

THREE GREEK NT READERS A REVIEW ARTICLE

by
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We truly have an embarrassment of riches in modern Christian resources. Most of the history of the church has had no Greek reader's edition of the New Testament, but now we have at least three! Indeed, we even have a reader's edition of the Greek Septuagint.² This review will compare the new Tyndale Greek reader with the NT Greek readers currently in the market. And since Greek reader's editions are naturally written for novice Greek students, I will develop this review with such students in mind. Stated differently, this review will compare the three with the following question in mind: which reader's edition would best benefit a student who has just finished second year Greek?

Before comparing, it will be helpful to give a brief introduction to each volume. Coming first chronologically, the Zondervan *Reader's Greek New Testament* (ZRE) was first introduced in 2004. It is now in its third edition (2015).³ Second, the United Bible Society released its first *UBS: A Reader's Edition* (UBSRE) in 2007. When UBS went from its fourth edition to the fifth edition, a second edition of the reader was also published (2015).⁴ Finally, the book under direct review here, The Tyndale House *Greek New Testament: Reader's Edition* (TRE), was published in November of 2018.⁵ The current review will evaluate the usefulness of this final resource by comparing it to those volumes which came before it.

The most significant difference amongst the volumes is the Greek text they present. It is not surprising that the UBSRE uses the text that underlies the UBS. Accordingly, there are some notable differences between the first edition of the UBSRE and the second edition, which

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²Gregory R. Lanier and William A. Ross, eds., *Septuaginta: A Reader's Edition*, 2 vols. (Peabody, MA: Hendrickson, 2018).

³Richard J. Goodrich and Albert L. Lukaszewski, eds., *A Reader's Greek New Testament*, 3rd ed. (Grand Rapids: Zondervan, 2015).

⁴Barclay M. Newman and Florian Voss, eds., *Greek New Testament: Reader's Edition*, 5th ed. (Stuttgart: German Bible Society, 2015).

⁵Dirk Jongkind and Peter J. Williams, eds., *The Greek New Testament: Reader's Edition* (Wheaton, IL: Crossway, 2018).

mirror the differences between the UBS fourth and fifth editions.⁶ As for the ZRE, the Greek text is based on the Goodrick-Kohlenberger text, which is the eclectic text underpinning the *New International Version*. In the third edition, the ZRE notes that their text differs from the text of UBS fifth in 588 places, though many of those differences exist because the ZRE text simply removes the brackets from the UBS text. Where the ZRE differs from the most recent UBS/NA text, there is a footnote highlighting the difference.

The TRE Greek text differs from both other editions. Indeed, the Tyndale Greek New Testament was produced for the explicit purpose of producing a different Greek text on the basis of a different text-critical method. This review can only summarize the differences between the UBS/NA text and the Tyndale text. For a fuller analysis, see the introduction to the Tyndale Greek New Testament. The TRE's Greek text began as a revision of Samuel Prideaux Tregelles's text. Tregelles placed highest priority on textual witnesses that had proven antiquity. Because the amount of witnesses has multiplied significantly since the production of Tregelles's text, the Greek text in the TRE is best labeled a new edition rather than a revision. In producing the new edition, the editors only allowed readings that occurred in two or more witnesses with at least one of those witnesses being dated prior to the fifth century (though this rule was relaxed in regard to Revelation). Further, the Tyndale Greek text has given greater weight to scribal habits than prior eclectic texts have. The result is a Greek text that differs from the UBS/NA in many places.

So which Greek text is best? The answer to that question is not simple. It should be noted at the outset, however, that none of the volumes have a text-critical apparatus, and thus none are designed for text-critical purposes. We can be thankful that despite the different approaches, all three Greek texts are extremely close to one another. Accordingly, though the Greek text presented is one of the most significant differences amongst the volumes, it is also one that may not be a deciding factor in which volume to purchase.

