where did Ebembe find "for us"? (Probably from KJV).

5:10

℣^{1*}: ΟΥ ΠΑΥΤΩΣ

℣²: ΚΑΙ ΟΥ ΠΑΥΤΩΣ

ALLIES

℣^{1*} P⁴⁶ A B D F G 33 1739 it^{pt} Vg

℣² MT Sy^{(p)h}

COMMENTS

℣² has the MT longer reading. UBS and NA omit ΚΑΙ. But GNB has ΚΑΙ (Now) as in ℣² and MT, thus disagreeing with the text it is based on.

EBEMBE

Ebembe reflects ℣² in its paraphrase. As GNB, Ebembe has ΚΑΙ too (see Ebembe "Na" and GNB "Now").

Σ^{1*}: και ἀπταξίλν

Σ²: η ἀπταξίλν

ALLIES

Σ^{1*} A B D F G 33 1739

Σ² P⁴⁶ MT it^{Pt} Vg Sy Co

COMMENTS

Σ² reads as MT, P⁴⁶, part of the Old Latin, the Vulgate, the Syriac and Coptic versions. P⁴⁶ indicates that the reading of Σ² is the earliest, at least 2nd century.

EBEMBE

Ebembe follows GNB and both agree with Σ² in the use of "or". Here again translators of GNB disregarded the text of UBS² on which their translation was based.

6:7

Σ^{1*}: Ἡδῆ μεν

Σ²: Ἡδῆ μεν ουν

ALLIES

Σ^{1*} P⁴⁶ D 33 1739

Σ² A B MT Sy^{P,h**}

COMMENTS

Σ² agrees with CT. ΟΥΝ is in square brackets in UBS and NA^{26,27} mainly because of the absence of this word in P⁴⁶ and Σ^{1*}.

EBEMBE

Ebembe reflects Σ² even though it is based on GNB which gives a very loose paraphrase.

6:15

Σ^{1*}: σωματα ημων

Σ²: σωματα υμων

ALLIES

Σ^{1*} A

Σ² B D F G MT it Vg Sy^P Co

COMMENTS

Σ² corrects to CT. Probably there was pronunciation problem over υμων and ημων. But the reading of Σ² is strongly supported by Codex B, the MT, "Western" texts (D F G) and the main versions.

EBEMBE

Ebembe reads as Σ², following GNB.

7:5

Σ^{1*}: τη προσευχη

Σ²: τη νηστεια και τη προσευχη

ALLIES

℥^{1*} P⁴⁶ A B D F G 33 1739 it Vg Co

℥² MT Sy

COMMENTS

℥² corrects to the MT longer reading, which includes the controversial "fasting" (see also Mark 9:29).

EBEMBE

Ebembe reads as ℥^{1*}, following GNB.

7:7

℥^{1*}: θελω δε

℥²: θελω γαρ

ALLIES

℥^{1*} P⁴⁶ A D F G 33^{vid} it Co^{bo}

℥² B 1739 MT Vg Sy Co^{sa}

COMMENTS

℥² has the MT reading. ℥^{1*} and B disagree, and P⁴⁶ conflicts with its ally 1739. Although γαρ is read by B, it is rejected by Hort.

EBEMBE

Ebembe reflects GNB which is very loose here, making it impossible for Ebembe to have either reading.

7:7

℥^{1*}: 0 MEV OUTWS, 0 δε OUTWS

℥²: 0ς MEV OUTWS, 0ς δε OUTWS

ALLIES

℥^{1*} A B D F G 33 1739

℥² P⁴⁶ MT

COMMENTS

℥² corrects to MT. Also the earliest known MS P⁴⁶ has 0ς instead of 0, thus disagreeing with its ally 1739. Grammatically the reading of ℥² is more correct (see the Greek New Testament dictionary).

EBEMBE

Ebembe does not make any difference in the translation.

7:9

℥^{1*}: ΕΣΤΙΝ ΥΑΜΕΙΝ

℥²: ΕΣΤΙΝ ΥΑΜΗΘΑΙ

ALLIES

℥^{1*} A 33

℥² P⁴⁶ B D F G 1739 MT

COMMENTS

℥² corrects to CT. The reading of ℥² is also supported by

the greater part of all witnesses including Alexandrian and "Western" MSS. $\gamma\alpha\mu\epsilon\iota\nu$ is pres. act. infin. from $\gamma\alpha\mu\epsilon\omega$ (to marry) whereas $\gamma\alpha\mu\eta\sigma\alpha\iota$ is aor. act. infin. from $\gamma\alpha\mu\epsilon\omega$, meaning "to marry".

EBEMBE

No translation problem in Ebembe, since there is no difference possible between present and aorist infinitives.

7:14

 ζ^* : $\alpha\delta\epsilon\lambda\phi\omega$ ζ^2 : $\alpha\nu\delta\epsilon\rho\iota$ ALLIES ζ^* P⁴⁶ A B D F G 33 1739 Co ζ^2 MT Sy^h ($\alpha\nu\delta\epsilon\rho\iota$ $\tau\omega$ $\pi\iota\sigma\tau\omega$ it^{pt} Vg Sy^p)COMMENTS

ζ^2 alters to MT. KJV has the reading of ζ^2 since it is based on TR(MT). Except New American Bible, which follows UBS, translators preferred the reading of ζ^2 to the one found in ζ^* , thus rejecting the reading of UBS and NA, even though they based their translations on these texts.

EBEMBE

Ebembe reflects ζ^2 , due to translators' adoption of $\alpha\nu\delta\epsilon\rho\iota$, and since Ebembe is based on GNB. However, Ebembe leaves out the word "Christian" found in GNB which reads "Christian husband".

7:15

 ζ^* : $\kappa\epsilon\kappa\lambda\eta\kappa\epsilon\nu$ $\upsilon\mu\alpha\varsigma$ ζ^2 : $\kappa\epsilon\kappa\lambda\eta\kappa\epsilon\nu$ $\eta\mu\alpha\varsigma$ ALLIES ζ^* A Co^{bo} ζ^2 P⁴⁶ B D F G 33 1739 MT it Vg Sy Co^{sa}COMMENTS

ζ^2 reads as MT. This reading with $\eta\mu\alpha\varsigma$ is also supported by an overwhelming number of witnesses including the earliest. The manuscripts in favor of $\eta\mu\alpha\varsigma$ include Alexandrian and "Western" texts, plus the main versions, except the Bohairic Coptic. In view of all this, the preference for $\upsilon\mu\alpha\varsigma$ against $\eta\mu\alpha\varsigma$ by UBS and NA cannot be justified.

EBEMBE

Ebembe reads as ζ^2 and rejects the GNB reading in this case, even though the Ebembe translator(s) used GNB for translation. This shows some independent judgement on the part of the translator(s).

7:17

 ζ^* : $\mu\epsilon\mu\epsilon\rho\iota\kappa\epsilon\nu$ ζ^2 : $\epsilon\mu\epsilon\rho\iota\sigma\epsilon\nu$ ALLIES ζ^* B 1739

Σ¹² P⁴⁶ (A) D F G 33 MT

COMMENTS

Σ¹² reads as CT. ΜΕΜΕΡΙΚΕΝ is 3 pers. sing. perf. act. indic. from ΜΕΡΙΨΩ, meaning "he has divided". ΕΜΕΡΙΘΕΝ is 3 pers. sing. aor. act. indic. from ΜΕΡΙΨΩ, meaning "he divided". The use of the aorist is the earliest. Some Alexandrian and "Western" MSS also support the reading of Σ¹².

EBEMBE

Ebembe reflects GNB which has a very loose translation. Ebembe therefore is not applicable in this case.

7:31

Σ^{*}: ΤΟΝ ΚΟΣΜΟΝ

Σ¹²: ΤΩ ΚΟΣΜΩ ΤΟΥΤΩ

ALLIES

Σ^{1*} P⁴⁶ A B Co^{bo}

Σ¹² MT Sy^h (ΤΟΝ ΚΟΣΜΟΝ ΤΟΥΤΟΝ D F G 33 1739 Co^{sa})

COMMENTS

Σ¹² has the MT longer reading. Some "Western" and Alexandrian MSS support the reading "this world". The use of the accusative or dative does not make any difference in translation. The fact that "this world" occurs twice in the verse does not invalidate Σ¹² longer reading.

EBEMBE

Ebembe reads "this world" just as Σ¹². But GNB has a loose translation, making it impossible to know where it stands and which reading it favors. However the Greek text on which GNB is based reads "the world" as in Σ^{*}.

7:35

Σ^{*}: ΣΥΜΦΟΡΟΝ

Σ¹²: ΣΥΜΦΕΡΟΝ

ALLIES

Σ^{1*} P⁴⁶ A B D 33 it Vg

Σ¹² F G 1739 MT

COMMENTS

Σ¹² reads as MT. Both readings in Σ^{1*} and Σ¹² mean the same thing (profit).

EBEMBE

Ebembe follows GNB which has a paraphrase. Hence, both Ebembe and GNB do not read "profit". Instead, they both have "to help you".

7:37

Σ^{1*}: ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ ΕΔΡΑΙΟΣ

Σ¹²: ΕΔΡΑΙΟΣ ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ

ALLIES

℥^{1*} A B D 33 it^{Pt} Vg (omits ΑΥΤΟΥ 1739)

℥² (omits ΑΥΤΟΥ MT) (ΕΝ ΤΗ ΚΑΡΔΙΑ ΑΥΤΟΥ P^{6vid} F G)

COMMENTS

℥² corrects word order to MT, but has an additional word, ΑΥΤΟΥ, which the MT does not have. The words in ℥^{1*} and ℥² are translated the same way.

EBEMBE

Ebembe has no translation problem. It reads as in ℥^{1*} and ℥². GNB has paraphrased the words.

7:38

℥^{1*}: γαμιζων... γαμιζων

℥²: γαμιζων... εκγαμιζων

ALLIES

℥^{1*} P⁴⁶ A B D (F G) 33 1739

℥² (εκγαμιζων... εκγαμιζων MT)

COMMENTS

℥² reads the first part as ℥^{1*} but changes to the MT in the second part. εκγαμιζων is nom. sing. m. pres. act. part. from εκγαμιζω, meaning "giving in marriage". γαμιζων is nom. sing. m. pres. act. part. from γαμιζω, meaning "giving in marriage". Both words in ℥^{1*} and ℥² mean the same thing.

EBEMBE

No translation problem in Ebembe.

7:39

℥^{1*}: ΓΟΥΗ ΔΕΔΕΤΑΙ

℥²: ΓΟΥΗ ΔΕΔΕΤΑΙ ΒΟΜΩ

ALLIES

℥^{1*} P⁴⁶ A B D 33 1739 it^{Pt}

℥² F G MT Vg Sy

COMMENTS

℥² reads as MT. Also some "Western" MSS, the Vulgate and Syriac versions have ℥² longer reading.

EBEMBE

Ebembe reflects ℥^{1*}. GNB has a paraphrase which is a reflection of ℥^{1*}.

8:3

℥^{1*}: ΕΥΨΩΤΑΙ

℥²: ΕΥΨΩΤΑΙ ΟΥΤ ΑΥΤΟΥ

ALLIES

℥^{1*} P⁴⁶ 33

℥² A B D F G 1739 MT it Vg Sy Co

COMMENTS

℥² corrects to CT, but the omission of ΟΥΤ ΑΥΤΟΥ is very early. The inclusion of ΟΥΤ ΑΥΤΟΥ in the original autographs is attested by a wide variety of Greek and

versional witnesses.

EBEMBE

Ebembe reads as \mathfrak{L}^2 , following GNB.

8:4

\mathfrak{L}^* : ΘΕΟΣ

\mathfrak{L}^2 : ΘΕΟΣ ΕΤΕΡΟΣ

ALLIES

\mathfrak{L}^* P⁴⁶ A B D F G 33 1739 it Vg Co

\mathfrak{L}^2 MT Sy

COMMENT

\mathfrak{L}^2 has the MT longer reading.

EBEMBE

Ebembe reads as \mathfrak{L}^2 . GNB paraphrases the reading, but Ebembe ignores the paraphrase.

8:7

\mathfrak{L}^* : συνηθεία

\mathfrak{L}^2 : συνειδηθεί

ALLIES

\mathfrak{L}^* A B 33 1739 Co

\mathfrak{L}^2 D F G MT it^{Pt} Vg Sy

COMMENTS

\mathfrak{L}^2 reads as MT, and is also supported by some "Western" texts, part of the Old Latin, the Vulgate and Syriac

versions. \mathfrak{L}^2 corrects obviously to an early reading. συνη-
θεία means "used to" or "accustomed to" or "habituated to",
"with the habit". συνειδηθεί means "with consciousness".

EBEMBE

Ebembe reads as \mathfrak{L}^* , following GNB.

8:8

\mathfrak{L}^* : υμας

\mathfrak{L}^2 : ημας

ALLIES

\mathfrak{L}^* 33

\mathfrak{L}^2 Cett.

COMMENTS

\mathfrak{L}^2 corrects to CT. \mathfrak{L}^* reading is most likely a
transcriptional error.

EBEMBE

Ebembe reflects \mathfrak{L}^2 . GNB has a loose translation reflecting
 \mathfrak{L}^2 .

8:8

\mathfrak{L}^* : Παροτηθεί

\mathfrak{L}^2 : Παροτησι

ALLIES

\mathfrak{L}^* P⁴⁶ A B 33 1739 Co

Ⲛ² D (F G: ⲪⲰⲚⲠⲂⲠⲟⲩⲧⲏⲥⲓ) MT it Vg

COMMENTS

Ⲛ² reads as MT and at least one "Western" MS. Ⲡⲁⲣⲁⲟⲩⲧⲏⲥⲓ is 3 pers. sing. fut. act. indic. from Ⲡⲁⲣⲓⲟⲩⲧⲏⲙⲓ, meaning "it will commend". Ⲡⲁⲣⲓⲟⲩⲧⲏⲥⲓ is 3 pers. sing. pres. act. indic. from Ⲡⲁⲣⲓⲟⲩⲧⲏⲙⲓ, meaning "it commends".

EBEMBE

Ebembe does not reflect GNB. It has the timeless tense of Ⲛ² as opposed to GNB which has future tense as in Ⲛ^{*}.

8:11

Ⲛ^{*}: ⲁⲠⲟⲗⲗⲩⲧⲁⲓ γαρ

Ⲛ²: καὶ ἀπολλύται

ALLIES

Ⲛ^{*} P⁴⁶ B 33 Cobo

Ⲛ² D 1739 (ⲁⲠⲟⲗⲗⲩⲧⲁⲓ οὐν A; καὶ ἀπολείται F G MT Vg)

COMMENTS

Ⲛ² disagrees with the MT except for καὶ. The use of καὶ is also supported by "Western" MSS, 1739 and the Vulgate.

ⲁⲠⲟⲗⲗⲩⲧⲁⲓ is 3 pers. sing. pres. pass. indic. from ⲁⲠⲟⲗⲗⲩⲙⲓ, meaning "he is destroyed". ⲁⲠⲟⲗⲗⲩⲧⲁⲓ is 3 pers. sing. 2 fut. mid. indic. from ⲁⲠⲟⲗⲗⲩⲙⲓ, meaning "he will perish".

EBEMBE

Ebembe follows GNB and reads "And so". Ebembe has the future tense of the MT since GNB on which Ebembe is based

preferred to use the future tense even though its main Greek text uses present passive tense.

8:11

Ⲛ^{*}: εν τη ση γνωσει, ο αδελφος

Ⲛ²: αδελφος εν τη ση γνωσει

ALLIES

Ⲛ^{*} P⁴⁶ A (B) F G 33 it Vg

Ⲛ² 1739 Sy^h (αδελφος επι τη ση γνωσει MT)

COMMENTS

Ⲛ² alters word order and reads as 1739 and Sy^h. It also has the MT word order but reads εν instead of επι found in the MT. Again here P⁴⁶ disagrees with its ally 1739.

EBEMBE

Ebembe follows GNB which paraphrases the words. However, the word order and the use of the article in Ⲛ^{*} does not present any translation problem in this vernacular language.

9:7

Ⲛ^{*}: τον καρπον

Ⲛ²: εκ του καρπου

ALLIES

Ⲛ^{*} A B D F G 33 1739 Co^{sa}

Ⲛ² P⁴⁶ MT it Vg Sy^(p) Co^{bo}

COMMENTS

℥² reads as MT. This longer reading of ℥² is also supported by the earliest known MS P⁴⁶ and most early versions.

EBEMBE

Ebembe reflects GNB which does not read "of". Both Ebembe and GNB are a reflection of ℥^{*}.

9:10

℥^{*}: και ο αλων επ ελπιδι του μετεχειν

℥²: και ο αλων της ελπιδος αυτου μετεχειν επ
ελπιδι

ALLIES

℥^{*} P⁴⁶ A B 33 1739 Vg Sy

℥² D F G MT

COMMENTS

℥² reads as MT. It is also supported by some "Western" texts. The point at issue is the use of ελπις (hope) twice.

EBEMBE

Ebembe here paraphrases a difficult verse, but the underlying Greek suggests that the shorter reading of ℥^{*} is followed.

9:13

℥^{*}: παρεδρευοντες

℥²: προσεδρευοντες

ALLIES

℥^{*} P⁴⁶ A B D F G 33 1739

℥² MT

COMMENTS

℥² corrects to MT. Two Greek words of similar meaning are involved. ℥^{*} reads "attending constantly", and ℥² has "attending regularly".

EBEMBE

Ebembe follows GNB which is a paraphrase. However, there is no real translation problem in Ebembe whether ℥^{*} or ℥² is followed.

9:15

℥^{*}: ουδεις κενωσει

℥²: ινα τις κενωση

ALLIES

℥^{*} P⁴⁶ B D 33 1739

℥² MT it^{pt} Vg Sy^h (ουδεις μη καινωση; τις κενωσει F G)

COMMENTS

℥² reads as MT. ℥^{*} has "No one will make void". ℥² reads "that anyone should make void". ΚΕΝΩΣΕΙ is 3 pers. sing. fut. act. indic. from ΚΕΝΩ. ΚΕΝΩΣΗ is 3 pers. sing. aor. act. subj. from ΚΕΝΩ. ΚΑΙΝΩΣΕΙ is obviously a transcriptional error.

EBEMBE

Ebembe reflects the reading of H^2 and MT and ignores the paraphrase of GNB.

9:16

H^* : $\chi\alpha\rho\iota\varsigma$
 H^2 : $\kappa\alpha\upsilon\chi\eta\mu\alpha$

ALLIES

H^* D F G
 H^2 P⁴⁶ A B 33 1739 MT it^{Pt} Vg Sy Co

COMMENTS

H^2 corrects to CT. H^* is supported by some important "Western" texts, but a very large number of witnesses are in favor of "boasting" ($\kappa\alpha\upsilon\chi\eta\mu\alpha$). The reading of H^2 is also the earliest.

EBEMBE

Ebembe reflects H^2 , following GNB.

9:18

H^* : $\mu\omicron\upsilon\ \epsilon\omicron\tau\iota\upsilon$
 H^2 : $\mu\omicron\iota\ \epsilon\omicron\tau\iota\upsilon$

ALLIES

H^* A 33 1739 it^{Pt} Vg Sy^P
 H^2 P⁴⁶ B MT (Sy^h) ($\epsilon\omicron\tau\alpha\iota\ \mu\omicron\iota\ \text{D F G}$)

COMMENTS

H^2 reads as MT. This reading in the dative case is also supported by the earliest known MS P⁴⁶ and Codex B. Some "Western" texts also have $\mu\omicron\iota$ instead of $\mu\omicron\upsilon$.

EBEMBE

Ebembe does not have any translation problem here in either case. But GNB has a paraphrase of the words.

9:21

H^* : $\kappa\epsilon\rho\delta\alpha\iota\upsilon\omega$
 H^2 : $\kappa\epsilon\rho\delta\eta\sigma\omega$

ALLIES

H^* A B F G (33) 1739
 H^2 P⁴⁶ MT

COMMENTS

H^2 reads as MT. $\kappa\epsilon\rho\delta\alpha\iota\upsilon\omega$ is 1 pers. sing. aor. act. subj. from $\kappa\epsilon\rho\delta\alpha\iota\upsilon\omega$, meaning "I might gain". $\kappa\epsilon\rho\delta\eta\sigma\omega$ is also 1 pers. sing. aor. act. subj. from $\kappa\epsilon\rho\delta\alpha\iota\upsilon\omega$, meaning "I might gain". However, the reading of H^2 is the earliest.

EBEMBE

No translation problem in Ebembe.

9:21

H^* : $\tau\omicron\upsilon\varsigma\ \alpha\nu\omicron\mu\omicron\upsilon\varsigma$
 H^2 : $\alpha\nu\omicron\mu\omicron\upsilon\varsigma$

ALLIES

Σ^{1*} P⁴⁶ A B D 33 1739

Σ¹² F G MT

COMMENTS

Σ¹² has the shorter reading of the MT. Two "Western" MSS also support this reading without article.

EBEMBE

Ebembe reads "them" instead of "the ones without law" or "those without law". The assumption is that the "them" of Ebembe refers to "those without law" at the beginning of the verse; thus avoiding the repetition of the same thing which would sound awkward in this language.

9:22

Σ^{1*}: αὐθελνς

Σ¹²: ως αὐθελνς

ALLIES

Σ^{1*} P⁴⁶ A B 1739 it^{pt} Vg

Σ¹² D F G 33 MT Sy Co

COMMENTS

Σ¹² reads as MT. This reading with ως is also favored by some important "Western" MSS, 33, the Syriac and Coptic versions. Critical text editors would argue that the second αὐθελνς was added on the analogy of the first occurrence in verse 21.

EBEMBE

Ebembe reads as Σ¹² and ignores the reading of GNB which is "weak like one of them". UBS² on which GNB is based follows Σ^{1*}.

