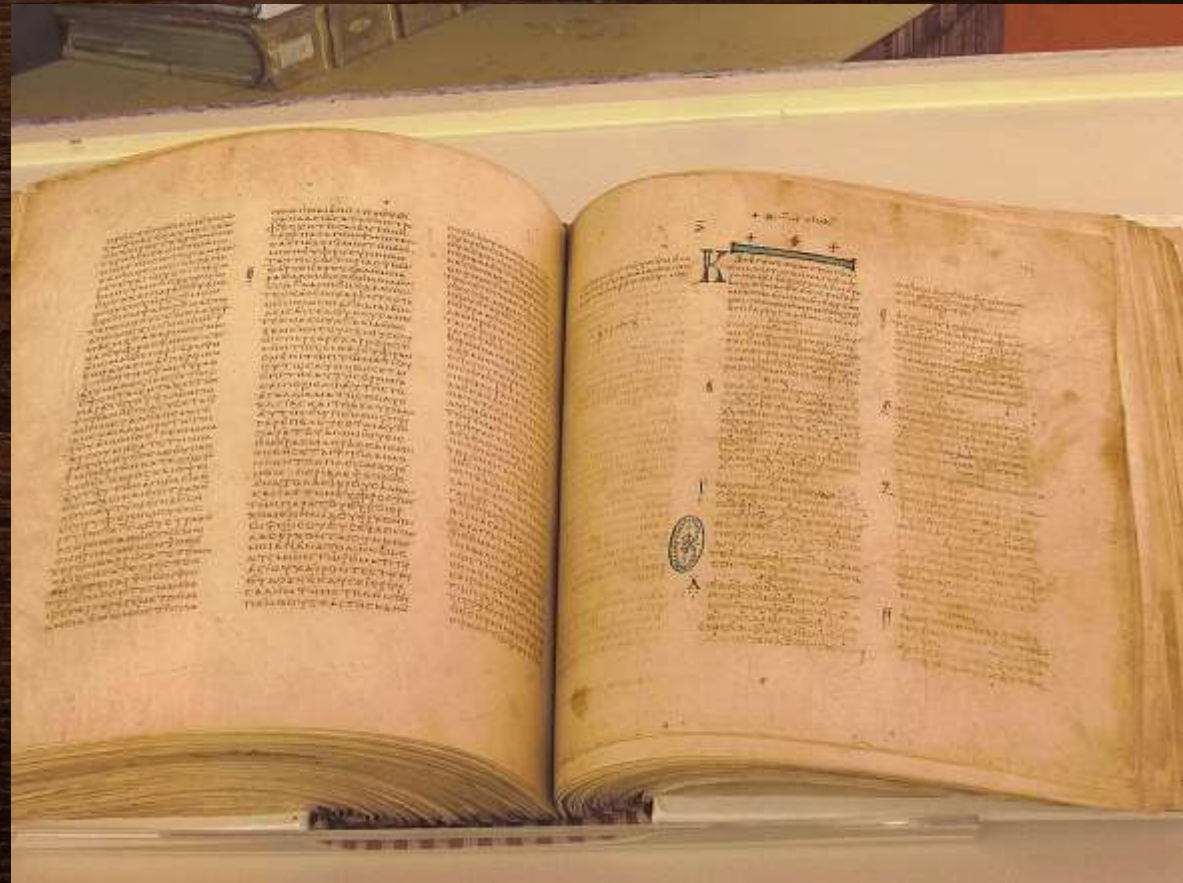


# A Light in the Darkness

THE DOCTRINE OF THE WORD OF GOD

# Majuscule Manuscripts

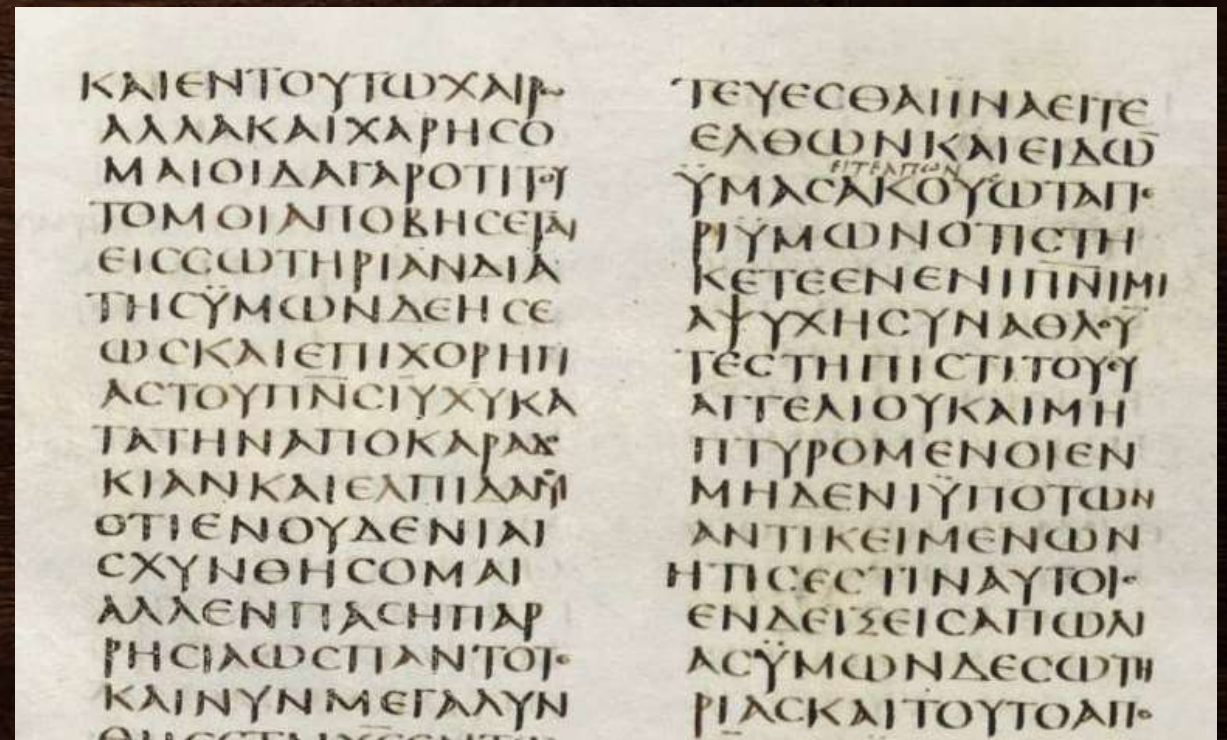
- Codex Vaticanus (B)
  - Written in the mid-fourth century, Vaticanus contained both testaments, along with the Apocrypha minus the books of Maccabees.
  - There are three lacunae (missing portions) within Vaticanus: the first 46 chapters of Genesis, a section of about 30 Psalms and from Hebrews 9:14- Revelation.



# Codex Sinaiticus (Ⲭ)

➤ A fourth-century codex, Sinaiticus contains some of the Old Testament has survived, but all of the New Testament has been preserved. It is the oldest, complete New Testament majuscule manuscript.

❖ 393 of the approximately 730 leaves have survived, 245 of the OT, and 148 of the NT.



