CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

THE HOLY BIBLE

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

THE HOLY BIBLE

containing
The Old and New Testaments

NEW REVISED STANDARD VERSION

ANGLICIZED EDITION



CAMBRIDGE
UNIVERSITY PRESS

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

CAMBRIDGE UNIVERSITY PRESS
Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press
The Edinburgh Building, Cambridge CB2 8RU, UK

www.cambridge.org

New Revised Standard Version Bible, Anglicized Edition, copyright 1989, 1995 National Council of Churches of Christ in the United States of America. Used by permission. All rights reserved.

The NRSV text may be quoted and/or reprinted up to and inclusive of five hundred (500) verses without express written permission, provided the verses quoted do not amount to a complete book of the Bible nor account for 50% or more of the written text of the total work in which they are quoted. No changes may be made to the NRSV text.

Notice of copyright must appear on the title or copyright page of the work as follows:

> 'The Scripture quotations contained herein are from the New Revised Standard Version Bible, Anglicized Edition, copyright © 1989, 1995 National Council of Churches of Christ in the USA. Used by permission. All rights reserved.'

When quotations from the NRSV text are used in non-saleable media, such as church bulletins, orders of service, posters, transparencies, or similar media, the initials (NRSV) may be used at the end of each quotation.

Quotations and/or reprints in excess of five hundred (500) verses (as well as other permission requests) must be approved in writing by the NRSV Permissions Office, National Council of Churches of Christ in the USA, 475 Riverside Drive, New York, NY10115-0050, USA.

NRSV Lectern Edition

First Published 2008

Typeset in 11.25pt on 12.75pt Lexicon No. 1 by Blue Heron Bookcraft, Battle Ground WA, USA

Printed in the United Kingdom at the University Press, Cambridge

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

CONTENTS

List of Abbreviations vii
Books of the Bible in Alphabetical Order viii
To the Reader ix
Preface to the Anglicized Edition xiii

NAMES AND ORDER OF THE BOOKS OF THE BIBLE

OLD TESTAMENT

Genesis 1
Exodus 45
Leviticus 82
Numbers 109
Deuteronomy 147
Joshua 181
Judges 203
Ruth 225
1 Samuel 228
2 Samuel 257
1 Kings 282
2 Kings 310
1 Chronicles 337
2 Chronicles 362
Ezra 393
Nehemiah 402
Esther 414
Job 421
Psalms 452
Proverbs 536
Ecclesiastes 562
Song of Solomon 569
Isaiah 574
Jeremiah 635
Lamentations 694
Ezekiel 701
Daniel 748
Hosea 763
Joel 772
Amos 776
Obadiah 783
Jonah 785
Micah 787
Nahum 793
Habakkuk 795
Zephaniah 798
Haggai 801
Zechariah 803
Malachi 811

THE NEW TESTAMENT

Matthew 1
Mark 32
Luke 52
John 85
Acts 109
Romans 140
1 Corinthians 153
2 Corinthians 165
Galatians 173
Ephesians 178
Philippians 182
Colossians 185
1 Thessalonians 188
2 Thessalonians 191
1 Timothy 193
2 Timothy 196
Titus 199
Philemon 201
Hebrews 202
James 212
1 Peter 215
2 Peter 219
1 John 221
2 John 225
3 John 225
Jude 226
Revelation 227

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

ABBREVIATIONS

The following abbreviations are used for the books of the Bible

OLD TESTAMENT

Gen	Genesis	2 Chr	2 Chronicles	Dan	Daniel
Ex	Exodus	Ezra	Ezra	Hos	Hosea
Lev	Leviticus	Neh	Nehemiah	Joel	Joel
Num	Numbers	Esth	Esther	Am	Amos
Deut	Deuteronomy	Job	Job	Ob	Obadiah
Josh	Joshua	Ps(s)	Psalms	Jon	Jonah
Judg	Judges	Prov	Proverbs	Mic	Micah
Ruth	Ruth	Eccl	Ecclesiastes	Nah	Nahum
1 Sam	1 Samuel	Song	Song of Solomon	Hab	Habakkuk
2 Sam	2 Samuel	Isa	Isaiah	Zeph	Zephaniah
1 Kings	1 Kings	Jer	Jeremiah	Hag	Haggai
2 Kings	2 Kings	Lam	Lamentations	Zech	Zechariah
1 Chr	1 Chronicles	Ezek	Ezekiel	Mal	Malachi

