

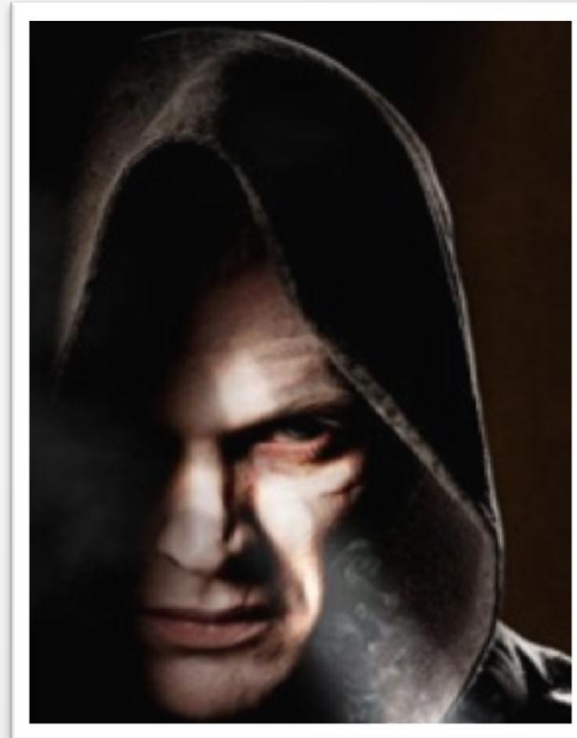
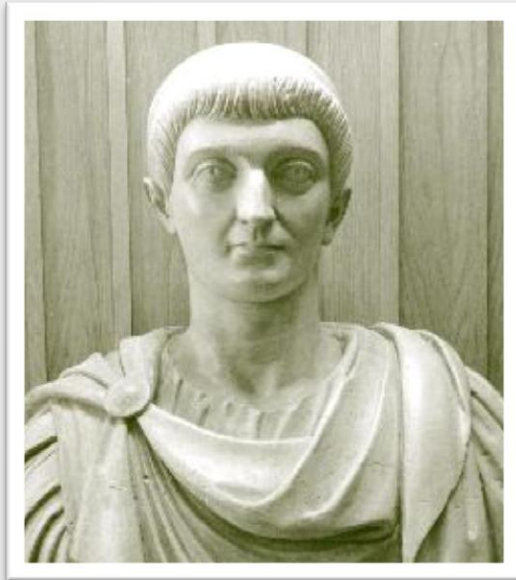
From Author's Quill to Epub



How the New Testament Survived
Twenty Centuries

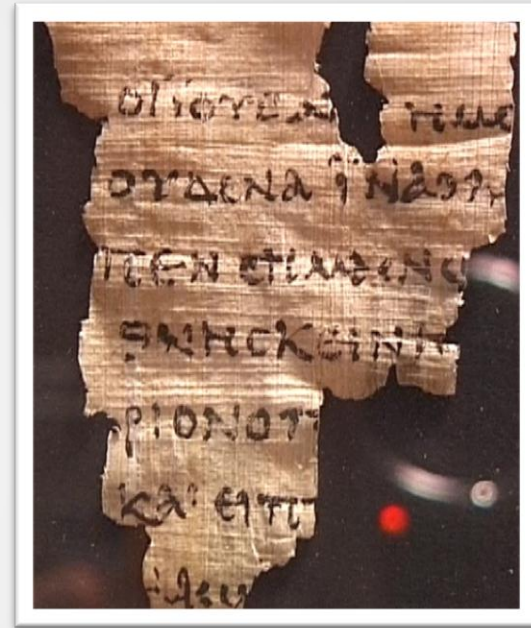
The Problem

- How can we be sure it wasn't corrupted?



How Was the Text Preserved?

- Informal publication (AD 60-300)
 - Hand copying
 - By literate amateurs
 - For reading in churches
 - Papyrus rolls and codices
- Formal publication (300-700)
- Copying in Monasteries (700-1600)
- Printed Editions (1454-)
- Electronic Texts (1980-)



How Was the Text Preserved?

