Center for New Testament Restoration
Project Overview

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1. Introduction

This document explains the general philosophy and operations of the Center for New Testament Restoration (CNTR). The CNTR is a non-profit organization committed to providing free and open biblical resources to promote a greater awareness and understanding of the Greek New Testament. This is primarily done through the CNTR website (https://greekcntr.org) and through the texts, datasets, and other materials that are made available for download on that website. The CNTR releases its resources under open licenses that can be used in derivative products, serving as a catalyst to spur the advancement of research throughout the entire area of biblical studies. This publication is meant to be a living document in that it will frequently be updated and improved as the status of the project changes. A more detailed description of the technical features and standards of the CNTR infrastructure are contained in the CNTR Technical Reference.[1]

1.1 Synopsis

Perhaps one of the first things you may be wondering about the Center for New Testament Restoration is, "What exactly about the New Testament needs to be restored?" Obviously, there are billions of copies of the New Testament offered in multiple versions and languages throughout the world, and it seems to be doing just fine! While occasionally there are debates about which Bible has the best translation, most any of them seem to be proficient enough to lead people into a saving knowledge of the Lord Jesus Christ. But behind the scenes, there are four steps that had to occur in order to make those translations, and for the most part the general public has had little to no ability to evaluate that work:

1. Acquisition – transcriptions are obtained for the manuscripts of the New Testament.
2. Assemblage – textual criticism is used to choose which variant readings are included in the text.
3. Analysis – the grammar of the text is morphologically, lexically, and syntactically parsed.
4. Adaptation – the meaning of the text is interpreted and translated into another target language.

Most evangelical Christians believe that the Bible is the inspired word of God and inerrant in the *original autographs*, meaning that what the apostles originally wrote was without error.[2] But the process of inerrancy does not necessarily apply throughout all these later steps as errors from subsequent copying and editing have introduced thousands of differences. Notice that none of the compilers, editors, and translators ever claimed that their work was divinely inspired.[3] Consequently, consider the resulting differences in the Lord's Prayer in the KJV:

> "Our Father **which art in heaven**, Hallowed be thy name. Thy kingdom come. **Thy will be done, as in heaven, so in earth**. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; **but deliver us from evil**."
> (Luke 11:2-4)

Notice that the phrases in the bold font are missing from the NIV, ESV, NASB, and most other modern versions of the Bible. Why is that? It is not because the translators did not translate properly, it is because they were translating from a Greek text that did not contain those phrases! Obviously, Bible translations will vary from each other greatly if they are not even translating from the same underlying Greek text! So which Greek text has the correct readings? And how would you know?

There are actually over 5,700 different Greek manuscripts[4] which disagree with each other about 24% of the time, representing over 33,000 word differences.[5] Now before anyone becomes too unsettled, let it be stated that no major Christian doctrine is subverted by any of these differences and most of the textual

variants are so minor that they do not even make a translatable difference. Scholars today are confident that the original reading of every verse in the New Testament is contained among the Greek texts within our possession. But the problem is that it is often debatable as to which textual variants are the correct ones.

If the average person wanted to find out what is going on with these issues, it would be very difficult for them to do so, facing barriers of incomplete data, financial costs, and language skills. Most people only consider the translation (step 4) when they select a particular version of the Bible (i.e. Is it a literal translation? Was it conservative scholarship? Who is it endorsed by?) But these problems have nothing to do with *how* the Greek text is translated, but rather *which* Greek text is translated. In order to dive deeper, someone might purchase a Greek/English interlinear Bible which allows them to better examine the analysis of the text (step 3). But an interlinear won't help here either, because it will only show the Greek behind one of the available texts. The major problems here, however, reside all of the way back at the acquisition and assemblage of the text (steps 1 and 2), which have been obscured from most people. To understand that, someone might purchase a reader's version of a Greek New Testament where they could see some of the different variant readings in the apparatus at the bottom of the page. Those apparatuses, however, only show about ten percent of the variant readings,[6] and only a subset of the witnesses for those variant readings are listed. Even then, it is difficult to assess the importance or reliability of those witnesses:

> "Few are able to evaluate carefully the external evidence for variant readings in the NA or UBS because there is insufficient information given for the MSS presented. As a result, MS citations end up being little more than a group of letters or numbers at the bottom of the page."[7]

Such apparatuses at best provide an incomplete and distorted view of the thousands of textual variants in the New Testament. The apparatus would not help most people anyway because it is written in Greek! For that they would have to purchase a Greek grammar and Greek/English lexicon and undertake the difficult task of learning the Koine Greek language. And even then, they would still have trouble finding and viewing the actual manuscript evidence. As a result of all of this, most Christians don't even bother trying. They simply read the Bible before them and have to trust all of the work that went on behind the scenes, for they are given little to no ability to evaluate these things for themselves.

But there are many important reasons why the public should be able to examine the rationale behind textual decisions and how they are affected by theological bias. For example, almost all earliest manuscripts, critical texts, and translations say that Jesus was "moved with compassion" when he healed the leper (Mark 1:41). The original NIV version did so as well, but later in 2011 it was changed to read that Jesus "was "indignant" when he healed the leper.[8] Why did they change it? And worse, some editors have gone to the extreme of making conjectural emendations where they make up their own words and insert them into the text![9] For example, the Nestle-Aland 28th edition added the word "ουχ" (2Pet. 3:10) to the text that didn't exist in any Greek manuscript, making the passage read the opposite from the Nestle-Aland 27th edition![10] Again, why did they change it? In both cases, there was not any new manuscript evidence discovered to justify those changes, but only a change in the editors' bias. Sometimes the work was not done by Bible-believing Christians and consequently some of the results have been highly questionable.[11] Thus, it is imperative that the general public be able to directly examine the manuscript evidence in such cases for themselves.

1.2 Purpose

In response to these problems, the CNTR was founded with the purpose of providing free and open resources giving the general public a direct view into the manuscript evidence so that they can examine all the critical issues for themselves. The motto of the CNTR is "Bringing scientific textual criticism to the masses." There will always be some suspicion no matter how many scholars deliberate on these issues, thus the more logical approach is to allow the raw data and processes to be directly examined by the general

public. Then Christians will no longer have to rely solely upon subjective editorial decisions, but can examine the evidence themselves as they are presented with all the variant readings and allowed to inspect the process all the way back to step 1.

The CNTR provides visibility into the whole stack of data corresponding to all four steps involved in the production of Bible translations, from the top to the bottom. Thus, on the CNTR website, you will eventually see a literal translation which gives you the ability to hover over a word and see how it is represented in Greek, what the word means in English, what the other variant readings were, and then drill all of the way down until you are looking at the images of the ancient manuscripts themselves. These capabilities provide complete data transparency allowing verification of a process that has been largely been misunderstood and hidden from the general public for centuries. And all of the necessary resources have been brought together in one place and made available for free! This was accomplished through several monumental milestones which had never been done before which are described below.§3.2

None of this was done merely for the sake of academic head knowledge, but so that lives may be transformed through a deeper understand of God's word. **"All Scripture is God-breathed and is beneficial for teaching, rebuke, correction, and training in righteousness, in order that the man of God may be complete, having been equipped for every good work."** (2Tim. 3:16-17) The CNTR endeavors to increase both the quality and quantity of biblical knowledge by providing free and open resources so that the impact of the word of God would be further propelled throughout the world. The CNTR's biblical resources are used for Bible teaching, Bible studies, and Bible translations all over the world. By providing greater exposure to biblical resources the hope is that ultimately everyone would be given the opportunity to be born again of the Spirit (John 3:3) and experience a dynamic personal relationship with God.