10:3

Σ^{1*}: omits TO AUTO

Σ¹²: TO AUTO

ALLIES

Σ^{1*} without support

Σ¹² B D F G 33 1739 MT it Vg Sy^(p) Co (TO P⁴⁶ A)

COMMENTS

Σ¹² corrects to CT. P⁴⁶ and Codex A have only the article TO. The omission of AUTO by the scribes of P⁴⁶ and A is probably due to carelessness.

EBEMBE

Ebembe reflects Σ¹², following GNB.

10:8

Σ^{1*}: μὴ ημερα

Σ¹²: εἰν μὴ ημερα

ALLIES

Σ^{1*} P⁴⁶ B D F G it^{pt} Vg

Σ¹² A 33 1739 MT

COMMENT

Σ¹² has the MT longer reading.

EBEMBE

No translation problem in this vernacular language.

10:13

ⲥ^{1*}: ΤΟΥ ΔΥΝΑΣΘΑΙ

ⲥ²: ΤΟΥ ΔΥΝΑΣΘΑΙ ΥΜΑΣ

ALLIES

ⲥ^{1*} P⁴⁶ A B D F G 33 1739

ⲥ² MT

COMMENTS

ⲥ² corrects to MT. ΥΜΑΣ is needed in the translation. And so it is very important here.

EBEMBE

The Ebembe translation reflects the words of ⲥ². GNB has a loose paraphrase and follows neither ⲥ^{1*} nor ⲥ² in its wording.

10:18

ⲥ^{1*}: ΟΥΧ

ⲥ²: ΟΥΧΙ

ALLIES

ⲥ^{1*} A D F G 33 1739

ⲥ² P⁴⁶ B MT

COMMENTS

ⲥ² reads as MT. ΟΥΧΙ is an adverb meaning "not". ΟΥΧ of ⲥ^{1*} is negative adverb before a vowel with rough breathing.

Both ΟΥΧ and ΟΥΧΙ expect the answer "yes" in a question² (see also UBS dictionary). The reading of ⲥ² is the earliest and is also supported by Codex B.

EBEMBE

Ebembe follows GNB which has a loose paraphrase and does not read in the negative form but rather presents the reading in the affirmative. Thus Ebembe does not follow either ⲥ^{1*} or ⲥ².

10:23

ⲥ^{1*}: bis ΠΑΝΤΑ ΕΞΕΣΤΙΝ

ⲥ²: bis ΠΑΝΤΑ ΜΟΙ ΕΞΕΣΤΙΝ

ALLIES

ⲥ^{1*} P⁴⁶ A B D F G (33) it^{Pt} Co

ⲥ² MT Vg Sy

COMMENT

ⲥ² reads as MT.

EBEMBE

Ebembe reflects GNB which paraphrases the verse. However, Ebembe and GNB do not read ΜΟΙ because UBS² omits ΜΟΙ.

10:33

ⲥ^{1*}: ΣΥΜΦΟΡΟΝ

ⲥ²: ΣΥΜΦΕΡΟΝ

ALLIES

Σ^{*} P⁴⁶ A B

Σ² D F G 33 1739 MT

COMMENTS

Σ² reads as MT. This reading of Σ² is also found in some important "Western" MSS. The two words (συμφερον and συμφερον) are accusative sing. neuter with a similar meaning: "profit".

EBEMBE

No translation problem in Ebembe.

11:24

Σ^{*}: ΤΟ ΥΠΕΡ ΥΜΩΝ
Σ²: ΤΟ ΥΠΕΡ ΥΜΩΝ ΚΛΩΜΕΝΟΝ

ALLIES

Σ^{*} P⁴⁶ A B 33 1739

Σ² F G MT Sy (ΤΟ ΥΠΕΡ ΥΜΩΝ ΘΡΥΠΤΟΜΕΝΟΝ D; ΤΟ ΥΠΕΡ
ΥΜΩΝ ΔΙΔΟΜΕΝΟΝ Vg Co)

COMMENTS

Σ² reads as MT. This longer reading with κλωμενον (being broken) is also supported by some "Western" texts and the Syriac versions. Codex D, the Vulgate and Coptic versions are all in favor of a longer reading, though Codex D reads θρυπτομενον and the Vulgate and Coptic versions have διδομενον instead of κλωμενον. θρυπτομενον is from θρυπτω meaning "being broken in pieces". διδομενον is from δίδωμι, meaning "being given". κλωμενον is nom. sing. neut.

pres. pass. part. from ΚΛΩ (to break bread; with figurative reference to the death of Christ). The question is: was the body of Christ only offered or was it broken?

EBEMBE

Ebembe happens to agree with the Vulgate and Coptic versions which read διδομενον instead of κλωμενον. But GNB on which Ebembe is based reads as Σ^{*}. The reading διδομενον appears to be an assimilation to Luke 22:19.

11:26

Σ^{*}: ΤΟ ΠΟΤΗΡΙΟΝ
Σ²: ΤΟ ΠΟΤΗΡΙΟΝ ΤΟΥΤΟ

ALLIES

Σ^{*} A B D F G 33 1739 it^{Pt} Vg Co^{sa}

Σ² P⁴⁶ MT Sy Co^{bo}

COMMENTS

Σ² reads as MT. The earliest MS available, P⁴⁶, also supports this longer reading. ΤΟΥΤΟ could also be an assimilation to previous ΤΟΥΤΟΝ or to Luke 22:20 (see ΤΟΥΤΟ ΤΟ ΠΟΤΗΡΙΟΝ).

EBEMBE

Ebembe reads as Σ², following GNB. It is interesting to note that GNB follows Σ² here even though its base Greek text has the reading of Σ^{*}.

11:29

 \mathcal{H}^* : ΠΙΥΩΥ \mathcal{H}^2 : ΠΙΥΩΥ ἀναξίωςALLIES \mathcal{H}^* P⁴⁶ A B 33 1739 Co \mathcal{H}^2 D F G MT it Vg SyCOMMENTS

\mathcal{H}^2 has the MT longer reading, also supported by some important "Western" MSS, the Old Latin, the Vulgate and the Syriac. Critical text editors would suggest that ἀναξίως (unworthily) is an assimilation to verse 27.

EBEMBE

Ebembe follows GNB which reflects \mathcal{H}^* . However, GNB has a very loose paraphrase here.

11:29

 \mathcal{H}^* : ΤΟ ΣΩΜΑ \mathcal{H}^2 : ΤΟ ΣΩΜΑ ΤΟΥ ΚΥΡΙΟΥALLIES \mathcal{H}^* P⁴⁶ A B 33 1739 Co \mathcal{H}^2 D F G MT it Vg SyCOMMENTS

\mathcal{H}^2 reads as MT. This longer reading of \mathcal{H}^2 is also favored by

some important "Western" MSS, the Old Latin, the Vulgate and the Syriac versions. The words ΤΟΥ ΚΥΡΙΟΥ are very significant here to specify which body the apostle Paul was talking about, since the body could also mean the body of the Church. Again here, critical text editors who argue against the presence of these words "of the Lord" in the original autographs think that they were added from verse 27 for clarification.

EBEMBE

Ebembe reads "the body of the Lord Jesus", which is very appropriate in this vernacular language. GNB on which Ebembe is based has "The Lord's body" as in \mathcal{H}^2 even though its base Greek text follows \mathcal{H}^* . It is safe to conclude that Ebembe has the words of \mathcal{H}^2 in its vernacular usage.

11:31

 \mathcal{H}^* : ΕΙ ΔΕ \mathcal{H}^2 : ΕΙ ΥΑΡALLIES \mathcal{H}^* P⁴⁶ A B D F G 33 1739 \mathcal{H}^2 MT Sy CoCOMMENT \mathcal{H}^2 alters to MT.EBEMBE

Ebembe follows GNB which reads only "if". Thus the readings ΔΕ and ΥΑΡ are both ignored.

11:34

 \mathcal{H}^* : $\epsilon\iota$ \mathcal{H}^2 : $\epsilon\iota \delta\epsilon$ ALLIES \mathcal{H}^* P⁴⁶ A B D F G 33 it^{Pt} Vg \mathcal{H}^2 1739 MT Sy (OMIT both words Co)COMMENT \mathcal{H}^2 reads as MT.EBEMBE

Ebembe reads as \mathcal{H}^* , but GNB has the reading of \mathcal{H}^2 even though its base Greek text follows \mathcal{H}^* .

12:6

 \mathcal{H}^* : $\theta\epsilon\omicron\varsigma \omicron \epsilon\upsilon\epsilon\pi\upsilon\omega\upsilon$ \mathcal{H}^2 : $\epsilon\omicron\tau\iota\nu \theta\epsilon\omicron\varsigma \omicron \epsilon\upsilon\epsilon\pi\upsilon\omega\upsilon$ ALLIES \mathcal{H}^* P⁴⁶ A D F G 33 it Vg \mathcal{H}^2 MT ($\theta\epsilon\omicron\varsigma \omicron \epsilon\upsilon\epsilon\pi\upsilon\omega\upsilon \epsilon\omicron\tau\iota\nu$ B 1739)COMMENTS

\mathcal{H}^2 corrects to MT. B and 1739 support the longer reading of \mathcal{H}^2 but in a different word order.

EBEMBE

Ebembe is phrased badly here. It reads "God is one" instead of "the same God" as seen in GNB. Thus Ebembe is

independent of both \mathcal{H}^* and \mathcal{H}^2 .

12:9

 \mathcal{H}^* : $\epsilon\tau\epsilon\pi\omega$ \mathcal{H}^2 : $\epsilon\tau\epsilon\pi\omega \delta\epsilon$ ALLIES \mathcal{H}^* B D F G 1739 it Vg Sy^P \mathcal{H}^2 P⁴⁶ A 33 MT Sy^hCOMMENTS

\mathcal{H}^2 reads as MT. The inclusion of $\delta\epsilon$ in the original autographs is supported by the earliest known MS, P⁴⁶, some Alexandrian texts and the Harklean Syriac. It must be noted that a repetitive list as seen from verse 8 to verse 11 could confuse scribes.

EBEMBEEbembe reflects \mathcal{H}^* .

12:10

 \mathcal{H}^* : $\epsilon\tau\epsilon\pi\omega$ \mathcal{H}^2 : $\epsilon\tau\epsilon\pi\omega \delta\epsilon$ ALLIES \mathcal{H}^* P⁴⁶ B D F G 1739 it Vg \mathcal{H}^2 A 33 MT Sy Co

COMMENTS

Ⲛ² reads as MT. The inclusion of ⲄⲈ is also supported by some Alexandrian MSS, the Syriac and Coptic versions. The concluding comment on 12:9 also applies here.

EBEMBE

Ebembe reflects Ⲛ^{1*}.

12:12

Ⲛ^{1*}: ΤΟΥ ΣΩΜΑΤΟΣ

Ⲛ²: ΤΟΥ ΣΩΜΑΤΟΣ ΤΟΥ ΕΝΟΣ

ALLIES

Ⲛ^{1*} P^{46vid} A B F G 33^{vid} 1739 it^{pt} Vg Sy Co^{bo}

Ⲛ² D MT

COMMENTS

Ⲛ^{1*} has the MT longer reading. Codex D also supports this reading of Ⲛ². The reading of the corrector emphasizes the unity of the body in Christ.

EBEMBE

Ebembe follows GNB, which is a paraphrase. This makes it impossible to tell where it stands.

12:24

Ⲛ^{1*}: ΥΠΕΡΟΥΜΕΝΩ

Ⲛ²: ΥΠΕΡΟΥΝΤΙ

ALLIES

Ⲛ^{1*} A B 33

Ⲛ² P⁴⁶ D F G 1739 MT

COMMENTS

Ⲛ² reads as MT. Both ΥΠΕΡΟΥΜΕΝΩ and ΥΠΕΡΟΥΝΤΙ are dat. sing. m. pres. pass. part. from ΥΠΕΡΕΩ, meaning "being deficient", "lacking". However, the reading of Ⲛ^{1*} is the earliest being supported by P⁴⁶. Some important "Western" MSS and 1739 also support Ⲛ².

EBEMBE

No translation problem in Ebembe.

12:26

Ⲛ^{1*}: ΔΟΞΑΖΕΤΑΙ ΜΕΛΟΣ

Ⲛ²: ΔΟΞΑΖΕΤΑΙ ΕΝ ΜΕΛΟΣ

ALLIES

Ⲛ^{1*} P⁴⁶ A B 1739

Ⲛ² D F G 33 MT it Vg Sy

COMMENTS

Ⲛ² has the MT longer reading, which is also supported by some important "Western" texts, 33, the Old Latin, the Vulgate and Syriac versions. It is interesting to note that UBS rejects the reading found in P⁴⁶ Ⲛ^{1*} A B. However, to express some doubt about the originality of ΕΝ, this word is put in square brackets in UBS^{3,4}. This also shows that

there is change of mind from UBS² to UBS^{3,4} because there is no indication of doubt in UBS².

EBEMBE

Ebembe reads as K^2 , following GNB.

13:8

K^1 : ΠΙΠΤΕΙ

K^2 : ΕΚΠΙΠΤΕΙ

ALLIES

K^1 P⁴⁶ A B 33 1739

K^2 D F G MT it^{Pt} Vg

COMMENTS

K^2 reads as MT. Also some important "Western" texts, part of the Old Latin and the Vulgate are all in favor of the K^2 reading.

ΠΙΠΤΕΙ is 3 pers. sing. pres. act. indic. from ΠΙΠΤΩ, meaning "it fails". ΕΚΠΙΠΤΕΙ is 3 pers. sing. pres. act. indic. from ΕΚΠΙΠΤΩ, meaning "it ceases". There is no real difference in translation for both words in K^1 and K^2 .

EBEMBE

Ebembe follows GNB which gives a paraphrase. Instead of saying "love never fails", Ebembe puts it this way: "love is eternal", being influenced by GNB on which its translation is based. The real meaning of the word is completely lost here!

13:11

K^1 : ΟΤΕ ΥΕΥΟΝΑ

K^2 : ΟΤΕ ΘΕ ΥΕΥΟΝΑ

ALLIES

K^1 A B D 1739

K^2 F G 33 MT Vg Sy

COMMENTS

K^2 has the MT reading. The reading ΘΕ is also supported by some "Western" MSS, at least one Alexandrian text, the Vulgate and Syriac versions. The omission of ΘΕ by 1739 may suggest that P⁴⁶ omitted ΘΕ.

EBEMBE

Ebembe reads as K^1 , but GNB reads "now" for ΘΕ even though UBS² omits ΘΕ.

14:2

K^1 : ΑΛΛΑ ΘΕΩ

K^2 : ΑΛΛΑ ΤΩ ΘΕΩ

ALLIES

K^1 P⁴⁶ B D F G 1739

K^2 A 33 MT

COMMENTS

K^2 has the MT reading. However, this reading with the

article is also found in some Alexandrian MSS.

EBEMBE

There is no translation problem in Ebembe.

14:6

ⲥ^{1*}: ⲃⲓⲃⲁⲭⲏ

ⲥ²: ⲉⲛ ⲃⲓⲃⲁⲭⲏ

ALLIES

ⲥ^{1*} P⁴⁶ D F G 1739

ⲥ² A B 33 MT it^{Pt} Vg

COMMENTS

ⲥ² corrects to CT. ⲥ^{1*} conflicts with B. ⲉⲛ is enclosed within square brackets in UBS^{3,4} probably because of the absence of this word in P⁴⁶, ⲥ^{1*} and D. The inclusion of brackets indicates a change of mind from UBS². The succession of phrases beginning with ⲉⲛ might have caused scribal confusion.

EBEMBE

Ebembe has a paraphrase being influenced by GNB. Hence Ebembe does not follow either ⲥ^{1*} or ⲥ².

14:10

ⲥ^{1*}: ⲟⲩⲥⲉⲛ

ⲥ²: ⲟⲩⲥⲉⲛ ⲁⲩⲩⲉⲛ

ALLIES

ⲥ^{1*} P⁴⁶ A B D F G 33 1739 Vg Co

ⲥ² MT Sy

COMMENTS

ⲥ² corrects to the MT. The word ⲁⲩⲩⲉⲛ (of them) gives a fuller explanation of these "sounds" in the world. The omission of ⲁⲩⲩⲉⲛ has led to different translations of the shorter text by those who follow this text. For example, NASB reads "No kind", NIV has "None of them", NRSV says "Nothing", and GNB reads "None of them".

EBEMBE

Ebembe has, like GNB, a translation problem in following ⲥ^{1*}. Ebembe reflects GNB which reads "None of them" as in ⲥ² even though UBS² omits "of them".

14:13

ⲥ^{1*}: ⲃⲓⲟ

ⲥ²: ⲃⲓⲟⲩⲩⲉⲛ

ALLIES

ⲥ^{1*} P⁴⁶ A B F G 33 1739

ⲥ² MT

COMMENTS

ⲥ² has the MT reading. ⲃⲓⲟⲩⲩⲉⲛ could mean "on this very account", "for this very reason" and "wherefore", while

δο could mean "on which account", "wherefore", and "therefore".

EBEMBE

There is no translation problem in Ebembe.

14:16

ℵ¹*: ΠΠΕΥΜΑΤΙ
 ℵ²: ΕΥ ΠΠΕΥΜΑΤΙ

ALLIES

ℵ¹* P⁴⁶ A F G 33
 ℵ² B (ΤΩ ΠΠΕΥΜΑΤΙ 1739 MT)

COMMENTS

ℵ² disagrees with MT. It has as its strong support Codex B. Given the considerable number of important MSS supporting ℵ¹* one would think UBS editors would choose the reading of ℵ¹*. But, it is surprising that UBS has the reading of ℵ², probably because of its presence in Codex B. Nevertheless, the inclusion of ΕΥ in square brackets in UBS^{3,4} indicates some doubt about the originality of the word, and at the same time a change of mind from UBS² to UBS^{3,4}.

EBEMBE

Ebembe reflects ℵ² by including a necessary preposition. However, Ebembe reads "in your spirit" instead of "in spirit", which is good usage in this vernacular language.

14:26

ℵ¹*: ΕΚΑΘΤΟΣ
 ℵ²: ΕΚΑΘΤΟΣ ΟΜΩΝ

ALLIES

ℵ¹* P⁴⁶ A B 33 1739 Co
 ℵ² D F G MT it Vg Sy

COMMENTS

ℵ² reads as MT. The reading ΟΜΩΝ is also supported by some important "Western" MSS, the Old Latin, the Vulgate and the Syriac.

EBEMBE

Ebembe reads as ℵ², even though GNB has a paraphrase, "one man", instead of "each one" as it is in the Greek text on which GNB is based.

14:35

ℵ¹*: ΜΑΥΘΑΒΕΙΥ
 ℵ²: ΜΑΘΕΙΥ

ALLIES

ℵ¹* 33
 ℵ² P⁴⁶ B (D F G) 1739 MT

COMMENTS

ℵ² corrects to CT. It is worth noting here too that Codex B disagrees with ℵ¹* which lacks strong support. ΜΑΥΘΑΒΕΙΥ is

pres. active infin. from μάθανω, meaning "to learn". μά-θειν is 2 aor. infin. from μάθηανω. Both μάθηαναι and μάθειν mean "to learn".

EBEMBE

Ebembe has no problem in translation here.

14:37

ⲥ^{1*}: ΚΥΡΙΟΥ ΕΝΤΟΛΗ ΕΣΤΙΝ

ⲥ¹²: ΚΥΡΙΟΥ ΕΣΤΙΝ ΕΝΤΟΛΗ

ALLIES

ⲥ^{1*} without support

ⲥ¹² P⁴⁶ B 33 1739 (ΚΥΡΙΟΥ ΕΣΤΙΝ D F G; ΚΥΡΙΟΥ ΕΙΣΙΝ ΕΝΤΟΛΑΙ
MT it^{pt} vg Sy Co^{sa}; ΘΕΟΥ ΕΣΤΙΝ ΕΝΤΟΛΗ A)

COMMENTS

ⲥ¹² has an Alexandrian reading. The MT reading, though well supported by some important ancient versions, is not displayed by ⲥ¹².

EBEMBE

No translation problem in Ebembe, whether it is ⲥ^{1*} word order or ⲥ¹² word order taken into consideration. However, GNB is based on the Greek text which follows ⲥ¹² P⁴⁶ B.

14:38

ⲥ^{1*}: ΑΥΝΟΕΙΤΑΙ

ⲥ¹²: ΑΥΝΟΕΙΤΩ

ALLIES

ⲥ^{1*} A^{vid} D (F G ηΥΝΟΕΙΤΑΙ) 33 1739 Co

ⲥ¹² P⁴⁶ B MT Sy

COMMENTS

ⲥ¹² has the MT reading. Supporters of ⲥ¹² include the earliest available MS P⁴⁶, Codex B and the Syriac versions. Hence ⲥ¹² has the earliest reading. ΑΥΝΟΕΙΤΑΙ is 3 pers. sing. pres. pass. indicative from ΑΥΝΟΕΩ, meaning "he is not understood" (he is not recognized). ΑΥΝΟΕΙΤΩ is 3 pers. sing. pres. act. imper. from ΑΥΝΟΕΩ, meaning "Let him be ignorant", "let him not understand". The pres. passive indic. suggests that the one who is ignorant should not be recognized while the imperative emphasizes that the one who is ignorant should be left in the same state.

EBEMBE

Ebembe reflects ⲥ¹², following GNB which has an imperative.

15:6

ⲥ^{1*}: ΤΙΝΕΣ ΔΕ

ⲥ¹²: ΤΙΝΕΣ ΔΕ ΚΑΙ

ALLIES

ℵ* P⁴⁶ A^{vid} B D F G 1739 it Vg Sy^h

ℵ² 33 MT

COMMENT

ℵ² corrects to the MT longer reading.

EBEMBE

Ebembe reads as ℵ* "but some".

