

# Textual Criticism

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## I. Introduction to New Testament Textual Criticism

### A. Definition and Goal – Lesson 1

#### 1. Definition In general:

- a. The study of the copies of any written document whose original (=the autograph) is unknown or non-existent, for the *primary* purpose of determining the exact wording of the original

#### 2. Definition for the New Testament:

- a. The study of the handwritten copies of the New Testament whose original (=the autograph) is unknown or non-existent, for the *primary* purpose of determining the exact wording of the original

#### 3. Why NTTC is Necessary

- a. In this respect, NTTC is no different from the textual criticism for any other major religion
- b. Even the Qur'an manuscripts have errors in them (though not admitted by Muslims)

#### 4. Secondary Objective

- a. To trace the changes to the text in various places and times to gain a window on the shape of ancient Christianity
- b. We need to distinguish between manuscripts [MSS] of the NT and MSS of other early 'Christian' writings
- c. For the most part, other early Christian writings are far more corrupt than NT manuscripts [NT MSS]
- d. For example: The Gospel of Thomas had major textual upheavals, as seen by the four MSS of Thomas we have today
  1. See: Timothy Ricchuiti, "Tracking Thomas: A Text-Critical Look at the Transmission of the Gospel of Thomas" (Grand Rapids: Kregel, 2011)
- e. Until a few years ago, everyone thought they knew what 'original text' meant

1. 1999: Eldon Epp, "The Multivalence of the Term "Original Text" in New Testament Textual Criticism," *Harvard Theological Review* 92 (1999) 245-81
- f. Epp gives several different definitions
  1. Predecessor text-form: one form of the text before it was published
  2. Autographic text-form: the form of the text when dispatched from the author
  3. Canonical text-form: the form of the text when NT books became 'canonical'
  4. Interpretive text-form: the form of the text in a given locale with interpretive alterations to the text
- g. Which 'original text' definition
  1. The common-sense approach is to embrace definition #2
    - a. The document that left the author's hands as it was dispatched to the primary readers
    - b. The last stage of the text while under the author's control
    - c. Also known as the 'autographic text,' the 'autograph(s)', or the *Ausgangstext*.
    - d. This is what we mean when speaking of the 'original text'

## B. How to count textual variants – Lesson 2

### 1. First, How Not to Count Variants

- a. "Some have estimated there are about 200,000 [textual variants]. First of all, these are not 'errors' but variant readings, the vast majority of which are strictly grammatical. Second, these readings are spread throughout more than 5300 manuscripts, so that a variant spelling of one letter of one word in one verse in 2000 manuscripts is counted as 2000 'errors.'" [Norman Geisler, *Baker Encyclopedia of Christian Apologetics* (Grand Rapids: Baker, 1998) 532.]
- b. Several Errors in this Statement
  1. If the primary goal of NT textual criticism is to recover the wording of the autographs (i.e., the texts as they left the apostles' hands), then any deviation from that wording is, by definition, an error ...
  2. The number of manuscripts (5300) is way too low.
  3. The estimate of 200,000 textual variants is way too low.
  4. The author claims that textual variants are counted by the number of manuscripts that support a variant. But the number

of manuscripts is almost completely irrelevant ... [need at least one]

## 2. How to Count Variants

- a. A textual variant is counted by the number of *wording* differences found in the MSS, regardless of how many MSS have that wording.
- b. All that is necessary is that a variant has *one* MS with this wording to count
- c. Whether it is one MS or 2000 that all have the same variant, it still counts as only **one** variant

## 3. What was the Motive for the Errant View?

- a. This method of counting reduces the actual number of differences in wording among the MSS to a few hundred.
- b. It gives Christians assurance about having the Word of God in their hands today.
- c. But if the assurance has a faulty basis, it is no assurance at all.

## 4. What was the Source for this Evangelical Miscalculation?

- a. Geisler is not alone in this miscalculation. Many apologists have made, and continue to make, the same claims.
- b. The source seems to be a book published in 1963 called *How We Got the Bible*, by Neil Lightfoot (Grand Rapids: Baker).

1. Reprinted and edited many times, it has sold over one million copies

### c. What Lightfoot Wrote ...

1. "From one point of view it may be said that there are 200,000 scribal errors in the manuscripts, but it is wholly misleading and untrue to say that there are 200,000 errors in the text of the New Testament. This large number is gained by counting all the variations in all of the manuscripts (about 4,500). This means that if, for example, one word is misspelled in 4,000 different manuscripts, it amounts to 4,000 'errors'. Actually in a case of this kind only one slight error has been made and it has been copied 4,000 times. But this is the procedure which is followed in arriving at the large number of 200,000 'errors'.

[Neil Lightfoot, *How We Got the Bible*, 53-54]

## 5. Proof of the Miscalculation

- a. The *Majority Text* disagrees with the standard critical Greek New Testament, the Nestle-Aland *Novum Testamentum Graece*, in more than 6500 places.

- b. On average, the *Majority Text* has a good 500 MSS on its side for each variant it supports.
  - c. If Lightfoot is right, then 6500 x 500 should not equal more than 200,000. But it's actually 3,250,000!
  - d. And these 6500 differences are only a small fraction of all the variants there are.
  - e. The Nestle-Aland *Novum Testamentum Graece* lists approximately 30,000 textual variants.
  - f. A textual variant is any place where at least one MS deviates from a base text.
  - g. Nestle-Aland lists only a small fraction of all textual variants.
  - h. If Lightfoot's method of counting variants were correct, we would have at least tens of millions of variants.
  - i. Would that number actually give anyone any assurance at all?
6. Summary How to Count Textual Variants
- a. No textual critic defines a textual variant the way that Lightfoot has done. Yet, the number of textual variants comes from textual critics. Shouldn't they be the ones to define what this means since they're the ones doing the counting?
  - b. To recap: A textual variant is NOT a *difference in wording times the number of MSS supporting the difference*.
  - c. It is simply any place where at least one MS differs from a base text. Regardless of how many MSS share the same variant, it still only counts as one variant.
  - d. Fact: There are far more than 200,000 variants, even when properly counted.

### c. The Number of Variants – Lesson 3

- 1. Greek NT
  - a. 140,000 words
- 2. Textual Variants
  - a. 400,000
    - 1. includes word variants, order, grammar, phrases...
- 3. A lot of variants because we have a lot of manuscripts
  - a. "If there had been but one manuscript of the Greek Testament at the restoration of leaning about two centuries ago, then we [would have] had no *various readings* at all. ... And would the text be in a better condition then, than now [that] we have 30,000 [variant readings]? It

is good, therefore... to have more anchors than one; and another MS to join the first would give more authority, as well as security.”

4. An Embarrassment of Riches
  - a. Greek manuscripts: 5824
  - b. Latin manuscripts: 10,000+
  - c. Other ancient versions: 500-10,000
  - d. Quotations from the New Testament by church fathers: over 1 million
5. The NT compared to the average classical work
  - a. The average classical Greek writer has less than 20 copies of his works still in existence
  - b. A vertical stack of classical work to a vertical stack of NT MSS is a comparison of 4 feet to a mile
6. Greco-Roman Authors and their earliest known MS copy
  - a. Pliny the Elder: 700 years
  - b. Plutarch: 800 years
  - c. Josephus: 800 years
  - d. Polybius: 1200 years
  - e. Pausanias: 1400 years
  - f. Herodotus: 1500 years
  - g. Xenophon: 1800 years
7. Compared to the date of NT MSS
  - a. P52 manuscript fragment discovered in 1934
  - b. Dated to 100 AD – 150 AD
    1. Within decades from the autograph
  - c. NT MSS include a large volume and, also, early MSS
8. NT vs Classical Literature
  - a. Within 125 years of the completion of the NT, over 43% of all verses are found in the papyri
  - b. Within 125 years of the completion of almost all classical literature, 0% of the document is found in any manuscripts
  - c. There are three times more NT MSS within the first 200 years than the average Greco-Roman author has in 2000 years

9. NT MSS then and now

Year	Number of MSS	Earliest MSS
1611	7	11 <sup>th</sup> Century

## 10. The Bottom Line

- a. As time goes on, we are getting closer and closer to the *original text*

...

## D. The Nature of Variants (Weighing Discrepancies) – Lesson 4

## 1. Groups of Textual Variants

- a. All variants can be grouped in terms of whether they are *meaningful* or *viable*

1. Meaningful – change the meaning of the text
2. Viable – have a sufficient pedigree to potentially represent the wording of the original

## 2. The Four Groupings of Textual Variants

Viable but not meaningful	Meaningful but not viable
Neither meaningful or viable	Meaningful and viable

- a. The first three groups: not meaningful, not viable, or both
- b. Over 99% of all variants

## 3. Viable but not Meaningful Variants

## a. Differences in Spelling

1. Accounts for over 70% of variants
  - a. Does Not affect theology, or exegesis
2. Most common is ‘movable ηυ’ – ‘n’ at the end of a word
  - a. The name for “John” in Greek:
    1. Ioannes or Ioanes

## b. Differences in Word Order

1. Greek is highly an inflected language and word order is irrelevant
  - a. Word endings define function in sentence

## c. Differences in use of the Definite Article (‘the’)

1. In Greek the definite article may or may not be used with proper names

d. Example of *Viable but not Meaningful Variant*

1. How many ways are there to say – “John loves Mary” – in Greek?
  - a. Considering differences in spelling, word order, and use of the definite article there are
    1. Over 384 different ways without changing the meaning
    2. Other legitimate word orders swell the numbers to over 500

3. A different verb for 'loves' mushrooms the numbers to nearly 1200
- e. Implicitly deceptive use of 'the number of variants' can lead the reader to believe that those variants are meaningful – when over 99% of variants are of the category *Viable but not Meaningful*
- f. If we can say "John loves Mary" over 1000 times in Greek without substantially changing the meaning, the number of textual variants for the NT is meaningless ...
  1. What counts is the Nature of the Variants.
4. Meaningful but not Viable (poor chance of being authentic)
  - a. 1 Thessalonians 2.7: "although we could have imposed our weight as apostles of Christ; instead we became *little children/gentle* among you ... "
    1. 'little children' vs. 'gentle': nepioi vs. epioi
      - a. νήπιοι vs ἥπιοι
    2. one late Manuscript:
      - a. hippoi (ἵππιοι) – translated: 'horses'!
  - b. These are unintentional changes that are easy to detect
  - c. An Illustration just for Greek Students
    1. John 1.30: 'after me comes a man'
      - a. ὀπίσω μου ἔρχεται ἀνὴρ (aner)
    2. Codex L (8<sup>th</sup> century) 'after me comes air'
      - a. ὀπίσω μου ἔρχεται ἀήρ (aer)
5. Meaningful and Viable (good chance of being authentic)
  - a. Smallest group of variants
  - b. Less than 1% of all textual variants
  - c. Romans 8.2: "For the law of the Spirit of life in Christ Jesus has set **you** free from the law of sin and death."
    1. Most MSS have **me** instead of **you** here
    2. Some have **us** instead of **you**
  - d. Philippians 1.14: "and most of the brothers and sisters ... now more than ever dare to speak **the word** fearlessly."
    1. Several MSS add **of God** after **the word**
    2. Others add **of the Lord** after **the word**
6. To Sum Up
  - a. Among the 400,000 textual variants in NT MSS, over 99% make virtually no difference at all
  - b. Less than 1% are both meaningful and viable

- c. How meaningful are they? (answer in final lecture)
- E. Recent attempts to change the goal of NTTC – Lesson 5
  - 1. Definition: Goal of textual criticism of any ancient text
    - a. The study of the copies of any written document whose original (=the autograph) is unknown or non-existent, for the *primary* purpose of determining the exact wording of the original
      - 1. Until 1993, this was assumed for the NT, too.
  - 2. Three Major Influences
    - a. Bart Ehrman's *Orthodox Corruption of Scripture* (1993):
      - 1. Early traditions are as important as recovering the original wording.
      - 2. We should not privilege the autographs
    - b. David Parker's *Living Text of the Gospels* (1997):
      - 1. "Textual criticism is in essence the act of understanding what another person means by the words that are laid before me"
    - c. Eldon Epps's "*The Multivalence of the Term 'Original Text' in New Testament Textual Criticism*", HTR 92 (1999) 245-81
  - 3. Two Major Premises
    - a. At times it is impossible to recover the wording of the original text. Therefore, this should no longer be the goal
    - b. The variants provide a window on church history, and this is an area that has been largely neglected by textual critics.
  - 4. Eldon Epps's "*The Multivalence of the Term 'Original Text' in New Testament Textual Criticism*", 270:
    - a. "recognizing the multivalence of 'original text' ensures that New Testament textual criticism will certainly diminish and possibly relinquish its myopic concentration on an elusive and often illusive target of a single original text."
  - 5. Parker's *Living Text of the Gospels*
    - a. "The book has been written with the growing conviction that, once the present approach has been adopted, much else in our understanding of the Gospels requires revision"
    - b. "Are the Gospels the kinds of texts that have originals?"
      - 1. The rest of his book argues that they do not
    - c. "The question is not whether we can recover [the original text], but why we want to"
    - d. Argument from Shakespeare, Mozart



1. "There are just different texts from different stages of production"
  - a. Thus, *no* original text
6. Critique - Parker's *Living Text of the Gospels*
  - a. Authorial control vs. loss of control via dispatch
  - b. Copyists wanted to retain the authoritative voice of the apostles
  - c. Aesthetics vs. spiritual authority
  - d. Connection to divine history; thus, the autographic text should be sought
  - e. Artistic preferences vs. polemics
  - f. If the alteration of the original text takes the form of changing the meaning, then to that degree it also dilutes the authority of the original author's message
7. Moises Silva on Epp, Parker, and Ehrman
  - a. Moises Silva, "Response," in *Rethinking New Testament Textual Criticism*, ed. D.A. Black (Baker, 2002)
    1. This book included a dialogue between Eldon Epp, Michael Holmes, J.K. Elliott, Maurice Robinson, and Moises Silva
  - b. "I would like to affirm---not only with Hort, but with practically all students of ancient documents---that the recovery of the original text... remains the primary task of textual criticism. Of course, it is not the only task. The study of early textual variation for its own sake is both a fascination and a most profitable exercise. And it is also true that we have sometimes been sloppy in our use of the term *original text*."
  - c. "But neither of these truths nor the admittedly great difficulties involved in recovering the autographic words can be allowed to dissolve the concept of an original text. Nor do I find it helpful when David Parker, for example, sanctifies his proposals by a theological appeal to a divinely inspired textual diversity---indeed, textual confusion and contradiction---that is supposed to be of greater spiritual value than apostolic authority."
  - d. "But apart from that, for us to retreat from the traditional task of textual criticism is equivalent to shooting ourselves in the foot. And my exhibit A is Bart Ehrman's brilliant monograph *The Orthodox Corruption of Scripture....*"
  - e. "Although this book is appealed to in support of blurring the notion of an original text, there is hardly a page in that book that does not in fact mention such a text or assume its accessibility....Indeed,

Ehrman's book is unimaginable unless he can identify an initial form of the text that can be differentiated from a later alteration."

8. General Critique of the Ehrman-Parker-Epp View
  - a. If it's *seemingly* impossible to recover the exact wording of the NT in every place, not to try is a counsel of despair. Since when does the non-attainability of perfection in other endeavors mean we should throw in the towel?
  - b. The neglect of one area in the past does not mean that we should now neglect another. Two wrongs don't make a right.
9. To Sum Up
  - a. The primary goal of NT textual criticism, like the textual criticism of all other literature, must still be the recovery of the wording of the autographic text.
  - b. The secondary goal of gaining a window on the ancient church in various times and places must not be neglected, but it must never replace the primary objective.

