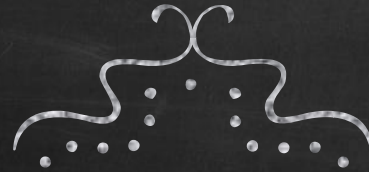


Personal Discipleship



Week 7
Textual Criticism

“Textual Criticism”



Syllabus

9 Weeks

1. Introduction to Personal Discipleship
2. Keeping It Real
3. Current Challenges to Christianity
4. Apologetic Reasoning
5. Does God Exist?
6. Can We Trust the Bible?
7. Textual Criticism
8. Biblical Inerrancy
9. The Trial of Jesus (Palm Sunday)



Week 7 Report

Volunteer Question:

What is textual criticism and why is it important?

Marion Paine



Mother of 2 amazing boys

Mother-in-law of a precious daughter-in-law

Law Degree from W&M

Works for James City County Office of Housing & Community
Development

Taught technical theatre at Hollins College


Best person John ever met

Video

One Minute Apologist: "What Is Textual Criticism?"

YouTube

Subscribe



0:11 / 1:31

679. What Is Textual Criticism?

oneminuteapologist

oneminuteapologist

679. What Is Textual Criticism?

Textual Criticism

Three fundamental approaches to textual criticism:

- ~Eclecticism
- ~Stemmatics
- ~Copy-text Editing



Eclecticism

- ~ Consult wide diversity of witnesses
- ~ The more witnesses the less likely they will have the same errors
- ~ What one omits the other contains
- ~ Majority is generally, but not automatically, preferred
- ~ No witness is theoretically preferred
- ~ Currently the dominant method of analyzing Greek NT



Stemmatics

- ~ Family Trees
- ~ Shows relationship of witnesses
- ~ Community of error implies community of origin
- ~ If one reading in same family occurs more often it is selected
- ~ If different readings occur with same frequency editorial judgment is exercised



Copy-text Editing

- ~ Critic uses a "base" text and makes corrections where base text appears wrong
- ~ Where base text does not make sense critic refers to other witnesses

HT: wikipedia.org/wiki/Textual_criticism



Tischendorf



Discovered Codex Sinaiticus (oldest complete NT, c. AD325)

- ~ Prefer text from the most ancient evidence
- ~ Reading peculiar to a single document is suspect
- ~ Obvious scribal error is to be rejected
- ~ In parallel passages copyists tend to make the readings agree - therefore prefer passages that are not in precise accord
- ~ Reading preferred if appears to comprise the elements of the others
- ~ Reading preferred which accords with NT Greek or with individual writer's style




Codex Sinaiticus (oldest complete NT, c. AD325)

CodexSinaiticus.org

 **Codex Sinaiticus** [Contact](#) | [Copyright](#) | [Sitemap](#) 
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HOME ABOUT CODEX SINAITICUS ABOUT THE PROJECT SEE THE MANUSCRIPT GO TO: (Book) ▼

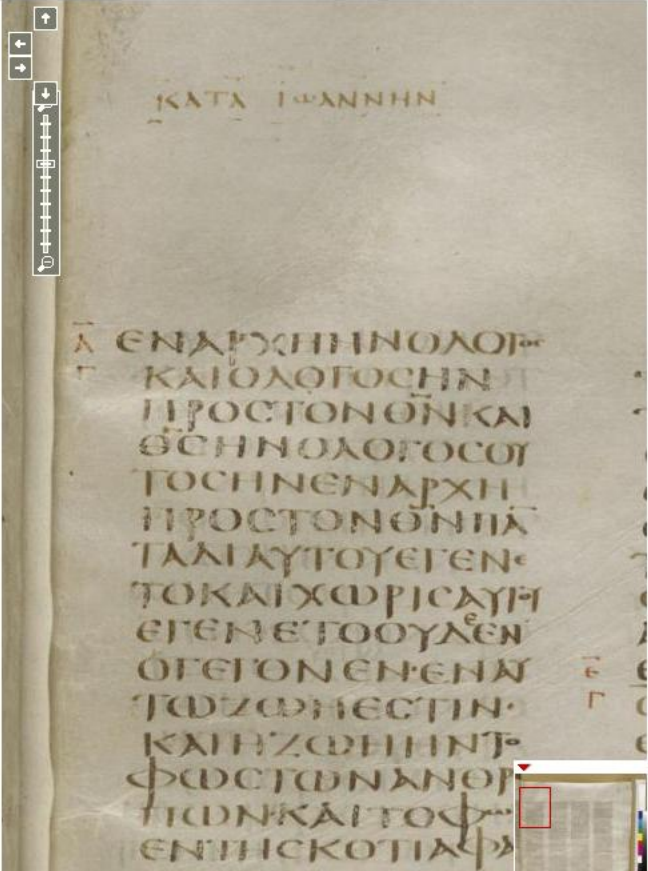
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John Chapter 1 Verse 1 Quire: 8t Folio: 1 r 