NEW TESTAMENT

Mt	Matthew	Eph	Ephesians	Heb	Hebrews
Mk	Mark	Phil	Philippians	Jas	James
Lk	Luke	Col	Colossians	1 Pet	1 Peter
Jn	John	1 Thess	1 Thessalonians	2 Pet	2 Peter
Acts	Acts of the Apostles	2 Thess	2 Thessalonians	1 Jn	1 John
Rom	Romans	1 Tim	1 Timothy	2 Jn	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 Jn	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Philem	Philemon	Rev	Revelation

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

BOOKS IN ALPHABETICAL ORDER

Acts	*109*	Judges	203
Amos	776	1 Kings	282
1 Chronicles	337	2 Kings	310
2 Chronicles	362	Lamentations	694
Colossians	*185*	Leviticus	82
1 Corinthians	*153*	*Luke*	*52*
2 Corinthians	*165*	Malachi	811
Daniel	748	*Mark*	*32*
Deuteronomy	147	*Matthew*	*1*
Ecclesiastes	562	Micah	787
Ephesians	*178*	Nahum	793
Esther	414	Nehemiah	402
Exodus	45	Numbers	109
Ezekiel	701	Obadiah	783
Ezra	393	*1 Peter*	*215*
Galatians	*173*	*2 Peter*	*219*
Genesis	1	*Philemon*	*201*
Habakkuk	795	*Philippians*	*182*
Haggai	801	Proverbs	536
Hebrews	*202*	Psalms	452
Hosea	763	*Revelation*	*227*
Isaiah	574	*Romans*	*140*
James	*212*	Ruth	225
Jeremiah	635	1 Samuel	228
Job	421	2 Samuel	257
Joel	772	Song of Solomon	569
John	*85*	*1 Thessalonians*	*188*
1 John	*221*	*2 Thessalonians*	*191*
2 John	*225*	*1 Timothy*	*193*
3 John	*225*	*2 Timothy*	*196*
Jonah	785	*Titus*	*199*
Joshua	181	Zechariah	803
Jude	*226*	Zephaniah	798

Books of the Old Testament are in roman type.
Books of the New Testament are in italic type.

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

TO THE READER

This preface is addressed to you by the Committee of translators, who wish to explain, as briefly as possible, the origin and character of our work. The publication of our revision is yet another step in the long, continual process of making the Bible available in the form of the English language that is most widely current in our day. To summarize in a single sentence: the New Revised Standard Version of the Bible is an authorized revision of the Revised Standard Version, published in 1952, which was a revision of the American Standard Version, published in 1901, which, in turn, embodied earlier revisions of the King James Version, published in 1611.

In the course of time, the King James Version came to be regarded as the 'Authorized Version'. With good reason it has been termed 'the noblest monument of English prose', and it has entered, as no other book has, into the making of the personal character and the public institutions of the English-speaking peoples. We owe to it an incalculable debt.

Yet the King James Version has serious defects. By the middle of the nineteenth century, the development of biblical studies and the discovery of many biblical manuscripts more ancient than those on which the King James Version was based made it apparent that these defects were so many as to call for revision. The task was begun, by authority of the Church of England, in 1870. The (British) Revised Version of the Bible was published in 1881–85; and the American Standard Version, its variant embodying the preferences of the American scholars associated with the work, was published, as was mentioned above, in 1901. In 1928 the copyright of the latter was acquired by the International Council of Religious Education and thus passed into the ownership of the churches of the United States and Canada that were associated in this Council through their boards of education and publication.

The Council appointed a committee of scholars to have charge of the text of the American Standard Version and to undertake inquiry concerning the need for further revision. After studying the questions whether or not revision should be undertaken, and if so, what its nature and extent should be, in 1937 the Council authorized a revision. The scholars who served as members of the Committee worked in two sections, one dealing with the Old Testament and one with the New Testament. In 1946 the Revised Standard Version of the New Testament was published. The publication of the Revised Standard Version of the Bible, containing the Old Testament and New Testament, took place on 30 September, 1952. A translation of the Apocryphal/Deuterocanonical Books of the Old Testament followed in 1957. In 1977 this collection was issued in an expanded edition, containing three additional texts received by Eastern Orthodox communions (3 and 4 Maccabees and Psalm 151). Thereafter the Revised Standard Version gained the distinction of being officially authorized for use by all major Christian churches: Protestant, Anglican, Roman Catholic, and Eastern Orthodox.

The Revised Standard Version Bible Committee is a continuing body, comprising about thirty members, both men and women. Ecumenical in representation, it includes scholars affiliated with various Protestant denominations as well as several Roman Catholic members, an Eastern Orthodox member, and a Jewish member who serves in the Old Testament section. For a period of time the Committee included several members from Canada and from England.