## II. Materials and Methods in Making Ancient Books – Lesson 6

### A. Two Kinds of Books

1. Roll [Scroll]
  - a. Addressee and author information was either
    1. Inside [recto] the papyrus roll where it was most protected
    2. On the outside [verso] of the roll where it would be subject to damage
  - b. Fiber orientation determines
    1. Recto [typically inside]
      - a. Fibers are horizontal – writing on this side
    2. Verso [typically outside]
      - a. Fibers are vertical – difficult to write on
2. Codex
  - a. Late 1<sup>st</sup> century A.D.
  - b. For the next 500 years, 80% of all Christian literature produced on Codex
    1. Only 20% non-Christian literature on codex
  - c. Some propose that the codex was invented to contain all four Gospels; unworkable with scrolls

### B. Books of the NT

1. All were no Doubt Written Originally on a Roll
  - a. Hebrews

1. Author doesn't mention his name; Author doesn't mention his associates; Author doesn't mention the audience
  2. Note: Paul always put his name and the addressee on the inside of the scroll of his letters
- b. Revelation 5.1
1. "Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and back and sealed with seven seals."
  2. Unusual that the scroll was written on recto [front] and verso [back] – and epistolograph
  3. This would require seals to be placed sequentially on the scroll as it was rolled up; allowing sections to be unrolled sequentially
- c. Mark's Gospel
1. Debate is about the end of the Gospel; was 16:9-20 there originally and then lost; or removed
  2. The most protected part of the scroll is the inside; the end of his gospel would be most protected
2. The copies of the New Testament
- a. All [127 known] but four papyri were written on codices
  - b. Four were written on scrolls
    1. All of them were reused scrolls, with the NT text on the verso and some other text on the recto
  - c. No other extant NT MSS were written on scrolls
3. Some mysteries about NT MSS [answers still unknown]
- a. Why were all NT MSS written on Codex [except for 4] when the codex was just invented about the time the NT was being completed and was not received in the non-Christian world for the next 5 centuries
  - b. Why do all NT MSS have *nomina sacra* [sacred names] that are abbreviated [God, Jesus, Christ, Lord]
  - c. Virtually all ancient Greek literature MSS use the 'written' out name for numbers [one, two,] but NT MSS do not follow that pattern; NT MSS use number abbreviations [1, 2, 3]
- C. The Making of a Codex
1. Involved the use of quires
    - a. A quire is one or more double leaves (bifolio), folded in the middle, and sewn into the binding
      1. When folded

- a. distinguishes sheet, page, leaf
    - b. recto and verso
  - b. The earliest codices were single-quire books
  - c. P46 (c. 200 CE) is a single-quire codex
- 2. The standard quire size progressed to 8 leaves (4 bifolios)
- 3. From about the 4th century on books used 4 bifolios per quire
- 4. When examining a Codex
  - a. Quick assessment of remaining material can be made
    - 1. How many leaves per quire leads to understanding materials missing
      - a. folding, binding, thickness issues
    - 2. Folding of many leaves [thicker] results in inside pages have shorter lines of text than outside pages
    - 3. First half of the quire will have a different verso-recto relationship than the last half the quire

#### D. The Materials for Making a Codex – Lesson 7

Note: most of this lecture are visual presentations of various NT MSS

1. Three different materials used in making a codex
  - a. Papyrus - 2<sup>nd</sup> through 8<sup>th</sup> century
    1. Always from Egypt
    2. Earliest NT MSS all written on papyrus
    3. Fiber orientation determines [regardless of side]
      - a. Verso – fibers always vertical
      - b. Recto – fibers always horizontal
  - b. Parchment – 3<sup>rd</sup> through 16<sup>th</sup> century
    1. Animal skins
      - a. 350 sheep for Codex Sinaiticus
    2. Vellum – very fine parchment
    3. Orientation
      - a. Verso – always the back page
      - b. Recto – always the front page
    4. Palimpsest
      - a. Parchment that was reused
      - b. Greek – palimpsestos – “again scraped”
    5. Text size
      - a. Majuscule – ‘upper case’ letters [earlier]
      - b. Minuscule – ‘lower case’ letters [later]

- c. Paper – 9<sup>th</sup> through 16<sup>th</sup> century
  - 1. Invented by Chinese
  - 2. Summary
    - a. Parchment was by far the most durable material, followed by papyrus then paper
    - b. Knowing about the form of the book helps to interpret the data, especially what would have been in the missing leaves

### III. Materials for Doing NTTC

#### A. Brief History of the Transmission of the Text – Lesson 8

- 1. Three Fundamental Issues [manuscript focus]
  - a. The Early Copies and the Causes of Corruption
    - 1. All manuscripts were handwritten; therefore, all scribes made mistakes
    - 2. Mistakes are of two kinds
      - a. Unintentional
      - b. Intentional
    - 3. The earliest scribes were not professionally trained – Unintentional Mistakes
      - a. Some suggest that the earliest scribes were
        - 1. The worst scribes
        - 2. Were not professional
        - 3. The mistakes were difficult to trace
      - b. All three suppositions are demonstrably false
        - 1. Some of the earliest MSS were done very carefully, even though by unprofessional scribes
        - 2. Some of the earliest MSS were done by professionals, but they were not done carefully
        - 3. Kinds of mistakes made were usually unintentional; these are the easiest type to discover
        - 4. Early scribes were often bureaucrats, bean counters, CPAs. Not creative, just faithful ...
  - 4. Intentional Mistakes
    - a. Emerging canon consciousness in the second century promoted
      - 1. Freedom to add, subtract, change before canon settled
      - 2. Took time before NT MSS were understood to be Inspired Scripture

- b. NT books supplemented with personal reminiscences and hearsay [text of Acts]
  - c. 'Western' text-form especially was uncontrolled, missionary text
- b. The Role of the Canon in Shaping the NT Text – Lesson 9
1. As canon consciousness emerged, more careful copying was done
    - a. Gospels accepted as scripture prior to the end of the 1<sup>st</sup> century
    - b. Paul's letters accepted as authoritative initially and before they were accepted as scripture
    - c. By the end of the 2<sup>nd</sup> century about 21 books recognized as authoritative and valid for use in worship services
    - d. Canon consciousness took about 3 centuries
  2. Readings could sneak into the text before the text was well known in a particular form
  3. When the NT books began to be considered scripture errors of piety began to creep in
  4. Errant readings borne by piety
    - a. Harmonizations in the Gospels
      1. Minimizing contradictions
      - b. 'corrections' of supposed discrepancies
      - c. Explanatory glosses
      - d. Liturgically-motivated additions
        1. Encouraged adding words of explanation to the text
    - e. Every Gospel MS of any substantial length has harmonizations in it
      1. How does this characterize the motives of the scribes
      2. Major NT manuscripts from 4<sup>th</sup> – 5<sup>th</sup> century [with code identifier]
        - a. Codex Sinaiticus - Hebrew aleph א
        - b. Codex Alexandrinus - A
        - c. Codex Vaticanus – B
        - d. Codex Ephraemi Rescriptus – C
        - e. Codex Bezae – D
      3. Harmonization actually demonstrates a high view of Scripture
    - f. Illustration of Scribal Piety [harmonization]

1. John 4:17 απεκριθη η γυνη και ειπεν ουκ εχω ανδρα λεγει αυτη ο ιησους καλως ειπας οτι ανδρα ουκ εχω
2. The woman answered and said to him, "I don't have a husband." Jesus said to her, "Correctly you have said, 'A husband I don't have.'
  - a. Note: Jesus changes the word order of the woman's words
  - b. Scribes presumed that the woman was wrong and in  $\aleph$ , C, D manuscripts changed the woman's words to conform [harmonize] to Jesus' words.
  - c. Demonstrates scribal piety and not malicious intent
- c. The Emergence of Local Text-forms – Lesson 10
  1. Definition of 'text-type'
    - a. A group of manuscripts that have a consistent pattern of readings
  2. Three or four text-types
    - a. Alexandrian
      1. major copy center of the world
      2. first 8 centuries
    - b. Western
      1. across the Roman Empire
    - c. Byzantine
      1. Eastern primarily
      2. 9<sup>th</sup> century and later
    - d. Caesarean (Israel) [may or may not be valid]
  3. Nomenclature disputed today by some textual critics
    - a. Still serviceable for understanding the transmission of the text
  4. General Considerations
    - a. Mixture in extant MSS means no pure MS of any text-form (except some late Byzantines)
    - b. Text-types and numerical preponderance
      1. Numerical superiority does not correlate to the quality of the text
        - a. Numbers are historically influenced
      2. Textual scholars don't count manuscripts they weigh [consider] them
    - c. Text-types and genealogical solidarity

1. Local original can be reconstructed from the extant copies and take a reading back earlier than the MS it appears in
    - a. Wording in the copies can go back to the original regardless of the age of the copy
  2. A single MS can represent the archetype against all other witnesses
- d. Text-types of the NT MSS
1. Alexandrian
    - a. Early 2<sup>nd</sup> century
    - b. Especially papyri
    - c. Careful tradition
      - i. Not intentional recension
  2. 'Western'
    - a. Early 2<sup>nd</sup> century
    - b. Wide spread
    - c. Not a careful tradition
    - d. Missionary text
  3. Byzantine
    - a. Late 3<sup>rd</sup> and early 4<sup>th</sup>
    - b. By 9<sup>th</sup> century the most popular – note: the Alexandrian was most popular text until Muslim invasion in 7<sup>th</sup> century
    - c. Heavily edited [recension] because of liturgical usage and influence
  4. Caesarean
    - a. If it actually exists its only in the Gospels – absorbed by Byzantine
  5. Summary Text-types of the NT MSS
    - a. Alexandrian
      - i. Other things being equal, Alexandrian solidarity = autograph
    - b. 'Western'
      - i. Early but erratic; strong internal evidence needed to make a claim of authenticity
    - c. Byzantine
      - i. Later, secondary text, but with some authentic readings slipping through the net ...
    - d. Caesarean



- i. Later, secondary text (precursor to Byzantine), but with very few authentic readings slipping through the net...
- 5. Emerging Dominance of the Byzantine Text
  - a. Question: why are 90% of our NT MSS Byzantine; does majority = original
  - b. Six Reasons for Its Dominance
    - 1. Diocletian persecution [303-311]
      - a. Primarily in the East and South
        - i. Destroy the churches
        - ii. Burn their sacred texts
        - iii. Imprison [kill] their leadership
      - b. Resulted in massive loss of manuscripts
      - c. Lucian of Antioch [died 310]
        - i. Originator of Byzantine Text-form
        - ii. Focus was to preserve textual traditions
    - 2. Constantine and Constantinople
      - a. Moved capitol from Rome to Byzantium
      - b. Made Christianity legal across the empire
      - c. Commissioned Eusebius to produce 50 copies of the Bible
      - d. These three events led to
        - i. Shrinking geographical influence of Greek while simultaneously increasing its control in the production of the text
        - ii. Text more uniform and lots of copies
    - 3. Latin is the *lingua franca* of the West
      - a. Larger area resulted in loss of control of uniform text in the west
      - b. Twice as many Latin manuscripts as Greek
      - c. Jerome commissioned to consolidate disparity text [Latin Vulgate]
    - 4. John Chrysostom as popularizer of Byzantine Text
    - 5. African Christianity and the rise of Islam
      - a. Alexandrian text-form was dominate up to the 9<sup>th</sup> century when the Muslims invaded Egypt
      - b. Still took several centuries before the Byzantine text overtook the Alexandrian

6. The Invasion of Constantinople [1453] by the Turkish Muslims and the Roots of the Reformation
  - a. Scribes fled into Western Europe and brought the knowledge of Greek
    - i. Ancient classical text
    - ii. Ancient Christian text
  - b. Reformation was born as a result of Luther having a Greek NT
  - c. By 1516 Erasmus' Greek text was published using manuscripts from Constantinople
  - d. Point: Byzantine text was isolated in the East until the invasion in 1453 [west was using the Latin Vulgate]
- c. Summary
  1. Only if the transmission of the text was uniform (copying frequency the same in all regions) would the majority = original
  2. Six reasons why the copying frequency was not uniform
  3. What to count and when to count
  4. Byzantine text is largely late, secondary, and inferior [yet, occasionally can have original wording]

## B. Illustrations of Scribal Corruptions (part 1) – Lesson 11

### 1. Two kinds of Corruptions

- a. Unintentional errors
- b. Intentional changes

### 2. Importance of the Classifications

- a. Establishment of demonstrable scribal changes gives insight into textual problems whose solution may not be self-evident
- b. Clear *categories* of errors become the basis for assessing possible scribal corruptions in any given instance
- c. A major task in determining the wording of the autographa is to eliminate the possibilities of corruption on the basis of known types and their causes

### 3. Unintentional Errors

#### a. Errors of Sight

##### 1. Confusion of letters

- a. Most discussions of letter confusion are concentrated on capital letters, since all NT MSS through the 8<sup>th</sup> century were in majuscule script

- b. Metzger: “It is scarcely necessary to consider similarities of letters in the subsequent minuscule script, for the overwhelming proportion of variant readings originated prior to the period of the minuscule manuscripts
- 2. Homoioteleuton - similar endings
  - a. Haplography
    - 1. writing once what should have been written twice
    - 2. Byzantine MSS of 1 John 2.23
  - b. Dittography
    - 1. writing twice what should have been written once
    - 2. Sinaiticus in 1 Thessalonians 2.13-14
  - c. most scholars regard homoioteleuton as the similar ending of lines, but it could also be the similar ending of words on the same line
  - d. Homoioarchton – similar beginnings
  - e. Homoioameson – similar in the middle
- 3. Metathesis – transposition
  - a. Mark 14.65
    - 1. οι υπηρεται ραπισμασιν αυτον ελαβον  
(the servants received him with many blows)
    - 2. οι υπηρεται ραπισμασιν αυτον εβαλον  
(the servants struck him with many blows)
  - b. the difference is between *elabon* and *ebalon*
- b. Errors of Hearing
  - 1. Hearing errors have often been suggested for the MSS
  - 2. However, this presupposes that the scribes worked in a scriptorium with a reader pronouncing out the words for scribes to copy
  - 3. The evidence that this happened is virtually non-existent
  - 4. Nevertheless, reading in the ancient world was almost always out loud
  - 5. A scribe would look at the text, read it out loud, remember it, and copy it
  - 6. If he read it or remembered it incorrectly, he would write it incorrectly
  - 7. Also, the *amanuensis* might incorrectly hear the author dictate it
    - a. Romans 5.1

1. “we have peace with God” or “let us have peace with God”
  2. Difference is one letter in Greek
    - a. εχομεν vs. εχωμεν (echomen vs echomen)
    - b. 1 Thessalonians 2.7 “... although we could have imposed our weight as apostles of Christ; instead we became *little children/gentle* among you ... “
      1. ‘little children’ vs. ‘gentle’: nepioi vs. epioi
      2. νήπιοι vs. ἥπιοι
      3. previous word ended in a nu: ἐγενήθμεν
  - c. Errors of Memory
    1. Substitution of synonyms
    2. Transposition of words
    3. Transposition of letters
    4. Assimilation of one passage to another, more familiar one (frequently due to intention on the part of the scribe)
  - d. Errors of Judgment
    1. Marginal notes in the exemplar could mistakenly be incorporated into the text
    2. How and why would they get into the exemplar
    3. Why would a scribe misunderstand
  - e. Errors of Fatigue
  - f. Errors of Carelessness
4. Summary of Unintentional Errors
- a. Scribes made mistakes
  - b. Determining what sorts of mistakes they made takes skill and imagination
  - c. Knowing the basic categories of unintentional errors helps to eliminate possibilities for error
  - d. The fundamental principle of textual criticism is: *Choose the reading that best explains the rise of the others*
- c. Illustrations of Scribal Corruptions (part 2) – **Lesson 12**
1. Intentional Changes
    - a. Why would Scribes *Intentionally* Change the Text
    - b. “Odd though it may seem, scribes who thought were more dangerous than those who wished to be faithful in copying what lay before them. Many of the alterations which may be classified as intentional were no doubt introduced in good faith by copyists who

believe that they were corrections an error of infelicity of language which had previously crept into the sacred text and needed to be rectified.” [Bruce Metzger, *Text of the New Testament*]

- c. Intentional Errors: Categories
  1. Spelling/Grammar Changes
    - a. Tendency to change the grammar to conform to better Greek
  2. Harmonizations
    - a. Gospel Parallels
      1. Luke 5.30 and Mark 2.16
    - b. OT Quotations
    - c. Contextual Parallels
    - d. Common Expressions
  3. Correcting Apparent Discrepancies
    - a. Mark 1.2-3 As it is written in Isaiah the prophet, “Look, I am sending my messenger ahead of you, who will prepare your way, the voice of one shouting in the wilderness, ‘Prepare the way for the Lord, make his paths straight’”
    - b. As it is written in the prophets ...
  4. Conflations
    - a. Combining two readings to make a new reading
    - b. Byzantine MSS especially prone to conflate
    - c. Luke 24.53 he were continually in the temple blessing/praising/blessing and praising God.”
  5. Explanatory Glosses
    - a. Ephesians 4.9 “Now what is the meaning of ‘he ascended,’ except that he also descended to the lower parts of the earth?”
    - b. Most later MSS add “first” before “descended”
    - c. 89 sequential verses in Mark 6-8 never mention Jesus by name or title...
  6. Doctrinally Motivate Changes
    - a. Romans 8.1
      1. Oldest witnesses: “There is therefore now no condemnation for those who are in Christ Jesus.”
      2. Later witnesses add: “who do not walk according to the flesh”
      3. Even later witnesses add: “but who walk according to the Spirit”

## 7. Addition of Enriching Material

a. Western Text f Acts: 8.5% More Material

b. Titles of Some NT Books

1. Revelation: 60 Different Titles

a. Shortest: “The Revelation of John”

b. Longest” “The Revelation of the all-glorious Evangelist, bosom-friend [of Jesus], virgin, beloved to Christ, John the theologian, son of Salome and Zebedee, but adopted son of Mary the Mother of God, and Son of Thunder” [Codex I775]

2. Summary of Intentional Changes

a. Scribes changed the text unintentionally (far more common) and intentionally

b. Most intentional changes were due to piety or desire for clarification

c. A major criterion for determining the original wording therefore is:  
*The harder reading is to be preferred.*

## D. Some Famous Manuscripts

1. Papyri (part 1)– **Lesson 13**

a. NT Papyri in General

1. Almost all discovered after 20<sup>th</sup> century began

2. 127 total so far [published], all fragmentary

3. Dates: from 2<sup>nd</sup> century – 8<sup>th</sup> century

a. Range contains about half of NT

b. Those within c. 125 years of NT contain 43%+ of NT

4. Importance is their date: earliest witnesses of NT text

5. Generally confirm superiority of Alexandrian text

a. Not all papyri are Alexandrian

1. Perhaps ‘Western’ and maybe Caesarean

b. No early Byzantine papyri

6. Numbering tends to be in order of their publication which is close to the order of discovery; prepended with ‘P’

7. Early papyri are easy to read since a carbon based ink was used and remains black [parchment used iron based; turns brown]

b. John Rylands Papyrus: P52 [published 1935]

1. Background: F.C. Baur and the Tubingen School

a. 1844 Hegelian dialectic [Thesis → Antithesis → Synthesis]

b. Baur argued that we cannot know what the original NT said since we don’t have the early manuscripts of the NT

- c. Speculated on the date of John's gospel as being very late
    - 1. led to discounting any historical reliability of the text
    - d. demonstrates that John's Gospel existed before the 2<sup>nd</sup> half of the 2<sup>nd</sup> century
  - 2. 90 years of skepticism until ...
  - 3. 1934: C.H. Roberts and his Discovery
    - a. Discovered codex fragment of John 18
      - 1. One side had vs. 31-33 [bold is from fragment]
        - a. **the Jews, "For us it is not permitted to kill anyone," so that the word** of Jesus might be fulfilled, which he **spoke signifying** what kind of death he was going to **die. Entered** thus again into the **Praetorium Pilate** and he summoned Jesus **and said** to him, "Are you the king of the **Jews?**"
      - 2. second side had vs. 37-38 fragments
        - a. a king I am. For **this I have been born** and [for this] I have come into the **world so that I would testify** to the truth. Everyone who is **of the truth** hears my voice." **Said to him Pilate**, "What is truth?" **and this** after saying , again he went out unto **the Jews** and said to them, "I find **not one** fault in him."
      - 3. Dated to AD 100 – 150 [could be earlier]
      - 4. Earliest manuscript written as a codex
      - 5. Text is basically Alexandrian witness
- c. Chester Beatty Papyri: P45, P46, P47
  - 1. Chester Beatty Library in Dublin, Ireland
  - 2. Purchase of MSS in Egypt
  - 3. 30 leaves of P46 at University of Michigan
  - 4. Published in 1930's
  - 5. Manuscript P45
    - a. Dated: 3<sup>rd</sup> century
    - b. Gospels of Matthew, John, Luke, Mark, Acts
      - 1. This is the 'Western' order
    - c. Oldest MS of Mark's Gospel
    - d. 30 leaves of an original 112
    - e. Text is a bit puzzling, 'improved' Alexandrian?
  - 6. Manuscript P47
    - a. Dated: 3<sup>rd</sup> century
    - b. Revelation

