

Shama The NT Manuscripts

The background is a textured, aged parchment or leather surface. A bright light source from the top left casts a long, wavy shadow across the middle. A magnifying glass with a black frame is positioned on the left, focusing on the text. In the bottom right corner, there is a small, ornate hourglass.

**Looking
for clues
to what
was really
said**

When either the Tanak or NT is read in English, the reader needs to understand they are reading a translation. The translation is based on manuscripts, copies of copies, which were transmitted over time by humanity. Since the original autograph does not exist, we depend on faithful transmission of the text. Textual Criticism understands with the human process of translation, there exists the potential of transmittal errors.

The purpose of textual criticism is to restore as near as possible the words of the autograph. This is done by examining the evidence, the manuscripts, comparing the manuscript to manuscript.

There are a few words and terms to get to know that the “scholars” have made up to identify the manuscripts and also to confuse us ordinary folk. Not to say we can’t learn them, we can. I like to keep a cheat sheet around so that when I’m reading more technical books I don’t gloss over the terms.



Some of the Scholars

Bruce M. Metzger 2/9/1914- 2/13/2007

An American biblical scholar and textual critic who was a longtime professor at Princeton Theological Seminary and Bible editor who served on the board of the [American Bible Society](#) and [United Bible Societies](#). He was a scholar of Greek, NT, and NT Textual criticism, and wrote prolifically on these subjects.

Metzger is widely considered one of the most influential NT scholars of the 20th century. He became a contributor to the [Revised Standard Version \(RSV\)](#) of the Bible, and was general editor of the Readers Digest Bible (a condensed version of the [RSV](#)) in 1982. From 1977 to 1990, he chaired the Committee on Translators for the [New Revised Standard Version \(NRSV\)](#) of the Bible and was "largely responsible for ... seeing [the NRSV] through the press." He considered it a privilege to present the NRSV—which includes the [Apocrypha](#) books.



Some of the Scholars



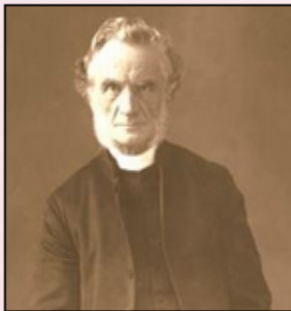
Philip W. Comfort, Ph.D.,

Studied English literature, Greek, and New Testament at the Ohio State University and the University of South Africa. He taught these classes at a number of colleges, including Wheaton College, Trinity Episcopal Seminary, Columbia International University, and Coastal Carolina University. He is currently senior editor of Bible reference at Tyndale and served as New Testament editor for the New Living Translation. He has contributed a number of books to the Tyndale collection, both as author and editor.

Among these are [The New Greek-English Interlinear New Testament](#), [The Origin of the Bible](#), [The Tyndale Bible Dictionary](#), [Essential Guide to Bible Versions](#), [The Text of the Earliest New Testament Greek Manuscripts](#) (with D. Barrett), and [Who's Who in Christian History?](#)



WESTCOTT AND HORT



Brook Foss Westcott (1825-1901)

In 1844 Westcott entered Trinity College, Cambridge, where he was invited to join the secret society called Cambridge Apostles. (Becoming an Apostle involves taking an oath of secrecy and listening to the reading of a curse, originally written by Apostle Fenton John Anthony Hort, around 1851. (4))

After obtaining his degree, Westcott remained in residence at Trinity. In 1849 he obtained his fellowship; and in the same year he was ordained deacon and priest. Lifelong friends were Lightfoot, E.W. Benson and F.J.A. Hort. The inspiring influence of Westcott's intense enthusiasm left its mark upon these three men; they regarded him not only as their friend and counsellor, but as in an especial degree their teacher and oracle. He devoted much attention to philosophical, patristic and historical studies, but his main interest was in New Testament work. (5)



Fenton John Anthony Hort (1828-1892)

In 1850 Hort took his degree at Trinity College, Cambridge, being third in the classical tripos. In 1851 he also took the recently established triposes in moral science and natural science, and in 1852 he became fellow of his college. In 1854, in conjunction with J. E. B. Mayor and Lightfoot, he established the *Journal of Classical and Sacred Philology*, and plunged into theological and patristic study. He had been brought up in the strictest principles of the Evangelical school, but at Rugby he fell under the influence of Thomas Arnold and Archibald Campbell Tait, and his acquaintance with [Cambridge Apostles Founder] John Frederick Denison Maurice and Charles Kingsley finally gave his opinions a direction towards Liberalism [and Unitarianism]. (6)

It is quite appropriate to examine the character, beliefs and practices of Westcott and Hort as opposed to strictly looking at their linguistic abilities. This is not an ad hominem attack on them. All the logic and ability in the world cannot overcome a faulty premise, since premise alone can render the most sound arguments and logical construction of textual theories false. And of course, premises are related to, or are revealed by a person's character and practices.

Some of the Scholars

Occult Involvement

Westcott and Hort founded several occult societies, two of which were The Hermes Club and The Ghostly Guild. These were not merely school-boy projects. They were created at one of the highest learning institutions in the world's largest imperial world-power at that time - Great Britain. Members of these clubs and the occult associations that they went on to found, such as The Society for Psychical Research started the modern New Age movement, became and were prominent members of British Royalty and politics, as well as occupied the highest positions in the Anglican Church including that which is equivalent to that of the Pope in the RCC, the Archbishop of Canterbury. To say that Westcott and Hort were well connected is an understatement.

Doing searches on some of the names, organizations and movements listed in the essay below are real eye-openers if you really want to know what was going on with the occult movement in the latter half of the 1800's and the connection that Westcott and Hort had to it.

The book, [New Age Bible Versions](#) has this to say about Westcott and Hort:

B.F. Westcott is identified as "a mystic" by the standard reference work of his day: The Encyclopedia Britannica (1911). Princeton University Press' book, The Christian Socialist Revival (1968, Peter d'A Jones) says B.F. Westcott was "a mystic" (p. 179). The highly respected Encyclopedia of Religion and Ethics identifies both B.F. Westcott and F.J.A. Hort as Alexandrian mystics (see 'Alexandrian Theology' et al.). The Occult Illustrated Dictionary makes reference to B.F. Westcott, Hort, and Lightfoot and their 'ghostly' games.

[In a letter to his wife, 23 Oct 1864](#), Hort wrote (then age 36) :

"We had a pleasant evening, six of Westcott's Sixth Form boys dining with us Then we worked till near dinner, when we had a very nice little party, the two De Morgans, H. M. Butler, Farrar, Brady and his mother, and H. W. Watson. Mrs. Brady ... came in the evening. **We tried to turn tables, but the creatures wouldn't stir.** Both the De Morgans were radiant and pleasant."

The phrase "**we tried to turn tables**" is a direct reference to an occult seance and "the creatures" that "wouldn't stir" is a clear reference to the spirits that Hort and his guests were invoking to establish communication with. Westcott and Hort were accomplished practitioners of the occult.

The sometimes promoted idea that these occult activities were only a part of Hort's younger days, is refuted by numerous quotes in [New Age Bible Versions](#). Says that source, "He speaks, as late as 1880 (age 55), about "fellowship with the spiritual world" and "the dominion which the dead have over us" (p. 439).

These statements are immediately prior to and even during the work of the King James Version revision committee commissioned in 1870 by the Anglican church that culminated in the release of the revised master greek text of 1881. However, we know that Westcott and Hort were secretly working on their revised greek text since at least as early as 1853 - 1857:

"The principle literary work of these years was the revision of the Greek Text of the New Testament. All spare hours were devoted to it." (Life, Vol.I, p.399). 1858: Oct. 21st - Hort



Some of the Scholars

1858 Oct. 21st - Hort: The positive doctrines even of the Evangelicals seem to me perverted rather than untrue...There are, I fear, still more serious differences between us on the subject of authority, and **especially the authority of the Bible**" (Life, Vol.I, p.400).

1860 Apr. 3rd - Hort: "But **the book which has most engaged me is Darwin**. Whatever may be thought of it, it is a book that one is proud to be contemporary with. I must work out and examine the argument in more detail, but at present my feeling is strong that the theory is unanswerable." (Life, Vol.I, p.416).

1865 Sept. 27th - Westcott: "I have been trying to recall my impressions of La Salette (a shrine of Mary). **I wish I could see to what forgotten truth Mariolatry bears witness**"

1865 Nov. 17th - Westcott: "As far as I could judge, the 'idea' of La Salette was that of **God revealing Himself now, and not in one form but in many.**" (Life, Vol.I. pp.251,252).

1865 Oct. 17th - Hort: "I have been persuaded for many years that **Mary-worship and 'Jesus'-worship have very much in common** in their causes and their results." (Life, Vol.II, p.50).

In a private letter dated 1851, Mr. Hort betrayed his hatred toward the revered Textus Receptus when he wrote:

" I had no idea until the last few weeks of the importance of texts having read so little Greek Testament and dragged on with the *villainous* Textus Receptus. Think of that *vile* Textus Receptus leaning entirely on late manuscripts."



Some of the Scholars

Bart D. Ehrman 10/5/55 -

An American NT scholar, currently the James A. Gray Distinguished Professor of Religious Studies at the University of NC at Chapel Hill. He is a leading scholar in his field, having written and edited over 25 books, including three college textbooks, and has also achieved acclaim at the popular level, authoring five NY Times bestsellers. Ehrman's work focuses on textual criticism of the NT, the historical Yahusha, and the development of early Christianity.

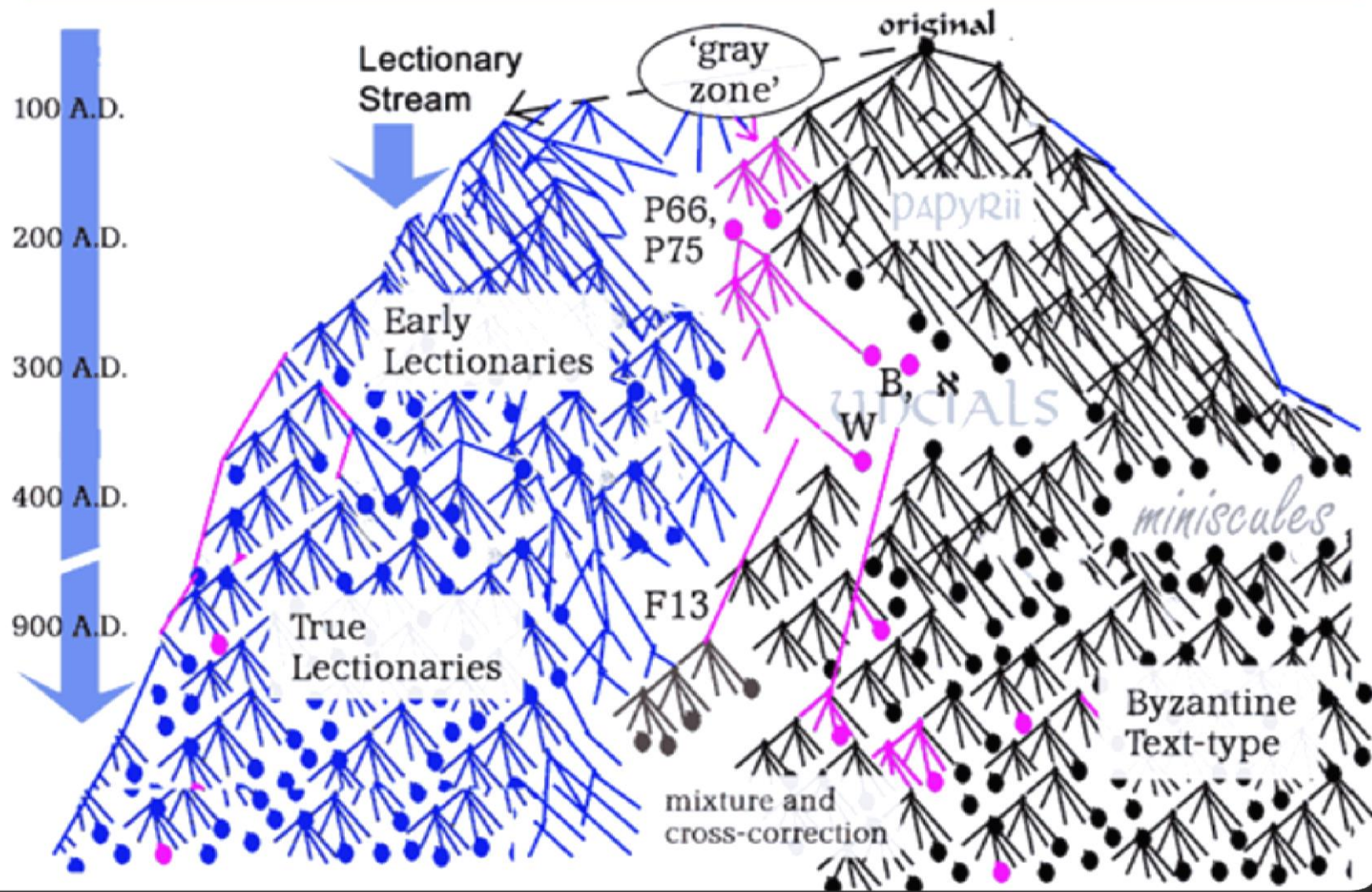


*In **The Orthodox Corruption of Scripture***, Ehrman argues that there was a close relationship between the social history of early Christianity and the textual tradition of the emerging New Testament. He examines how early struggles between Christian “heresy” and “orthodoxy” affected the transmission of the documents. Ehrman is often considered a pioneer in connecting the history of the early church to textual variants within biblical manuscripts and in coining such terms as “**Proto-orthodox Christianity**”.



Genealogical Outline: Pericope de Adultera

by Nazaroo



ΠΙΣΤΙΣ ΚΑΙ ΑΓΑΠΗ

ΕΠΙΣΤΗΜΗ ΚΑΙ ΣΟΦΙΑ

- **Extant** - means still in existence.

- **Codex**-an unbound manuscript of some ancient classic (as distinguished from a scroll)

- **Papyri - Papyri MMS, P1-88 2nd-3rd Century**

The earliest Greek NT manuscripts are Papyri manuscripts. There are 88 and the earliest is **P-52 The John Rylands in codex format**. They are delineated by a letter P followed by the manuscript number. Papyrus was a writing material derived from a reed plant and was in use as early as the third millennium BC until well into the first millennium AD. Great quantities of papyri, including biblical papyri, have been preserved in the sands of Egypt.

Two of the most important collections of NT papyrus manuscripts are those acquired by **Chester Beatty of London in 1930–31** and **Martin Bodmer of Geneva in 1955**. Two significant early papyri manuscripts are **P66 from the Bodmer collection**, which contains a major portion of the Gospel of John and is dated sometime before AD 200, and **P45 from Beatty's library**, which has portions of all the Gospels and Acts and is dated to the third century. As papyrus became more difficult to obtain, parchment (scraped and prepared animal skin) eventually replaced papyrus around the fourth century for most biblical manuscripts.



- **Uncials Uncial MSS (01-274) 4th- 9th century**

As a classification of NT manuscripts, “uncial” (from “inch-high” letters) refers to parchment texts (similar to papyri with no letter spacing and minimal punctuation). Uncials were written in a formal and careful literary hand using capital letters that were sometimes more rounded than ordinary Greek capitals. This script (also known as “majuscule”) was used in biblical texts from the second to the ninth century AD.

There are about 310 of these manuscripts; they are some of the most important, if not the most important manuscripts of the NT to Christians. They include Codex’s, *Sinaiticus*, *Vaticanus* and *Alexandrinus* among others. ***These manuscripts appeared after Constantine authorized the making of multiple copies of scripture after the council of Nicea A.D. 325.***

They utilize Greek capital letters with curves so they could be written on the common writing materials. There are no breaks between words or sentences and no punctuation marks, these manuscripts utilize a style known as *scripta continua* (“continuous script”).