Because no translation of the Bible is perfect or acceptable to all groups of readers, and because discoveries of older manuscripts and further investigation of linguistic features of the text continue to become available, renderings of the Bible have proliferated. During the years following the publication of the Revised Standard Version, twenty-six other English translations and revisions of the Bible were produced by committees and by individual scholars – not to mention twenty-five other translations and revisions of the New Testament alone. One of the latter was the second edition of the RSV New Testament, issued in 1971, twenty-five years after its initial publication.

Following the publication of the RSV Old

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

Testament in 1952, significant advances were made in the discovery and interpretation of documents in Semitic languages related to Hebrew. In addition to the information that had become available in the late 1940s from the Dead Sea texts of Isaiah and Habakkuk, subsequent acquisitions from the same area brought to light many other early copies of all the books of the Hebrew Scriptures (except Esther), though most of these copies are fragmentary. During the same period early Greek manuscript copies of books of the New Testament also became available.

In order to take these discoveries into account, along with recent studies of documents in Semitic languages related to Hebrew, in 1974 the Policies Committee of the Revised Standard Version, which is a standing committee of the National Council of the Churches of Christ in the USA, authorized the preparation of a revision of the entire RSV Bible.

For the Old Testament the Committee has made use of the *Biblia Hebraica Stuttgartensia* (1977; ed. sec. emendata, 1983). This is an edition of the Hebrew and Aramaic text as current early in the Christian era and fixed by Jewish scholars (the 'Masoretes') of the sixth to the ninth centuries. The vowel signs, which were added by the Masoretes, are accepted in the main, but where a more probable and convincing reading can be obtained by assuming different vowels, this has been done. No notes are given in such cases, because the vowel points are less ancient and reliable than the consonants. When an alternative reading given by the Masoretes is translated in a footnote, this is identified by the words 'Another reading is'.

Departures from the consonantal text of the best manuscripts have been made only where it seems clear that errors in copying had been made before the text was standardized. Most of the corrections adopted are based on the ancient versions (translations into Greek, Aramaic, Syriac, and Latin), which were made prior to the time of the work of the Masoretes and which therefore may reflect earlier forms of the Hebrew text. In such instances a footnote specifies the version or versions from which the correction has been derived and also gives a translation of the Masoretic Text. Where it was deemed appropriate to do so, information is supplied in footnotes from subsidiary Jewish traditions concerning other textual readings (the *Tiqqune Sopherim*, 'emendations of the scribes'). These are identified in the footnotes as 'Ancient Heb tradition'.

Occasionally it is evident that the text has suffered in transmission and that none of the versions provides a satisfactory restoration. Here we can only follow the best judgement of competent scholars as to the most probable reconstruction of the original text. Such reconstructions are indicated in footnotes by the abbreviation Cn ('Correction'), and a translation of the Masoretic Text is added.

For the New Testament the Committee has based its work on the most recent edition of *The Greek New Testament*, prepared by an interconfessional and international committee and published by the United Bible Societies (1966; 3rd ed. corrected, 1983; information concerning changes to be introduced into the critical apparatus of the forthcoming 4th edition was available to the Committee). As in that edition, double brackets are used to enclose a few passages that are generally regarded to be later additions to the text, but which we have retained because of their evident antiquity and their importance in the textual tradition. Only in very rare instances have we replaced the text or the punctuation of the Bible Societies' edition by an alternative that seemed to us to be superior. Here and there in the footnotes the phrase 'Other ancient authorities read' identifies alternative readings preserved by Greek manuscripts and early versions. In both Testaments, alternative renderings of the text are indicated by the word 'Or'.

As for the style of English adopted for the present revision, among the mandates given to the Committee in 1980 by the Division of Education and Ministry of the National Council of Churches of Christ (which now holds the copyright of the RSV Bible) was the directive to continue in the tradition of the King James Bible, but to introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage. Within the constraints set by the original texts and by the mandates of the Division, the Committee has followed the maxim 'As literal as possible, as free as necessary.' As a consequence, the New Revised Standard Version (NRSV) remains essentially a literal translation. Paraphrastic renderings have been adopted only sparingly, and then chiefly to compensate for a deficiency in the English

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

language – the lack of a common gender third person singular pronoun.