☒ Image ☒ Translation
☒ Transcription ☒ Physical Description

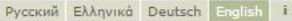
John, 1:1 - 1:38 library: BL folio: 247 scribe: A

Image 



Transcription 

1:1	α εν αρχη ην ο λογος και ο λογος ην προς τον θν και θε ην ο λογος ου τος ην εν αρχη προς τον θν πα τα δι αυτου εγενε το και χωρις αυτου εγενετο ουδεν ο γεγονεν - εν αυ τω ζωη εστιν - και η ζωη ην το φως των ανθρω πων - και το φως εν τη σκοτια φαι νει και η σκοπι α αυτο ου κατε λαβεν -	13 αυτοις εξουσια τεκνα θυ γενεσ ταις πιστευουσι εις το ονομα αι οι ουκ εξ αιμα τουδε εκ θελημ τος σαρκος - οι θεληματος ανδ αλλ εκ θυ εγεν θησαν - και ο λ ογος εγενετο κι εσκηνωσεν εν τ μιν - και εθεασ μεθα την δοξα αυτου - δοξαν μονογενους πα ρα πατρος πλη χαριτος και αλη
2	He was in the beginning with God.	
3	All things came into being through him, and without him came into being not one thing that is in being.	
4	In him is life, and the life was the light of men.	
5	And the light shines in darkness, and the darkness comprehended it not.	
6	There came a man, sent from God; his name was John:	
7	this man came for a testimony, that he might testify of the light, that all through him might believe.	
8	He was not the light, but came that he might testify of	

Translation 

1:1 In the beginning was the Word, and the Word was with
God, and the Word was God.

2 He was in the beginning with God.

3 All things came into being through him, and without him
came into being not one thing that is in being.

4 In him is life, and the life was the light of men.

5 And the light shines in darkness, and the darkness
comprehended it not.

6 There came a man, sent from God; his name was John:

7 this man came for a testimony, that he might testify of
the light, that all through him might believe.

8 He was not the light, but came that he might testify of

Hypothetical Text Types - "Families"

Alexandrian Text

- ~ From Egypt
- ~ Ex. Codex Sinaiticus & Vaticanus, early papyrus manuscripts

Byzantine Text

- ~ Widely used in Constantinople
- ~ Produced in Antioch, Syria under direction of Lucian, early 4th century
- ~ Used by Erasmus for 1st printed Greek NT which was basis for KJV
- ~ Less important than Alexandrian Text



"Families" cont.

Western Text

- ~ Used primarily in North Africa
- ~ Traced to 2nd century
- ~ Value disputed despite age
- ~ Not carefully preserved

Caesarean Text

- ~ Used in Caesarea
- ~ Mixture of Alexandrian and Western
- ~ Therefore of limited value

HT: legacy.earlham.edu/~seidt/iam/text_crit.html



Resources: Veracity Post

This Veracity post contains links to many of the most important New Testament manuscripts.

Click on the Sigla (those funny-looking symbols) to see online versions of the manuscripts.

Veracity

Sharing the Joy of Personal Discipleship

Who Wrote the Bible? (Part 4)

June 22, 2014

By John Paine



Who wrote the Bible?