# Codex Alexandrinus (A)

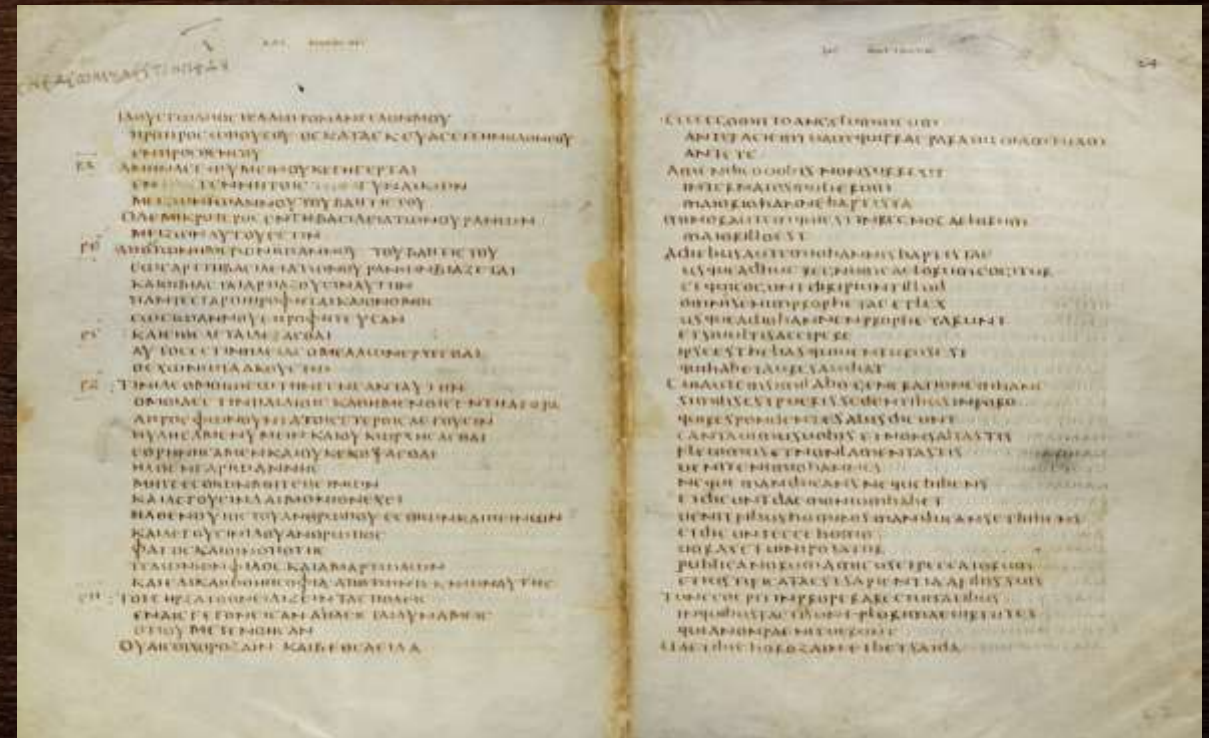
end of Luke's Gospel

- A fifth-century codex, Alexandrinus contains the entire OT aside from a few mutilations, and most of the New Testament.
  - ❖ The three lacunae include: All of Matthew's Gospel up to 25:6, John 6:5-8:82 and 2 Cor. 4:13-12:6.
- While still a strong witness, Alexandrinus is considered inferior in quality to both the Sinai and Vatican manuscripts.