The content of footnotes proves to be one of the more significant differences between the readers. The ZRE defines every word that occurs less than thirty times in the GNT. It includes the lexical form of the lexeme along with one or more glosses into English. If the lexeme is a noun, it includes the genitive form along with the article, which serves to identify the gender of the noun. Adjectives also include alternate nominative endings. The definitions are checked for contextual appropriateness and are modified when necessary to reflect the definition within a particular passage. The UBSRE similarly includes a footnote defining every word that occurs less than thirty times. Unlike the

⁶The differences between the 4th and 5th edition cannot be developed here. In summary, a new text-critical method called the coherence-based genealogical method was used in the UBS 5th in regard to the Catholic Epistles, and the method produced significant changes to the text.

ZRE, it also includes definitions for irregular word forms. The glosses provided are context-specific, meaning that they generally only provide definitions for words that are appropriate to the context. In fact, they attempt to limit the glosses to one per word, though there are times they include more than one (e.g., where there is some ambiguity). As with the ZRE, the UBSRE includes the genitival form but instead of the article, the UBSRE identifies the gender of the noun. Further, the UBSRE includes parsing for each verb.

The TRE differs from the other two reader editions in a few ways. First, the TRE only defines words that occur *twenty-five times* or less, requiring the student to know more vocabulary. Second, the TRE does not include proper nouns in the notes, expecting that capitalization should provide sufficient clue to the reader. Third, the TRE gives full parsing of *both* nouns and verbs. The TRE, like the ZRE, gives multiple glosses for each word. And it, like the UBSRE, provides definitions for irregular verbs.

In regard to footnotes, which Greek reader is superior? There are strengths and weaknesses to each. The ZRE is the least revealing, requiring the reader to parse each verb and recognize the case of each noun. The UBSRE falls in the middle, providing parsing for the verbs, but still requiring the reader to recognize the case of the nouns. The TRE provides all the needed information for nouns and verbs. These differences can be viewed as further aids or as limiting crutches. If used wisely, however, having more information is better than having less, though more information does have the negative effect of increasing the book size. The inclusion of multiple glosses for the ZRE and TRE can also be viewed as either a positive or negative. On the one hand, allowing for more glosses removes some interpretive bias from the notes; on the other hand, a reader is not designed to replace a lexicon, and including more glosses increases the size of the volumes. The UBSRE and TRE are superior, however, in their inclusion of notes for irregular verbs, forms that frequently trip up beginning Greek readers, the very readers for which these volumes are designed.

One final element concerning the footnotes should be mentioned here, and it significantly affects my personal recommendation. The UBSRE and the TRE provide an individual line for each footnote, making them easy to find at the bottom of the page. The ZRE, however, has one massive paragraph in the footnotes, forcing the reader to search within the paragraph for the location of the footnote. This leads to a frustrating reader experience. Accordingly, the UBSRE and the TRE have a distinct advantage here.

λύχνος⁹⁴ αὐτῆς τὸ ἄρνιον.³³ **24** καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν. **25** καὶ οἱ πυλῶνες⁴¹ αὐτῆς οὐ μὴ κλεισθῶσιν⁹⁵ ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ, **26** καὶ οἶσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἑθνῶν εἰς αὐτήν. **27** καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινόν⁹⁶ καὶ ὁ¹ ποιῶν βδέλυγμα⁹⁷ καὶ ψεῦδος⁹⁸ εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.³³

22 Καὶ ἔδειξέν μοι ποταμόν¹ ὕδατος ζωῆς λαμπρόν² ὡς κρύσταλλον,³ ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου.⁴ **2** ἐν μέσῳ τῆς πλατείας⁵ αὐτῆς καὶ τοῦ ποταμοῦ¹ ἐντεῦθεν⁶ καὶ ἐκεῖθεν⁷ ξύλον⁸ ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα⁹ ἕκαστον ἀποδιδούν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα¹⁰ τοῦ ξύλου⁸ εἰς θεραπείαν¹¹ τῶν ἑθνῶν. **3** καὶ πᾶν κατάθεμα¹² οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου⁴ ἐν αὐτῇ ἔσται, καὶ οἱ δούλοι αὐτοῦ λατρεύουσιν¹³ αὐτῷ **4** καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων¹⁴ αὐτῶν. **5** καὶ νύξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρεῖαν φωτός λύχνου¹⁵ καὶ φωτός ἡλίου, ὅτι κύριος ὁ θεὸς φωτίζει¹⁶ ἐπ' αὐτούς, καὶ βασιλεύουσιν¹⁷ εἰς τοὺς αἰῶνας τῶν αἰώνων.

