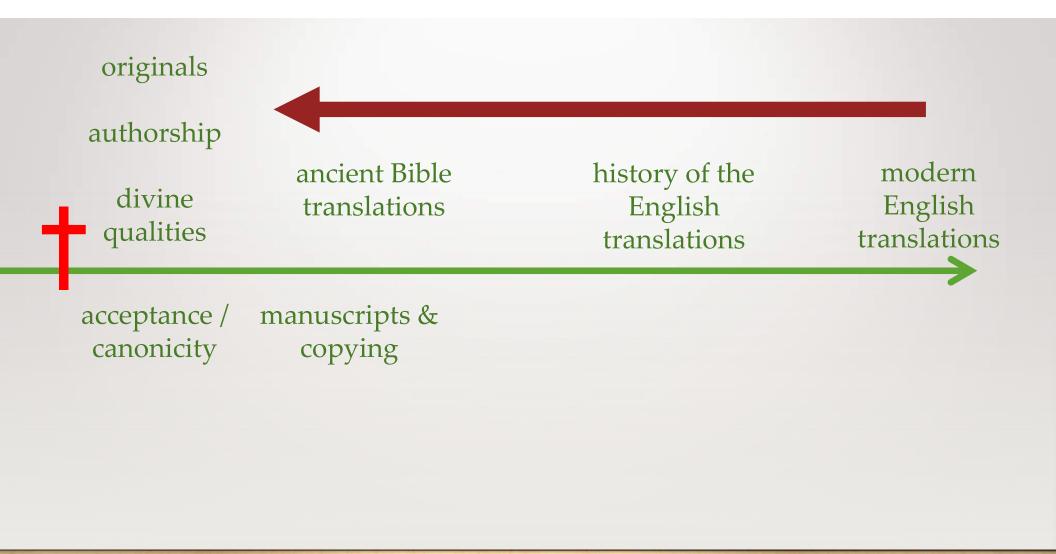
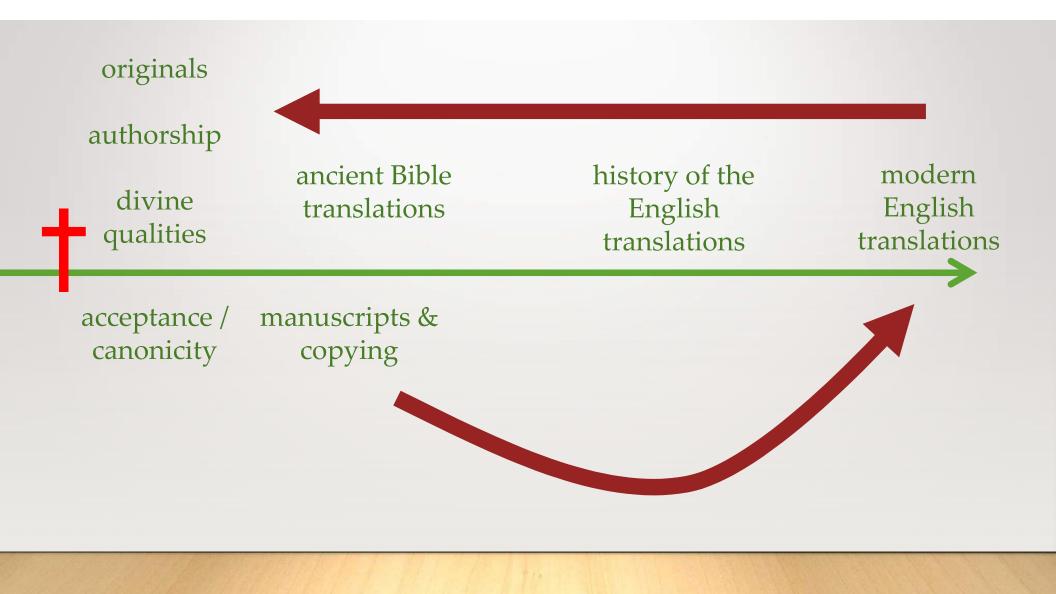
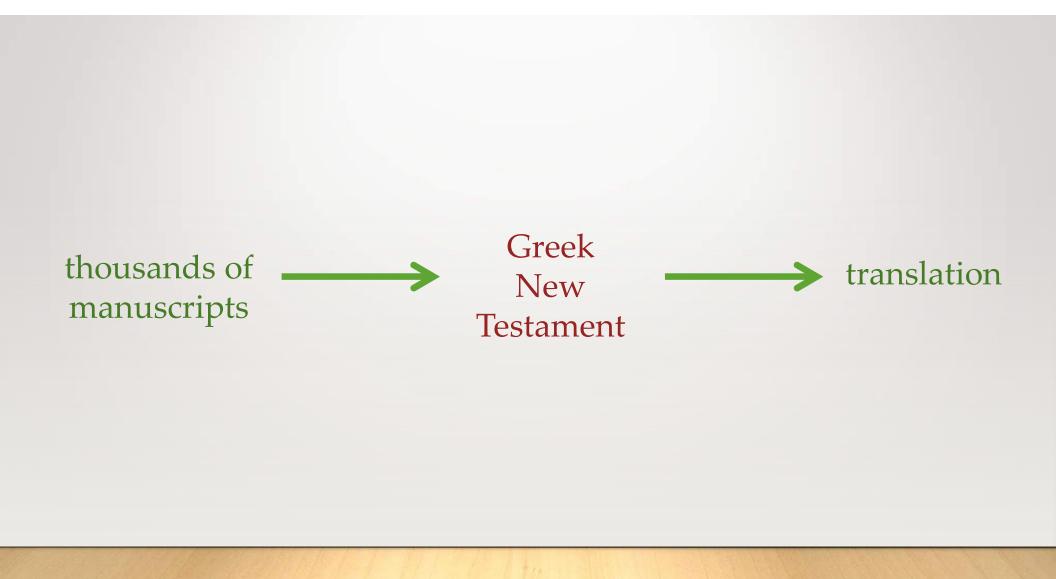
New Testament Manuscripts