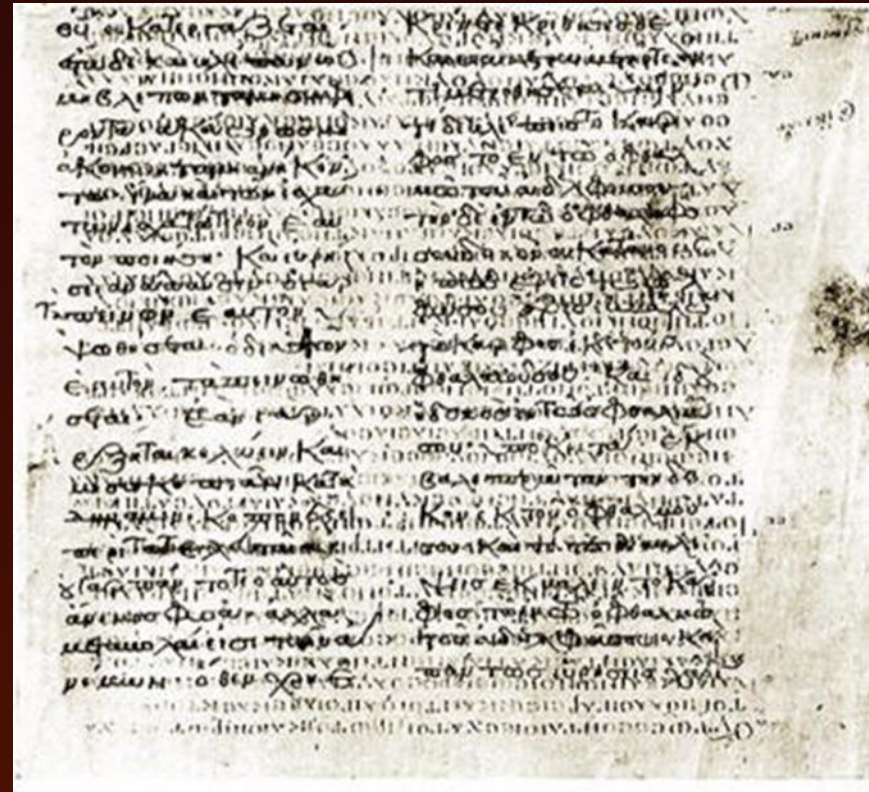
These manuscripts are identified by a capital letter, mainly Latin letters, also Hebrew and Greek. **Codex Sinaiticus** is identified by the Hebrew letter aleph (א), **Codex Vaticanus** by the letter (Β) and **Codex Alexandrinus** by the letter (Α).



PALIMPSEST MANUSCRIPTS

About one in five Uncials (out of 274) are palimpsest manuscripts, which are reused parchments.

When the scripture text became worn, it was erased and used for another purpose. Some of the early texts have been recovered, which lie underneath a later writing. One example is the Ephraemi manuscript dated to A.D. 345, of the NT was written over in the twelfth century and replaced by the 38 sermons of a 4th century Syrian church father Ephraem.



Codex Ephraemi Rescriptus (C) A.D. 345

An example of reused parchment



- **Minuscules** *Minuscules* MSS (01-2795) (9th-15th century)

After the 9th Century AD the cursive or “running” hand, known as “minuscule” (small-lettered), became dominant because of its convenience and economy in writing. Most biblical Greek texts are minuscules of which there are about 2,800 about 8x the number of Uncials manuscripts. Of these, only a very small number contain the complete NT. The smaller yet elegant minuscule script was introduced in the ninth century and continued to be used while texts were copied by hand.

They were written from the 8th to the 15th century. The earliest Minuscule manuscript is dated to the year A.D. 835 and contains the four Gospels, located in Leningrad State Public Library.




- **Lectionaries** *Lectionaries (01-2209) About 2,209 manuscripts*

After the minuscules, of all the categories of Greek NT manuscript evidence, the lectionaries are the least studied because they preserve only cyclical readings, not running text. There are about **2,400 manuscripts**.

Lectionaries (think of them as written lectures), are were developed by “the church” as service books containing readings, or “lections,” from the “Bible” for each day of the church year from the Tanak and NT. They were held to be extremely important to the “churches”, who thought they could get along without a continuous Bible manuscript for study but definitely needed a lectionary for reading during church services. This was a very grave error repeated today. Commentary over Tanak and turning a relationship into a religion.

While they may have thought they stood as a witness to the scripture, it was only in a secondary nature. **Lectionaries are hard to date, since they were used throughout Church history, and they still used the Uncial writing long after the Minuscule had taken over.** They contain all the NT many times over, with the exceptions of Revelation and parts of Acts.

As a result of recent scholarship on the lectionaries, they are assuming a more significant role in establishing the true text. Is that good? Lectionary text types are predominantly **Byzantine**, but there are certain groups that are characterized by **Alexandrian** and **Caesarean** readings.



- **Quotations** Though not included in the manuscript evidence, another important source for studying the text of the NT is the large body of quotations of the NT preserved in the writings of early Christians. **Metzger** and **Ehrman** conclude that if all the other Greek manuscripts were lost, almost the entire NT could be reconstructed from the writings of the Church Elders. These quotations help place specific readings and types of texts in definite places and times. Two key factors in assessing these quotes are, first, establishing the best text of the writings of the Church Elder himself and, second, determining whether the particular Church Elder is paraphrasing a passage, possibly from memory, or quoting verbatim from a manuscript. If he is paraphrased a passage, he would be more likely to introduce elements that were not part of the original text. For example, Irenaeus (about AD 140–202) cites John 1:18 in three different forms: but one can see that Irenaeus' quotations appear to complicate the issue. They also had their own religious agenda to uphold. They are like the preachers of today who's books fill the Christian book stores. What is helpful is sometimes they are referring to texts that are no longer available to us. Probably are in the Vatican basement. These must be shama very closely.

1. "No man has seen God at any time, the only begotten God . . ."
2. "No man has seen God at any time; except the only begotten Son . . ."
3. "No man has seen God at any time, except the only begotten Son of God . . ."



How reliable are the texts?

The Early Church Elders

Another witness to scriptures are the writings of the early church elders, who wrote in the early church period and centuries following. They quote some 36,289 references to the NT.

Writer	Gospels	Acts	Pauline Epistles	General Epistles	Revelation	Totals
Justin Martyr (133 AD)	268	10	43	6	3 (266 allusions)	330
Irenaeus (180 AD)	1038	194	499	23	65	1819
Clement (150-212 AD)	1107	44	1127	207	11	2406
Origen (185-253 AD)	9231	349	7778	399	165	17,992
Tertullian (166-220 AD)	3822	502	2609	120	205	7258
Hippolytus (170-235 AD)	734	42	387	27	188	1378
Eusebius (324 AD)	3258	211	1592	88	27	5176
Grand Total	19,368	1352	14,035	870	664	36,289



There are today over 5,700 extant manuscripts of the Greek NT. They are broken into what is known as “textual families”.

For the past few centuries, scholars have catalogued and categorized the papyri and uncials along with the rest of this large group of manuscripts. J. A. Bengel first divided NT witnesses into three families in 1725. Scholars have continued to refine a number of criteria for evaluating manuscripts. Currently, however, NT textual critics generally agree that there are three main text types or “families” of texts, with the possibility of a fourth.

The main families are Byzantine, Alexandrian, Western, and possibly Caesarean. Each of these text families has characteristic variant readings by which it is identified. The earliest biblical manuscripts will sometimes contain evidence of more than one textual family from book to book even within one manuscript. There are enough patterns and consistencies among these variations, especially in later manuscripts, that confirm the existence of these families. According to Bruce M. Metzger and Bart D. Ehrman, three German scholars—Friedrich Wolf (1759–1824), Immanuel Bekker (1785–1871), and Karl Lachmann (1793–1851)—were the first to prepare critical editions of Greek texts and to introduce the concept of textual families (see Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 4th ed. [New York: Oxford University Press, 2005], 206).

bibleodyssey.com/places/related-articles/alexandrian-text



Later in the eighteenth century, J. S. Semler and J. J. Griesbach refined Bengel's scheme by connecting these textual groupings to geographical areas where the text might have been revised (apart from the normal copying).

The divisions were as follows:

- **Alexandrian** (used by the famous Christian intellectual Origen);
- **Western** (Latin translations);
- **Eastern** (used by Antiochian and Constantinopolitan churches).

Griesbach added the 4th-century **Codex Vaticanus**, as well as additional Alexandrian church elders, to the **Alexandrian** text type. The work required a keen understanding of language and an eye for detail.



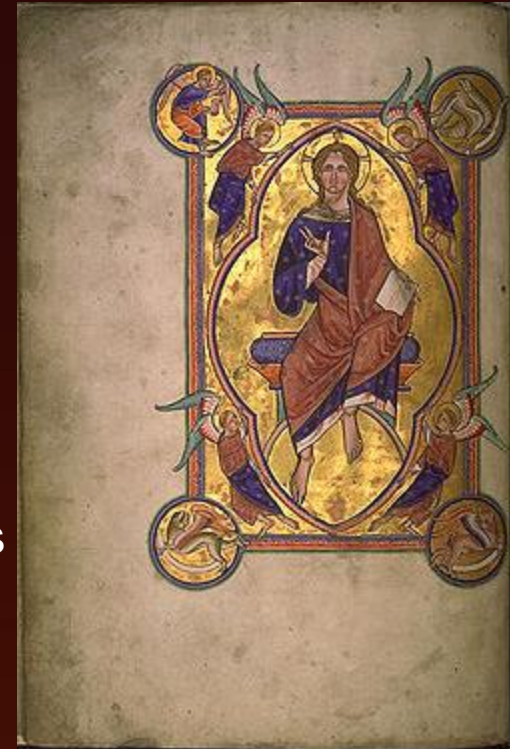
Pericope

A **pericope** ([/pəˈrɪkəpiː/](#); [Greek](#) περικοπή, "a cutting-out") in rhetoric is a set of verses that forms one coherent unit or thought, suitable for public reading from a text, now usually of scripture.

Manuscripts often **illuminated**, called **Pericopes**, are normally **evangelaries**, that is, **abbreviated "Gospel Books" only containing the sections of the "Gospels" required for the Masses of the liturgical year**. Notable examples, both Ottonian, are the Pericopes of Henry II and the Salzburg Pericopes.

Lectionaries are normally made up of **pericopes** containing the **Epistle (letters)** and "Gospels". A **pericope** consisting of passages from different parts of a single book, or from different books of the Bible, and linked together into a single reading is called a **concatenation or composite reading**.

Texts were grouped with others based on the presence (or absence) of certain words or phrases, and in a couple of cases, entire passages—the famous **Gospel pericope of the adulteress** ([John 7:53-8:11](#)) or the **longer ending of Mark's Gospel** ([Mark 16:9-20](#))—both absent from the chief manuscripts of the **Alexandrian text**.



In the strictest definition of illuminated manuscript, only manuscripts with gold or silver, like this miniature of Christ in Majesty from the [Aberdeen Bestiary](#) (folio 4v), would be considered illuminated.



The two Cambridge professors, **B. F. Westcott** and **F. J. A. Hort**, preferred to label the ancestor of the Alexandrian text type the “**Neutral text**,” meaning that it was relatively unchanged and successively **became the more corrupt type of text that they identified as the Alexandrian text**. The so-called **Neutral text**, chiefly represented by the fourth-century codices **Vaticanus** and **Sinaiticus**, formed the basis of their *The New Testament in the Original Greek* (1881). This edition—which in **Westcott and Hort’s** view represented the most accurate and authentic version of the NT in the original language available in their day—furnished the death blow to the traditional text published by **Erasmus** in 1516, also known as *Textus Receptus* (the “**received text**”), which had dominated Greek editions and, indirectly, Bible translations (most famously the **King James Version** for hundreds of years).

Although the theory of text types still prevails in current text-critical practice, **some scholars have recently called to abandon the concept altogether in light of new computer-assisted methods for determining manuscript relationships in a more exact way**. To be sure, there is already a consensus that the various geographic locations traditionally assigned to the text types are **incorrect and misleading**. Thus, “**Western text**” is **not the only misnomer**: the geographical labels of the other text types should be considered with suspicion, too. **Some scholars prefer to refer to the text types as “textual clusters.”**

Tommy Wasserman, "Alexandrian Text", n.p. [cited 21 Aug 2015]. Online:

bibleodyssey.com/places/related-articles/alexandrian-text



The fact that one text type is attested in thousands of manuscripts does not necessarily mean that the family is more original or accurate. Quantity does not equal quality. Conversely, because a manuscript is dated early and is rare does not automatically mean it is closest to the original. Scholars follow certain criteria as they judge individual variants. For example, **scholars give more weight to the shorter reading (lectio brevior) among variants since scribes tend to add rather than delete.** In addition, **scholars give more weight to the more problematic reading (lectio difficilior) among variants because copyists tend to simplify difficult readings.** Scholars also give more weight to those variants which are in higher quality manuscripts, have wide geographical distribution, or appear in more than one textual family.

The NT like the Tanak has no surviving autographs, and relies on the transmission of scripture over the generations. However, there are several differences between the *NT and the Tanak* regarding scripture transmission. The period of NT transmission is much shorter than the Tanak, stretching from A.D. 50-100 to 1450's, about **1400 years.** The Tanak is **1800 to 2800 years** (1450 B.C. to A.D. 1400's). Additionally, there are many more NT manuscripts nearer to the original autographs, (A.D. 40-100) some dating to within 60-years. Even though the Hebrew manuscripts are smaller in number, **they are of higher quality.**



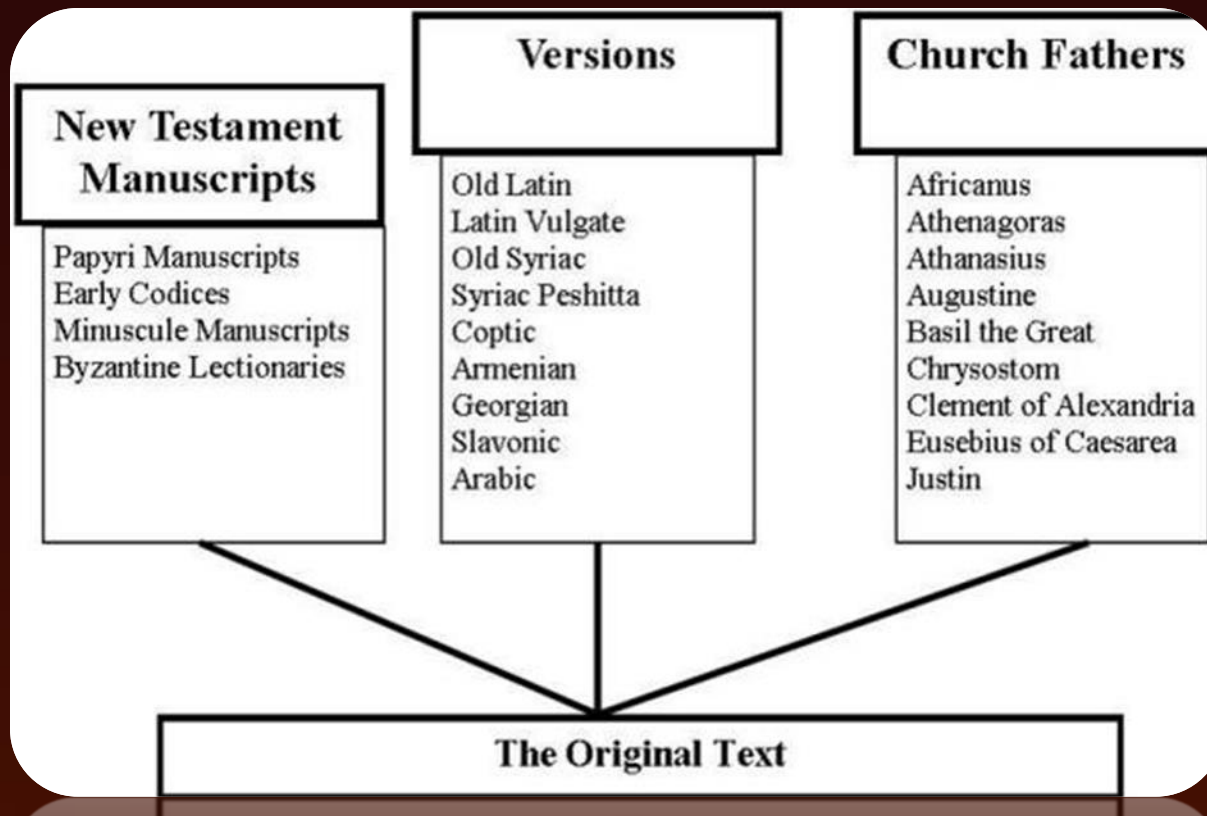
Critics of The NT have attempted to assign a late date to the manuscripts claiming, they were committed to writing in the early third century, after a period of oral transmission. Archeological discoveries have frustrated many of their claims; one notable skeptic was **Sir William Ramsay**.