6 Καὶ εἶπέν μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί,¹⁸ καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δείξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.¹⁹ **7** καὶ ἰδοὺ ἔρχομαι ταχύ.²⁰ μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας²¹ τοῦ βιβλίου τούτου.

8 Καγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπessa προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεκνύοντός μοι ταῦτα. **9** καὶ λέγει μοι, Ὅρα μὴ· σύνδουλός²² σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον. **10** καὶ λέγει μοι, Μὴ σφραγίσῃς²³ τοὺς λόγους τῆς προφητείας²¹ τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν. **11** ὁ ἀδικῶν²⁴ ἀδικησάτω²⁴ ἔτι

⁹⁴λύχνος, ου, ὁ, lamp. ⁹⁵κλείω, I shut, lock, bar, close. ⁹⁶κοινός, ἡ, ὄν, common, ordinary, profane, unclean. ⁹⁷βδέλυγμα, στος, τό, abomination, detestable thing. ⁹⁸ψεῦδος, ους, τό, lie, falsehood.

¹ποταμός, ου, ὁ, river, stream. ²λαμπρός, ἄ, ὄν, bright, shining, radiant, clear, SUBST: splendor. ³κρύσταλλος, ου, ὁ, crystal, ice. ⁴ἄρνιον, ου, τό, lamb, sheep. ⁵πλατεία, ας, ἡ, wide road, street. ⁶ἐντεῦθεν, from here, from this. ⁷ἐκεῖθεν, from there. ⁸ξύλον, ου, τό, wood, stocks, pole, club, cross, tree. ⁹μῆν, μηνός, ὁ, month, new moon. ¹⁰φύλλον, ου, τό, leaf. ¹¹θεραπεία, ας, ἡ, serving, service, care, healing, servants. ¹²κατάθεμα, στος, τό, something cursed. ¹³λατρεύω, I serve, worship. ¹⁴μέτωπον, ου, τό, forehead. ¹⁵λύχνος, ου, ὁ, lamp. ¹⁶φωτίζω, I shine, illuminate, bring to light, reveal. ¹⁷βασιλεύω, I am king, rule, reign, become king. ¹⁸ἀληθινός, ἡ, ὄν, true, dependable, real, genuine. ¹⁹τάχος, ους, τό, speed, quickness, swiftness, haste. ²⁰ταχύς, εἷα, ὅ, quick, swift, NEUT AS ADV: soon, quickly. ²¹προφητεία, ας, ἡ, prophecy, prophetic activity, gift of prophecy. ²²σύνδουλός, ου, ὁ, fellow-slave. ²³σφραγίζω, I put a seal on, seal, mark, certify. ²⁴ἀδικέω, I do wrong, am in the wrong, treat unjustly, injure.

Tyndale Reader's Edition

22:6

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

670

ἡλίου ὅτι κύριος ὁ θεὸς φωτίσει¹ ἐπ' αὐτούς. καὶ βασιλεύσουσιν² εἰς τοὺς αἰῶνας τῶν αἰώνων.

