

THE READING OF NEW TESTAMENT BIBLE MANUSCRIPTS IN THE BYZANTINE TEXT

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DOI: 10.31291/jlka.v20.i2.1082

Accepted: October 10, 2022; Revised: December, 16 2022;

Published: December, 25 2022

ABSTRACT

This article aims to apply intertextual reading in the science of hermeneutical exegesis, especially in the New Testament (NT) which are narrative in nature. The messages of the Bible are often misunderstood because readers only rely on translations that are inadequate and lack the depth of meaning of the original text. Hebrew is one of three languages along with Aramaic, and Koine Greek in which God chose to communicate His Word. Reading the New Testament in its original text will reveal a deeper meaning than the translated version. This paper uses a descriptive qualitative method approach with literature study as the main method. The original text analyzed is the canonical text of the Byzantine NT. Through a hermeneutic approach, this text is read to understand and comprehend theological messages in a comprehensive perspective. The results of this study conclude that reading the original text of the New Testament provides a more contextual and applicable theological understanding and understanding related to Christian doctrine.

Keywords: Bizantine Text, Canon, Koine Greek, Manuscript, New Testament.

ABSTRAK

Tujuan artikel ini menerapkan pembacaan intertekstualitas dalam ilmu eksege hermeneutika, khususnya pada genre teks di Perjanjian Baru (PB) yang bersifat naratif. Pesan-pesan Alkitab seringkali disalahpahami karena pembaca hanya mengandalkan terjemahan yang kurang mencukupi dan memiliki kedalaman makna dari teks aslinya. Bahasa Ibrani adalah salah satu dari tiga bahasa bersama Aram, dan Yunani Koine di mana Allah memilih untuk mengkomunikasikan Firman-Nya. Pembacaan Kitab PB dalam teks originalnya akan mengungkapkan makna mendalam yang Allah ungkapkan pada pembaca dalam konteks saat ini. Tulisan ini menggunakan pendekatan metode kualitatif deskriptif dengan studi literatur sebagai basis datanya. Teks original yang dianalisa adalah teks Byzantine PB yang kanon. Melalui pendekatan hermeneutic, teks ini dibaca untuk mengerti dan memahami pesan-pesan teologis dalam perspektif yang benar. Hasil penelitian ini menyimpulkan bahwa pembacaan teks original PB menghasilkan pengertian, dan pemahaman teologis yang lebih kontekstual serta aplikatif terkait dengan doktrin Kristen.

Kata Kunci: *Kanon, Manuskrip, Perjanjian Baru, Teks Byzantium, Yunani Koine,*

INTRODUCTION

Reading the Holy Bible requires not only the knowledge and skills for biblical exposition and interpretation of the Old Testament (OT) and the New Testament (NT), but also the illumination of the Holy Spirit. The word bible in the OT originated from a Greek noun γραφή (graphē) and a verb γράφω (graphō) as referred to ten times.¹ In reading the Bible translation, it is crucial to cross-reference to the original text of the canon. Misinterpreting the Bible's translation has significant impact to the Christian faith's foundation since the Bible is believed to contain the truth. There are different interpretations in terms of grammar and syntaxes when translating the Bible to another language. This could be worse when readers neglect the contexts, meaning and historical background which leads to different theological and doctrinal understanding and its implementation. Meanwhile, the

¹ Paul Enns, *The Moody Handbook of Theology Revised and Expanded*, trans. Rahmiati Tanudjaja, 1st ed. (Malang: Literatur Saat, 2016), 163.

existence of Christianity is strongly connected to the historical contexts and its doctrines.²

The NT Indonesian translation was published by Lembaga Alkitab Indonesia in 1974 and has ever since been used as the official Bible for the Indonesian Christians and Catholics. Currently, as the internet technology was advancing, there have been online versions of the Bible in different languages. These translated versions of Bible provide ease for its readers and wider access for non-Christians. However, there have been intentional misinterpretations that emerge from these online versions, which could lead to non-biblical understandings. The misunderstanding may not be realized, as there are increasing number of people that can not comprehend the principles of Bible interpretation, hence misinterpret its contents.

Gordon D. Fee stated that the NT of the Bible has four genres that require specific approaches in its reading (interpreting).³ In reading the Indonesian Translation Bible reading and interpretation, one must pay attention on four important aspects. Firstly, the lack of in-depth understanding of the Bible readers in interpreting the passages. For instance, (a) The text "*Akulah pintu ke domba-domba itu*" (John 10:7). What is the purpose of the reader when he comes "*ke*" [to] the sheep? It is necessary to refer to other language translations such as King James Version (KJV), American Standard Version (ASV), and New International Version (NIV), then find the preposition "of" or "for" which expresses "of" ownership or "*dari*[from]" the sheep. Preposition like this seems like a small thing and is often overlooked. (b) The text "*di dalam Dia*" [in Him] (Phil. 4:13). Who is "*Dia* [He]" by the apostle Paul? To understand this verse, the readers must look for the context in the passage. (c) The text "*permulaan dari ciptaan Allah* [the beginning of the creation of God]" (Rev. 3:14). Who or what is meant by "*permulaan* [the beginning]"?

² J. Gresham Machen, *Kekristenan dan Liberalisme*, trans. Junedy Lee (Surabaya: Penerbit Momentum, 2018), 30.

³ Gordon D. Fee, *New Testament Exegesis - Third Edition*, trans. Andreas Hauw (Malang: Literatur Saat, 2011), 3.

Secondly, there are grammatical structures in Indonesian version of Bible which may not be accurate. For instance, (a) The text “*dan kita telah melihat kemuliaan-Nya* [and we have seen His Greatness]” (John 1:14).⁴ The plural pronoun “*kita*” is used twice in the verse. Who is the intended “*kita* [we]”? The Indonesian pronoun “*kita*” is different from “*kami*”. *Kita* refers to “We” where the speaker (first person) and listener (second person) are included, while *kami* is “We” where the second person is excluded. Returning to the sentence context “*dan kita telah melihat kemuliaan-Nya*”, does this mean that the readers were included/together with the people at the event? Absolutely not. (b) In the text “*tebusan bagi banyak orang.*” [salvation for many] (Mark 10:45), is the salvation that Jesus gave only to the “*banyak* [many]” instead of “all sinners with little or many sins?”

Thirdly, there have been textual and translation issues in the Indonesian translation of the Bible. For instance, in the text “*Aku berdoa* [I pray]” (John 17:9, 15, 21). All three verses of English version of Bible use the same Greek word ἐρωτῶ (erotao). In John verse 15, the verse was translated as “*Aku tidak meminta* [I did not ask]”. Which one is the correct translation? Is it “*berdoa* [pray]” or “*meminta* [ask]”?