Ramsay (1850's) regarded as one of the greatest archaeologist ever was a skeptic of the early dates attributed to the books of the bible. **He dated Acts and Luke to the mid 2nd century**. After doing a topographical study of Asia Minor and using the writings of Luke, **he was forced to change his mind**.

He wrote, "I found myself brought into contact with the "Book of Acts" as an authority for the topography, antiquities and society of Asia Minor. It was gradually borne upon me that in various details the narrative showed marvelous truth".

The intricate details in the NT, including people, places and geographic markers, make a late date a virtual impossibility.





1. Collecting the evidence

The purpose of Textual Criticism is to try to restore as near as possible the original autograph, by examining the manuscript evidence. So the procedure would be to first to collect the available evidence. The three primary sources of this evidence are:

1. NT Manuscripts
2. The writings of the Church Fathers
3. Early translation versions

Evidence evaluation

Because human beings copied the “NT”, it has the same types of errors in them as the Tanak.

	Causes of Transmission Errors	Definition
1	Mistaken letters	Confusion of similar letters
2	Homophony	Substitution of similar sounding words.
3	Haplography	Omission of a letter or word usually due to similar letter or word in context.
4	Dittography	A letter or word that has been written twice instead of once
5	Metathesis	Reversal in order of two letters or words
6	Fusion	Incorrect word division that results in two words joined as one
7	Fission	Incorrect word division that results in one word written as two.
8	Homoioteleuton	An omission caused by two words or phrases that end similarly.
9	Homoioarchton	An omission caused by two words or phrases that begin similarly.
10	Other omissions	Any other omissions.



Other materials which scripture was transmitted

- 1 Vellum:** animal skins from lambs and young goats, which was rather costly, finer than parchment and more costly, the material was soaked in lime, giving it a white sheen, which allowed a cleaner and then regular animal skins. Vellum was sometimes obtained from animals not yet born.
- 2 Parchment:** The name is derived from the city of Pergamum in Asia Minor, which was a major manufacturer of the material. The material was used by the 2nd century B.C. for scripture, as the Dead Sea scrolls demonstrated. Like Vellum, parchment was soaked in lime to give it a whitish clear look.
- 3 Redressed parchment:** After the original writing became faded, the parchment could be used again after the original writing was erased. These became known as *palimpsest* (Greek, "rubbed again") *rescriptus* (Latin, "rewritten"). Codex Ephraemi Rescriptus (C) is an example of this type of manuscript.
- 4 Paper:** Invented in China in second century A.D, it was manufactured in Arabia in the eighth century, introduced into Europe in the 10th century, manufactured in Europe in the 12th century, and became common by the 13th century.

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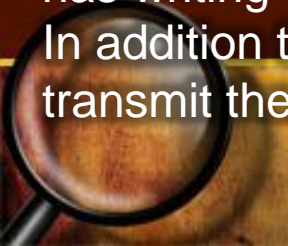
From the time of Moses, to the close of the Tanak, the method of writing varied in the land of Israel. The more permanent form being words recorded in stone, clay and metal, which could last thousands of years. Stone and clay was limited in mobility and content, only so much could be written on a stone, and the material written, eventually the weight limited the ease of use.

Leather and Papyrus followed clay and stone, Leather lasted longer than Papyrus but cost more, both were easier to use, but less permanent than stone and clay. The Dead Scrolls contained scrolls written on leather, Papyrus and copper, demonstrating living records of how documents were prepared and transmitted in the first century.

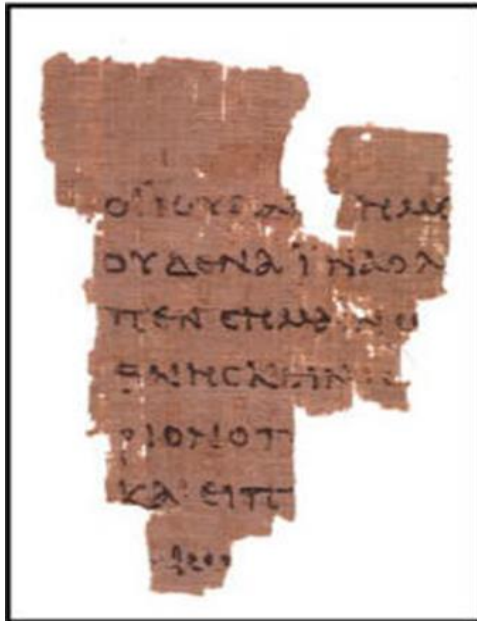
The NT manuscripts, transmitted on papyrus and leather scrolls initially, with papyrus being the more likely alternative. The earliest surviving NT manuscripts are made of papyrus.

During **the 2nd century**, the technology of writing advanced with the development of the **Codex versus the scroll**. The **codex was the early form of the book**, which solved many problems with ease of use. Papyrus sheets were stacked upon each other and stitched down the center, with writing on both sides. **The earliest manuscript (P52)** has writing on both sides, **which suggest it was an early Codex manuscript**.

In addition to Papyrus scroll and codex, parchment, other materials were also used to transmit the scriptures.

A magnifying glass is positioned in the bottom left corner, focusing on a small section of an ancient, yellowed manuscript page. The page is filled with dense, handwritten text in a dark ink, likely from an early form of the Bible. The background of the slide is a dark, textured brown.

The Papyrus Codices And Manuscripts



p52. John Rylands Fragment (A.D. 117-138)

The John Rylands Fragment John 18:31-33 (117-138 AD)

The earliest known copy of any portion of the New Testament is from a papyrus codex (2.5 by 3.5 inches). It dates from the first half of the second century A.D. 117-138. (P.52) The papyrus is written on both sides and contains portions of five verses from the gospel of John (18:31-33, 37-38). Because this fragment was found in Egypt a distance from the place of composition (Asia Minor) it demonstrates the chain of transmission. The fragment belongs to the John Rylands Library at Manchester, England

The Papyrus Codices And Manuscripts



Chester Beatty Papyri (250 AD)

This important papyri consists of three codices and contains most of the New Testament. (P.45, P.46, P.47). The first codex (P.45) has 30 leaves (pages) of papyrus codex. Two from Matthew, two from John, six from Mark, seven from Luke and thirteen from Acts, originally there were 220 pages measuring 8x10 inches each. (P.46) The second codex has 86 leaves 11x6.5 inches from an original, which contained 104 pages of Paul's epistles. P.47 is made of 10 leaves from Revelation measuring 9.5 by 5.5 inches, there were 32 leaves in originally, chapters 9:10-17:2 remain. P.47 generally agrees with the Alexandrian text of Codex Sinaiticus (a)).



11. Sir A. Chester Beatty, American mining engineer whose fortune was invested in rare books, longtime friend of Tano, who acquired a large part of the Dishna Papers.

Alexandrian text of Codex Sinaiticus (a)).
9:10-17:2 remain. P.47 generally agrees with the
P.47 is made of 10 leaves from Revelation measuring 9.5

The Papyrus Codices And Manuscripts



Bodmer Papyri (200 AD)

Dating from 200 A.D. or earlier the Bodmer Papyri Collection (**P.66,P.72,P.75**) P.66 104-leaves containing the Gospel of John 1:1-6:11, 6:35-14:26, 14-21. The text is a combination of Western and Alexandrian Text types, twenty alterations belong to the Western family text type. This papyri was prepared by four scribes and was part of a private collection, it measured 6 x 5 $\frac{3}{4}$ inches and is affiliated with the Alexandrian text tradition. P.72 has the earliest know copy of Jude, 1 Peter, and 2 Peter also contains other Canonical and apocryphal books. P.72 measures 6 x 5.75 inches. P.75 is 102 pages measuring 10.25 by 5.33 inches. It contains most of Luke and John dated between A.D. 175 and 225. P. 75 has the earliest known copy of Luke, the text is very similar to the Codex Vaticanus. (B)



10. Martin Bodmer, administrator of the International Red Cross, scion of a distinguished Swiss family of literati, who amassed a library of world literature, including the major share of the Dishna Papers.

the Codex Vaticanus (B)

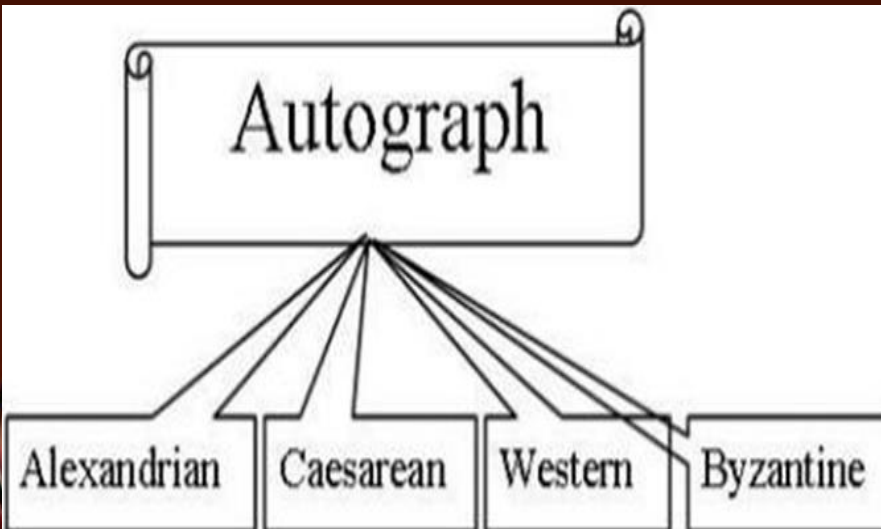
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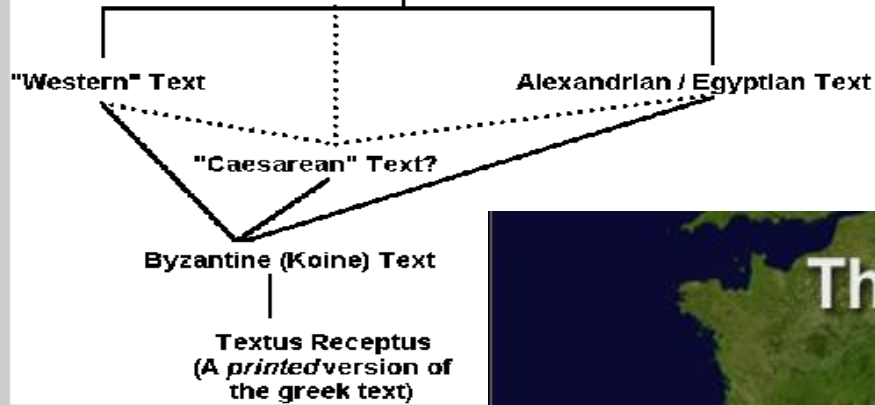
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Major Uncials-(Inch High letters)

We will highlight some prominent members of the Textual families. Along with the Beatty and Bodmer papyrus collections, some early uncial (inch high) texts have exerted the most influence on changes made to modern Bibles. Five important ones are Sinaiticus-B, Alexandrinus-B, Vaticanus-A, Ephraemi Rescriptus-B, and Bezae-W. These five have enjoyed a prestigious niche in the history of textual criticism. They are quite early and less fragmentary than other manuscripts. The early uncials have directly influenced scholarly assessment of NT variants. Though these uncials existed prior to the advent of the KJV, they did not come to light nor were they studied seriously by scholars until the nineteenth century. With the availability of the uncials, along with the gathering of minuscule manuscripts and the discovery of ancient papyri in the twentieth century, the textual evidence for the NT has increased significantly since the KJV translators produced their new version in 1611.



Autographs



The Four Christian Areas



2 Major Manuscript Families

Byzantine Family

Over 5,000
manuscripts
(About 95%)

Earliest Date:
5th Century

Geneva Bible, KJV,
NKJV

Closer in Location to
WHERE the NT was
written

Alexandrian Family

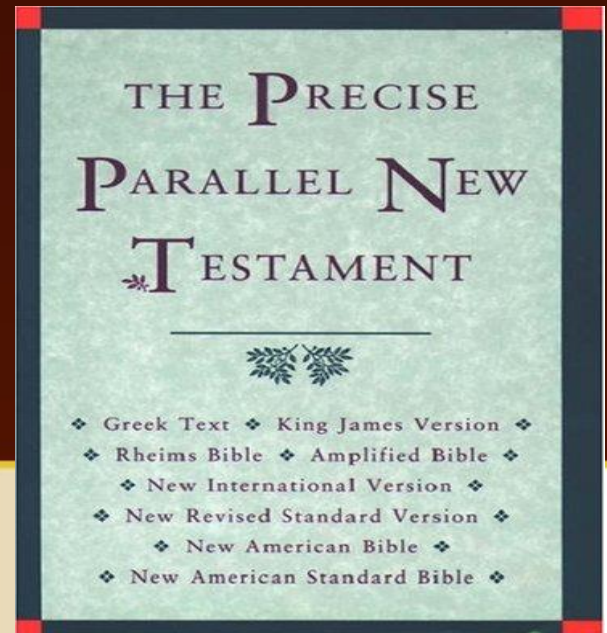
Less than 200
manuscripts
(About 3-4%)

Earliest Date:
2nd Century

ESV, NIV, NASB, NLT,
HCSB

Closer in Date to
WHEN the NT was
written

The predominant view among conservative Bible scholars today **is to prefer the ALEXANDRIAN family of manuscripts**. Most modern English translations either footnote or bracket certain words, phrases, sentences, and even paragraphs (John 7:53-8:11; Mark 16:9-20) which were accepted in Bibles prior to the 20th Century.



Here are five reasons, among many, that some prefer **the BYZANTINE** family of manuscripts (The KJV):

1. While we have **no 2nd Century manuscripts from this family**, we see **2nd Century Church elders quoting Byzantine readings**.
2. The **Alexandrian family was discovered only in one region of Egypt**; the **Byzantine family was found in all parts of the Mediterranean world**.
3. A **massive majority suggests early Christians thought these renderings were superior** and chose to copy from this family rather than the other. (The Alexandrian family was located in a remote part of the known world and probably had less manuscripts to compare).
4. **The Byzantine family seems complete**; the **Alexandrian does not** (see Mark 16).
5. **Byzantine family has been preserved and known through the entire history of the Church**; the **Alexandrian family was lost and unknown for over 1,500 years**.
Less than 5% difference between the two families of texts, the main difference being the **Alexandrian family is smaller** (Mark 16:9-20 omitted, other verses and words omitted).