- ⁶ Καὶ εἶπέν μοι· οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν⁴ τὸν ἄγγελον αὐτοῦ δεῖξαι⁵ τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.⁷ καὶ ἰδοὺ ἔρχομαι ταχύ.⁴ μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας⁵ τοῦ βιβλίου τούτου. ⁸ κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα· προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύνοντός⁴ μοι ταῦτα. ⁹ καὶ λέγει μοι· ὅρα μὴ, σύνδουλός⁶ σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνησον.
- ¹⁰ Καὶ λέγει μοι· μὴ σφραγίσῃς⁷ τοὺς λόγους τῆς προφητείας⁵ τοῦ βιβλίου τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν. ¹¹ ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς⁸ ῥυπανθήτω⁹ ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι· καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. ¹² ἰδοὺ ἔρχομαι ταχύ,¹⁰ καὶ ὁ μισθός μου μετ' ἐμοῦ ἀποδοῦναι· ἐκάστω ὡς τὸ ἔργον ἐστὶν αὐτοῦ. ¹³ ἐγὼ τὸ ἄλφα¹¹ καὶ τὸ ὦ,¹² ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.
- ¹⁴ Μακάριοι οἱ πλύνοντες¹³ τὰς στολὰς¹⁴ αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον¹⁵ τῆς ζωῆς, καὶ τοῖς πυλῶσιν¹⁶ εἰσέλθωσιν εἰς τὴν πόλιν.
- ¹⁵ Ἔξω οἱ κύνες¹⁷ καὶ οἱ φάρμακοι¹⁸ καὶ οἱ πόρνοι¹⁹ καὶ οἱ φονεῖς²⁰ καὶ οἱ εἰδωλολάτραι²¹ καὶ πᾶς φιλῶν²² καὶ ποιῶν ψεῦδος.²³
- ¹⁶ Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ρίζα²⁴ καὶ τὸ γένος²⁵ Δαυὶδ, ὁ ἀστὴρ²⁶ ὁ λαμπρὸς²⁷

¹ φωτίζω *vb 3rd sg, fut act indic* give light to, illuminate, enlighten

² βασιλεύω *vb 3rd pl, fut act indic* reign, be king, become king

³ τάχος *n dat sg neut* speed

⁴ ταχύ *adv* quickly, fast

⁵ προφητεία *n gen sg fem* prophecy

⁶ σύνδουλος *n nom sg masc* fellow servant, fellow slave

⁷ σφραγίζω *vb 2nd sg, aor act subj* seal, certify

⁸ ῥυπαρός *adj nom sg masc* filthy

⁹ ῥυπαῖνω *vb 3rd sg, aor pass impv* make filthy

¹⁰ ταχύ *adj acc sg neut* quick, fast

¹¹ ἄλφα *n nom sg neut* alpha

¹² Ω *n nom sg neut* omega

¹³ πλύνω *vb pres act ptp, nom pl masc* wash

¹⁴ στολή *n acc pl fem* robe; clothing

¹⁵ ξύλον *n acc sg neut* tree; wood; stick; wooden club, stocks

¹⁶ πυλῶν *n dat pl masc* gate, gateway

¹⁷ κύων *n nom pl masc* dog

¹⁸ φάρμακος *n nom pl masc* sorcerer, magician; poisoner

¹⁹ πόρνος *n nom pl masc* sexually immoral person

²⁰ φονεὺς *n nom pl masc* murderer

²¹ εἰδωλολάτρης *n nom pl masc* idolater

²² φιλέω *vb pres act ptp, nom sg masc* love, like; kiss

²³ ψεῦδος *n acc sg neut* falsehood, lie

²⁴ ρίζα *n nom sg fem* root; shoot; source

²⁵ γένος *n nom sg neut* descendant; nation, family; kind

²⁶ ἀστὴρ *n nom sg masc* star

²⁷ λαμπρὸς *adj nom sg masc* bright; clear; splendid

²⁸ ἀποστελλω *vb 3rd sg, aor act indic*

²⁹ δείκνυμι *vb aor act infin*

³⁰ πίπτω *vb 1st sg, aor act indic*

³¹ δείκνυμι *vb pres act ptp, gen sg masc*

³² ἀποδίδωμι *vb aor act infin*

UBS Reader's Edition

21.24-22.7

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ

690

οὐδὲ τῆς σελήνης¹ ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ θεοῦ ἐφώτισεν² αὐτήν, καὶ ὁ λύχνος³ αὐτῆς τὸ ἄρνιον. 24 καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς, καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν, 25 καὶ οἱ πύλωνες αὐτῆς οὐ μὴ κλεισθῶσιν⁴ ἡμέρας, νῦξ γὰρ οὐκ ἔσται ἐκεῖ, 26 καὶ οἴσουσιν⁵ τὴν δόξαν καὶ τὴν τιμὴν τῶν ἔθνων εἰς αὐτήν. 27 καὶ οὐ μὴ εἰσέλθῃ⁶ εἰς αὐτήν πᾶν κοινόν⁷ καὶ [ὁ] ποιῶν βδέλυγμα⁸ καὶ ψεῦδος⁹ εἰ μὴ οἱ γεγραμμένοι¹⁰ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁρνίου.

