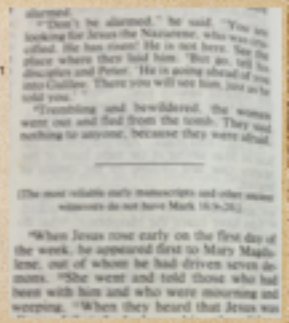
- Note the explanatory notes in between Mark 16:8 and 16:9.
- "The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20"

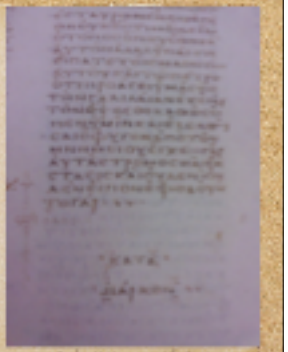

"Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'"

[The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20.]

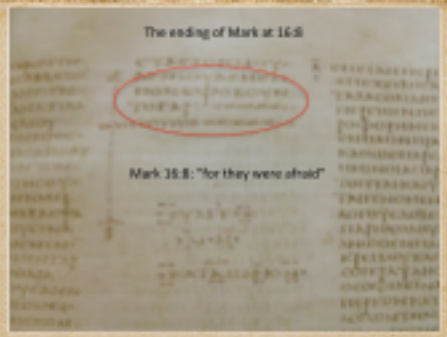
NIV Bible


Codex Vaticanus - 4th Century

- Note the explanatory notes in between Mark 16:8 and 16:9.
- "The most reliable early manuscripts and other ancient witnesses do not have Mark 16:9-20"


Codex Vaticanus - 4th Century


Codex Sinaiticus - 4th Century



3 Endings of Mark??

- 3 endings of Mark:
  1. the shorter ending - ends at 16:8

3 Endings of Mark??

2. the longer ending - ends at 16:20; in most of our translations - first found in Codex Washingtonianus (late 4th/early 5th century) - but also contains corruption known as "Freer logion" inserted after Mark 16:14

Codex Washingtonianus: Mark 16:12-17 with the insertion of the "Freer Logion" after 16:14



3 Endings of Mark??

And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [or: does not allow what lies under the unclean spirits to understand the truth and power of God]. Therefore reveal thy righteousness now" - thus they spoke to Christ. And Christ replied to them, "The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death, that they may inherit the spiritual and incorruptible glory of righteousness which is in heaven.

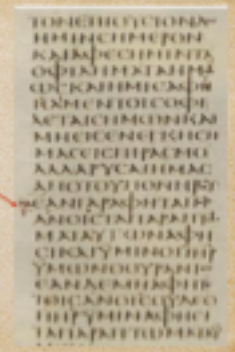
Ending of Mark??

3. the shorter ending of the longer ending
   - Then they briefly reported all this to Peter and his companions. Afterward Jesus himself sent them out from east to west with the sacred and unfailing message of salvation that gives eternal life. Amen

Matthew 6:13: Doxology

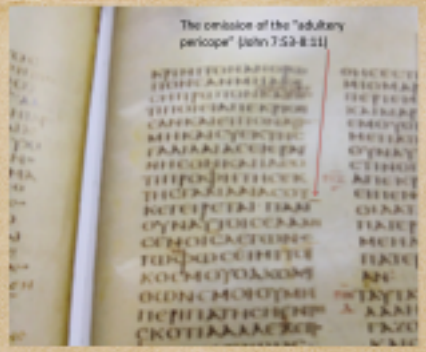
- The doxology in the Lord's prayer:
- "For Yours is the kingdom and the power and the glory forever. Amen."

And lead us not into temptation, but deliver us from evil.
(doxology?)
For if you forgive men when they sin against you, your heavenly Father will also forgive you.

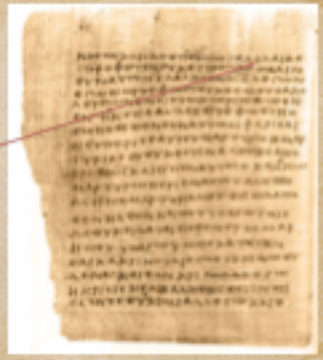


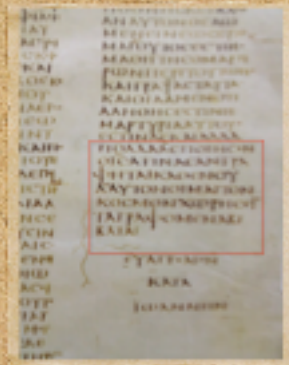
The "adultery pericope" in John 7:53–8:11

- Is the story concerning the woman caught in adultery an authentic one?
- Found in Codex Bezae (5th century), Vulgate and later manuscripts



Codex Sinaiticus' agreement with P66 (Bodmer Papyrus), dated 200 CE, which also does not contain the "adultery pericope"





The ending of Gospel of John – is 21:25 a later insertion to the text?

How Ancient Manuscripts Were Written?