The Alexandrian Texts

The Alexandrian textual family is usually considered the oldest and most faithful in preserving the original text of the NT. Both **Codex Sinaiticus** and **Codex Vaticanus**, along with some significant papyri (**Bodmer's P66 and P75**), contain this text type. The **Alexandrian** text type is characterized by brevity and austerity and is a probable source for later texts. For example, this text type concludes the Gospel of Mark at 16:8 and omits the story of the adulterous woman in John 8, both of which lack early manuscript support. This does not mean that the omitted passages are untrue but that they may have been placed in these particular chapters after the Gospels were originally written.



The Papyrus Codices And Manuscripts



CODEX SINAITICUS (340 AD) (a) Unical Text)

Considered by many, to the most important witness to the Greek text of the New Testament dated in the 4th century. Sinaiticus is highly valued because of its age, accuracy and completeness. Found at St. Catherine's monastery at Mt. Sinai by Von Tischendorf (1815-1874), it was acquired for the Czar of Russia. Sinaiticus contains over 1/2 of the Old Testament (LXX) and all of the new except for Mark 16:9-20 and John 7:53-8:11.. Also contains the Old Testament Apocrypha. Sinaiticus is written on 364.5 pages measuring 13.5 by 14 inches. The material is good vellum made from antelope skins. Sinaiticus was purchased by the British government for \$500,000 in 1933. The type text is Alexandrian with strains of Western.

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Codex Sinaticus- was discovered in the monastery of St. Catherine at Mount Sinai by the Russian evolutionary archaeologist Constantine von Tischendorf in 1844 and published in 1862. Tischendorf persuaded the monks of St. Catherine to present the manuscript to the protector of the Greek Church, the czar of Russia, **for nine thousand rubles**. Years later, in 1933, after the Bolshevik Revolution, the Russians were in need of cash and sold **the codex for half a million dollars to the British government**. It is now on display in the British Library in London. Because of its importance, it has been assigned the first letter of the Hebrew alphabet, **aleph, or 01**.



Codex Sinaiticus (Codex A) This is an ancient hand-written copy of the Greek “Bible” (Tanak & NT). It is an [Alexandrian text-type](#) manuscript, proving its origin to be Alexandria, Egypt. **Forty-three leaves were found in a garbage can** at a Monastery at the base of Mt. Sinai.

Tischendorf lived and studied during the height of German Rationalism which had a profound effect upon biblical textual criticism. He was taught by his university professors that the bible couldn't be trusted and the current text couldn't be known. He was on a mission to find the "real" bible.

The Codex leaves he found **were shortly to be used as kindling to light a stove. Two heaps of leaves like the one he found had already been used this way by the monks who regarded them as worthless.** Apparently, they had not taken the same classes that Tischendorf had. The second part of the manuscript was found in 1959 during a return trip. [Parts of the Codex were eventually scattered across four libraries around the world, with the largest part residing in the British Library.](#)

Originally, it contained the whole of both the Tanak and NT. The final codex contained an almost complete Greek Tanak (or *Septuagint*) along with a complete NT. More recently, with much fanfare the manuscript pieces have been reunited and a [copy of the manuscript has been made available online](#).

Between the 4th and 12th centuries, seven or more correctors worked on this codex, making it one of the most corrected manuscripts in existence. (Milne, H. J. M. and Skeat, T.C. (1938). *Scribes and Correctors of Codex Sinaiticus*)

Tischendorf, during his investigation in Petersburg **enumerated 14,800 corrections in only the portion which was held in Petersburg (2/3 of the codex)**. ([Metzger, Bruce M.](#), (1991). *Manuscripts of the Greek Bible: An Introduction to Palaeography*, p. 77)

This implies that the full codex could have about 20 000 corrections. In addition to these corrections some letters were marked above them by dots indicating that they were doubtful.



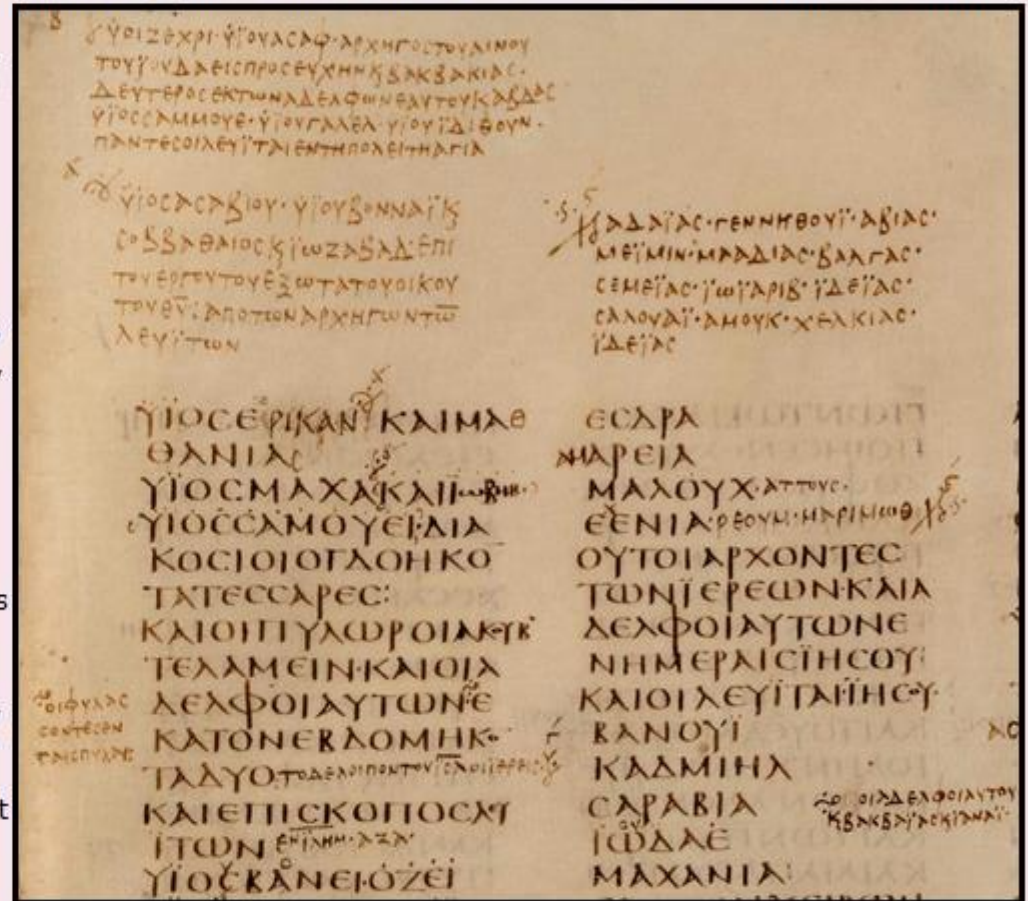
Tischendorf, also believed that four separate scribes copied the work (whom he named A, B, C and D) and that five correctors (whom he designated a, b, c, d and e) amended portions. He posited that one of the correctors was contemporaneous with the original scribes, and that the others dated to the sixth and seventh centuries. It is now agreed, after Milne and Skeats reinvestigation, that scribe C never existed.

The three remaining scribes are still identified by the letters that Tischendorf gave them: A, B, and D.

According to Aland, future correctors of Sinaiticus numbered at least seven. They are known as a, b, c, ca, cb, cc, e. (Aland, Kurt and Aland, Barbara (1995). *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, p. 107-108.

The image to the right is from the Codex Sinaiticus Quire 36, folio 4 recto.

It is easy to see the faint outline of previous text, numerous scribal "corrections" and marginal notes. Since this manuscript continued to be "corrected" between the 4th and 12th centuries A.D. it is not difficult to see why the monks, knowing its worthlessness, had thrown it in a garbage can to be later burned.



It is equally easy to imagine how carnal-minded textual critics, eager to justify their college expenses and to make a name for themselves, could have a field day with this text and spend years trying to figure out which of the scratch-outs, write-overs, marginal notations and doubtful letters are to be preserved and which ones are to be discarded. This of course is a recipe for the perfect demonic storm that has rained down upon unsuspecting believers for 130 years now.

Because of the widespread acceptance of Sinaiticus in high academic ecclesiastical circles, secularists then turn around and try to use this example to "prove" the unreliability of all bibles to an uninformed public. Consider what the BBC has to say about Sinaiticus:

According to [BBC news](#), " The Codex - and other early manuscripts - omit some mentions of ascension of Yahusha into heaven, and key references to the Resurrection, which the **Archbishop of Canterbury has said is essential for Christian belief**. Other differences concern how Yahusha behaved. In one passage of the Codex, Yahusha is said to be "angry" as he healed a leper, whereas the modern text records him as healing with "compassion".... Nor are there words of forgiveness from the cross. Yahusha does not say "Father forgive them for they know not what they do". Fundamentalists, **who believe every word in the Bible is true, may find these differences unsettling.**"

"Mr. Ehrman was a born again Bible-believing Evangelical until he read the original Greek texts and noticed some discrepancies. **'The Bible we now use can't be the inerrant word of God', he says, 'since what we have are the sometimes mistaken words copied by fallible scribes.'**"

The article wraps up by proclaiming:

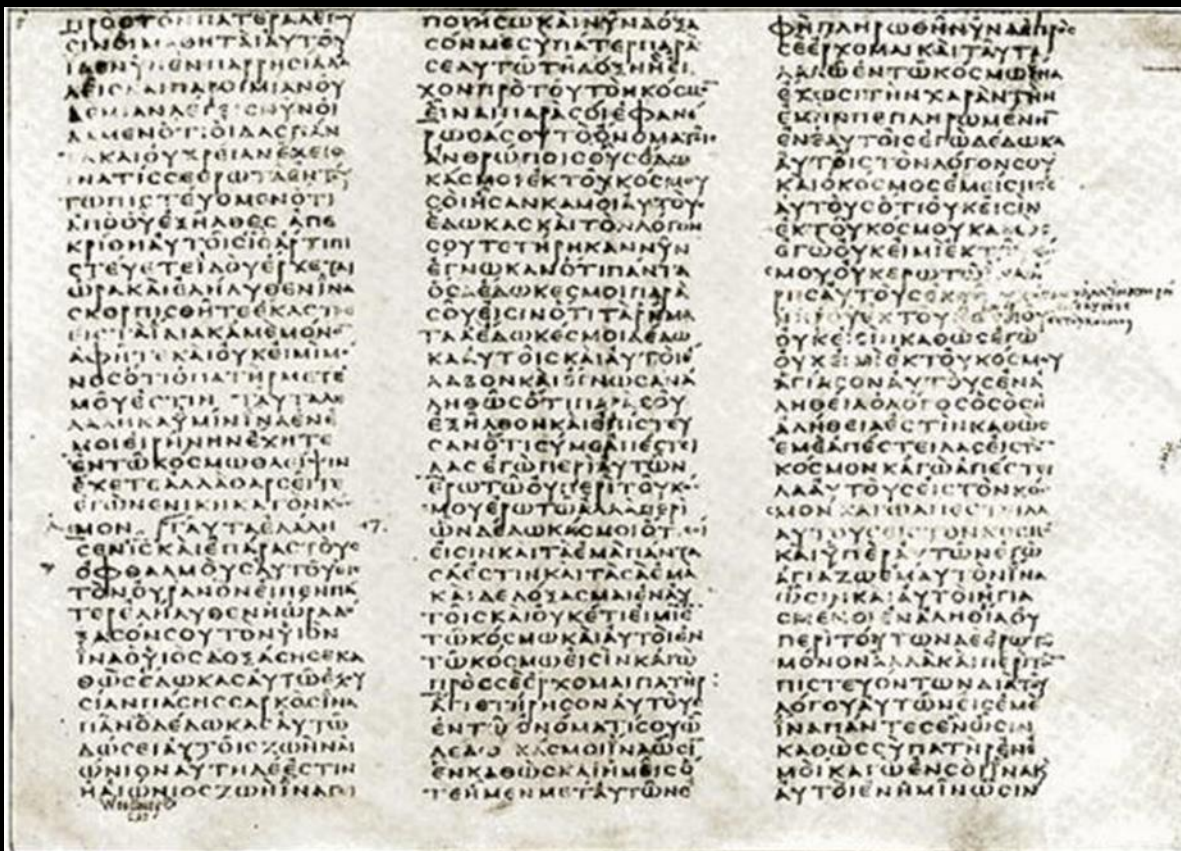
" 'It should be regarded as a living text, something constantly changing as generation and generation tries to understand the mind of Yah,' says David Parker, a Christian working on digitizing the Codex. Others may take it as more evidence that the Bible is the word of man, not God."

Still others might take these findings as more evidence that the Sinaiticus manuscript should simply be placed back into the garbage can from where it was found.



So we have to shama which is correct.

Codex Vaticanus



Codex Vaticanus

The NT manuscripts contrasted to the Tanak manuscripts has a greater quantity, closer to the date of authorship **but lower in quality.**

The dynamic links between manuscripts, manuscript transmission and textual criticism can clearly be illustrated in the commonly known, **Textus Receptus**, which is the Greek text used in the translation of the KJV of 1611.

The Papyrus Codices And Manuscripts



Codex Vaticanus

Codex Vaticanus (325-350 AD) (B) (Unical Text)

Vaticanus was written in the middle of the 4th century and was not known to textual scholars until 1475 when it was catalogued in the Vatican Library. For the next 400 years scholars were prohibited from studying it. It includes most of the LXX version of the Old Testament and most of the New. It contains 759 leaves measuring 10 by 10.5 inches. In 1890, a complete photographic facsimile was made available. Missing from the Codex Vaticanus is Hebrews 9:14 to the end of the New Testament and I Timothy through Philemon, some of the OT Apocrypha is included. Mark 16:9-20 and John 7:53-8:11 were omitted intentionally from the document. Vaticanus is owned by the Roman Catholic Church and is housed in the Vatican Library, Vatican City. Vaticanus is considered an excellent example of Alexandrian script.

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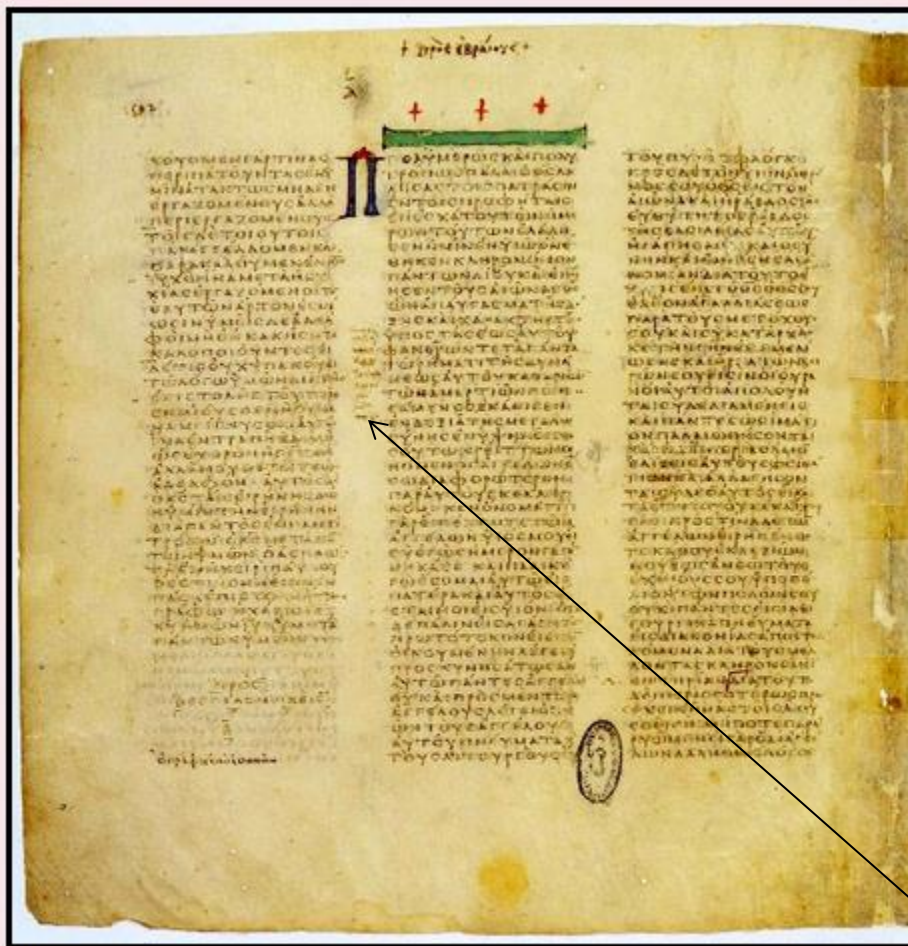
Dating to the middle of the **fourth century**, **Codex Vaticanus** is considered **by some** to be one of the most valuable manuscripts of the Greek NT. As the name indicates, it is in the **Vatican Library at Rome**, where it arrived sometime prior to **1475** (when it was first mentioned in a library catalog). It is designated as “**B**” or **03** and was **not made available to scholars until 1889**. Some scholars have suggested that the two oldest parchment manuscripts, **Vaticanus** and **Sinaiticus**, were originally part of a collection of fifty that were copied according to Constantine’s edict in **the fourth century AD**.



