

Intro:

Today we are going to explain something we've assumed for the last couple of lessons, the makeup of these major text-types we've been talking about. We are also going to go into more detail in the argument for and against the major text-types. This will help us understand the issues a little more.

Title slide: picture of a leaf of Sinaiticus, showing 2 Th 3.11-18, Heb 1.1-2 with a scribal note between columns 1-2: "Fool and knave, leave the old reading, don't change it."

I. The text-types of the Greek New Testament more thoroughly explained

A. Definitions

1. Colwell: "This suggest[s] that the quantitative definition of a text-type is a group of manuscripts that agree more than 70 per cent of the time and is separated by a gap of about ten percent from its neighbors."¹
2. Maurice Robinson: "[A text-type seems to be found in] a shared *pattern* of readings held in common in a significant degree by member MSS to the exclusion of the presence of competing patterns in a proportionally significant quantity."²

[Note: some problems with both definitions]

B. The contents of four generally accepted NT text types

Note: Mapping of MSS types is only roughly approximate – some exceptions to geographical locations in some/most types

1. Alexandrian

- a. Most papyri
- b. Sinaiticus
- c. Vaticanus
- d. Located around Alexandria, Egypt, generally
 - 1) Origen

¹ Ernest C. Colwell and Ernest W. Tune, "Method in Establishing Quantitative Relationships between Text-Types of New Testament Manuscripts," reprinted in *Studies in Methodology*, p. 59, quoted by "Text-Types and Textual Kinship", n.d., <http://www.skypoint.com/members/waltzmn/TextTypes.html> (accessed July 27, 2013).

² Private correspondence, quoted by *ibid.*

- 2) Clement
 - 3) Athanasius
2. Western
 - a. Certain Greek manuscripts
 - b. Translations, especially Latin
 - c. Found generally in western part of empire, but boundaries not as precise.
 3. Caesarean
 - a. Found in P45 and Family 1
 - b. Disputed by some
 - c. Located in Palestine, basically
 - d. (Syriac text-type similar, perhaps indistinguishable)
 4. Byzantine
 - a. Vast majority of later manuscripts and minuscules
 - b. Located in eastern end of empire, around Turkey and Syria

II. Historical influences affecting copying

A. The difference between Christianity and Judaism

1. Judaism was isolated to the Jews primarily
2. Hebrew spoken only by the Jews
3. Christianity wrote the NT in Greek, the common language of the empire
4. Christianity went out to “all people” so many different kinds of people had access to NT.
5. “Rather than being limited to trained scribes, we discover that businessmen, soldiers, and even literate slaves often made personal copies of one of the Gospels so as to be able to read about their Lord Jesus.”
6. Less trained copyists would tend to make more errors than trained scribes.

B. The change from Greek to Latin

1. The Western part of the empire changed from speaking Greek to Latin
2. Eastern part continued to speak Greek.
3. Thus less demand for Greek manuscripts in West and Africa

C. Rise of Islam

1. Beginning in Arabia, moved to Palestine
2. Next to North Africa
3. Then to Spain and southern France
4. Only overcame Constantinople (Byzantium) in the 15th century.
5. Thus only Greek speaking area in former Roman empire was the region around Constantinople, from whence came the bulk of the Greek manuscripts.

III. The reasoning for the two main views considered

A. Competing viewpoints

1. Pro-Alexandrian: Alexandrian represents older readings, therefore more reliable — Byzantine readings result of pious scholars combining (conflating) variant readings
2. Pro-Byzantine: Byzantine may be on “newer” manuscripts but represent “older” readings — No evidence of Alexandrian readings past the 4th or 5th c. — Alexandrian not used because considered corrupt

B. Reasoning through the views

1. Disuse = mistrust
 - a. Even if used excessively, surely some ancient Byzantine mss. would still have survived somewhere
 - b. Theory is an argument from silence – cannot be proven
 - c. No real Byzantine readings pre 4th c.
2. Malicious corruption influenced Alexandrian text?
 - a. Origen favorite target
 - 1) It is true that Origen had many aberrant beliefs
 - 2) But he is well known for his work in textual areas:
 - a) Textual work is objective – theology is subjective
 - b) Compiled “Hexapla”, a book with 6 different sets of scriptures running parallel on each page.

- b. Yet Alexandria had its share of orthodox Christians, Byzantium its share of heretics
- 1) Alexandria: Athanasius, great defender of the deity of Christ
 - 2) Many Arians around Antioch and Byzantium (Denied deity of Christ)