15:7

ℵ*: ΕΠΕΙΤΑ ΤΟΙΣ ΑΠΟΣΤΟΛΟΙΣ

ℵ²: ΕΙΤΑ ΤΟΙΣ ΑΠΟΣΤΟΛΟΙΣ

ALLIES

ℵ* P⁴⁶ A F G 33 1739

ℵ² B D MT

COMMENTS

ℵ² corrects to CT. It is most likely that the editors of UBS chose the reading ΕΙΤΑ on the basis of only Codices B and D. However, there is no major difference in meaning between the readings of ℵ* and ℵ², since ΕΠΕΙΤΑ means "thereupon", "then", "after that", "in the next place", "afterwards"; and ΕΙΤΑ means "then", "afterwards", "thereupon", "in the next place", "besides".

EBEMBE

Ebembe misses the idea in this sentence. Ebembe reads "And afterwards He appeared again to James and to all the apostles". This indicates Christ was seen by James and all the apostles at the same time. But the Greek text shows that Christ was seen by James, then later by all the apostles.

15:10

ℵ*: ΟΥΝ ΕΜΟΙ

ℵ²: Η ΟΥΝ ΕΜΟΙ

ALLIES

ℵ* B D F G 1739 it Vg

ℵ² A 33 MT Sy^{(p),h} Co (η ΕΙΣ ΕΜΕ P⁴⁶)

COMMENTS

ℵ² reads as MT. This reading with η is also supported by some Alexandrian MSS, the Syriac and Coptic versions. The relative pronoun η (which) is also found in the earliest known MS P⁴⁶. η is enclosed within square brackets in UBS²⁻⁴ probably due to its absence in ℵ*, B and D.

EBEMBE

Ebembe reads as ℵ² since it includes "which" (η). GNB has "working with me".

Σ^{*}: ἀρα καί

Σ²: ἀρα

ALLIES

Σ^{*} A D F G 33

Σ² P⁴⁶ B 1739 MT Vg Sy Co

COMMENTS

Σ² has the MT shorter reading. Some early witnesses including P⁴⁶, Codex B, the Vulgate, the Syriac and Coptic versions are all in favor of the omission of καί. The word καί is put in square brackets in UBS²⁻⁴ probably due to its absence in P⁴⁶ and B.

EBEMBE

Ebembe reads as Σ², following GNB. This is probably because καί is in square brackets in UBS².

15:47

Σ^{*}: Ο ΔΕΥΤΕΡΟΣ ΑΝΘΡΩΠΤΟΣ

Σ²: Ο ΔΕΥΤΕΡΟΣ ΑΝΘΡΩΠΤΟΣ Ο ΚΥΡΙΟΣ

ALLIES

Σ^{*} B D F G 33 1739 it Vg Co^{bo}

Σ² A MT SY (Ο ΔΕΥΤΕΡΟΣ ΑΝΘΡΩΠΤΟΣ ΠΝΕΥΜΑΤΙΚΟΣ P⁴⁶)

COMMENTS

Σ² has the MT longer reading. P⁴⁶, the earliest known MS, is also in favor of a longer reading. The reading Ο ΚΥΡΙΟΣ gives a fuller explanation of who the second man is. But the singular reading ΠΝΕΥΜΑΤΙΚΟΣ of P⁴⁶ seems to indicate the influence of verse 46 on the scribe.

EBEMBE

Ebembe follows GNB which reads "the second Adam". Both Ebembe and GNB reflect Σ^{*}, though they have "Adam" in the place of "man".

15:54

Σ^{*}: ΤΟ ΘΝΗΤΟΝ ΤΟΥΤΟ ΕΝΔΥΣΗΤΑΙ ΤΗΝ ΑΘΑΝΑΣΙΑΝ

Σ²: ΤΟ ΦΘΑΡΤΟΝ ΤΟΥΤΟ ΕΝΔΥΣΗΤΑΙ ΑΦΘΑΡΣΙΑΝ ΚΑΙ

ΤΟ ΘΝΗΤΟΝ ΤΟΥΤΟ ΕΝΔΥΣΗΤΑΙ ΤΗΝ ΑΘΑΝΑΣΙΑΝ

ALLIES

Σ^{*} (omit τὴν P⁴⁶ 1739 it^{pt} Vg Co^{bo})

Σ² (omit τὴν B D MT Sy; reads τὴν ἀφθαρσίαν... τὴν ἀθανά-
σίαν 33)

(ΤΟ ΘΝΗΤΟΝ ΤΟΥΤΟ ΕΝΔΥΣΗΤΑΙ ΤΗΝ ΑΘΑΝΑΣΙΑΝ

ΚΑΙ ΤΟ ΦΘΑΡΤΟΝ ΤΟΥΤΟ ΕΝΔΥΣΗΤΑΙ ΑΦΘΑΡΣΙΑΝ A; omit words F G)

COMMENTS

Σ² reads as CT, except that Σ² has τὴν before ἀθανάσιαν.

Σ^{*} and B contradict each other. UBS rejects the shorter readings of Σ^{*} and P⁴⁶.

EBEMBE

Ebembe reflects Σ^2 . GNB has a paraphrase reflecting Σ^2 .

15:55

Σ^* : ΒΙΚΟΣ; ΤΟΥ ΣΟΥ, ΘΑΥΑΤΕ, ΤΟ ΚΕΥΤΡΟΝ

Σ^2 : ΚΕΥΤΡΟΝ; ΤΟΥ ΣΟΥ, ΑΣΗ, ΤΟ ΒΙΚΟΣ

ALLIES

Σ^* (P⁴⁶ B read ΒΕΙΚΟΣ) 1739 Vg Co

Σ^2 MT sy (ΚΕΥΤΡΟΝ; ΤΟΥ ΣΟΥ, ΘΑΥΑΤΕ, ΤΟ ΒΙΚΟΣ D F G,
but D has ΒΕΙΚΟΣ; ΚΕΥΤΡΟΝΑ)

COMMENTS

Σ^2 corrects to MT. The scribes of Σ^* and Σ^2 seem to have made a rather free use of the LXX quotation in Hosea 13:14. The differences can be seen by comparing two formal equivalence translations such as NKJV and NAB.

EBEMBE

Ebembe follows GNB which reflects Σ^* . However, GNB translates ΚΕΥΤΡΟΝ (sting) "power to hurt".

16:2

Σ^* : ΕΥΟΔΩΤΑΙ

Σ^2 : ΕΥΟΔΩΘΗ

ALLIES

Σ^* B D F G 33 MT

Σ^2 A 1739

COMMENTS

Σ^2 disagrees with CT. This is a clear instance where Σ^2 does not have the reading of the MT. ΕΥΟΔΩΤΑΙ is 3 pers. sing. pres. pass. subj. from ΕΥΟΔΩ, meaning "he may be prospered in". ΕΥΟΔΩΘΗ is 3 pers. sing. 1st aor. pass. subj. from ΕΥΟΔΩ, meaning "he might be prospered in". No real difference in meaning is involved here.

EBEMBE

Ebembe reflects GNB which has a paraphrase.

16:4

Σ^* : Η ΑΞΙΟΝ

Σ^2 : ΑΞΙΟΝ Η

ALLIES

Σ^* D F G MT

Σ^2 P⁴⁶ A B 33 1739 it^{Pt} Vg

COMMENTS

Σ^2 has the Alexandrian reading. Here is another case where Σ^2 differs from MT. It is worth noting that the word order in the MT, rejected by Σ^2 , is found in Σ^* and some important "Western" MSS.

EBEMBE

No translation problem in Ebembe. GNB reads "it seems worthwhile".

16:15

ℵ^{*}: ΣΤΕΦΑΝΑ

ℵ²: ΣΤΕΦΑΝΑ ΚΑΙ ΦΟΡΤΟΥΝΑΤΟΥ

ALLIES

ℵ^{*} P⁴⁶ A B 33 1739 MT Sy^p Co^{sa}

ℵ² D Co^{bo} (ΣΤΕΦΑΝΑ ΚΑΙ ΦΟΡΤΟΥΝΑΤΟΥ ΚΑΙ ΑΧΑΙΚΟΥ F G Vg Sy^{h**})

COMMENTS

ℵ² disagrees with CT. In this portion of scripture, ℵ² differs again from MT. It is worth noting that the 7th century correctors of ℵ clearly relied on several MSS which give a different reading from the one favored by most witnesses. It appears that ΚΑΙ ΦΟΡΤΟΥΝΑΤΟΥ was lifted from 16:17 (see also ΚΑΙ ΦΟΡΤΟΥΝΑΤΟΥ ΚΑΙ ΑΧΑΙΚΟΥ found in F G Vg Sy^{h**}).

EBEMBE

Ebembe reflects ℵ^{*}, following GNB.

16:23

ℵ^{*}: Ιησου

ℵ²: Ιησου Χριστου

ALLIES

ℵ^{*} B 33 Co^{sa}

ℵ² A D F G 1739 MT it Vg Sy Co^{bo}

COMMENTS

ℵ² has the MT reading, which is also supported by some Alexandrian and "Western" MSS, the Old Latin, the Vulgate, the Syriac and the Bohairic Coptic. UBS and NA omit "Christ" mainly on the basis of ℵ^{*} and B. Those in favor of the shorter reading would argue that Χριστου was added by assimilation to v.24 (where however the word order is different and Christ is in the dative case).

EBEMBE

Ebembe reads "Jesus Christ" as in ℵ². GNB on which Ebembe is based has the shorter reading "Jesus" of ℵ^{*}. Where did Ebembe get the word "Christ" from since it follows GNB which here omits "Christ"?

Summary

This Epistle has a total of 92 examples giving differences between the readings of ℵ^{*} and ℵ². But 82 examples are used to ascertain what text-types ℵ² follows. This is to say that 10 cases, representing 10.9% of the variant readings, are not considered for proof for several reasons; in these instances, ℵ² either disagrees with the Common Text, or reads as only part of the Majority Text, or

agrees only in part with the Majority Text and in part with the UBS reading, or agrees only partly with Alexandrian and "Western" witnesses and partly with the Majority Text.

Apart from the Common Text, which is represented by 15.2% of all the readings, the correctors seem to have preferred Byzantine Text readings, having a total of 71.7%, whereas the Alexandrian Text was almost ignored with 2.2%.

Contrary to the previous Epistle, the Ebembe translation follows \mathfrak{A}^2 in most cases in 1 Corinthians. It is probable that freedom of paraphrasing in the translation of the Good News Bible and the Ebembe has led to this change. However, there are instances where the Ebembe translation agrees with \mathfrak{A}^* . In some cases, the wording in Ebembe cannot be traced in the Good News Bible.

III. THE SECOND EPISTLE OF PAUL THE APOSTLE
TO THE CORINTHIANS

1:8

 \mathfrak{A}^* : $\gamma\epsilon\nu\omicron\mu\epsilon\nu\eta\varsigma$ \mathfrak{A}^2 : $\gamma\epsilon\nu\omicron\mu\epsilon\nu\eta\varsigma$ $\eta\mu\iota\nu$ ALLIES \mathfrak{A}^* A B D F G 33 1739 \mathfrak{A}^2 MT Sy CoCOMMENTS

\mathfrak{A}^2 has the MT longer reading, which is also supported by the Syriac and Coptic versions. Possibly scribes who omitted $\eta\mu\iota\nu$ considered it to be superfluous because of the previous $\eta\mu\omega\nu$.

EBEMBE

Ebembe reflects \mathfrak{A}^2 as possibly GNB. However, the paraphrase makes it difficult to tell where GNB stands. UBS² reads as \mathfrak{A}^* .

1:12

 \mathfrak{A}^* : $\alpha\gamma\iota\omicron\tau\eta\tau\iota$ \mathfrak{A}^2 : $\alpha\pi\lambda\omicron\tau\eta\tau\iota$ ALLIES \mathfrak{A}^* P⁴⁶ A B 33 1739 Co \mathfrak{A}^2 D F G MT it^{pt} Vg SyCOMMENTS

\mathfrak{A}^2 corrects to CT. It is very interesting to note that UBS editors reject the reading supported by P⁴⁶, \mathfrak{A}^* and B. By giving the grading D to this variant in UBS³, the editors express great uncertainty over this word. The words $\alpha\gamma\iota\omicron\tau\eta\tau\iota$ and $\alpha\pi\lambda\omicron\tau\eta\tau\iota$ could be easily confused one with the other. On the other hand, by raising the grading to B in UBS⁴, the editors are now saying that the word $\alpha\pi\lambda\omicron\tau\eta\tau\iota$ is

almost certain. According to Dr. Bruce M. Metzger,

a majority of the committee favored the Western and Byzantine reading *Ἀπλοτήτι* because (a) the context seems to require a word meaning "simplicity" rather than "holiness"; (b) the word *Ἀπλοτής* occurs a number of times in 2 Cor (8.2; 9.11, 13; 11.3); and (c) the word *Ἀγιότης* is never used elsewhere by Paul.³

EBEMBE

Ebembe follows GNB which reflects \mathfrak{H}^2 .

1:18

\mathfrak{H}^* : ΟΥΚ ΕΣΤΙΝ

\mathfrak{H}^2 : ΟΥΚ ΕΥΕΝΕΤΟ

ALLIES

\mathfrak{H}^* P⁴⁶ A B D F G 33 1739 it^{pt} Vg Co

\mathfrak{H}^2 MT Sy

COMMENTS

\mathfrak{H}^2 corrects to the MT. The reading *ΕΥΕΝΕΤΟ* (3rd pers. sing. 2nd aor. mid. dep. indic. from *ὑίνομαι*) is also supported by the Syriac versions. *ΕΣΤΙΝ*, read by Alexandrian and "Western" texts, is 3rd pers. sing. pres. indic. from *εἰμι*.

EBEMBE

Ebembe reflects \mathfrak{H}^* by giving a present Bantu-type of reported speech. GNB reads as \mathfrak{H}^2 , ignoring its base Greek text reading.

1:19

\mathfrak{H}^* : Χριστος Ἰησους

\mathfrak{H}^2 : Ἰησους Χριστος

ALLIES

\mathfrak{H}^* A Co^{bo}

\mathfrak{H}^2 P⁴⁶ B D F G 1739 MT it Vg Sy Co^{sa} (*Ἰησους* 33)

COMMENTS

\mathfrak{H}^2 corrects word order to CT. The word order in \mathfrak{H}^2 is favored by an overwhelming number of witnesses including early ones.

EBEMBE

Ebembe reads as \mathfrak{H}^2 , following GNB.

1:22

\mathfrak{H}^* : και σφραγισαμενος

\mathfrak{H}^2 : ο και σφραγισαμενος

ALLIES

\mathfrak{H}^* A 33

\mathfrak{H}^2 P⁴⁶ B D (^s F G) 1739 MT Vg

COMMENTS

\mathfrak{H}^2 corrects to CT. Codex B disagrees with its ally, 33, and also with \mathfrak{H}^* . It must be noted that most important and early MSS support the inclusion of *ο* (the one) which is

also supported by the MT. Nevertheless, F and G reverse the order and read *Καὶ* before *Ο*. *σφραγισαμενος* is nom. sing. m. aor. mid. part. from *σφραγιζω*, meaning "having sealed".

EBEMBE

In this verse, Ebembe omits both *Ο* and *Καὶ* since these two words were expressed in the previous verse. This omission is appropriate in this vernacular language usage.

2:2

℣¹: ΤΙΣ

℣²: ΤΙΣ ΕΩΤΙΝ

ALLIES

℣¹: A B

℣²: D F G 33 1739 MT

COMMENTS

℣² has the MT reading, also supported by some important "Western" MSS. Codex B conflicts with its ally, 33, which supports the MT longer reading. 1739 may suggest that P⁴⁶ read ΕΩΤΙΝ.

EBEMBE

Ebenbe has no translation problem.

2:3

℣¹: ΕΥΡΑΨΑ ΤΟΥΤΟ ΑΥΤΟ

℣²: ΕΥΡΑΨΑ ΥΜΙΝ ΤΟΥΤΟ ΑΥΤΟ

ALLIES

℣¹: P⁴⁶ B 1739 Co

℣²: MT Vg Sy (ΤΟΥΤΟ ΑΥΤΟ ΕΥΡΑΨΑ ΥΜΙΝ D F G it; ΕΥΡΑΨΑ ΤΟΥΤΟ

A; ΕΥΡΑΨΑ ΑΥΤΟ ΤΟΥΤΟ 33)

COMMENTS

℣² reads as MT. The inclusion of *ΥΜΙΝ* is also supported by some important "Western" texts, the Old Latin, the Vulgate and Syriac versions.

EBEMBE

Ebenbe reflects ℣². GNB reads "I wrote that letter to you".

By reading *ΥΜΙΝ* (to you) GNB ignores what its base Greek text reads.

2:3

℣¹: ΟΧΩ

℣²: ΕΧΩ

ALLIES

℣¹: P⁴⁶ A B 33 1739

℣²: D F G MT

COMMENTS

Σ² agrees with MT and some significant "Western" MSS.
 ΟΥΧΩ is 1st pers. sing. 2 aor. act. subj. from ΕΧΩ, meaning
 "I might have". ΕΧΩ is 1st pers. sing. pres. act. subj.
 from ΕΧΩ, meaning "I may have".

EBEMBE

Ebembe reflects Σ². GNB has a loose translation here and
 does not follow either Σ^{*} or Σ².

 2:17

Σ^{*}: ΚΑΤΕΥΑΥΤΙ

Σ²: ΚΑΤΕΥΩΤΙΟΥ ΤΟΥ

ALLIES

Σ^{*} P⁴⁶ A B 33 1739

Σ² D F G MT

COMMENTS

Σ² reads as MT, and is also supported by some important
 "Western" MSS. Both words ΚΑΤΕΥΑΥΤΙ and ΚΑΤΕΥΩΤΙΟΥ have the
 same meaning: "in the presence of", "in the sight of",
 "before". The article ΤΟΥ in Σ² which precedes θεου makes
 no difference in translation.

EBEMBE

Ebembe has no translation problem.

3:7

Σ^{*}: λΙΘΟΥΣ

Σ²: ΕΥ λΙΘΟΥΣ

ALLIES

Σ^{*} P⁴⁶ A B D F G 33 1739

Σ² MT it^{Pt} Vg

COMMENTS

Σ² agrees with MT. Part of the Old Latin and the Vulgate
 also support this longer reading of Σ². There is no
 difference in translation for both Σ^{*} and Σ².

EBEMBE

Ebembe follows GNB which reads "on stone tablets", thus
 reflecting both Σ^{*} and Σ².

 3:9

Σ^{*}: δοξη

Σ²: ΕΥ δοξη

ALLIES

Σ^{*} P⁴⁶ A B 33 1739

Σ² D F G MT it Vg

COMMENTS

Σ² reads as MT. The inclusion of ΕΥ is also favored by some
 important "Western" MSS, the Old Latin and the Vulgate.

However, both Σ^* and Σ^2 are translated the same way.

EBEMBE

Ebembe reflects GNB which reads "glorious".

3:17

Σ^* : ΕΛΕΥΘΕΡΙΑ

Σ^2 : ΕΚΕΙ ΕΛΕΥΘΕΡΙΑ

ALLIES

Σ^* P⁴⁶ A B D 33 1739 Sy^p Co^{bo}

Σ^2 F G MT it^{pt} Vg Sy^h Co^{sa}

COMMENTS

Σ^2 has the MT longer reading. The inclusion of ΕΚΕΙ is also supported by some "Western" MSS, part of the Old Latin, the Vulgate, the Harklean Syriac and the Sahidic Coptic. ΕΚΕΙ of Σ^2 is needed in the translation in this verse (see for example KJV and modern versions such as NASB, NAB, NIV, NRSV, GNB).

EBEMBE

Ebembe reflects Σ^2 , following GNB which reads "there is freedom".

4:6

Σ^* : λαμψει

Σ^2 : λαμψαι

ALLIES

Σ^* P⁴⁶ A B D 1739

Σ^2 F G 33 MT it Vg

COMMENTS

Σ^2 agrees with MT. λαμψαι in this context is aor. act. infinitive from λαμπω, meaning "to shine", "to give light"; therefore here it is a command. λαμψει is 3rd pers. sing. fut. act. indic. from λαμπω meaning "it will shine", "it will give light". The use of the infinitive is also supported by some "Western" MSS, 33, the Old Latin and the Vulgate. In both Σ^* and Σ^2 there is a possibility of mistaken pronunciation and spelling.

EBEMBE

Ebembe reads "Let the light shine in darkness". Here the verb is 3rd person sing. imperative. This Ebembe rendering is independent of GNB which has future.

4:14

Σ^* : σου Ιησου

Σ^2 : δια Ιησου

ALLIES

Σ^* P⁴⁶ B D F G 33 1739 it Vg Co

Σ^2 MT Sy

COMMENTS

ℵ² agrees with MT. The Syriac versions also are in favor of this reading with Ⲇⲓⲁ. The question is: Will God raise us up by Jesus or will he raise us up with Jesus? It would be more effective theologically to state, "God who raised up the Lord Jesus shall raise us up also by (or through) Jesus", since Jesus is already risen.

EBEMBE

Ebembe reads as ℵ^{4*}, following GNB.

5:5

ℵ^{4*}: ⲆⲐⲐⲘ

ℵ²: ⲕⲁⲓ ⲆⲐⲐⲘ

ALLIES

ℵ^{4*} P⁴⁶ B D F G 1739 it^{Pt} Vg Sy^P Co

ℵ² MT Sy^h

COMMENTS

ℵ² corrects to MT. The inclusion of ⲕⲁⲓ is also supported by the Harklean Syriac. ⲕⲁⲓ here has the force of "also" or "and" in the emphatic use.

EBEMBE

Ebembe reads as ℵ², probably due to the influence of GNB which includes ⲕⲁⲓ (and). UBS² omits ⲕⲁⲓ. However, this vernacular language would require the use of and (or also) in this second part of the verse.