- Waxed tablet - slightly hollowed wood coated with wax (Luke 1:63)
- Papyrus - used up to 4th century (2 John 12 - "chartes" - papyrus sheet, translated "paper")

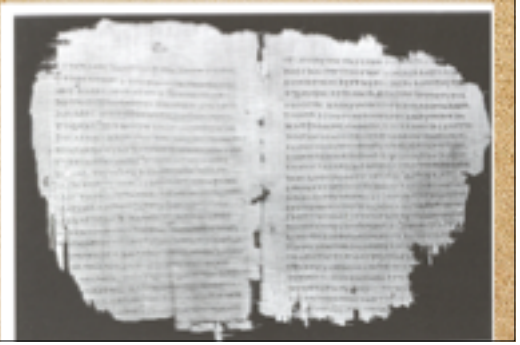
How Ancient Manuscripts Were Written?

- Parchment (4th century onwards), being laid together in sheets forming a Codex (2 Tim 4:13 - papyrus scrolls "biblos" and parchments "membrana")



P45
Mark
8:11-26
(AD250)

P46 – Letters of Paul (AD200)





P46 (200CE) - Romans 11:24-32; Phil 4:14-20; Col 1:1-2

The New Testament MSS

- Some facts:
  - more than 5,700 greek manuscripts, 10,000 Latin manuscripts, and 1,000 manuscripts in other ancient languages --> some containing fragments, some portions of a letter, some several letters, etc.

The New Testament MSS

- Some facts:
  - the original manuscript (autograph) is no longer available

The New Testament MSS

- Some facts:
  - copies done by hand, hence no 2 copies would be identical

The New Testament MSS

- Some facts:
  - small errors and differences exist during the process of transmission
    - spelling differences
    - minor differences that do not affect the meaning

The New Testament MSS

- Some facts:
  - small errors and differences exist during the process of transmission
    - differences that affect the meaning of the text but are not viable
    - differences that affect both the meaning of the text and are viable

The New Testament MSS

- Example: How to copy and read the following:
  - GODISNOWHEREINMBS
  - ABUNDANCEONTHETABLE

How Do We Know Which is the Original?

- Textual Criticism:
  - External evidence
  - Internal evidence

Textual Criticism: Determining the Correct Reading

- External Evidence:

1. The date of the witness
   - the earlier the manuscript, it is more likely to be original. Example: evidence of the ending of Mark

Textual Criticism: Determining the Correct Reading

- External Evidence:

2. The type of the witness
   - Alexandrian - the most superior

Textual Criticism: Determining the Correct Reading

- External Evidence:
  2. The type of the witness
    - Western Manuscripts - tendency to have alternative reading
      - Luke 18:30 - "a hundred times as much" instead of "many times as much"

Textual Criticism: Determining the Correct Reading

- External Evidence:
  2. The type of the witness
    - Byzantine - tendency to provide smoother transitions and harmonisations
      - Mark 1:2 - "It is written in the prophets" instead of "It is written in Isaiah the prophet"

Textual Criticism: Determining the Correct Reading

- External Evidence:
  3. The geographical distribution of the witnesses that agree in supporting a variant.

Textual Criticism: Determining the Correct Reading

- External Evidence:
  4. The genealogical relationship of texts and families of witnesses
    - Witnesses are weighed rather than counted.

Textual Criticism: Determining the Correct Reading

- Internal Evidence: Transcriptional probabilities
  1. the more difficult reading is to be preferred
    - James 4:4 - "adulteresses"? or "adulterers and adulteresses"?

Textual Criticism: Determining the Correct Reading

- Internal Evidence:
  2. the shorter reading is to be preferred
    - John 6:69: "you are the Holy One of God" or "You are the Christ, the Son of the living God"

Textual Criticism: Determining the Correct Reading

- Internal Evidence:
  3. the reading from which the other readings could most easily have developed is most likely the original

Textual Criticism: Determining the Correct Reading

- Internal Evidence: Intrinsic probablities
  1. what the author was more likely to have written

Little Exercise in Textual Criticism

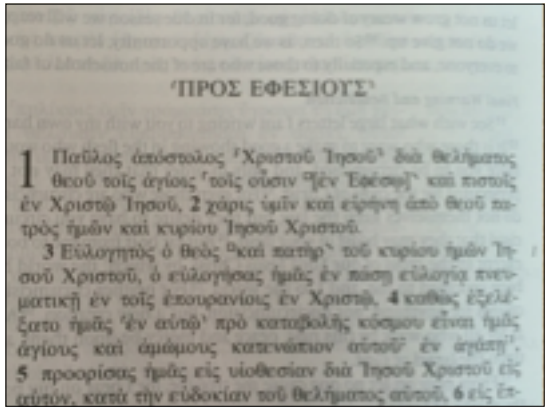
1. PJEFC, which is located in Section B, is a warm, friendly, and welcoming church.
2. Petaling Jaya Evangelical Free Church is a warm and friendly church
3. Petaling Jaya EFC, which is located in Section B, is a warm and welcoming church
4. PJEFC is a warm, friendly and welcoming church
5. Petaling Jaya Evangelical Free Church, which is located in Section B, is a warm, friendly and welcoming church

Example

- Ephesians 1:1 - is "in Ephesus" original or a later addition by the scribes?