- c. Oldest MS of Revelation
  - d. Ten leaves
  - e. Excellent text
    - 1. one of the most important MSS of the Apocalypse
  - 7. manuscript P46
    - a. dated: AD 200
    - b. Paul's letters + Hebrews
      - 1. Hebrews was always included in Paul's letters
        - a. Reflected the belief that Paul wrote Hebrews
    - c. Oldest MS of Paul
    - d. 86 leaves of an original 104
    - e. Single quire
      - 1. One-fold of 104 leaves would be problematic
    - f. 2 Thessalonians, Philemon, Pastorals missing
      - 1. 7 leaves missing – pastorals would have taken 10, so raises a lot of speculation
    - g. Ephesians 1.1
      - 1. in Most Translations
        - a. "... to the saints who are in Ephesus and are faithful"
      - 2. In B, P46
        - a. "... to the saints who are and are faithful"
          - i. Missing "in Ephesus"
          - ii. Implies Ephesians might have been a circular letter
          - iii. "in ..." was added depending on the audience
2. Papyri (part 2) – Lesson 14
  - a. Bodmer Papyri: P66, P75
    - 1. Purchased by Martin Bodmer of Geneva
      - a. Published in the 1950's and 1960's
    - 2. P66 has most of John, dated c. AD 175
      - a. First 14 chapters virtually complete then fragments
      - b. Did not contain the *pericope adulterae* John 7:53-8:11
        - 1. Disputed authenticity
        - 2. Earliest MS with this is 5<sup>th</sup> century [Codex Bezae]
        - 3. First 8 centuries most manuscripts did not contain it
          - a. Starting in 9<sup>th</sup> becomes majority reading
        - 4. Not found in most lectionaries
          - a. No church Fathers quoted on it until 12<sup>th</sup> century
        - 5. Doesn't fit into John's vocabulary, or style
        - 6. Floating text [probably means not authentic]



- a. After John 7:52 and two other places in John 7
  - b. At the end of the 4<sup>th</sup> Gospel as a standalone
  - c. It goes between Luke and John
  - d. It goes after Luke 21:38
7. Not found in
- a. P66 doesn't have it; P75 doesn't have it
  - b. Codex Sinaiticus doesn't have it
  - c. Codex Vaticanus doesn't have it
  - d. Codex Alexandrinus doesn't have it
8. All text must be subjected to rigorous historical inquiry
9. Question: is it canonical; is it historical
- c. Early, very important MS of John
  - d. Scribe was more concerned with calligraphy than text
    - 1. Also curious title: The Gospel According to John
3. P75 has most of Luke and John, dated c. AD 200+
- a. Did not contain the *pericope adulterae* John 7:53-8:11
  - b. Early, very important MS of Luke and John
    - 1. 3<sup>rd</sup> most important MS in the world
  - c. Scribe copied one letter at a time [not professional]
  - d. Faithful, private copy
    - 1. From a faithful line of transmission
  - e. Closest ally: Codex Vaticanus
    - 1. Very close agreement
  - f. Gift to Vatican in 2006
  - g. Oldest MS with end of one Gospel [Luke] and beginning of another [John] on the same page
    - 1. Demonstrates that in the early MS the order of the Gospels was Luke and then John [vs Western order of Matthew, John, Luke, Mark]
  - h. Side-by-Side comparison of P66 and P75
    - 1. P75 demonstrates that professional scribes are not always the most faithful scribes
    - 2. Professional scribe and quality of text are not equal
4. Textual Problem John 1:18
- a. KJV:
    - 1. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*." [does not affirm the Deity of Christ]
  - b. Net:

1. “No one has ever seen God. The only one, himself God, who is in closest fellowship with the Father, has made God known.” [affirms the Deity of Christ]
- c. Question:
  1. did the scribes see “Son” and change it to “God”
  2. did the scribes see “God” and change it to “Son”
    - a. Most likely event
  - d. P66, P75 and other early Alexandrian MS have
    1. “himself God”
5. The form of the Word of God influences how it is interpreted
  - a. Indenting, italics, etc.
  - b. Can lead to focus on structure and not textual content
- b. Papyri Summary
  1. Papyri are extraordinarily important for text of NT
  2. Compared to fuller, later MSS, they confirm text of “better” MS
3. Majuscule Manuscripts (part 1) – **Lesson 15**
  - a. NT Majuscules in General
    1. Majuscule = capital letter MS on parchment
    2. Dates: 3<sup>rd</sup> century – 10<sup>th</sup> century
    3. Overall, the most important NT MSS
    4. Previously known as uncials [Latin term not Greek]
    5. Whole NT reproduced many times over
    6. 322 majuscules
      - a. 127 papyri
      - b. 2900 minuscules
    7. Latest one discovered by CSNTM in 2004
      - a. Codex 0322
      - b. Palimpsest of Mark 3, Mark 6
  - b. Designation
    1. Latin Letters
    2. Greek Letters
    3. Hebrew Letter - Hebrew aleph א
    4. Arabic number with zero in front [01, 032]
      - a. Universal identifier
  - c. Codex Vaticanus (B) [03]
    1. Known 1475
      - a. On earliest book list in Vatican Library

- b. Three column MS
  - 2. Used by Erasmus indirectly and minimally
  - 3. Early 4<sup>th</sup> century codex
    - a. Originally had most of the whole Bible
    - b. Now has most of the OT and NT
      - 1. Stops a Hebrews 9:13 [majuscule portion]
      - 2. Rest of the leaves is a text from hundreds of years later and in minuscule to finish out the NT
        - a. Not from the same original MS
  - 4. Most important MS to the Bible
    - a. Vaticanus is the most important document in the world
  - 5. Not published until 19<sup>th</sup> century
    - a. Best representative of Alexandrian text
    - b. Very faithful reading
      - 1. From a faithful line of transmission
  - 6. Lacks *pericope adulterae* and long ending of Mark's Gospel
- d. Codex Bezae (D) [05]
- 1. Known 1581
  - 2. Donated to Cambridge University
    - a. Theodore Beza in 1581
      - 1. Reformist
  - 3. Early 5<sup>th</sup> century [400-410]
    - a. But text goes back to early 2<sup>nd</sup> century
  - 4. Diglot – two language MS
    - a. Left page is Greek [D]
    - b. Right page is Latin
      - 1. Considered to be a different MS [d]
  - 5. a.k.a. Cantabrigiensis, Beza, D, 05
  - 6. Gospels and Acts
    - a. Acts has 8.5% more text than others with Acts
  - 7. Most eccentric NT MS: 'western' text
    - a. Very old text; western order of Gospels
  - 8. Copied as much as nine words at a time
  - 9. Oldest MS with *pericope adulterae*
  - 10. Unique reading at the end of Luke 6:4
    - a. Not found anywhere else
      - 1. an agraphon – sayings of Jesus not found in canonical Gospels

2. Luke 6.4 “On the same day, when he saw someone working on the sabbath, he said to him, “Man, if you know what you are doing you are blessed; if you don’t you are cursed and a transgressor of the Law.”
11. Another Bezae variant – [but probably the right reading]
  - a. Mark 1.40-41
    1. “Now a leper came to him, asking him and saying, “If you are willing, you can heal me.” And **getting angry**, [Jesus] stretched out his hand and touched him and said, “I am willing; be healed!”
      - a. Other MS have “filled with passion”
4. Majuscule Manuscripts (part 2) – **Lesson 16**
  - a. Codex Alexandrinus (A)
    1. Known 1627
      - a. Cyril Lucar, Patriarch of Constantinople, gave it to King Charles
    2. Dates 5<sup>th</sup> Century; two columns
    3. Byzantine in Gospels; Alexandrian for rest of NT
      - a. Original had the whole Bible
    4. Most important MS for Revelation
    5. Housed in the British Library in Ritlat room
    6. Uses Section Titles – left column
      - a. Section Titles for John
        1. Concerning the five loaves and the two fish
        2. Concerning the walking on the sea
        3. Concerning the blind man
        4. Concerning Lazarus

Note: *pericope adulterae* is missing -  
a Byzantine Gospel w/o in 5<sup>th</sup> century

- b. Codex Ephraemi Rescriptus (C)
  1. Date: Early 5<sup>th</sup> century
  2. Housed at the National Library of France
  3. Mixed text but mostly Alexandrian
  4. Palimpsest – most important palimpsest for NT MSS
  5. 64 OT leaves; 145 NT leaves; originally had whole Bible
  6. 2<sup>nd</sup> most important for Revelation
    - a. Revelation 13:18 – the number of the beast
      1. 616 in this reading
      2. Also the oldest MS for 13:18 also has 616

7. Almost impossible to read undertext [it's a palimpsest]
8. Constantine Tischendorf deciphered the text [2 years]
  - a. 1840's --- 99%
9. Extremely fragile
- c. Codex Sinaiticus (Hebrew aleph א) [01]
  1. Known 1859
  2. Discovered by Tischendorf at Mt. Sinai in 1844
    - a. He *claimed* the monks were burning its leaves
    - b. Two more visits and he saw the NT [1859]
  3. Date: 4<sup>th</sup> century
  4. Alexandrian text
  5. Oldest complete NT
  6. Only 4 column codex in the world
- d. Codex Washingtonianus (W) [032]
  1. Purchased 1906 by Charles Freer
    - a. Housed in the basement of Smithsonian Freer gallery
  2. Date: late 4<sup>th</sup> century; early 5<sup>th</sup> century
  3. Codex W (32)
  4. Western order of Gospels
  5. Most important Gospels MS in US
  6. Patchwork Gospels MS
    - a. Byzantine; Western; Caesarean; Alexandrian
    - b. Theory-during Diocletian era scribe was trying to save text
    - c. Faithfully transcribed regardless
  7. Contains Freer Logion between Mark 16.14 and 15
    - a. One of 5 different ways Mark's Gospel ends in MSS

## E. Resources for NT Manuscripts – Lesson 17

1. Institute for New Testament Textual Criticism [INTF]
  - a. Founded in 1959 by Dr. Kurt Aland
  - b. Part of University of Muenster, Germany
  - c. Purpose: complete investigation and publication of all NT MSS
  - d. Productions:
    1. Nestle-Aland GNT
      - a. Primary source for most contemporary NT translations
    2. UBS GNT – United Bible Societies
      - a. UBS 5<sup>th</sup> edition and NA28 are base text synched up
    3. ECM [*Editio critica major*]
      - a. Objective is to list every variant through 1<sup>st</sup> millenium

4. *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments* (1963, 1994)
  - a. Official catalog of GNT MSS with unique numbers
    1. Gregory-Aland numbers
  - b. Fingerprints of MSS
  - c. VMR – Virtual Manuscript Room
  - d. Both [INTF and VMR] are now online tools
    1. [egora.uni-muenster.de/intf/index\\_en.shtml](http://egora.uni-muenster.de/intf/index_en.shtml)
    2. Or Google “inft vmr wwü”
  - e. Initial work: microfilms of 90% of all NT MSS [poor quality]
  - f. Brief Biography on Kurt Aland
    1. 1915-1994
    2. Professor in Halle, East Germany, after WWII
    3. Imprisoned in 1953; escaped with family in 1958
    4. Founded INTF in Muenster, West Germany 1959
    5. Started working on the Nestle GNT, 22<sup>nd</sup> edition
      - a. Took over the work; latest edition NA28 [Nov. 2012]
2. British Library:
  - a. Codex Sinaiticus – parts in
    1. Egypt – St. Catherine’s Monastery
    2. Russia
    3. Germany – University of Leipzig
    4. England – British Library
    5. Virtual unification of the four
  - b. Codex Alexandrinus
3. Evangelical Textual Criticism [blogspot]
  - a. Tyndale House, Cambridge
  - b. [evangelicaltextualcriticism.blogspot.com](http://evangelicaltextualcriticism.blogspot.com)
  - c. “a forum for people with knowledge of the Bible in its original languages to discuss its manuscripts and textual history from the perspective of historic evangelical theology”
4. Center for the Study of New Testament Manuscripts [CSNTM] – **Lesson 18**
  - a. Digitally Preserving Ancient Christian Documents
  - b. Non-profit institute with 501(c)(3) status, founded 2002
  - c. Dedicated to digitally photographing all handwritten manuscripts of the New Testament
  - d. Use these manuscripts to get back to the original wording of the NT as much as is humanly possible
  - e. As of September 2012

1. 5824 officially counted MSS [by INTF]
  - a. Not all yet registered ...
- f. Photography:
  1. 400+ NT MSS
  2. 200,000+ pages photographed
- g. Collaboration with INTF and other institutes
- h. In the beginning there was Microfilm ... and it was not good  
Then came Digital Photography ... and it was very good
- i. CSNTM's Priorities in photographing MSS
  1. Poor or politically unstable sites
  2. Where we have leads on uncatalogued MSS
  3. MSS known to be significant
  4. Every Greek NT MS
- j. Some of the Sites Visited
  1. Ecumenical Patriarchate, Constantinople
  2. Monastery of St. John the Theologian, Patmos
  3. National Archives, Tirana, Albania
  4. University of Michigan, Ann Arbor
  5. Cambridge University
  6. Bavarian State Library, Munich
  7. Museum of Literature, Iasi, Romania
  8. Biblioteca Medicea Laurenziana, Florence
  9. Athens
    - a. American School of Classics
    - b. University of Athens
    - c. Byzantine Historical Museum
    - d. Benaki Museum
  10. Meteora, Greece
  11. St. Catherine's Monastery, Mt. Sinai
- k. Some Manuscripts CSNTM has Discovered
  1. Over 20,000 pages
    - a. 7<sup>th</sup> – 18<sup>th</sup> century
- l. CSNTM – Free for All, Free for All Time

#### IV. Methods for Doing NTTC

##### A. The Greek Text Behind the KJV – Lesson 19

1. King James Version

- a. The KJV has been called “the single greatest monument to the English language.” - ... “perhaps the only classic ever turned in by a committee...”
  - b. The linguist Mario Pei observed, “The King James Bible and Shakespeare together are responsible for well over half of all our language clichés and stock phrases.”
  - c. Why Such Accolades?
    1. It has rhythm, balance, dignity, and force of style that is unparalleled in any other translation.
  - d. But it is not perfect
    1. Two fundamental problems with the KJV
      - a. Translation is dated
      - b. Textual basis is inferior
2. Erasmus (1466-1536) and the Textus Receptus
    - a. Humanist, Catholic scholar, very close to the ideals of the Reformation [yet remained staunch Catholic]; best Greek scholar in western Europe in the 16<sup>th</sup> century
    - b. Background
      1. May 29, 1453: Turkish invasion of Byzantium
      2. 1454: Movable type printing press invented by Johann Gutenberg
      3. March 1, 1516: Erasmus’s text first printed NT to be published
        - a. First NT text printed was Complutensian Polyglot printed in Spain 1514, but not published until 1522; waited 8 years for Vatican approval to publish
    - c. Erasmus’s Greek New Testament
      1. Five editions of the Greek NT
      2. First edition: *Novum Instrumentum* – 1 March 1516
        - a. Erasmus confessed that it was “thrown together rather than edited”
        - b. Called the most poorly edited book ever published
        - c. Race against the Spaniards
      3. All were Greek-Latin diglots
      4. Basis: 7 MSS, none earlier than 11<sup>th</sup> century
    - d. Last Leaf of the Apocalypse
      1. Revelation 22.16-21: Erasmus back-translated Latin into Greek, creating 17 textual variants not attested in any Greek manuscripts



2. Revelation 22.19: “And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”
  - a. All other Greek MSS have ‘tree of life’
  - b. Greek: ξύλου (xulou; tree) vs. βίβλου (biblou; book)
  - c. Inner Latin error: *libro* (book) for *igno* (tree)
3. Comma Johanneum [1 John 5.7-8]
 

(Most Notorious Reading of the KJV)

  - a. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: And these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.” [KJV]
  - b. Most modern translations: “For there are three that testify, the Spirit and the water and the blood, and these three are in agreement.”
  - c. First edition [1516]: Trinitarian formula was *not* in the Erasmus’s text
  - d. Second edition: 1519 (Luther’s Greek Text)
    1. Outcry from ecclesiastical authorities that the Trinitarian formula in 1 John 5.7 (KJV) was not in his text
    2. Erasmus’s defense: no Greek MS support
      - a. Somewhat disingenuous – other places he had no Greek witnesses, yet he wrote out the Greek for his text
  - e. Scribe working at Oxford seems to have ‘made to order’ a complete NT manuscript, which eventually made its way to Erasmus
  - f. Third edition [1522]: Erasmus put the Trinitarian formula in his text at 1 John 5.7 because of ecclesiastical pressure [not because he promised to do so]
  - g. Trinitarian formula at 1 John 5.7 is found only in 9 late Greek manuscripts
    1. 4 in the text
    2. 5 in the margins
  - h. Erasmus’s third edition was essentially used by the KJV translators
  - i. Oldest MS: 10<sup>th</sup> century, but the Trinitarian formula found in a much later marginal note
  - j. Oldest MS with Trinitarian formula in text: 14<sup>th</sup> century
  - k. Comma Johanneum summary
    1. Not found in any ancient versions except the Latin
    2. Not mentioned in the early church councils that affirmed the Trinity