Fourthly, the ability to understand Christian doctrine is limited for common people. These verses are of example. (a) The text “*Aku dan Bapa adalah satu* [I and father are one]” (John 10:30). Oneness-monotheist readers often use this verse to support their doctrine, that Jesus is God and the Father refers to the same person. Does this verse mean the same for the Trinity monotheists? (b) The text “*Ia menyatakan semua makanan halal.* [He stated that all food is permissible]” (Mark 7:19). The reading of this text resulted in a doctrine that all edible things are all *halal* (permissible) food, and nothing is *haram* (forbidden), as the Lord Jesus himself told the disciples. Is that the right doctrine to follow? Does this mean that the apostles may have eaten unclean food because it was allowed? Meanwhile, Peter's confes-

⁴ LAI, *ALKITAB Terjemahan Baru* (Jakarta: Lembaga Alkitab Indonesia, 1974), 110.

sion mentioned that he never ate unclean food during his life (Acts 10:14).⁵

A misuse of hermeneutical principle occurred when one acknowledges that Jesus as the Father and Jesus as God is the same person. The first misused principle was related to “the analogy of Scripture.” It denied the rights of the church, the Pope, or any other human agency to establish the interpretation of Scripture. Interpretation, according to this principle, can come only from anyone other than the Scripture. The second misused principle is called the principle of “the literal sense.”⁶ If these principles were right, then what happened to orthodox biblical view on the Trinitarian Monotheism doctrine?

Hasibuan and Fangidae studied the use of ancient manuscript as the authoritative foundation in implementing theology. However, their study was limited to liturgical texts, particularly the apostolic prayer tradition (170-235 M). The outcome of their hermeneutic study suggested that the teaching of congregational early morning prayers is still relate to the present time.⁷ In the study, they found a discrepancy in the language translation. Another research by Kamphuis et al. revealed that scholars have not centered their focus on the original texts, but rather on the history process of transmission and textual changes.⁸ Further study by Ndaru Sarjono concluded that the ongoing theological arguments towards a certain teaching or doctrine was caused by the inability of readers in studying the Bible texts from their original texts. In other words, readers only rely on the Indonesian translation Bible

⁵ LAI, 154.

⁶ Made Astika, “The Relationship Between Old and New Testament: A Study on Contemporary Debate of Methodology of the Old Testament Theology,” n.d., 129–49.

⁷ Ricky Pramono Hasibuan and Tony Wiyaret Fangidae, “The Communality Character of Dawn Prayer: A Liturgical Hermeneutic Study of Apostolic Tradition 41:1-4,” *Jurnal Lektur Keagamaan* 20, no. 1 (2022): 29–58, <https://doi.org/10.31291/jlka.v20.i1.1018>.

⁸ Bart L.F. Kamphuis et al., “Sleepy Scribes and Clever Critics: A Classification of Conjectures on the Text of the New Testament,” *Novum Testamentum* 57, no. 1 (2015): 72–90, <https://doi.org/10.1163/15685365-12341462>.

texts.⁹ Prior to that, Petrus Maryono wrote that an attempt of interpreting the Bible must place the original text as a centre or starting point as well as the goal, and not other texts or factors.¹⁰ LAI as the official body in Indonesia has the authority to translate the Bible and publish the NT Indonesian translation since 1974. LAI used various original text sources including UBS.¹¹ By using original text sources from UBS, according to Hasan Sutanto, the translation and interpretation had significant difference.¹²

In lights of these studies, there was a gap in the literature about the translation of New Testament, particularly in the Byzantine text. This text was selected for its authority, for being major and canon. This way, the study contributes a new knowledge in studying the Bible to the current theological study community. This study aims to provide reference to all readers in studying and understanding the intellectuality principles in interpreting the passages of the Bible, particularly in hermeneutics in biblical theology while performing exegesis of NT. Additionally, this study aims to serve evidence of biblical Christian faith in believing the Words of God that have been revealed to all authors of the Bible. Christian Bible contains a divine nature and a human nature combined beyond simple supernatural action whose origins are unknown.

This article employs a qualitative approach in understanding meaning behind the visible data¹³ using a descriptive-comparative method of the Greek original textual manuscripts of the NT. The article starts with a literature review¹⁴ and descript-

⁹ Ndaru Sarjono, "Kajian Teologis Tentang Persepuluhan," *Jurnal Luxnos* 6 No.1 (2020): 64–71, <https://doi.org/10.47304/ndaru>.

¹⁰ Petrus Maryono, *Analisis Retoris: Suatu Teknik Studi Hermeneutik terhadap Teks Alkitab* (Yogyakarta: Penerbit Andi, 2016), 43.

¹¹ *Alkitab* (Jakarta: Lembaga Alkitab Indonesia, 2018).

¹² Hasan Sutanto, *Perjanjian Baru Interlinear Yunani-Indonesia dan Konkordansi Perjanjian Baru (PBIK) PBIK Jilid I: Perjanjian Baru Interlinear Yunani-Indonesia* (Jakarta: Lembaga Alkitab Indonesia, 2019).

¹³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2018), 24–25.

¹⁴ Adnan Mahdi Mujahidin, *Panduan Penelitian Praktis untuk Menyusun Skripsi, Tesis, & Disertasi* (Bandung: Penerbit Alfabeta, 2014), 126.

tions from diversified sources such as books, journal articles, and other manuscripts including the Indonesian Bible published by Lembaga Alkitab Indonesia 1974 (TB), textual manuscript from Textus Receptus-1550/1894 (TR), Tischendorf's 8th edition Greek New Testament (Tisch), The Westcott-Hort and Nestle27/UBS4 (WHNU), and the Byzantine Textform 2005, 2018 (BYZ). The research period is between January and November 2022.

The article begins with a short exegesis that focuses on reading the text based on its context and then comparing the texts against its grammar. The purpose of this process is to discover the meaning that the author tries to convey to the readers and to make the readers understand the message.¹⁵ Further, the data is corroborated with theological values in the Bible as a whole. The core discussion topic is the analysis of the genre of the Bible intertextuality, which is consistent with the study of Gignilliat of the early church.¹⁶ In the end, the article inductively presents a conclusion based on the analysis.

RESULTS AND DISCUSSION

The New Testament and Canonisation

The Christian Bible is divided into the Old Testament (OT) and the New Testament (NT). The Hebrew OT canon was translated to Greek and called *Septuagint* in approximately the 2nd century BC. Both bibles were used by the apostles of Jesus in the first century AD after God incarnated and became man (John 1:14). The NT books provide internal evidence in 2 Timothy 3:16-17; 2 Peter 1:20-21; Hebrews 8:8 and in the acknowledgement of Paul's letters in 2 Peter 3:15-16.¹⁷ NT was written during 45-95 AD.¹⁸ Previously in the Koine Greek texts, at the Cartago Council in 397 AD, "the canon was repeated as Canon

¹⁵ Fee, *New Testament Exegesis - Third Edition*.

¹⁶ Craig A. Evan and Jeremiah J. Johnston, eds., *Searching the Scriptures: Studies in Context and Intertextuality* (London: Bloomsbury T&T Clark, 2015), 7.

¹⁷ Merrill C. Tenney, *Survei Perjanjian Baru* (Malang: Gandum Mas, 2017), 499.

¹⁸ Kenneth Boa Wilkinson, Bruce, *Talk Thru the Bible*, trans. Nesty Setyo (Malang: Gandum Mas, 2017), 371.