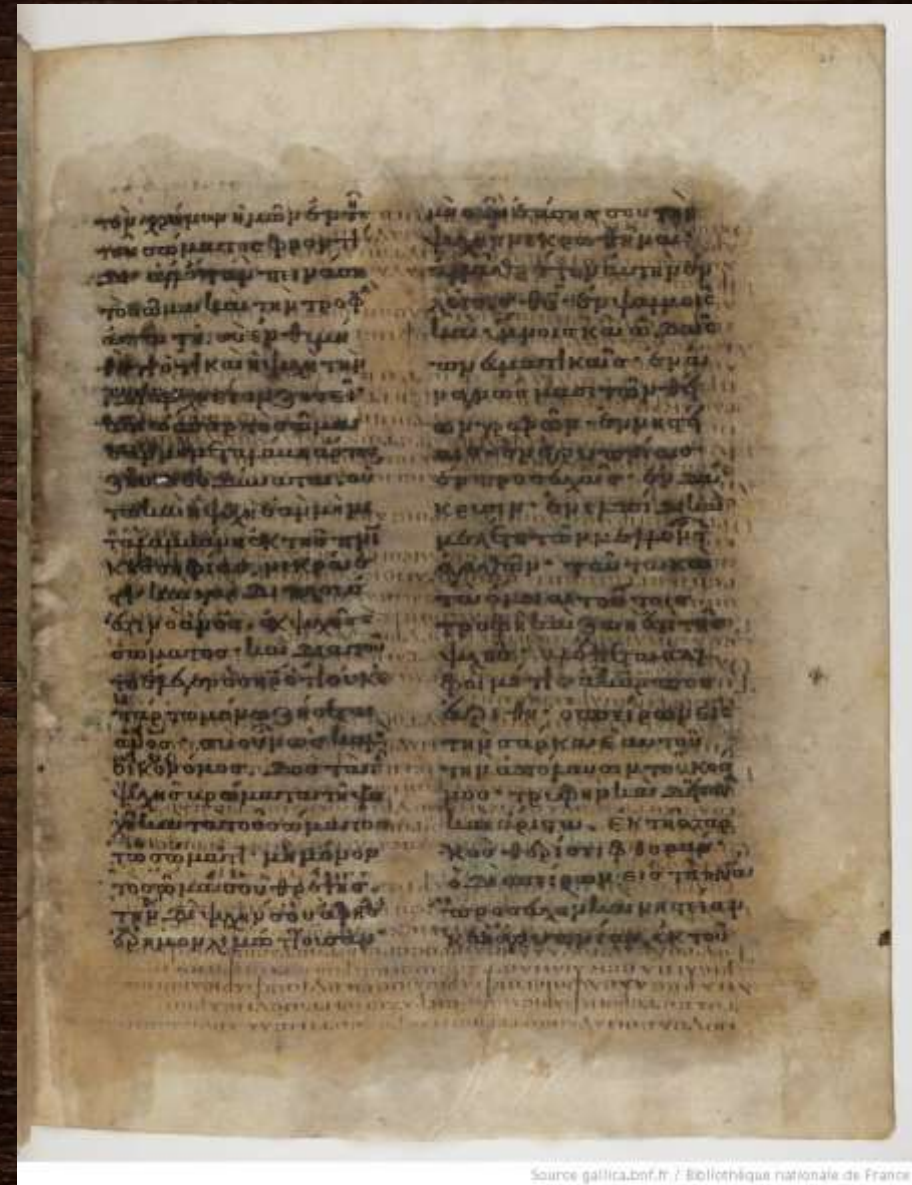
# Codex Bezae (D)

- A fifth century codex, Bezae is known for its odd readings contained in no other manuscripts. For this reason, even Theodore Beza who presented it to Cambridge University, was hesitant to rely on it.
  - Bezae contains (with a few gaps), the four gospels, Acts and a fragment of 3 John in Latin.
  - Bezae is the first example of a bilingual manuscript, having Greek on the left side and Latin on the right.