5:14

ℵ^{4*}: ⲐⲐⲓ ⲉⲓⲘ

ℵ²: ⲐⲐⲓ ⲉⲓ ⲉⲓⲘ

ALLIES

ℵ^{4*} P⁴⁶ B MT^{Pt} Sy

ℵ² 1739 MT^{Pt} Vg Co^{sa}

COMMENTS

ℵ² agrees with only part of the Majority Text (including the Textus Receptus). The inclusion of ⲉⲓ is also favored by 1739 and two early versional witnesses, namely the Vulgate and the Sahidic Coptic.

EBEMBE

Ebembe reflects ℵ^{4*} in its omission of ⲉⲓ (if). However, Ebembe presents a paraphrase, following GNB.

5:16

ℵ^{4*}: ⲉⲓ ⲕⲁⲓ

ℵ²: ⲉⲓ Ⲇⲉ ⲕⲁⲓ

ALLIES

ℵ^{4*} P⁴⁶ B D 33 1739

ℵ² MT Sy^h (ⲕⲁⲓ ⲉⲓ F G)

COMMENTS

Ⲭ² is supported by MT and the Harklean Syriac. "ⲉⲉ" here reinforces Paul's emphasis.

EBEMBE

Ebembe reflects Ⲭ*, following GNB.

6:4

Ⲭ*: ⲐⲮⲮⲓⲐⲧⲂⲧⲈⲤ

Ⲭ²: ⲐⲮⲮⲓⲐⲧⲮⲮⲧⲈⲤ

ALLIES

Ⲭ* P⁴⁶ D F G 33 1739

Ⲭ² MT (ⲐⲮⲮⲓⲐⲧⲂⲂⲮⲮⲧⲈⲤ B)

COMMENTS

Ⲭ² corrects to MT. All the readings in Ⲭ*, Ⲭ² and B are nom. pl. m. pres. act. part. from ⲐⲮⲮⲓⲐⲧⲒⲕⲓ, meaning "recommending to favorable attention". There is therefore only a difference of spelling. There is a change of mind from UBS² to UBS^{3,4} (UBS² reads ⲐⲮⲮⲓⲐⲧⲂⲂⲮⲮⲧⲈⲤ while UBS^{3,4} has ⲐⲮⲮⲓⲐⲧⲂⲧⲈⲤ).

EBEMBE

Ebembe has a paraphrase, but the meaning in both Ⲭ* and Ⲭ², and in B is implied.

6:16

Ⲭ*: ⲒⲕⲈⲒⲤ ⲮⲂⲠ ⲮⲂⲐⲒ ⲐⲈⲐⲮ ⲈⲐⲕⲈⲮ

Ⲭ²: ⲮⲕⲈⲒⲤ ⲮⲂⲠ ⲮⲂⲐⲒ ⲈⲐⲧⲈ ⲐⲈⲐⲮ

ALLIES

Ⲭ* 1739

Ⲭ² (ⲮⲕⲈⲒⲤ ⲮⲂⲠ ⲮⲂⲐⲒ ⲐⲈⲐⲮ P⁴⁶ F G MT it^{Pt} Vg Sy)

(ⲒⲕⲈⲒⲤ ⲮⲂⲠ ⲮⲂⲐⲒ ⲐⲈⲐⲮ B D 33 Co)

COMMENTS

Ⲭ² reverses the last two words by putting ⲈⲐⲧⲈ before ⲐⲈⲐⲮ, thus having a different word order from the MT. Nevertheless, the reading of Ⲭ², "for you are the Temple of God" is strongly supported by the earliest available manuscript P⁴⁶, some "Western" texts, the MT, part of the Old Latin, the Vulgate and Syriac versions. Those who argue against this reading think that it reflects the influence of 1 Cor. 3:16 as well as the context (see vv 14 and 17). Ⲭ² obviously avoided the plural blunder ⲮⲂⲐⲒ of Ⲭ* in the correction. ⲮⲂⲐⲒ of Ⲭ*, 1739 suggests some early confusion in the Alexandrian tradition. It is worth noting that ⲒⲕⲈⲒⲤ and ⲮⲕⲈⲒⲤ were often confused in MSS copied by dictation. But Ⲭ² was not dictated. UBS follows B D 33.

EBEMBE

Ebembe reads as B D 33 and the Coptic, which is the preferred UBS reading.

℣*: ἀμεταμελητον εργαζεται

℣²: ἀμεταμελητον κατεργαζεται

ALLIES

℣* P⁴⁶ B D

℣² F G 1739 MT

COMMENTS

℣² agrees with MT and is also supported by two "Western" MSS and one Alexandrian text.

κατεργαζεται is 3rd pers. sing. pres. mid. pass. dep. indic. from καταργασομαι, meaning "it works out", "it produces".

εργαζεται is 3rd pers. sing. pres. mid. pass. dep. indic. from εργαζομαι, meaning "it works", "it labors", "it does business", "it acts". The context reveals that the verb used in ℣² would appear more suitable. Moreover, καταργαζεται is found in CT at the end of the verse.

EBEMBE

Ebembe has a paraphrase reflecting ℣². The words used in Ebembe are appropriate here. Ebembe is stronger in meaning than GNB.

7:11

℣*: λυπηθηναι

℣²: λυπηθηναι υμας

ALLIES

℣* P⁴⁶ B F G 33 1739

℣² D MT Vg

COMMENTS

℣² has the MT longer reading. Codex D and the Vulgate also support the inclusion of υμας. λυπηθηναι is aor. pass. infin. from λυττω, meaning "to be grieved".

EBEMBE

Ebembe reflects ℣* by reading only "sadness". But GNB words "Sadness of yours" are a reflection of ℣².

7:11

℣*: υμιν

℣²: εν υμιν

ALLIES

℣* (P⁴⁶) B D 33 1739 MT

℣² F G Vg Sy

COMMENTS

℣² disagrees with CT. The inclusion of εν is supported by some "Western" MSS, the Vulgate and Syriac versions.

EBEMBE

No translation problem in Ebembe.

Σ^{*}: ΕΠΙΠΟΘΙΩΝ

Σ²: ΕΠΙΠΟΘΗΣΙΝ

ALLIES

Σ^{*} P⁴⁶

Σ² Cett.

COMMENTS

Σ² corrects to CT. Both words in Σ^{*} and Σ² mean "earnest desire" (longing). ΕΠΙΠΟΘΙΩΝ is acc. sing. f. n. from ΕΠΙΠΟΘΙΩ. ΕΠΙΠΟΘΗΣΙΝ is also acc. sing. f. n. from ΕΠΙΠΟΘΗΣΙΣ.

EBEMBE

No translation problem in Ebembe. GNB reads "feelings", while Ebembe has "longing".

7:12

Σ^{*}: ΑΔΙΚΗΣΑΝΤΟΣ

Σ²: ΑΔΙΚΗΣΑΝΤΟΣ ΑΛΛ

ALLIES

Σ^{*} Cett.

Σ² B

COMMENTS

Σ² disagrees with CT, but has the weighty support of Codex

B.

ΑΔΙΚΗΣΑΝΤΟΣ is gen. sing. m. aor. act. part. from ΑΔΙΚΕΩ, meaning "having done wrong".

EBEMBE

Ebembe reflects Σ^{*}, following GNB which has the reading of the CT.

7:14

Σ^{*}: ΕΠΙ ΤΙΤΟΥ

Σ²: Η ΕΠΙ ΤΙΤΟΥ

ALLIES

Σ^{*} B

Σ² P⁴⁶ 33 1739 MT (η ΠΡΟΣ ΤΙΤΟΥ D F G it Vg)

COMMENTS

Σ² reads as CT. Some "Western" MSS also support the inclusion of η (which). The longer reading of Σ² has the earliest support.

EBEMBE

Ebembe reflects Σ^{*} by omitting the relative pronoun. Also GNB omits "which".

8:2

Σ^{*}: ΤΟ ΠΛΟΥΤΟΣ

Σ²: ΤΟΝ ΠΛΟΥΤΟΝ

ALLIES

℥^{1*} P⁴⁶ B 33 1739

℥² D F G MT

COMMENTS

℥² agrees with MT. Some important "Western" MSS also support ℥².

ΠΛΟΥΤΟΣ is acc. sing. neuter. ΠΛΟΥΤΟΥ is acc. sing. masculine.

EBEMBE

Ebembe has a paraphrase. GNB also paraphrases the words.

8:13

℥^{1*}: ὑμῖν

℥²: ὑμῖν δε

ALLIES

℥^{1*} B 33 1739

℥² D F G MT it^{pt} Vg Sy^h

COMMENTS

℥² reads as MT. The inclusion of δε is also supported by some significant "Western" MSS, part of the Old Latin, the Vulgate and the Harklean Syriac.

EBEMBE

Ebembe supports the inclusion of δε as in ℥². GNB combines verses 13 and 14; and this makes it difficult.

8:16

℥^{1*}: διδόντι

℥²: δόντι

ALLIES

℥^{1*} B (33) 1739 MT^{pt} Co^{sa}

℥² P⁴⁶ D F G MT^{pt} it^{pt} Vg Sy Co^{bo}

COMMENTS

℥² agrees with part of the MT, and also has the support of the earliest known MS P⁴⁶ as well as some important "Western" texts and most early versional witnesses.

διδόντι is dat. sing. m. pres. act. part. from δίδωμι, meaning "giving". δόντι is dat. sing. m. 2 aor. act. part. from δίδωμι, meaning "having given".

EBEMBE

Ebembe has a paraphrase, following GNB. However, Ebembe reflects ℥² while GNB seems to render a present tense (the verb in ℥^{1*} is in the present tense).

8:18

℥^{1*}: ΤΟΝ ΑΔΕΛΦΟΝ ΜΕΤ ΑΥΤΟΥ

℥²: ΜΕΤ ΑΥΤΟΥ ΤΟΝ ΑΔΕΛΦΟΝ

ALLIES

℥* without support

℥² P⁴⁶ B MT Cett.

COMMENTS

℥² corrects word order to CT. This is most likely the original order.

EBEMBE

Ebembe has a paraphrase which reflects both ℥* and ℥². The word order does not make any difference in the translation of Ebembe.

9:4

℥*: ΤΑΥΤΗ

℥²: ΤΑΥΤΗ ΤΗΣ ΚΑΥΧΗΣΕΩΣ

ALLIES

℥* P⁴⁶ B D F G 33 1739 it Vg Co

℥² MT Sy^{(p),h}

COMMENTS

℥² has the MT longer reading. Those who argue against the originality of ΤΗΣ ΚΑΥΧΗΣΕΩΣ in this verse think that its presence in some MSS is a scribal addition, possibly derived from 11:17.

EBEMBE

Ebembe has a loose translation due to the influence of GNB. Both Ebembe and GNB reflect the shorter reading of ℥* in their paraphrases.

9:5

℥*: ΕΥΛΟΓΙΑΝ ΜΗ

℥²: ΕΥΛΟΓΙΑΝ ΚΑΙ ΜΗ

ALLIES

℥* P^{46vid} F G it Vg Sy^p

℥² B MT Cett.

COMMENT

℥² includes ΚΑΙ to agree with CT.

EBEMBE

Ebembe has a loose translation here too, which does not help one to know where it stands. Ebembe is influenced by GNB.

9:10

℥*: ΧΟΡΗΓΗΣΕΙ... ΠΛΗΘΥΝΕΙ... ΑΥΞΗΣΕΙ

℥²: ΧΟΡΗΓΗΣΑΙ... ΠΛΗΘΥΝΑΙ... ΑΥΞΗΣΑΙ

ALLIES

℥* (P⁴⁶ ... αυξησαι) B D 33 it Vg

℥² 1739 MT (χορηγησαι... πληθυναι... αυξησει F G)

COMMENTS

Σ² reads as MT. The verbs in Σ^{1*} are 3rd pers. sing. fut. act. indic., meaning "he will supply" (χορηγησε), "he will multiply" (πληθυνει), "he will increase" (αυξησει) while the verbs in Σ² are 3rd pers. sing. aor. act. opt., meaning "may he supply" (χορηγησα), "may he multiply" (πληθυναι), "may he increase" (αυξησαι). The third verb of P⁴⁶ agrees with Σ². This may mean that Σ² reading was known to P⁴⁶ or it may be scribal confusion. The same applies to the third verb of F G and Σ^{1*}.

EBEMBE

Ebembe reflects Σ^{1*} in the first two verbs, but the last verb is put in a paraphrastic way, following GNB. Ebembe also uses a different verb, to produce rather than to increase, to fit its wording, but Ebembe reads "may produce".

10:8Σ^{1*}: Ο ΚΥΡΙΟΣΣ²: Ο ΚΥΡΙΟΣ ΗΜΙΝALLIESΣ^{1*} P⁴⁶ B D 33 1739Σ² F G MT Sy^h (ημιν Ο ΚΥΡΙΟΣ it)COMMENTS

Σ² reads as MT. Some "Western" texts and the Harklean Syriac also support this longer reading of Σ². The

inclusion of ημιν is also favored by the Old Latin, but ημιν is placed before Ο ΚΥΡΙΟΣ in this version.

EBEMBE

Ebembe reflects Σ². GNB, which Ebembe follows, reads as Σ², rejecting its own base Greek Text which has the Σ^{1*} reading.

10:10Σ^{1*}: ΕΠΙΣΤΟΛΑΙ ΜΕΝΣ²: ΜΕΝ ΕΠΙΣΤΟΛΑΙALLIESΣ^{1*} P⁴⁶vid BΣ² D F G 33 1739 MT Sy^hCOMMENTS

Σ² agrees with MT. The word order in Σ² is also supported by some important "Western" MSS, some Alexandrian texts, and the Harklean Syriac. However, the word order produces no translation difference.

EBEMBE

No translation problem in Ebembe. However, Ebembe omits "indeed".

11:3Σ^{1*}: ΑΠΟ ΤΗΣ ΑΠΛΟΤΗΤΟΣ ΚΑΙ ΤΗΣ ΑΓΝΟΤΗΤΟΣΣ²: ΑΠΟ ΤΗΣ ΑΠΛΟΤΗΤΟΣ

ALLIES

Σ^{1*} P⁴⁶ B F G 33 it Sy^{h**} Co

Σ² 1739 MT Vg Sy^p (ΑΠΟ ΤΗΣ ΑΓΝΟΤΗΤΟΣ ΚΑΙ ΤΗΣ ΑΠΙΣΤΟΤΗΤΟΣ
D^{vid})

COMMENTS

Σ² has the shorter reading of the MT. In UBS the words omitted by Σ² are enclosed within square brackets, showing the editors' uneasiness about Σ^{1*} longer reading. From the comments of Dr. Bruce M. Metzger, it is clear that the editors of UBS^{3,4} were really uncertain about the Σ^{1*} longer reading.⁴

EBEMBE

Ebembe accepts the longer reading of Σ^{1*} as does GNB.

11:6

Σ^{1*}: ΦΑΝΕΡΩΣΑΝΤΕΣ

Σ²: ΦΑΝΕΡΩΘΕΝΤΕΣ

ALLIES

Σ^{1*} B F G 33

Σ² MT (ΦΑΝΕΡΩΘΕΙΣ D; ΦΑΝΕΡΩΣΑΝΤΕΣ ΕΑΥΤΟΥΣ 1739)

COMMENTS

Σ² agrees with MT. ΦΑΝΕΡΩΣΑΝΤΕΣ is nom. pl. m. aor. act. part. from ΦΑΝΕΡΩ, meaning "having manifested". ΦΑΝΕΡΩΘΕΝΤΕΣ is

nom. pl. m. aor. pass. part. from ΦΑΝΕΡΩ, meaning "having been made manifest". The reading in D is a scribal error. The question is: Did Paul use the verb in the active or in the passive? Have Paul and others (apostles, see verse 5) made themselves manifest or have Paul and others been made manifest in everything?

EBEMBE

Ebembe reflects Σ^{1*}, following GNB.

11:18

Σ^{1*}: ΣΑΡΚΑ

Σ²: ΤΗΝ ΣΑΡΚΑ

ALLIES

Σ^{1*} P⁴⁶ D F G 33 1739

Σ² B MT

COMMENT

Σ² is supported by the Majority Text and Codex B.

EBEMBE

No translation problem in Ebembe which does not have the article.

11:23

Σ^{1*}: ΠΛΗΓΑΙΣ ΠΕΡΙΣΣΟΤΕΡΩΣ ΕΝ ΦΥΛΑΚΑΙΣ ΥΠΕΡΒΑΛΛΟΝΤΩΣ

Σ²: ΠΛΗΓΑΙΣ ΥΠΕΡΒΑΛΛΟΝΤΩΣ ΕΝ ΦΥΛΑΚΑΙΣ ΠΕΡΙΣΣΟΤΕΡΩΣ

ALLIES

ⲕⲓ* F G

ⲕⲓ² MT SY^(P) *φυλλακαις περισσοτερως, εν πληγαις υπερβαλλοντως*

P⁴⁶ B D 33 [1739] it^{Pt} Vg)

COMMENTS

ⲕⲓ² agrees with MT. UBS and NA have adopted the text attested mainly by P⁴⁶ B and D. ⲕⲓ* reads "in stripes more abundantly, in imprisonments above measure"; ⲕⲓ² has "in stripes above measure, in imprisonments more abundantly"; and the reading of UBS and NA is "in imprisonments more abundantly, in stripes above measure".

EBEMBE

Ebembe gives word order differently from ⲕⲓ* and ⲕⲓ² to agree with GNB which follows UBS². But both Ebembe and GNB are paraphrases.

11:27

ⲕⲓ*: ΚΟΠΩ

ⲕⲓ²: ΕΝ ΚΟΠΩ

ALLIES

ⲕⲓ* P⁴⁶ B D F G 1739

ⲕⲓ² 33 MT it^{Pt} Vg

COMMENTS

ⲕⲓ² agrees with MT. The repetitive list of ΕΝ in verses 25, 26 and 27 could have caused scribal confusion.

EBEMBE

Ebembe has a loose translation here. GNB, though closer to the Greek text than Ebembe, has a paraphrase.

11:28

ⲕⲓ*: ΜΟΙ

ⲕⲓ²: ΜΟΥ

ALLIES

ⲕⲓ* P⁴⁶ B F G 33

ⲕⲓ² D 1739 MT it^{Pt} Vg

COMMENTS

ⲕⲓ² reads as MT. The use of the genitive instead of the dative is also supported by Codices D, 1739, part of the Old Latin and the Vulgate among other important witnesses. In either ⲕⲓ* or ⲕⲓ² the word in question is a possessive referring to the previous noun.

EBEMBE

Ebembe has no translation problem.

12:1

ⲕⲓ*: ΚΑΥΧΑΣΘΑΙ

ⲕⲓ²: ΕΙ ΚΑΥΧΑΣΘΑΙ

ALLIES

ⲕⲓ* P⁴⁶ B MT Cett.

ⲕⲓ² Vg Co^{sa}

COMMENTS

Σ¹² disagrees with CT. This is another obvious case where Σ¹² does not conform with the MT. Nevertheless, Σ¹² longer reading is an early variant.

EBEMBE

Ebembe follows GNB which reflects Σ^{*}.

12:6

Σ^{*}: ΑΚΟΥΕΙ

Σ¹²: ΑΚΟΥΕΙ ΤΙ

ALLIES

Σ^{*} B F G 33 1739 Co

Σ¹² P⁴⁶ D MT Vg Sy^h

COMMENTS

Σ¹² agrees with CT. This reading with ΤΙ (something) is the earliest, being supported by P⁴⁶. Other important witnesses in favor of the presence of ΤΙ include Codex D, the Vulgate and the Harklean Syriac. However, the enclosure of the word ΤΙ within square brackets in UBS indicates the editors' doubt about its originality, especially due to its absence in Σ^{*} and B.

EBEMBE

Ebembe reflects Σ¹².

12:7

Σ^{*}: ΣΑΤΑΥΑ

Σ¹²: ΣΑΤΑΥ

ALLIES

Σ^{*} P⁴⁶ A B D F G 1739

Σ¹² 33 MT Sy^h

COMMENTS

Σ¹² reads as MT. The reading in Σ¹² suggests that ΣΑΤΑΥ is indeclinable, but ΣΑΤΑΥΑ as seen in Σ^{*} indicates that it is declinable, and here it is gen. sing. m. n. from ΣΑΤΑΥΑΣ.

EBEMBE

No difference in translation in Ebembe.

12:7

Σ^{*}: omits (να μη υπεραιρωμαι)

Σ¹²: (να μη υπεραιρωμαι)

ALLIES

Σ^{*} A D F G 33 it^{Pt} Vg

Σ¹² P⁴⁶ B 1739 MT Sy Co

COMMENTS

Σ¹² agrees with CT. The inclusion of the words is strongly attested by the earliest known manuscript P⁴⁶ and its ally 1739 with Codex B, the Syriac and Coptic versions. It is

interesting to note that the longer reading is accepted by UBS editors even though they were aware that the second occurrence of the words in \mathfrak{H}^2 was omitted by some important witnesses such as $\mathfrak{H}^*A D$ because these words were thought to be unnecessary and superfluous.

EBEMBE

Ebembe reflects \mathfrak{H}^2 , following GNB.

12:9

\mathfrak{H}^* : ΔΥΝΑΜΙΣ ΕΥ
 \mathfrak{H}^2 : ΔΥΝΑΜΙΣ ΜΟΥ ΕΥ

ALLIES

\mathfrak{H}^* P^{46vid} B D F G it Vg Co^{sa}
 \mathfrak{H}^2 33 1739 MT Sy

COMMENTS

\mathfrak{H}^2 reads as MT. The inclusion of ΜΟΥ (my) has some christological importance to indicate that Christ was speaking of His own power, not just any other power. The allies of P⁴⁶ and B, 1739 and 33 respectively, and the Syriac versions all support the presence of ΜΟΥ as being in the original autographs. UBS⁴ and NA²⁷ are contradictory on the evidence of A. So the evidence of A is omitted.