1.3 Background

I first learned Greek in 1991 at the Kensington Theological Academy under the tutelage of Dr. David R. Dilling, Th.D., Ph.D. I had heard about his Greek class from a coworker who at the last minute said I could tag along. Dr. Dilling recalls that I pretty much just sat there and said almost nothing. After completing the course, I eventually became aware of various debates over variant readings and different text-type theories. I naively thought it should be fairly simply to collect some of the modern Greek critical texts and compare them to see how they differed. To start with, I went to the Internet and downloaded a copy of Westcott and Hort. Just to be safe, I decided to download a copy from another website to make sure they were the same. To my surprise, they were different. So I downloaded yet another copy, and it was different still. I eventually obtained six copies of Westcott and Hort and all of them were different! But which one of them was correct? To answer that question, I made a master list of all the differences between those texts and took a trip to the Taylor University library to examine an actual copy of Westcott and Hort. Again to my surprise, *none of the texts obtained from the Internet were correct*! So I painstaking went through over 1000 different verses to determine what the correct readings should be and finally created an accurate electronic copy of Westcott and Hort. Okay, but that was only one text!

I then proceeded to do the same thing with other Greek texts such as the 1550 Stephanus text, the 1894 Scrivener text, and the Nestle-Aland 27th text and again found that every one of those electronic texts contained errors and needed to be corrected through the exact same process. It was through that experience that I founded the Scientific Greek New Testament Interlinear (SGNTI) project in 2003 with the goal of providing accurate Greek texts in an interlinear fashion to enhance the study of the New Testament. But after I had finally created accurate copies of eight different Greek texts, I realized that I was no closer to knowing what the original text of the New Testament was than when I started. Those were merely critical texts created by men after the printing press was invented, and of course, they all disagree with each other in thousands of places.

I realized that the only way to get an accurate picture of the Greek New Testament would be to obtain transcriptions of all the actual early Greek manuscripts themselves and then compare them. With all of the

seminaries and Bible societies working on this problem for hundreds of years, you might think that it would be relatively simple to obtain this data, right? Again, I was surprised to find that not only was the data unavailable, but worse, nobody really seemed to be working on the problem! Here I am constantly reminded of the analogy from the book of Haggai where the temple laid in ruins while everyone was occupied with their own houses (Hag. 1:2-11). Thus, I knew that in order to tackle the problem properly, there could be no other course of action than to acquire the actual raw data by making transcriptions for all of the earliest manuscripts myself. This was obviously a major undertaking that would take over a decade to complete. But as William Carey once said, "I can plod."[12]

This task also led to my introduction to the world of textual criticism, where I encountered a wide range of unfounded theories and spurious methodologies that had absolutely no scientific basis. While the tasks involved with restoring the New Testament using textual criticism might seem relatively straightforward, it seems that little progress had actually been made for centuries as the field had degenerated into the subjective opinions of editors guided by their own theological biases. Nobody would even think of reconstructing the works of Plato or Shakespeare in the manner that scholars were approaching textual criticism of the New Testament. As a former systems analyst, I saw the need for the field of textual criticism to be exposed to the general public and addressed from a scientific perspective.

As a result of all of this, I founded the Center for New Testament Restoration (CNTR) in 2013 and created a website to display all the earliest manuscript transcriptions up to 400 AD, which had never been done before. All these transcriptions were then brought together into one computer-generated collation, which was the first of its kind. The momentum of the project began snowballing from there. In 2019, all of the words for all manuscripts and critical texts were morphologically and lexically parsed to the same scheme and displayed on CNTR website with context-sensitive English glosses in an interlinear format. For the first time in history, this provided a way for those who don't know Greek to not only see where the variant readings in the manuscripts were, but more importantly, understand what they mean!

All of this occurred while I continued to work a full-time job and raise a family, as the CNTR was merely a sideline ministry. But the addition of the English glosses, greatly accelerated the popularity of the website. I soon became overwhelmed with the associated increase of correspondence, requests for data, and speaking opportunities. As a result, I eventually retired from my job as newly promoted Senior Lecturer in the Computer Science department at Purdue University, and began relying on donations to work full-time with the CNTR. This dedicated focus has enabled me to more quickly advance the project, and the help of various volunteers has now propelled it even further. But the story is not over yet...

2. Core Principles

Every organization probably has some core principles that they operate under whether they are explicitly stated or not. The principles that an organization adheres to directly influences the decisions that they make and the actions that they take. The philosophy of the CNTR is governed by several such principles, many of which are directly derivable from the Scriptures. The convictions for each of these principles were developed over time in response to observations of various obstacles that were hindering the advancement of biblical scholarship in the global Church. All operations and materials produced by the CNTR are expected to conform to these principles.

2.1 Free Resources

The CNTR maintains the principle that access to all biblical resources should be made available to everyone for free. The Gospel is to be preached to all nations (Mark 13:10, 16:15, Matt. 24:14, Col. 1:23) and the authors of the New Testament clearly wanted their writings be made available to everyone (1Thes. 5:27; cf. Acts 15:30, Col.

4:16). Although the worker is worthy of his wages (1Tim. 5:18), the Gospel is clearly to be offered **"free of charge"** (1Cor. 9:18, 2Cor. 11:7, 1Thes. 2:9). **"For we are not like many who peddle the word of God."** (2Cor. 2:17). Yet contrary to the Spirit of Christ, many biblical resources today are not freely available, but are restricted by copyrights and sold for a profit. Indeed, the greed, politics, and egos of those involved in attempting to control various biblical resources has simply been appalling. Obviously, the very reason why most organizations copyright their works is for the express purpose of controlling access to it, requiring people to buy it so that they can make a profit. But that had not always been the case, for it was not until the eighteenth century that the first public copyright laws began to be established.[13] While some may debate the merits of selling other types of Christian literature, any organization that charges money for the Greek New Testament is quite literally selling the Gospel! Indeed, such "Christian" organizations do not function as *ministries* that freely serve the Body of Christ, but as *businesses* that perpetuate themselves by making money off the Body of Christ. This is entirely incompatible with the Scriptures, the nature of the Church and the Spirit of Christ! Can you imagine Jesus charging an admission fee to hear the Sermon on the Mount? Ironically, the *secular* open-source movement today puts these "Christian" organizations to shame as they understand the greater benefits of freely sharing their work.

While some organizations should be applauded for providing access to their materials for free, many of the most important scholarly works and software for studying the Greek New Testament still cost hundreds of dollars (and often more in other currencies) and their use is restricted by copyright. Anyone who endeavors to know God's word better through the original languages should be commended and encouraged without having to face any additional unnecessary financial barriers. In times past, there were considerable costs associated with the publication and distribution of Scripture that some organizations sought to offset by charging money.[14] But that is no longer necessary today as materials can easily be placed on the Internet for almost no cost and downloaded for free. Thus, the greed of some organizations is now exposed as printing costs can no longer be used as an excuse in order to distribute their materials. Such organizations have been deceived into thinking that **"godliness is a means of financial gain"** (1Tim. 6:5; cf. Tit. 1:7). They are operating as businesses under a worldly materialistic mindset, but that is not how God's economy is to function in the Church. Jesus said, **"Do not make the house of My Father a house of merchandise."** (John 2:16). Those who are selling the Scripture should consider this similar warning: **"May your money perish with you...You have no part or share in this matter for your heart is not right before God. Therefore repent of your wickedness and pray to the Lord that perhaps you may be forgiven of this thought in your heart."** (Acts 8:20-22). It is understandable that secular publishers would want to make a profit from the Scriptures, but that is not really a valid option for those who claim to be "Christian" organizations and ministries.

