

# The First Century Gospel

Our Original New Testament Manuscripts

The First Century Scriptures in Koine Greek

First Edition

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ISBN \_\_\_\_\_

For Online Access to Photos of the Manuscripts

We hope to have a website of some kind up soon. Until that happens, you'll have to find the photos where we found them:

>Website For Beatty P46 Papyri, at University of Michigan

<http://wwwapp.cc.columbia.edu/ldpd/apis/item?mode=item&key=michigan.apis.3556>

>Website for Bodmer Papyri

<http://www.earlybible.com/manuscripts/p20.html>

>Website for Vaticanus and Sinaiticus

Go to "Center for the Study of New Testament Manuscripts"

This book is dedicated to my parents, Marvin and Shirley Fletemier, from whom I learned about the Lord, and about life.

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## Prologue:

**"Heaven and earth will pass away, but my Word will never pass away."**

(Matthew 24:35, Mark 13:31).

These words were spoken, as you know, about 2000 years ago, in an unimportant little corner of the Roman Empire, by a wandering preacher who had a very small number of followers. And they were spoken before anyone had ever written down any of his words. Those people of Jesus' day who did not believe in his divinity must have thought he was pretty arrogant to go around saying that his words would last forever.

In our time, those who do not believe in Jesus' divinity cannot really explain how Jesus' words HAVE actually managed to last 2000 years, and spread around the world. So they've created a myth. Different groups state the myth in different ways. One group likes to say, "The Bible has been changed." Another group says, "The New Testament is not an eyewitness account of historical events; it's a legend, a "narrative," that evolved over time." However it is stated, it is basically the same myth.

Christians are not interested in myths. We deal in facts.

## Chapter 1

# The History of the New Testament Manuscripts

## The New Testament is a First Century Collection of Writings

Christians around the world agree that each of the 27 books of the New Testament was written at some point in the first century, somewhere between A.D. 45 and 90 – by the actual men who are traditionally associated with them. In fact, many of us, once we've taken the time to investigate the matter, have concluded that every book of the New Testament, with the possible exception of the Revelation and a couple minor epistles, was completed prior to A.D. 70. One fact convinces us of this – the Destruction of Jerusalem, and the banishment of the Jews from their own city, a very personal, earth-shattering disaster for the Jews and Christians of the time, is only mentioned once in the New Testament, and only in the form of a prophecy by Jesus, written in the future tense. In addition, the minute detail on every page of every N.T. book proves that the books were written by people who experienced the first century, leaving us no reason to doubt that they were written by the men whose names they bear.

As to which books were first, a lot of Christians think Paul's letters were written before the gospels. Maybe they are right, but, in any case, I disagree with them. There is some evidence in the Bible that at least one of the gospels had already been written before Paul even wrote his first letter to Timothy. Paul quotes from Luke's Gospel in I Timothy 5:18, when he says the following:

For the Scripture says, "Do not muzzle the ox while it is treading out the grain," and "The worker deserves his wages." (I Timothy 5:18)
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The second part of that quote, saying that the worker deserves his wages, is taken directly from Luke 10:7. Those words are found nowhere else in

Scripture. The Gospel of Luke had, therefore, already been written before Paul even wrote his first letter to Timothy.

Furthermore, in addition to the reference in I Timothy, there is another in I Corinthians. So let's look at the date for I Corinthians, and then look at what Paul wrote in that letter.

## **I Corinthians**

The book of I Corinthians can be given a firm date by cross-checking it with Acts and with historical Roman figures (Remember what we said about all the minute detail in the New Testament books). We know from I Corinthians 16:8 and similar verses that Paul was in Ephesus on his third missionary journey when he wrote this book. The book of Acts, like the book of Luke, is arranged chronologically. In Acts 19, Paul, on his third trip, reaches Ephesus. In chapter 24 of Acts, Felix ends his term as governor and Festus takes over. Roman historical records tell us that change of administration happened at some time between AD 55 and AD 58 – so we know that I Corinthians was written at some time in the mid to late 50's. As mentioned above, the dating of I Corinthians is very important because of **I Corinthians 15:3-5**, where Paul writes,

“I passed on to you what was most important and what had also been passed on to me – that Christ died for our sins, **according to the Scriptures** (**κατα τας γραφας**), and that he was buried and that he was raised on the third day **according to the Scriptures** (**κατα τας γραφας**), and that he was seen by Cephas, then by the twelve.”

Is the Scripture that Paul refers to one of the gospels? I realize that commentators usually claim Paul is referring to Old Testament prophecies.