It's better to try and get the Pre-Constantine Manuscripts

Codex Vaticanus

Codex Vaticanus (Codex B) The Vatican 1209 manuscript was found in the Vatican library in 1481 and fares even worse than Sinaiticus in reliability, if that is possible. It was also written in the distinctive Alexandrian type-text, indicating its origin was from Egypt.



The following portions of Scripture are missing from the Vaticanus: Genesis 1:1-46; 28; Psalms 106-138; Matthew 16:2-3; Mark 16:9-20; The Pastoral Epistles of 1 & 2 Timothy and Titus as well as everything after Hebrews 9:14.

These were intentional omissions because the manuscript was found in excellent condition with no pieces missing. In the Gospels it leaves out 237 words, 452 clauses, and 748 whole sentences. These omissions were intentional since there was room left on pages to write these in. The Vaticanus manuscript was written on expensive Vellum and was in good condition when found which means that the missing areas were not due to missing sections but were intentional omissions.

The image at left is a Vaticanus leaf of Hebrews the first chapter. If you look closely you will see marginal notations in the first empty space column between the first two text columns. Someone had erased a word in verse 3 and wrote another word in its place. Later, someone else came along and erased the "correction" and wrote back in the original word.

The marginal note denounces the "corrector" using words that hardly seem Christian.

The note reads, "Fool and knave, leave the old reading, don't change it!" Instead of God-fearing Christians working on this; doesn't it seem more likely that unsaved

bible critics, even non-believers have been editing this manuscript? See Matt. 5: 22b - "whosoever shall say, Thou fool, shall be in danger of hell fire."

It's better to try and get the Pre-Constantine Manuscripts

Codex Vaticanus

Furthermore, **the Vaticanus manuscript has nearly the entire text mutilated; almost every letter has been over-written with pen and ink.** This of course makes exact identification of many of the characters impossible. **Scholars think it was overwritten letter by letter in the 10th or 11th century, with accents and breathing marks added along with corrections from the 8th, 10th and 15th centuries. Missing portions were supplied in the 15th century by copying other Greek manuscripts. Many of those who have studied this manuscript agree that all this revision makes precise paleographic analysis impossible.**

Dean John W Burgon: *"The impurity of the text exhibited by these codices is not a question of opinion but fact...In the Gospels alone, Codex B(Vatican) leaves out words or whole clauses no less than 1,491 times. It bears traces of careless transcriptions on every page..."*

The Westminster Dictionary of the Bible, *"It should be noted . . . that there is no prominent Biblical (manuscripts) in which there occur such gross cases of misspelling, faulty grammar, and omission, as in (Codex) B."*

Dr. David Brown : *"I question the 'great witness' value of any manuscript that has been overwritten, doctored, changed and added to for more than 10 centuries." (The Great Unicals).*



It's better to try and get the Pre-Constantine Manuscripts

Codex Vaticanus

Linguistic scholars have observed that Codex Vaticanus is **reminiscent of classical and Platonic Greek, not Koine Greek of the NT** (see Adolf Deissman's Light of the Ancient East). **Nestle admitted that he had to change his Greek text (when using Vaticanus and Sinaiticus) to make it "appear" like Koine Greek.**

Codex Vaticanus contains the apocryphal books such as Judith, Tobias, and Baruch, while it omits the epistles (I Timothy through Titus), the Book of Revelation, and it cuts off the Book of Hebrews at 9:14 (a very **convenient** stopping point for the RCC, since in Hebrews 10 exposes the mass as totally useless **& forbids their priesthood**).

Finally, it is estimated that **Sinaiticus and Vaticanus disagree with each other at least 7000 times**. These disagreements are not minor but involve major omissions and doctrinal conflicts of scripture. Just in the gospels alone there are the following number of disagreements:

Matthew 656 Mark 567 Luke 791 and John 1022

Total Gospel Disagreements 3036 +

Can we realistically call these manuscripts "the best" simply because they are the "oldest"?

It's better to try and get the Pre-Constantine Manuscripts

The Western Text

Though some scholars dispute the existence of a distinct **Western textual family**, most do not. The **Western family is often found in manuscripts that contain both the Greek and the Latin NT**. The term Western is a bit of a misnomer because members of the Western text type have been found in the Christian East.

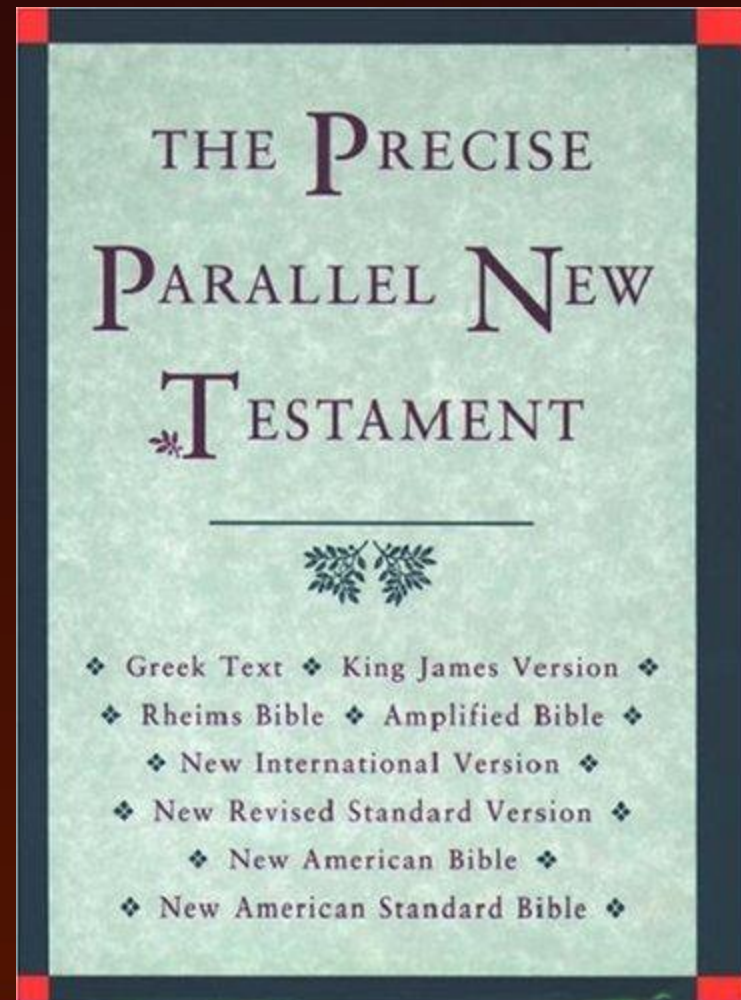
This family is represented by **Codex Bezae** (its most important example) and **Codex Claromontanus** (in Paul's letters), as well as many minuscules and the writings of most of the **Syriac Church Elders**. These text types **are characterized by extensive paraphrase which results in addition, omission, substitution, and "improvement" of the text**. For example, in Luke 23:53, the Western text adds "twenty men could not move the stone." Luke 22:19–20 omits the reference to "the cup after supper" and the reference to Yahusha's sweat as "great drops of blood" (Luke 22:44) and does not have the prayer on the upright pole, "Father, forgive them . . ." (Luke 23:34). Some scholars see evidence that the **Western family eventually combined with a distinct eastern or "Caesarean" text, and together they evolved into the Byzantine family**.



The **Caesarean text** employs mild paraphrase and strives for a certain elegance of expression. It is not as extreme as **the Western** and so is thought to fall between **the Alexandrian and Western text** types. However, no typical examples of the **Caesarean** type exist, and most descriptions of this text type are conjectural.

The modern critical text (e.g. *Novum Testamentum Graece* by Erasmus) is close to the **Alexandrian text** type, which accounts for some of the earliest NT manuscripts (Latin); it stands behind most modern English translations of the NT including the **AMV-American Standard Version, NIV New International Version, RSV Revised Standard Version, NRSV New Revised Standard Version, NASB New American Standard Bible and ESV English Standard Version.**

The Caesarean Texts





The Byzantine Empire was the successor state to the Roman Empire . It was also called the Eastern or East Roman Empire.

The Roman-Byzantine Period (135-638 CE)



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In **135 CE** the Emperor **Hadrian** declared a new city on the site of **Jerusalem**, called Colonia Aelia Capitolina. The Roman influence is felt to this day: the main streets of the Old City still follow the Roman grid.

The Forum, established in the city center, consisted of public buildings including **a temple of Aphrodite**, goddess of beauty and love. The Roman 10th Legion was camped in the western part of town near the Citadel. Jerusalem was no longer the country's capital nor its economic center. Its religious status also declined: **Jews were not permitted to enter, while Christianity was still a forbidden religion.**

Constantine's assumption of power as sole ruler of the Roman Empire wrought a transformation in the status of Christianity. No longer was it an outlawed and persecuted faith; in fact, it would soon become the Empire's official religion. **These developments had a significant impact on Jerusalem. Churches were built on sites identified as sacred to Christianity, attracting large numbers of pilgrims from all corners of the Empire.**

This process shaped Jerusalem both materially and spiritually. The city grew in size and population and was the focus of special attention from the authorities. **Monks and clerics made Jerusalem their home.**



By order of the **Emperor Constantine** and under the auspices of **his mother**, the **Empress Helena** the **Church of the Holy Sepulcher** and the **Church of the Resurrection** were built in Jerusalem. Another church, erected on **Mount Zion** and known as the **"Mother of Churches"** - commemorated the site of the **Last Supper** and the **"dormition" of Mary**. (celebration in the Eastern Orthodox church of the **Virgin Mary's** being taken up into heaven when her earthly life ended; corresponds to the Assumption in the RCC and is also celebrated on August 15th)

In the **5th century** the **Empress Eudocia** settled in Jerusalem, she had the city's boundary extended southward and a wall built that encompassed Mount Zion and the Siloam Pool. **She also built a church at the Siloam Pool and another north of the Damascus Gate, dedicated to St. Stephen.**

Jerusalem's official status within the church hierarchy was also enhanced. **Coinciding with the appointment of the city's bishop, Juvenal, as Patriarch, Jerusalem was made a patriarchate, joining Rome, Constantinople, Antioch and Alexandria.**



During the 6th century the Cardo (the city's main thorough fare), which begins at the **Damascus Gate**, was extended southward. Near its southern extremity the Emperor Justinian erected **a vast church, the Nea (new church), in honor of Mary, mother of God.**

For contemporary Christians Jerusalem was above all else the actual site of the great events of the Scriptures, **the church of Jerusalem celebrated each holiday at its historic location.** The holy places became the stage on which the Biblical tales were presented as plays, with the participation of worshippers and pilgrims.

In 614 the country fell to the Persians. The conquest of Jerusalem was a bloody affair in which thousands of inhabitants were massacred. Many churches, including the Church of the Holy Sepulchre, were destroyed and others were damaged. The “sacred cross” upon which Yahusha was crucified was looted.



Fifteen years later, in 620, the Emperor Heraclius restored Byzantine rule and returned the cross to its place. But within a decade, in 638, Jerusalem surrendered again, this time to the forces of a rising power on the stage of history - the Muslim Arabs.

The building of the **Church of the Holy Sepulcher** - known to the Byzantines as the **Church of the Resurrection** (Anastasis) at the order of the Emperor Constantine probably took ten years (326-335). **It was a complex of monumental structures, including a rotunda built over the tomb, a great basilica, and columned courtyards.** According to a fourth-century Christian tradition, it was Constantine's mother Helena who found the true cross at this site.

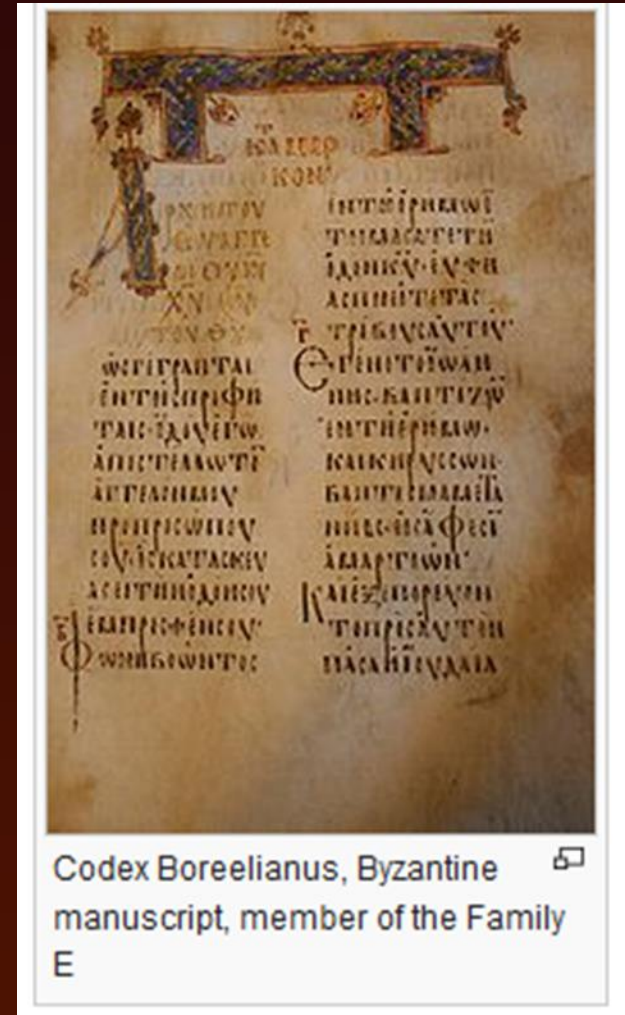
Byzantine Monastery, Jerusalem



The Byzantine-The Majority Text

The majority of Greek manuscripts, both uncials and minuscule (in other words, the Majority Text) are from the **Byzantine** textual family. This is the text type from which the **Textus Receptus** was developed. **Textus receptus** means the “received text,” or the text that has been accepted universally as authoritative since about 1624.