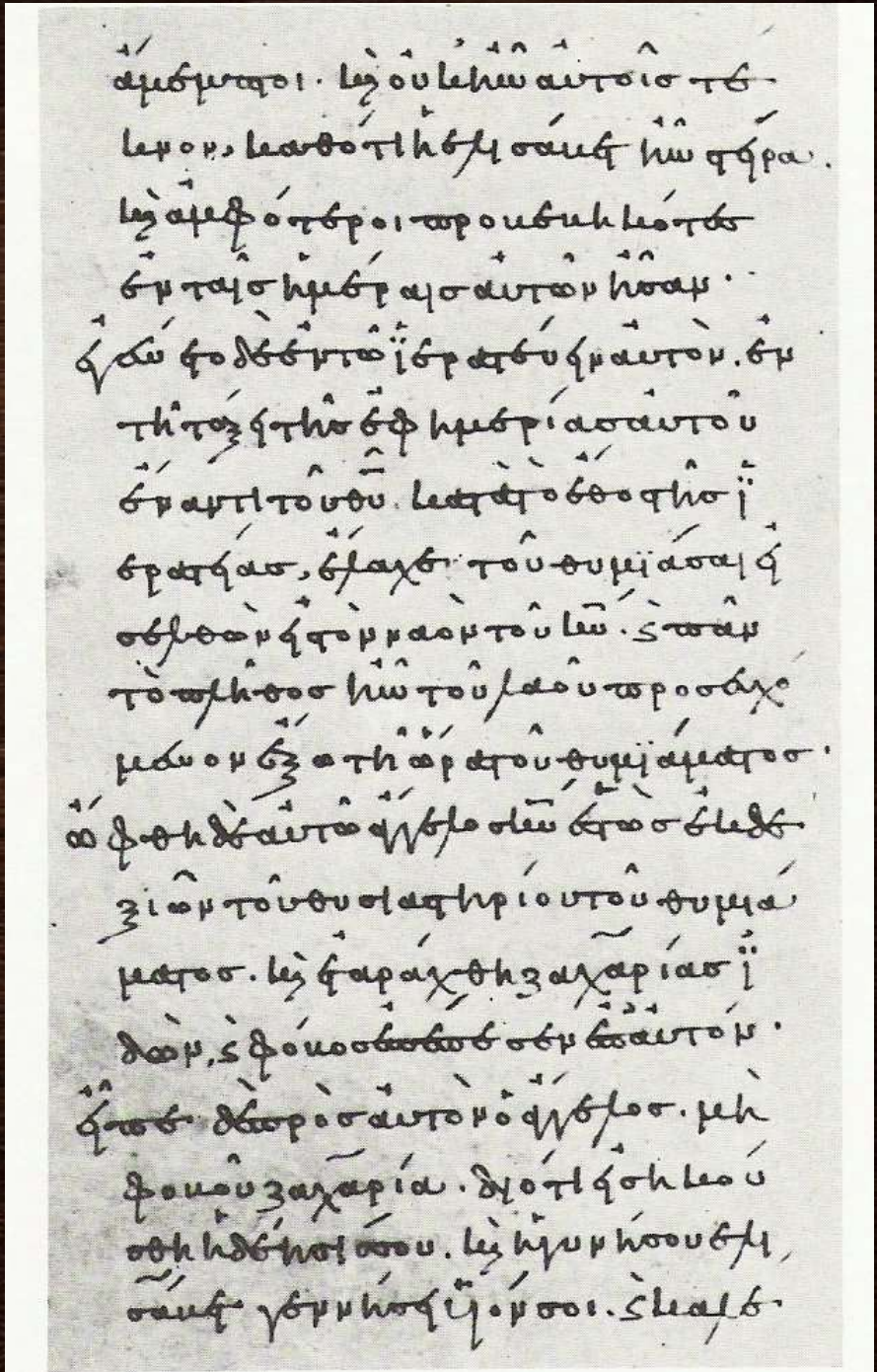
# Codex of Ephraem (C)

- A fifth-century palimpsest overwritten by a sermon in the twelfth century, this codex contains a remaining 64 leaves of the OT 145 of the NT, containing parts of every NT book 2 Thessalonians and 2 John.
  - Palimpsest: A document that was “scraped” and written over. This practice was common when writing materials were difficult to obtain.



# Miniscule MSS

- The miniscule hand (small cursives) represents a much later development in the copying of the New Testament. Unsurprisingly, therefore, we have many more miniscule manuscripts (about 2,900) than majuscule manuscripts (about 320), but they are much later (ninth-century onward).
  - Miniscules 1 and 2
    - These gospel manuscripts from the twelfth century were used by Erasmus (primarily miniscule 2) in his version of the Greek New Testament.