WEEK 11: FROM GREEK NEW TESTAMENTS TO YOUR BIBLE







Fall of **Printing Press** Constantinople **1516 First Published Greek NT** Reformation **English Bible**

The Impact of the first published Greek New Testament

- 1. Martin Luther discovered the gospel in it
- 2. Tyndale translated into English from it
- 3. The supremacy of the Vulgate and thus the Roman Catholic Church was threatened by it (i.e., it fueled the Reformation)
- 4. The KJV was based upon it
- 5. All Protestant English translations until the late 1800s were based upon it



ETAFFEATON KATA

192

Narxi ip & roy Or, O's ro yos To meas top Drop, ugi De לק אף ל אלץ אסר. לאוסה אף לע ער Xi ngès top Dedp. návra d'i מידסי וקטודס, אפין צעוויג מידה וקטודם לשו At \$p, 5 7 17 ovep. Bp aver \$ 300 \$ 50, not \$ 308 אֹם דֹם קשׁב אוֹע עושייש איש אייט איי קשב איי דא סאסדוֹת קמוות, אמו ז האסדוֹת משדטיט אמדנו Auter. Extorro anderno anisadaino שמקע אנסי, ליוסעמ מידים ושמיואר, לידופ אל Dip is magrafap, iva magrogian migi ros ourie, ipa warres wiscoderp d'i auror, δυχ λα ικατος το φώς, αλλίτα μαρτογίον שוון דסו קשולנ. אף זם קשור זם לאאמוילף,ם φωτίζε πάντα άνθεωπορ λεχόμουορ λις דטע אלסעוסא. בא לט אלסעום אף , אכון ל אלס-10 d'i intov ingharo, noi à noor to 1 דמה ליות ביום בים דמיולים אלשוף, אמו לי יו Stor auton ou was ihaboy, odol hi iha! Boy aurop isweep aurois Shouriap til אית אנטע איילאמ דסוג שווגעסטרף עוג דס Troma auto, Si oux of amatup, out in De אאשמדסה שמפאטה, של זא אואאשמדי מילקים. αλλέκ Ατού εγανάθασαμικά δλόγος σάξ וֹאָצְטורד. אוכון לסאאישטרא לי אוגדף, אוכין ופומטל peta the Solap auto, Solap is poro yerse naga wafos, whiers xaeros ngi andeiag. ועלאוא: אמודייים שוניומטד ל אואפמיזיף אנו in.el