- Informal publication (AD 60-300)
- Formal publication (300-700)
 - Hand copying by trained scribes
 - Leather codices
 - For patrons, large churches, libraries, clergy
- Copying in Monasteries (700-1600)
- Printed Editions (1454-)
- Electronic Texts (1980-)

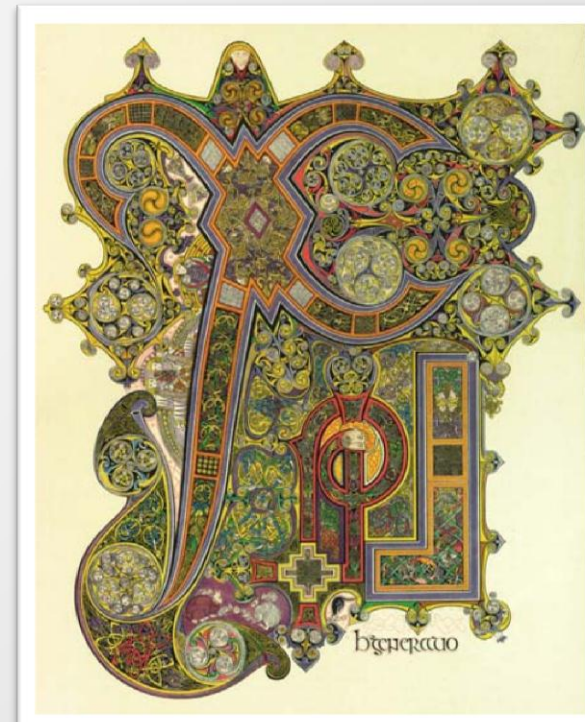


Codex Sinaiticus (4th century)



How Was the Text Preserved?

- Informal publication (AD 60-300)
- Formal publication (300-)
- Copying in Monasteries (700-1600)
 - Highly trained and disciplined
 - Correction and “correction”
 - Often copying from dictation
 - Long hours in harsh conditions
- Printed Editions (1454-)
- Electronic Texts (1980-)



The Book of Kells (700-800)



How Was the Text Preserved?

- Informal publication (AD 60-300)
- Formal publication (300-)
- Copying in Monasteries (700-1600)
- Printed Editions (1454-)
 - Still many topographical errors
 - Soon printing Greek text
 - Beginnings of text collection and comparison
- Electronic Texts (1980-)



The Gutenberg Bible (1454)

annū regni sechie. Mēse autē quarto
nona die mensis obtinuit famēs cui-
tatem: et non erat alimentū p̄p̄o terre.
Et dirupta ē ciuitas: et om̄es viri bel-
latores eius fugerūt: et ceteri de ciui-
tate nocte per viam porte que est iuxta
duos muros et ducit ad ortū regis-
caldeis obsidentibus urbem in giro:
et abiit per viā que ducit in hebron.

domo domini et bases et mare merum
quod erat in domo domini confregit
runt caldei: et nulerūt domine eo rōy in
babylonē. Et leueros et creagras et psal-
terio et fialas et mortariola et oia vasa
que sūt in ministerio fuerūt nulerūt: et p̄di-
as et thymiamata et vireos et plures et
cādabra et mortaria et cratos. Quot
q̄ aurea aurea: et q̄q̄ argēta argēta.
Vult magister miline colūnas duas

salomō
reos oīu
re et octo
a una: et
uibat rā.
dignit: et
sup̄
um: qui
granata
nia eura.
agitatē
nata cen-
tulit ma-
p̄m p̄i
ē secūdu:
ciuitate
et sup̄ vi-
de hys q̄
it in ciui-
pbat
p̄o terre
s. Vult
milie:
s i rebā-
re: et ter-
iary. Et
p̄lo quē
o septio:
An anno
trahit

U. mēta cōes iherme

Et factum ē postq̄ in
captiuitate redactus
est israhel et iherusa-
lem deserta est: sedit
iheremias propheta
fletus et plāxit lamiē

ratione hac in iherusalem: et ama-
ro animo suspirās et eiulās dixit.

Aleph Quomodo sedet sola ciui-
tas plena p̄p̄o. Facta est q̄si vidua do-
mina genitū: princeps puīciarū facta
est sub tributo. **Beth** Plorans plora-

dominus quod quod quod quod quod

de iherm aīas odigētalitigētabuas.