47 of the Third Council of Carthage”, and was reaffirmed the twenty-seven books NT at the council of 419 AD at Hippo.¹⁹

The external evidence of the NT Koine Greek text before the finalization of the canon was established by the council of the church, as the authority to affirm the manuscripts M. C. Tenney listed, (a) the I Clemens document circa 96 AD addressed to the church at Corinth. (b) Paul's letters and quotations from the Gospel of Matthew by Ignatius of Syriac Antioch circa 116 AD. (c) Matthew's Gospel, Acts of the Apostles, Paul's letters and quotations from 1 Peter, 1 John by Polycarp of Smyrna circa 150 AD. (d) The Didache document containing the Gospels of Matthew, Luke, and other letters in the middle of the second century. Documents of Justin Martyr circa 100-165 AD from Syriac Greece allude to the Gospels, the Acts of the Apostles, and Paul's letters.²⁰

The New Testament and Translation Manuscript

Here is a brief overview of the NT manuscripts before and after the 5th century canonization. Manuscripts and Codex NT were abundant and formed the basis of the text of today's Bible translations, including the Indonesian version of the NT, Bible translation of KJV, WEB, NIV, and many more. Some of the translations in the original text that are most widely referenced are presented in the following subsections.

The following figure (Figure 1) shows the original Greek-Koine NT manuscripts from 4-5 AD which are the most popular references and the most used in translation to other languages. Constantin von Tischendorf found one of the oldest and complete Bible.

¹⁹ Tenney, *Survei Perjanjian Baru*. Frederick F. Bruce, *The Canon of Scripture* (Downers Grove, Illinois: Illinois InterVarsity Press, 1988), 368/545.

²⁰ Tenney, *Survei Perjanjian Baru*.



Source: Kurt Aland and Barbara Aland, *The Text of the New Testament*²¹

Figure 1.

Codex Sinaiticus (N. 01)

Figure 1 presents manuscript information of the final part of the Gospel of Luke which was found by Tischendorf.

²¹ Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, trans. Erroll F. Rhodes, Second Edition (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1989), 13.



Plate 3. Codex Alexandrinus (A, 02, fifth century; cf. pp. 50, 107): conclusion of the gospel of Luke.

Source: Kurt Aland and Barbara Aland, *The Text of the New Testament*

Figure 2.

Codex Alexandrinus (A-02)



Plate. 8. Codex Vaticanus (B, 03, fourth century; cf. 14, 109); ending of the gospel of Luke, beginning of John.

Source: Kurt Aland and Barbara Aland, *The Text of the New Testament*

Figure 3.

Codex Vaticanus (B -03)²²

The Cartago Council in 419 AD had the authority for solving church problems. The council was the continuation of the churches that was established in the first century AD (Acts 15). The first council in Jerusalem was circa 48-49 when there were doctrinal problems for Christians outside the Jerusalem congre-

²² Selain kode codex A, B, ada juga C: Codex Ephraemi Rescriptus. Aland and Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*.

gation.²³ The later development of the council was to constitute the church teachings and doctrines. The Nicea Council in 325 AD canonized the NT as an authorized Bible for use in church.

The Byzantine text is a canonical text together with texts from Ancient Syriac, Peshitta, Coptic, Gothic.

Four divergent major texttypes predominate within the New Testament, although the existence and coherence of the Western and Caesarean have been called into question. The Byzantine and Alexandrian remain primary, and basically it is the preference for one of these two texts that characterizes the various printed Greek New Testament editions. The Byzantine-priority theory considers the Byzantine Textform to reflect the text that most closely reflects the canonical autographs, and thus to reflect the archetype from which all remaining texttypes have derived.²⁴

The above mentioned four divergent texts dominated the NT although the existence of and coherence with the west and Caesarean were questioned. The Byzantium and the Alexandria were the most preferred texts for use as references, and one of them had become the reason why the Greek NT was printed. The Byzantium priority theory assumed that its *textform* was the nearest reflection of the canonic *autographs* where all kinds of texts originated to be used in translating the Bible.

The Bible had been further translated into various languages before the reformation era, including Bishop Eadfrif of Lindisfarne, England's copy of a Latin manuscript around the seventh century, interlinear translation into Anglo-Saxon by Aldred circa the tenth century, Wycliffe translation by John Wycliffe (1320-1384) primed master of Oxford. The resources text was from Latin and Vulgate translations. The existence of the NT original text around the sixteenth and eighteenth centuries AD.

²³ Wilkinson, Bruce, *Talk Thru the Bible*.

²⁴ A. Robinson Maurice and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005), iii.

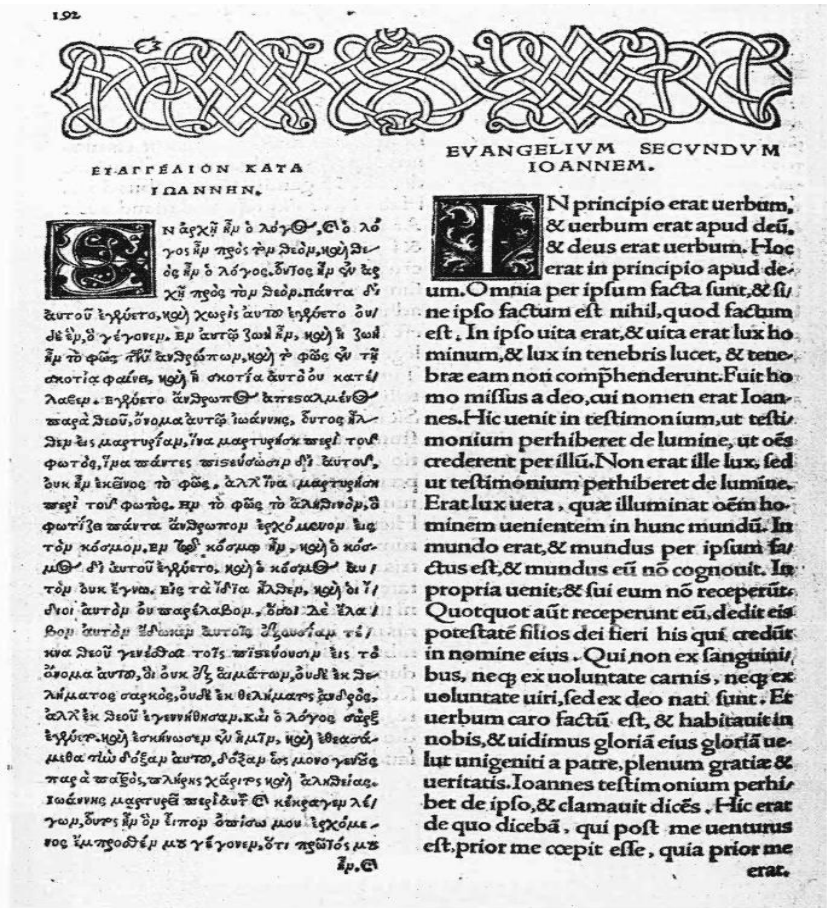


Plate 1. The first edition of the Greek New Testament (with Latin translation) by Erasmus of Rotterdam, Basel, 1516; p. 192, the beginning of the gospel of John.