EVANGELIVM SECVNDVM IOANNEM.

N principio erat uerbum, & uerbum erat apud deu, & deus erat uerbum. Hoc erat in principio apud deum.Omnia per ipfum facta funt,& fi/ ne iplo factum eft nihil, guod factum eft. In ipfouita erat, & uita erat lux ho minum,& lux in tenebris lucet, & tenebræ cam non comphenderunt.Fuit ho mo millus a deo, cui nomen erat Ioannes.Hic uenit in teftimonium,ut tefti monium perhiberet de lumine, ut oes crederent per illú. Non erat ille lux, fed ut testimonium perhiberet de lumine. Eratlux uera, quæ illuminat oem hominem uenientem in hune mundu. In mundo crat,& mundus per ipfum far ctus eft,& mundus eu no cognouit. In propria uenit. & fui eum no receperut. Quotquot aut receperunt eu. dedit eis potestate filios dei fieri his qui credut in nomine eins. Qui non ex fanguini/ bus, neg ex uoluntate carnis, neg ex uoluntate uiri, fedex deo nati funt. Et uerbum caro factú eft, & habitauit in nobis,&uidimus gloria eius gloria uelut unigeniti a patre, plenum gratiæ & ucritatis. Ioannes teftimonium perhi/ bet de ipfo,& clamauit dicés . Hic erat de quo diceba, qui post me uenturus eft.prior me cœpit effe, quia prior me erat.

EATA IGANNEN

In. 193) in 100 πληρώματος αυτο έμας πάν דום לאמלטאוף,אטא אמיף מידו אמידיסה, לדו S vous dia moring id over x ders ugh & br Alla Sid IHZOT XPIZTOT i vinto. Oidu dudie inganer namoh. & poroferig gobb ar LE TOP ROAMONT MATTOR infre Herris earo. you aver isiv & marrupia + indereov, o τι απέσελαμ δι ίουδατοι 35 λησσολύμωμ ηγασκαι λινίτας, Για εφωτήσωση αυτορ.σύ τίστι. και ωμολόγκουρ και όνα καιάσατο. אפט שעטאל אמזף , לדו לשא שעוונים אל ארו-TTOE. NOW REWTHOUP WEDP. T' OW, WATag To סיייאטין אויזיפוטיא נוגעול אפטקאידאפ עו סיייאטא awingion.ov. Irmop cas av let . The Ir. Traca πόκειση δώμερ ΤοΙς πέμφαση καάς.τί λέ yas wigi oravio, iox, iyai ques Bourroe w ighup, wowars rin of op notion, nation is περκσαίας à προφάτκο. C'às anisarmires איזמף צא איי שמפוסמו שף אכול אפשראסמי שעיטא Not Trop to be . Ti can samilar to ov our Te δ ΧΡΙΣΤΟΣ, δυπ Αλίας, δυπ πεοφέτες, άπε ngiên auroie à iwanne hi ywp. iyw Barfi / 30 \$ Voari, alove di butop isanop op bute oux didars, auros isip bomiow nou iexo / אביכב, לב בעותפסטלט אוטי אלאסייוט, לט ואיט tox bui ale , ina ride autou top inda Ta Tou wood Amar O. Taura de Babasara lyinto migap tov logdarov onov ko inderme Laffilup. Ti imaigrop Chiwa S Independ top TREOTN LEXCHOROP mode מעדטף , אפטן אליזה. וליוש מעושלב דסע אנסט,ט מופשא דוש מעמפדומא דה אלהעוטי. לשדלב בן שווי שוויוצי ליאט לואסף. השומש עבש לואנית מואי לב ואת אופט אושי איזיטון, לדו מפוטולי nov ip . xayai bux idap auros , and Ipa Papywar W iojant , dia touto it Dop 176 w War Bar Bar Bur noc Lugri-קאמינף ושמידוב אבץשי, לדו דופלמעמו דל היוע μα καταθαίτορ ωστί πριστιραμ τζουρανό, κ) τ ugrep inda