It was essentially that published by the Christian theologians **Erasmus 16th Century, Stephanus, and Beza**. The Textus Receptus was the source for most early English versions of the NT. These, in turn, influenced the compilers and translators of the **Authorized or KJV of 1611, William Tyndale, and most other reformation-era NT translations throughout Western and Central Europe.**



Notable Byzantine manuscripts [\[edit\]](#)

Sign	Name	Date	Content
A (02)	Codex Alexandrinus	5th	Gospels
C (04)	Codex Ephraemi Rescriptus	5th	Gospels
W (032)	Codex Washingtonianus	5th	Matt 1-28; Luke 8:13–24:53
Q (026)	Codex Guelferbytanus B	5th	Luke–John
061	Uncial 061	5th	1 Tim 3:15-16; 4:1-3; 6:2-8
E ^e (07)	Codex Basilensis	8th	Gospels
F ^e (09)	Codex Boreelianus	9th	Gospels
G ^e (011)	Codex Seidelianus I	9th	Gospels
H ^e (013)	Codex Seidelianus II	9th	Gospels
L (020)	Codex Angelicus	9th	Acts, CE, Pauline Epistles
V (031)	Codex Mosquensis II	9th	Gospels
Y (034)	Codex Macedoniensis	9th	Gospels
Θ (038)	Codex Koridethi	9th	Gospels (except Mark)
S (028)	Codex Vaticanus 354	949	Gospels
1241	Minuscule 1241	12th	only Acts
1424	Minuscule 1424	9th/10th	NT (except Mark)



Codex Alexandrinus and **Codex Ephraemi** contain mixed readings and are often considered typical examples of the **Byzantine** family. The **Byzantine** text type was used by the **Orthodox Church** in the **Byzantine Empire** and **originated later** than other families. It was widespread during the medieval Christian period.

The **Byzantine** text type is usually regarded as far removed from the original autographs (manuscripts penned by the authors or their scribes) and probably derived from other text types.

It is characterized by the replacement of difficult language with easier terms. For example, Matthew 6:1 says, “Take heed lest you do your alms [Greek, “righteousness” or acts of religious devotion] before men.” The **Byzantine** text replaces “righteousness” with “alms.” Another characteristic of the **Byzantine text type** is **harmonization and conflation of variant readings**. To **harmonize** is to **eliminate contradictions within a text by scribal insertion**. Conflation occurs when different readings of the same passage are combined. For example, in Matthew 8:26, **the Alexandrian** textual family has “Do not enter the village,” and the **Western** family has “Do not speak to anyone in the village.” The **Byzantine** text type has “Do not enter and do not speak to anyone in the village.”



Codex Alexandrinus

Known as “A” or 02, dates from the middle of the fifth century. Sir Thomas Roe (English ambassador to the Ottoman court) first mentioned it in a 1624 letter to the earl of Arundel, stating that he had received “an autographall bible intire” as a gift for the king of England. Cyril Lucar, patriarch at Constantinople, brought the manuscripts with him from Alexandria (thus the name Alexandrinus), where he was previously patriarch. He gave it to Roe in recompense for his help in struggles against the Latin Church.

This was the first of the great uncials to be made available to scholars.



Codex Alexandrinus, the oldest Greek witness of the Byzantine text in the Gospels, close to the Family Π (Luke 12:54-13:4)

Because of these characteristics, most scholars have long considered the Byzantine text type less accurate and of lower quality than the earlier Alexandrian family.

A few scholars have taken a new look at this family and have found justification for some of its readings, which they feel appear older and more original than previously thought. Most scholars, however, are still persuaded that the Byzantine text type often contains a corrupted text.

The **Majority Text** represents the **Byzantine** text type, which was used in Eastern Greek speaking churches and was dominant from the late middle ages onwards. **It is similar to the Textus Receptus.**



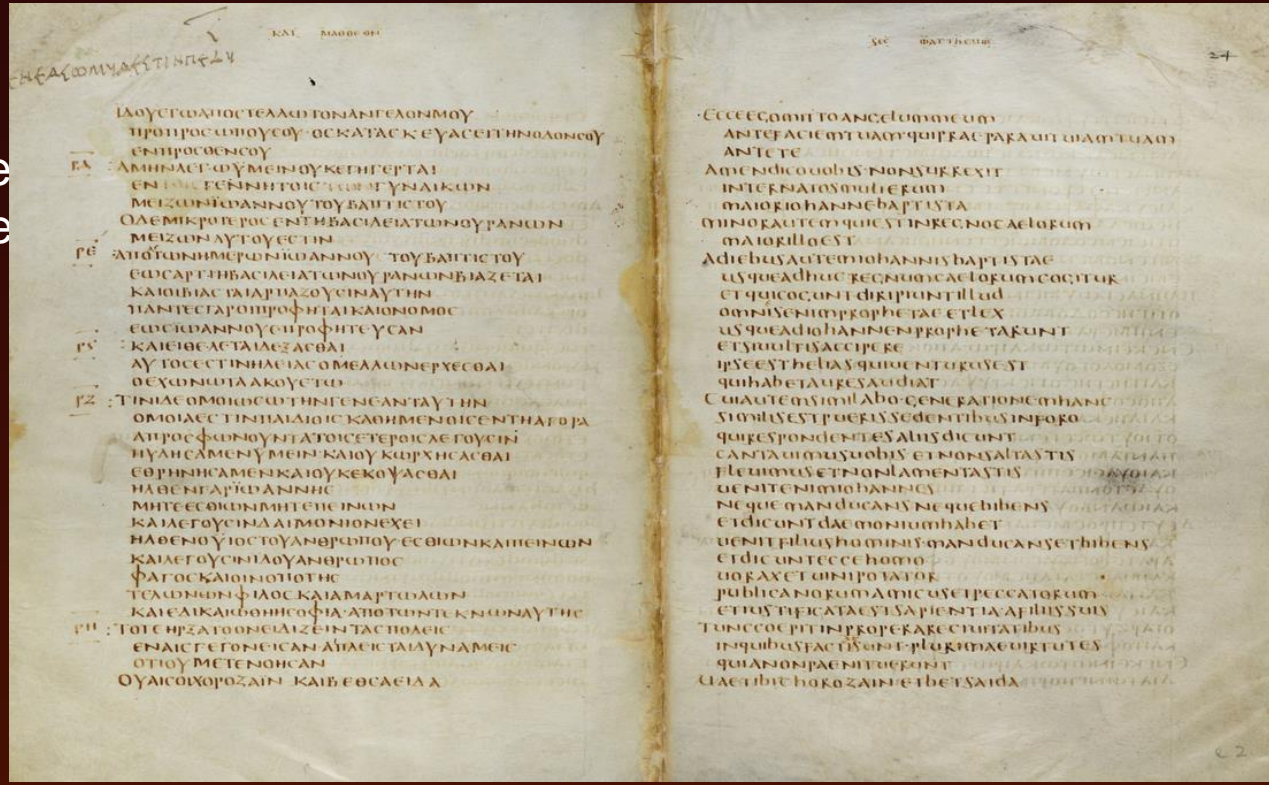
Codex Ephraemi Rescriptus

is what is known as a **palimpsest** (Greek, “rescaped”), a manuscript that has been erased by scraping and washing and then written over. Originally a complete Tanak and NT from the **5th century**, it **was erased in the 12th century** and used to copy the sermons of Ephraem, a Syrian church Elder. After the fall of Constantinople in 1453, an émigré scholar brought the codex to Florence, after which Catherine de’ Medici brought it to France as part of her dowry. It was considered unreadable until **Tischendorf** deciphered nearly the entire manuscript in 1843. It is designated as “**C**” or **04** and currently resides in the National Library in Paris.



Codex Bezae

(also known as **Cantabrigiensis**) differs significantly from the other four **uncials**. Presented to Cambridge University by the Protestant scholar Theodore Beza in 1581, it has both **Latin and Greek texts**. The **Gospels are in a different order** (Matthew, John, Luke, Mark), and it contains only the **Gospels and Acts**. Known as “**D**” or **05**, it has been variously dated from the 4th to the 6th century.



This manuscript has a **remarkable number of variations** and was so far removed from the accepted standard **Byzantine text** that it has been corrected by scribes many times over the centuries. For example, it is the only known Greek text to substitute Luke’s version of Yahushas’ genealogy with a form of Matthew’s genealogy in reverse order (beginning with “Joseph, husband of Mary,” instead of Abraham).



Determine the most plausible reading

There are six principles used to determine the most plausible reading, when comparing the evidence of a verse.

1. Manuscripts must be weighed, not counted
2. Determine the reading that would most likely give rise to the others.
3. The more distinctive reading is usually preferable.
4. The shorter reading is generally favored.
5. Determine which reading is more appropriate in its context (examine literary contexts, grammatical or spelling errors, historical context).
6. Examine parallel passages for any differences and determine why they may appear.

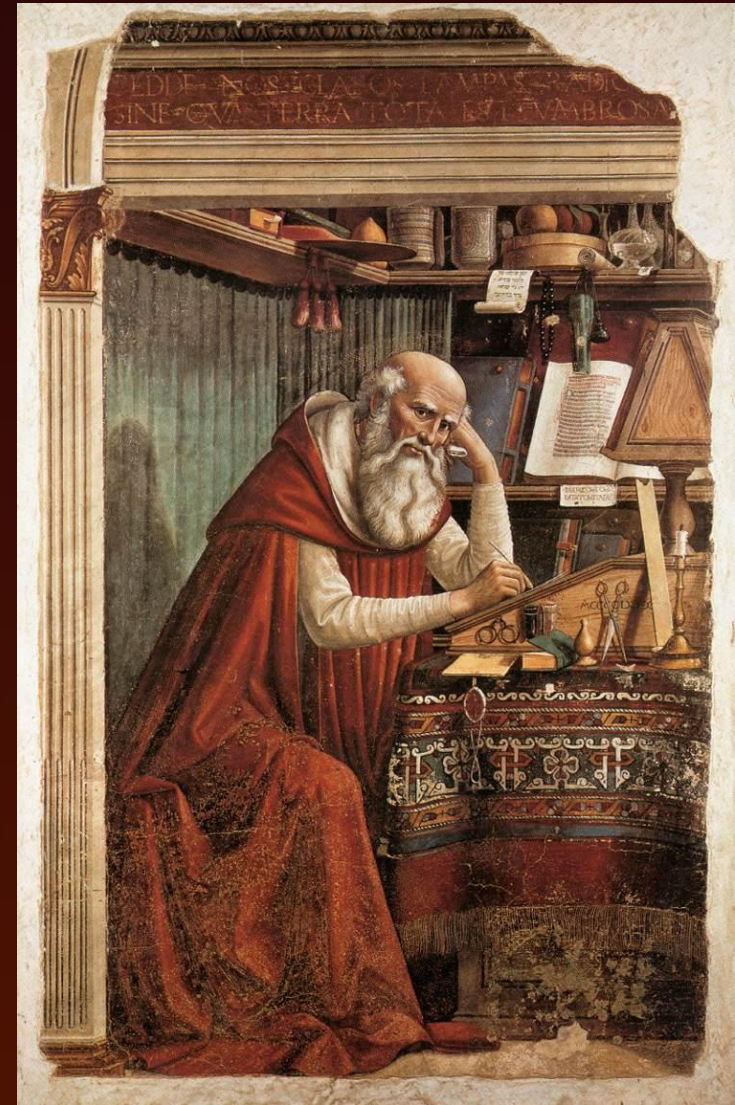
From the autographs, the NT spread throughout the Greek speaking world, as manuscript copies were made by the various growing Christian communities. As Christianity became more established, copies of manuscripts continued to be made, some more careful than others. As the Christian faith reached the non-Greek speaking world, translations of the NT scriptures also came into existence.



The Latin Vulgate

One of the first languages, which the NT and Tanak were translated into was Latin, specifically Old Latin, the official language of the Roman Empire. When Constantine, the Roman Emperor became Christian (A.D. 312), Christianity became the religion of the Roman Empire. **Accordingly, the Greek scriptures were translated into Old Latin, since Latin was the official language of Rome. By A.D. 382, the variations of in the Old Latin translations reached an unacceptable point.**

In 382, Pope Damasus appointed *Eusebius Hieronymus*, known as St. Jerome, the Biblical scholar of his day to conform the Latin text with the Greek text. Jerome used textual criticism, by comparing the Latin manuscripts to the Greek manuscripts, making sure the Latin translation was in line with the Greek, this process took 2-years (382-390).



The Latin Vulgate

“He used a relatively good Latin text as the basis for his revision, and compared it with some old Greek manuscripts. He emphasizes that he treated the current Latin text as conservatively as possible, and changed it only where the meaning was distorted.”

Jerome's Vulgate NT translation became the standard Bible for the Roman Empire for the next 1000-years, despite the fact copyists were included in the transmission of the Vulgate.

The Latin Bible was well established in Europe as the official Bible, however the only ones who could read and understand its message, were clergy and those fluent in the ancient languages. Several events would occur in the 15th century, which would change the status quo of the Latin translation.



Jerome's Latin Vulgate

Jerome did in seclusion, it was a private enterprise. Jerome began his revision with the four Gospels and then more hurriedly revised the remaining books of the NT. The work was completed at Rome about A.D. 383-4.

So, was Jerome influenced by the sophistry of the Alexandrians? Well, curiously [Philo](#), an Alexandrian-Jewish secular statesman was included by Jerome in his work *De viris illustribus* (On illustrious men). This was a thumb-nail compilation of 135 men of prominence in Church history up until that time. All but three were Christians. Jerome includes sketches of Philo the Roman-Jewish statesman, the philosopher Seneca, and the Jewish historian Josephus among all these Christian worthies. Of these three chapters, the one on Philo (§11) is the longest. Why is the Alexandrian Jew Philo given such a prominent place in this work?

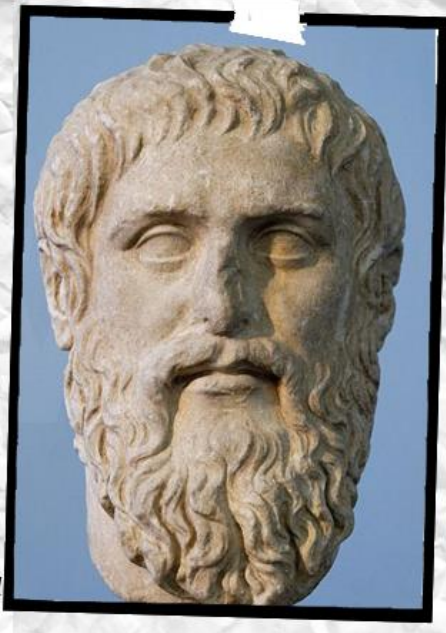
It is apparent that Philo was well-known in some "Christian" circles and that his works were enthusiastically received. In fact a close reading of the sources shows that *most* Christian intellectuals were quite well aware that Philo was a Hebrew who had lived at about the time of Yahusha, may have met Mark, and they were familiar with his writings and their contents. It is most revealing that Jerome includes a list of his writings, something he also does for Josephus and various Christian protagonists.

****The only event in Philo's life that can be decisively dated is his participation in the embassy to Rome in 40 CE.** He represented the Alexandrian Jews before Roman Emperor Caligula because of civil strife between the Alexandrian Jewish and Greek communities.

Jerome also informs us that Philo had countless outstanding writings on the five books of Moses to his credit. Jerome gives us a long list, which he concludes with the following words:

Concerning this man the following statement is in circulation among the Greeks: h Platwn filwnizei h, filwn platonizei (either Plato philonizes or Philo platonizes), that is to say, either Plato follows Philo or Philo follows Plato, so great is the similarity of thought and style.

“Good people do not need laws to tell them to act responsibly, while bad people will find a way around the laws.”



Plato (427-347 B.C.) was a Classical Greek philosopher

25BC-50CE lived 75 yrs



“Learning is by nature curiosity... prying into everything, reluctant to leave anything, material or immaterial, unexplained.”-Philo

Philo regarded the physical nature of man as something defective and as an obstacle to his development that can never be fully surmounted, but still as something indispensable in view of the nature of his being. Philo is not entirely certain whether the body in itself or merely in its preponderance over the spirit is evil. But the body in any case is a source of danger. His concept of the Logos as Yah's creative principle apparently influenced early Christology. To him Logos was Yah's "blueprint for the world", a governing plan.