Welcome back to our [series on the authorship of the Bible](#). In this post we will explore evidence that points to Matthew, Mark, Luke, and John as the writers of [the four canonical gospels](#).

Setting aside for now discussions about [canonicity](#), [inerrancy](#), and

[textual criticism](#), how much confidence can we have that the four gospels were written by their traditionally-accepted authors?

Because none of the gospel writers identified themselves by name as the author of the text, these foundational books of the Christian faith remain technically anonymous. It is no surprise therefore that skeptics seek to discredit the claims of Christianity by questioning the traditional authorship of the gospels. Likewise it is no surprise that well-meaning proponents of the faith get in over their heads when it comes to defending the traditional authorship. As you can see from spirited discussions like [this one](#) (be sure to read the comments), the facts can easily become blurred by the voices entangled in debate. Our position on Veracity is that we're all about the truth and that readers can decide for themselves without being told what to think. Personally, I think scholars give themselves too much credit for what they 'know'—on both sides of the debate. Worldviews influence interpretation. Got it.


Video

Debate: "Can We Trust the Text of the New Testament?"


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DANIEL B. WALLACE



Daniel B. Wallace is the Director of the Center for the Study of New Testament Manuscripts (CSNTM) and Professor of New Testament Studies at Dallas Theological Seminary. He is the senior New Testament editor for the NET Bible and has traveled around the world preserving Greek New Testament manuscripts with CSNTM.

BART D. EHRLMAN



Bart D. Ehrman is the James A. Gray Distinguished Professor of Religious Studies at the University of North Carolina Chapel Hill and the author of over 20 books including the bestselling *Misquoting Jesus: The Story of How We Chained the Bible and Why*. He has appeared on CNN, The History Channel, The Discovery Channel, *The Daily Show*, and *The Colbert Report*.

THE DEBATE LOCATION

McFarlin Auditorium
6405 Boaz Lane
Dallas, TX 75205

PARKING MAP

★ ON-CAMPUS PARKING: \$10



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LATEST NEWS

Additional Extra-Biblical Chester Beatty Papyrus Images Now Available

Press Release

2 March 2015

In the summer of 2013, the Center for the Study of New Testament Manuscripts (CSNTM) digitized the Greek biblical papyri housed at the Chester Beatty Library (CBL) in Dublin, Ireland. The Chester Beatty collection includes some of the earliest and most important Greek biblical manuscripts in the world. In addition to these biblical manuscripts, CSNTM also digitized several extra-biblical Greek papyri that are part of the CBL collection.

For the first time, images of two of these extra-biblical Chester Beatty manuscripts have now been made available:

1) *The Apocryphon of Jannes and Jambres the Magicians*

Jannes and Jambres is an apocryphal work. Its text is fragmentary and dated from the 3rd-4th century.

BLOG

Your Amazon purchases can help CSNTM

ROBERT MARCELLO

THURSDAY, AUGUST 23, 2012



CSNTM.Org

Resources: Daniel B. Wallace Blog

Daniel B. Wallace

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2 Comments

Biblical Manuscripts and their Commentaries

Posted by Daniel B. Wallace on 26 February 2015 in [Bible Translation](#), [CSNTM](#), [Early Christianity](#), [Exegesis](#), [New Testament Studies](#), [Textual Criticism](#), [Theology](#), [Uncategorized](#)



See my latest blog at [CSNTM](#) on Biblical Manuscripts and their Commentaries.



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[Lexical Fallacies by Linguists](#)

[Pastor Osteen and Christian Narcissism: Symptom of a Larger Problem](#)

Archives

DanielBWallace.com

Upcoming Volunteer Questions

3/22 What is biblical inerrancy & why is it controversial? (Dave Rudy)

3/29 Group Discussion:

How would you answer if someone asked,
"What is personal discipleship and why does
it matter?"



For Next Week

Volunteer Question:

What is biblical inerrancy & why is it controversial?

(Dave Rudy)



Upcoming Events...

National Conference on Christian Apologetics

Oct. 16-17, 2015 Charlotte, NC

Evangelical Theological Society 67th Annual Meeting

Nov. 17-19, 2015 Atlanta, GA