SECVNDVM IOANNEM 193

erat. Et de plenitudine eius nos omnes accepimus,& gratiam pro gratia, quia lex per Mofen data eft, gratia & ueritas per lefum Chriftu facta eft.Deum nemo uidit unco. Vnigenit9 filius qui eft in finu patris, ipfe enarrauit. Et hoc eft teftimonium loannis,quando miferunt Iudzi ab Hierofolymis fa / cerdotes & leuitas, ut interrogarent cum. Tu quis es: Et confeffus eft,& no negauit.Et confeflus eft.non fum ego Chriftus.Et interrogauerunt eu.Quid ergo ?Helias es tu? Et dixit. No fum. Propheta es tur Et respondit. No. Di xerunt ergo ei. Quis es, ut responsum demus his qui miferunt nos? Quid di cis de teipfo ? Ait . Ego uox damantis in deferto, dirigite uiam dñi, ficut dixit Efaias propheta. Et qui miffi fuerant, erant expharifais. Et interrogauerunt eu,& dixerunt ei.Quid ergo baptizas, fi tu non es Chriftus, neg: Helias, nege ppheta? Refpondit cis Ioannes dices. Ego baptizo in aqua, medius auté ue/ ftrum ftetit que uos nefcitis, Ipfe eft q post me uenturus est, qui ante me factus eft, cuius ego no fum dignus ut fol uam eius cortigiam calciameti. Hac in Bethabara facta fut trans Iordanem, ubi erat Ioannes baptizãs.Postero die uidet loannes lefum ueniente ad fe.& ait. Ecce agnus dei, qui tollit peccatum mundi. Hic eft de quo diceba. Poft me uenit uir qui ante me factus eft, ga pri/ or me erat,& ego nelciebam eu. Sed ut manifestetur Ifracli, ppterea ueni ego in aqua baptizas. Et testimoniu perhi buit Ioannes dices. Vidi spiritu descen détem quali columba de ceelo, & man, R fit fuper

"The number and nature of manuscripts we have make it extraordinarily unlikely that we shall ever again find variants that are not already known." (Craig Blomberg, *Can We Still Believe the Bible*, p.16) 1516 First published Greek New Testament 1611 KJV