22 Καὶ ἔδειξέν¹¹ μοι ποταμόν¹² ὕδατος¹³ ζωῆς λαμπρόν¹⁴ ὡς κρύσταλλον,¹⁵ ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἁρνίου.¹⁶ 2 ἐν μέσῳ τῆς πλατείας¹⁷ αὐτῆς καὶ τοῦ ποταμοῦ ἔντευθεν¹⁸ καὶ ἐκεῖθεν¹⁹ ξύλον²⁰ ζωῆς ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα²¹ ἕκαστον ἀποδίδουν²² τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα²³ τοῦ ξύλου εἰς θεραπείαν²⁴ τῶν ἔθνων. 3 καὶ πᾶν κατάθεμα²⁵ οὐκ ἔσται ἔτι. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἁρνίου ἐν αὐτῇ ἔσται,²⁶ καὶ οἱ δοῦλοι αὐτοῦ λατρεύουσιν²⁷ αὐτῷ 4 καὶ ὄψονται²⁸ τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων²⁹ αὐτῶν. 5 καὶ νῦξ οὐκ ἔσται ἔτι καὶ οὐκ ἔχουσιν χρεῖαν φωτός λύχνου³⁰ καὶ φωτός ἡλίου, ὅτι κύριος ὁ θεὸς φωτίσει³¹ ἐπ' αὐτούς, καὶ βασιλεύσουσιν³² εἰς τοὺς αἰῶνας τῶν αἰώνων.

The Coming of Christ

6 Καὶ εἶπέν³³ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί,³⁴ καὶ ὁ κύριος ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλεν³⁵ τὸν ἄγγελον αὐτοῦ δεῖξαι³⁶ τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι³⁷ ἐν τάχει.³⁸ 7 καὶ ἰδοὺ ἔρχομαι

¹ σελήνη, -ης *f*, moon² φωτίζω *3s aor act ind*, give light to³ λύχνος, -ου *m*, lamp⁴ κλείω *3p aor pas sub*, shut⁵ φέρω *3p fut act ind*, bring⁶ εἰσέρχομαι *3s aor act sub*, enter⁷ κοινός, -ή/όν, unclean⁸ βδέλυγμα, -τος *n*, something detestable⁹ ψεῦδος, -ους *n*, lie¹⁰ γράφω *pf pas ptc mpnom*, write¹¹ δείκνυμι *3s aor act ind*, show¹² ποταμός, -ου *m*, river¹³ ὕδωρ, ὕδατος *n*, water¹⁴ λαμπρός, -ή/όν, bright/clear¹⁵ κρύσταλλος, -ου *m*, crystal¹⁶ ἄρνιον, -ου *n*, lamb¹⁷ πλατεῖα, -ας *f*, (main) street¹⁸ ἐντεῦθεν, *adv*, from here (ἐ. καὶ ἐ. on each side)²⁰ ξύλον, -ου *n*, tree²¹ μῆν, μηνός *m*, month (κατὰ μ. each month)²² ἀποδίδωμι *pres act ptc nsnom*, give²³ φύλλον, -ου *n*, leaf²⁴ θεραπεία, -ας *f*, healing²⁵ κατάθεμα, -τος *n*, (God's) curse²⁶ εἰμί *3s fut mid ind*, be²⁷ λατρεύω *3p fut act ind*, serve²⁸ ὁράω *3p fut mid ind*, see²⁹ μέτωπον, -ου *n*, forehead³⁰ λύχνος, -ου *m*, lamp³¹ φωτίζω *3s fut act ind*, give light to³² βασιλεύω *3p fut act ind*, reign³³ λέγω *3s aor act ind*, say³⁴ ἀληθινός, -ή/όν, true³⁵ ἀποστέλλω *3s aor act ind*, send³⁶ δείκνυμι *aor act inf*, show³⁷ γίνομαι *aor mid inf*, happen