- a. Early councils affirmed Trinity without need of 1 John 5.7
      - b. Ample evidence for Trinity throughout Scripture
    - 3. Earliest certain evidence: Late 4<sup>th</sup> century, in the writings of Priscillian... the heretic
    - I. How did it Get into the Bible
      - 1. Allegorical interpretation
      - 2. Marginal reading in a Latin document which ultimately made its way into Greek manuscripts
  - 4. Conclusion: Erasmus and the King James Bible
    - a. editions
      - 1. Erasmus [5 editions]
      - 2. Stephanus [4 editions]
      - 3. Beza [11 editions; 1589 and KJV]
    - b. Inferior textual basis
    - c. Only c. 5000 differences
    - d. Essential doctrinal issues – not at all impacted
    - e. Modern translations:
      - 1. claim 90% of the word of God without KJV
      - 2. actually, KJV has added to the Word of God
    - f. In spite of poor textual basis, KJV unmatched in literary quality
      - 1. Not for accuracy of textual content
      - 2. Not for accuracy of translation
- B. Textus Receptus and the Doctrine of Preservation: Part 1 – Lesson 20
  - 1. Defining Terms
    - a. Textus Receptus
      - 1. Essentially any Greek NT that is essentially derived from Erasmus's text [broad definition]
      - 2. Including all five of Erasmus's editions
      - 3. All four of Stephanus's editions
      - 4. All eleven of Beza's editions
        - a. 1589 Beza text is basis for KJV
      - 5. The editions of the Elzevirs
        - a. 1633 first called Textus Receptus
      - 6. Basically, any Greek NT published before 1831
      - 7. More technically, the 1550 Stephanus text (3<sup>rd</sup> edition), which is also virtually identical with the 1825 and 1873 Oxford TR [later edited by F.H.A. Scrivener]
        - a. Standard collating edition for TR

8. Note: at least 20 different editions of TR through Beza
    - a. So, which TR is referenced in any discussion of TR
  - b. Doctrine of Preservation
    1. The doctrine that God has preserved scripture down to the very words
  - c. Corollary of preservation for TR/MT [majority text] advocates
    1. Inspiration→Preservation→Accessibility→Majority
    2. God would not have inspired the Word of God if he had not intended to preserve it; if He intended to preserve it He preserved it so that it would be accessible for believers to use in any generation in any place in the world they are; in order for it to be accessible it has to be found in the majority of manuscripts otherwise its not accessible
    3. If the corollary of preservation were true then TR/MT should be the only Greek NT that Christians should use
2. Select Statements from TR/MT Advocates
    - a. Jasper James Ray, *God Wrote Only One Bible* [TR advocate]
      1. “the TEXTUS RECEPTUS...is God’s sure foundation on which to rest our eternal salvation”
      2. “It is impossible to be saved without ‘FAITH’, and perfect-saving-faith can only be produced by the ‘ONE’ Bible God wrote, and that we find only in translations which agree with the Greek Textus Receptus refused by Westcott and Hort”
      3. “The Bible God wrote has been providentially preserved for us in the Greek Textus Receptus, from which the King James Bible was translated in 1611.”
      4. “the writing of the Word of God by inspiration is no greater miracle than the miracle of its preservation in the Textus Receptus.”
    - b. David Otis Fuller, *Counterfeit or Genuine?* [TR advocate]
      1. Fuller calls modern translations “bastard bibles”
      2. “born-again Christians in this twentieth century are facing the most malicious and vicious attack upon God’s inspired Holy Word since the Garden of Eden. And this attack began in its modern form in the publication of the Revised Version of the Scriptures in 1881 in England”
    - c. David Otis Fuller, *Which Bible?* (5<sup>th</sup> edition) [TR advocate]
      1. “Naturalistic New Testament critics seem to at last to have reached the end of the trail. Westcott and Hort’s broad

highway, which appeared to lead so quickly and smoothly to the original New Testament text, has dwindled down to a narrow foot path and terminated finally in a thicket of trees. For those who have followed it, there is only one thing to do, and that is to go back and begin the journey all over again from the consistently Christian starting point; namely, the divine inspiration and providential preservation of Scripture.”

- d. Wilbur Pickering, *Identity of the New Testament Text* [MT advocate]
    - 1. “Aleph and B have lied”; “Aleph is clearly a bigger liar than B”
    - 2. All the ancient manuscripts on which modern critical text are based are “convicted liars all”
    - 3. “the doctrine of Divine Preservation of the New Testament Text depends upon the interpretation of the evidence which recognizes the Traditional Text to be the continuation of the autographa”
      - a. Basically saying you must hold to the Majority Text theory
  - e. Summing Up Select Statements from TR/MT Advocates
    - 1. Inspiration implies preservation, which implies accessibility, which implies majority
    - 2. Or conversely, if it’s in the majority of MSS (or printed NTs), it is thus accessible; if accessible, it’s because it’s been preserved for all to read; if it’s been preserved for all, then it’s inspired
3. Critique of the Doctrine of Preservation
- a. Question-begging Approach
    - 1. What do you count?
      - a. Which manuscripts are counted and which ignored
      - b. Only Greek and not Latin, etc.
    - 2. When do you count?
      - a. No Byzantine manuscripts before the 4<sup>th</sup> century
      - b. No Byzantine church father before the 4<sup>th</sup> century
      - c. Earliest Byzantine reading of Paul’s letters not until 9<sup>th</sup> cen.
    - 3. Where do you count?
      - a. Byzantine text not available in Egypt before 4<sup>th</sup> century
  - b. Faulty Assumptions
    - 1. Preservation – a necessary corollary of inspiration
      - a. Counter:
        - 1. Logic: all MSS, group of MSS, one MSS
          - a. Either all MSS have to say the same thing [Islam]; or a group of MSS that agree 100%; or one MSS is right

- b. None of the above is true
    - c. at least 20 different editions of TR through Beza and 30 overall with 400 differences between them
  - 2. TR: Erasmus just as inspired as apostles [but Catholic]
- 2. Preservation must be through “majority rule”
  - a. Counter:
    - 1. Where taught in Bible?
    - 2. 2 Kings 22.8-13: only one copy of the Law
    - 3. Biblically, usually the remnant is right/holy/true against the majority
    - 4. Historically: Discovery of Sinaiticus, etc.
- 3. Public accessibility of a pure text theologically necessary
  - a. Counter:
    - 1. TR not published till 1516
    - 2. 30 different editions of TR: which is *the* pure text?
    - 3. MT was not published until 1982; at least four different versions now
    - 4. No translations of MT yet made
    - 5. Nothing publicly accessible until the printing press
      - a. And the only to those that know Greek
      - b. And the editions kept changing
    - 6. MT differs from TR in about 2000 places
- 4. Certainty Identical with Truth
  - a. Counter:
    - 1. Must be relative: which TR? Which MT? which KJV?
      - a. 1611 – 1769 over 100,000 changes made in KJV
    - 2. Many religious groups have absolute certainty
      - a. Absolute certainty does not equate to truth
        - i. Jehovah’s Witness are absolutely certain Jesus is not God
        - ii. Muslims are absolutely certain the Koran is the only sacred scripture and that it is sacred
    - 3. Can only be claimed since printing press [1454]
      - a. So a Pure text would not have been available
  - b. Which doctrines are at state
  - c. Waffling on what is ‘absolute’ [which is relative]
  - d. Pursuit of certainty is different than the pursuit of truth
    - 1. Pursuit of certainty - conclusion drives method
      - a. Not open to the evidence

2. Better to adopt an uncertainty than to adopt an untruth
3. The incarnation of Jesus Christ gives us a methodological imperative for rigorous historical research

c. Non-biblical Doctrinal Basis [next lesson below]

## C. Textus Receptus / Doctrine of Preservation: Part 2 – Lesson 21

1. Critique – Non-Biblical view of the Doctrine of Preservation - continued
  - a. Define Marcionite view
    1. Marcion was a mid-second century heretic
      - a. Came to believe that the God of the OT was an evil deity and was not the same as the God of the NT
      - b. His theology was that there was an OT God and a NT God, and they cannot be harmonized
    2. Apply this view to the Doctrine of Preservation
      - a. This view of Biblical preservation is a view that ends up having to treat the OT differently than the NT; they cannot be treated in the same way
  2. A Marcionite view of the text
    - a. The doctrine doesn't work for the OT
    - b. "God must do more than merely preserve the inspired original New Testament text. He must preserve it in a public way ... through the continuous usage of His Church" [E.F. Hills, *The King James Version Defended!*]
      1. E.F. Hill is the only bonified Textual Critic of the 20<sup>th</sup> century that defended Textus Receptus
      2. "There is not a single person alive today that is a bonified textual scholar who holds that TR is the best text to follow"
      3. There a few MT advocates but not TR advocates
    - c. What about the OT [Hebrew Bible]
      1. Christians preserved the Greek Translation not the Hebrew
      2. Jewish scribes copied the Hebrew Bible
      3. If Hill's assertion is that the Church protects the text, then the OT cannot be excluded
    - d. Several readings found only in OT versions that are authentic
      1. Ancient versions authenticate OT variants
    - e. Several authentic readings not discovered until Dead Sea Scrolls were discovered
    - f. Some places in OT are corrupt in all MSS
      1. 2 Chronicles 36.9 vs. 2 Kings 24.8

- a. Jehoiakim 8 or 18
- 2. 2 Chronicles 22.2 vs. Kings 8.26
  - a. Ahaziah 22 or 42
- 3. Contradiction in the manuscripts does not mean a contradiction in the original OT text
  - a. Piety of the Scribes preserved both variants since they did not know which was correct
  - b. Better to leave a contradiction in the manuscript believing that the contradiction did not exist in the original but was copied incorrectly
    - 1. Errancy applies to the original MS not to the copies
- 3. This doctrine not taught in the Bible
  - a. Metzger: “I think it’s the wisest course of action to embrace only those doctrines that we can find in scripture”
  - b. Not a doctrine of the ancient church
    - 1. First articulated in Westminster Confession [1646]
    - 2. Helvetic consensus [1675]
  - c. The usefulness of a doctrine is not necessarily an argument against it; but the usefulness of the doctrine is also not an argument for it
  - d. Proof-texts: Psalm 119.89; Isaiah 40.8; Matthew 5.18; Matthew 24.35
    - 1. Psalm 119.89 “Your word, O Lord, is forever settled *in heaven*”
      - a. Not a comfort to those on Earth
    - 2. Isaiah 40.8 “The grass withers, the flower fades, but the work of our God stands forever” [NET: “the decree of our God is forever reliable”]
      - a. Dealing with ethical principals
    - 3. Matthew 5.18 “Till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled” [KJV]
      - a. Deals with fulfilled prophesy
    - 4. Matthew 24:35 “Heaven and earth will pass away, but my words will never pass away”
      - a. Deals with the eternal durability of Jesus’ words [prophesy]
- 4. Conclusion – TR and the Doctrine of Preservation
  - a. There is no biblical, exegetical, or empirical basis to argue for the doctrine of preservation
  - b. To argue for this doctrine is bibliologically schizophrenic and thus Marcionite
  - c. What can we say about preservation then?

1. There is no such thing as the doctrine of the preservation of scripture
2. But we can speak historically about how God has preserved the text and can demonstrate this for both Testaments, but especially for the NT.
3. God has overwhelmingly preserved Scripture in a way that is not true of any other ancient literature
4. Creating a doctrine to protect scripture doesn't actually protect scripture; just because you believe something doesn't make it so.
5. The Incarnation of Jesus Christ gives us a methodological imperative for rigorous historical research
6. Don't replace the pursuit of Truth with the pursuit of certainty

#### D. Tischendorf and the Discovery of Sinaiticus: Part 1 – Lesson 22

1. Lesson 22 is essentially an anecdotal recounting [with an occasional historical fact] of a visit(s) by Dr. Wallace to St. Catherine's Monastery at the base Mt. Sinai, Egypt
2. Built by Emperor Justinian sometime between AD 548 -565
3. Location of where God appeared to Moses in the Burning Bush
  - a. The Bush is actually within the walls of the monastery
4. The significance of this lesson is primarily to relate the durability and integrity of the monastery over the centuries; setting the stage for Tischendorf, some 1300 years later, to discover Codex Sinaiticus

#### E. Tischendorf and the Discovery of Sinaiticus: Part 2 – Lesson 23

1. Constantine von Tischendorf [1815-1874]
  - a. Live during the reign of F.C. Baur and the Tubingen School
    1. 1844 Hegelian dialectic [Thesis → Antithesis → Synthesis]
    2. Baur argued that we cannot know what the original NT said since we don't have the early manuscripts of the NT
  - b. Tischendorf was out to prove Baur wrong
  - c. He was driven by his evangelical zeal and his love for Jesus Christ and the Gospel [worked himself to death as a result]
  - d. 1841 at the age of 26 he went to Paris where he decoded Codex Ephraemi Rescriptus – brought him immediate fame and funding
  - e. 1844 he went to St. Catherine's Monastery for the first time [with a letter of recommendation]



- f. [Tischendorf's own words] "It was in April 1844, that I embarked at Leghorn for Egypt. The desire which I felt to discover some precious remains of any manuscripts, more especially Biblical, of a date which would carry s back to the early times of Christianity, was realized byond my expectations. It was at the foot of Mount Sinai, in the Convent of St. Catherine, that I discovered the pearl of all my researches. In visiting the library of the monastery, in the month of May 1844, I perceived in the middle of the great hall a large and wide basket full of old parchments; and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers [was] a considerable number of sheet of a copy of the Old Testament in Greek, which seemed to me to be one of the most ancient that I had ever seen.
- g. Tischendorf visited St. Catherine's – 1844, 1853, 1859
- 2. The discovery of Codex Sinaiticus [1859]
  - a. "...Full of joy, which this time I had the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping chamber to look over it more a leisure... I knew that I held I my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years' study of the of the subject."
  - b. Still the oldest complete NT manuscript known by 500 years
  - c. Manuscript ultimately sent to St. Petersburg, Russia
    - 1. Questionable as to why the monks let the manuscript go
    - 2. Seems to be related to their desire for a specific Archbishop for the monastery; political
    - 3. Stayed in Russia until December 27, 1933
      - a. Sold to the British government for 100,000 pounds during a time when Russia really needed money [great depression]
- 3. New Finds – St. Catherine's Monastery discovery
  - a. 1975 at St. Catherine's during repair work after a fire
    - 1. Hidden store room was discovered
      - a. Thousands of manuscript fragments were found
    - 2. June 5, 1975 – 4 columns manuscript leaf was discovered
      - a. This was a portion of Codex Sinaiticus [only 4 column MS]
        - 1. From the Book of Numbers

- b. Exceeds number of manuscripts found at Nag Hammadi [1945] and Dead Sea Scrolls [1947] combined
- c. After 23 years of analysis
  - 1. 1,200 manuscripts and 50,000 fragments
    - a. Lot of liturgical MSS
    - b. 150 Septuagint MSS
    - c. 90 NT MSS
    - d. 12 complete leaves of Codex Sinaiticus
- 4. St. Catherine's now has the 2<sup>nd</sup> largest collection of ancient MSS in the world [behind Vatican]
  - a. 3,300 MSS
- 5. What really happened with Tischendorf and Codex Sinaiticus
  - a. Tischendorf found no part of OT earlier than 1<sup>st</sup> Chronicles
    - 1. Allowed him to claim that monks had been tearing out leaves
    - 2. But leaves from the Pentateuch discovered in New Find [1975] and leaves from the Shepherd of Hermas; i.e. leaves from the front and the back of Codex Sinaiticus
      - a. Lends question about the truth of Tischendorf's assertion that the monks had been burning leaves when he arrived in 1844
  - b. New Find lends evidence that the Monks stored MS, not destroyed them as Tischendorf asserted
    - 1. No actual evidence of Christian or Jewish Scribes ever burning copies of scripture
  - c. For centuries MS at St. Catherine's monastery were kept at separate locations within the monastery
  - d. Parchment doesn't burn easily
  - e. Did Tischendorf fabricate his story of MS burning by monks – perhaps
  - f. Note by Tischendorf discovered at St. Catherine's Monastery 101 years after the NT text of Codex Sinaiticus
    - 1. "I, the undersigned, Constantine Tischendorf, attest that the Holy Confraternity of Mount Sinai has delivered to me as a *loan* an ancient manuscript of both Testaments, being the property of the aforesaid monastery and containing 346 leaves and a small fragment. These I shall take with me to St. Petersburg in order that I may collate the copy previously made by me with the original at the time of publication of the manuscript...This manuscript *I promise to return*, undamaged

and in a good state of preservation, to the Holy Confraternity of Sinai at its earliest request.”

2. Note published in 1964 [previously not known]
3. Is this document genuine or forged by monks
  - a. St. Catherine’s revealed that Tischendorf had signed his copy of the Greek NT that he had given to their library in 1853
4. Comparison of the note and the signature reveal the same hand had written both
  - a. “The present NT has been published as a small gift by me, the undersigned, for the Common Library of Sinai.” Signed May 1853, Constantine Tischendorf
6. Conclusion on Tischendorf and his visits to St. Catherine’s Monastery
  - a. Still much to learn about his visits and the surrounding events
  - b. But the story of Tischendorf saving Codex Sinaiticus in the nick of time from destruction by the monks – is almost surely just a myth

#### F. History of NT Textual Criticism Since the TR – Lesson 24

1. Overview of Textus Receptus [Greek NT]
  - a. Erasmus’s Five Editions [1516-1535]
    1. First Greek Text published but not first printed
    2. First edition: *Novum Instrumentum* – 1 March 1516
      - a. Basis: 7 MSS, none earlier than 11<sup>th</sup> century
      - b. Erasmus confessed that it was “thrown together rather than edited”
      - c. Called the most poorly edited book ever published
      - d. Race against the Spaniards [Complutensian Polyglot]
      - e. Did not contain the Trinitarian Formula
        1. “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: And these three are one” [1 John 5.7-8]
    3. Second Edition: 1519 (Luther’s Greek Text)
    4. Third edition [1522]: Erasmus put the Trinitarian formula in his text at 1 John 5.7 because of ecclesiastical pressure
    5. Fourth Edition: Definitive version cleaned up most issues
    6. All Editions were Greek-Latin diglots
  - b. Complutensian Polyglot [1514] – whole Bible
    1. First printed Greek Text but not published for 8 years
    2. Did contain the Trinitarian Formula [Latin based MS]

- c. Stephanus's Four Editions [1546-1551]
    - 1. Based mostly on Erasmus's text
    - 2. 3<sup>rd</sup> Edition [1550]
      - a. Is generally the most common TR reference
      - b. virtually identical with the 1825 and 1873 Oxford TR [later edited by F.H.A. Scrivener]
      - c. first edition to list MS textual variants
    - 3. 4<sup>th</sup> Edition [1551]
      - a. Triglot – Jerome's Vulgate, Erasmus's Latin and Greek text
      - b. Stephanus first to start using Version Numbers
        - 1. Chapters started in 13<sup>th</sup> century – Steven Langton
        - c. MS used for 4<sup>th</sup> Edition still exists [museum in LA]
  - d. Beza's Eleven Editions [1564-1604]
    - 1. Beza's 10<sup>th</sup> edition [1589] is basis for KJV
  - e. The Elzevirs's Two Editions [1624, 1633]
    - 1. Uncle and Nephew
    - 2. First to use term "text received" → Textus Receptus
  - f. Dozens of Others based on Erasmus's text
  - g. TR is the basis of all Protestant translations until 1881
2. Since the Textus Receptus
- a. Brian Walton, *London Polyglot* [1657]
    - 1. First systematic collection of variant readings
  - b. John Mill, *Novum Testamentum* [1707]
    - 1. 2 volumes [lifetime work]
    - 2. 30,000 textual variants [100 MSS + versions + fathers]
    - 3. Caused alarm among Protestants, glee among Catholics
    - 4. Ably defended by Richard Bentley [1713]
  - c. Variant Readings Examined
    - 1. Johann Albrecht Bengel [1687-1752]
      - a. Alexandrian and Byzantine families identified
      - b. Canon of harder reading typically more authentic
      - c. Rating system:  $\alpha$ ,  $\beta$ ,  $\delta$ ,  $\gamma$ ,  $\epsilon$
      - d. Articulated orthodoxy of the variants
        - 1. Validated that none of the variants violated cardinal doctrine
  - d. Principles articulated
    - 1. J.J. Griesbach [1745-1812]
      - a. Canon of shorter reading typically more authentic

- b. Fifteen canons of internal evidence
- c. Interplay between external and internal evidence
  - 1. External evidence
    - a. Material witnesses
      - i. MS; versions, church fathers
    - 2. Hermeneutical spiral between external and internal
  - d. Recognized three text-types:
    - 1. Alexandrian
    - 2. Western
    - 3. Byzantine
  - e. Not orthodox...not a believer; largely a heretic
- e. First printed text to break completely from Textus Receptus
  - 1. Karl Lachmann [1793-1851]
    - a. No printed texts used
    - b. No minuscules used
      - 1. Minuscules essentially second millennial MSS
      - 2. Majuscules essentially first millennial MSS
    - c. Excellent principles employed
    - d. Only majuscules, versions, early fathers
    - e. His text took readings back to 4<sup>th</sup> century
  - f. Constantine von Tischendorf [1815-1874]
    - 1. Motivated by threat of F.C. Baur
      - a. Systematically destroying NT throughout Europe
    - 2. Committed to evangelical faith
    - 3. Determined to find the earliest MSS to demonstrate they go back to the original text and that they say the same thing as later MSS
    - 4. Discovered and published numerous MSS of NT, LXX, other ancient literature
    - 5. Deciphered Ephraemi Rescriptus [1841-1843]
    - 6. Discovered Sinaiticus
    - 7. Published eight editions of GNT
      - a. Last included most complete apparatus up to that time, still valuable today
    - 8. Regarded as best NT textual critic of all time
  - g. Samuel Prideaux Tregelles [1813-1875]
    - 1. Best Englishman at amassing data for a critical text
    - 2. Plymouth Brethren, evangelical, posttribulational, premillennial

3. Learned Greek, Hebrew, Aramaic, and Latin while employed at an iron works
  4. Produced a superb two-volume NT with extensive apparatus [1857-1872], as an act of worship to the triune God
  5. If Tischendorf had not lived, Tregelles might well be considered the best NT textual critic of all time
- h. B.F. Westcott and F.J.A. Hort's three major accomplishments
1. Clearest articulation of method to date that has largely stood the test of time
  2. Overthrew the Textus Receptus
  3. Produced *The New Testament in the Original Greek* [1881]; *Introduction [and] Appendix* [1882]
    - a. 28 years of labor
    - b. Virtually all GNT's today take their starting point from WH
      1. But just as a starting point; but they move on since many advancements since their contribution
    - c. Westcott orthodox; Hort probably not...
- i. 20<sup>th</sup> Century Scholars
1. Casper Rene Gregory [1846-1917]
    - a. Gregory-Aland Number
  2. Gunther Zuntz, *Text of the Epistles* [1953]
    - a. Started Reason Eclecticism
  3. E.C. Colwell [1901-1974]
    - a. Best American at method of Textual Criticism
  4. Kurt [1915-1994] and Barbara Aland (INTF)
  5. Bruce M. Metzger [1914-2007]
  6. Harry Sturz
  7. Gordon D. Fee
  8. Eldon Epp
  9. J.K. Elliott
  10. David Parker
  11. Peter Head
  12. Bart Ehrman
    - a. Abandoned the faith and became agnostic
  13. Michael W. Holmes
  14. Tommy Wasserman
- j. In the 20<sup>th</sup> Century Scholars list
1. 6 evangelicals
  2. 3 moderates

3. 1 unknown

4. 5 liberals

## G. Westcott-Hort and the Dethroning of the TR – Lesson 25

### 1. Brooke Foss Westcott [1825-1901]

a. Trained at Cambridge University in classical Greek and Latin

b. Age 24: began teaching at Cambridge

c. Voluminous writer

1. Gospels, commentaries, deity of Christ, resurrection, canon, English Bible, Greek NT

d. 1870: Regius Professor of Divinity at Cambridge

### 2. Fenton John Anthony Hort [1828-1892]

a. Born in Dublin

b. Hulsean Professor of Divinity, then Lady Margaret Professor of Divinity, Cambridge

c. Exacting scholar, but prone to leave scholarly works unfinished

d. 1881-1882: He and Westcott published *The New Testament in the Original Greek* (2 vols.)

### 3. Westcott and Hort's NT: Eye of the Storm

a. Strong reaction by Dean Burgon and later, by KJV Only advocates, against Westcott and Hort

1. Extreme example: G.A. Riplinger, *New Age Bible Version* [1993]

a. 1000's of copies sold; hundreds of churches abandoned modern translations

b. Accuses Westcott of occultism

1. Confuses B.F. Westcott with W.W. Westcott

a. W.W. Westcott was indeed involved in the occult

c. In the magazine *Borderland* [1893], a magazine dedicated to the occult, Westcott wrote a letter to the editor

1. "Many years ago I had occasion to investigate spiritualistic phenomena with some care, and I came to a clear conclusion, which that in this, as in all spiritual questions, *Holy Scripture* is our supreme guide. I observe, then, that while spiritual [i.e., spiritist] ministries are constantly recorded in the Bible, there is not the faintest encouragement to seek them. The case, indeed, is far otherwise. I cannot, therefore, but regard every voluntary approach to beings such as those who are supposed to hold communication with men through

mediums as unlawful and perilous, I *find in the fact of the Incarnation all that man (so far as I can see) requires for life and hope.*"

- b. Beginning with Burgon, *ad hominem* was used
- c. 20<sup>th</sup> Century followers of Burgon more vicious, claiming:
  - 1. Westcott denied the deity of Christ
    - a. Statements by Westcott about the Deity of Christ
      - 1. "His work was to take away sins: He Himself was sinless"
      - 2. "The exalted king [Christ], who is truly man, is also above all finite beings"
      - 3. "He [Christ] is at once Creator and Heir of all things"
      - 4. "Christ the Incarnate Word is the perfect revelation of the Father: as God, He reveals God."
  - 2. Westcott denied the resurrection of Christ
    - a. Statement by Westcott about the Resurrection of Christ
      - 1. "Indeed, taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the Resurrection of Christ. Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it."
  - 3. Hort denied all sorts of cardinal doctrines
    - a. What about Hort?
      - 1. More difficult to determine (published far less than Westcott), but probably not as orthodox as Westcott
      - 2. Ironically, considered a 'papist' by some KJV Only folks
  - 4. WH were involved in occult
- 4. Westcott-Hort's Work
  - a. 28 years of incessant labor
  - b. Two volumes: *The New Testament in the Original Greek* [1881]; *Introduction [and] Appendix* [1882]
  - c. Immediately claimed as a major advance in understanding the transmission of the NT
- 5. Westcott-Hort's Work - Three basic arguments against TR/Byzantine text
  - a. No distinctive Byzantine readings in ante-Nicene Fathers; thus, **LATE**
    - 1. Response:
      - a. Yes, there are [Burgon]
      - b. No there are not, but too few literary remains of ante-Nicene Byzantine fathers [Sturz]



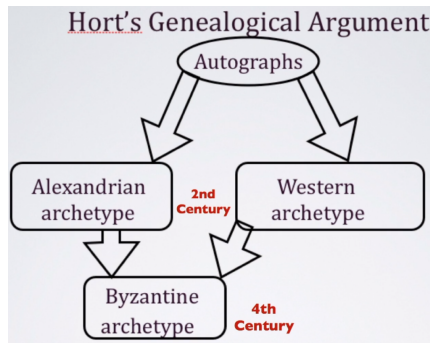
- b. Byzantine readings not supported by intrinsic evidence [author] or transcriptional evidence [scribe]; thus, **INFERIOR**
1. Response:
    - a. Internal evidence too subjective to count
    - b. Yes, they are
      1. This might be true [Dr. Wallace] – there are some Byzantine readings that are superior to Alexandrian
        - a. Matthew 24.36
        - b. Philippians 1.14 “and most of the brothers and sisters ... now more than ever dare to speak **the word** fearlessly.”
          - i. A B D ✕ add **of God** after **the word**
          - ii. F G add **of the Lord** after **the word**
          - iii. Byzantine 1739 P46 add *nothing*
- c. Only the Byzantine text-form conflates; Alexandrian and Western always the ‘legs’ that the Byzantine conflation stands on; *never* is the Byzantine one of the legs; thus, **SECONDARY**
1. Response:
    - a. Luke 24.53 “in the temple, {blessing/praising/blessing and praising God”
      1. Alexandrian – ‘praising’
      2. Western – ‘blessing’
      3. Byzantine – ‘praising and blessing’
    - b. Luke 9.10 “they withdrew by themselves to a ...
 

Note: this example is best understood in the Greek

      1. Alexandrian – “... town called Bethsaida”
      2. Western – “deserted place called Bethsaida”
      3. Byzantine – “deserted place of a town called Bethsaida”

## 6. Summary

- a. Westcott and Hort argued that the Byzantine text was
  1. **Late**
    - a. no ante-Nicene distinctive Byzantine readings
  2. **Inferior**
    - a. no good readings internally
  3. **Secondary**
    - a. always recipient of other readings to make a conflate reading



## H. Principles of Reasoned Eclecticism: Part 1 – Lesson 26

Eclecticism: is a conceptual approach that does not hold rigidly to a single paradigm or set of assumptions, but instead draws upon multiple theories, styles, or ideas to gain complementary insights into a subject, or applies different theories in particular cases

### 1. Competing Views

#### a. Definitions

##### 1. Internal Evidence

a. What the biblical author was likely to have written

1. Intrinsic probability

b. What the scribes were likely to have copied

1. Transcriptional probability

##### 2. External Evidence

a. Focus on material; manuscripts, versions, fathers

School	Rigorous Eclecticism	Reasoned Eclecticism	Majority Text View
<b>Emphasis</b>	Internal priority	Roughly equal emphasis on internal and external	External priority
<b>Advocates</b>	G. D. Kilpatrick, J. K. Elliott	Bruce Metzger, Gordon Fee, Michael Holmes, and most textual critics	Zane Hodges, Maurice Robinson, only conservatives

b.

Note: TR not considered because there are no TR scholars today

#### c. Rigorous Eclecticism

##### 1. Problems

a. (Virtually) exclusive focus on internal evidence, especially intrinsic probability: in *most* cases, the most subjective aspect of textual criticism

1. Rigorous eclectics view intrinsic probability as objective

b. Just because all MSS are corrupt doesn't mean that they are equally corrupt

1. Rigorous eclectics say all MSS are equally corrupt

c. History gets short shrift

1. Rigorous eclectics tend to disregard history

d. Textual apparatus becomes little more than a pool of variants from which to choose the original reading

## d. Majority Text Theory

### 1. Problems

- a. Focus on external evidence is selective: Just Greek MSS are considered
  - b. When to count? Byzantine text-form did not become majority until the 9<sup>th</sup> century
  - c. No Byzantine MSS, versions, or fathers *before* 4<sup>th</sup> century
  - d. Only conservatives, but most conservatives hold to reasoned eclecticism; no theological necessity to hold to the majority text view
  - e. Hort's critique of Byzantine text
    1. Late; Inferior; Secondary
    2. Although there are 'leaks' in Hort's argument, there are not enough to 'sink the boat' [Dr. Wallace]
- e. Reasoned Eclecticism [90% of current textual critics today]

### 1. problems

- a. Not always even-handed in its application
    1. Frequently strong bias against Byzantine and Western text
  - b. Doesn't fully integrate church history into transmission of NT text
2. BUT: in spite of the failings in its execution, it is the most balanced approach, weighing internal and external evidence evenly

## 2. Internal Evidence

### a. Three principles

1. The guiding principle of internal evidence [and of all evidence]: *choose the reading that best explains the rise of the others*
2. The harder reading is to be preferred
3. The shorter reading is to be preferred

### b. The harder reading

#### 1. Characteristics

- a. Ambiguous, cumbersome, awkward wording
- b. Rarer words
- c. Unusual grammar
- d. Wording that could be perceived as a discrepancy
- e. Why is this preferred

1. Scribes were prone to smooth out the text, make it clearer, explain things, make it sound more orthodox

- f. When is the harder reading *not* to be preferred?
  1. When it could be due to an unintentional error on the part of a scribe
2. Illustrations of Harder Readings
  - a. Matthew 27.16-17
    1. At that time they had in custody a notorious prisoner named *Jesus* Barabbas. So after they had assembled, Pilate said to them, “Whom do you want me to release for you, *Jesus* Barabbas or Jesus who is called the Christ?” [NET]
    2. Most MSS omit ‘Jesus’ before Barabbas both times
    3. Which is the harder reading? [Lesson 28]
  - b. Any page in Aland’s *Synopsis of the Four Gospels* reveals harmonizations in various MSS
  - c. Mark 6:31-8:26
    1. 89 consecutive verses, Jesus is not mentioned by name or by title
    2. But added in Byzantine text - ‘he’ vs. ‘Jesus’ [vv. 6.34, 7.27, 8.1, 8.17]
  - d. Mark 1.2: “in Isaiah the prophet” vs “in the prophets”
  - e. Titles of Gospels [though not part of the original text]
    1. “Gospel according to \_\_\_\_\_” vs. “according to \_\_\_\_\_”
      - a. P66 and P75 use “Gospel according ...”
      - b. Sinaiticus (01) and Vaticanus (03) use “according ...”
- c. The shorter reading
  1. Like a rolling snow ball, foreign material was added to the NT over time; Not as much as we might think, however
    - a. Only 2% over 1400 years
  2. Why is this preferred
    - a. scribes prone to add stuff like titles, descriptors, explanations, etc.
  3. When is the shorter reading *not* to be preferred?
    - a. Due to accidental errors caused by issues like homoioteleuton
    - b. Does not apply to early papyri because of the tendency of unintentional errors
  4. Illustrations of Shorter Readings
    - a. Mark 6:31-8:26
      1. ‘he’ vs. ‘Jesus’ [vv. 6.34, 7.27, 8.1, 8.17]

- b. Titles of Gospels [though not part of the original text]
  - 1. “Gospel according to \_\_\_\_\_” vs. “according to \_\_\_\_\_”
  - 2. P66 and P75 vs. Sinaiticus (aleph,01) and Vaticanus (B,03)
- c. BUT: Matthew 27.16-17: *Jesus Barabbas*
- d. Two Divisions of Internal Evidence
  - 1. Transcriptional Probability
    - a. Which variants did the scribes most likely create
    - b. Two elements
      - 1. Unintentional Errors
      - 2. Intentional Errors
  - 2. Intrinsic Probability
    - a. What did the biblical author most likely write
    - b. Two elements
      - 1. Context [consider both near and broad]
        - a. John 14.17 “the Spirit of truth, whom the world cannot accept,<sup>1</sup> because it does not see him or know him. But you know him, because he resides with you and {*will be/is*} in you”
        - b. will be: supported in near and broader context
          - i. John 6.63; John 20.22; Acts 1.8; Acts 2.4
      - 2. Style
        - a. Mark 16:9-20
          - i. Language is quite unlike the rest of Mark
          - ii. Coupled with strong external testimony, the evidence is overwhelming that it’s not authentic
    - c. General Principle
      - 1. *The more material, the more objective the conclusions*
- e. Internal Evidence – Summary
  - 1. Three Broad Principles
    - a. Choose the reading with explanatory power
      - 1. *the reading that best explains the rise of the others*
    - b. Harder reading
    - c. Shorter reading
  - 2. Two Divisions
    - a. Transcriptional evidence [scribe]
    - b. Intrinsic evidence [author]
- f. Comment: internal evidence should be considered first so as not to prejudice against various readings by looking at the manuscripts; we

tend to have the 'cult of the manuscript' that they [MSS] are what drive everything

1. Don't let your right hand know what your left hand is doing when it comes to internal vs. external evidence
2. Settle internal evidence separately and completely, set it aside, and ignore it when considering the external evidence; only then pull it all together to see how they fit and interplay

## I. Principles of Reasoned Eclecticism: Part 2 – Lesson 27

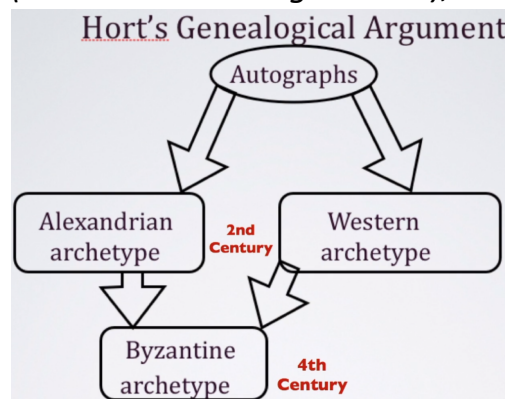
### 1. Internal vs External

- a. All internal evidence is somewhat subjective
- b. All manuscripts are somewhat corrupt
  1. All MSS are errant copies of the Inerrant Word of God
- c. Scholars have to work through both side of the issue
- d. Reasoned eclecticism is the only approach that considers both components evenly [or should]

### 2. External Evidence

#### a. What is a Text-type

1. *The largest group of manuscripts with a common ancestor (other than the original text); a nation of MSS*



#### b. Three Aspects - Divisions

- are to find readings that are older than the MSS that contain them
- by definition the wording in a MS has to be as old as that MS
- most readings in most MSS are much older than the MS they appear in