EBEMBE

Ebembe reflects \mathfrak{H}^2 as it also reads "My power". GNB, which

Ebembe follows, reads "my power" even though its base Greek Text omits the word "my". The NEB, REB, NAB, NRSV and NASB omit "my".

12:9

\mathfrak{H}^* : ΤΕΛΕΙΤΑΙ
 \mathfrak{H}^2 : ΤΕΛΕΙΟΥΤΑΙ

ALLIES

\mathfrak{H}^* A B D F G
 \mathfrak{H}^2 33 1739 MT

COMMENTS

\mathfrak{H}^2 reads as MT.

ΤΕΛΕΙΟΥΤΑΙ is 3rd pers. sing. pres. pass. indic. from ΤΕΛΕΙΩ, meaning "it is fully developed".

ΤΕΛΕΙΤΑΙ is 3rd pers. sing. pres. pass. indic. from ΤΕΛΕΩ, meaning "it is finished", "it is completed", "it is carried out into full operation". Below are readings by some modern versions.

NASB: is perfected

NIV: is made perfect

NRSV: is made perfect

GNB: is strongest

All these English versions support the meaning "to be fully developed", thus rejecting the verb used by their base Greek texts.

EBEMBE

Ebembe reads "works" or "operates", thus Ebembe reflects Σ^* .

On the contrary, GNB supports Σ^2 since its reading "is strongest" suggests "is fully developed" as seen in Σ^2 .

12:10

Σ^* : και ἀναγκαις

Σ^2 : ἐν ἀναγκαις

ALLIES

Σ^* P⁴⁶

Σ^2 A B D F G MT Vg Sy

COMMENT

Σ^2 corrects to CT.

EBEMBE

Ebembe reflects Σ^2 , following GNB.

12:10

Σ^* : και ὀτενοχωριας

Σ^2 : ἐν ὀτενοχωριας

ALLIES

Σ^* P⁴⁶ B

Σ^2 A D F G 33 MT it Vg Sy Co^{bo} (και ἐν ὀτενοχωριας 1739)

COMMENTS

Σ^2 reads as MT. The reading of Σ^2 is also supported by an overwhelming number of witnesses including some Alexandrian and "Western" MSS, the Old Latin, the Vulgate, the Syriac and the Bohairic Coptic.

EBEMBE

Ebembe is a conflation and ironically reads as 1739 which has "and in distresses".

12:12

Σ^* : σημειοις τε

Σ^2 : ἐν σημειοις

ALLIES

Σ^* P⁴⁶ B (F G) 33 1739

Σ^2 MT Vg (σημειοις A D it^{Pt})

COMMENTS

Σ^2 reads as MT. Editors of critical texts would argue that ἐν was added by analogy from ἐν παση and τε was then dropped.

EBEMBE

Ebembe follows Σ^2 .

12:15

Σ^* : εἰ πιστοτερωσ

Σ^2 : εἰ και πιστοτερωσ

ALLIES

Σ^{1*} P⁴⁶ A B F G 33 Co

Σ¹² 1739 MT Vg Sy (Περισσότερως D it^{Pt})

COMMENT

Σ¹² agrees with MT.

EBEMBE

Ebembe reads as Σ^{1*}, but GNB has a paraphrase.

12:15

Σ^{1*}: αγαπω, ησσον αγατωμαι

Σ¹²: αγατων, ησσον αγατωμαι

ALLIES

Σ^{1*} A 33

Σ¹² P⁴⁶ B D (F G ελασσον for ησσον) 1739 (MT ηττον for ησσον) it Vg

COMMENTS

Σ¹² correctors appear to have used MT MSS for the participle "loving", but there is, in addition to Codex B, strong support from the earliest available MS P⁴⁶. The UBS^{3,4} editors changed their minds and preferred the participle to the finite verb αγατω (I love) found in UBS². Dr. Metzger reports the committee as divided, so the *v* of αγατων is in square brackets, although they considered this MT

reading "the more difficult".⁵ On the other hand, Σ¹² disagrees with MT on the spelling of ησσον, but this difference is minor, since both ησσον and ηττον mean "the less". ελασσον of F G also has the same meaning as ησσον and ηττον.

EBEMBE

Ebembe reflects Σ^{1*} but it does not translate ησσον. GNB has a paraphrase reflecting Σ^{1*}.

12:19

Σ^{1*}: παλαι

Σ¹²: παλιν

ALLIES

Σ^{1*} A B F G 33 1739 it^{Pt} Vg

Σ¹² D MT Sy Co^{bo} (ου παλαι P⁴⁶) Co^{sa} translates "perhaps".

COMMENTS

Σ¹² reads as MT. There appears to be transcriptional confusion. The words παλαι (all this time) and παλιν (again) have the same first 3 letters Παλ. According to Metzger, παλαι is more difficult⁶ (but only if παλαι means "long ago"). The confusion is obviously deep rooted, and must go back to the second century (see the problem with P⁴⁶).

EBEMBE

Ebembe follows GNB which reads "all along", and so reflects ξ^* .

12:21

ξ^* : ΕΛΘΟΝΤΟΣ ΜΟΥ ΤΑΠΕΙΝΩΣΗ ΜΕ Ο ΘΕΟΣ ΜΟΥ ΠΡΟΣ ΥΜΑΣ

ξ^{12} : ΕΛΘΟΝΤΑ ΜΕ ΤΑΠΕΙΝΩΣΗ Ο ΘΕΟΣ ΜΟΥ ΠΡΟΣ ΥΜΑΣ

ALLIES

ξ^* A (P⁴⁶ B F G ΤΑΠΕΙΝΩΣΕΙ)

ξ^{12} 1739 it^{Pt} Vg (33 MT ΤΑΠΕΙΝΩΣΕΙ)

COMMENTS

ξ^{12} agrees with MT, but ξ^* reads ΤΑΠΕΙΝΩΣΗ (3rd person sing. aor. act. subj. from ΤΑΠΕΙΝΩ), meaning "he might humble", while the MT has ΤΑΠΕΙΝΩΣΕΙ (3rd pers. sing. fut. act. indic. from ΤΑΠΕΙΝΩ), meaning "he will humble".

ΕΛΘΟΝΤΟΣ is gen. sing. m. 2 aor. act. part. from ΕΡΧΟΜΑΙ, meaning "having come".

ΕΛΘΟΝΤΑ is acc. sing. m. 2 aor. act. part. from ΕΡΧΟΜΑΙ, meaning "having come". ξ^* has a longer reading than ξ^{12} , and so the MT has a shorter reading than UBS.

EBEMBE

Ebembe reflects GNB which reads "the next time I come my God will humiliate me in your presence".

13:4

ξ^* : ΕΣΤΑΥΡΩΘΗ

ξ^{12} : ΕΙ ΕΣΤΑΥΡΩΘΗ

ALLIES

ξ^* P^{46vid} B D F G 33 1739 Co

ξ^{12} A MT it^{Pt} Vg Sy

COMMENTS

ξ^{12} reads as MT. The inclusion of "if" (or "though") which strengthens Paul's argument is also supported by Codex A and most early versional witnesses.

EBEMBE

Ebembe has a very loose translation which obscures the meaning. But GNB, which Ebembe follows, reflects ξ^{12} against its own base Greek text (UBS²) which reads as ξ^* .

13:13

ξ^* : omits ΑΜΗΝ

ξ^{12} : ΑΜΗΝ

ALLIES

ξ^* P⁴⁶ A B F G 33 1739 Co^{sa}

ξ^{12} D MT it^{Pt} Vg Sy Co^{bo}

COMMENTS

ξ^{12} reads as MT. The presence of ΑΜΗΝ in the original autographs is also supported by Codex D, part of the Old Latin, the Vulgate, the Syriac and the Bohairic Coptic, all very ancient evidence.

EBEMBE

Ebembe reads as A^* by omitting "Amen".

Summary

Out of 55 examples giving variant readings between A^* and A^2 , 47 of these were used to determine the direction which A^2 took. This means 8 examples, representing 14.5% of all the corrections, were disregarded because in these cases A^2 either agrees with only part of the MT, or does not agree with the MT in word order, or disagrees with CT, or even the Alexandrian witnesses are divided.

It is certain that most seventh century corrections to Codex A in this Epistle conform to the Byzantine Text, which is represented by 67.3% of the corrections. The Common Text has only 18.2% of all the alterations made.

The Ebembe translation follows mainly the Good News Bible which is a free translation of the Greek Text. In this Epistle, both A^* and A^2 share their readings equally with the Ebembe translation. The Ebembe rendering has no real stance here due to the inherited habit of its translator(s) to paraphrase words. Only in a very few cases does the Ebembe translation depart from the Good News Bible.

IV. THE EPISTLE TO THE HEBREWS

1:3

A^* : ἀμαρτιῶν
 A^2 : ἀμαρτιῶν ἡμῶν

ALLIES

A^* p⁴⁶ A B D 1739 it Vg Co^{bo}
 A^2 33 MT Sy Co^{sa}

COMMENTS

A^2 reads as MT. This longer reading is early and was even witnessed to in Egypt.

EBEMBE

Ebembe reads "the sins of men" due to the influence of GNB which it follows.

1:12

A^* : ἀλλὰ ἔεις
 A^2 : ἐλίξεις

ALLIES

A^* D it^{pt} Vg
 A^2 p⁴⁶ A B 33 1739 MT it^{pt} Sy Co

COMMENTS

ⲕ² reads as CT.

ⲕ^{*} reading is 2 person sing. future act. indic. from ⲁⲗⲗⲁⲥⲱ, meaning "you will change".

ⲕ² reading is 2 pers. sing. fut. act. indic. from ⲉⲗⲓⲥⲱ, meaning "you will roll", or "you will fold up", as garments.

ⲕ² has the support of an overwhelming number of witnesses, including the earliest known manuscript P⁴⁶, most Alexandrian texts (Codices A B...), the Majority Text, part of the Old Latin, the Syriac and Coptic versions. However, the Septuagint supports ⲕ^{*} (see Psalm 101:27 in the LXX).

EBEMBE

Ebembe reads as ⲕ², following GNB.

3:6

ⲕ^{*}: ⲕⲁⲩ

ⲕ²: ⲉⲁⲩⲧⲉⲣ

ALLIES

ⲕ^{*} without support

ⲕ² P⁴⁶ A MT (ⲉⲁⲩ B D 33 1739 it^{Pt} Vg)

COMMENTS

ⲕ² reads as CT. This reading is the earliest. UBS^{3,4} is a change of mind to ⲕ² since UBS² reads only ⲉⲁⲩ. The editors

of UBS^{3,4} also decided to enclose ⲡⲉⲣ within square brackets probably due to its absence in Codices B and D.

EBEMBE

Ebembe reads "if", following GNB. Hence, Ebembe has the reading ⲉⲁⲩ which is found in UBS².

3:9

ⲕ^{*}: ⲉⲧⲧⲉⲓⲣⲁⲥⲁⲩ

ⲕ²: ⲉⲧⲧⲉⲓⲣⲁⲥⲁⲩ ⲡⲉ

ALLIES

ⲕ^{*} P⁴⁶ A B D 33 Co^{sa}

ⲕ² 1739 MT it^{Pt} Vg Sy Co^{bo}

COMMENTS

ⲕ² agrees with the MT. The inclusion of ⲡⲉ is also supported by most early main versions. But the LXX supports the reading of ⲕ^{*} (see Ps. 94:9 in the LXX). In any case, ⲡⲉ is needed in translation.

EBEMBE

Ebembe reads as ⲕ², following GNB. However, UBS² which GNB is based on omits ⲡⲉ (me).

3:9

ⲕ^{*}: ⲉⲩ ⲥⲟⲕⲓⲡⲁⲥⲓⲁ

ⲕ²: ⲉⲥⲟⲕⲓⲡⲁⲥⲁⲩ ⲡⲉ

ALLIES

Σ^{1*} P⁴⁶ A B D 33 1739 Co

Σ² MT Sy^(p)

COMMENTS

Σ² agrees with MT. The LXX also supports Σ², except that it omits με (see Ps. 94:9 in the LXX).

δοκιμασία is dat. sing. from δοκιμασία, meaning "with proof". Εδοκιμασαν is 3rd pers. pl. aor. act. indic. from δοκιμαζω, meaning "they tested" or "they proved".

EBEMBE

Ebembe reflects Σ² following GNB. Both Ebembe and GNB have a different reading from UBS² which follows Σ^{1*}. However, this deviation could be due to paraphrasing.

4:6

Σ^{1*}: ΑΠΙΣΤΙΑΝ

Σ²: ΑΠΕΙΘΕΙΑΝ

ALLIES

Σ^{1*} P⁴⁶ it^{pt} Vg Co

Σ² Cett.

COMMENTS

Σ² corrects to CT, which reads ΑΠΕΙΘΕΙΑΝ (disobedience, unbelief).

Σ^{1*} reads ΑΠΙΣΤΙΑΝ, which means "unbelief",

"faithlessness". Both words are acc. sing.; one is from ΑΠΕΙΘΕΙΑ and the other is from ΑΠΙΣΤΙΑ.

There could be assimilation to 3:19 for Σ^{1*} or to 4:11 for Σ².

EBEMBE

No translation problem in Ebembe.

5:4

Σ^{1*}: ΚΑΘΩΣΤΕΡ

Σ²: ΚΑΘΑΤΕΡ

ALLIES

Σ^{1*} P⁴⁶ A B D 33

Σ² 1739 MT

COMMENTS

Σ² agrees with MT.

ΚΑΘΑΤΕΡ means "even as", "just as".

ΚΑΘΩΣΤΕΡ is translated "just as", "exactly as". Thus, both words have the same meaning.

EBEMBE

No translation problem in Ebembe.

5:12

Σ^{1*}: ΟΥ ΣΤΕΡΕΑΣ ΤΡΟΦΗΣ

Σ²: ΚΑΙ ΟΥ ΣΤΕΡΕΑΣ ΤΡΟΦΗΣ

ALLIES

Σ^{1*} P⁴⁶ 33 1739 it^{pt} Vg

Σ² A B D MT Sy

COMMENTS

Σ² corrects to CT.

ΚΑΙ is put in square brackets in UBS and NA^{26,27} probably due to its absence in P⁴⁶ and Σ^{1*}.

EBEMBE

Ebembe reflects Σ^{1*}. But GNB, which Ebembe follows, is loose here too.

6:9

Σ^{1*}: ΑΒΕΛΦΟΙ

Σ²: ΑΥΑΤΗΤΟΙ

ALLIES

Σ^{1*} Sy

Σ² P⁴⁶ A B D MT Vg Co

COMMENTS

Σ² corrects to CT. ΑΥΑΤΗΤΟΙ is most likely the original text.

EBEMBE

Ebembe reads as Σ².

6:18

Σ^{1*}: ΤΟΥ ΘΕΟΥ

Σ²: ΘΕΟΥ

ALLIES

Σ^{1*} P⁴⁶ A 33 1739

Σ² B D MT

COMMENTS

Σ² has the support of MT, codices B and D for the omission of the article. ΤΟΥ is enclosed within square brackets in UBS and NA^{26,27} probably because it is absent in B and D.

EBEMBE

No translation problem in Ebembe which does not have articles.

7:6

Σ^{1*}: ΑΒΡΑΑΜ

Σ²: ΤΟΥ ΑΒΡΑΑΜ

ALLIES

Σ^{1*} P⁴⁶ B D 33

Σ² A 1739 MT

COMMENT

Σ² reads as MT, A and 1739.

EBEMBE

No translation problem in this vernacular language.

℥^{*}: ΛΕΥΕΙ

℥²: ΛΕΥ(Ε)ΙΣ

ALLIES

℥^{*} D (33 MT it^{pt} vg co^{bo} ΛΕΥΙ)

℥² A B 1739

COMMENTS

℥² agrees with AT (A B 1739). This is another example where

℥² rejects the reading found in the Majority Text.

EBEMBE

No translation problem in Ebembe as the name is only spelt in one way.

7:14

℥^{*}: ΠΕΡΙ ΙΕΡΕΩΝ ΜΩΥΣΗΣ ΟΥΔΕΝ ΕΛΑΛΗΣΕΝ

℥²: ΠΕΡΙ ΙΕΡΕΩΝ ΟΥΔΕΝ ΜΩΥΣΗΣ ΕΛΑΛΗΣΕΝ

ALLIES

℥^{*} P⁴⁶

℥² A B D 33 (ΟΥΔΕΝ ΠΕΡΙ ΙΕΡΩΣΥΝΗΣ ΜΩ(Υ)ΣΗΣ ΕΛΑΛΗΣΕΝ

MT^{pt} TR; ΟΥΔΕΝ ΠΕΡΙ ΙΕΡΟΣΥΝΗΣ ΜΩ(Υ)ΣΗΣ

ΕΛΑΛΗΣΕΝ MT^{pt}; ΟΥΔΕΝ ΠΕΡΙ ΙΕΡΕΩΝ

ΜΩΥΣΗΣ ΕΛΑΛΗΣΕΝ 1739 it^{pt} vg)

COMMENTS

℥² differs from MT in word order firstly. It must also be noted that ℥² reads ΙΕΡΕΩΝ (priests) whereas the reading of the MT, ΙΕΡΩΣΥΝΗΣ (ΙΕΡΟΣΥΝΗΣ), means "priesthood".

The selection by UBS and NA is based mainly on A, B, and D.

℥² has an Alexandrian reading.

EBEMBE

Ebembe is a paraphrase, following GNB, which reflects ℥^{*} and ℥² since there would be no translation problem in Ebembe whether ℥^{*} is followed or ℥².

7:21

℥^{*}: ΙΕΡΕΥΣ

℥²: ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ

ALLIES

℥^{*} without support

℥² A D 1739 MT SY (ΙΕΡΕΥΣ ΕΙΣ ΤΟΝ ΑΙΩΝΑ P⁴⁶ B 33 it^{pt} Vg Co^{sa})

COMMENTS

℥² reads as MT. There are in fact two longer readings than ℥^{*} in this variant. ℥² has the full reading already set out in verse 17. The UBS editors who support the other longer reading found in P⁴⁶ B allege that ΚΑΤΑ ΤΗΝ ΤΑΞΙΝ ΜΕΛΧΙΣΕΔΕΚ is an addition from verse 17. But there seems little reason for rejecting the longest reading in this important theological passage. In addition to MT, A, D, 1739 and the Syriac versions support ℥². Also the LXX has this longest reading of ℥² (see Psalm 109:4 in the LXX).

EBEMBE

Ebembe follows GNB, and has the reading of UBS and NA supported by P⁴⁶ B.

7:22

Σ^{*}: ΤΟΥΤΟ

Σ²: ΤΟΥΤΟΝ

ALLIES

Σ^{*} P⁴⁶ A B D 33

Σ² 1739 MT

COMMENTS

Σ² agrees with MT.

Both ΤΟΥΤΟΝ and ΤΟΥΤΟ are acc. sing. neut. demonstrative pron. from ΤΟΥΤΟΣ, meaning "so much".

EBEMBE

Ebembe has a paraphrase, following GNB.

7:22

Σ^{*}: ΚΑΙ

Σ²: omits ΚΑΙ

ALLIES

Σ^{*} B 33

Σ² P⁴⁶ A D 1739 MT it^{pt} Vg Sy Co

COMMENTS

Σ² reads as MT. The omission of ΚΑΙ is supported by an overwhelming number of witnesses, including the earliest available MS P⁴⁶, codices A, D, 1739 and most early main versions. The enclosure of ΚΑΙ within square brackets in UBS^{3,4} and NA^{26,27} is a change of mind, probably because ΚΑΙ is omitted by P⁴⁶, A, and D.

EBEMBE

Ebembe reflects Σ² even though GNB and its base Greek Text follow Σ^{*}.

8:2

Σ^{*}: ΟΥΚ ΑΝΘΡΩΠΟΣ

Σ²: ΚΑΙ ΟΥΚ ΑΝΘΡΩΠΟΣ

ALLIES

Σ^{*} P⁴⁶ B D 33 1739

Σ² A MT it^{pt} Vg Sy

COMMENT

Σ² is supported by MT, Codex A, part of the Old Latin, the Vulgate and the Syriac versions.

EBEMBE

Ebembe reflects Σ^{*}, following GNB.

℥^{*}: *νομον*
 ℥²: *ΤΟΝ ΝΟΜΟΝ*

ALLIES

℥^{*} P⁴⁶ A B 33
 ℥² D 1739 MT

COMMENTS

℥² agrees with MT. The use of the article is also supported by Codex D and an ally of P⁴⁶, 1739, but P⁴⁶ lacks the article.

EBEMBE

No translation problem in Ebembe.

 8:6

℥^{*}: *ΤΕΤΥΧΕΥ*
 ℥²: *ΤΕΤΕΥΧΕΥ*

ALLIES

℥^{*} P⁴⁶ A D MT^{Pt}
 ℥² B MT^{Pt} TR (*ΤΕΤΥΧΗΚΕΥ* 33 1739 MT^{Pt})

COMMENTS

℥² agrees with only part of the MT including the TR. The Majority Text is divided (see critical apparatus of The Greek New Testament According to the Majority Text, second

edition, by Hodges and Farstad). ℥^{*} and B disagree. P⁴⁶ and B also conflict with their allies 1739 and 33 respectively (see NA²⁷ critical apparatus).

ΤΕΤΥΧΕΥ is 3 pers. sing. 2 perf. act. indic. from ΤΥΧΑ-
 V₄ meaning "he has attained to", "he has obtained".

ΤΕΤΕΥΧΕΥ is 3 pers. sing. perf. act. indic. from ΤΥΧΑΝΩ,
 meaning "he has attained to", "he has obtained".

ΤΕΤΥΧΗΚΕΥ appears to be a scribal error.