2. A. Iheremia

99

An anno vicelesimo octo nabuchodon-
osor transtulit nabuzardan magi-
strum milie animas iudeos septingenti-
tas quadraginta quinq̄. Om̄es ergo
anime: quatuor milia sequebūt. Et fa-
ctum est in vicelesimo septimo anno tras-
migrationis iochim regis iude duo-
decimo mense vicelesima quinta mēsis
eleuauit euilmerobach rex babilonis
ipso anno regni sui caput iochim re-
gis iude: et eduxit eum de domo car-
ceris: et locutus est cum eo bona. Et p̄-
sunt thronū eius sup̄ thronos regum
qui erant post se in babilonē: et mura-
uit vestimenta carceris eius: et comete-
bat panem coram eo semp̄ cunctis die-
bus vite sue. Et ablati sūt ablatia p̄p̄o:
a dabātur ei a rege babilonis statuta
per singulos dies: usq̄ ad diē mortis
sue cunctis diebus vite eius.

U. mēta cōes iherme

Et factum ē postq̄ in
captiuitate redactus
est israhel et iherusa-
lem deserta est: sedit
iheremias propheta
fletus et plāxit lamiē

ratione hac in iherusalem: et ama-
ro animo suspirās et eiulās dixit.

Aleph Quomodo sedet sola ciui-
tas plena p̄p̄o. Facta est q̄si vidua do-
mina genitū: princeps puīciarū facta
est sub tributo. **Beth** Plorans plora-
uit in nocte: et lacrimę eius in maillū
eius. Non est qui consoletur eam: et
omnibus cōis eius. Om̄es amici
ei? sp̄erūt rā: et facti sunt ei inimici.
Gmel Migravit iudeos p̄pter affli-
ctiōē et multitudinē seruitutis. Abi-
tauit inter gentes: nec inuenit requiē.
Om̄es p̄secutores ei? apprehenderūt

eam inter angustias. **Delech** Vire hy-
don lugens: eo q̄ nō sunt qui veniant
ad solennitatem. Om̄es porte eius
deserūt: sacro oros ei? gentes. Vir-
gines eius squalide: et ip̄a oppressa a
maritudine. **He** facti sunt hostes ei?
in capite: et inimici ei? locupletati sunt:
quia dōs locutus est sup̄ rā p̄pter mul-
titudinē iniquitātis eius. Paruuli ei?
ducti sunt in captiuitatem: atē faciem
tribulātis. **Vau** Et egressus ē a filia
syon om̄is decor ei?. facti sunt priu-
cyres eius velut acietes non inuenien-
tes pastua: et abiierunt absq̄ socordi-
ne ante faciem subsequētis. **Zai** Re-
cordata est iherusalem diei afflictionis
sue: et iuramentis om̄ium delicta-
bilū suorū: que habuerat a diebus an-
tiquis: cum caderet p̄p̄o eius i manu
hostili: et non esset auxilior. Videt
rā hostes: et derisūt sabbatū ei?. **Cheth**
Peccatū peccauit iherusalem: propterea
instabilis facta est. Om̄es qui glo-
rificabāt eam sp̄erūt illā: quia vide-
runt ignominia ei?. Ip̄a autē gemit:
et cōuersa retrosum. **Ceth** Bordes
eius in pedibus eius: nec recordata est
finis sui. Deposita est vehemēt: nō
habens consolatorē. Vide domine
afflictionē meā: quoniam cretus est mi-
natus. **Iorh** Manū suā misit lapsis
ad om̄ia desiderabilia eius: quia vi-
dit gentes ingressas sanctuariū suū:
de quibz p̄cepas ne iurarem in eccle-
siam tuā. **Capl** Om̄is p̄p̄us eius
genuit: et querens panem. Deceit
p̄iosa quēq̄ pro cibo: ad refocillādā
animā. Vide domine et cōsidera: quā
facta sum vilis. **Lamech** Vos om̄es
qui transitis per viam aduertit et vi-
det: si est dolor sicut dolor meus. Quo-
niā vindicauit me ut locutus est dñs:

Recovering the Original

- The problem
 - Many, many differences
- Why?
 - Unintentional
 - Intentional



Recovering the Original

- The problem
 - Many, many differences
- Why?
 - Unintentional
 - Errors of sight
 - Errors of hearing
 - Errors of writing and memory
 - Errors of judgment
 - Intentional



Recovering the Original

- The problem
 - Many, many differences
- Why?
 - Unintentional
 - Intentional
 - Grammar and language
 - Harmonizing
 - Attempts to correct error
 - Doctrinal changes