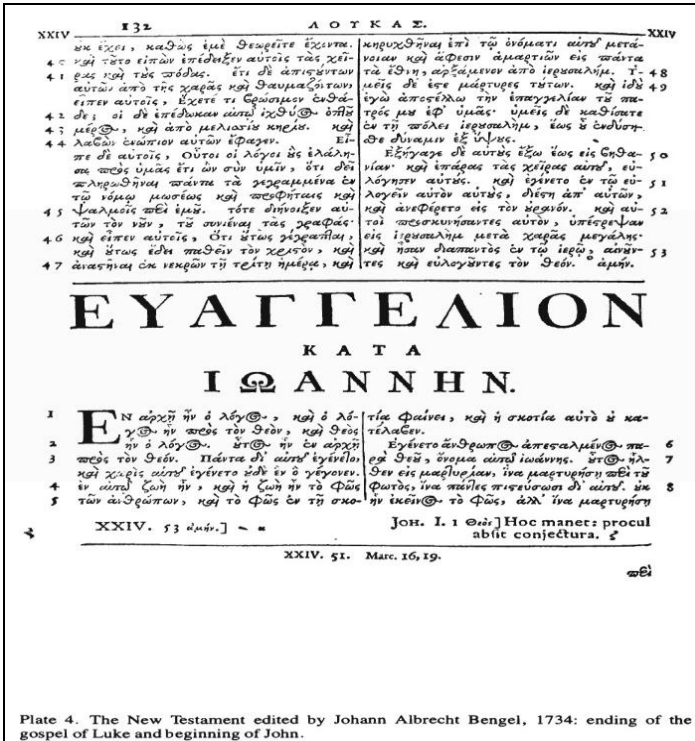
Source: Kurt Allan, *The Text of the New Testament*

Figure 4.

Greek New Testament by Erasmus-1516²⁵

Figure 4 is a part of the first chapter of the Gospel of John. Erasmus of Rotterdam Basel in 16th century AD translated the NT Bible in Greek and Latin.

²⁵ Aland and Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism.*



Source: Kurt Allan, *The Text of the New Testament*
Figure 5.
Greek New Testament by Johann A. Bangel-1734²⁶

Figure 5 depicts the final part of the Gospel of Luke and the first chapter of the Gospel of John. The NT Bible was transmitted by Johann Albrecht Bengel in the 18th century AD. Historically, the Indonesian translation Bible uses either the old version of 1958 or the new version of 1974.

Values of Reading the New Testament in the Original Text
Breadth of Insights and Depth of Meaning

The interpretation of the Bible verses needs to be accurate, because it relates to faith of the Christians. It is very important to see from the author's purpose to the early readers, that "the Bible

²⁶ Aland and Aland.

has not written to us but for us.”²⁷ The process and roles of verse exegesis are very important, as it informs the meaning of the text in the context of the verse to be interpreted.

The following are intertextuality readings of the Gospel.

1. Reading Text Verse of John 10:7

Table 1.
 Text Comparison of John 10:7

TB-LAI ²⁸	Maka kata Yesus sekali lagi: "Aku berkata kepadamu, sesungguhnya Akulah pintu ke domba-domba itu. [So said Jesus one more time: "I said to you, indeed I am the gate to the sheeps "]
Tisch ²⁹	εἶπεν οὖν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων .
WHNU ³⁰	ειπεν ουν παλιν {VARx-1: [ο]} {VARx-2: ο} ιησους αμην αμην λεγω υμιν {VARx-1: } {VARx-2: οτι} εγω εμι η θυρα των προβατων
TR ³¹	ειπεν ουν παλιν αυτοις ο ιησους αμην αμην λεγω υμιν οτι εγω εμι η θυρα των προβατων
BYZ ³²	ειπεν ^{V-2AAI-3S} ουν ^{CONJ} παλιν ^{ADV} αυτοις ^{P-DPM} ο ^{T-NSM} ιησους ^{N-NSM} αμην ^{HEB} αμην ^{HEB} λεγω ^{V-PAI-1S} υμιν ^{P-2DP} οτι ^{CONJ} εγω ^{P-1NS} εμι ^{V-PAI-1S} η ^{T-NSF} θυρα ^{N-NSF} των ^{T-GPN} προβατων ^{N-GPN}

Note: authors print some texts in bold

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos, “Discovery Bible 5.5”; Rick Meyers, “E-Sword Version 13.0”

The Greek word τῶν προβατων with morphology (N-GPN) noun case genitive plural neutral indicates the ownership of the object η θυρα which one means the door of the sheep. This word

²⁷ Deky Hidnas Yan Nggadas, “‘Tous Angelous’ Dalam 1 Korintus 11 10: Survei, Evaluasi, Dan Proposal Eksegetis,” *Luxnos: Jurnal Teologi* 1, no. 1 (2016): 6–13.

²⁸ LAI, *ALKITAB Terjemahan Baru*.

²⁹ Zsido Milkos, “Discovery Bible 5.5” (Koronco Hungary, 2020), n. Textus Receptus: John 10:7.

³⁰ Milkos, “Discovery Bible 5.5.”

³¹ Rick Meyers, “E-Sword Version 13.0” (Franklin, USA, 2021), n. Greek New Testament-Textus Receptus: John 10:7.

³² Milkos, “Discovery Bible 5.5.”

did not mention the preposition “to” but “of”. KJV, WEB translate “of” the sheep, NIV “for” the sheep.³³

We, the article authors focused and paid attention to the morphology of Greek words in grammatical sentences. Sometimes the English translation was grammatically correct, but for now, there are many Android and online applications to recognize it. There is no significant correlation for the contemporary readers to search “the sheep and to go through Jesus as the gate” in order to get the flock of sheep. Ridderbos interpreted the passage by stating that Jesus is the owner who has the authority and ownership of the flock.³⁴ This contextually relates to Jesus’ title as the Good Shepherd as an answer to the Pharisees who rejected him.

In the intertextual reading of John 10:7, there is one description of the seven points of Jesus’ teaching in the Gospel of John. The use of metaphoric narration “the Good Shepherd” is to declare the true shepherd. The OT Bible echoed the title of Lord GOD (YHVH) as the Shepherd of his people Israel (Isaiah 40:11). Prophet Jeremiah wrote that GOD is the shepherd of Israel (Jeremiah 23:2-3). Prophet Ezekiel declared the relationship of the sheep and the shepherd “...they were scattered because there was no shepherd” (Ezekiel 34:1-6). Zechariah 11 described how GOD as the good shepherd in contrast with the bad and evil one.³⁵

In the OT Bible, GOD’s title (YHVH) declares “I am the saviour” and only through Jesus everyone can be part of the people of God.³⁶ It is not about the gate to the sheep, but rather

³³ BibleWorks, “BibleWorks for Windows Version 7.0” (Nortfolk, VA: BibleWorks, LLC, 2006), n. John 10:7.

³⁴ Herman N. Ridderbos, *Injil Yohanes: Suatu Tafsiran Teologis*, trans. Lanna Wahyuni (Surabaya: Penerbit Momentum, 2012), 388.