EBEMBE

Ebembe has a paraphrase, "Jesus has been given", following GNB. Both ℥^{*} and ℥² read "He has obtained".

 8:8

℥^{*}: *ΑΥΤΟΥΣ*
 ℥²: *ΑΥΤΟΙΣ*

ALLIES

℥^{*} A D 33 it Vg Co
 ℥² P⁴⁶ B 1739 MT

COMMENTS

℥² agrees with MT.

ΑΥΤΟΥΣ is acc. pl. m. personal pron. from ΑΥΤΟΣ, and

ΑΥΤΟΙΣ is dat. pl. m. personal pron. from ΑΥΤΟΣ. The use

of the dative case is also supported by the earliest known

MS P⁴⁶ and Codex B. ΑΥΤΟΙΣ appears to be grammatically more

correct in that it may be construed with either *μεμφομενος*
 or *λεγει*.

EBEMBE

Ebembe reads "His people" instead of the personal pronoun "them", following GNB.

8:10

℣^{1*}: καρδιαν

℣²: καρδιας

ALLIES

℣^{1*} with no support

℣² P⁴⁶ A D 33 1739 MT Sy (καρδια B)

COMMENTS

℣² reads as CT.

καρδιας is acc. pl. f. n. from καρδια (heart).

καρδιαν is acc. sing. f. n. and καρδια is here dat. sing.

f. n. from καρδια. The accusative plural (καρδιας) has an

overwhelming number of witnesses, including the earliest

known manuscript (P⁴⁶), Codices A, D, the Majority Text, and

the Syriac versions, among prominent manuscripts. And so

℣² has very strong support. Moreover, the LXX supports ℣²

(see Jeremiah 38:33 in the LXX).

EBEMBE

Ebembe reads in the plural as ℣², following GNB.

8:12

℣^{1*}: και των αμαρτιων αυτων

℣²: και των αμαρτιων αυτων και των
ανομιων αυτων

ALLIES

℣^{1*} P⁴⁶ B 1739 it^{pt} Vg Sy^p Co

℣² A D MT Sy^h (και των ανομιων αυτων 33)

COMMENTS

℣² agrees with MT. The longer reading is also supported by

Codices A and D, and the Harklean Syriac. However, the LXX

has the shorter reading of ℣^{1*} (see Jer. 38:34 in the LXX).

EBEMBE

Ebembe reads as ℣^{1*}, following GNB.

9:3

℣^{1*}: Αγια Αγιων

℣²: Τα αγια των αγιων

ALLIES

℣^{1*} A D 33 MT

℣² B (αγια των αγιων 1739; αβα read by P⁴⁶ is an error, maybe the reading intended is αγια.)

COMMENTS

℣² reads as Codex B. Here again the Majority Text reading

is rejected by ℣².

EBEMBE

No translation problem in Ebembe.

9:10

℥^{1*}: ΔΙΚΑΙΩΜΑΤΑ

℥²: ΚΑΙ ΔΙΚΑΙΩΜΑΤΑ

ALLIES

℥^{1*} P⁴⁶ A 33 1739 Co^{sa}

℥² B (ΚΑΙ ΔΙΚΑΙΩΜΑΤΩΝ MT Vg Sy^h; ΔΙΚΑΙΩΜΑ D)

COMMENTS

℥² agrees with Codex B and not with MT, but they do agree on the inclusion of ΚΑΙ.

ΔΙΚΑΙΩΜΑΤΑ is nom. pl. neut. n. from ΔΙΚΑΙΩΜΑ (ordinance).

ΔΙΚΑΙΩΜΑΤΩΝ is dat. pl. neut. n. from ΔΙΚΑΙΩΜΑ.

ΔΙΚΑΙΩΜΑ is nom. sing. neut. noun.

The main choice lies between ΚΑΙ ΔΙΚΑΙΩΜΑΤΩΝ of the MT and ΔΙΚΑΙΩΜΑΤΑ preferred by UBS and NA, separated by a comma.

EBEMBE

Ebembe reflects ℥^{1*}.

9:14

℥^{1*}: ΑΙΩΝΙΟΥ

℥²: ΑΥΙΟΥ

ALLIES

℥^{1*} P⁴⁶ A B 33 1739 MT Sy

℥² D Vg Co^{bo}

COMMENTS

℥² disagrees with CT. Again here ℥² has a reading different from that of the MT which has strong support of early and important witnesses.

EBEMBE

Ebembe reads as ℥^{1*}, following GNB.

9:17

℥^{1*}: ΜΗ ΤΟΤΕ

℥²: ΜΗΠΟΤΕ

ALLIES

℥^{1*} D

℥² A 33 1739 MT it^{pt} Vg Sy^h Co

COMMENTS

℥² agrees with CT and reads "never", "in no way" while ℥^{1*} reading means "not then", "not at that time".

EBEMBE

Ebembe has a loose translation, following GNB. However, it reflects ℥².

9:19

 \mathfrak{H}^* : νομον \mathfrak{H}^2 : το νομονALLIES \mathfrak{H}^* 1739 MT \mathfrak{H}^2 P⁴⁶ A D 33COMMENTS

\mathfrak{H}^2 reads as AT. The reading of \mathfrak{H}^2 is also "Western" (see Codex D). \mathfrak{H}^2 alters the MT reading which was found in \mathfrak{H}^* .

EBEMBE

No translation problem in Ebembe.

9:19

 \mathfrak{H}^* : μοσχων και των τραγων \mathfrak{H}^2 : μοσχωνALLIES \mathfrak{H}^* A it^{pt} Vg

\mathfrak{H}^2 P⁴⁶ 1739 S^y(P),^h (τραγων και των μοσχων D; μοσχων και τραγων 33 MT Co^{bo})

COMMENTS

\mathfrak{H}^2 has the shorter reading which is not found in either the UBS Text or the Majority Text. Here is another good example where \mathfrak{H}^2 is not conformed to the Byzantine Text. The editors of UBS^{3,4} changed their mind and preferred to have

the full reading of \mathfrak{H}^* and A, but decided to enclose $\kappa\alpha\iota$ των τραγων within square brackets to indicate some doubt about the presence of these words in the original autographs, most likely due to their absence in P⁴⁶. The shorter reading of \mathfrak{H}^2 and P⁴⁶ could be an assimilation to Exodus 24:5, but it could also be possible that copyists expanded it in imitation of verse 12.

EBEMBE

Ebembe reflects \mathfrak{H}^* and MT. Here Ebembe rejects the reading of GNB on which it is based, which has the shorter reading of UBS² found in \mathfrak{H}^2 and P⁴⁶.

9:25

 \mathfrak{H}^* : τα αγια \mathfrak{H}^2 : τα αγια των αγιωνALLIES \mathfrak{H}^* P⁴⁶ Cett. \mathfrak{H}^2 with no major support extantCOMMENTS

\mathfrak{H}^2 rejects the reading of the CT. This is another good example showing non-conformity between \mathfrak{H}^2 and the Majority Text. \mathfrak{H}^2 is supported by a few manuscripts not named specifically by NA²⁷.

EBEMBE

Ebembe reads as H^* .

10:8

H^* : Θυσιας και προσφορας

H^2 : θυσιαν και προσφοραν

ALLIES

H^* A D 33 it Vg Sy^p Co^{bo}

H^2 1739 MT Sy^h Co^{sa}

COMMENTS

H^2 agrees with MT. The accusative singular is also supported by an ally of P⁴⁶, 1739, the Harklean Syriac and the Sahidic Coptic.

θυσιαν and προσφοραν are acc. sing. f. n., the former from θυσια (sacrifice) and the latter from προσφορα (offering).

θυσιας and προσφορας are acc. pl. f. n. from θυσια and προσφορα respectively. The LXX has H^2 reading (see Ps. 39:7 in the LXX). Critical text editors would argue that H^2 and MT had been assimilated to the LXX.

EBEMBE

Ebembe reflects H^* .

10:9

H^* : του ποιησαι

H^2 : του ποιησαι, ο θεος

ALLIES

H^* P⁴⁶ A D 33 Co^{sa}

H^2 1739 MT it^{pt} Vg Sy^{p,h**} Co^{bo}

COMMENTS

H^2 reads as MT. H^2 adds ο θεος to the AT of H^* . On the other hand, this longer reading could be an assimilation to verse 7. The LXX reads ο θεος μου (Ps. 39:9) which is not identical to H^2 and MT reading. Therefore, ο θεος may well have been in earlier MSS which have perished.

EBEMBE

Ebembe reflects H^2 , following GNB. Ebembe and GNB have ο θεος a reading which is absent in UBS² on which GNB is based. Where did GNB find "God"?

10:12

H^* : εκ δεξια

H^2 : εν δεξια

ALLIES

H^* (EK δεξιων A)

H^2 Cett.

COMMENTS

H^2 reads as CT. The H^* reading "out of (from) the right hand" is an obvious mistake. Jesus Christ sat at (εν) the right hand of God, not from (εκ) the right hand of God.

EBEMBE

Ebembe reflects ξ^{a} , following GNB.

10:17

ξ^* : μνησθησομαι

ξ^{a} : μνησθω

ALLIES

ξ^* A D 33 1739

ξ^{a} P⁴⁶ MT

COMMENTS

ξ^{a} agrees with MT and P⁴⁶. μνησθω is 1st pers. sing. aor. pass. subj. from μμνηστω (to remember, to call to mind, to remind). μνησθησομαι is 1st pers. sing. fut. pass. indic. from μμνηστω.

ξ^{a} reading is the earliest. The LXX also supports ξ^{a} (see Jer. 38:34 in the LXX). Probably the critical text editors preferred the ξ^* reading because it is different and conflicts with Hebrews 8:12. In other words, these editors would suggest that the word in ξ^{a} had been assimilated to Hebrews 8:12 and the LXX (Jer. 38:34).

EBEMBE

No translation problem in Ebembe.

10:18

ξ^* : ΑΦΕΘΙΣ

ξ^{a} : ΑΦΕΘΙΣ ΤΟΥΤΩΝ

ALLIES

ξ^* without support

ξ^{a} Cett.

COMMENTS

ξ^{a} reads as CT. The omission of ΤΟΥΤΩΝ by ξ^* is most likely due to scribal carelessness.

EBEMBE

Ebembe has a loose translation due to the influence of GNB. But Ebembe reads "sins" instead of "these" of GNB. Thus Ebembe takes another step further in paraphrasing.

10:30

ξ^* : ΑΝΤΑΠΟΔΩΣΩ

ξ^{a} : ΑΝΤΑΠΟΔΩΣΩ ΛΕΥΕΙ ΚΥΡΙΟΣ

ALLIES

ξ^* P⁴⁶ D 33 1739 it^{pt} Vg Sy^p Co^{bo}

ξ^{a} A MT Sy^h

COMMENTS

ξ^{a} agrees with MT. The longer reading is also supported by Codex A and the Harklean Syriac. But the LXX supports the shorter reading of ξ^* (see Deut. 32:35 in the LXX). Critical editors would suggest that ΛΕΥΕΙ ΚΥΡΙΟΣ was lifted from Rom. 12:19.

EBEMBE

Ebembe reads as \mathfrak{H}^* .

10:30

\mathfrak{H}^* : KPIVEL KUPIOS

\mathfrak{H}^2 : KUPIOS KPIVEL

ALLIES

\mathfrak{H}^* A D 33 1739 it Vg

\mathfrak{H}^2 MT

COMMENTS

\mathfrak{H}^2 corrects to the MT word order. \mathfrak{H}^* has the word order of the Septuagint (see Deut. 32:36; Ps. 134:14). However, since New Testament writers also quoted words from memory, the writer of Hebrews might have reversed the order of words as seen in \mathfrak{H}^2 and MT.

EBEMBE

No translation problem in Ebembe.

10:34

\mathfrak{H}^* : УΠΑΡΞΙΥ

\mathfrak{H}^2 : УΠΑΡΞΙΥ ΕΥ ΟΥΡΑΥΟΙΣ

ALLIES

\mathfrak{H}^* P⁴⁶ A D 33 it^{Pt} Vg Co

\mathfrak{H}^2 1739 MT Sy

COMMENTS

\mathfrak{H}^2 agrees with MT. The inclusion of "in (the) heavens" is also favored by an ally of P⁴⁶, 1739, and the Syriac versions. P⁴⁶ and its ally are divided.

EBEMBE

Ebembe reads as \mathfrak{H}^* .

11:4

\mathfrak{H}^* : ΑΥΤΟΥ ΤΩ ΘΕΩ

\mathfrak{H}^2 : ΑΥΤΟΥ ΤΟΥ ΘΕΟΥ

ALLIES

\mathfrak{H}^* A D 33

\mathfrak{H}^2 P⁴⁶ 1739 MT it^{Pt} Vg Sy Co^{bo}

COMMENTS

\mathfrak{H}^2 agrees with CT. The use of all the words in the genitive is also supported by the earliest known manuscript P⁴⁶ and its ally, 1739, part of the Old Latin, the Vulgate, the Syriac versions and the Bohairic Coptic. ΤΩ ΘΕΩ of \mathfrak{H}^* could be an assimilation to the previous ΤΩ ΘΕΩ in the verse.

EBEMBE

Ebembe reflects \mathfrak{H}^2 . However, Ebembe paraphrases the words as does GNB which it follows.

11:5

Σ^{*}: ΜΕΤΑΘΕΣΕΩΣ

Σ²: ΜΕΤΑΘΕΣΕΩΣ ΑΥΤΟΥ

ALLIES

Σ^{*} P⁴⁶ A D 33 1739 it^{Pt} Vg Co^{bo}

Σ² MT Sy

COMMENT

Σ² is supported by MT and the Syriac versions.

EBEMBE

Ebembe has a paraphrase due to the influence of GNB. However, in a faithful translation to the Greek Text, Ebembe would read as Σ^{*}, the reading chosen by UBS² which GNB follows.

11:6

Σ^{*}: ΘΕΩ

Σ²: ΤΩ ΘΕΩ

ALLIES

Σ^{*} 33

Σ² P⁴⁶ A D 1739 MT

COMMENT

Σ² corrects to CT.

EBEMBE

No translation problem in Ebembe.

11:8

Σ^{*}: ΤΟΤΤΟΝ

Σ²: ΤΟΥ ΤΟΤΤΟΝ

ALLIES

Σ^{*} P⁴⁶ A D 33

Σ² 1739 MT

COMMENTS

Σ² agrees with MT. The inclusion of the article is also supported by an ally of P⁴⁶, 1739.

EBEMBE

As far as the article is concerned, there is no translation problem in Ebembe. However, Ebembe reads "country" instead of "place", following GNB.

11:11

Σ^{*}: ηλικίας

Σ²: ΗΛΙΚΙΑΣ ΕΤΕΚΕΝ

ALLIES

Σ^{*} P⁴⁶ A D 33 1739 it^{Pt} Vg Co

Σ² MT Sy

COMMENTS

ⲕⲓⲁ reads as MT. The Syriac versions also support ⲕⲓⲁ. The omission of ἔτεκεν (she gave birth) in the Alexandrian and "Western" Texts used by UBS and NA editors has led translators using these texts to total confusion as to whom (Abraham or Sarah) the writer of Hebrews was talking about having faith and having considered Him faithful who had promised (see NASB, NIV, NRSV, GNB...).

EBEMBE

Ebembe has a paraphrase, following GNB. However, both Ebembe and GNB reflect ⲕⲓⲁ.

11:13

ⲕⲓⲁ: ΚΟΜΙΣΑΜΕΝΟΙ

ⲕⲓⲁ: ΛΑΒΟΝΤΕΣ

ALLIES

ⲕⲓⲁ 33

ⲕⲓⲁ P⁴⁶ D 1739 MT (ΠΡΟΣΔΕΞΑΜΕΝΟΙ A)

COMMENTS

ⲕⲓⲁ reads as CT. However, UBS² and the old NA have κομισαμε-
νοι, which is the reading of ⲕⲓⲁ and 33 (an ally of Codex B). κομισαμενοι is nom. pl. m. aor. mid. part. from κομιζω, meaning "having received", "having obtained". λαβοντες of ⲕⲓⲁ is nom. pl. m. 2 aor. act. part. from λαμβάνω, meaning "having received". προσδεξαμενοι of Codex A is nom. pl.

m. aor. mid. dep. part. from προσδεχομαι, meaning "having received". The majority of important witnesses are in favor of λαβοντες, so ⲕⲓⲁ is clearly correct. But Westcott and Hort preferred ⲕⲓⲁ.

EBEMBE

Ebembe gives a paraphrase due to the influence of GNB. However, both words in ⲕⲓⲁ and ⲕⲓⲁ present no translation problem since they are synonyms.

11:15

ⲕⲓⲁ: ΜΝΗΜΟΝΕΥΟΥΣΙΝ

ⲕⲓⲁ: ΕΜΝΗΜΟΝΕΥΟΥΝ

ALLIES

ⲕⲓⲁ P⁴⁶ 1739

ⲕⲓⲁ A MT Syⁿ (ΕΜΝΗΜΟΝΕΥΣΑΝ 33)

COMMENTS

ⲕⲓⲁ reads as CT. There is a silent change of mind from UBS² which has ⲕⲓⲁ reading to UBS^{3,4} which preferred the word in ⲕⲓⲁ.

εμνημονευουν is 3 pers. pl. imperf. act. indic. from μνημο-
νευω, meaning "they were remembering".

μνημονευουσιν is probably 3 pers. pl. pres. act. indic. from μνημονευω, meaning "they are mindful".

εμνημονευσαν of 33 is 3 pers. pl. aor. act. indic. from μνημονευω, meaning "they remembered".

EBEMBE

Ebembe reflects H^{12} . GNB also reflects H^{12} and contradicts itself with the text of UBS² which has the verb in the present tense as found in H^{1*} .

11:15

H^{1*} : ΕΞΕΒΗΣΑΝ
 H^{12} : ΕΞΗΛΘΟΝ

ALLIES

H^{1*} P⁴⁶vid A D 33 1739

H^{12} MT

COMMENTS

H^{12} agrees with MT.

ΕΞΗΛΘΟΝ here is 3 pers. pl. 2 aor. act. indic. from ΕΞΕΡΧΟΜΑΙ, meaning "they came out", "they went out". ΕΞΕΒΗΣΑΝ is 3 pers. pl. 2 aor. act. indic. from ΕΚΒΑΙΝΩ, meaning "they went out". Both words in H^{1*} and H^{12} here carry the same meaning.

EBEMBE

No translation problem in Ebembe.

11:31

H^{1*} : ΕΠΙΛΕΥΟΜΕΝΗ ΠΟΡΝΗ
 H^{12} : ΠΟΡΝΗ

ALLIES

H^{1*} Sy^h

H^{12} P⁴⁶ Cett.

COMMENTS

H^{12} reads as CT. The word ΕΠΙΛΕΥΟΜΕΝΗ found in H^{1*} is nom. sing. f. pres. pass. part. from ΕΠΙΛΕΥΩ meaning "being called". It is most likely that this verb is an additional gloss by the scribes of H^{1*} and the Harklean Syriac, since it is absent in all other significant and reliable manuscripts. It was probably inserted to indicate that Rahab was known as the harlot. This insertion could be apologetic since Rahab became a heroine of the faith.

EBEMBE

Ebembe reads as H^{12} .

11:34

H^{1*} : ΕΔΥΝΑΜΩΘΗΣΑΝ
 H^{12} : ΕΝΕΔΥΝΑΜΩΘΗΣΑΝ

ALLIES

H^{1*} P⁴⁶ A D

H^{12} 33 1739 MT

COMMENTS

H^{12} agrees with MT. P⁴⁶ and its ally, 1739, are divided. The verb in H^{1*} is 3 pers. pl. aor. pass. indic. from ΔΥΝΑΜΩΩ,

meaning "they were strengthened". The ζ^2 reading is 3 pers. pl. aor. pass. indic. from $\epsilon\nu\delta\upsilon\nu\alpha\mu\omega$, meaning "they acquired strength", "they were invigorated", "they were strong".

EBEMBE

Ebembe reflects ζ^* , but GNB reads "became strong" which is a reflection of ζ^2 "were strong".

11:35

ζ^* : $\gamma\upsilon\nu\alpha\iota\kappa\alpha\varsigma$

ζ^2 : $\gamma\upsilon\nu\alpha\iota\kappa\epsilon\varsigma$

ALLIES

ζ^* A D 33

ζ^2 1739 MT it^{pt} Vg

COMMENTS

ζ^2 agrees with CT. The word $\gamma\upsilon\nu\alpha\iota\kappa\epsilon\varsigma$ is nom. pl. f. noun from $\gamma\upsilon\nu\eta$ (woman, wife). $\gamma\upsilon\nu\alpha\iota\kappa\alpha\varsigma$ used by ζ^* is acc. pl. f. noun. from $\gamma\upsilon\nu\eta$. The use of the nominative is grammatically correct in this verse.

EBEMBE

Ebembe is the awkward result of paraphrasing the words. However, GNB which Ebembe follows has the word "women" as the subject (nominative) of the verb $\epsilon\lambda\alpha\beta\omicron\nu$ (received), following UBS².

12:1

ζ^* : $\tau\eta\lambda\iota\kappa\omicron\upsilon\tau\omicron\nu$

ζ^2 : $\tau\omicron\sigma\omicron\upsilon\tau\omicron\nu$

ALLIES

ζ^* with no major support

ζ^2 P⁴⁶ Cett.

COMMENTS

ζ^2 corrects to CT. $\tau\omicron\sigma\omicron\upsilon\tau\omicron\nu$ is acc. sing. neut. demonstrative pron. from $\tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$ (so great, so much). $\tau\eta\lambda\iota\kappa\omicron\upsilon\tau\omicron\nu$ is most likely acc. sing. m. demonstrative pron. from $\tau\eta\lambda\iota\kappa\omicron\upsilon\tau\omicron\varsigma$ (so great). Since the words in both ζ^* and ζ^2 can have the same meaning, a scribe could have used one instead of the other, and thus have written a different word as seen in the case of ζ^* .