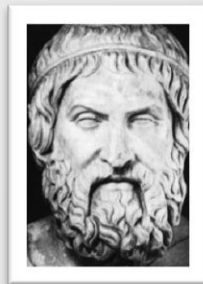
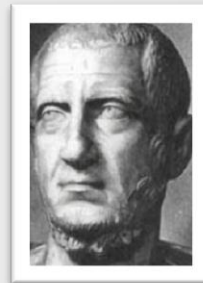
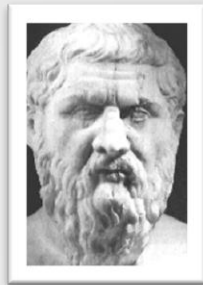


Recovering the Original

- Putting variations in perspective
 - Most are obvious errors
 - Most make no difference for faith
- No ancient document is more secure
 - Gap between composition and copies

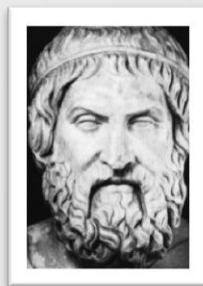
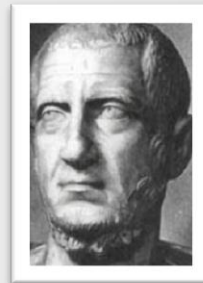
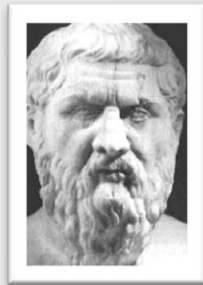
How Many Copies Survive?

- NT: by far the most manuscripts
 - 5000+ Greek manuscripts
 - 8000+ Latin manuscripts
 - 1000 manuscripts of ancient translations
- Greek and Latin classics
 - Euripides, Cicero, Ovid, Virgil: a few hundred
 - Sophocles: 100
 - Aeschylus: 50
 - *Greek Anthology*: 1
 - Tacitus: 1



Gap between Composition and Copy

- NT: by far the smallest gap
 - Earliest: around 100 years (before AD 200)
 - Complete editions: 300 years
- Greek Classics
 - Most 1000 years or more after author's death
- Latin Classics
 - Often closer than Greek
 - Closest is still 300 years after author's death



Recovering the Original

- Putting variations in perspective
 - Most are obvious errors
 - Most make no difference for faith
- No ancient document is more secure
 - We are more sure of the NT text than of any other document prior to the printing press

Recovering the Original

- Textual criticism
 - Compare manuscripts
 - Reconstruct the original (or earliest possible)
- External evidence
- Internal evidence

UNITED BIBLE SOCIETIES 3RD EDITION
385 KATA HANNIN 13. 14-25

‘Ο διδάσκαλος καὶ ‘Ο κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. 14 εἰ σὺν ἐγὼ ἐνψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· 15 ὑποδειγμα γάρ εἶδον καὶ ὑμῖν ἵνα καθῶς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δούλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιήτε αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ’ ἵνα ἡ γραφὴ πληρωθῇ, ‘Ο τρώγων μου¹ τὸν ἄρτον ἐπῆρεν ἐπ’ ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

VARIANT

Jesus Foretells His Betrayal
(Mt 26:20-25; Mk 14:17-21; Lk 22:21-23)

21 Ταῦτα εἰπὼν [ὁ] Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. 22 ἐβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς. 24 νεύει σὺν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει². 25 ἀναπεσὼν

BREAK **PREFERRED READING**
EVALUATION OF EVIDENCE

MANUSCRIPT APPARATUS
CROSS-REFERENCE

- Textual criticism
- External evidence
 - Weighing mss, not just counting
 - Grouping mss into “families”
 - Drawing a family tree
- Internal evidence

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KATA IYANNIN

13. 14-25

‘Ο διδάσκαλος καὶ ‘Ο κύριος, καὶ καλῶς λέγετε, εἰμὶ γάρ. 14 εἰ οὐ γὰρ ἐνὶ ὕμῃσι τοὺς πόδας· ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλους νίπναι τοὺς πόδας· 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καλῶς ἔσῃ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀποστόλος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἰσάτε, μακάριοι ἐστέ ἐάν ποιῆτε αὐτά. 18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τὰς ψυχὰς ἐξελεξαμένων ἀλλ’ ἐγὼ γὰρ τὴν πέρασθῃ. ‘Ο τράγων μου⁴ τὸν ἄρτον ἐψήρεν ἐπ’ ἐμὲ τὴν πέρασθῃ. 19 ἀπ’ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πορευσάμενοι θῶτε ξένιστά οὗτι ἐγὼ εἰμι. 20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαβράνων ἀνὰ τὴν πέμψαντα με λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