By making access to biblical resources freely available on the Internet, the CNTR endeavors to aid the global Church in working to accelerate the impact of the word of God. The CNTR may also offer some of its materials in printed form as well as a convenience to the users, but in such cases, they are offered by third parties at the publisher's costs, with no profit to the CNTR. There is nothing preventing others from publishing the CNTR's works and selling them for a profit, but no one has to buy their products because the works will always still be available for free. The services of the CNTR are humbly provided as a free gift to the Body of Christ, with nothing expected in return. **"Freely you have received, freely give"** (Matt. 10:8).

2.2 Uncopyrightable Works

The CNTR maintains the principle that the text of the Greek New Testament itself cannot be copyrighted. The authors of the New Testament never copyrighted their works and never would have even if it were possible, for they wanted their writings to be freely read and shared by everyone. The New Testament is almost 2000 years old and thus any possible copyright claims by Matthew, Mark, Luke, and John have long since expired! And yet, there are many organizations who have tried to assert copyright

restrictions over their Greek New Testaments. But the fact of the matter is that no copyright can ever be enforced solely on the text of the Greek New Testament, at least not in the United States.[15] Consider a similar example concerning the public data contained in a phonebook. The publication of a particular phonebook itself, its layout, choice of cover, formatting, and arrangement of the data, is a copyrightable work in its entirety. The public data contained within it, however, is not! Another company may take a copyrighted phonebook and transcribe all the phone numbers and then publish their own copyrighted phonebook quite legally.[16] Likewise, while a publication of the Greek New Testament may be copyrighted in its entirety, the text itself is not copyrightable: "...copyright is not a tool by which a compilation author may keep others from using the facts or data he or she has collected."[17] The reconstruction of a public domain work is still a public domain work!

The amount of effort that went into its reconstruction does not matter at all. Consider again the example of the phonebook, but this time lets imagine that the original phonebook were completely lost. By digging through the city dump and collecting fragments, examining phonebooks from adjacent years, and finding quotations from other sources, the *public domain data* contained in that phonebook is painstakingly reconstructed. The incredible amount of "sweat of the brow" employed to obtain the reconstruction, however, still would *not* provide a basis for establishing a copyright claim.[18] Regardless of the amount of effort, others would still be allowed to copy this non-copyrightable *public domain data*, including any errors that were made in the process![19] Of course, any particular publication of this work could still be copyrightable *in its entirety*, but the data contained in the publication was and will always remain in the public domain. In line with these principles, Maurice A. Robinson copyrighted his 2005 Byzantine Textform publication, but then stated that the text could be copied without restriction: "Copyright is not claimed nor asserted for the new and revised form of the Greek NT text of this edition..."[20]

Some organizations such as the publishers of the Nestle-Aland text, however, have tried to assert their copyright to prevent others from using their base text.[21,22] Such copyright claims, however, are highly dubious for if they assert that their reconstructed text represents the Greek New Testament, then by their own admission that text itself is not copyrightable.[23] Indeed, as researchers achieve their goal of restoring the public domain text to its original form, their texts begin to closely match each other. Consider that the copyrighted Nestle-Aland 28th edition is 98.5% identical to the public domain Westcott and Hort text, and if spelling differences are ignored, they are 99.3% identical. Does a .7% change represent a new creative work or should that rather be considered *plagiarism*? "To be copyrightable, a derivative work must be different enough from the original to be regarded as a 'new work' or must contain a substantial amount of new material....The new material must be original and copyrightable in itself."[24] Of course, other unique features that are added to a published text such as apparatuses, punctuation, diacritical marks, formatting, etc., may indeed be copyrightable, but the representation of the ancient Greek text alone is not. Thus, the position of the CNTR is to use only the plain text of the modern critical texts that have asserted a copyright claim, stripping out all such elements which could possibly be copyrighted.

By the same token, the ancient Greek manuscripts made by scribes are also not copyrightable, and any such claims obviously would have run out over a thousand years ago! Transcriptions of the visible letters on those manuscripts therefore cannot be copyrighted for the same reasons. "A work that merely copies uncopyrighted material is wholly unoriginal and the making of such a work is therefore not an infringement of copyright."[25] Two independent transcriptions of the same text could even turn out to be identical, but one cannot claim that the other's text is a copyright infringement.[26] So instead, some museums and libraries have attempted to control them by *limiting access* to the manuscripts that they possess. Suppressing scholars' access to view the source materials has often been an impediment to the field of textual criticism. Many of these institutions want to make a profit from their manuscripts, so they refuse to let others examine them unless they agree to contractually abide by their restrictions for publication. However, once the artifact is viewed so that a transcription can be made, the visible letters of that transcription cannot be copyrighted, for the text itself is in the public domain. The determinations of letter quality and supplied reconstructions in lacunae could possibly be copyrighted, but that also may not be enforceable due to the lack of a creative spark.

Some organizations have even tried to copyright photographs of their manuscripts. However, such claims are no longer enforceable in the United States due to a landmark court decision which ruled that faithful reproductions of two-dimensional public domain works are considered to be in the public domain.[27] Again, the amount of effort or quality of the image are irrelevant to making a copyright claim: "...a photograph which is no more than a copy of the work of another as exact as science and technology permit lacks originality. That is not to say such a feat is trivial, simply not original."[28] It also does not matter at all if the images come from foreign countries not under the United States jurisdiction[29] (but copyright claims may apply in other jurisdictions). In keeping with these principles:

> "Facsimile copies are simply reproductions that do not create a new copyright in the work. So, a microform copy of a public domain work is also in the public domain. If, however, the facsimile copy has new material that was added, such as a new preface or an index, that new material may be protected by copyright. The material that is in the public domain work remains in the public domain..."[30]

Ironically, people have not exactly been beating down the doors of these museums to see their manuscripts, but after their images have been released online, many more become aware of them which actually increases the number who pay the entrance fee and go to see them.[31]

2.3 Perpetual Open Licenses

The CNTR maintains the principle that perpetual open licenses are the best means for providing free access to biblical resources, enabling them to continue to be improved by others, and ensuring that it remains that way! There are many different types of licenses that works can be distributed under which each produce different kinds of affects. Of course, a work could simply be placed in the public domain without any copyright claim, but that may not always produce the optimal results. That is because a public domain work could be greatly improved by another party and then placed under their own copyright, who then again restricts its use and sells it for a profit. While the original work would remain free, it may essentially become *obsolete and unused* compared to the improvements made to copyrighted work that replaced it. This is particularly true if the organization has greater name recognition or more reputable scholars, and thus gain the greater mindshare of the work. Someone else may try to update the public domain work in a similar manner, but then runs the risk of partially reduplicating the other party's work and being threatened with a lawsuit, which is often all that is needed to squash any such effort.

To prevent this scenario from occurring, most of the CNTR resources will be released under the Creative Commons Attribution-ShareAlike license (CC BY-SA)[32] or the GNU General Public License (GPL).[33] Such works are still copyrighted and protected by the original author, who then specifies how then the works can subsequently be used and shared by others. The advantage of these open licenses is that if anyone makes derivative works from them, they must share their improvements with the public and release them under the same license. That way, no resource can get locked up and controlled by a single entity, and any advancements in scholarship must be freely shared with everyone. There are some offshoots of these open licenses which were considered, but not chosen for the following reasons:

- Attribution only – This suffers from the same problems of placing a work in the public domain, with the only additional benefit that the original author is acknowledged, which probably would have been done anyway. This again could allow a more prominent organization to make improvements and then gain greater mindshare of the work, effectively locking up the resource.[34] This can also lead to a loss of the author's branding causing future development to be put in jeopardy. As a result, most people may never have any reason to visit the original work, or contribute any time or money to help build the author's brand to ensure that the work there continues to be developed in the future. Traffic would not

be driven back to the original author and the original work may merely become a footnote in someone else's work.