³⁵ Andreas J. Kostenberger, *Encountering John: Injil Dalam Perspektif Sejarah, Sastra, Dan Teologis*, trans. Timotius Lo (Malang: Literatur Saat, 2015), 135–37.

³⁶ Thomas R. Schreiner, *A Biblical Theology of the Old and New Testaments*, trans. Tanto Handoko (Yogyakarta: PBMR ANDI, 2022), 479.

Jesus is the source where the sheep can fulfil what they need.³⁷ Jesus Christ provided an analogy of his teachings about the Good Shepherd was in accordance with the theological theme and prophecy in the OT Bible, and fulfilled in the NT Bible. People who listened to Jesus, as in the Gospel of John chapter 10 were not the Pharisees who were the real shepherd, but rather the hired hand (John 10:12). Jesus contrasted himself against them by saying that he is the Good Shepherd as opposed to the thieves and the false shepherd.

2. Reading Text Verse of Philippians 4:13

Table 2.
 Text Comparison of Philippians 4:13

TB-LAI	Segala perkara dapat kutanggung di dalam Dia yang memberi kekuatan kepadaku. [Any matter I can bear in Him who give me strength]
Tisch	πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.
WHNU	παντα ισχυω εν τω ενδυναμουντι με
TR	παντα ισχυω εν τω ενδυναμουντι με χριστω
BYZ	παντα ^{A-APN} ισχυω ^{V-PAI-1S} εν ^{PREP} τω ^{T-DSM} ενδυναμουντι ^{V-PAP-DSM} με ^{P-1AS} χριστω ^{N-DSM}

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos, “Discovery Bible 5.5”;

Rick Meyers, “E-Sword Version 13.0”

KJV, WEB translated “through Christ” while NIV, NASB translated “through Him”. Observations from table 2 presents the translated text of TR and BYZ contain the word **χριστω** (kristo), with morphology N-DSM - case of noun dative singular masculine. Preposition εν (en) plus dative the word means “*di dalam Kristus-in Christ*”.³⁸

When referring to the original texts, readers can find that Christ had given power to enable the apostle Paul to perform all

³⁷ Hanny Frederik, “Prinsip-Prinsip Kepemimpinan Pengembalaan Berdasarkan Yohanes 10:1-21 Dan Implementasinya Dalam Kepemimpinan Gereja,” *Jurnal Ilmu Teologi Dan Pendidikan Agama Kristen* 1, no. 2 (2020): 69, <https://doi.org/10.25278/jitpk.v1i2.487>.

³⁸ Milkos, “Discovery Bible 5.5.”

things. In his Gospel mission, although in prison, Paul always desired the Philippians to see the reality of life with faith readiness rather than panicking when problems come.³⁹ In the OT Bible, the Lord GOD declared that he is the creator of earth, the keeper and the carer of his people. It is related to Christ as the Mesiah, as it was written in Genesis 3:15. The theme of the upcoming Mesiah had emerged from the human history post Adam, the patriarchs, up until the Israelite. Schreiner explained that the premonition of the woman’s descendant was repeated to Abraham in Genesis 12:3;7 and was fulfilled in the coming of Christ (Galatians 3:8, 16).⁴⁰

3. Reading text verse of Revelation 3:14

Table 3.
Text Comparison of Revelation 3:14

TB-LAI	"Dan tuliskanlah kepada malaikat jemaat di Laodikia: Inilah firman dari Amin, Saksi yang setia dan benar, permulaan dari ciptaan Allah ["And write to the angels of congregation in Laodikia: This is the Word of Amen, Witness of loyalty and truth, beginning of God’s creature]
Tisch	καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικία ἐκκλησίας γράψον· τάδε λέγει ὁ ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ·
WHNU	καὶ τῷ ἀγγελῷ τῆς ἐν λαοδικείᾳ ἐκκλησίας γραψὼν τάδε λέγει ὁ ἀμὴν ὁ μαρτυρῶν ὁ πιστὸς καὶ ἁληθινὸς καὶ ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ
TR	καὶ τῷ ἀγγελῷ τῆς ἐκκλησίας λαοδικεῶν γραψὼν τάδε λέγει ὁ ἀμὴν ὁ μαρτυρῶν ὁ πιστὸς καὶ ἀληθινὸς καὶ ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ
BYZ	καὶ ^{CONJ} τῷ ^{T-DSM} ἀγγέλῳ ^{N-DSM} τῆς ^{T-GSF} ἐν ^{PREP} λαοδικείᾳ ^{N-DSF} ἐκκλησίας ^{N-GSF} γραψὼν ^{V-AAM-2S} τάδε ^{D-APN} λέγει ^{V-PAI-3S} ὁ ^{T-NSM} ἀμὴν ^{HEB} ὁ ^{T-NSM} μαρτυρῶν ^{N-NSM} ὁ ^{T-NSM} πιστὸς ^{A-NSM} καὶ ^{CONJ} ἀληθινὸς ^{A-NSM} ἡ ^{T-NSF} ἀρχὴ ^{N-NSF} τῆς ^{T-GSF} κτίσεως ^{N-GSF} τοῦ ^{T-GSM} θεοῦ ^{N-GSM}

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos, “Discovery Bible 5.5”; Rick Meyers, “E-Sword Version 13.0”

³⁹ Romianna Magdalena Sitompul, “Makna Perkataan Paulus tentang Hidup Adalah Kristus dan Mati adalah Keuntungan Berdasarkan Filipi 1 : 12-26” *Jurnal Jaffray: STT Jaffray Makassar* 15, no. 2 (2017): 12–26.

⁴⁰ Schreiner, *A Biblical Theology of the Old and New Testaments*.

While KJV, WEB, NASB translated “the beginning”, NIV, translate “the ruler”. Observations from table 3 presents the word **ἡ ἀρχὴ** (hē arkē), with morphology N-NSF - Case of noun nominative singular feminine. It is so clear that **ἡ ἀρχὴ** is the subject or all sources of creation. It is very clear that **ἡ ἀρχὴ** is the subject of the clause in the passage, and it is nominative rather than accusative which is used as object of the creation. The noun **ἡ ἀρχὴ** (hē arkē) has a meaning “He” as a subject of all creation of the source of the creation itself.

The messages to the seven churches in the Book of Revelation all began with themes of the messenger, namely the Word, referred to God and the seven Spirit in verse one. Jesus Christ is the King of kings who rules the kingdom of God forever (Rev. 21:1-5) because He is a descendant of David (Rev. 22:16). Jesus is not the beginning of creation, but He is the creator of all the universe. D. A. Carson explained the authority of Jesus of Jesus “the Son’s authority that issues in eternal life for all those the Father has given to the Son.”