During the almost half a century since the publication of the RSV, many in the churches have become sensitive to the danger of linguistic sexism arising from the inherent bias of the English language towards the masculine gender, a bias that in the case of the Bible has often restricted or obscured the meaning of the original text. The mandates from the Division specified that, in references to men and women, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture. As can be appreciated, more than once the Committee found that the several mandates stood in tension and even in conflict. The various concerns had to be balanced case by case in order to provide a faithful and acceptable rendering without using contrived English. Only very occasionally has the pronoun 'he' or 'him' been retained in passages where the reference may have been to a woman as well as to a man; for example, in several legal texts in Leviticus and Deuteronomy. In such instances of formal, legal language, the options of either putting the passage in the plural or of introducing additional nouns to avoid masculine pronouns in English seemed to the Committee to obscure the historic structure and literary character of the original. In the vast majority of cases, however, inclusiveness has been attained by simple rephrasing or by introducing plural forms when this does not distort the meaning of the passage. Of course, in narrative and in parable no attempt was made to generalize the sex of individual persons.

Another aspect of style will be detected by readers who compare the more stately English rendering of the Old Testament with the less formal rendering adopted for the New Testament. For example, the traditional distinction between *shall* and *will* in English has been retained in the Old Testament as appropriate in rendering a document that embodies what may be termed the classic form of Hebrew, while in the New Testament the abandonment of such distinctions in the usage of the future tense in English reflects the more colloquial nature of the koine Greek used by most New Testament authors except when they are quoting the Old Testament.

Careful readers will notice that here and there in the Old Testament the word LORD (or in certain cases GOD) is printed in capital letters. This represents the traditional manner in English versions of rendering the Divine Name, the 'Tetragrammaton' (see the text notes on Exodus 3.14,15), following the precedent of the ancient Greek and Latin translators and the long-established practice in the reading of the Hebrew Scriptures in the synagogue. While it is almost if not quite certain that the Name was originally pronounced 'Yahweh', this pronunciation was not indicated when the Masoretes added vowel sounds to the consonantal Hebrew text. To the four consonants YHWH of the Name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word *Adonai*, meaning 'Lord' (or *Elohim*, meaning 'God'). Ancient Greek translators employed the word *Kyrios* ('Lord') for the Name. The Vulgate likewise used the Latin word *Dominus* ('Lord'). The form 'Jehovah' is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. Although the American Standard Version (1901) had used 'Jehovah' to render the tetragrammaton (the sound of Y being represented by J and the sound of W by V, as in Latin), for two reasons the Committees that produced the RSV and the NRSV returned to the more familiar usage of the King James Version. (1) The word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew. (2) The use of any proper name for the one and only God, as though there were other gods from whom the true God had to be distinguished, began to be discontinued in Judaism before the Christian era and is inappropriate for the universal faith of the Christian church.

It will be seen that in the Psalms and in other prayers addressed to God the archaic second person singular pronouns (*thee, thou, thine*) and verb forms (*art, hast, hadst*) are no longer used. Although some readers may regret this change, it should be pointed out that in the original languages neither the Old Testament nor the New Testament makes any linguistic distinction between addressing a human being and addressing the Deity. Fur-

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

thermore, in the tradition of the King James Version one will not expect to find the use of capital letters for pronouns that refer to the Deity – such capitalization is an unnecessary innovation that has only recently been introduced into a few English translations of the Bible. Finally, we have left to the discretion of the licensed publishers such matters as section headings, cross-references, and clues to the pronunciation of proper names.

This new version seeks to preserve all that is best in the English Bible as it has been known and used through the years. It is intended for use in public reading and congregational worship as well as in private study, instruction, and meditation. We have resisted the temptation to introduce terms and phrases that merely reflect current moods, and have tried to put the message of the scriptures in simple, enduring words and expressions that are worthy to stand in the great tradition of the King James Bible and its predecessors.

In traditional Judaism and Christianity, the Bible has been more than a historical document to be preserved or a classic of literature to be cherished and admired; it is recognized as the unique record of God's dealings with people over the ages. The Old Testament sets forth the call of a special people to enter into covenant relation with the God of justice and steadfast love and to bring God's law to the nations. The New Testament records the life and work of Jesus Christ, the one in whom 'the Word became flesh', as well as describes the rise and spread of the early Christian Church. The Bible carries its full message not to those who regard it simply as a noble literary heritage of the past or who wish to use it to enhance political purposes and advance otherwise desirable goals, but to all persons and communities who read it so that they may discern and understand what God is saying to them. That message must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning; it must be presented in language that is direct and plain and meaningful to people today. It is the hope and prayer of the translators that this version of the Bible may continue to hold a large place in congregational life and to speak to all readers, young and old alike, helping them to understand and believe and respond to its message.