- Non-commercial use – While this sentiment is not wrong, it may have the effect of unnecessarily limiting the distribution of the work. A work may gain even greater distribution if commercial interests are involved, and not all distributors are necessarily Christian organizations. As far as their motives go, **"Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice."** (Phil. 1:18) For the CNTR's purposes, this additional stipulation is unnecessary, because even if someone tries to sell the work for a profit, *there is nothing preventing anyone from getting the same work for free*.
- No derivatives – Some authors are afraid that their works could be ruined by others or even made to be heretical, thus they desire to protect them by preventing others from making derivatives. While those risks are possible, it also prevents others from genuinely improving the work or making other translations from it. Without the ability to improve the works with the latest scholarship, they may soon become obsolete and no longer used. For the CNTR's purposes, this additional stipulation is unnecessary because even if a derivate was worse, *there is nothing preventing anyone from going back to the original work* and making their own improvements.

Consequently, the CNTR has chosen the CC BY-SA license as the most optimal for providing the greatest scholarly advances and perpetual distribution, thus benefitting the global Church in working to accelerate the impact of the word of God.

Much of the work at the CNTR, however, is in various stages of development that are equivalent to pre-release alpha and beta versions of products that are restricted from further distribution until they are ready for release. Some of this data is still considered valuable enough to be made visible on the CNTR website, but should be taken with a grain of salt and has not been packaged for general release for inclusion in other products. Some have wondered why that data cannot be released under an open license and placed on a public repository like GitHub, where other developers can work to improve it so that it can reach production quality more quickly. There are several basic problems with that idea in general:

- The work would immediately be copied by others and used in other products and the errors it contains will be disseminated all over the Internet for all eternity! Experience has proven that most of them will never go back and download later versions of the work again after those errors are corrected. And those that obtained copies from their copies will not either.
- Lots of different errant versions floating around on the Internet damages the reputation of the data and causes the quality of the data to be questioned. Those who notice the errors in the data, often will never take a second look as their confidence in the data is ruined by their first impressions. It is better to first establish the trustworthiness of a centralized entity for quality control before letting the data to be later diluted everywhere else.
- Experience as shown that making the work available to everyone does not mean that it will help the data improve at all. Most repositories are only updated by the original submitter and if you check the vast number of other projects, you will see that no one else is contributing anything.

In light of these factors, the policy of the CNTR is to retain exclusive copyright over all data until the quality of the data is considered ready for production, and then it will be released under an open license. Thus, unless there is a notice expressly stating that the data is released under a creative commons license, it should be assumed that the data is restricted and remains under copyright while it is still under development. The CNTR is not waiting until the quality of the data reaches the standard of perfection, but merely that it is good enough for general use that any errors found would be inconsequential. This helps strike a good balance between getting works widely distributed, while also ensuring the quality of the work.

_2.4_ Scientific Textual Criticism

The CNTR maintains the principle that New Testament textual criticism should be done based on scientific principles, promoting data transparency and the elimination of subjectivity wherever possible. The CNTR holds to the statement: "The Bible, in the original autographs, is divinely inspired, infallible, inerrant, and authoritative in all matters of faith and conduct." And textual criticism is the process that is applied to try to restore the original autographs by comparing differences in the copies of the manuscripts. It is fitting that Christians use such a rational scientific approach when approaching God's word as God encourages us to use our minds in accomplishing His purposes (Matt. 22:37, Rom. 12:2, 1Cor. 2:12-13). The Bible endorses the use of scientific principles (Job 35:11, Prov. 25:2, Rom. 1:20), and the supremacy of the Bible itself can be deduced through purely rational means.[35] Unfortunately, as mentioned above, much of textual criticism over the centuries has had little to do with science, and as a result each critical text is different. None of that work is reproducible because it is based on subjective opinions stemming from unscientific just-so stories, theological bias, conjectural emendation, and voting.[36]

As an alternative, the CNTR has been a pioneer in promoting the field of scientific textual criticism, where computer science and data science are injected into a field that has traditionally been dominated by the humanities. This represents a fundamental paradigm shift in the field of textual criticism, replacing the subjectivity and theological bias of human editors with the use of objective statistical and computational methods. This concept is not exactly new, but was envisioned by E.C. Colwell and E.W. Tune way back in the 1960s:

> "We are working in a period when the data for textual criticism will inevitably be translated into mathematics. In fact it is doubtful that NT textual critics can really hope to relate all of the data now available to them without the aid of computers."[37]

To this end, the CNTR has developed a computer-generated Greek New Testament called the "Statistical Reconstruction" (SR) based purely on scientific principles.[38] A number of technological breakthroughs had to occur to make this possible and the details are explained in several different papers which are planned to be submitted for publication, three of which have already been presented at the Society of Biblical Literature conferences.[39]

Unfortunately, many evangelical Christians seem to shy away from issues in textual criticism for fear that the existence of variant readings somehow lessens the authority of Scripture. But Christians should not fear the scrutiny of the biblical text, but should love the truth (Prov. 23:23, John 3:19-21, John 8:32, 2Thes. 2:10), for after all, Jesus is the Truth (John 14:6). Christians more than anyone else should want to know as accurately as possible what the original autographs contained, for they are the ones who are committed to obeying it! The same Holy Spirit who inspired men to write the original autographs can also inspire men in their efforts to reconstruct those original autographs. Wouldn't it make sense for those who believe the Scriptures to be at the cutting edge of biblical scholarship?

The CNTR is committed to providing the general public with visibility into the processes behind textual criticism. While it may not be possible to completely eliminate all subjectivity at every level, all such subjectivity should be minimized and assumptions and methodologies behind the scholarship must be clearly defined and made available for public scrutiny. **"Always be ready to give a defense to everyone who asks you for the reason concerning the hope in you."** (1Pet. 3:15, cf. Prov. 22:21) The New Testament is certainly worthy of a rational approach to textual criticism based on scientific principles that are observable, testable, and repeatable, based on data that is fully transparent and scrutinizable by the general public.

2.5 **Koine Greek**

The CNTR maintains the principle that materials related to the Greek New Testament should be represented in Koine Greek wherever possible. Most students taking a Greek course in biblical studies are not being taught the Koine Greek that the original authors wrote, but a form of Medieval Greek which is slightly more complicated and unnecessarily biases the text. As the Greek language continued to evolve up through the Middle Ages, the Greek New Testament was altered to incorporate changes such as diacritical marks, capitalization, and punctuation marks.[40] Such embellishments, however, bias the text by imposing meaning with diacritical marks that did not exist, augmenting words with capitalization that did not exist, and parsing sentences with punctuation that did not exist. Granted, such editorial interpretations are unavoidable when translating Greek into another language, but there is no reason to apply external interpretation to the Greek text for those who are reading the Greek text!

Diacritical marks in particular add an unnecessary level of complexity to learning Greek and the rules to correctly place an accent mark are often misapplied even by the experts. Such diacritical marks needlessly clutter the Greek text hindering the reader's natural fluency. Students are often slowed down as they strain to see whether a tiny mark is turned one way or the other and sometimes mistake it to be part of the letter. That is as unnatural as trying to read English with syllable and vowel markings: Ĭs thĭs sĕn-'tĕnce ēas-'ĭ-ĕr tö rēad? It is quite unnatural to encumber readers with the "training wheels" of pronunciation by embedding them within the language itself. For those who believe in the inerrancy of the Scriptures, adding diacritical marks unnecessarily biases the text because if there is a heteronym that could have several meanings, the application of the diacritical mark necessarily forces a specific interpretation, which may not be what the original author intended. Consider this ambiguous phrase in English, "The invalid drawer bowed." Does this refer to a warped part of a dresser, or a crippled architect taking credit? Normally, the reader is trusted to interpret such a sentence by the surrounding context, but not by adding phonetic markings from the dictionary. Likewise, numerous ambiguous heteronyms exist in Greek which have different meanings depending on the context (ⲀⲨⲦⲎ, ⲈⲚ, ⲦⲒⲤ, ⲂⲀⲖⲰⲚ, etc.). Do students recognize the differences between ἡ, ἢ, and ᾗ? Students should be taught to distinguish a definite article from a relative pronoun, a present from a liquid future, and a nominative from a dative by the *context*, not by straining over an editor's choice of extraneous marks. This is how the ancient Greeks understood their own language since these diacritical marks did not exist!