Philo used allegory to fuse and harmonize Greek philosophy and Judaism. His method followed the practices of both Jewish exegesis and Stoic philosophy. "The sophists of literalness," as he calls them, "opened their eyes superciliously" when he explained to them the marvels of his exegesis. In other words, those who simply read the bible literally were made to realize just how little they knew once Philo expounded on his allegorical (spiritual) interpretations. Sound familiar?

Philo is a forerunner of Fred Franz with all his "type" and "anti-type" interpretations. In other words, the practice of spiritualizing any scripture that is not to your liking has a very long history, apparently back to the days of the apostles through Philo of Alexandria.

Also listed as "illustrious men" are both Clement of Alexandria and Origen of Alexandria. They both heavily drew upon Philo and furthered his methods and philosophy into the Christian era applying them to Christian teachings. Origen went so far as to castrate himself.


These are just *some* of the Alexandrian influences that Jerome bore as he carried out his solitary work in creating the Latin Vulgate, which was the bible of the Catholic Church for well over a thousand years. In addition to these influences, we have Jerome's own words here:

"I follow no leader but Christ and join in communion with none but Your Blessedness, that is, with the chair of Peter. I know that this is the rock on which the Church has been built. Whoever eats the Lamb outside this house is profane. Anyone who is not in the ark of Noah will perish when the flood prevails."

Letter of Jerome to Pope Damasus, 374 A.D. 15,2 J1346 .

"Heretics bring sentence upon themselves since they by their own choice withdraw from the Church, a withdrawal which, since they are aware of it, constitutes damnation." Commentaries on the Epistle to Titus, 376 A.D. 3,10 J1371a

It is obvious from these quotes that Jerome was a "company man" and regarded church membership as a prerequisite for salvation and that faith outside of that organizational structure would constitute damnation. Agreeing with Jerome, many Catholic [Popes later went on to confiscate the property of and to murder more than 50 million people](#) throughout Europe who refused to join themselves to it.



Interesting comment about Noah- I flashed on the Noahide law requirement soon to come.

The Greek Text Revisited

The excessive ecclesiastical control over catholic nations and abusive clergy brought about a reformation movement, which was fueled by the printing press developed by Johann Gutenberg (1398-1468), in 1466. Gutenberg printed the **Latin Vulgate**, but for the first time the possibility of less expensive books (manuscripts) became a reality.

On May 29th, 1453 Constantinople fell to the Turkish armies, this caused many of the Greeks, who were part of the eastern church to flee to the west with their **Greek manuscripts**. Until this time **the Latin Vulgate translations stood unchallenged** as authority of scripture for both the Catholic church and clergy. In Germany, England and other European countries, movements to translate scripture into vernacular languages began to take hold. Advances in printing made Bibles more accessible available for the common man. The rebirth of the scripture caused a need for a Greek text of scripture.



Erasmus's Greek NT

Like **Jerome a thousand years earlier**, translators could use **the Vulgate**, or they could look at the available Greek manuscripts as the source of their translation work. In Italy by 1471, there were two versions of an Italian Bible, in Spain the Bible was translated in 1478, in France 1487 and a Dutch version in 1477. A revival of scripture had taken hold in Europe pitting many of its leaders against the established RCC. The Greek text of scripture had yet to be published yet, this was about to change with **Desiderius Erasmus** of Rotterdam (1466-1536), who is credited **preparing the first Greek text in 1516**.



Erasmus

Erasmus



Erasmus's Greek NT

Erasmus was born the illegitimate son of a Dutch priest and a physician's daughter. Both parents died at an early age, his guardians sent him to a school in Hertogenbosch conducted by the Brethren of the Common Life, a religious group which taught the virtue of monastic life. **Erasmus became a monk in the Augustine order (1485-92).**

Erasmus became known for his scholarship in Latin and his disdain for corruption of the church. He was released from his vows and **went on to teach at Cambridge, where he saw he need to learn Greek.**

The Swiss printer Froben asked Erasmus to prepare a copy of the Greek NT, which he agreed. Erasmus left for Basel Switzerland in July 1515, to begin this work. The publisher was in a rush to finish the project, knowing **Cardinal Ximenes was also preparing a Greek text for publication, later known as the *Complutum Polygot*.**

Erasmus had hoped to just find one Greek manuscript for the whole volume and publish it along side his new Latin translation this was not the case. He saw the manuscripts needed correction, he ended up using a half dozen Greek Minuscule including Codex 1, a 10th century, which often agrees with the earlier uncial texts, this he used least. The work was completed in ten months and had hundreds of typographical errors. These errors were corrected in later editions.



Erasmus's Greek NT

One of the early disputes about the work of Erasmus was the verse I John 5:7-8, Erasmus did not include the words “the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth”. Erasmus was accused of removing God’s word, Bruce Metzger records his reply:

Erasmus replied that he had not found any Greek manuscripts containing these words, though he had in the meanwhile examined several others besides those on which he relied when first preparing his text. In an unguarded moment Erasmus promised that he would insert the *Comma Johanneum*, as it is called, in further editions if a single Greek manuscript could be found that contained the passage. **At length such a copy was found [now designated Greg. 61]—or was made to order!** As it now appears the Greek manuscript had probably been written in Oxford about 1520 by a Franciscan friar named Froy (or Roy), who took the disputed words from the Latin Vulgate. Erasmus stood by his promise and inserted the passage in his third edition (1522), but he indicated in a lengthy footnote his suspicions that the manuscript had been prepared expressly in order to confute him.



Erasmus's Greek NT

Erasmus Greek Text had five editions, Luther used the second edition in his translation of the German Bible in 1522 and William Tyndale used the third edition for his English translation. The fourth edition was the superior work, the text had three parallel columns, the Greek Text, the Latin Vulgate, and Erasmus's own Latin translation. Erasmus incorporated some of Cardinal Ximenes translation work in his fourth edition seeing the advantages the *Complutum Polygot*, Ximenes Greek translation.

He used it to modify his translation. His text became the standard text for about four hundred years, though there were better.



We have been able to ascertain that Erasmus had access to at least the following manuscripts (key: e=Gospels; a=Acts and Catholic letters; p=Pauline letters, including Hebrews; r=Revelation:

- Codex 1^{ea}p (12th century miniscule manuscript containing all of the NT except Revelation that Erasmus borrowed from Reuchlin)
- Codex 1^rk (12th century miniscule commentary Erasmus borrowed from Reuchlin, containing all of the book of Revelation except for the last six verses)
- Codex 2^e (12th century miniscule containing the gospels)
- Codex 2^{ap} (12th century miniscule containing Acts, Catholic epistles, and Pauline epistles, borrowed by Erasmus from Johann Amerbach in Basel)
- Codex 4^{ap} (15th century miniscule containing Acts, Catholic epistles, and Pauline epistles)
- Codex 7 (11th century miniscule containing the epistles of Paul)
- Codex 817 (15th century miniscule containing the gospels).

We also know from Erasmus' annotations that he had knowledge of Codex 69 (15th century manuscript of the entire NT with some lacunae¹⁷), and used certain readings from this manuscript in his text (probably from notes he had taken on this manuscript prior to his arrival in Basel), but he did not have access to the full manuscript in Basel.¹⁸ In all, Erasmus only had three manuscripts of the Gospels and Acts, four manuscripts of Paul's epistles, and one manuscript of Revelation to produce his Greek text.^{19,20}

Erasmus used Codex 2^e and 2^{ap} extensively. In fact, they served as his base text. He made text-critical notes directly onto these codices, and then gave these edited codices to Froben for publishing (Froben did not incorporate all of Erasmus' edits!).²¹ Since the Greek text for Revelation was contained within a commentary, and because it was a borrowed manuscript, Erasmus had a scribe copy the Greek text into a new manuscript for the printer. The scribe made several copyist mistakes in the process that still appear in the Textus Receptus. For example, in Revelation 17:4 the scribe wrote *ajkaqavrthto* instead of *ajkavqarta* ("impure"). This is not even a Greek word! In Revelation 17:8 *kai parevstai* ("and is to come") was copied as *kaivper estin* ("and yet is").²² These errors are still found in the TR to this day!

The most egregious errors are found in Revelation 22:16-21 because Erasmus had no Greek text for this passage. The lone manuscript Erasmus borrowed for Revelation was missing the last leaf which contained these verses. While he was able to find 22:20 in Lorenzo Valla's *Notes on the New Testament*, he had no Greek text for the other five verses.²³ To get around this problem Erasmus back-translated the Latin Vulgate into Greek.²⁴ This introduced a spate of textual variants not found in any extant Greek manuscript. For example, the following words appear in Erasmus' text of 22:16-21 that do not appear anywhere else in the manuscript tradition: "*orthinos* at Revelation 22:16, *elthe* twice in verse 17 (its actually *erchou*), *eltheto* for *erkestho* in the same verse, *suntusrtuoumai gar* for *martvro* and *epitithe pros tauta* for *epithe ep auta* in verse 18 and so on."²⁵ In 1522 Erasmus obtained a copy of Cardinal Ximenes' *Complutensian Diaglott*, and utilized his text of Revelation to make corrections to the fourth edition (1527) of his own text.²⁶ Erasmus made 90 changes in Revelation alone.²⁷

Erasmus's Greek NT

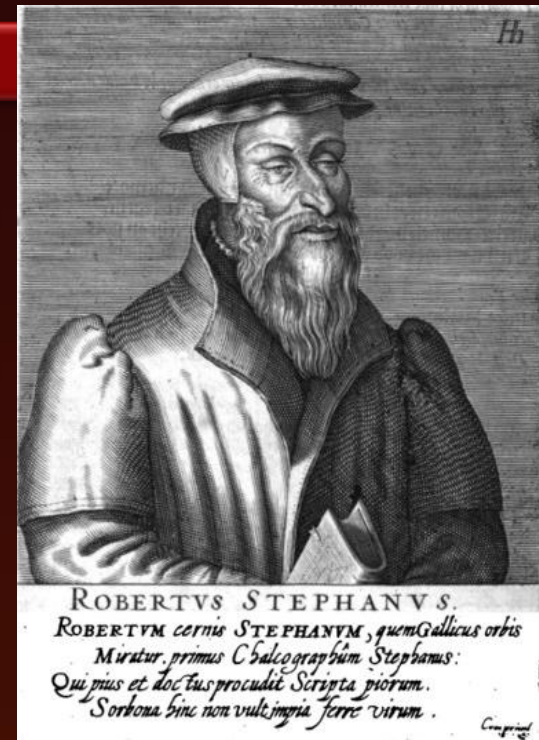
In 1519 Erasmus issued a second edition, changing the title to the more familiar *Novum Testamentum*, increasing the number of annotations to nearly double that of the first edition, and including a response to critics of his first edition (with the great title of “Summary Arguments Against Certain Contentious and Boorish People”).

Given the number of errors in the first edition, one would have expected extensive text changes to appear in the first revision, but Erasmus only made approximately **400 changes**. This was followed by three other editions—1522 , 1527, and 1535, —for a total of five editions. **John Mill estimated that there were 118 changes between the 2nd and 3rd editions, 113 changes between the 3rd and 4th, and only five changes between the 4th and 5th** (though Frederic Scrivener thought these were underestimates).



Robert Estienne (1503-1559) (Stephanus)

Robert Estienne is also known as Stephanus in Latin, this Paris publisher published four editions of the Greek NT (1546, 1549, 1550, 1551). The first three were prepared for the French government in Paris, the fourth edition was after Robert Estienne made a confession of his conversion to the Protestant faith.



He used Erasmus' 3rd, 4th, and 5th editions as the basis for four more editions of the Greek text: 1546, 1549, 1550, and 1551. Stephanus used the Cardinal Ximenes's *Polyglotta Complutensis* as well as 15 Greek manuscripts to edit Erasmus' text, including D, Codex Reginus, 4, 5, 6, 8, 9, and 2817.

John Mill estimated that Stephanus' 2nd edition differed in 67 places from the 1st, and the 3rd edition differed in 284 places from the 2nd. His 3rd edition contained various readings in the margin, and hence was the first published Greek text with a critical apparatus. The 3rd and 4th editions differ only in the fact that the 4th edition added verse divisions. It also contained the Vulgate, Erasmus' Latin translation

Theodore de Beza (1519-1605)

Theodore Beza (1519-1605) used Stephanus' 3rd edition to publish nine more editions: two in 1565, 1567, 1580, 1582, 1588, 1590, 1598, and 1604. Only four of these were independent editions. The rest were smaller sized reprints.



Theodore de Beza succeeded Calvin in Geneva as the leader of the Reformed Protestant movement. Early in his life, his family wanted him to be a priest, he however choose to be married, and secretly married Claudine Desnoz in 1548.

At twenty-nine he **renounced the Catholic** faith and went to Geneva where he publicly married Claudine Desnoz. He published nine editions of the Greek New Testament during his life. Beza text was very similar to Stephanus fourth edition (1551).

The work of Erasmus, Estienne and Beza would be the underlying Greek which would be used in the KJV and every English Bible until 1881.



The Washington Manuscripts



Variously known as **Codex Washingtonensis** or the **Freer Gospels**, this codex originally contained the complete text of the four canonical gospels in the **Western order (Matthew, John, Luke, Mark)**.

Its careful layout suggests it was for public, liturgical reading. But it was apparently compiled from a number of different and probably fragmentary sources, perhaps caused by the Great Persecution when Diocletian ordered the destruction of Christian books.

Washington Manuscript III – The Four Gospels (Codex Washingtonensis)

Late 4th–early 5th century

Ink on parchment

H: 20.8 W: 14.3 cm

Egypt

Gift of Charles Lang Freer F1906.274

The Codex Washintonensis

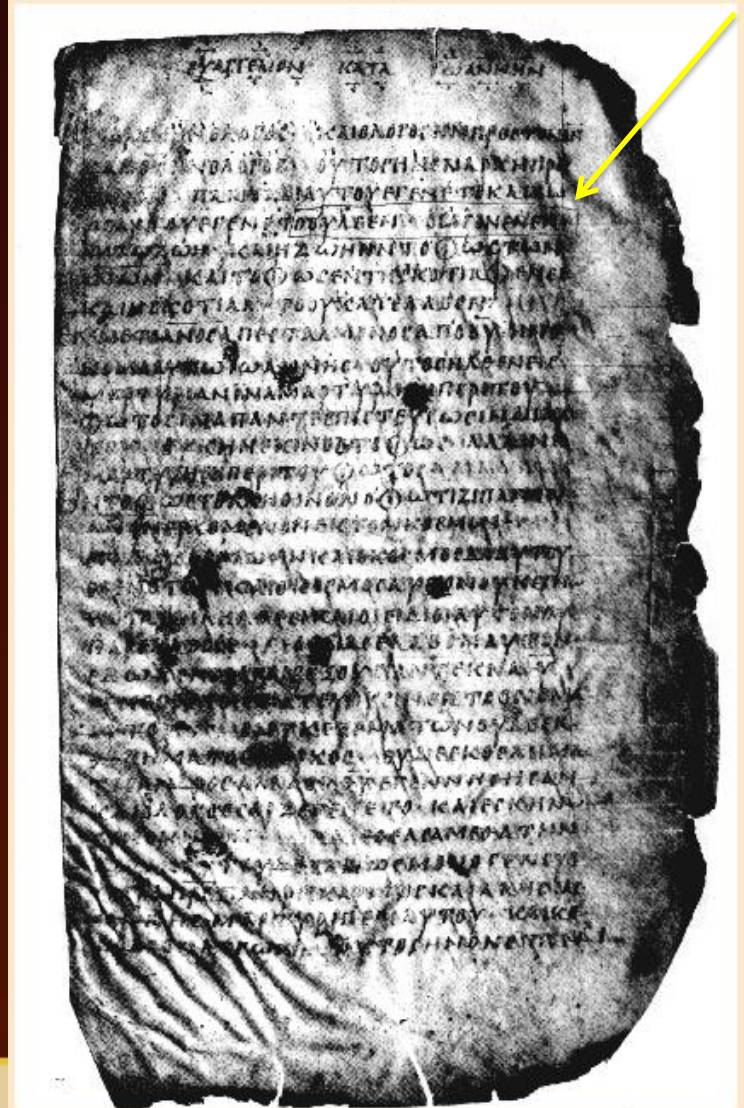
At the end of Mark (after 16:14) is a statement attributed to Yahusha that occurs in no other manuscript.