For the Committee,
BRUCE M. METZGER

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

PREFACE TO THE NEW REVISED STANDARD VERSION ANGLICIZED EDITION

The publication of the New Revised Standard Version of the Bible in 1989 marked the latest stage in the development of an authoritative English language text, a process that started in England with the translation commonly known as the Authorized or King James Version of 1611. The ongoing task of translation had already resulted in the Revised Standard Version of 1952, and a fuller account of this developmental process can be found in the preface To the Reader.

The RSV rapidly found favour throughout the English-speaking world, and in the United Kingdom the translation was quickly adopted by churches, theological colleges, and university faculties as their standard version. In all these places, the RSV was recognized as being authoritative and accurate, impartial in its scholarship, and well-suited to the needs of the Christian community of that period.

The continuance of the Translation Committee's work after the RSV first appeared is a testimony to the fluid nature of the labour with which it is concerned. Bible translators must try to reflect the language of the people for whom they are writing, and the NRSV, recognizing that the English language was evolving rapidly, adopted terms that are familiar to contemporary readers. Yet the English language has developed in different ways in separate countries, and there has been an ongoing divergence between the language as it is used in the United States of America, and the form most commonly used in the British Isles and other countries where British usage is preferred. Therefore, whilst the appearance of the NRSV was warmly welcomed, it soon became apparent that there was a sufficient number of variances between American and British usage to suggest that an edition embodying British usage would be appreciated. The task of producing a text that would meet this need was therefore undertaken, with the convenient (if not strictly accurate) description of an Anglicized Edition.

All those participating in the process of 'anglicization' accepted that no attempt could be made to alter the basic translation in any way; their responsibility was simply to render words that might otherwise be uncertain or awkward into the best generally acceptable equivalent in British usage, whilst at the same time adjusting appropriate points of spelling, grammar, and punctuation.

It is the spelling of various words that will for many present the most obvious examples of change. (Readers may care to note that the verb ending *-ize*, in Britain sometimes regarded as American usage, has been retained where this is etymologically permissible.) Other common changes include: the insertion of 'and' into numbers higher than one hundred; the replacement of obsolete (in British usage) past participles such as 'gotten'; the avoidance of subjunctive verbs, still familiar in American but much rarer in British usage; the reinstatement of prepositions such as 'to' and 'for' often elided in US idiom.

The Anglicized Edition's editors also found that words in common use could sometimes have different meanings in various English-speaking cultures, which must affect understanding and interpretation of the text. Thus, references to the (freshwater) Sea of Galilee retain this form, but where the proper name is not given in full, 'sea' is replaced by 'lake', a more unmistakable description for readers to whom sea implies salt water, corresponding to the American 'ocean'. The 'tone' of a particular word may also vary between countries; what is an acceptable 'informal' use in the USA may sometimes be seen as a vulgarism in Britain and other places.

Many smaller alterations have been made, apparently insignificant in themselves, yet which contribute to the overall rendition of the biblical narrative in what may be termed British style.

The intention that lies behind the publication of the New Revised Standard Version Anglicized Edition has been to present an already excellent version of the Scriptures in

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

the form most accessible to its intended readers, so reinforcing their understanding. The editorial work was carried out in Great Britain, but the active support and encouragement of members of the original Translation Committee has ensured that the foundational scholarship which undergirds the NRSV has been retained, and enhanced for those who prefer British usage. It is the earnest hope of all involved in the task that their efforts will enable still more readers to gain fresh insights into the written Word of God.

© Cambridge University Press www.cambridge.org

CAMBRIDGE

Cambridge University Press
978-0-521-71488-4 - New Revised Standard Version, Anglicized Edition
Holy Bible
Frontmatter
More information

ABBREVIATIONS

In the notes to the books of the Old Testament the following abbreviations are used:

Ant.	Josephus, *Antiquities of the Jews*
Aram	Aramaic
Ch(s)	Chapter(s)
Cn	Correction; made where the text has suffered in transmission and the versions provide no satisfactory restoration, but where the Standard Bible Committee agrees with the judgment of competent scholars as to the most probable reconstruction of the original text.
Gk	Septuagint, Greek version of the OT
Heb	Hebrew of the consonantal Masoretic Text of the OT
Josephus	Flavius Josephus (Jewish historian, ca. 37–95 CE)
Macc.	The book(s) of the Maccabees
Ms(s)	Manuscript(s)
MT	The Hebrew of the pointed Masoretic Text of the OT
OL	Old Latin
Q Ms(s)	Manuscript(s) found at Qumran by the Dead Sea
Sam	Samaritan Hebrew text of the OT
Syr	Syriac Version of the OT
Syr H	Syriac Version of Origen's Hexapla
Tg	Targum
Vg	Vulgate, Latin Version of the OT

© Cambridge University Press www.cambridge.org