Likewise, the Greek pronunciation system that is traditionally taught today does not sound anything like the original Koine Greek language, but was a system contrived by Erasmus at the end of the Middle Ages.[41] The original *tonal accents* of Koine Greek were also changed into *stress accents* many centuries later.[42] Although a wide variety of dialects were spoken at that time, the pronunciation of most of the letters are not in dispute. [43] In short, *Greek educators have applied diacritical marks that didn't exist to pronounce the text in a way that it wasn't pronounced*![44] (The phonetics of modern Greek is actually closer to the pronunciation of Koine Greek than this contrived system and some have begun teaching students using modern Greek pronunciation.)[45]

The orthography was also changed so that words are no longer spelled in a manner that they were spelled. In fact, there are over 35 places where every early manuscript is in agreement with how a word is spelled, but every modern critical text has changed that spelling to another form. They also have removed references to the *nomina sacra* which often give clear indication to the deity of Christ. As a result, students today are now learning to read and pronounce Medieval Greek that is almost unrecognizable from its earlier form. Indeed, many who have learned Greek at a university have trouble reading the extant manuscripts of the New Testament because they look completely unfamiliar to them:

Koine Greek	Medieval Greek
ΟΥΤΩϹΓΑΡΗΓΑΠΗϹΕΝΟΘ̅Ϲ̅ΤΟΝΚΟϹΜΟ̅ ΩϹΤΕΤΟΝΥΝ̅ΤΟΝΜΟΝΟΓΕΝΗΕΔΩΚΕ̅ ΙΝΑΠΑϹΟΠΙϹΤΕΥΩΝΕΙϹΑΥΤΟΝΜΗΑΠΟ ΛΗΤΑΙΑΛΛΕΧΗΖΩΗΝΑΙΩΝΙΟΝ	Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ ζωὴν αἰώνιον.

Those who endeavored to learn Greek to read the New Testament with greater accuracy are often disappointed when they find out that they have not actually been learning Koine Greek. This information has largely been obfuscated by the educational establishment as they continue to promote a form of Greek developed in the Middle Ages. Ironically, modern Greeks have now abandoned the diacritical marks of the complex polytonic system in favor of a simpler monotonic system,[46] so will the Greek New Testament be revised to keep in step or will they continue to be stuck in the Middle Ages? While some experts today are now beginning to extol the virtues of returning to the origins of Koine Greek for biblical studies, few educational materials currently exist to support this endeavor.

The CNTR supports the rendering of the ancient manuscripts and supporting documentation in Koine Greek wherever possible. For those who learned Medieval Greek at a university, the differences between Koine Greek are not insurmountable and can be mastered very quickly. Since few educational materials exist for Koine Greek at this time, the CNTR has provided the New Testament Greek Reference Guide to help facilitate the transition.[47] The CNTR also promotes the phonetics of reconstructed Koine Greek which is relevant in order to understand the orthographical differences of that time period.[48]

2.6 Biblical Community

The CNTR maintains the principle that valid biblical scholarship must be conducted within the biblical community. **"And the things you hear from me among reliable witnesses, entrust to faithful men who will also be worthy to teach others."** (2Tim. 2:2) Scholarship that is done for the Church, should be done by the Church! Unfortunately, much of the New Testament scholarship over the centuries has been directed by atheist, agnostic and liberals who do not believe in the inerrancy of Scripture and some of the results of that scholarship have been highly questionable. Some of the leading scholars in textual criticism in particular have not been born-again Christians, nor did they claim to be. This is also true of some of the members of the editorial committee that produced the Nestle-Aland text which serves as the basis for many Bible translations.[49] Thus, it is not surprising that they used conjectural emendation to make up words that did not exist in any Greek text, [50] crossing the line into a form of higher criticism which sits in judgement over the text.

It is inexplicable as to why so many atheists and agnostics want to become biblical experts so they can tell Christians what they think their text means! They diligently work on a text that they don't actually believe! **"Blind guides who strain out a gnat but swallow a camel."** (Matt. 23:24) Failing to believe the Bible is not a prerequisite for being an objective scholar! On the contrary, failing to believe the Bible is highly irrational as documented in the book *Rationality*.[51] It seems that those who do not hold a high view of the Scripture tend to produce the most dishonest scholarship by exaggerating and sensationalizing their anti-biblical claims and by purposely omitting the evidence that contradicts their position.[52] Likewise, liberal scholars who claim to be "Christians" are often just as illogical for failing to obey the Bible. Jesus said, **"You must be born again"** (John 3:7), so if someone is not born again of the Spirit, then they are disobeying Jesus Christ, who gets to define what a true Christian is. Jesus said, **"Unless anyone is born again, he cannot see the kingdom of God."** (John 3:3).

Bible-believing Christians are therefore necessarily also born-again Christians! Bible-believing scholars have all the more reason to "get it right" because they are the ones who are actually trying to put the words into practice! Atheists, agnostics, and liberals, on the other hand, can distort the words of the Bible all they want because they don't actually believe it anyway and therefore have nothing at stake. They

are not filled with the Holy Spirit, and thus their teachings are merely theoretical to them, resulting in a warped theological bias. Jesus said, **"You search the Scriptures because you think that in them you have eternal life, but these are the Scriptures that testify about me, yet you will not come to me that you may have life."** (John 5:39-40) If you are reading this right now and have not been born again of the Spirit, you are asked to consider repenting of your sins (Acts 2:38) and receiving Jesus Christ as Lord of your life today (Rom. 10:9-10)!

Scholarship that is done on the Bible should also be conducted in the manner prescribed by the Bible. The concept of pursuing academic excellence is found in the Scripture: **"Be diligent to present yourself approved to God, a worker who is unashamed, rightly dividing the word of truth."** (2Tim. 2:15) And there have been several fine institutions that have educated many outstanding Christian leaders. But some of Christian academia today operates on principles that are antithetical to the teachings of the Bible. Obviously, part of the problem is that many of the scholars are not born-again Bible-believing Christians, but beyond that, there are several behaviors that operate in Christian academia that are simply incompatible with the teachings of the Bible:

- Political maneuvering for power and control: **"You know that the rulers of the nations exercise lordship over them, and their great men exercise authority over them. It is not so among you. Instead, whoever wants to become great among you will be your servant, and whoever wants to be first among you will be your slave – just as the Son of Man did not come to be served, but to serve..."** (Matt. 20:25-28; cf. Mark 10:42-44, Luke 22:24-27)
- Elitist attitudes distinguishing the clergy from the laity: **"Beware of the scribes who want to walk around in robes and like recognition in the marketplaces and important seats in the meetings and places of honor at the suppers."** (Luke 20:46; cf. Matt. 23:5-7) **"Do not take the place of honor...take the lowest place."** (Luke 14:7-11)
- Recognition by special titles and academic credentials: **"But you are not to be called 'Rabbi', for only one is your Teacher and you are all brothers. And do not call anyone on earth your 'Father', for only one is your Father and He is in Heaven. Nor are you to be called 'Leaders', for only one is your Leader, the Christ. But the greater of you will be your servant."** (Matt. 23:8-11)
- Discrimination against the underprivileged: **"If you look on the one wearing fine clothing and say, 'Sit here in a good place', but say to the poor man, 'Stand over there or sit by my footstool', have you not discriminated among yourselves and become judges with evil motives?"** (Jas. 2:3-4).