Called the Freer logion, it reads, in part:

And Christ replied to them, "The term of years for Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death so that they may return to the truth and no longer sin, so that they may inherit the spiritual and incorruptible glory of righteousness that is in heaven."

Codex Washingtonensis

Codex Washingtonensis (W, 032) 5th/7th Cent.



Note: The box around the text is not part of the original manuscript.

The Washington Manuscript



Washington Manuscript I – Deuteronomy and Joshua (Codex Washingtonensis)

early 5th century
Ink on parchment
H: 30.6 W: 25.8 cm
Egypt
Gift of Charles Lang Freer F1906.272

This parchment codex comprises **one hundred two leaves** divided into quires (booklets). Each quire is numbered on the first page. Because the numbers begin with **37 and continue through 60**, it is clear that **the first thirty-six quires are missing—likely the books of Genesis through Numbers**. Chapter divisions of irregular length are signaled by an enlarged initial letter outside the left margin. The manuscript also offers an early example of rubrication (from the Latin *rubricare*, "to color red"), writing in red ink to give visual emphasis to the divisions of a text. Rubrication became a common practice in European manuscripts beginning in the seventh century. Various scribes worked on this manuscript, but only two hold much interest. One, probably contemporary with the original scribe, made some corrections. A century or two later, another scribe noted in a cursive script where a reading was to begin and end, and when the reading was to be done.



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Manuscript: GA 032

Date: 4th/5th Century

Location: Smithsonian Institution, Freer Gallery of Art, Washington D.C.

Shelf Number: 06.274

Codex Washingtonianus is a fourth or fifth century majuscule of the Gospels on parchment; 187 leaves, single column, 30 lines per column. Images have graciously been provided by the Freer Gallery of Art at the Smithsonian Institution in Washington D.C.

File	Description
1. 032ScriptureIndex.pdf 	Scripture index for the manuscript.

Page: [1](#) [2](#) [3](#) [4](#) [5](#) [>](#) [>>](#)




WASHINGTON
CODICEX



How reliable are the texts?

The large number of Greek manuscripts often leads to the question, how reliable is the NT? When we compare the Greek manuscripts for the NT to other ancient books, and their manuscript witness nothing even comes close to what the NT offers. The Greek historian Herodotus, whose is called the father of history, wrote in the 5th century B.C., the earliest surviving work is almost 1000-years after his lifetime, with only eight known manuscripts existing. Compare this to the NT, with over 5000 manuscripts.

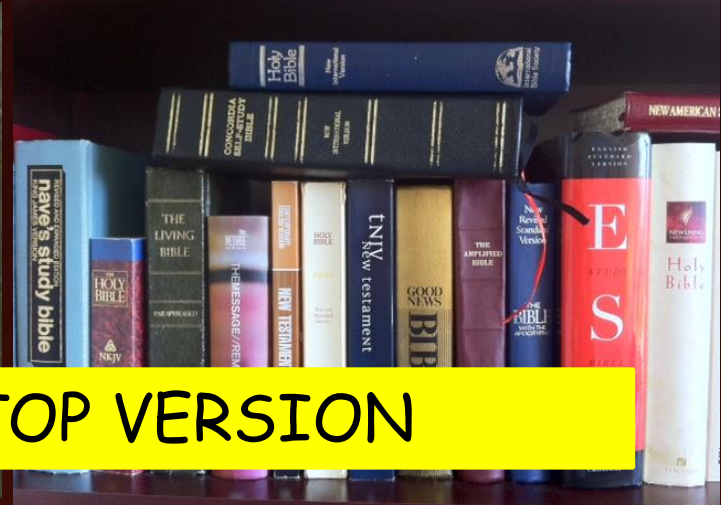
Secondly, the time between the autograph and the manuscript copy is extremely short when we compare the NT to other works, which are not even questioned as to their authenticity. Caesar's war commentary on the *Gallic Wars*, which is dated to 44 B.C., has only 9 to 10 existing manuscripts surviving. The earliest manuscript is almost 1000-years after the events. Compare this to the NT, which has some manuscripts dated to 60-years or earlier to the actual autograph, and copies of the each book of the NT, dated less then 200-years from the autograph. In addition, we have entire NT, written 300-years from the NT period.



The above is the Christian pat answer, however we would like to point out that Caesar and the rest of these books are not classified as "scripture". Also they don't tell us the variants between the copies. This is a smoke screen to make folks feel better about the NT.

How reliable are the texts?

Author	Book	Date Written	Earliest Copies	Time Gap	No. of Copies
Homer	Iliad	800 BC	C. 400 BC	400 years	643
Herodotus	History	480-425 BC	C. 900 AD	1350 years	8
Thucydides	History	460-400 BC	900 AD	1300 years	8
Plato		400 BC	900 AD	1300 years	8
Demosthenes		300 BC	900 AD	1300 years	7
Caesar	Gallic Wars	100-44 BC	900 AD	1000 years	10
Livy	History of Rome	59-17 AD	4 th Century (Partial), Mostly 10 th Century	400 years 1000 years	1 partial 19 copies
Tacitus	Annals	100 AD	1100 AD	1000 years	20
Pliny Secundus	Natural History	61-113 AD	850 AD	750 years	7
New Testament		50-100 AD	114 Fragments 200 (Books) 250 (Most NT) 325 (Complete NT)	50 years 100 years 150 years 225 years	5366



THE ONGOING FIGHT TO BE THE TOP VERSION



DIFFERENT
 Things that are different are not the same!


 NKJV, NASB,
 NIV, RSV, ESV...

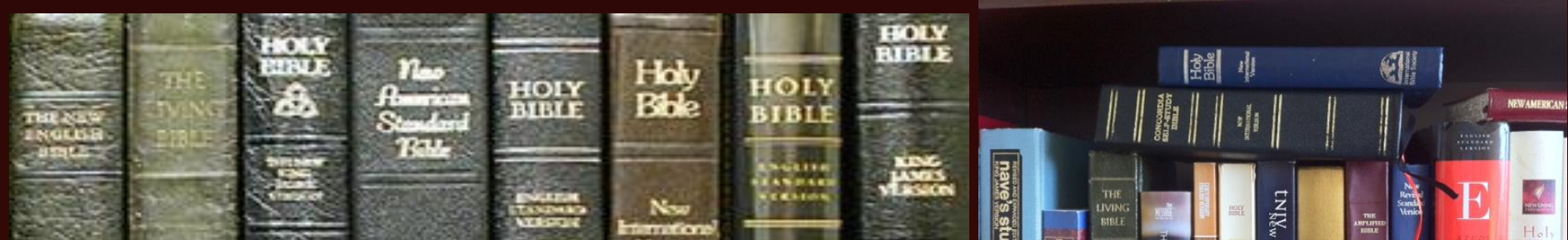

 KJV

raisin cakes of the pagans **OR** flagons of wine

They can't both be right!

<p>Then the Lord said to me, "Go again, love a woman who is loved by a lover[a] and is committing adultery, just like the love of the Lord for the children of Israel, who look to other gods and love the raisin cakes of the pagans."</p>	<p>Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.</p> <p style="text-align: right; font-size: small;">King James Bible</p>
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But shama!
Every version has their own past of corruption and contemptible company.

CAUTION

CAUTION



**THAT WAS A LOT TO
DIGEST!**



**I don't know what I'm
looking at but I never
want to see it again.**

We just need to go slow, take one step at a time and ask Yahuah for guidance and we will be ok.



The more we
study, the
more we can
spot the
counterfeits.



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First Creation

The creation account in Genesis is a tightly organized story of the ordering of a chaotic cosmos, culminating on the seventh day with the Sabbath.

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Cairo Genizah

“It is a battlefield of books, and the literary production of many centuries had their share in the battle, and their disjecta membra are now strewn over its area”

— Solomon Schechter



New Testament Transcripts Prototype

New Testament Transcripts

New Testament Transcripts features important Greek manuscripts of the New Testament as transcribed by the [Institute for New Testament Textual Research](#) at the University of Münster, Westphalia, Germany. The site is being prepared in collaboration with [Scholarly Digital Editions](#) (Birmingham, UK) and is funded by the [Deutsche Forschungsgemeinschaft](#) (Bonn, Germany).

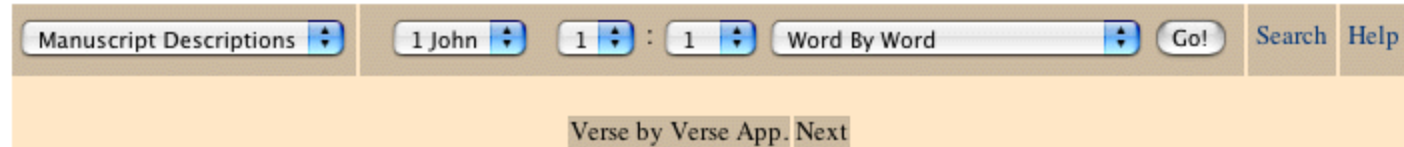
Prototype

The New Testament Transcripts Prototype currently features the writings of the complete New Testament with transcripts of between 2 and 26 manuscripts and an apparatus based on them, collated against the standard scholarly edition of the Greek New Testament (Nestle-Aland, 27th edition). As with any prototype, you should use it with caution. You can access it by clicking [here](#). A guide that explains the main features is available [here](#).

What you need to do before you get started:

- All users:
Make sure you have one of the following fonts installed on your computer: [SBL Greek](#) (free), or one of Linguist's Software's [LaserGreek](#) in Unicode fonts such as [SymbolGreekU](#).
- Windows users:
Make sure you are using a fairly recent Web browser (Internet Explorer 5.0 or later, Netscape 6.0 or later, Opera 6.0 or later, Mozilla - for details click [here](#)).
This site is not compatible with operating systems older than Windows 95.

Navigation Bar



This is what appears at the top of the page when you access the NTTranscripts Prototype. It is called a "navigation bar". You use it to access the different parts of the Website's contents.

On the left, you have a drop-down menu of manuscript descriptions. If you click on the arrow, you get a list of the manuscripts of which transcripts exist on this Website. If you click on one of the manuscript names, you are taken to a concise description of that manuscript.

In the middle, you have the drop-down menus that allow you to navigate to specific passages of the text, e.g. to 1 John. The subsequent menus are used to choose chapter and verse. Nothing will happen until you click the Go! button on the right.

Farther to the right, you have a choice of text critical information and texts to be displayed. The default is Word By Word. Here, the results of a word by word collation of the transcribed manuscripts are shown along with the Nestle-Aland text and apparatus. The other options are Verse By Verse, where the transcripts are collated verse by verse against Nestle-Aland. Moreover, you have the option of directly choosing a transcript of a manuscript here. The subsequent menus are used to choose chapter and verse. Nothing will happen until you click the Go! button on the right.

On the far right, there are two links. The Search link takes you to the search function, and the Help link takes you to the guide you are reading now.

The line below these menus contains links that allow you to move quickly to related information. When you first enter the Website, you will see a Verse by Verse App. link that will take you to the same passage you are in, namely the Inscriptio, but with a verse by verse apparatus of the transcripts. You will also see a Next link that will take you to 1 John 1:1. Depending on where you are in the text, you will see links named Previous, Word by Word App., Inscriptio, or Subscriptio here.

Nestle-Aland Text and Apparatus

Apparatus

Not Present in P9 04 048 0245 0296

Present in 01 02 03 018 020 025 044 18 33 81 323 424 614 630 1241 1505 1739

First verse in P74

εωρακαμεν]

[εω]ρακα[μεν] P74

εορακαμεν 03*

Below the Nestle-Aland text, you will see the apparatus of variants. This apparatus is based on the new transcripts included. It lists every single variation found in these transcripts. If you click on a manuscript number, you are taken to the transcript of that manuscript. Red color indicates that the letters were supplied by the editors; they are not found in the manuscript. Red numbers indicate the number of characters that would fit in the space available. Underdots indicate that the characters can't be identified with certainty in the manuscript. Green links indicate that corrections have been made to the manuscript. Clicking on green links brings up small windows telling you about alterations by later hands.

If you move your mouse pointer over a word in the Nestle-Aland text, an apparatus specifically relating to that word will appear to the right of the apparatus just mentioned. This apparatus lists the supporting evidence not just for the variants, but also for the Nestle-Aland reading ("positive apparatus"). If you move the mouse pointer on to another word, this apparatus changes accordingly. If you would like to make the information "stick" while you move the mouse pointer elsewhere, click on the word and the apparatus will appear in the lower right corner.

You can resize the frames within the window by dragging them with the mouse pointer.

How to Find Your Way – A Transcript page

View by Page View by Chapter

1 2 3 4 5

Ξ - 01 (Sinaiticus): 1 John 1:1-10

1 ο ην απ αρχης ο ακηκοαμεν ο εωρακαμεν τοις
οφ
εψ
εφ
απ
το
εα
κο
υμ
τα

Transcription: alteration notes

Alteration to text of first hand by later hand(s)

*: απαγγελιας

C1: αγαπη της επαγγελιας

C2: αγγελια

5 και εστιν αυτη η **απαγγελιας** ην ακηκοαμεν απ αυτου
και αναγγελλομεν υμιν οτι ο θς φως εστιν και σκοτια εν
αυτω ουκ εστιν ουδεμια 6 εαν ειπωμεν οτι κοιινωνια
εχομεν μετ αυτου και εν τω σκοτι περιπατωμεν

This is an example of what you see when you access a transcript. At the top, you will have a View by Page link. This allows you to see the transcript in the layout of the manuscript, i.e. in multiple columns, as the case may be, and with line breaks in the corresponding places.

Below that, you have links that allow you to quickly move to the other chapters of the book (in the default mode, called View by Chapter), or to the other pages of the manuscript (in View by Page mode).

In the transcript's text, hyphens mean that the text is not contained in the manuscript (part of manuscript physically missing). Dots between square brackets mean that whole lines are illegible. Whenever one or more letters are legible, the rest of the line is supplied by the editors (red color). If the text expected here doesn't fit, red numbers are used to indicate the number of characters that correspond to the space available. Underdots indicate that the characters can't be identified with certainty in the manuscript. Green links indicate that corrections have been made to the manuscript. Moving over green links brings up small windows telling you about alterations by later hands. The image above shows the small window that pops up if the mouse pointer hovers over the green word in 1 Joh 1:5 in this transcript. It shows the alterations that correctors one and two (C1, C2) have made to the first hand's text (*) on the same physical copy.

If you click on a verse number, a collation of that verse based on the new transcripts will appear in the lower part of the window.

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The selection of manuscripts rests on an analysis of the entire primary tradition. The ECM is one of the research projects accepted by the [North Rhine-Westphalian Academy of Sciences and Arts](#) as part of their programme. It was established as "Arbeitsstelle [Novum Testamentum Graecum - Editio Critica Maior](#)" at Münster University in 2008.

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