EBEMBE

No translation problem in Ebembe.

12:3

ζ^* : $\epsilon\alpha\upsilon\tau\omicron\upsilon\varsigma$

ζ^2 : $\alpha\upsilon\tau\omicron\upsilon\varsigma$

ALLIES

ζ^* D

ζ^2 P⁴⁶ 33 1739 it^{pt} Sy^p Co^{bo} ($\alpha\upsilon\tau\omicron\nu$ MT, TR; $\epsilon\alpha\upsilon\tau\omicron\nu$ A Vg)

COMMENTS

Σ² disagrees with CT. The MT reads "him". UBS and NA read "himself". Σ^{1*} has "themselves" whereas Σ² and P⁴⁶ read "them". The main question is: Did Jesus endure so great opposition of sinners against Himself or against them (sinners)? By choosing ΕΑΥΤΟΥ, UBS and NA reject the reading supported by Σ^{1*}, Σ², D, P⁴⁶ and its ally, 1739, and the ally of B, 33, and rely mainly on Codex A. In other words the editors of UBS and NA found they could not rely here on what they believe to be other significant and reliable witnesses, such as Σ^{1*}, D, and P⁴⁶, all of which favor the plural.

EBEMBE

Ebembe does not have either word since it follows GNB which has here a very loose translation, giving way also to the absence of ΕΑΥΤΟΥ (himself) recorded in UBS².

12:7Σ^{1*}: ΥΙΟΣΣ²: ΕΩΤΙΥ ΥΙΟΣALLIESΣ^{1*} AΣ² D 33 1739 MTCOMMENTSΣ² agrees with MT.

The inclusion of ΕΩΤΙΥ is also supported by Codex D.

EBEMBE

Ebembe reflects Σ², but GNB paraphrases and uses past tense.

12:9Σ^{1*}: ΠΟΛΥΣ²: ΠΟΛΥ ΔΕALLIESΣ^{1*} A it Vg Sy^hΣ² P⁴⁶ D 1739 (Πολλω MT)COMMENTS

Σ² disagrees with MT. The editors of UBS and NA^{26,27} inserted the word δε within square brackets to express some doubt about its presence in the original autographs, mainly due to the absence of the word in Σ^{1*} and A. However, δε here is very early, being read by P⁴⁶.

EBEMBEEbembe reflects Σ².-----
12:11Σ^{1*}: ΠΑσα ΜΕΝΣ²: ΠΑσα ΔΕ

ALLIES

℣^{1*} 33 1739

℣² P⁴⁶ A MT it^{pt} Vg Sy (ΠΑΡΑ D)

COMMENTS

℣² agrees with CT. The reading of ℣² has strong support, including the earliest known MS P⁴⁶, Codex A, the Majority Text, part of the Old Latin, the Vulgate, and the Syriac versions. ℣² therefore displays the earliest attainable text which also supports the antiquity of the MT.

EBEMBE

The words in both ℣^{1*} and ℣² are absent in the Ebembe translation due to the influence of GNB. GNB has a loose translation here too, and Ebembe goes further in paraphrasing the words in GNB. That is, Ebembe paraphrases another paraphrase (see the whole verse).

12:13

℣^{1*}: ΠΟΙΕΙΤΕ

℣²: ΠΟΙΩΣΑΤΕ

ALLIES

℣^{1*} P⁴⁶ 33

℣² A D 1739 MT

COMMENTS

℣² agrees with MT.

ΠΟΙΩΣΑΤΕ is 2 pers. pl. aor. act. imperative from ΠΟΙΕΩ, meaning "make". ΠΟΙΕΙΤΕ is here 2 pers. pl. pres. act. imper. from ΠΟΙΕΩ, meaning "make". Both tenses are translated the same way. ℣^{1*} could be a deliberate assimilation to the LXX which has ΠΟΙΕΙ (2 pers. sing. pres. act. imper., see Prov. 4:26).

EBEMBE

This verb is absent in Ebembe due to its absence in GNB which Ebembe follows. GNB and Ebembe are paraphrases.

12:16

℣^{1*}: ΕΑΥΤΟΥ

℣²: ΑΥΤΟΥ

ALLIES

℣^{1*} A

℣² D 33 1739 MT (OMIT P⁴⁶)

COMMENTS

℣² agrees with MT. Also the reading ΑΥΤΟΥ is supported by Codices D, 33 and 1739. There is a silent change of mind from UBS² to UBS^{3,4}.

EBEMBE

Ebembe reads as ℣², following GNB. UBS² which GNB follows has the reading of ℣^{1*}.

℥^{*}: ΚΑΙ ΖΟΦΩ

℥²: ΚΑΙ ΟΚΟΤΩ

ALLIES

℥^{*} A D 33

℥² 1739 MT (ΚΑΙ ΟΚΟΤΕΙ P⁴⁶)

COMMENTS

℥² reads as MT. P⁴⁶ supports indirectly the reading of ℥² (and to darkness). Both ΟΚΟΤΩ and ΟΚΟΤΕΙ are dat. sing. from ΟΚΟΤΟΣ (darkness), the former is for masculine noun and the latter for neuter noun. Ζοφω of ℥^{*} is dat. sing. m. noun from ζοφος (gloom, thick darkness).

EBEMBE

Ebembe reflects ℥^{*}.

℥^{*}: ΠΡΟΣΤΕΘΗΝΑΙ

℥²: ΜΗ ΠΡΟΣΤΕΘΗΝΑΙ

ALLIES

℥^{*} with no major support

℥² cett. (μη προσθειναι A)

COMMENTS

℥² agrees with CT. It reads "not to be added" or "not to be addressed" whereas ℥^{*} has "to be added" or "to be addressed". The omission of μη by ℥^{*} appears to be a scribal error.

EBEMBE

Ebembe reflects ℥².

℥^{*}: ΤΕΛΕΙΩΝ ΔΕΔΙΚΑΙΩΜΕΝΟΙΣ

℥²: ΔΙΚΑΙΩΝ ΤΕΤΕΛΕΙΩΜΕΝΩΝ

ALLIES

℥^{*} without support

℥² cett. (ΔΙΚΑΙΩΝ ΤΕΘΕΜΕΛΙΩΜΕΝΩΝ D)

COMMENTS

℥² agrees with CT. It reads "of the just ones having been perfected"; ℥^{*} has "of the perfect ones having been made just", but the Greek word should be ΔΕΔΙΚΑΙΩΜΕΝΩΝ instead of ΔΕΔΙΚΑΙΩΜΕΝΟΙΣ, to agree with ΤΕΛΕΙΩΝ. D reads "of the just ones having been established". ℥^{*} and D have singular readings which could have resulted from scribal errors or difficult Greek syntax.

EBEMBE

Ebembe reads as ℥².

℥^{*}: ΕΞΕΦΥΓΟΝ

℥²: ΕΦΥΓΟΝ

ALLIES

℥^{1*} A 33 it^{Pt} Vg

℥² P⁴⁶ D 1739 MT

COMMENTS

℥² is supported by the MT, the earliest available manuscript P⁴⁶ and its ally, 1739, and Codex D. ℥^{1*} reading here is 3 pers. pl. 2 aor. act. indic. from *ἐκφευγω*, meaning "they escaped". *ἐφυγον* of ℥² is 3 pers. pl. 2 aor. act. indic. from *φευγω*, meaning "they escaped". The two verbs have basically the same meaning, but ℥^{1*} is stronger because of the additional *ἐκ* at the beginning of the verb.

EBEMBE

Ebembe has no translation problem. However, it presents a paraphrase.

12:25

℥^{1*}: ἐπὶ γῆς παραιτησάμενοι τοῦ

℥²: τοῦ ἐπὶ γῆς παραιτησάμενοι

ALLIES

℥^{1*} A D 33 1739 Co

℥² P⁴⁶ MT (παραιτησάμενοι τοῦ ἐπὶ γῆς it^{Pt} Vg)

COMMENTS

℥² has the MT word order. Also P⁴⁶ is in favor of this wording.

℥^{1*} reads "on earth having rejected the one" while ℥² reading is "the one on earth having rejected".

EBEMBE

No translation problem in Ebembe.

12:28

℥^{1*}: εὐλαβείας καὶ θεοῦ

℥²: εὐλαβείας καὶ αἰδούς

ALLIES

℥^{1*} P⁴⁶ A D 33 Co^{bo}

℥² 1739 (αἰδούς καὶ εὐλαβείας MT)

COMMENTS

℥² agrees with MT on the variant *αἰδούς* but not in word order.

εὐλαβείας is gen. sing. f. noun from *εὐλαβεῖα*: reverence to God (godly fear). *θεοῦ* is gen. sing. neut. noun from *θεός*: fear. *αἰδούς* is gen. sing. f. noun from *αἰδώς*: modesty, reverence. The words in ℥^{1*} could be translated "reverence to God" (godly fear) and "fear". ℥² reading could be "reverence to God" (godly fear) and "reverence". The MT can mean "reverence" and "reverence to God" (godly fear).

EBEMBE

Ebembe reflects ℥^{1*}, following GNB.

13:6

Σ^{1*}: ου φοβηθησομαι

Σ²: και ου φοβηθησομαι

ALLIES

Σ^{1*} 33 1739 it^{Pt} Vg Sy^P

Σ² P⁴⁶ A D MT Sy^h

COMMENTS

Σ² agrees with CT. However, και is enclosed within square brackets in UBS and NA^{26,27} to express some doubt about its presence in the original autographs. The evidence shows that this reading is the earliest. Σ^{1*} could be an assimilation to the LXX (see Ps. 117:6 in the LXX).

EBEMBE

Ebembe reads as Σ^{1*}, following GNB which omits "and" despite the inclusion of this word in UBS².

13:9

Σ^{1*}: ΠΕΡΙΠΑΤΟΥΝΤΕΣ

Σ²: ΠΕΡΙΠΑΤΗΣΑΝΤΕΣ

ALLIES

Σ^{1*} P⁴⁶ A D Co

Σ² 33 1739 MT Sy

COMMENTS

Σ² reads as MT. The support of Syriac versions indicates that this reading is also early. ΠΕΡΙΠΑΤΗΣΑΝΤΕΣ is nom. pl. m. aor. act. part. from ΠΕΡΙΠΑΤΕΩ, meaning "having walked". ΠΕΡΙΠΑΤΟΥΝΤΕΣ is nom. pl. m. pres. act. part. from ΠΕΡΙΠΑΤΕΩ, meaning "walking". The true text is either "walking" or "having walked".

EBEMBE

Ebembe reflects Σ², ignoring the present tense used by GNB. However, both Ebembe and GNB are paraphrases in which GNB reflects Σ^{1*} and Ebembe follows Σ². This again is an indication that the translator(s) of Ebembe exercised some freedom in the choice of the text.

13:15

Σ^{1*}: ΔΙ ΑΥΤΟΥ

Σ²: ΔΙ ΑΥΤΟΥ ΟΥΝ

ALLIES

Σ^{1*} P⁴⁶ D

Σ² A 1739 MT it^{Pt} Vg Sy^h Co

COMMENTS

Σ² agrees with CT. There is change of mind from UBS² to UBS^{3,4} and from NA²⁵ to NA^{26,27}. The inclusion of "ΟΥΝ" in square brackets in UBS^{3,4} and NA^{26,27} indicates that the editors were doubtful of the presence of this word in the original autographs, especially due to its absence in Σ^{1*}, P⁴⁶ and D.

EBEMBE

Ebembe reflects \mathfrak{H}^2 . However, Ebembe has a paraphrase, "through Jesus" in the place of "through Him", to agree with GNB which Ebembe follows.

13:21

\mathfrak{H}^* : αὐτῶ ποιῶν

\mathfrak{H}^2 : ποιῶν

ALLIES

\mathfrak{H}^* A 33 Co^{bo}

\mathfrak{H}^2 D 1739 MT Vg Sy (αὐτῶ ποιῶν P⁴⁶)

COMMENTS

\mathfrak{H}^2 corrects to CT. The grade C used for this variant in UBS³ shows that the editors expressed a considerable degree of doubt about the omission of αὐτῶ in the original autographs, especially since αὐτῶ is read by \mathfrak{H}^* and A. Also, P⁴⁶ almost supports \mathfrak{H}^* .

EBEMBE

Ebembe reflects \mathfrak{H}^2 .

13:23

\mathfrak{H}^* : τὸν ἀδελφὸν ἡμῶν

\mathfrak{H}^2 : τὸν ἀδελφὸν

ALLIES

\mathfrak{H}^* P⁴⁶ A D 33 1739 it^{pt} Vg Sy Co

\mathfrak{H}^2 MT

COMMENTS

\mathfrak{H}^2 agrees with MT. \mathfrak{H}^* has a longer reading, but also has considerable early support including most main versions.

EBEMBE

Ebembe reads as \mathfrak{H}^* . But Ebembe adds the words "in Christ". And so the full reading in this vernacular language is "our brother in Christ". GNB has "our brother".

13:25

\mathfrak{H}^* : omits ἀμην

\mathfrak{H}^2 : ἀμην

ALLIES

\mathfrak{H}^* P⁴⁶ 33 Co^{sa}

\mathfrak{H}^2 A D 1739 MT it^{pt} Vg Sy Co^{bo}

COMMENTS

\mathfrak{H}^2 agrees with MT. The originality of ἀμην is also supported by a greater part of witnesses including early ones. It is worth noting that the grade has changed from C (UBS³) to A (UBS⁴), which means that the editors of UBS in their 4th edition express their certainty about the absence of the word ἀμην in the original autographs. According to Dr. Bruce M. Metzger, scribes added the word ἀμην to the

concluding words of this epistle. But there were those who resisted making this addition.⁷

EBEMBE

Ebembe reads as \mathfrak{H}^* .

Summary

In this epistle, 67 examples show differences between the readings of \mathfrak{H}^* and \mathfrak{H}^2 , but 58 examples were used to ascertain which direction \mathfrak{H}^2 followed. Thus 9 instances, representing 13.4% of all the alterations, were not accounted for on the grounds that \mathfrak{H}^2 agrees with only part of MT, or disagrees with CT, or is supported by text-types whose witnesses are divided, or does not agree with MT in word order.

The Common Text has 32.8% of all the corrections. But the MT, which is represented by 49.3% of the alterations, was certainly the text most preferred by the correctors of Codex Sinaiticus in the seventh century. The Alexandrian readings in \mathfrak{H}^2 have only 4.5% of all the corrections made.

Just as in 1 Corinthians, the Ebembe translation follows mostly \mathfrak{H}^2 in this epistle. But in many other cases, this vernacular translation sides with \mathfrak{H}^* . Although in some few instances the Ebembe translation disagrees with the Good News Bible, this English version of the Bible was generally followed in the translation of Ebembe.

END NOTES

¹Bruce M. Metzger, A Textual Commentary on the Greek New Testament, 2d ed. (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1994), 481.

²J. W. Wenham, The Elements of New Testament Greek, (Cambridge: University Press, 1996), 75.

³Bruce M. Metzger, A Textual Commentary on the Greek New Testament, 2d ed. (Stuttgart, Germany: Deutsche Bibelgesellschaft, 1994), 507.

⁴Ibid., 515.

⁵Ibid., 517.

⁶Ibid., 518.

⁷Ibid., 607.

CHAPTER IV

CONCLUSION: AN IDENTIFICATION OF THE TEXTS FOLLOWED BY \mathfrak{A}^2
AND RECOMMENDATIONS BY THE RESEARCHER

The statements made by Dr. Bruce M. Metzger show clearly that the corrections brought to the text of Codex Sinaiticus in the seventh century were of a different standard. In other words, these alterations belong to a non-Alexandrian text-type, namely the Majority or Byzantine text-type. This view appears to be misleading since it can cause one to think that the seventh century correctors of Codex Sinaiticus used only Byzantine texts to make their corrections. In fact, in some cases these correctors rejected the Majority Text and chose words read by Alexandrian and "Western" Texts. For example, in Hebrews 9:19, \mathfrak{A}^1 as well as the Majority Text read "law" without the article. But \mathfrak{A}^2 preferred to include the article which is found in the Alexandrian and "Western" witnesses. Furthermore, \mathfrak{A}^2 displays readings which are from other sources not named specifically in any critical apparatus. Its singular readings are also an indication that the correctors of Codex Sinaiticus in the seventh century had access to other manuscripts which are no longer extant. Obviously \mathfrak{A}^2 corrected also from these sources which the correctors must have thought to be more accurate than what we now call the Majority Text or the Alexandrian and "Western" Texts.

It is fairly safe to state that the seventh century correctors of Codex Sinaiticus appear to have used a good number of manuscripts, including very early ones, to make their corrections. However, it appears that they considered the Majority text-type to be more reliable and more accurate than any other manuscripts, hence most of their altered readings tend to conform to the Byzantine Text. In all 4 epistles, 38 examples out of 276 were not considered for the reasons given in the summary of each epistle. These examples represent 13.8% of all the alterations made in these epistles by the correctors of \mathfrak{A}^1 in the seventh century. The Common Text has a total of 21.4% of all the corrections. The Majority (or Byzantine) Text has the highest percentage of all altered readings of \mathfrak{A}^2 , with 61.9% in all while the Alexandrian and "Western" Texts were almost ignored with only 2.5% and 0.4% respectively. Metzger is therefore largely right in his conclusions on the nature of the text used by the seventh century correctors of Codex Sinaiticus.

On the basis of the above findings, it is correct to say that the textual character of the seventh century corrections to Codex Sinaiticus in the 4 epistles is mainly Byzantine, but in some places, though very few, it is Alexandrian and "Western". In areas where \mathfrak{A}^2 has singular readings as a result of probably correcting with readings from manuscripts which are no longer extant, or even making corrections from sources which are not named specifically in any critical apparatus, its textual character in that

case cannot be specified. In other parts, \mathfrak{L}^2 has readings shared by the Byzantine Text and the Alexandrian and "Western" witnesses, which would be described as Common Text. Briefly speaking, \mathfrak{L}^2 has a mixture of texts, but most of the corrections made are conformed to the Majority Text.

As it has been already specified this work was limited to 4 epistles: Romans, 1 Corinthians, 2 Corinthians, and Hebrews. Further research on the textual character of the seventh century corrections to Codex \mathfrak{L}^1 could be carried out on any other epistle or book of the New Testament. A study of \mathfrak{L}^2 in the Gospels may indicate a different alignment.

Regarding the Ebembe translation, it has been observed that in many cases this translation is somewhat loose due to the influence of the Good News Bible on which the Ebembe Bible is based. The Good News Bible, together with the Ebembe Bible, are known as free translations. This freedom in translating Greek words can sometimes cause loss of meaning (see for example 1 Corinthians 13:8). To avoid misunderstanding of what God actually said in His Word, I recommend that another version of the Ebembe Bible based on a more literal translation of the Greek Text be issued. It must be understood that this other recommended version is urgently needed for the use of the Babembe people.

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APPENDIX A

A CRITICAL ANALYSIS OF THE EBEMBE NEW TESTAMENT

I. The Ebembe New Testament

- a. The Bible was first translated into the Ebembe language in 1932. This work was then stopped due to some misunderstandings or differences in certain words among various groups of the Babembe tribe, and because this translation was not being supported by the United Bible Societies.
- b. The Ebembe translation was later backed by the United Bible Societies.
- c. In 1979, the New Testament was translated into the Ebembe language.
- d. The Ebembe New Testament was first published in 1981.
- e. Bonnes Nouvelles Aujourd'hui (Français courant) New Testament and Today's English Version (Good News Bible) New Testament were used to translate the New Testament into Ebembe.
- f. The Ebembe Bible, that is the Old Testament as well as the New Testament, was published in 1990 by the Bible Society of Congo (Zaire), a branch of the United Bible Societies. The above information was taken from the preface of the Ebembe Bible except letter "f" which is found on the reverse of the title page.

II. The Base Text Behind the Ebembe New Testament

As it was earlier observed, the Ebembe New Testament was translated from Today's English Version New Testament and Bonnes Nouvelles Aujourd'hui (Français courant). Today's English Version is also known as the Good News Bible. The Good News Bible used by the Ebembe translator(s) was first published in 1966, and its revised third edition was issued in 1971. The base Greek Text behind this English version is UBS, 2nd edition.

III. Relationship of the Ebembe New Testament to Codex Sinaiticus: Is Ebembe New Testament Closer to \mathfrak{A}^* or \mathfrak{A}^2 ?

- a. Romans
- (i) In this epistle, the Ebembe New Testament follows \mathfrak{A}^* at least 21 times, and \mathfrak{A}^2 at least 8 times.
- (ii) Some readings are shared by the Majority and UBS Texts in the examples considered in this epistle.
- (iii) In some readings, the Ebembe New Testament is independent of the Good News Bible for reasons best known to the translator(s).
- b. 1 Corinthians
- (i) In this epistle, the Ebembe New Testament follows \mathfrak{A}^* at least 21 times, and \mathfrak{A}^2 at least 34 times.
- (ii) Some readings are shared by the Majority and UBS Texts.
- (iii) In some readings, the Ebembe New Testament is independent of the Good News Bible.

c. 2 Corinthians

(i) In this epistle, the Ebembe New Testament follows H^* at least 15 times, and H^2 at least 15 times.

(ii) Some readings are shared by the Majority and UBS Texts.

(iii) In some readings, the Ebembe New Testament is independent of the Good News Bible.

d. Hebrews

(i) In this epistle, the Ebembe New Testament follows H^* at least 16 times, and H^2 at least 21 times.

(ii) Some readings are shared by the Majority and UBS Texts.

In total, the Ebembe New Testament follows H^* at least 73 times, and H^2 at least 78 times. Hence, the Ebembe New Testament is here closer to H^2 than to H^* .