It is not hard to see how the spirit of the Pharisees continues to live on in much of Christian academia (Matt. 16:6). The characterization of a liberal scholar with a PhD in a position of power who doesn't actually believe the Scriptures, standing aloof with an elitist attitude, passing down his theoretical head knowledge to the less-educated laity, stands in stark contrast to a Bible-believing preacher who knows the Bible and lives its message, instructing his fellow brethren in the power and anointing of the Holy Spirit. This was also true of the apostles: **"And observing the boldness of Peter and John, realizing that they were unschooled, ordinary men, they marveled and took note that they had been with Jesus."** (Acts 4:13) Jesus himself didn't have any degrees, held no official office, published no books, and did not join the Pharisees' academic establishment. If he were to walk into many of the "Christian" organizations today, he might not even be allowed to speak. All of the nuances of these issues cannot be adequately addressed here, but are discussed in more detail in a book entitled *The Church*.[53]

All staff of the CNTR are born-again Bible-believing Christians that fellowship in the biblical context as members of the Church. While atheists, agnostics, and liberals can also benefit from the work of the CNTR, the motivation behind the work was not done for them. It was done for born-again Bible-believing Christians who want to grow in their knowledge of the Lord Jesus Christ through His word. The CNTR endeavors to treat everyone with dignity and respect, regardless of any institutional status. The CNTR often works with academic institutions and cooperates with them whenever possible, but just does not view Christians through an unbiblical institutional grid. The CNTR also occasionally submits papers for

publication in peer-reviewed academic journals, but only ones whose articles have open access to the general public.[54]

3. Applications

Various types of resources have already been created in line with the CNTR core principles, with several more planned for the future. Much of the biblical resources that can be found on the Internet merely continue to be recycled and repackaged in other works, but the CNTR endeavors to move the bar forward by creating new resources that represent advances in biblical scholarship throughout all four layers of data.[§1.1] All the CNTR biblical resources will be made available for free under open licenses, with the goal of further propelling the impact of the word of God throughout world. As each resource is completed, they will made available for download from the CNTR website which operates as a free service to assist the global Church.

3.1 Database

The primary vision of the CNTR was to create a master database containing all materials related to the Greek New Testament. This includes all transcriptions, textual variants, morphology, lexicography, syntax, etc. brought together in one SQL accessible relational database. In particular, the CNTR database provides several advanced features for lexicography and textual criticism not available on any other computer platform. The database was built from the bottom up in stages using a data-driven approach corresponding to all four layers of data. No single database of this magnitude has ever been publicly available before, bringing together various types of data that otherwise could only be found in a piecemeal fashion in a wide variety of incompatible formats. The database also contains many layers of data reflecting original scholarship that cannot be found elsewhere. The power to query data from such a database is unprecedented, and searches have already been conducted that were never before possible. Statistical research can now be conducted into the nature of variant readings, textual transmission theories, orthographical patterns, and scribal tendencies that were never possible before. The database has already been mined to provided data for several PhD theses and research groups. The creation of software to leverage this data has been of a secondary concern to the CNTR, which only provides a minimal website to showcase the potential of this data. This is under the assumption that other developers who specialize in software development will be able to generate far superior Bible study programs and related tools from this data, resulting in a far greater impact for the global Church. The CNTR database is not tied to any particular type of research as many different academic fields will be able to benefit from mining the data.

3.2 Publications

The power of the CNTR database is further shown in the ability for various resources to be directly generated from it as publishable products. Various types of data such as collations, transcriptions, concordances, and apparatuses can now be accurately generated by the computer from the database in minutes without introducing new errors. Indeed, most of the resources shown on the CNTR website are generated directly from the CNTR database. As previously mentioned, the CNTR is not interested in just rehashing existing data, but pushing the envelope ahead into advanced areas of research. Thus, the following CNTR resources are planned for release, representing advances in biblical scholarship throughout all four layers of data:

1. Acquisition

- ***Transcriptions*** – The CNTR created the first complete set of electronic transcriptions for all known class 1 and class 2 witnesses up to 400 AD. Many of these electronic transcriptions were the first ever done, and many of them still cannot be found anywhere else. The transcriptions are linked to the images of the manuscripts wherever possible, so that the transcriptions themselves can be verified. The CNTR also has created the most accurate transcriptions of all of the major critical texts, resolving the difference between the errant copies found on the Internet and in Bible programs. The CNTR transcriptions of the early manuscripts have been compared to other sources whenever possible, ensuring the greatest level of accuracy. Reconstructed readings in lacuna contain additional information to represent new categories of vid.[55] *(Status: Released, but data classes 3-6 still need to be completed.)*
- ***Metadata*** – The CNTR has compiled one of the most complete set of metadata for all early witnesses of the Greek New Testament. Information such as description, content, provenance, and geographical location is included for each witness. Combined with the rest of the CNTR database, this allows for more complex and detailed searches than has ever been possible before. *(Status: Released, but data classes 3-6 still need to be completed.)*

2. Assemblage

- ***Collation*** – The CNTR created a computer-generated collation containing all of its transcriptions, with links to each one. The collation format eliminates the many problems found with apparatus, by showing all the variant readings, where the readings start and stop, the conditions of the characters, and a complete set of all the earliest witnesses compared to some of the major critical texts. The interlinear is color coded to display the different variant types and whether their boundaries are dependent or independent on each other. The collation has already been used in the creation of two new Greek critical texts and numerous translation projects. *(Status: Beta version.)*
- ***Apparatus*** – The CNTR created the Universal Apparatus which is the first complete apparatus that shows all variants for all the earliest extant manuscripts and major critical texts. Before this, the apparatuses found at the bottoms of reader's editions only showed a limited number of variants, and the witness lists were not complete for the variants that were shown. The Universal Apparatus is also unique in that its nomenclature allows it to be displayed in any base text, providing the ability to have a standard that could be reused in any standard edition. *(Status: Beta version.)*
- ***Critical Text*** – The CNTR created the first computer-generated Greek New Testament called the "Statistical Restoration" (SR) based purely on scientific principles. All the earliest manuscript evidence is fed directly to a computer program as raw data which generates a Greek New Testament to reflect the most probable text based on statistical analysis and algorithms designed to mimic the processes of textual criticism, consistently weighing both internal and external evidence. The SR text can automatically be updated whenever new witnesses are added. It also has the ability to be displayed in either Koine Greek orthography (including *nomina sacra*) or in the normal canonical orthography. *(Status: Released.)*

3. Analysis

- ***Interlinear*** – The CNTR has provided an English interlinear view of the collation so that for the first time in history, the average person who does not know Greek is able to see where the variant readings are and can get an idea of what they mean. Normally, an interlinear is only displayed with one Greek critical text, but the CNTR's interlinear was the first to show all the readings for all the earliest manuscripts and major critical texts. This was accomplished by parsing all of the manuscripts and critical texts to the same lexical and morphological scheme which had never been done before. The parsing system contains more detailed information than has been available before, with the edition of determiners and certain syntactical categories. The interlinear is also displayed with Enhanced Strong's Numbers and context-sensitive English glosses. *(Status: Beta version.)*