# Miniscule MSS Cont...

## – Miniscule 13

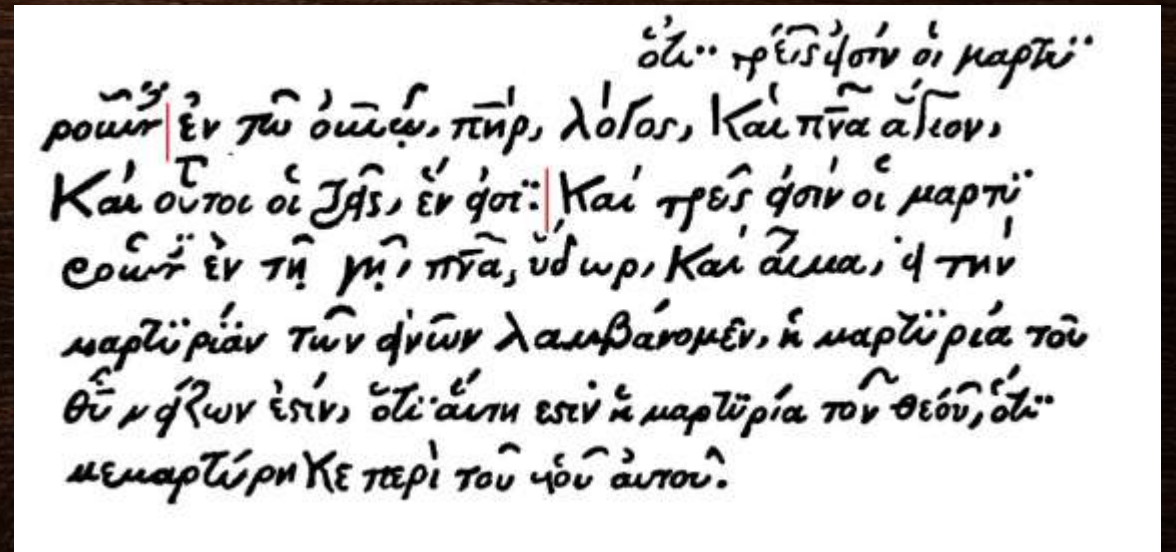
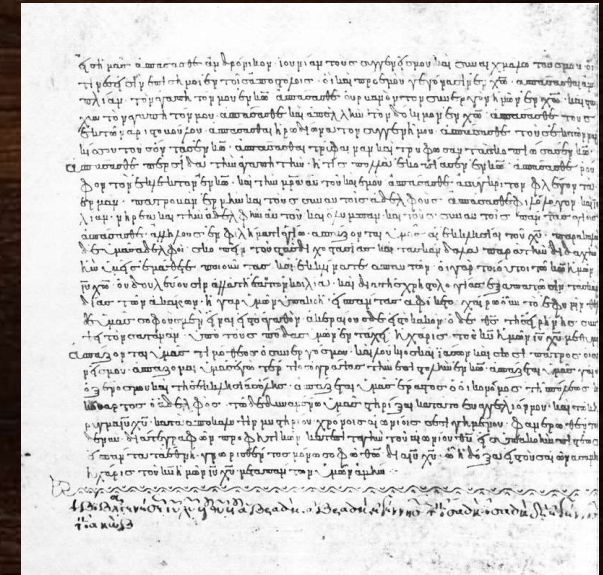
- A twelfth or thirteenth century manuscript, miniscule 13 belongs to “Family 13,” known for its location of the adulterous woman not in John 7:53-8:11, but after Luke 21:38.

## – Miniscule 33

- This beautiful ninth century manuscript contains the Gospels, Acts and Epistles. Because of its magisterial text, it is often called the “Queen of Cursives.”