#### 1. Date and Character of MSS

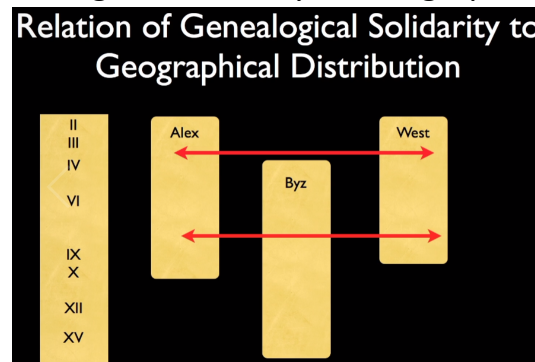
- a. The closer in time to the original, the better the MS
- b. MSS from a faithful line of copying are to be preferred
- c. Manuscripts obviously done carefully are to be preferred

#### 2. Genealogical solidarity of MSS

- a. If the older and better manuscripts of a particular text-type agree, it is more likely that they represent the wording of their 'local original' [regional archetype]

- b. If virtually all the MSS of a text-type agree, they almost surely represent the reading of their local original
  - c. Genealogical solidarity is within the same text-type [pure]
3. Geographical distribution of MSS
- a. The more widespread a textual variant is, the more likely it reflects the wording of the original
  - b. Geographical distribution is not restricted to a text-type but is about sharing the same reading across the distributed witnesses; and if there is no predictable reason why that reading would be there, then the reading goes back to an earlier ancestor – almost always to the original text

c. Genealogical Solidarity to Geographical Distribution



- After the 4<sup>th</sup> century geographical distribution is not as helpful because manuscripts began to assimilate to the Byzantine standard [Constantine’s imperial standard]
- d. External Evidence Illustrations
1. Mark 1.2 “in Isaiah the prophet” vs. “in the prophets”
    - a. “in Isaiah the prophet”
    - b. Best Alexandrian and Western witnesses
      1. Since they go back to the 2<sup>nd</sup> Century – points to the phrase being a 2<sup>nd</sup> century reading
      2. Geographical distribution is strong as well
      3. Not a predictable variant
  2. “in the prophets”
    - a. Almost all Byzantine MSS – late 4<sup>th</sup> century
    - b. Byzantine archetypes surely had the reading early 4<sup>th</sup>

- c. “in the prophets” actually existed earlier
    - 1. Irenaeus – late 2<sup>nd</sup> century speaks of “in the prophets”
    - 2. This points to the predictability of the phrase
  - 3. Mark 1.1 “The beginning of the gospel of Jesus Christ, **the Son of God**” – is the phrase authentic --
    - a. Alexandrian witnesses split
      - 1. Sinaiticus lacks phrase
      - 2. Vaticanus and other Alexandrian MSS have it
    - b. Western and Byzantine solid for the phrase
    - c. Internal evidence will be important in the determination
  - 4. Titles of Gospels [though not part of the original text]
    - a. “Gospel according to \_\_\_\_\_” vs. “according to \_\_\_\_\_”
      - 1. Best Alexandrian MSS lack “Gospel”
      - 2. Sinaiticus [aleph] and Vaticanus [B]
    - b. All other witnesses have “Gospel” if they have the title at all
    - c. Harder reading and shorter reading is “according to \_\_\_”
  - 5. John 14.17 “the Spirit of truth, whom the world cannot accept,<sup>1</sup> because it does not see him or know him. But you know him, because he resides with you and {will be/is} in you”
    - a. P66, B, D, W, read: “is”
    - b. Virtually all others read “will be” including P75
    - c. Alexandrian is split, but Byzantine and Western are solid
      - 1. How to solve this – Internal evidence
- Remember: lean toward which reading explains the rise of the others best

### 3. Conclusion

- a. External evidence has to do with the material witnesses
  - 1. The MSS, versions, and fathers
- b. Millions of man-hours have been expended on the examination of these witnesses in the last 300+ years
- c. We have learned that *witnesses must be weighed, not counted*
- d. The examination of date and character, genealogical solidarity, and geographical distribution is key to understanding the value of the witnesses
- e. Using internal and external evidence in combination requires finesse and imagination

## J. Principles of Reasoned Eclecticism: Part 3 (putting it all together) – Lesson 28

- 1. Basic principle of Textual Criticism



a. *Choose the reading that best explains the rise of the others*

## 2. Basic Approach

a. Examine Internal evidence first

1. If a variant is predictable, then some scribe somewhere was probably tempted to create it
2. Give letter grade to the *preferred reading* from the internal examination

b. Examine the External evidence

1. Without regard for your *tentative* conclusion from internal considerations
2. Give a letter grade to the *preferred reading* from the external examination

c. Combine the two grades, keeping in mind the basic principle

## 3. Illustrations

a. Revelation 1.4 "From John, to the seven churches that are in the province of Asia: Grace and peace to you from "**he who is**," and who was, and who is still to come, and from the seven spirits who are before his throne" [NET]

1. Variant: "**God who is**"

2. Internal Evidence

a. Transcriptional probability

1. Grammatical error in "he who is"
2. Significantly softened with "God who is"

b. Intrinsic Probability

1. Revelation 1.3 "Blessed is the one who reads the words of this prophecy, and blessed are those who keep the things written in it"
2. Historical situation: John exiled on Patmos
3. Exodus 3.14 "God said to Moses, I AM that I AM."
4. Analogy: Preamble of Constitution: "We the people ..."
5. No quotation marks in Greek
6. 250+ quotations of OT in Revelation

c. Grade: A for 'he who is'

3. External Evidence

a. No 'Western' text for Revelation

b. Almost all Latin witnesses have 'he who is'

c. Alexandrians solid for 'he who is'

d. Byzantines split, but most have 'God who is'

e. Grade: A for 'he who is'

b. Mark 1.1 “The beginning of the gospel of Jesus Christ, the Son of God”

1. Internal evidence

a. Transcriptional probability

1. Shorter, harder reading is to be preferred

b. Intrinsic Probability

1. Mark’s style and context suggest ‘the Son of God’ is authentic
2. Mark 1.1 served as title to the book
3. ‘Son of God’ comes at key places in Gospel
  - a. 1.11 “you are my beloved Son”
  - b. 3.11 demons declare: “you are the Son of God”
  - c. 9.11 “This is my beloved Son”
4. Inclusion: “Now when the centurion, who stood in front of him, saw how he died, he said, ‘Truly this man was God’s Son!’” [Mark 15.39, NET]

2. External Evidence

a. Alexandrian witnesses split

1. Sinaiticus lacks phrase

a. How to explain **Σ**’s reading

- i. First corrector adds “the Son of God”

*ii. nomina sacra*: contracted sacred names

- iii. Genitive strings: words with similar endings

EYΑΓΓΕΛΙΟΥ ΙΥ ΧΥ ΥΥ ΘΥ (5 words ending in upsilon)

- iv. 10 other occurrences where **Σ** skips similar strings

2. Vaticanus and others have it

b. Western and Byzantine solid for the phrase

3. Conclusion:

- a. Internal and External evidence combined suggest that ‘the Son of God’ is authentic in Mark 1.1

- b. “if [the title] was not part of the original superscription it should have been, and the scribe who first added it was Markan in purpose if not in name.” [Norman Perrin]

c. John 14.17 “he resides with you and is/will be in you”

1. Internal Evidence

- a. Transcriptional probability: harder reading is ‘is’

- b. Intrinsic probability: very strong that ‘will be’ instead of ‘is’ is authentic

1. Cf. John 6.63 “Now he said this about the Spirit, whom those who believe in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.”
2. Cf. also John 20.22; Acts 1.8; Acts 2.4
- c. Grade: B for ‘will be’
2. External Evidence: more difficult to assess
  - a. P66\* B D\* W read ‘is’
  - b. Virtually all other witnesses read ‘will be’
    1. Including  $\aleph$ , P75, P66c, and Dc
  - c. P66 and B are excellent Alexandrian witnesses; D is the best Western witness
  - d. Grade: slightly in favor of ‘will be’: D
3. Although external evidence is not compelling, the intrinsic evidence is: ‘will be’ is almost surely what John wrote
4. At bottom, choosing the reading that best explains the rise of the other(s) seems to suggest that ‘will be’ is authentic
- d. Matthew 27.16-17 “Jesus Barabbas” vs. “Barabbas”
  1. Internal evidence
    - a. No unintentional reason for adding “Jesus” before “Barabbas” can be found
      1. Last time “Jesus” is mentioned is in v.11)
    - b. Intentional error? Dropping of ‘Jesus’: after YMININ (you)
    - c. Intrinsic Probability
      1. The Greek may give a telltale sign that Matthew wrote “Jesus Barabbas”
      2. V. 17 “Whom do you want me to release for you, Jesus the Barabbas or Jesus the one who is called the Christ?”
      3. ‘the’ with ‘Barabbas’ and ‘Christ’ seems to distinguish two different men, both named Jesus
      4. Internally, the addition of ‘Jesus’ rates a solid A
  2. External Evidence
    - a. Most MSS omit ‘Jesus’ before Barabbas both times, including virtually all Alexandrian, Western, and Byzantine
    - b. Only a few MSS have “Jesus”
    - c. Externally, the omission rates a solid A
  3. Additional factors

- a. Origen [early 3<sup>rd</sup> century] “in the whole range of the scriptures we know that no one who is a sinner [is called] Jesus.”
- b. Origen’s statement reveals that he *knew* of the ‘Jesus’ reading in his day, even though our earliest MSS now are from the 9<sup>th</sup> century
- c. In about 20 late MSS, a marginal note: “In many ancient copies which I have met with I found Barabbas himself likewise called ‘Jesus ...’”
- d. This note was attributed to various church fathers, including Chrysostom and Origen
- 4. This is one of the more difficult problems in the NT to solve
  - a. But: the fundamental principle gives the nod to the longer reading: “Jesus Barabbas”
  - b. Both because of the possibility of accidentally dropping out the name of Jesus after ‘you’ (YMININ), and *especially* the pious motive which Origen articulates, argues that Matthew originally wrote “Jesus Barabbas” in both v. 16 and v. 17

## V. Some Famous Textual Problems -Part 1 – Lesson 29

### A. Mark 1.41

1. Setting 1.40 “Now a leper came to him and fell to his knees, asking for help. “If you are willing, you can make me clean,” he said
  - a. Reading 1:(41) “Move with compassion, Jesus stretched out his hand and touched him, saying, “I am willing. Be clean!” [NET]
  - b. Reading 2:(41) “Becoming indignant, Jesus stretched out his hand and touched him saying, “I am willing. Be clean!”
2. Internal Evidence
  - a. Transcriptional Probability
    1. Unintentional Error
      - a. ΣΠΛΑΓΧΝΙΣΘΕΙΣ
        1. Splanchnistheis – moved with compassion
      - b. ΟΡΓΙΣΘΕΙΣ
        1. Orgistheis – moved with anger
    2. Intentional Change
      - a. Harder reading: Orgistheis – becoming indignant
        1. Mark was first Gospel
          - a. used by Matthew and Luke
        2. Synoptic parallels

- a. Matthew and Luke have neither word
    - 3. Matthew and Luke are prone to soften Mark's rough-hewn Jesus, especially by deleting words
      - a. Mark 3.5: "Jesus speaks 'with anger' ('was indignant') absent from Matthew 19.14 and Luke 16.18
      - b. Mark 1.12: the Spirit *drove* Jesus into the wilderness
        - i. Matthew 4.1 and Luke 4.1: the Spirit *led [up]* Jesus into the wilderness
      - c. Mark 2.26 'when Abiathar was high priest'
        - i. Absent in Matthew 12.4 and Luke 6.4
    - b. Intrinsic Probability: Style
      - 1. Two other times Mark says Jesus is angry [3.5, 10.14]
      - 2. Mark is often ambiguous; here, *why* Jesus would be angry
    - c. Internal evidence: Solid A for 'becoming angry'
3. External Evidence
  - a. Date and Character
    - 1. Codex Bezae (D), Latin MSS (a ff2 r1\*), Ephrem's commentary on Tatian's Diatessaron – 'becoming angry'
    - 2. The rest of the witnesses: 'moved with compassion'
  - b. Genealogical Solidarity
    - 1. Alexandrian and Byzantine: solidly behind the compassionate Jesus
    - 2. Western: strongly in support of the angry Jesus
  - c. Geographical Distribution
    - 1. 'moved with compassion' widespread
    - 2. 'becoming angry' largely isolated to Western text
  - d. External Evidence: Solid A for 'moved with compassion'
4. Conclusion
  - a. *Choose the reading that best explains the rise of the other*
    - 1. Synoptic parallels show that Mark's Jesus was angry
    - 2. Scribes would be prone to change text to a compassionate Jesus
    - 3. Although Western text is wild, it is also very early
    - 4. Western text does not have an angrier Jesus elsewhere
  - b. Verdict: Jesus was angry in Mark 1.41
5. Postscript
  - a. Why was Jesus angry?
    - 1. The ambiguity is in keeping with Mark's style

2. More than a dozen reasons suggested
3. Ehrman: Jesus was always angry when his desire/ability to heal was challenged [Dr. Wallace does not find this supportable]
4. Better: the leper came to the synagogue to be healed, and thus defiled the people there
  - a. Mark 1.39: “He went throughout Galilee preaching in their synagogues”)
  - b. It made Jesus angry that the leper was disrespecting the Law by coming into the Synagogue unclean [Jesus came to fulfill the Law, not abolish it]
- b. Only NIV 2011 and TNIV have an angry Jesus

## VI. Some Famous Textual Problems - John 5.3b-4 – Lesson 30

### A. John 5.3b-4

1. [KJV] In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years... 7 Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me
2. Modern translations: 3 A great number of sick, blind, lame, and paralyzed people were lying in these walkways. 4 [EMPTY] 5 Now a man was there who had been disabled for thirty-eight years.

### B. Internal Evidence - John 5.3b-4

1. Transcriptional Probability
  - a. Unintentional change:
  - b. Intentional change
    1. Some explanation seems to be called for
    2. Why would the lame man be at the pool?
  - c. Harder reading
    1. No explanations for the lame man’s statement in v. 7
  - d. Shorter reading
    1. Omit verses
2. Intrinsic Probability

- a. Style: Does not fit John's Greek Syntax
  - b. Style: Angels not prominent in John's Gospel
    - 1. Only 1.51, 12.29, 20.12 (3x)
    - 2. 20x in Matthew, 5x in Mark, 25x in Luke
  - 3. Internal grade: A- for shorter reading
- C. External Evidence - John 5.3b-4
  - 1. Date and Character
    - a. John 5.3b-4 absent in P66, ~~8~~, B, C\*, D, many others
    - b. John 5.3b-4 found in A, L, Itala, Byzantine MSS, several others
    - c. Conclusion: earliest and best MSS lack the verses
  - 2. Genealogical Solidarity
    - a. Absent: Alexandrian and best Western MSS
    - b. Present: Byzantine and some Western, a couple late Alexandrian
    - c. Conclusion: Alexandrian and Western lacked it, Byzantine had it
  - 3. Geographical Distribution
    - a. Absent: Alexandrian and best Western MSS
      - 1. Widespread early on
    - b. Present: Byzantine and some Western
      - 1. Widespread only later
    - c. External grade: solid A for omission
  - 4. Other Considerations
    - a. Patristic writers: angel stirred up the waters
    - b. Marginal note accidentally incorporated
    - c. 1896: archeological evidence
      - 1. Pool fed by underground mineral spring
    - d. Biblical principle (?) God helps those who help themselves [no]
  - 5. Conclusion: Grade A- John 5.3b-4 not authentic

## VII. Famous Textual Problems - 1 Timothy 3.16 & John 1.18 – Lesson 31

### A. 1 Timothy 3.16

- 1. [KJV] "**God** was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."
- 2. [Modern] "**He** was revealed in the flesh, vindicated by the Spirit, seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory"

### B. Internal Evidence: 1 Timothy 3.16

- 1. Transcriptional Probability
  - a. Unintentional change

1. 'ΟΣ vs. Θ̄Σ [but which direction]
    - a. os (who) vs. theos (God) [*nomina sacra* is shortened]
      1. os in Greek is really 'who' and not 'he'
    - b. Intentional change
      1. 'ΟΣ → Θ̄Σ [grammatical reasons]
        - a. Normally don't start sentence with a relative pronoun in Greek
          1. note: but if its poetry that is a different situation
          2. whole issue of misidentifying hymns [poetry] from creed [doctrinal] text within scripture
      2. 'ΟΣ → Θ̄Σ [doctrinal reasons]
        - a. As the early church began to recognize the divinity of Christ
  2. Intrinsic Probability
    - a. Style
      1. Could go either way
      2. Paul rarely calls Jesus 'God' [Titus 2.13]
    - b. Style and Context
      1. Poetry in ancient Greek - Often starts with relative pronoun
        - a. Cf. Philippians 2.6; Romans 4.25; Colossians 1.15; Hebrews 1.3
  3. Internal Grade: A- for 'he'
- C. External Evidence: 1 Timothy 3.16
1. Byzantine MSS: 'God'
  2. Best Alexandrian MSS: 'who'
    - a. Some later corrected by hand: ~~ⲛ~~, A, C
    - b. Demonstrates how easy it was to change
  3. Western MSS: 'which' [Old Latin: *quod*]
    - a. *quod* from *qui*, not from *Deo*
    - b. 'O from 'ΟΣ not from Θ̄Σ
- D. Conclusion: 1 Timothy 3.16
1. 'he' is clearly authentic, confirmed by both external and internal evidence
  2. 'God' is an early orthodox corruption
  3. 'he' does *not* deny Christ's deity, nor does it explicitly affirm it
  4. 1 Timothy 3.16 is a Major text for KJV advocates
    - a. Claiming modern translations deny Christ's divinity
    - b. BUT – if every reference of Jesus as God was removed from Scripture you couldn't get rid of His deity; the Spirit of God has so superintended over the writing of Scripture and the transmission of it



that it is impossible to get rid of Jesus is God as it is found in Scripture; it is imbedded everywhere

#### E. John 1.18

1. “No one has ever seen God. The unique one, **himself God**, who is in closest fellowship with the Father, has made God known”
2. “No one has ever seen God; the only **Son**, who is in the bosom of the Father, he has made him known” [RSV]
3. Variants: μονογενής Θεός vs. μονογενής υιός
  - a. monogenes theos vs. monogenes huios
  - b. monogenes is used as a substantively with theos and adjectivally with huios
4. ‘God’: NET, NIV, TNIV, NIV 2011, ESV, NRSV, NASB
5. ‘Son’: KJV, RV, ASV, RSV, HCSB, REB

#### F. Internal Evidence - John 1.18

1. Transcriptional Probability
  - a. Unintentional error
    1. Possible, but depends on *nomina sacra* as ΘΣ or ΥΣ
    2. Earliest *nomina sacra* were God, Christ, Lord, Jesus
    3. Son was abbreviated later
    4. If ΘΣ is clearly a 2<sup>nd</sup> century reading, then accidental error is ruled out
  - b. Intentional error
    1. No where else does John say ‘the only one’ followed by ‘God’
    2. Three times John says ‘the one and only Son’:
      - a. John 3.16, 18; 1 John 4.9
    3. John 3.16 loomed large in scribes’ minds
    4. Text is not changed in John 3.16, 18, or 1 John 4.9
    5. Grammar may have been misunderstood [intrinsic evaluation]
2. Intrinsic Probability
  - a. Ehrman: “when is an adjective ever used substantivally when it immediately precedes a noun of the same inflection?”
    1. His point: adjective + noun with matching case, gender, number = adjective modifies noun always
    2. Here, this would mean: “the one and only God” (Sabellianism; i.e., modalistic monarchianism [non-Trinitarian])
  - b. Ehrman continues: “The result is that taking the term μονογενής Θεός as two substantives standing in apposition [The unique one, himself God,] makes for a nearly impossible syntax, whereas

construing their relationship as adjective-noun creates an impossible sense.” [one a problem for grammar, the other a problem for theology] “To the best of my knowledge, no one has cited anything analogous outside of this passage.”

c. Ehrman is ‘flat out wrong’

1. There are several examples in NT [where adjective is followed by a noun (with complete concord), yet the adjective does not modify the noun (but as a substantival)]

a. 2 Peter 2.5 “he preserved an eighth, Noah...)