- ***Analytical Lexicon/Concordance*** – Both types of these resources have existed before, but the CNTR combines both concepts into one single easy-to-use resource. It is also unique in that it contains all the references for all of the earliest manuscripts and major critical texts, which had never been done before. *(Status: In progress.)*
- ***Lexicon*** – The CNTR is working toward releasing the most advanced scholarly lexicon available. The CNTR lexicon represents an improvement over the previous standard[56] by including words from early manuscripts not found in other lexicons, and providing alternative Koine spellings, more complete etymology, better distinctions between senses and examples, and with searchable fields enabling more complex data queries. *(Status: In progress.)*
- ***Grammar*** – There are several grammars available, but the CNTR Reference Guide is unique in that it is depicted in the original Koine Greek, instead of the medieval Greek that was developed centuries later. *(Status: Beta version.)*

4. Adaptation

- ***English translation*** – The CNTR is working towards releasing the Verifiable Literal Translation (VLT) based on consistent context-sensitive glosses which are tied directly to the correct sense in the lexicon. The VLT allows a user to hover over an English word and then see the associated Greek in the collation and then drill all the way down to the actual words in the manuscripts for verification. The technology behind the VLT is designed so that it can be adapted to produce both interlinears and literal translations in other languages as well. *(Status: In progress.)*

All of these resources represent advancements in biblical scholarship, with some of the resources being the first of their kind. But perhaps more importantly is that all of these resources will be free and released under an open license, allowing others to build upon these works and improve them in the future. In most cases, only inferior versions of these products have been available and they are restricted by copyright and sold for a profit. It is perhaps fitting for the Spirit of Christ, that the most advanced resources are also free and open resources.

As previously discussed,§2.3 beta versions of some of these resources are already implemented on the CNTR website, but remain restricted from distribution until they achieve production quality, and then will be released under an open license. Even after they are released, many of the resources will continue to be updated as improvements are made. In particular, the resources that depend on the manuscript transcriptions (i.e. collation, interlinear, etc.) will continue to be updated as new transcriptions are added to the database.

3.3 Catalyzation

One obvious advantage of releasing resources under an open license is that it empowers others to build on the works and continue to improve them. There have already been several examples of such catalyzation involving CNTR resources:

- The CNTR transcription data has been used by several organizations such as the BibleArc program.[57]
- The CNTR collation data has been used in the creation of two new critical texts by other organizations: the Tyndale House Greek New Testament (THGNT)[58] and the unfoldingWord Greek New Testament (UGNT)[59] which was based on the Bunning Heuristic Prototype (BHP).[60]
- The CNTR interlinear data has inspired many individuals from other nations to do their own Bible translations directly from the CNTR website.

Oscar Wilde is credited with the quote, "Imitation is the sincerest form of flattery." While the CNTR may not always have been directly involved, there are examples where other organizations appear to have been influenced by the CNTR are now mimicking various aspects of the CNTR transcriptions and collation.

This is still a good thing! In this case, they are supposed to give attribution to the CNTR, but even if they don't, the CNTR is pleased that the distribution of biblical resources is increased. The reason for releasing data with the Creative Commons Attribution-ShareAlike (CC BY-SA) license is precisely so that others can adapt and build upon the CNTR's work.

4. Conclusion

The CNTR website continues to steadily grow in popularity, averaging about 2000 hits a day with peaks up to 10,000 hits a day. The CNTR's resources are working to increase the quality and quantity of biblical knowledge in the Church, transforming people's lives through a deeper understanding of God's word. **"So my word which goes out of my mouth will not return to me empty, but will accomplish what I desire, and will succeed in the purpose for which I sent it."** (Is. 55:11) While the vast majority of Christians are very pleased by the work of the CNTR, the CNTR's core principles place it at odds with some organizations that are still entrenched in unbiblical principles of the past – authors who want to make money off of the Gospel, textual critics who want to interject their own theological bias, and liberal scholars who don't really believe the Bible, etc. But surprisingly, many of those organizations still speak well of the work of the CNTR and have leveraged the CNTR's resources. That is because good data produced by solid scientific principles simply speaks for itself! Regardless of any kind of theological viewpoint, it is hard to criticize free and open biblical resources that can be used to benefit everyone.

Just as the clergy argued centuries ago that the "ignorant" public should not be allowed to read the Bible, some today argue that the public should not be exposed to the ideas of textual criticism and allowed to see the textual variants in the Greek texts. Too bad! Providing this information to the public is no more "dangerous" than when people use different Bible translations in the same Bible study, except that now they can see the underlying basis for those differences. It is hoped that more people will become engaged with this wealth of information and reap the benefits from interacting with the Bible in its original languages. If you would like to donate time or finances to the CNTR project, or if you have any corrections or suggestions, please contact the CNTR through its website (https://greekcntr.org).

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[1] Alan Bunning, *CNTR Technical Reference*, Center for New Testament Restoration: 2021.

[2] Textual critics have invented several other confusing terms such as archetypal text, initial text, and authorial text, but there is really only one text of interest here and the average person already intuitively knows what that is – the original text that was written by the authors of the New Testament. Theoretically, *if* an author had made corrections as he was writing it down or had previously made rough drafts, the original autographs would be the writing that the author released.

[3] This was also the sentiment of the editors of the 1611 KJV. Alan Bunning, *King James Textus Receptus*, p. v, Center for New Testament Restoration: 2020.

[4] This estimate is made from the number of manuscripts catalogued by the Institut für Neutestamentliche Textforschung (INTF); http://egora.uni-muenster.de/intf, accessed May 11, 2016.

[5] This calculation is based on the early witnesses contained in the CNTR database, considering that there are 106,265 words that don't contain any variants (ignoring any minor orthographical differences), divided by the average number of words contained in the major critical texts which is 138,913.

[6] Peter Gurry estimates that they contain less than 10% of the variants. "How Many Variants Make It Into Your Greek New Testament", May 10, 2016; http://evangelicaltextualcriticism.blogspot.com, accessed May 11, 2016.

[7] Thomas C. Geer, Jr., "Analyzing and Categorizing New Testament Greek Manuscripts: Colwell Revisited", *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, p. 253, Wm. B. Eerdmans Publishing Co.: Grand Rapids, MI, 1995.

[8] Alan Bunning, *Scientific Textual Criticism*, Center for New Testament Restoration: 2022.

[9] Alan Bunning, *Scientific Textual Criticism*, Center for New Testament Restoration: 2022.

[10] Alan Bunning, *Scientific Textual Criticism*, Center for New Testament Restoration: 2022.

[11] Alan Bunning, *Scientific Textual Criticism*, Center for New Testament Restoration: 2022.

[12] Eustace Carey, *Memoire of William Carey, D.D.*, p. 623, Jackson and Walford: London, 1836.

[13] The Copyright Act 1710 (also known as "The Statute of Anne" cited either as 8 Ann. c. 21 or as 8 Ann. c. 19) passed by the British Parliament was the first statute to provide copyright regulations enforced by the government, rather than by private parties.

[14] Cost recovery is one way, but could be done on a donation system.

[15] The information provided in this subsection is for informational purposes only and not for the purpose of providing legal advice. If you need legal advice, you should contact a professional attorney.

[16] *Feist Publications, Inc. v. Rural Telephone Service Co.*, 499 U.S. 340. U.S. Supreme Court, 1991; http://laws.findlaw.com/us/499/340.html, accessed November 26, 2012.

[17] *Feist Publications, Inc. v. Rural Telephone Service Co.*, 499 U.S. 340. U.S. sect. II-C, Supreme Court, 1991; http://laws.findlaw.com/us/499/340.html, accessed November 26, 2012.

[18] *Feist Publications, Inc. v. Rural Telephone Service Co.*, 499 U.S. 340. sect. II-B, U.S. Supreme Court, 1991; http://laws.findlaw.com/us/499/340.html, accessed November 26, 2012.