The pre-existence of Jesus was clearly mentioned in the Bible. The Gospel of John started with the phrase *en arche en ho logos* (In the beginning was the Word) to state that Jesus was exist before the earth was created, which is in line with the OT Bible in Genesis 1:1 which writes “In the beginning God ...” The pre-existence of Jesus was confirmed in John 8:58 when answering the doubts of the Jews at time, as written “...before Abraham was born, I am!” The Word is eternal (John 1:3) that created all things. Jesus is the Word of God whom through him and in him all things are made, both visible and invisible (Colosians 1:16-17). Hebrews 1:10 wrote that God laid the foundation of the earth, which is referring to the person Jesus as the Creator. It is very clear that the theology of Jesus Christ as Lord the creator of heaven and earth, not the creation as interpreted by the doctrine and teaching of the Arianism.

4. Reading text verse of John 1:14

Tabel 4.
Text Comparison of John 1:14

TB-LAI	Firman itu telah menjadi manusia, dan diam di antara kita , dan kita telah melihat kemuliaan-Nya, yaitu kemuliaan yang diberikan kepada-Nya sebagai Anak Tunggal Bapa, penuh kasih karunia dan kebenaran. [The Word has become a human, and resides among us , and we have seen His glory, that is glory that is given to Him as the Only Child of Father, full of compassion, miracle and truth]
Tisch	καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν , καὶ εἶθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.
WHNU	καὶ ὁ λόγος σαρκὲς ἐγενετο καὶ ἐσκηνωσεν ἐν ἡμιν καὶ εἶθεασαμεθα τὴν δόξαν αὐτου δόξαν ὡς μονογενους παρα πατρος πληρης χαριτος καὶ ἀληθειας
TR	καὶ ὁ λόγος σαρκὲς ἐγενετο καὶ ἐσκηνωσεν ἐν ἡμιν καὶ εἶθεασαμεθα τὴν δόξαν αὐτου δόξαν ὡς μονογενους παρα πατρος πληρης χαριτος καὶ ἀληθειας
BYZ	καὶ ^{CONJ} ὁ ^{T-NSM} λόγος ^{N-NSM} σαρκὲς ^{N-NSF} ἐγένετο ^{V-2ADI-3S} καὶ ^{CONJ} ἐσκηνωσεν ^{V-AAI-3S} ἐν ^{PRÉP} ἡμιν ^{P-1DP} καὶ ^{CONJ} εἶθεασαμεθα ^{V-ADI-1P} τὴν ^{T-ASF} δόξαν ^{N-ASF} αὐτου ^{P-GSM} δόξαν ^{N-ASF} ὡς ^{ADV} μονογενους ^{A-GSM} παρα ^{PREP} πατρος ^{N-GSM} πληρης ^{A-NSM} χαριτος ^{N-GSF} καὶ ^{CONJ} ἀληθειας ^{N-GSF}

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos,

“Discovery Bible 5.5”;

Rick Meyers, “E-Sword Version 13.0”

While KJV, NASB translated “among us, and we beheld his glory”, NIV translated “among us, have seen His glory”. Observations from table 4 suggested that the Greek word **ἡμιν** (hēmin), with morphology P-1DP - personal pronoun dative plural. It means “us” or “we” in English. This can create confusion for Indonesian readers, as they have “kami” and “kita” which both refer to “we”.

Then word **εἶθεασαμεθα** (etheasametha) with morphology V-ADI-1P – verb aorist middle deponent indicative first person Plural. It refers to the first-person plural “kami” not “kita” in Indonesian. *Kami* means *we* with excluded second person, while *kita* means *we* with the second person included. The grammatical verb with diathesis or voice middle deponent was translated as “and we have seen his glory for ourselves” or in Indonesian:

“*dan kami telah melihat sendiri kemuliaan-Nya*”. If the eyewitness saw it with his own eyes, then they must have lived with Jesus and the disciples at that time. Regarding who is meant by “*kami*” (English: we) in that verse, the Biblical evidence stated that *kami* refers to three of His disciples, namely John, Simon Peter, and James (Matt. 17:1-2; Mark 9:2-3; Luke 9:28-29; 1 John 1:1-2). Likewise, Peter explained how they are seen with their eyes (2 Pet. 1:17-18). Herod (Acts 12:1-2) executed James. So, this verse meant that *kami* is not the current readers, but the three Jesus apostles.

The coming of Jesus to the world was through the incarnation into a human (John 1:14). The incarnate is the fulfillment of prophecy, God's promise about the Messiah through messengers (prophets) according to His word. His coming was very different and unique for some reasons:⁴¹ First, His birth was miraculous and glorious. It was mentioned in some Bible that Jesus was Working with the Holy Spirit, descended in Mary's womb (Matt. 1:18; Luke 1:35). Second, the perfection of His life was that of a sinless man (John 8:46). Jesus did not inherit a sinful nature even though He was born through the virgin Mary (1 John 3:5; cf. 2 Cor. 5:21). Jesus had not sinned (1 Pet. 2:22; Heb. 4:15). Those who do not believe in Jesus are to declared sinners (John 16:9). Third, His deeds or works are miraculous, salvating sins by dying on the cross and providing eternal life. He promised to be back for His own people (John 14:1-3). These acts could happen only with by the God's deed. Fourth, the character of His teaching is perfect, the norm or moral are above all humans who have ever existed in the world (John 14:6). He is the only way to the Father in Heaven. Jesus Christ declared, Whatever He said He does. Fifth, His death on the cross not only showed the disgrace of prophecy as “My suffering Servant” (Isa. 52:13-15). However, His death was a great and terrible event because it revealed to atone for the sins of humans. His resurrection from the dead indicated that neither life nor death had power over

⁴¹ Markus Suwandi, Yanto Paulus Hermanto, and Tjahyadi Chuang, “Apologetika Yesus Sebagai Utusan Menurut Yohanes 17:3 Sanggahan Terhadap Skeptisisme Ke-Allah-an Yesus” Vol. 3 No. (2021).

Him. There was nothing has power over His life (John 10:18). His glory in Him is the same glory and equal to the glory of God (John 17:5; cf. 12:23; 13:31). He gives the promise that his return to the world is manifested as the only supreme judge who judges the world (John 5:22; 29-30; 8:16, 51; cf. Rev. 20:4). The event of the fulfillment of the prophecy in the Bible, which is still progressing until the time of His second coming.

Understanding Translation and Textual Issues

1. Reading text verse of Mark 10:45

Table 5.
Text Comparison of Mark 10:45

TB-LAI	Karena Anak Manusia juga datang bukan untuk dilayani, melainkan untuk melayani dan untuk memberikan nyawa-Nya menjadi tebusan bagi banyak orang."
Tisch	καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν .
WHNU	καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν
TR	καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν
BYZ	καὶ ^{CONJ} γὰρ ^{CONJ} ὁ ^{T-NSM} υἱὸς ^{N-NSM} τοῦ ^{T-GSM} ἀνθρώπου ^{N-GSM} οὐκ ^{PRI-N} ἦλθεν ^{V-2AAI-3S} διακονηθῆναι ^{V-APN} ἀλλὰ ^{CONJ} διακονῆσαι ^{V-AAN} καὶ ^{CONJ} δοῦναι ^{V-2AAN} τὴν ^{T-ASF} ψυχὴν ^{N-ASF} αὐτοῦ ^{P-GSM} λύτρον ^{N-ASN} ἀντὶ ^{PREP} πολλῶν ^{A-GPM}

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos, "Discovery Bible 5.5";

Rick Meyers, "E-Sword Version 13.0"

KJV, WEB, NASB, NIV, translate "a ransom for many". Observations from table 5 suggested that the word **λύτρον** (lutron), N-ASN - case of noun accusative singular neteur, Greek word **λύτρον** case of noun accusative neuter singular from λυτρόω, το, (λύω) to lossen. Means something to loosen with i.e., a redemption price.