1. ‘eighth’ as in the ‘eighth person’

d. Context: *monogenes* used in John 1.14 substantivally (‘the unique one’)

1. Thus, ‘the unique one, himself God’

2. But it is *just ambiguous enough* that scribes may have misunderstood and thus changed the text to ‘Son’

3. Internal grade: B for ‘God’

G. External Evidence - John 1.18

1. Alexandrian MSS: ‘God’

a. P66, P75, B, C\*

1. When P66 and P75 agree, it text is evident and goes deep into the 2<sup>nd</sup> century

2. Western MSS:

a. D is missing

b. Old Latin have ‘Son’

c. ~~Σ~~ is Western in John 1-8 and reads ‘God’

3. Byzantine MSS: ‘Son’

4. Geographical Distribution

a. Early church fathers have both readings

5. External Grade: B+ for ‘God’ [strong Alexandrian readings]

H. Conclusion – John 1.18

1. ‘the unique one, himself God’ is almost surely the authentic text and best way to translate it

2. Strong affirmation of Christ’s deity; KJV has ‘Son’ instead of ‘God’

I. 1 Timothy 3.16 & John 1.18 and Christ’s Divinity

1. Do modern translations deny the deity of Christ?

a. No any more so that the KJV does

2. Both in text and translation KJV affirms Christ’s divinity less than most modern translations e.g.

- a. Titus 2.13: “the glorious appearing of the great God and our Saviour Jesus Christ” [KJV]
  - 1. Should be “... great God and our Saviour, Jesus Christ”
- b. 2 Peter 1.1: “the righteousness of God and our Saviour Jesus Christ” [KJV]
  - 1. Should be “... of God and our Saviour, Jesus Christ”

## VIII. Famous Textual Problems - Matthew 24.36 – Lesson 32

### A. Matthew 24.36

- 1. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδείς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ μόνος.
- 2. Now concerning that day and hour, no one knows it, neither the angels of heaven nor the Son, except the Father alone
  - a. Shorter reading – “But as for that day and hour no one knows it – not even the angels in heaven – except the Father alone.”

### B. Bart Ehrman comments on Matthew 24.36

- 1. “The reason [for the omission] is not hard to postulate; if Jesus does not know the future, the Christian claim that he is a divine being is more than a little compromised.” [Misquoting Jesus, 204]
- 2. This is “the most famous instance” of doctrinal alteration by orthodox scribes [Studies in the Textual Criticism of the New Testament, 333]
- 3. “Scribes found this passage difficult: the Son of God, Jesus himself, does not know when the end will come? How could that be? To resolve the problem, some scribes simply modified the text by taking out the words ‘nor event the Son.’ Now the angels may be ignorant, but the Son of God isn’t.” [Misquoting Jesus, 95]

### C. Arguments for Authenticity of οὐδὲ ὁ υἱός (‘nor the Son’) in Matthew 24.36

#### 1. External Evidence

- a. ⚭, B, D, Old Latin, Irenaeus, Origen, MSS acc. to Jerome included the phrase οὐδὲ ὁ υἱός
  - 1. B: 4<sup>th</sup> century Alexandrian majuscule
  - 2. D: early 5<sup>th</sup> century Western majuscule
  - 3. 9<sup>th</sup> century and later Caesarean witnesses
  - 4. Majority of Old Latin witnesses [2<sup>nd</sup> century reading]
  - 5. Late 4<sup>th</sup> century translation of Irenaeus [late 2<sup>nd</sup> century]
    - a. Represents the Western text
  - 6. Origen: early to mid-3<sup>rd</sup> century Alexandrian witness
  - 7. MSS known to Jerome [late 4<sup>th</sup>/early 5<sup>th</sup> century]
- b. Patristic support for ‘nor the Son’

1. Irenaeus and Origen apparently have the reading, and they show no awareness of the shorter reading
2. Their combined testimony suggests wide geographical distribution in the Western and Alexandrian regions from an early period [late 2<sup>nd</sup> – early mid-3<sup>rd</sup>]

## 2. Internal Evidence

- a. Metzger's Textual Commentary: "The words 'neither the Son' are lacking in the majority of the witnesses of Matthew, including the later Byzantine text. On the other hand, the best representatives of the Alexandrian and the Western types of text contain the phrase. The **omission of the words because of the doctrinal difficulty** the present is more probable than their addition by assimilation to Mark 13.32. Furthermore, **the presence of μόνος and the cast of the sentence as a whole (οὐδὲ ... οὐδὲ ... belong together as a parenthesis...)** suggest the originality of the phrase
- b. Two Basic Arguments
  1. Grammar
    - a. Strongly suggests authenticity of the words
      1. Correlative conjunctions οὐδὲ ... οὐδὲ ...
  2. Theology
    - a. Scribes would be prone to omit these offensive words more than harmonize the text toward the parallel in Mark 13.32
- c. Parallel Passages
  1. Matthew 24.36: "Now concerning that day and hour, no one knows it, neither the angels of heaven nor the Son, except the Father alone."
  2. Mark 13.32: "Now concerning that day or hour, no one knows it – neither the angels in heaven nor the Son – except the Father."

## D. Arguments for Omission of 'nor the Son' in Matthew 24.36

### 1. External Evidence

- a. **Σ**, L, W, f, 33, Byz, Syriac, Coptic, Vulgate, Diatessaron, Athanasius, MSS, MSS acc. to Didymus, Phoebadius, MSS acc. to Ambrose, Basil, Gregory, MSS acc. to Jerome
- b. Interpretation of Witnesses
  1. **Σ**: first corrector, 4<sup>th</sup> century, probably done before MS left scriptorium
  2. L: 8<sup>th</sup> century Alexandrian majuscule

3. W: 4<sup>th</sup>/5<sup>th</sup> century Byzantine (in Matthew) majuscule
4. F: group of Caesarean minuscules
5. 33: 'queen of the cursives': 9<sup>th</sup> century Alexandrian minuscule
6. Byz: the Byzantine text-type
7. Syriac: all Syriac witnesses (Western?), reaching back to 3<sup>rd</sup> century
8. Coptic: all Coptic witnesses (strongly Alexandrian), reaching back to 3<sup>rd</sup> century
9. MSS known to Jerome (late 4<sup>th</sup>/early 5<sup>th</sup> century) and *preferred* by Jerome (what he adopted in the Vulgate)
- c. Other Patristic support for the Omission
  1. Athanasius (late 3<sup>rd</sup> century, Alexandrian)
  2. Didymus (4<sup>th</sup> century, Alexandrian)
  3. Phoebadius (4<sup>th</sup> century, Western)
  4. Ambrose (4<sup>th</sup> century, Western)
  5. Jerome (4<sup>th</sup>-5<sup>th</sup> century, Western-Alexandrian)
  6. Basil (4<sup>th</sup> century, Byzantine)
- d. The Fathers who favor the omission are relatively early and represent all three-major text-forms
2. Summary of External Support for 'nor the Son'
  - a. The best Alexandrian and Western witnesses
  - b. This includes the earliest Alexandrian witness: Ⲛ
  - c. The second earliest Western witness (D) and the OL
  - d. Some of the best Caesarean witnesses
  - e. Early Fathers know of it, and some support it; some know *only* of this reading
  - f. The evidence is widespread, early, and in important witnesses
3. Summary of External Support for Omission
  - a. Decent Alexandrian and Western witnesses, including the earliest Alexandrian version (Sahidic Coptic—3<sup>rd</sup> century) and an early Western version (Syriac)
  - b. The earliest Greek witness: Ⲛ (primarily Alexandrian)
  - c. Some of the best Caesarean witnesses
  - d. *Relatively* early and important fathers
  - e. The evidence is widespread, early, and in important witnesses
  - f. But it is *not* the reading of all the earliest and best Alexandrian and Western witnesses
4. Summary of External Evidence

- a. Although the external evidence is by no means rock-solid for either reading, the weight must be given to the longer reading. οὐδὲ ὁ υἱός is early, widespread, and found in the better witnesses overall. But a decision is difficult
  - b. Conclusion: C+/B- rating in favor of *longer* reading
- 5. Is it possible the shorter reading is authentic [Byzantine is authentic reading]
  - a. Hort's Genealogical Argument [review] is that the Alexandrian and Western Archetypes are the "legs" for the Byzantine Archetype
    - 1. Valid argument, however, there is an Achilles heel
    - 2. Hort built a case of genealogical relationships without having specific MSS in mind; he proposes that the Alexandrian and Western text-types go back to the early 2<sup>nd</sup> century, yet, without supporting evidence [in his day the best was 4<sup>th</sup> century MSS]
    - 3. Even today, the Alexandrian and Western Archetypes are 'being constructed' – we don't have them
  - b. What this leads to is the possibility that the Byzantine Archetype of the early 4<sup>th</sup> century used better Alexandrian MSS and better Western MSS than we have today on a very rare occasion [theoretical]
  - c. Implications of Hort's Achilles Heel
    - 1. On rare occasions, the Byzantine text can have the original wording by itself—
    - 2. Especially when it has the *shorter* reading
      - a. The editor [possibly Lucian] was in the midst of the Diocletian persecution [Biblical documents were being destroyed] and scribes were trying to save any text they could find and didn't have the luxury of choosing the 'best' reading; and if the Byzantine text had MSS with the shorter reading it is because MSS with the longer reading were not available
    - 3. When supported by other early witnesses, a Byzantine authentic reading is even more possible
  - d. There are arguments for the authenticity of the Byzantine shorter reading

E. Arguments for Authenticity of 'nor the Son' - οὐδὲ ὁ υἱός

1. Internal Evidence

a. Intrinsic Probability

1. Grammar: 'neither the angels... nor the Son':

a. Are the correlative conjunctions a grammatical necessity [Ehrman, *Orthodox Corruption*, 92]?

b. Put simply: Does *neither* demand a 'nor' afterward?

1. οὐδὲ οἱ ἄγγελοι... οὐδὲ ὁ υἱός

2. **Counter-grammatical Argument**

a. Although οὐδὲ is often used in pairs, it is not at all required to do so

b. Matthew has 27 instances of οὐδὲ; the *only* paired instance is in Matthew 12.19 (quoting OT)

c. οὐδὲ by itself means 'not, not even'. The sentence makes good sense with only one οὐδὲ

3. Theology: 'nor the Son' offensive to a high Christology and thus most scribes omitted the words.

a. most commentators today, largely influenced by Metzger

4. Theology continued

a. The omission is an anti-Adoptionistic reading [Ehrman, *Orthodox Corruption*]

1. Adoptionism thrived AD 190-275

a. Adoptionism denied pre-existence of Christ [thus his deity]; became God at his baptism [adopted by God]

b. Anti-Adoptionist sentiment was correspondingly vigorous during that time [3<sup>rd</sup> century]

c. 3<sup>rd</sup> century fathers would be most likely to have altered the text that the scribes then copied

5. Theology Concluded

a. How is the parallel in Mark 13.32 to be explained where the words 'nor the Son' are certain?

b. Mark was copied less frequently than Matthew; scribes almost always conformed Mark to Matthew rather than vice versa

6. **Theology Counter-Arguments**

a. Proto-orthodox response to Adoptionism would be long *after* all four Gospels were considered canonical [Irenaeus, *Against Heresies* 3.11.8]

b. How could the Proto-orthodox alter Matthew while neglecting to do so in Mark?

1. *The same MSS that omit the phrase in Matthew have it in Mark*

c. Patristic evidence

1. No church father had any problems with ‘nor the Son’ until the 4<sup>th</sup> century—long after the Adoptionist controversy was over
2. Thus, the Adoptionist controversy seems to be irrelevant to this textual problem

F. Arguments for Omitting ‘nor the Son’

1. Internal Evidence

a. Theology vs. Harmonization

1. If omission is due to anti-Adoptionistic views, it arose *after all four Gospels were considered canonical*

a. Why, then, is ‘nor the Son’ *not* omitted in Mark?

b. Harmonization sometimes trumps theology—even Matthew harmonizing toward Mark

1. Mark 10.17-18: “Good teacher, what must I do to inherit eternal life?” Jesus said, “Why do you call me good? No one is good but God alone.”
2. Matthew 19:16-17: “Teacher, what good thing must I do to have eternal life?” “Why do you ask me about the good? Only one is good.”

c. The Problem of Matthew’s μόνος (alone) for scribal corruption

1. Why did they leave ‘alone’ alone?
2. But would Matthew leave ‘alone’ in the text?

Christology in Matthew and Mark		
Mark 1.2: Spirit <u>drove</u> Jesus into wilderness	Matthew 4.1: Spirit led Jesus into wilderness	<i>Jesus’ will</i>
Mark 2.26: Jesus spoke of David entering house of God <u>when Abiathar was high priest</u>	Matthew 12.4: ‘when Abiathar was high priest’ is omitted: it was Ahimelech who was priest...	<i>Jesus’ Knowledge</i>
Mark 3.10: Jesus healed <u>many</u>	Matthew 12.15: Jesus healed them <u>all</u>	<i>Jesus’ Power</i>
Mark 5.30-32: Jesus knew that power had gone out from him; ‘Who touched me?’	Matthew 18-26: both points omitted	<i>Jesus’ Power, Knowledge</i>



Mark 6.5: <u>not able</u> to do any miracle in his hometown... except...	Matthew 13.58: did not do many miracles	<i>Jesus' Power</i>
Mark 6.6: Jesus was <u>amazed</u> at their unbelief	Matthew Omits	<i>Jesus' Knowledge</i>
Mark 8.22-26: healing blind man with spittle-twice	Matthew omits this pericope entirely	<i>Jesus' Power</i>

3. Matthew never has a lower Christology when it comes to Jesus' holiness, will, power, knowledge, emotions, disciples' derived authority from Jesus, or worship of Jesus

#### G. Verdict: Matthew 24.36

1. Matthew, not later scribes, omitted 'nor the Son' from his Gospel, and replaced it with 'alone'
2. He *softened* the statement of the Son's ignorance, making what was explicit now implicit
3. In the least, the plausibility of Matthew, rather than the scribes, omitting the phrase, calls into question Bart Ehrman's claims of extensive and significant proto-orthodox corruption of scripture
4. Yet, if Matthew changed the text, he nevertheless retained the gist of what the Lord said. His 'alone' concerning the Father's knowledge implies what Mark's 'nor the Son' explicitly says
5. Thus, the Gospel writers may change the words of Jesus, but they still retain the gist of what he said.