[19] *Feist Publications, Inc. v. Rural Telephone Service Co.*, 499 U.S. 340. sect. I, U.S. Supreme Court, 1991; http://laws.findlaw.com/us/499/340.html, accessed November 26, 2012.

[20] Maurice A. Robinson, and William G. Pierpont. *The New Testament in the Original Greek: Byzantine Textform 2005.* Chilton Book Publishing: Southborough, MA, December 1, 2005; http://www.byztxt.com, accessed November 26, 2012.

[21] Beate Schubert, German Bible Society e-mail sent to Bibledatabase.org threatening legal action, March 24, 2009; http://bibledatabase.org/Deutsche_Bibelgesellschaft.html, accessed November 26, 2012.

[22] Beate Schubert, "Licensing policy", Nestle-Aland Novum Testamentum Graece; http://www.nestle-aland.com/en/extra-navigation/licensing-policy, accessed November 26, 2012.

[23] Stanley E. Porter, "Can the Text of the Greek New Testament Really be Copyrighted?" OpenText.org Project, January 11, 2001; http://www.opentext.org/resources/articles/a2.html, accessed November 26, 2012.

[24] "Circular 14: Copyright Registration for Derivative Works." p. 1, U.S. Copyright Office, August 2011; http://www.copyright.gov/circs/circ14.pdf, accessed November 26, 2012.

[25] *Assessment Technologies of WI v. WIREdata, Inc.*, 350 F.3d 640, p. 6, U.S. Court of Appeals 7th Circuit, 2003; http://caselaw.findlaw.com/us-7th-circuit/1173648.html, accessed November 26, 2012.

[26] *Feist Publications, Inc. v. Rural Telephone Service Co.*, 499 U.S. 340. sect. II-A, U.S. Supreme Court, 1991; http://laws.findlaw.com/us/499/340.html , accessed November 26, 2012.

[27] *Bridgeman Art Library, LTD. v. Corel Corporation*, 36 F.Supp.2d 191, U.S. District Court for the Southern District of New York, 1999. This ruling was subsequently upheld in Meshwerks v. Toyota, 528 F.3d 1258, U.S. 10th Circuit Court of Appeals, 2008 as well as Schiffer Publishing, Ltd. v. Chronicle Books, 350 F. Supp. 2d 613, U.S. District Court E.D. Pennsylvania, 2004.

[28] *Bridgeman Art Library, LTD. v. Corel Corporation*, Supp. 2d 421, U.S. District Court for the Southern District of New York, 1998.

[29] "Thus, whether an infringement has occurred in the United States is a matter of United States law." *Bridgeman Art Library, LTD. v. Corel Corporation*, Supp. 2d 421, U.S. District Court for the Southern District of New York, 1998.

[30] Laura N. Gasaway, *Copyright Questions and Answers for Information Professionals*, Charleston Insights in Library, Archival, and Information Sciences, p. 5-6, Purdue University Press: West Lafayette, IN, 2013.

[31] At least that is what Daniel Wallace told me at the Ratio Christi Symposium Luncheon held at Purdue University on February 4, 2016.

[32] https://creativecommons.org/licenses/by-sa/4.0.

[33] https://www.gnu.org/licenses/gpl-3.0.en.html.

[34] "The 'ShareAlike' condition also prevents someone from taking the content, improving it in some way, but then redistributing their improved version of the content under a restrictive license. It requires that the freedoms granted in the original work be granted in all generations of derivative works on into the future. In this way, what was intended to be free and unrestricted, remains free and unrestricted." Tim Jore, *The Christian Commons*, 2nd ed., p.223, unfoldingWord, 2015.

[35] Alan Bunning, *Rationality: From Ignoramus to Rationalist*, 2nd edition, Lulu Press: Raleigh, NC, December 6, 2020.

[36] Alan Bunning, *Scientific Textual Criticism*, Center for New Testament Restoration: 2022.

[37] E.C. Colwell and E.W. Tune, Journal of Biblical Literature, p. 255-256. E. C. Colwell and E. W. Tune, "Variant Readings: Classification and Use", *Journal of Biblical Literature*, Vol. 83, No. 3, p. 255-256, Sep. 1964.

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[40] Alan Bunning, *CNTR Technical Reference*, sect. 3, Center for New Testament Restoration: 2021.

[41] Chrys C. Caragounis, "The Error of Erasmus and Un-Greek Pronunciation of Greek", *Filologia Neotestamentaria*, 8:151-185, p. 181, November 1995.

[42] "Greek Language – Distinctive Characteristics", *The Columbia Encyclopedia*, 6th ed. Columbia University Press: New York, NY, 2006. http://www.bartleby.com/65/gr/Greeklan.html, accessed June 8, 2007.

[43] Chrys C. Caragounis, "The Error of Erasmus and Un-Greek Pronunciation of Greek", *Filologia Neotestamentaria*, 8:151-185, p. 157, November 1995.

[44] Biblical Language Center, 2012; https://www.biblicallanguagecenter.com/koine-greek-pronunciation. accessed May 10, 2016.

[45] Chrys C. Caragounis, "The Error of Erasmus and Un-Greek Pronunciation of Greek", *Filologia Neotestamentaria*, 8:151-185, p. 183-184, November 1995.

[46] Yannis Haralambous, "Guidelines and Suggested Amendments to the Greek Unicode Tables", p. 8, 21st International Unicode Conference: Dublin, Ireland, May 2002.

[47] Alan Bunning, *New Testament Greek Reference Guide*, Center for New Testament Restoration: 2016.

[48] Biblical Language Center; https://www.biblicallanguagecenter.com/koine-greek-pronunciation.

[49] As one of several examples, David Trobisch was a member of the liberal "The Jesus Project" produced by the atheistic Center for Inquiry which merged with atheist Richard Dawkins' Foundation for Reason & Science in 2016.

[50] The various editions of the Nestle-Aland text have contained conjectural emendations for decades. The 28th edition contains two examples: "πρώτη[ς]" in Acts 16:12, and "οὐχ" in 2Pet. 3:10.

[51] Alan Bunning, *Rationality: From Ignoramus to Rationalist*, 2nd edition, Lulu Press: Raleigh, NC, December 6, 2020.

[52] For an example see agnostic Bart D. Ehrman's book *Misquoting Jesus: The Story behind Who Changed the Bible and Why*. HarperCollins: New York, 2005 which has been debunked by numerous publications such as Timothy Paul Jones, *Misquoting Truth: A Guide to the Fallacies of Bart Ehrman's "Misquoting Jesus"*, IVP Books: Downers Grove, IL, 2007 and Edward D. Andrews, *Misrepresenting Jesus: Debunking Bart D. Ehrman's "Misquoting Jesus"*, Christian Publishing House: 2019.

[53] Alan Bunning, *The Church: According to the Bible*, 3rd edition, Lulu Press: Raleigh, NC, November 14, 2020.

[54] The CNTR also considers the current system for publishing articles in academic journals to have unbiblical characteristics, noting that the peer-review process could be handled much better.

[55] TBD

[56] Walter Bauer, Frederick W. Danker ed., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., University of Chicago Press: Chicago, 2000. (BDAG)

[57] https://www.biblearc.com.

[58] Dirk Jongkind, et. al., *The Greek New Testament, produced at Tyndale House, Cambridge*, p. 526, Crossway: Wheaton, IL, 2017.

[59] https://git.door43.org/unfoldingWord/el-x-koine_ugnt.

[60] Alan Bunning, *Bunning Heuristic Prototype Greek New Testament*, Center for New Testament Restoration, 2017. https://github.com/greekcntr/BHP.