1900s-2000s modern English translations

1516 First published Greek New Testament

1611

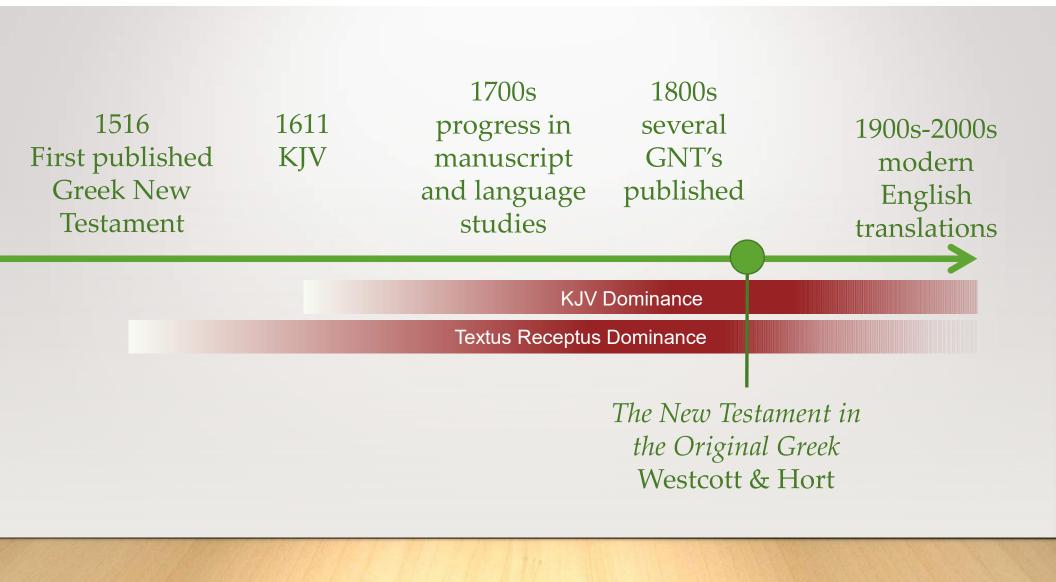
KJV

1700s progress in manuscript and language studies

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KJV Dominance Textus Receptus Dominance						



THE NEW TESTAMENT

IN THE

ORIGINAL GREEK

THE TEXT REVISED BY

and the second second second second

BROOKE FOSS WESTCOTT, D.D. CANON OF PETERBOROUGH, AND REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE

AND

FENTON JOHN ANTHONY HORT, D.D. HULSEAN PROFESSOR OF DIVINITY, CAMBRIDGE

The second s

AMERICAN EDITION

WITH AN INTRODUCTION

BY PHILIP SCHAFF, D.D., LL.D. PROFESSOR IN THE UNION THEOLOGICAL SEMINARY, NEW YORK PRESIDENT OF THE AMERICAN EIBLE REVISION COMMITTEE

NEW YORK HARPER & BROTHERS, FRANKLIN SQUARE

1881 .

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INTRODUCTION AND APPENDIX

BY THE EDITORS

NEW YORK HARPER & BROTHERS, FRANKLIN SQUARE

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xiv 2 fin.]+ \dot{o} $\delta \dot{\epsilon}$ $\kappa \dot{\nu} \rho \iota os$ $\dot{\epsilon} \delta \omega \kappa \epsilon \nu$ [$\tau a \chi \dot{\nu}$] $\epsilon l \rho \dot{\eta} \nu \eta \nu$. Western, DE₂ g dem codd.lat syr.hl.mg (Cassiod).

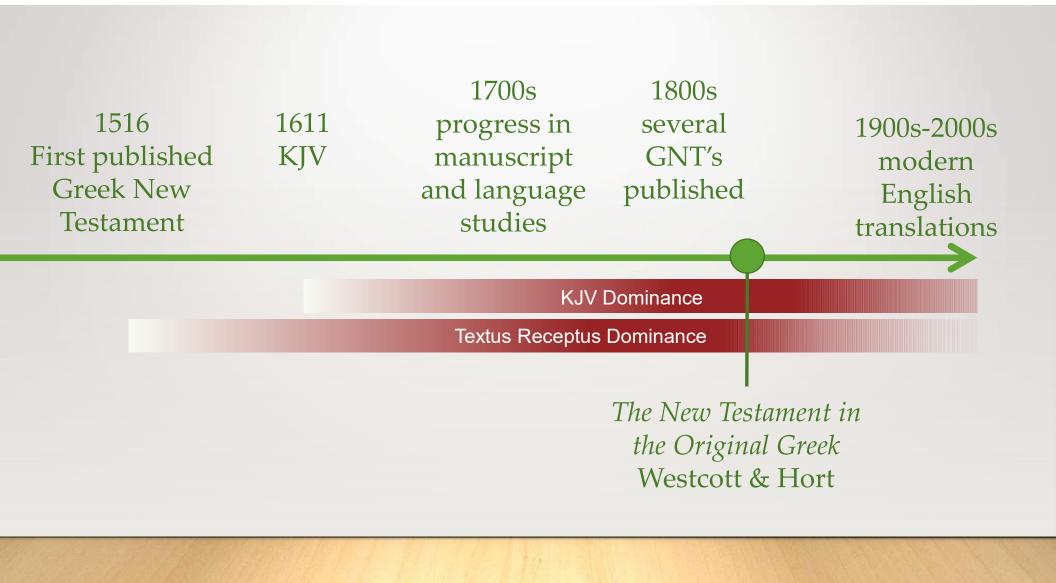
xv 2 ἕταξαν...έξ αὐτῶν] ἕλεγεν γὰρ ὁ Παῦλος μένειν οὕτως καθώς ἐπίστευσαν ὁιισχυριζόμενος οἱ δὲ ἐληλυθότες ἀπὸ Ἰερουσαλήμ παρήγγειλαν αὐτοῖς τῷ Παύλῳ καὶ Βαρνάβα καὶ τισιν ἀλλοις ἀναβαίνειν Western, D syr.hl. mg; also g 'bodl' as far as ἐπίστευσαν.