In addition, adjective word **πολλῶν** (pallōn), with morphology A-GPM - case of adjective genitive plural masculine from πολύς, πολλή, πολύ (polus, pollē, polu) - including the forms from the alternate pollos; - (singular) much (in any respect) or

(plural) many;⁴² The problem translation is “*banyak berarti tidak semuanya*” not translate with “every” just describe of multitude number.

Additionally, the adjective πολλῶν (*pallōn*), morphologically A-GPM – case of adjective genitive plural masculine from πολύς, πολλή, πολύ (*polus, pollē, polu*) - including the forms from the alternate *pollos*; - (singular) much (in any respect) or (plural) many.⁴³ The problem with its translation is the phrase “*banyak berarti tidak semuanya*” is not translated as “every” but rather only to describe a big number.

Sonny Zaluchu wrote an explanation on God’s work in Christ. Although only involving a single person, Jesus Christ’s forgiveness of sins is universal, for the whole world and exclusive. The concept leads to a conclusion that the death of Jesus on the cross is understood as an atonement for the salvation of all mankind. Christ has died for all sinners. This is in line with Paul’s theological concept that Christ’s sacrifice is actually to take over the death of all sinners (Romans 6:23).⁴⁴ Is this soteriology doctrine and teaching exclusive and limited only for a number of people? The biblical foundation and facts done support this statement.

2. Reading text verse of Matthew 6:9

Table 6.
 Text Comparison of Matthew 6:9

TB-LAI	Karena itu berdoalah demikian: Bapa kami yang di sorga, Dikuduskanlah nama-Mu,
Tisch	οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,
WHNU	οὕτως οὖν προσευχεσθε ὑμεῖς πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς ἁγιασθῆτω τὸ ὄνομα σου
TR	οὕτως οὖν προσευχεσθε ὑμεῖς πατερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς

⁴² Milkos, “Discovery Bible 5.5.”

⁴³ Milkos.

⁴⁴ Sonny Zaluchu, “Penderitaan Kristus sebagai Wujud Solidaritas Allah kepada Manusia,” *DUNAMIS: Jurnal Penelitian Teologi dan Pendidikan Kristiani* 2, no. 1 (2017): 61, <https://doi.org/10.30648/dun.v2i1.129>.

	αγιασθητω το ονομα σου									
BYZ	οὕτως	ADV	οὐν	CONJ	προσευχεσθε	V-PNM-2P	ὁμοιως	P-2NP	πατερ	N-VSM
	ἡμῶν	P-1GP	ο	T-NSM	εν	PREP	τοῖς	T-DPM	ουρανοῖς	N-DPM
	3S	T-NSN	το	N-NSN	σου	P-2GS			αγιασθητω	V-APM-

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos, “Discovery Bible 5.5”; Rick Meyers, “E-Sword Version 13.0”

While KJV, WEB, NASB translated as “Hallowed be thy name”, NIV, t “hallowed be your name”. Observations from table 6 suggested that the Greek word **αγιασθητω** (*hagiasthētō*), with morphology V-APM-3S, verb aorist passive imperative third person singular. Refers to past tense verba, and the word **το ονομα** (*to onoma*) N-NSN, case of noun nominative singular neuter. Subject is the name, must be “Your name” was be hallowed.

The Indonesian translation gives the assumption and insights that humans must sanctify the name of God (Father). This is truly impossible, and by nature, all humans are sinners (Romans 3:23). The act of sanctification for the name of God cannot be done whose essence is already holy, “I am holy” (I Pet. 1:16). A name is not just a word neither an empty concept. A name is a substance that relates strongly to a being. A name has meanings. In the OT traditon, naming is prominence which equipped with authority attached to it.⁴⁵ Certainly, the name of GOD must be respected, honoured, and glorified, in the context of no association with insult.

⁴⁵ Wilhelmina Taroco Maya Tanof, “Makna Pemberian Nama: Tinjauan Eksegesis Lukas 1:57-66,” *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 7, no. 1 (2022): 95–113, <https://doi.org/10.30648/dun.v7i1.655>.

Getting Dicsernment of Christian Doctrines

1. Reading text verse of John 10:30

Table 7.
 Text Comparison of John 10:30

TB-LAI	Aku dan Bapa adalah satu.
Tisch	ἐγὼ καὶ ὁ πατὴρ ἐν ἑσμεν.
WHNU	εγω και ο πατηρ εν εσμεν
TR	εγω και ο πατηρ εν εσμεν
BYZ	εγω ^{P-INS} και ^{CONJ} ο ^{T-NSM} πατηρ ^{N-NSM} εν ^{A-NSN} εσμεν ^{V-PAI-IP}

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos,
 “Discovery Bible 5.5”;
 Rick Meyers, “E-Sword Version 13.0”

KJV, WEB, NASB, NIV translated “are one”. Observations from table 7 suggested that the Greek word **εν εσμεν** (hen esmen), with morphology A-NSN, adjective nominative singular neuter. With V-PAI-3S, verb present active indicative first person plural. Refers to verba copula ειμι (eimi) “we are”⁴⁶

The question that prevails is “what is one of them?” In systematic theology, the theme of Christology is perichoresis. The union of the Son and the Father is distinguishable but inseparable. The theologies of the Gospel of John state that the Father and the Son have the same glory as God. Jesus is the only Person worthy of receiving the same and equal glory as the glory of God (John 17:1, 5).

R. E. Brown said “the glory that he had before creation.”⁴⁷ Or the glory of Jesus that belonged before creation. His existence existed before the foundation of the world (John 1:1, 17:5). Jesus is the eternal messenger (John 17:5). His power is over death. There is not any messenger of Allah who had the same authority. God, as the giver of eternal life (John 17:2), sent Him. Such is

⁴⁶ Jeremy Duff, *The Elements of New Testament Greek*, Third Edit (Cambridge, UK: Cambridge University Press, 2005).

⁴⁷ Raymon Edward Brown, *An Introduction To The New Testament* (New York: DOUBLEDAY, 1997).

the confession of Jesus; He is the word of God who is in the Father. Not referring to a different God or other gods.

The confession of faith and theology in the Old Testament, the LORD (YHWH) mentioned, The God of Israel is one LORD (Deut 6:4; Mal 2:15; cf. Mark 12:29). The LORD (YHWH) does not change (Mal. 3:6), and that Jesus Christ remains the same forever (Heb. 13:8). In fact, the NT repeatedly calls Jesus's "God" and Jesus is Lord in the context of Jesus' equality with YHWH, i.e., God in the OT.⁴⁸

The Apostle John asserts that Jesus and the Father are one in essence. Jesus works like works that only God (the Father) can do, namely giving eternal life (John 5:20). The equality of His essence with the Father becomes an important theme, "I and the Father, we are one." (John 10:30). He has the power to judge humans according to the authority given and given by God (John 5:22, 27). As the Father has sovereignty over human "life," so Jesus has it (John 5:26). Jesus is the resurrection and the life of man (John 11:25-26).