### IX. Famous Textual Problems -John 7.53-8.11 - Pericope Adulterae – Lesson 33

#### A. Distinction needs to be made between what is canonical and what is historical

1. Is it possible for a story about Jesus to be true without it being part of the New Testament?
2. Respect for the author requires that we investigate dubious passages seriously
3. The incarnation gives us a methodological imperative to do serious historical research
4. More emotional baggage is attached to the PA than to any other passage in the New Testament
5. If it is not part of the NT, what do we lose?
6. This pericope may well be true historically even if John did not write it
7. An examination of the evidence is therefore in order

#### B. External Evidence - John 7.53-8.11

1. Lacking in P66, P75, ~~8~~, B, A, C, and almost all MSS through 8<sup>th</sup> century

- a. P66 and P75 two most important John MSS
    - b. If P66, P75, ~~8~~, B all agree, then pretty much a done deal
    - c. Only three majuscules have it: D, K, Γ
    - d. Earliest and best versions lack it
  - 2. Lack of patristic comments until 12<sup>th</sup> century
  - 3. Asterisks in several MSS
    - a. Asterisk indicates that scribe had doubts about text authenticity
  - 4. Corruptions within *pericope adulterae*
  - 5. Floating text in MSS
    - a. Three locations within John 7
    - b. After all four Gospels
    - c. Between Luke and John
    - d. After John 8.12
    - e. *After* Luke 21.38
- C. Internal Evidence – John 7.53-8.11
- 1. Vocabulary, syntax, style not John's
  - 2. Not other pericope so anomalous
  - 3. Disrupts the passage
  - 4. Language is similar to Luke's
  - 5. John 7.53-8.11 and Luke
    - a. Kyle R. Hughes, "The Lukan Special Material and the Tradition History of the Pericope Adulterae," *Novum Testamentum* 55 (2013) 232-51
      - 1. Finally, the mystery of its origin may have been discovered
    - b. Recent excavations reveal two different versions of the story, conflating in the 3<sup>rd</sup> century
      - 1. Did Luke have access to one of them
    - c. Several features in the PA are found in Luke's special material: unnamed woman, historical presents, verb forms
    - d. Why, then, did he not include it in his Gospel?
- D. Conclusion
- 1. Pericope Adulterae almost surely not authentic
  - 2. Mark 16 & John 8: MS evidence compared
  - 3. Pastor and early MSS
    - a. Story about pastor that taught on PA and indicated that while it may not be authentic, he would pray that an early MS would be found to support the pericope
  - 4. Ehrman's *Misquoting Jesus* and the PA
    - a. Gibbon's *Decline and Fall of the Roman Empire* and John 5.7

## E. Epilogue: Incarnation and Inspiration

1. Priority: Incarnation or Inspiration
  - a. As Christians should our priorities be on Jesus or the Scriptures
2. Yet we cannot know Jesus apart from the scriptures
3. However, even if the Bible were not inspired this would not mean it was historically worthless
  - a. The PA is likely not inspired, but it is largely historically true
4. The Incarnation demands of us historical research, while many evangelicals' views of inerrancy argues against this
5. What will triumph in the end – the Glorification of Jesus Christ
  - a. Ultimately the objective of biblical textual criticism is to honor Christ
  - b. The evidence and the historical realities of what the text is about, ultimately glorify Him and honor Him in ways that are unimaginable. But we cannot be the kind of people who say, "I am going to hold to this text because I like these verses better" – that does not honor Jesus Christ; and that is what we should be all about

## X. Famous Textual Problems - Mark 16.9-20 – Lesson 34

### A. Five Different Endings to the Gospel of Mark

1. Short Ending [SE] - Gospel Ends at 16.8
  - a. "Then they [Mary Magdalene, Mary the mother of James, and Salome] went out and ran from the tomb, for terror and bewilderment had seized them. And they said nothing to anyone, because they were afraid."
2. Intermediate Ending [IE] after v. 8 [has no assigned version]
  - a. "But they reported briefly to Peter and those with him all that they had been told. And after these things Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation."
3. IE followed by Long Ending [LE]
4. Long Ending [LE]
  - a. (9) Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had driven out seven demons. (10) She went out and told those who were with him, while they were mourning and weeping. (11) And when they heard that he was alive and had been seen by her, they did not believe. (12) After this he appeared in a different form to two of them while they were on their way to the country. (13) They went back and told the rest, but they did not believe them. (14) Then he appeared to the eleven

themselves, while they were eating, and he rebuked them for their unbelief and hardness of heart, because they did not believe those who had seen him resurrected. (15) He said to them, “Go into all the world and preach the gospel to every creature. (16) The one who believes and is baptized will be saved, but the one who does not believe will be condemned. (17) These signs will accompany those who believe: In my name they will drive out demons; they will speak in new languages; (18) they will pick up snakes with their hands, and whatever poison they drink will not harm them; they will place their hands on the sick and they will be well. (19) After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. (20) They went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.”

5. LE with material added between vv. 14 and 15 [Freer Logion in Codex W]
  - a. “And they excused themselves, saying, “This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now” – thus they spoke to Christ. And Christ replied to them, “The term of years of Satan’s power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may return to the truth and sin no more, in order that they may inherit the spiritual and incorruptible glory of righteousness that is in heaven.”

## B. Summary of External Evidence

1. Three Endings Can be Eliminated
  - a. IE, IE followed by LE, and Freer Logion between vv. 14-15 of LE]
  - b. Lack sufficient support for viability back to the original
2. This leaves Two endings
  - a. SE and LE
  - b. Which is more likely
    1. Scribes would intentionally omit vv. 9-20
    2. Scribes would add these verses
3. Arguments for LE external evidence
  - a. At least 95% of all MSS, versions, and Fathers have the LE
    1. Rule: do not count MSS, weigh them
  - b. Found as early as the late 4<sup>th</sup>/early 5<sup>th</sup> century
    1. Codex W (032) – Washingtonianus [the Freer MS]
  - c. Found in all Three Text-forms

1. Byzantine, Western, Alexandrian
2. Geographical distribution
- d. Found early in the Fathers
  1. Beginning no later than late 2<sup>nd</sup> century [with Irenaeus]
- e. Genealogy good; geographic distribution good; date and character not so good
4. A bit of Internal evidence with External
  - a. Why would these verses be omitted by scribes
    1. Embarrassment over vv. 17-18
      - a. Patristic evidence
        1. But at least ten fathers quote from or allude to vv. 15-20 in a steady stream from the 2<sup>nd</sup> to the 5<sup>th</sup> century, while no fathers mention the first half of the pericope [vv. 9-14] until the 4<sup>th</sup> century
      2. The evidence reveals that the fathers did not have a problem with vv. 17-18; unlike contemporary times
5. Arguments for the SE
  - a. Scribes would be strongly tempted to add a resurrection appearance to this Gospel
    1. 8.31, 9.9, 9.31, 10.34 – predictions of the resurrection of Jesus
  - b. Only Gospel that doesn't have a resurrection appearance by Jesus to the disciples – if the Gospel ends at verse 8 – but it has the resurrection of Jesus
  - c. Which MSS lack the LE
    1. Ⲛ (Sinaiticus: 4<sup>th</sup> century)
    2. B (Vaticanus: 4<sup>th</sup> century)
    3. These two are the best witnesses to the most important text-Type: the Alexandrian
      - a. When these two MSS agree the reading goes back deep into the 2<sup>nd</sup> century and probably back to the original
      - b. 3000 differences in Gospels argues for common ancestor several generations back, probably deep in the 2<sup>nd</sup> century
        1. The differences demonstrate that the MSS were not copied from a common ancestor one generation removed; it must be several generations removed and, therefore, they are reliable when they agree
  - d. Blank column at the end of Mark in Codex B [Vaticanus]
    1. Only blank column in the NT of B

2. Does this indicate that the scribe knew of the LE and was making room for it
  - a. Unlikely because there's not enough room for the LE
  - b. Unlikely because the three OT blank columns are at the end of a *genre* – as a separation
    1. Wallace's suspicion is that this is exactly the same for the end of Mark as seen in Codex Vaticanus (B)
3. This suggests that B's archetype had Mark at the end of the four Gospels (Western order, like W and D have)
  - a. Acts would come next – a different genre
  - b. Matthew, John, Luke, Mark, Acts
4. Other evidence that B's archetype had a different order of books
  - a. Paul's epistles are in a different order than the archetype
    1. Paragraph numbering shows displacement
5. If the blank column in B indicates that the scribe was aware of the LE, what does the blank PAGE at the end of the Gospels in Sinaiticus [Ⲛ] indicate?
- e. The oldest Syriac, Armenian, Georgian, and Sahidic MSS end the Gospel at v. 8; Syriac (Sinaitic) text-form from 2<sup>nd</sup> century ends at v. 8
  1. They represent early and wide distribution
- f. Origen and Clement (2<sup>nd</sup> and 3<sup>rd</sup> century) are silent about any material after v. 8
  1. Doesn't mean they don't know about it but cannot be used as evidence that they do
- g. Eusebius (early 4<sup>th</sup> century): "The accurate copies conclude the story according to Mark in the words... 'they were afraid' for the end is here in nearly all the copies of Mark."
  1. Quantitative point: nearly all the copies... "
  2. Qualitative point: "the accurate copies... "
  3. Eusebius had the backing of Constantine
- h. Jerome (end 4<sup>th</sup>/beginning 5<sup>th</sup> century): the LE is found in "scarcely any copies of the Gospel—almost all the Greek codices being without this passage..."
  1. Jerome had the backing of the Pope
  2. The fact that he notes the Greek MSS without the passage implies its presence in Latin MSS – the possible source of LE

- a. Victor of Antioch (5<sup>th</sup>-6<sup>th</sup> century): both endings were in wide circulation, but Victor believed the longer ending was more accurate. Victor wrote the most popular commentary on Mark of the Middle Ages
    - 1. It may well have been due to his influence that scribes added the LE from the on
  - i. Point: for the first 5 centuries the LE hardly appears in any MSS according to Eusebius and Jerome [wide access to MSS in east/west]; how then, did that text [LE] become in the majority
    - 1. Strong impulse for scribes to put something there because of the absence of resurrection *appearance* by Jesus
    - 2. Strong influence by Victor of Antioch to add the LE
- 6. Alternative Endings
  - a. Codex Bezae Cantabrigiae (c. 400 CE)
    - 1. The IE, a colorless ending. If the LE was known to the scribe, why would he omit it and use instead a bland ending?
  - b. Several MSS and versions from the 4<sup>th</sup> – 9<sup>th</sup> century have the IE before the LE
    - 1. None have the IE *after* the LE
    - 2. Shows that some of their ancestors had only the IE, and later scribes added the LE *after* it
  - c. Bruce Metzger [*Textual Commentary*] “no one who had available as the conclusion of the second Gospel the twelve verses 9-20, so rich in interesting material, would have deliberately replaced them with a few lines of a colorless and generalized summary.”
- 7. Marginal Notes
  - a. Even in many of the MSS that have the LE, there is a note that registers suspicion
    - 1. “The end. In some copies the evangelist ended here, but in many this also” --- referring to vv. 9-20 which follow
  - b. Others have “Eusebius canonized the Gospel to here” [referring to v. 8]
  - c. Others have asterisks after v. 8, indicating doubt about authenticity
- 8. Why does this Gospel, and *only* this gospel, have major textual upheaval at the end?
  - a. Because scribes were uncomfortable with a gospel ending without any resurrection appearances

- b. If Mark 16.9-20 were original, then why would the material be deleted? Why don't *any* MSS delete the endings of Matthew, Luke, or John

#### 9. Conclusion of External Evidence

- a. The manuscripts, versions, and patristic writings on behalf of the SE are early and widespread. They represent the Alexandrian, Western, Caesarean, and Byzantine text-types. The SE is found in the Best witnesses of the three most important early versions --- Latin, Coptic, and Syriac --- as well as the best and earliest witnesses of the Armenian and Georgian. It is also found in the best witnesses of the Alexandrian, Caesarean, and Western text
- b. Eusebius and Jerome, whose access to MSS was vast, both affirm that the SE was by far the predominant conclusion to Mark in their day
- c. The reason for later MSS to have *some* ending after 16.8 is easily explainable [scribal desire to have a resurrection's appearance by Jesus to the disciples], while no convincing reason has been proposed as to why some scribes should eliminate vv. 9-20

#### C. Internal Evidence

1. Both transcriptional (scribal) and intrinsic (authorial) evidence argue decisively against the authenticity of the LE
2. Transcriptional evidence
  - a. We have seen that scribes would be more likely to add material after 16.8 than delete it
3. Intrinsic evidence
  - a. There is not a single passage in Mark 1.1 – 16.8 comparable to the stylistic, grammatical, and lexical anomalies that we find *clustered* in 16.9-20
  - b. See Gregory Sapaugh, "An Appraisal of the Intrinsic Probability of the Longer Endings of the Gospel of Mark" (PhD dissertation, Dallas Theological Seminary, 2012)

#### D. Did Mark Intentionally End his Gospel at 16.8 or is the Ending Lost?

1. Three Arguments that Ending Was Lost
  - a. Last leaf could have been lost if written on a codex
  - b. Books don't end in a γάρ ('for')
  - c. Open-ended conclusions are a modern Kafka-like invention
    1. having a nightmarishly complex, bizarre, or illogical quality
2. Three Counter-Arguments



- a. Mark would have been written on a roll, and the end is the most protected leaf
  1. Roll vs. Codex: see T.C. Skeat and C.H. Roberts, *The Birth of the Codex* (OUP, 1987): Mark was written on a roll, not a codex
- b. Books have been discovered that end in a γάρ
  1. Books ending in γάρ: see P.W. van der Horst, "Can a Book End with a ΓΑΡ? A Note on Mark XVI.8," *JTS* 23 (1972) 121-24; Kelly R. Iverson, "A Further Word on Final Γάρ (Mark 16.8)," *CBQ* 68 (2006) 79-94
- c. Open-ended conclusions are ancient
  1. Open-ended conclusions are ancient: J. Lee Magness, *Marking the End: Sense and Absence in the Gospel of Mark* (Atlanta: Scholars, 1986)
  2. Some Greco-Roman literature is open-ended
  3. Several OT passages are open-ended
  4. Even a whole book, Jonah, ends this way
3. Mark seems to foreshadow the ἐφοβοῦντο γάρ of 16.8 with the open-ended conclusion to the pericope of Jesus' third predictions about his resurrection in 9.32: "But they did not understand this statement and were afraid to ask him [ἐφοβοῦντο]."
4. Significantly, this foreshadows Mark 16.8 in five ways
  - a. It deals with Jesus' resurrection
  - b. The pericope is open-ended
  - c. The verb is imperfect, which by its nature is open-ended
    1. in the past with aspect continuing
  - d. It is the same verb (and form) as used in 16.8
  - e. The pericope ends with the disciples bewildered
5. Why did no one in the ancient world understand Mark's intention
  - a. Luke apparently did: The conclusion to Acts is open-ended
    1. "No one can accept the ending of *Acts* as the conclusion of a *rationally* conceived history" (W.R. Ramsey, *St. Paul the Traveller and Roman Citizen*)
  - b. Luke seems to have a similar purpose: get the reader involved in the narrative
    1. Acts starts with a bang and ends with a whimper, leaving the reader wanting more
  - c. Does Luke Give any Other Clues that he is Emulating Mark's Literary Technique?

1. The Beginning of Acts... “I wrote the former account, Theophilus, about all that Jesus *began* to do and teach until the day he was taken up to heaven...”
2. Compare with the beginning of Mark: “The *beginning* of the gospel of Jesus Christ, the Son of God.”
3. Often the first line in an ancient book was meant to be the title. If this is so here, Mark’s Gospel gives a sufficient clue that 16.8 is the real ending
4. Luke picked up on this and spoke of his Gospel as the beginning of what Jesus did
5. Acts continues the narrative, but leaves off for the reader to get engaged in spreading the gospel

#### E. Conclusion

1. Although at first glance the evidence is overwhelming on behalf of the LE, a more penetrating analysis reveals:
  - a. The earliest and best manuscripts and versions, with the greatest geographical spread
  - b. The comments by Eusebius and Jerome about the majority of manuscripts in their day ending at v. 8
  - c. The multitude of endings before or in place of the LE
  - d. The marginal notes in the manuscripts complaining about the LE
  - e. And the overwhelming evidence from the linguistic uniqueness of the passage---all argue that Mark ended his Gospel at 16.8
2. Why does Mark complete his Gospel this way?
  - a. It’s an invitation to the reader...
    1. Mark’s challenge to his readers in his day is still valid today
      - a. What are you going to do with Jesus?

## XI. Which Translation is Best? (Why so many translations) – Lesson 35

### A. Three Major Influences Behind Modern Translations

1. Textual basis
  - a. New text to translate from (1881+)
  - b. Older MSS
  - c. Better MSS (Westcott-Hort)
    1. Something besides the TR
  - d. Reasoned Eclecticism [1953]
2. Informational basis
  - a. New information about language of NT (1895+)
  - b. Discovery of papyri advanced information

1. Adolf Deissmann [pastor in Germany] studying papyri
    - a. His book *Bible Studies* started a revolution that the language of the NT was the language that people spoke and translations needed to be in the language people understood
    - c. Linguistic studies
    - d. Exegetical studies
  3. Translational theory (philosophical changes)
    - a. New philosophies of translation (20<sup>th</sup> century)
    - b. Formal equivalent vs. functional equivalent—and more
- B. Basic Principles of Translation
1. Translation Philosophy: Three Priorities
    - a. Elegance
    - b. Accuracy
    - c. Readability
- C. Best Translation – Some contenders
1. NIV (1984)
  2. RSV (1952, 1971)
  3. NASB (1960, 1995)
  4. ESV (2008)
  5. REB (1989)
  6. NKJV (1982)
  7. NET (2005)
  8. NIV 2011 (2011)
- D. What about Gender-Inclusive Language
1. RSV and Isaiah 7.14
  2. NRSV, NIV 2011 and some passages
    - a. Matthew 18.15 “If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over” [NIV 2011]
    - b. Matthew 18.15 “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one” [NRSV]
    - c. 1 Timothy 3.2 “Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, hospitable, able to teach” [NIV 2011]
    - d. 1 Timothy 3.2 “Now a bishop must be above reproach, married only once, temperate, sensible, respectable, hospitable, an apt teacher” [NRSV]

E. What Bibles should I read

1. King James Bible
2. Good Study Bible: NET, ESV, NIV 2011
3. Good Reading Bible: NIV 2011, REB, NLT, The Message
4. Good memorizing Bible: ESV, KJV, NET

F. Final Thoughts

1. All translations are interpretations
2. The difference among these translations are important, but not essential for salvation
3. The Spirit of God has ensured that the truth of the scriptures can be found in any one of them
4. Each believer has the right and the responsibility to read the Bible in his/her own language, and to grapple in the community of believers with what it means and how it should be obeyed
5. *Tolle lege!*

XII. Is what we have now what they wrote then? – Lesson 36

A.

Year	Number of MSS	Earliest MSS
1611	7	11 <sup>th</sup> Century
2013	5800+	2 <sup>nd</sup> Century

B. The Bottom Line

1. As time goes on, we are getting closer and closer to the original text

C. The Nature of the Variants

1. What kinds of variants are there
  - a. 99% make virtually no differences at all
    1. >70% are differences in spelling
  - b. Smallest group of Variants
    1. Meaningful and viable
      - a. Good chance of being authentic
    2. Less than 1% of all textual variants fit this group
      - a. Mark 9.29 “This kind [of demon] cannot be cast out except by prayer [and fasting] ← variant
      - b. Revelation 13.18 “Let the one who has insight calculate the beast’s number, for it is the number of a man, and his number is 666 ← variant – also found as 616

D. What Theological Beliefs Depend on Textually Suspect Passages

1. “Essential Christian beliefs are not affected by textual variants in the manuscript tradition of the New Testament” [Bart Ehrman]

E. Is What We have now what they Wrote Then

1. In all particulars
  - a. Probably not
2. But in all essentials
  - a. Absolutely

F. Final Statement

1. “No essential doctrine of the Christian Faith is jeopardized by any viable variant” [Dr. Dan Wallace]