χν 18 γνωστά άπ' αίωνος.] 4 γνωστον απ' αίωνος [έστιν] τω κυρίω το Egyov autou. + Western, AD lat.vg syr.hl.mg Iren.lat (the two latter having $\theta \epsilon \omega$; not g: also, by conflation with text, yvwora an alwes έστιν τω θεώ [πάντα] τὰ έργα αύτου Svrian (Gr. Lat.[g] Syr.). Text NBC 61 27 29 36 44 100 180 al5 me the arm : ά έστι γνωστά αύτω an' alwos cup (aeth). Since the quotation from Am ix 12 ends at ravra, and the connexion of the concluding words with the rest was not obvious, it was natural to make them the foundation of an independent sentence.

bit the resemblance to these readings of Acts is closer still. Compare Lamprid. Alex. Sev. 51 Clamabatque saepius quod a quibusdam sive Judaeis sive Christianis audierat et tenebat...Quod tibi fieri non vis alteri ne feceris.

xv 33 fin.]+(v. 34) + čõočev bè $\tau \hat{\varphi} \Sigma i \lambda \hat{q} \ \dot{\epsilon} \pi i \mu \hat{\epsilon} i vai a v \tau o v s (v. a v \tau o v)$ [, $\mu \dot{o} v o s$ dè 'Iovõas $\dot{\epsilon} \pi o \rho \hat{\epsilon} v \theta \eta$]. + Western and, for the first clause, probably Alexandrian (Gr. Lat. Eg. Æth. Arm.): the second clause D g vg.codd. Text NABE₂H₂L₂P₂ 61 al^{pm} lat.vg syr.vg-hl.txt me.cod Chr. The first clause was inserted by Erasmus, doubtless under the influence of a late text of the Latin Vulgate, though he found it only in the margin of one of the Greek MSS: he supposed it to have been omitted 'by an error of the scribes'.

xvi 12 (†) $\pi \rho \omega \tau \eta \tau \eta s \mu \epsilon \rho loos Make$ $oovlas] <math>\pi \rho \omega \tau \eta \mu \epsilon \rho loos \tau \eta s M. B: \pi \rho \omega$ $\tau \eta \mu \epsilon \rho ls M. E_2 dem arm: \kappa \epsilon \phi a \lambda \eta \tau \eta s$ M. D syr.vg: $\pi \rho \omega \tau \eta \tau \eta s M. 105 112$ 137 al³ syr.hl aeth(vdtr) Chr: $\pi \rho \omega \tau \eta$ $\tau \eta s \mu \epsilon \rho loos \tau \eta s M. H_a L_a P_a cu^{pm}$.



Today's Greek New Testament

"eclectic text"

Sometimes called:

- NA
- UBS
- NU (in the NKJV)

Today's English Translations

KJV:

Textus Receptus

NASB, ESV, NIV, etc.:

eclectic text (most have notes about variants)

NKJV:

Textus Receptus (notes about variants)



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