However, in that case it would say, "as the Scripture foretold." That's very different from "according to the Scriptures." Furthermore, I do not know of any O.T. prophecy that is this specific -- even stating that Jesus appeared to Peter after he rose. If the "according to the Scriptures" part applies to Jesus'appearing to Peter, then Paul is definitely referring to Mark or Matthew.

Some of the "modern" theologians like to push the idea that there was some kind of split between Paul, on the one side, and Jesus' original disciples, on the other. "Paul hijacked Christianity and changed it" – so the story goes. Once again, the evidence is against them. Not only did Paul (in I Corinthians 15:3-5, above, and in Gal.2:7-10) refer to the Gospels as holy scripture, but Peter (2 Peter 3:16) has also told us that the letters of Paul are God's Word. Of course the critics will keep pushing the schism idea in spite of these passages. Truth is not their aim. The irony is that they end up being the ones who believe in a myth, not us.

## **The Gospel of Mark**

There is evidence, written testimony, that the first gospel actually was written right around A.D.45. Papias, a Christian historian, writing around A.D. 140, stated that, "*Mark, Peter's interpreter, wrote down from memory everything that was said or done by Christ, though not in proper order...Mark had only one purpose in mind: not to omit anything he heard or to make any false statements.*" (Early, 171)

Eusebius, a later historian, writing around A.D. 300, gives more detail: "*During the reign of Claudius,*" (A.D. 41 to 54) "*Peter came to Rome to speak to the Christians there.*" His message was so well received that, "*not satisfied with a single hearing or with the oral teaching of the divine message, they resorted to appeals of every kind to induce Mark... to leave*

*them in writing a summary of the instruction they had received by word of mouth. Nor did they let him go till they had persuaded him, and thus became responsible for the writing of what is known as the Gospel according to Mark."*

We can argue about the reliability of Eusebius's writings. He was, after all, writing about events that took place 250 years before he was born. However, he may have had good source materials, and anyway, what we know from the Bible does support his account. In I Peter 5:13, Peter sends greetings from "Babylon", and from Mark, who was with him. Early Christians commonly referred to Rome as 'Babylon' because of its wealth, decadence, and worldwide influence. (In our present era, 'Babylon' would probably be Hollywood, California.) So Peter was apparently in Rome together with Mark. Also, we know that it is true, according to Suetonius, a Roman historian, that there were Christians in Rome at this time.

The above evidence is not conclusive, but it does fit together. And now there is more evidence. Our oldest fragment of the Gospel of Mark, 7Q5 -- was produced by hand, ink on papyrus, at some time around AD 50, if you accept Carsten Thiede's analysis. There's a whole chapter on 7Q5 coming up. Thiede suggests that Mark's original manuscript was probably produced around A.D. 44 to 46. On the basis of all the aforementioned evidence, We believe that Mark most likely wrote his Gospel only 10 or 20 years after Jesus died and rose.

Moreover, I'd like to add a bit of common sense, as well, by simply asking, doesn't this early dating of the first gospel, after all, make sense? I mean -- Jesus walks among us human beings, performing miracles of healing, is killed, and RISES from the DEAD, and NOBODY THINKS TO WRITE ABOUT IT FOR 30 or 40 or 50 YEARS?? REALLY?? I don't think so.

Of COURSE the first gospel could have been written only 10 or 20 years after Jesus rose. I am surprised it even took them that long. Then again, maybe it didn't. Here's another interesting possibility. Read Acts 6:2. What if, just maybe, it were talking about the WRITING of God's Word? It is possible, but there is no evidence either way. I suppose it just meant the preaching of God's Word. But – who knows?

### **The Gospel of Matthew**

Papias says Matthew kept a collection of the sayings of Jesus in a Hebraic or possibly Aramaic style of Greek, or possibly even in Hebrew. Formerly having been a tax collector for the Romans, it seems Matthew probably served as Jesus' secretary, taking notes as Jesus preached. But Mark was probably the first to finish a complete account of Jesus' life -- the first gospel. It would have been quite natural for Matthew to have read Mark's book, and then to have added his sermon-notes to what Mark had already recorded. Some people have speculated that Matthew's might be the first gospel. This confusion leads me to believe that, whichever gospel was first, the two probably came out within a few years of each other.

### **The Book of Acts**

Acts is a chronicle of the events of the early church. However it leaves out the big event we spoke of earlier. The destruction of the Temple in Jerusalem, and the forced exile of all the Jews from Jerusalem, which happened in AD 70, were catastrophic events that an account like Acts would have to address. Therefore we know for sure that Acts was written before AD 70. But we also know from history that Paul was killed at some point in time between AD 64 and 67. The death of Paul isn't mentioned in Acts, nor is Peter's death mentioned. Furthermore, the Jewish historian Josephus tells us that in AD 62 the Lord's half-brother, James, was killed. Acts would have certainly recorded these events as well if they had happened before it was

completed. Therefore, the book of Acts was most likely already finished before any of these things happened, and we can place it as being written in 61 or early 62.