A third element to consider in comparing the volumes is the design choices of each reader. Here the ZRE is substantially different than the other two. It has a red imitation leather cover, which while initially attractive bends easily and wears quickly. The pages are gilded, but are unfortunately quite thin. On the positive side, the binding appears to be sewn, and the reader will remain open and flat on a table. The most attractive element of the ZRE in comparison to the others is its size. Due to the paragraphing of footnotes and the thinness of the pages, the volume is noticeable smaller than the other two. The Greek font in the first edition was widely criticized, and it is nice to see an improvement to a bolder, less italic font, which is easier on the eye.

As for the UBSRE and the TRE, they are both hard-back volumes. The TRE is black with gold letters, while the UBSRE is red with gold letters. Both have a sewn binding that allows the books to remain open and flat. The font is pleasant to the eyes. Both volumes are around twice the thickness of the ZRE, but this is due primarily to the thickness of the paper. The ZRE has around 600 pages, while the other two volumes have around 700 pages. The thicker pages are a significant benefit for those who desire to make marks in their text, because the ink bleed to the next page is minimized by the quality of the paper.

There are also some unique formatting differences in the TRE due to its desire to follow the ancient manuscript evidence. First, the book order is rearranged. In the TRE the Gospels and Acts are followed by the Non-Pauline Epistles, and after the Pauline Epistles comes Hebrews and Revelation. For some Greek students this different order may cause some difficulty, especially since the book names are usually presented in all caps, a form of writing with which novice Greek students are unfamiliar.⁷ Of course, all of the Greek readers use all caps for book titles, but when the books are rearranged, it may cause some difficulty. One would wish that Greek readers would follow the example of the *Septuaginta: A Reader's Edition* in providing the Greek title on the top of the left page and the English translation on the top of the right page. Second, the TRE has not attempted to normalize spelling, and so the same word may be spelled in different ways throughout the reader. Third, the TRE has unique paragraphing, both in regard to their placement (they follow paragraphing in the ancient manuscripts) and their style (using *ekthesis*, an ancient way of paragraphing, in which the paragraph sticks out to the left rather than being indented; see the figure above).

One final consideration is the additional material in each volume. All three volumes have a lexicon for words that occur more than thirty times (or twenty-five times in the TRE). Thus, in the case that a student forgets a word he has already learned, he need not open another resource to find the meaning of the word. The ZRE and TRE offer quite minimal glosses, while the UBSRE offers substantially more. Indeed, it is rather odd that the UBSRE offers only one gloss in the main

⁷For example, Acts is titled, ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

text for each word that the student presumably does not know, but offers ample glosses in the lexicon of words that the student should already know. In addition to the lexicon, the UBSRE and the ZRE include maps, while the TRE includes a “Surface forms to Lemma” section.⁸

In conclusion, Koine Greek students should be thankful to have a choice between three very good resources. If the choice were based only on underlying text, the UBSRE might have a slight advantage. However, a student must still have a Greek text with a full apparatus (NA 28th or UBS 5th), and so this need not be the deciding factor for a reader’s Bible. If cost were the only factor, the ZRE pulls ahead, for it can often be found for under \$30. Both other volumes, however, are not much more expensive, hovering between \$35 and \$45. In my estimation, the design of the UBSRE and TRE, especially in their organization of footnotes, gives them a distinct advantage. Further, the TRE pulls ahead by including more than one gloss in most of its footnotes. But if it pulls ahead it does so only marginally, for both the TRE and UBSRE are beautifully made and were clearly crafted to last through multiple readings.

⁸This section is designed to aid the student who is struggling to discern the lexical form of a word. Of course, the footnotes supply the information for verbs that occur less than 25 times and for the most difficult words, but the reader cannot give parsing for each verb. Therefore, if a student is struggling to find the surface form of a word in the provided lexicon, he can search through this section to see how the inflected form of the word reflects the lemma. For example, *ελεγεν*, *ελεγετε*, and *ελεγον* all reflect *λεγω*. In the “Surface Forms to Lemma” section, the following is provided: *ελεγ** → *λεγω*.