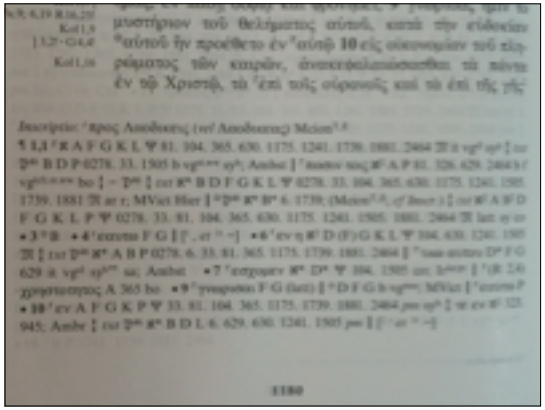
Ephesians 1:1

- God, to the saints in Ephesus, the faithful in Christ Jesus"
- Is "in Ephesus" part of the original?
- Is Ephesus the destination of this letter?



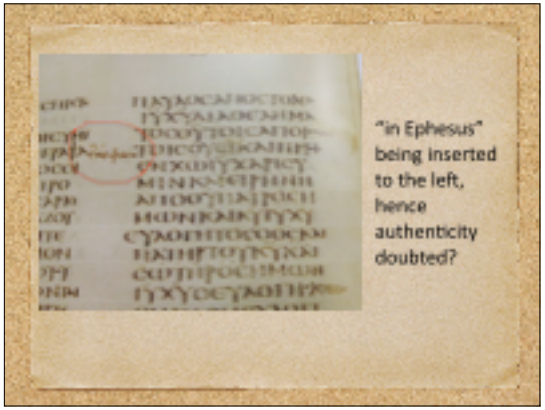
ΠΡΟΣ ΕΦΕΣΙΟΥΣ

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
θεοῦ τοῖς ἁγίοις τοῖς οὖσιν ⸀ἐν Ἐφέσῳ⸁ καὶ πιστοῖς
ἐν Χριστῷ Ἰησοῦ, 2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πα-
τρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐλογητὸς ὁ θεὸς ⸀καὶ πατὴρ⸁ τοῦ κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευ-
ματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, 4 καθὼς ἐξελέ-
ξατο ἡμᾶς ⸂ἐν αὐτῷ⸃ πρὸ καταβολῆς κόσμου εἶναι ἡμᾶς
ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ·
5 προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς
αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 εἰς ἔπ-

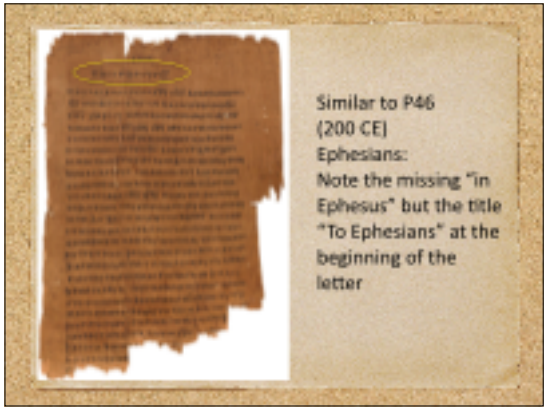


μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
αὐτοῦ ἣν προέθετο ἐν αὐτῷ **10** εἰς οἰκονομίαν τοῦ πλη-
ρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα
ἐν τῷ Χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς

1180



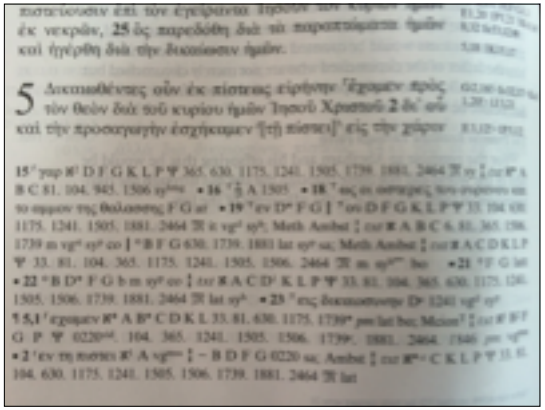
"in Ephesus" being inserted to the left, hence authenticity doubted?



Similar to P46 (200 CE) Ephesians:
Note the missing "in Ephesus" but the title "To Ephesians" at the beginning of the letter

Some Exercises

- Romans 5:1
- John 20:30-31
- James 4:4



ἐκ νεκρῶν, **25** ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

5 Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς
τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ **2** δι' οὗ
καὶ τὴν προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν