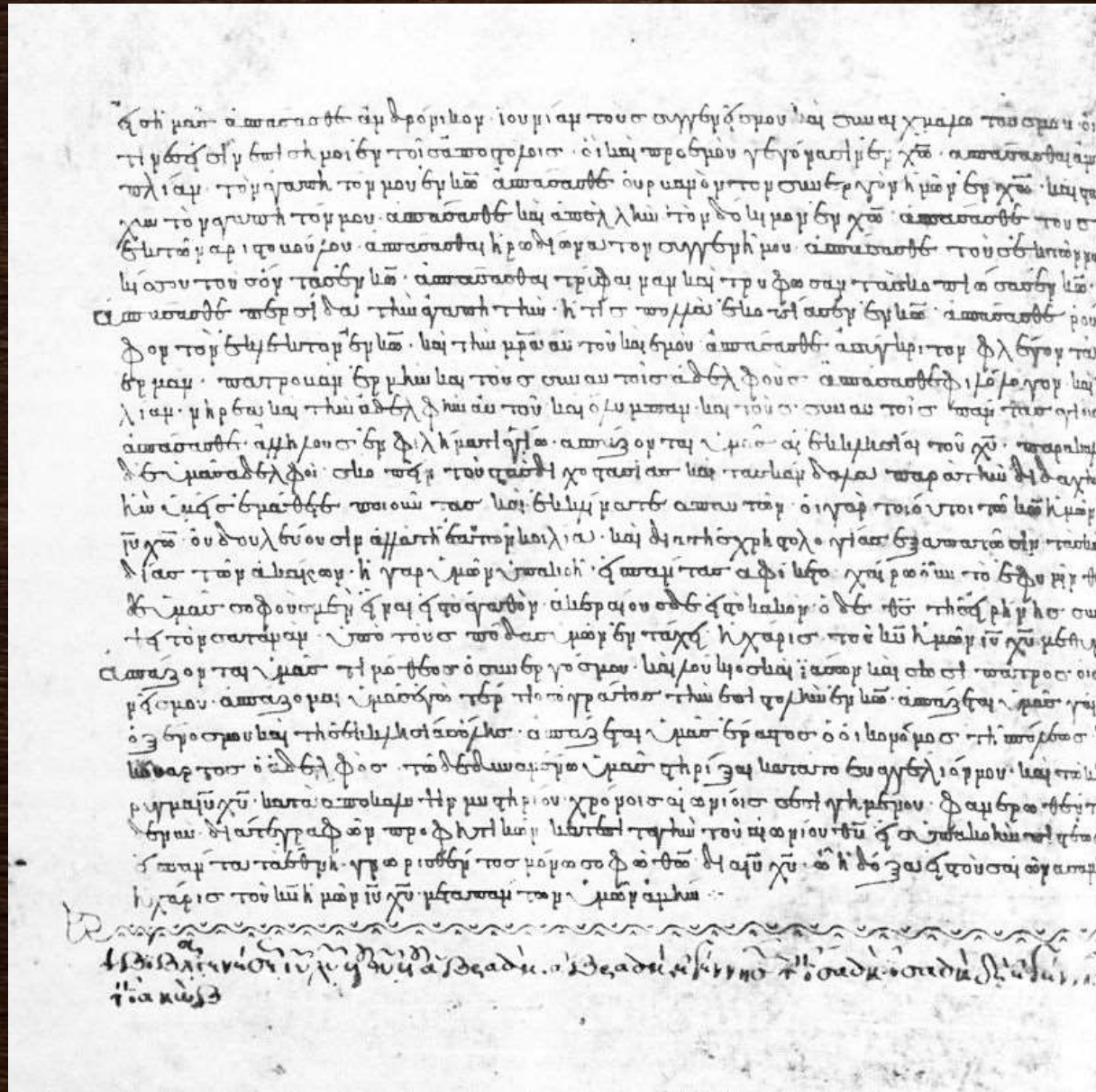
## – Miniscule 61

- A fifteenth or sixteenth century manuscript, miniscule 61 was the first witness to the *Johannine Comma* in 1 John 5:7-8. On the basis of this single manuscript, Erasmus included it in the third edition of his Greek text.





# Queen of Cursives | Miniscule 33



# Other Witnesses

## – Lectionary MSS

- Currently, there have been about 2,234 lectionaries catalogued. Lectionaries provided a sequenced structure (generally) for the public reading of the word in worship.
  - Because citations in official liturgical books tends to static and sometimes even archaic, lectionaries provide valuable insight into a NT text that is sometimes significantly older than the lectionary itself.
    - Most lectionaries are of the Gospels, but some are of Acts and the Epistles.

## – Ancient Versions

- We will discuss important, ancient translations in our Translation module. Suffice it to say for now that ancient translations give us an entirely independent (that is, from the Greek manuscripts) branch of witnesses to the early NT text.

## – Patristic Quotations

- “Indeed, so extensive are these citations [of the NT by the Early Church Fathers] that if all other sources for our knowledge of the NT were destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament.”

# The Byzantine Text

- The Byzantine text type emerges in the manuscript tradition only in the fourth century when, after the fall of Rome in 380, the center of the empire shifted east to Byzantium (later renamed Constantinople) where Greek remained the dominant language.
- The Byzantine text type is still the foundational text type for the Greek Orthodox Church and largely served as the basis for the first published Greek NT by Erasmus.
  - The vast majority of manuscripts (between 80-90%) we currently possess reflect the Byzantine text type, and thus, it is commonly called the “majority text.”

# The Byzantine Text Cont...

- Characteristics of the Byzantine text type include a tendency toward smooth Greek, fewer textual variations within the synoptic Gospels and a tendency to avoid readings that might present exegetical issues.
  - Example 1 | Avoiding a Potential Exegetical Difficulty
    - Mark 1:2: “As it is written in Isaiah the prophet...”
    - Byzantine: “As it is written in the prophets...”
  - Example 2 | Different Grammar/Word Order
    - John 6:49: “εν τη ερημω το μαννα”
    - Byzantine: “το μαννα εν τη ερημω”
- Finally, the Byzantine textual family lacks Luke 17:36; Acts 8:37 and Acts 15:34.

# The Western Text

- Originally thought to have originated in the Western part of the empire, the Western text type goes back to the second century. The most important witnesses to the Western text type are Codex Bezae and the Old Latin manuscripts, all of which are characterized by longer or shorter additions and striking omissions.
  - The Western text type is characterized by a strong tendency toward paraphrase, harmonization, expansions and omissions. Also, in at least two prominent Western texts, the Gospels appear in an alternate, so-called “Western order”: Matthew, John, Luke, Mark.

# The Western Text Cont...

- Example 1 | The Western Version of Acts
  - Two versions of Acts circulated in the early church, with the Western version, represented only in Codex Bezae and few papyri, being about 1/10 longer than the Alexandrian version (see below).
    - These differences are almost exclusively circumstantial/picturesque additions, not new “content.”
- Example 2 | Loose Addition
  - Luke 23:53: “Then he took it down and wrapped it in a linen shroud and laid him in a tomb cut in stone, where no one had ever yet been laid.”
  - Western text adds: “After he [Jesus] was laid, he [Joseph] placed over the tomb a stone which twenty men could scarcely roll.”
- Example 3 | Omission
  - The Western text omits Luke 22:43a: “And Jesus said, “Father, forgive them, for they know not what they do.”

# The Western Text Cont...

- Hort: “The rapid and wide propagation of the Western text is the most striking phenomenon of textual history in the three centuries following the death of the Apostles.” (ext quote on 178, Ehrman/Metz)
  - Metzger: “[The Western text type] is usually considered to be the result of an undisciplined and ‘wild’ growth of manuscript tradition and translational activity.”
- Western Non-Interpolations
- Despite paraphrase, additions and omissions, there are a few verses that some scholars believe uniquely preserve the original text against all other text types; these are the “non-interpolations,” meaning, they can’t be accused of being Western additions/novelties.

# The Alexandrian Text

- With an origin in the early second century and preserved (by and large) in the two great uncial codices Vaticanus and Sinaiticus, the Alexandrian text-type is agreed upon by most scholars, due to both internal and external evidence, to be the earliest text type, most closely preserving the original autographs.
  - In contrast to the Western family, the Alexandrian family is characterized by incredible stability in transmission and (generally) more succinct readings without extra details or clarifying clauses.
  - Most scholars agree that much of the Alexandrian witness was transcribed by “skillful editors, trained in the scholarly traditions of Alexandria,” from which its name is derived.
    - The Alexandrian texts omit both the woman caught in adultery (John 7:53-8:11) and the longer ending of Mark (16:9-20).



# The Alexandrian Text

- Example 1 | More Succinct Reading
  - Luke 11:4 (Alexandrian): “and forgive us our sins, for we ourselves forgive everyone who is indebted to us.” And lead us not into temptation.”
  - Luke 11:4 (Byzantine): “and forgive us our sins, for we ourselves forgive everyone who is indebted to us.” And lead us not into temptation, *but deliver us from evil.*”
- Example 2 | Preserving Difficult Texts
  - Matt 24:36 (Alexandrian): “But concerning that day and hour no one knows, not even the angels of heaven, *nor the Son*, but the Father only.”
  - Matt 24:36 (Byzantine): “But concerning that day and hour no one knows, not even the angels of heaven, but the Father only.”