Theologically, the Gospel of John places the theme high Christology. W. Hall Harris explained, "Johannine theology is, in essence, Christology. The person of Jesus Christ is at the heart of everything the Apostle John wrote."⁴⁹ Hall also provided and explained the structure of the Gospel of John into two parts, chapters 1-12 containing the testimony of who Jesus is, and chapters 13-20 containing a large amount of exciting writing material with chapters twenty-one as the closing section.⁵⁰

The Bible clearly states that God did send Jesus into the world. God (Elohim) declared that God Himself came down to earth in the form of a human being so that all may see His glory and believe. The mission of the sending of Jesus was in the context described by the apostle John. Jesus is the Messiah, the Son of God (John 20:31) in harmony with His divine

⁴⁸ Robert M. dan J. Ed Komoszewski Bowman Jr., *Menempatkan Yesus Di Takhta-Nya*, trans. Timotius Lo (Malang: Literatur Saat, 2015).

⁴⁹ Roy B. Zuck, *A Biblical Theology of the New Testament* (Chicago: Moody Press, 1994).

⁵⁰ Zuck.

commission. The point was not to state the position of Jesus as a mere human being, but as a messenger of God. Such doubts did exist, and there was apostasy by the Cerinthus sect group when the apostle John was still alive.⁵¹ That is why the purpose of the Bible had been written as an answer to that doubt and skepticism.

2. Reading text verse of Mark 7:19

Table 8.
 Text Comparison of Mark 7:19

TB-LAI	karena bukan masuk ke dalam hati tetapi ke dalam perutnya, lalu dibuang di jamban?" Dengan demikian Ia menyatakan semua makanan halal.
Tisch	ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα;
WHNU	στι ουκ εισπορευεται αυτου εις την καρδιαν αλλ εις την κοιλιαν και εις τον αφεδρωνα εκπορευεται καθαριζων παντα τα βρωματα
TR	στι ουκ εισπορευεται αυτου εις την καρδιαν αλλ εις την κοιλιαν και εις τον αφεδρωνα εκπορευεται καθαριζων παντα τα βρωματα
BYZ	στι ^{CONJ} ουκ ^{PRF-N} εισπορευεται ^{V-PNI-3S} αυτου ^{P-GSM} εις ^{PREP} την ^{T-ASF} καρδιαν ^{N-ASF} αλλ ^{CONJ} εις ^{PREP} την ^{T-ASF} κοιλιαν ^{N-ASF} και ^{CONJ} εις ^{PREP} τον ^{T-ASM} αφεδρωνα ^{N-ASM} εκπορευεται ^{V-PNI-3S} καθαριζων ^{A-APN} παντα ^{T-APN} τα ^{N-APN} βρωματα

Source: LAI, *ALKITAB Terjemahan Baru*; Zsido Milkos, “Discovery Bible 5.5”; Rick Meyers, “E-Sword Version 13.0”

KJV, translated “purging all meats”, WEB, “purging all kinds of food”, NASB, “Thus He declared all foods clean” and NIV, “In saying this, Jesus declared all foods ‘clean.’”. Observations from table 8 suggested that the Greek word **καθαριζων** (katharizon), with morphology V-PAP-NSM, verb tense present participle nominative singular masculine, *to make clean, to cleanse*.⁵² The word **παντα** A-APN, adjective accusative plural neteur plus **τα βρωματα** N-APN, case of noun accusative plural neteur. Grammatically there is no active verb in sentens, which has validated all food is *halal*.

⁵¹ Harry & Denny Andreas Sudarma, *Doktrin Inkarnasi Kristus* (Yogyakarta: Penerbit Andi, 2015).

⁵² BibleWorks, “BibleWorks for Windows Version 7.0.”

Referring to Acts 10:11-14 the apostle Peter stated that he had never eaten unclean food in his life as a Jew. Peter said, “*sebab aku belum pernah makan sesuatu yang haram dan yang tidak tahir.*”⁵³[As I never ate forbidden things and unclean ones]

The practice of παράδοσις (paradosis) continued to be maintained, namely the teachings passed down by the apostles after Jesus Christ ascended to heaven. The apostle Paul reminded the church at Corinth not to touch anything unclean (2 Cor. 6:17-18). Especially when it came to eating unclean food. Clean and unclean foods were not directly related to sin, but they have had special sanctification for the apostles that Jesus Christ appointed for his ministry.

Jesus Christ Himself is the incarnate the Word of God (John 1:1, 14). Alan Vincent stated that every major teaching in the Bible was always found in the words of the Lord Jesus. While on earth, Jesus himself had a complete revelation from the Father and the Holy Spirit. Jesus had divine authority to add to, confirm, clarify, and validate the words of the Old Testament (Hebrews 1:1-2).⁵⁴ All scripture inspired by the Spirit of God is divine revelation. That must be to understand as a whole the truth of God's word.

CONCLUSION

The OT is forward-looking including predictions, prophecies, and promises, and the ascension of Jesus Christ in the NT. When OT was translated in many languages including Bahasa Indonesia and published in many platforms, the meanings were distorted and widely misunderstood. By reading the original texts, readers could acquire a more accurate perspective on God and His works, with the guidance of the Holy Spirit. Comprehensive knowledge in reading, understanding, and producing theology showed how Jesus applied the Word in his life, especially for missions and evangelism.

⁵³ LAI, *ALKITAB Terjemahan Baru*.

⁵⁴ Alan and Charles C. Vincent, *Heaven on Earth* (Yogyakarta: Penerbit Andi Offset, 2011).

It is therefore, also eminent to read the Bible from other texts, in particular from the original language of the scripts. An evaluation on similar scripts is needed to make sure the characteristics are considered and observed in order to minimize misinterpretation.⁵⁵ In addition to that, reading the interpretation of the Bible verses can not be done carelessly. Let alone with the intention of worsening the atmosphere of peace and to take an instant advantage upon the unity of the Republic of Indonesia based on Pancasila.

From the data and discussions, the authors could conclude some points: First, intertextual study on the NT Bible was increasing the greater insights and depth of meaning. Second, the ability to understand translation and textual issues is much needed in order to comprehend the content of NT. Third, there is a need to refute the false doctrine and have discernment of Christian. More contemporary readers must recognize the Koine Greek as a natural New Testament original text with authority. This is important and helpful for readers in responding to God's messages, in learning the God's Word and in sermon development. It is also important for the readers to develop sensitivity in implementing God's word in the context of nation and state of the unity of the Republic of Indonesia.

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⁵⁵ Katrin Maria Landefeld, "The Significance of Corrections for the Examination of the Emergence of Variants," *New Testament Studies* 68, no. 4 (2022): 418–30, <https://doi.org/10.1017/s002868852200008x>.

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