In their paraphrasing, the editors of the Good News Bible disregard the text of UBS², and as a result sometimes their text agrees with H^2 . Also the Ebembe New Testament, following the Good News Bible, reflects H^2 in many cases, probably due to paraphrasing. For example, in 2 Corinthians 10:8; 12:9 the Ebembe translation reflects H^2 . Also the Good News Bible reads as H^2 and rejects its own base Greek text (UBS²) which has the H^* reading.

The Ebembe New Testament as well as the Good News Bible have no strong textual alignment since they both fall in the category of "free translation".

IV. Assessment of the Value of the Ebembe New Testament

The Ebembe New Testament, being based on the Good News Bible, seeks to give the meaning of the original texts. Furthermore the second step of the translator(s) was to express this meaning in a manner and form easily understood by the readers. (The information given above can be found in the Foreword and Preface of the Good News Bible.)

The Ebembe Bible as well as the Good News Bible fall in the category of "free translation". This results in paraphrasing words of the original texts in order to help the reader understand what was meant in a given text. It has been noted that the Ebembe translator(s) sometimes went further to paraphrase the statements in the Good News Bible which is already itself a paraphrase. And so in some instances, the Ebembe New Testament contains words which are not found in the Good News Bible. Another observation was that at times paraphrasing causes loss of meaning. A peculiar example of this is 1 Corinthians 13:8. Also some words disappear when a "free translation" is applied (see, for example, Hebrews 12:3,13).

This method of translation in the Ebembe New Testament has led at times to a production of words which conform to the Majority Text readings. In such cases, the Ebembe New Testament rejects readings found in the Greek Text behind it, namely UBS² on which the Good News Bible is based.

Adopting a "free translation" method has resulted in producing a paraphrastic Bible for the Babembe people. This Bible deprives the Babembe of the actual words as they were

expressed in the original texts. Hence, a more literal translation of what God's Word originally contained is urgently needed for this tribe. This recommended version could be compared with the one already in use for the purpose of getting a deeper understanding of the meaning of the words of the sacred text.

THE TRANSMISSION OF THE TEXTS OF THE NEW TESTAMENT

It appears that 95% of all New Testament manuscripts have disappeared. Actually, not one copy of the 50 Greek Bibles ordered by Emperor Constantine from Eusebius of Caesarea has survived. The task of textual criticism is therefore to find the closest readings to the original autographs in the extant manuscripts. Some words may have been wrongly transcribed or omitted or even added in a given manuscript. All the other manuscripts copied from it will have the same mistake, omission or addition of words, and they will all form the type of text different from the one which does not show this deviation. There are three major text-types in the epistles: the Alexandrian text-type, the "Western" text-type, and the Byzantine text-type.

1. **The Alexandrian text-type.** It comprises a small number of manuscripts which disagree quite often. For the papyri, these manuscripts include P⁴⁶ only in part. Codex A is generally Alexandrian, except in the Gospels. The Alexandrian Text forms the basis for the UBS Greek New Testament.

2. **The "Western" text-type.** For this thesis, only D, F and G are relevant. P⁴⁶ is "Western" just in places.

3. **The Byzantine text-type.** This form of text consists of

the majority of all surviving manuscripts of the Greek New Testament. From the late 4th century onwards, most manuscripts have this sort of text. However, P⁴⁶, a second century manuscript, contains some Byzantine readings.

For more information on these text-types, see page 12 of the thesis.

APPENDIX C

THE EBEMBE TEXT AND THE ENGLISH TRANSLATION

I. THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS

- 1:8 MULE YESU KELESITU: through Jesus Christ
- 1:28 ABECA: God
- 1:31 Ebembe omits *αποτομους*: implacable
- 2:5 LUBANGYA LULE BULULE: righteous judgement.
- 2:8 BASHANYEMYA BENE BENE: who do not obey the truth
- 3:22 U BALYA BOSE BA'WACA: to all who believe
- 3:30 LUMBAKA: since
- 4:8 MTU HUSHIMUBALELWA BWAKE BUBE: a man whose sin is not counted
- 4:11 NABO BANGE: them also
- 4:15 NA HASHI: and where there is not
- 5:2 U NGYELA YA I'WACA: by faith
- 5:7 BYAA'OMA: It is hard.
- 5:13 TAHABELE MTU WABALELWE BUBE NA ABECA: No man's sin was counted by God.
- 5:18 BUBE BWA ADAMU: Adam's sin
- 6:11 IBA BA'U: to be dead
- 6:21 LUMBAKA: for (because)
- 7:14 INE MTU HUSHI MAKALA: I, a man who is not strong.
- 7:25 M BWANE BWENGE: in (with) my mind
- 8:1 YESU: Jesus
- 8:11 YESU: Jesus
- 8:11 YESU KELESITU IHUMA MWINGI NA BA'U: Jesus Christ from

the dead

8:24 ALE BENI: who

8:24 HUNAISE'ELELA: who can hope

8:26 HULE MUTUHUNINA: pleads (prays) for us.

8:34 ACU'ILE IHUMA U BA'U: He was raised from the dead.

8:34 NAKE ALE: and (he) is

9:20 SHI'ETA A UBE MTU: but, o man

9:28 U LUBELO: quickly

9:31 TABAHULUHULELELA... HUKYO M'MA'E: did not arrive at that law

9:32 U NGYELA YA MI'AMBO INOSE: of (by) works only

10:1 BAYULA NANE: fellow Jews

10:5 UBANDA NA BYAACELELA ULULE'WA BATU U MESO MA ABECA U NGYELA YA UNYEMYA M'MA'E: about how people must be put right with God by obeying the law.

10:5 MMULE: by it

10:14 IBAMMUNGWA: shall they hear Him?

10:15 IMONA BALYA BALE MU'UCWA USAHULA MSAHU WANGENE: to see those who are coming to preach the Gospel of good things.

10:15 WANGENE: good (of good things)

11:1 BAKE: his

11:2 BAISILAHILI: Israelites (Israel)

11:6 MASOKA MA ABECA TAMA'ELE MASOKA MA BENELENE: God's grace is no longer true grace.

11:17 BUNAKE BWA ICINA: the fatness of the root

11:22 ALEKELA BALYA BAKWECILE: He is severe to those who have fallen.

11:23 BALE'A: they abandon

11:30 BENU: you

12:1 LWAAMSOHAKECA: pleasing to Him (God)

13:8 TAMU'OLWA UBA NA MWISU: do not have the debt

14:9 A'ULE NA ACU'A: died and rose

14:10 ABECA: God

14:20 USONYA: spoil (destroy)

14:20 BILE BYANGENE ILEBWA: are good to be eaten (may be eaten)

14:21 ENA'WECA NA IKWESHA: which can cause offense and make to fall

15:9 BANYABILONGO: the nations (Gentiles)

15:15 NAAMUSALANGELA: I have written to you.

15:15 NA ABECA: by God

15:18 INE SHISHI'UNU'ELE ILUNDUBULA LEMO IKAMBO LYOSE: I will not dare to speak any word.

15:24 NILE NA BWISE'ELELO ICWA U'O 'WENU BINISHIYE SIPANIYA: I hope to come to you as I go to Spain.

15:29 PELO: blessing

15:31 NA: and

15:32 ABECA: God

15:32 NICWE 'WIHOCA U'O HAMOCUNGE NENU: that I may come to rest there with you

16:1 M'MAMBI: a servant

16:17 MUBA'ENGE: turn away from them

16:19 U BIBYO INE NAASOHAKELWA NENU: Therefore I rejoice over you.

II. THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS

1:2 WABO: theirs
 1:4 ABECA: God
 1:14 NILE MUKANYA ABECA MANCA: I give thanks to God a lot.
 1:20 MNO M'M ESE: (in) this world
 1:28 BAAMONE'A NGANA U MESO MA BALANGAMSENGE: who are
 nothing in the sight of people (the world)
 1:29 ABECA: God
 2:1 MMBISO: mystery (secret truth)
 2:4 MAKAMBO MA BU'OSO'E BWA MALANGO MA BALANGAMSENGE:
 persuasive words of human wisdom
 2:10 MTEMA WAMMAHA: Holy Spirit
 3:4 TAMULE BATU BA MISHINGA YA ELANGAMSENGE: are you not
 worldly men?
 3:5 BENI (twice): who (twice)
 3:10 NABE'ILE: I have laid (I laid)
 3:12 NA'YO: it
 4:6 BYAASALANGWA: what has been written
 4:9 NIBO ABECA: that God
 4:13 MNGA CWACINGELELWA: when slandered
 4:17 BINO: this
 5:1 M BATU BASHA'WACA ABECA: among people who do not
 believe in God (among the heathen)
 5:7 INDE MUHUMYE: Therefore remove (purge out)
 5:7 AWA UTANGWA U LUMBAKA LWETU: was sacrificed for us
 5:10 NA SHATENDA NIBO MULE'E 'WISAMBYA LOSE: and I do not

say that you should not associate at all
 5:10 HANGE BANYAKI: or plunderers
 6:7 U BIBYO, BENEENE...MUSELE: therefore, indeed there is
 already
 6:15 YENU MYEKO: your bodies
 7:5 'YA IHUNA: for prayer
 7:7 BENEENE NISELE NAASHIMA: indeed my desire was
 7:7 HUMO 'YAKE NA HUNGE 'YAKE: one his (this way) and the
 other his (that way)
 7:9 BILE...IKONDANA: it is...to marry
 7:14 MLUME: husband
 7:15 ATUBUCA: has called us
 7:17 MWINGI NA 'YAKE EHA'E 'YAHELWE: in his gift which was
 given to him
 7:31 ENO ESE: this world
 7:35 'WA UMU'WATELECA: to help you
 7:37 WAKUMYA WAKE MTEMA: who is firm in his heart
 7:38 WAKONJA...WASHAKONJA: who gives in marriage...who does
 not give in marriage.
 7:39 M'MACI-KONJWA AAKANGWA: a wife is bound
 8:3 WIKYEBWE NAKE: who is known by Him
 8:4 ANGE ABECA: other God
 8:7 U'OLOBELA: habituated to (used to)
 8:8 TABINATUHUCA: cannot bring (commend) us
 8:8 TABINATUHUCA: cannot bring (commend) us
 8:11 NA BIBYO...AUCIMINA: and so... he will be lost (he
 will perish)
 8:11 MMBUCWA...U LUMBAKA LWA BWOBE BWENGE: the

brother...because of your knowledge

9:7 BIKUMA: the fruits

9:10 MMUNJI NA HULYA HULE MUKEMBULA NGANO BAACELELA UBA NA
BWISE'ELELO BWA UHEBWA CIMO MBUTO CA MKEMBU: The man who
plows and the man who reaps wheat should have hope of
getting a share of the crop.

9:13 BALE MUTANGA TAKE: who offer sacrifices

9:15 HALE MTU UHUMATU'YA: than that anyone should remove
(make void)

9:16 'WIHANGYA: to boast

9:18 BWANE: my

9:21 NIBAMONE: (that) I might gain them

9:21 NIBAMONE: (that) I might gain them

9:22 ITE WAAKYENGYEBE'A: as weak

10:3 ELYA: that (the same)

10:8 U LUSUKU LUMO: in one day

10:13 MUBASHE: you may be able

10:18 I: they are

10:23 BITU BYOSE BYAACELELA UTULE: All things are lawful to
us.

10:33 BUYENGU'E: profit

11:24 WATANGWA U LUMBAKA LWENU: given for you

11:26 ANO ACUBA: this cup

11:29 HUSOLELA: will drink of

11:29 MWEKO WA MWAMI YESU: the body of the Lord Jesus

11:31 MNGA: if

11:34 MNGA: if

12:6 ABECA ALE HUMO HULE MU'AMBYA: God is one who is making

to work

12:9 HUNGE: another

12:10 HUMO: one

12:12 MWEKO HULE NA BILEMBAKO MANGA: the body has many
members

12:24 ELEMBAKO ESHI NA ANYEMU: the member being deficient

12:26 EMO ELEMBAKO 'YAHEBWA ANYEMU: one member is
glorified.

13:8 LWAALAMA ALE NA ALE: endures for ever (is eternal)

13:11 BINASHI'UCILE: when I grew up (when I became a man)

14:2 SHI'ETA ULE ABECA: but to God

14:6 MANUHIKECA: the things I will teach

14:10 TAHALE ATENDECI: there is no language

14:13 U BIBYO: therefore

14:16 M WOBE MTEMA: in your spirit

14:26 HUMO WENU HOSE: each one of you

14:35 'WIHIKECA: to learn

14:37 HULE M'MA'E WA MWENE'OMBE: it is a law (command) of
the Lord.

14:38 MLE'E ABE BIBYO BYAKE: Let him be as he is (let him
be ignorant).

15:6 SHI'ETA BAMO: but some

15:7 NA HANUMA NA HAHO, LUNGE ANAILANGESHA ULE YAKOBO NA U
NDUMWA COSE: and afterwards, He appeared again to James and
to all the apostles.

15:10 CILE HAMOCUNGE NANE: which are with me

15:14 INDE: then

15:47 ADAMU WA ABELE: the second Adam (man)

15:54 EKYANGA ESHI'WATELE HULYA MWEKO WAABOLA USHABOLA, NA HULYA MWEKO HUSHI'WE USHA'WA: when the corruptible body will put on incorruption and the mortal body immortality

15:55 BUHEMI, A UBE LU'U, BWOBE BUBASHA BWA IBEBYA BULE ULEHE?: victory, o death where is your power to hurt?

16:2 BYALE MUMONA: what he gets

16:4 IBYACELELA: it is suitable

16:15 SITEFANO: Stephanas

16:23 YESU KELESITU: Jesus Christ

III. THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS

1:8 HECWAMONINE: which we saw (which we had, which happened to us)

1:12 YAASONGELA: pure, frank

1:18 TALELE HEMO: does not have in it

1:19 YESU KELESITU: Jesus Christ

1:22 ANATUBE'A AKE AMANYI'ECO: put on us his seal

2:2 ALE BENI: who is it

2:3 NAMUSALANGELE BIBYO: I wrote to you that

2:3 SHIMONE: I may not see (I may not have)

2:17 U MAKE MESO: in His sight (before Him, in His presence)

3:7 BIPAPE BYA MABWE: tables of stones

3:9 WAANYEMIBWA MANGA: (is) given much glory (honor)

3:17 I HALE BUTAMBA: there is freedom

4:6 LUKYA'ELE: let...shine

4:14 HAMOCUNGE NA YESU: with Jesus

5:5 NAKE I WATUHELE: and He is the one who gave us

5:14 NIBO MTU HUMO: that one man

5:16 ENA'ANDA UBA: even if

6:4 CWAACELELA TUSHIMWE: we must be liked

6:16 LUMBAKA BECU TULE NUMBA YA ABECA: for we are the house (temple) of God

7:10 I EKYUTUMA...USHI HEMO 'WIHANANGELA: is what makes (causes)...without regret

7:11 EBEBO: sadness (grief)

7:11 MWINGI NENU: among you (in you)

7:11 UMONA MACIMA: longing

7:12 HULYA WA'ETA BUBE: the one committing sin (the one doing wrong)

7:14 ULE TITO: to Titus

8:2 BABELE MUHANA BYABO BITU NA SOHAKELWA YA MANGA: They were giving their things with much joy.

8:13 NA BENU: and you

8:16 WA'ECILE: who made

8:18 CWAHILA HUKYO MMBUCWA NETU MWINGI NA KELESITU U'O NIBO ACWE HAMOCUNGE NA TITO: We send our brother in Christ there that he may come with Titus.

9:4 M BICWAISE'ELELA: in what we have hope

9:5 NA ELE'E UBA ETU 'YATANGWA U MAKALA, SHI'ETA ETANGWE ITE BYA'UNDA MTU: And let it not be something given by force, but let it be given as the person likes.

9:10 I'AHETAKANA UMUHA...UCIMENYA...EHE BIKUMA BYA MANGA:
will give you in abundance...will make them grow...may give
(produce) many fruits.

10:8 BUCWAHELWE NA MWENE'OMBE: which the Lord gave us

10:10 SALANGO: the letters

11:3 BU'WACA NA...USONGELA: belief (simplicity) and...
purity

11:6 TULE MUBILANGESHA BWASE: we are making them manifest

11:18 YA BUMTU: of the flesh

11:23 NAKANGILWE NG'ENDO MANGA, NAKOMBILWE MANGA: I was put
in prison several times, I was beaten a lot.

11:27 CWA U'AMBA MI'AMBO YA'OMA: of doing hard work

11:28 INE: me

12:1 NAACELELA NAIHANGYE: I need to boast

12:6 BYALE MUHUNGWA: what he hears

12:7 WAMWITU: Satan

12:7 NA UCIBELA INE NIBO NINACWA UHETAKANA 'WIHANGYA: and
to prevent me from being too boastful (haughty)

12:9 BWANE BUBASHA: my power

12:9 HALE MU'AMBA: is working

12:10 IBA M TULUKE: to be in hardships

12:10 NA M MI'UBAKANO: and in difficulties (distresses)

12:12 U MI'ELEBA: by signs

12:15 MNGA NAHETAKANA UMU'UNDA: if I love you more
abundantly

12:15 MNGA NAHETAKANA UMU'UNDA IBE TAMUSHI'ENGUNDE: If I
love you more abundantly, then you will not love me any
more.

12:19 IHUMA ALE: all along

12:21 BIKYANGA BINISHICWE U'O, ABECA I'A'ONJA INE U MENU
MESO: When I come there God will make me humble in your
presence.

13:4 AABAMBWA U ETE 'YA BUTENDE: he was crucified on the
cross

13:13 Ebembe omits "Amen"

IV. THE EPISTLE TO THE HEBREWS

1:3 BUBE BWA BATU: the sins of men (mankind)

1:12 IWABIBUNGA: you shall fold them up, you shall roll
them

3:6 MNGA: if

3:9 BANGOBOCILE: they tempted me

3:9 UNGELE'A: tested me

4:6 TABA'WACICE: they did not believe

5:4 ITE BILYA: just as

5:12 TAMWACELELA UHEBWA BYA'ULYA BYAA'OMA: you are not in
the position of receiving solid food.

6:9 BA'UNJWA: beloved

6:18 ABECA: God

7:6 EBULAHIMU: Abraham

7:9 LAWI: Levi

7:14 MUSA TAHINDUCILE E'YO EBUNDE EKYANGA 'YATENJILE ALONDO
A BAHECI: Moses did not mention that tribe when he spoke
about the priests.

7:21 MMECI ALE NA ALE: a priest forever

7:22 HUKYO MMBEKANU'O: that difference
 7:22 Ebembe does not read "and" or "also"
 8:2 LWASHAHIMI'WA NA BATU: not put up by men
 8:4 M'MA'E: the law
 8:6 YESU AAHEBWA: Jesus has been given
 8:8 BAKE BATU: His people
 8:10 MITEMA: hearts
 8:12 NA SHISHI'ENGELELE MABO MABE: and I will not remember their sins.
 9:3 BUCI'E BWA MAHELO BWAISESA: Holy of holies
 9:10 MICICI: rules (ordinances)
 9:14 ALE NA ALE: eternal
 9:17 TA'ALE NA ANYEMU TU'ETE: never has honor (force)
 9:19 M'MA'E: the law
 9:19 BYANA BYA NG'OMBE NA YA TULEBWE CWA MBUCI: calves and of he goats
 9:25 BUCI'E BWA MAHELO: the holy place (the holies)
 10:8 TAKE, TENGU: sacrifices, offerings
 10:9 A ABECA,...I'ETA: O God,...to do
 10:12 MBO'O NDUME: at the right side
 10:17 SHISHI'ENGELELE: I will not remember
 10:18 MABE MAHULUKAKYELWA: sins were forgiven
 10:30 INE I HUSHISA'E: I will repay
 10:30 MWENE'OMBE I'A'ALELA...LUBANGYA: the Lord will judge
 10:34 BUTUNGA: wealth (possession)
 11:4 ABECA...CAKE: God...his
 11:5 HABELE ABECA TANAHENDA ENOKE: before God took Enoch
 11:6 ULE ABECA: to God

11:8 ESE: country
 11:11 SALA NAKE AWA UHETANYA CAKE SUKU CA IBUTA: Sarah herself had passed the age of child bearing.
 11:13 TABABELE BANAKYA'ANYA: they had not yet received
 11:15 MNGA BANALENGANYINYE: if they remembered
 11:15 EBAHUMINE M'M ELE: from which they came out
 11:31 MMEKYA: harlot
 11:34 BANAHEBWA MAKALA: They were strengthened.
 11:35 BA'ACANA: women
 12:1 MSANGANO WA M'MULU: great gathering
 12:3 WAHULUIHANGANINA: who endured
 12:7 ALE MWANA BENI: who is the child (son)
 12:9 UHETAKANA, INDE: much more, then
 12:11 BIKYANGA BYOSE: every time
 12:13 MUKELELELE INYATA M MIHOLO YAALULAMA: Keep walking on straight paths.
 12:16 BWAKE: his
 12:18 AHULU: thick darkness
 12:19 BALE'E UBWELWA: they should not be told
 12:23 YAACELECIBWA YA BATU BALE BULULE: made perfect of people who are just
 12:25 TABAYO'ILE: did not escape
 12:25 BALYA BA'EMINE...HULYA WAHULUBAHANA...MNO M'M ESE: Those who refused...the one who warned them...on the earth.
 12:28 IMNYEMYA NA IM'MWA BOBA: reverence to Him and fearing Him.
 13:6 SHISHI'WE BOBA: I will not be afraid
 13:9 BALYA BABELE BAISENGA: those who put their confidence

13:15 INDE...MULE YESU: then...through Jesus

13:21 BYALE MU'AMBA: what He is working (doing)

13:23 MMBUCWA NETU MWINGI NA KELESITU: our brother in
Christ

13:25 Ebembe omits "Amen".