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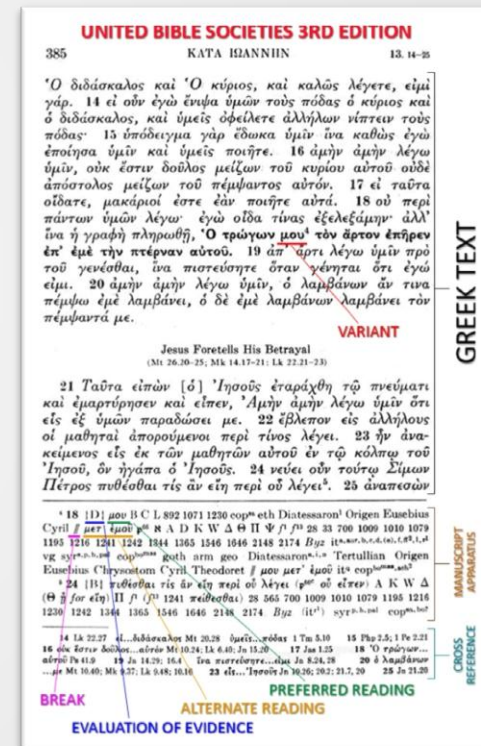
(Mt 26:20-25; Mk 14:17-21; Lk 22:21-23)

21 Ταῦτα ἐπὶ τῶν [δ] ἡμερῶν τῶν πέντεταις καὶ ἑμάρτησιν καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐγὼν παραδίνομαι με. 22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀποροῦμενοι περὶ τούτου λέγει. 23 γὰρ ἀνακείμενος εἰς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κώλῳ καὶ Ἰησοῦ, διὸ ἡγάτα ὁ Ἰησοῦς. 24 νεῖον οὐ τούτω Σίμων Πέτρος πυνθάνοι τις ἀν εἷη περὶ οὗ λέγει⁵. 25 ἀναπιστῶν

⁴ 18 [1d] μου B C L 892 1071 1072 κομ⁴ est Diatessaroni Origin Eusebium Cyril f f⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶

Recovering the Original

- Textual criticism
- External evidence
- Internal evidence
 - Which reading explains the others?
 - Which reading is “more difficult”?
- The NT text today
 - Closer to the original than ever
 - We can be confident of the contents
 - Still questions (Western Acts?)



Recovering the Original

- In groups of 4
 - Which reading do you think was original? Why?
 - Why do you think this error crept in?
 - Does this variation make a difference in our faith?
- Look for
 - External evidence
 - Weighing mss, not just counting
 - Internal evidence
 - Which reading explains the others
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From Greek to English

- Kinds of translations
 - Lexical equivalent (word for word)
 - Dynamic equivalent (thought for thought)
 - A spectrum, not a sharp divide

From Greek to English

- Kinds of translations
- Which is most “literal”?
 - *pomme rouge* (French)
 - “apple red” or “red apple”?
 - *des fruits de mer* (French)
 - “some fruits of the sea” or “seafood”?
 - *Die Religionsgeschichtliche Schule* (German)
 - “history of religions school”?
 - “the religion’s history school”?

From Greek to English

- Kinds of translations
- Which is most “literal”?
- The limits of translation
 - Paul: ἀγαπήτοι ἀδελφοί
 - “beloved brothers”?
 - “dear brothers and sisters”?
 - No choice conveys all of the meaning

From Greek to English

- The purposes of translation
 - Not . . .
 - to replace the Greek text
 - to be read alone
 - Give as good a sense as possible . . .
 - of the writer's thought
 - the writer's sentence structure?
 - In the context of . . .
 - close study
 - public reading
 - *lectio divina*

From Greek to English

- The purposes of translation
- So the best translation is . . .
 - Three different ones together!
- My picks
 - NIV, NRSV, and NJB
 - All dynamic equivalent
 - Covers the denominational and theological spectrum

Next Time

- Why did these books make it into the New Testament?
- Why do we say these books are “God’s word”?