### **The Gospel of Luke**

We know from Acts 1:1, and Luke 1:3 that Acts and Luke were written by the same person, and that Luke was written before Acts. Col.4:14 tells us that Luke traveled with Paul, which matches verses like Acts 27:3. Luke was probably written in A.D. 60, from what we know of his travels with Paul. As stated earlier, we know that Paul, in I Timothy 5:18, quoted from Luke 10:7.

Col.4:14 also tells us that Luke was a doctor, and we CAN be PRETTY SURE that whoever wrote Luke WAS in fact a DOCTOR. Look at the story of the rich man, in which Jesus famously declared that, “It’s easier for a camel to pass through the eye of a **needle** than for a rich man to enter heaven.” Matt.19:24 and Mark 10:25 both translate “needle” with the Greek word, **ραφιδος**, which means an ordinary sewing needle. Luke 18:25 uses the word **βελονησ**, which means a SURGEON’s needle. This is fascinating, not only because it is evidence of Luke’s authorship, but because it shows how the Lord allowed his writers to express themselves in the books and letters of the New Testament. It reflects how he does his work on earth, even today, allowing us, his people, to use our own individual creativity as we serve him, each of us in our own way. This is part of the privilege of being “made in God’s image.”

### **The Gospel of John**

There is disagreement over when John’s gospel was written. But there shouldn’t be. Papias says that John wrote his gospel when he was an old man. The following verse backs Papias up:

“Jesus said, ‘...When you are old you will stretch out your hands, and

someone...will lead you where you do not want to go.’ Jesus said this to indicate the kind of death by which Peter would glorify God.” (John 21v18-19)

This verse certainly sounds like it was written after Peter died. But Peter died during the Roman persecution of AD 64-67. That was already 35 years after Jesus died. If John had been a young man when he saw the empty tomb, then 35 years later, he would be, relatively speaking, an “old man.” In fact, John 21:22-24 provides further evidence that John was older when he wrote this gospel. However, now, look at **John 5:2** where he talks about the healing at the pool of Bethesda. He tells you where it **IS** – in the PRESENT tense.

“Now there **IS** (εστιν) in Jerusalem, near the sheep gate, a pool which **IS BEING CALLED** (επιλεγομενη), in Hebrew (Aramaic), Bethesda.” (John 5v2)

Obviously, when he was first writing these words to us, the pool was still there. But in AD 70, when the city was destroyed, the pool was also destroyed. Therefore, the Gospel of John was written prior to AD 70. Putting all the passages together, and if Peter died, as we know from history, at some time around A.D. 64 or 65, then it seems John must have written his gospel somewhere between the years of AD 64 and 69 – again, prior to Jerusalem’s destruction. That’s close to 40 years after Jesus’ death and rising. John could easily have been around sixty or sixty-five years old by this time. That’s old enough to fit in with John 21, mentioned above.

## Galatians

Galatians was probably the first of Paul’s letters. The book addresses some of the same issues as the Jerusalem Council described in Acts 15. Although it would have been easy for Paul to refer the Christians of Galatia to the

decisions of that council, he never even mentions it. It is therefore very likely this letter was written before that council ever happened. Conservative scholars give a date of about AD 47.

### **First Thessalonians**

At the very start of I Thess. there is a greeting from Paul, Silas, and Timothy. Chapter 2, verse 1 makes it clear the letter is being written after they had already visited Thessalonica, on Paul's second missionary journey. The only time they were able to be together, after Thessalonica, was in Corinth. It's mentioned in Acts 18: 5. So "First Thessalonians" must have been written at this time. Acts 18:12 says that this was when Gallio was proconsul of Achaia. Recently, an inscription was found at Delphi that reads, in part, "As Lucius Junius Gallio, my friend, and the proconsul of Achaia..." That inscription has a date on it which, on our calendar, would be A.D. 52. The proconsul's term of office was always for one year. So, 1st Thessalonians was written at some time between 51 and 53.

### **II Thessalonians**

Paul also mentions the Temple in II Thessalonians 2 : 4, referring to it as still standing, still in existence. Consequently, II Thessalonians must have been written before the Temple's destruction in AD 70.

### **II Timothy**

Paul's epitaph is written in II Tim. 4:7-8: "I have fought the good fight. I have finished the race. I have kept the faith." Paul wrote 14 letters in all, if we take him as the author of the letter to the Hebrews. In AD 64, shortly before his death, he wrote this last letter to the churches.

## **Hebrews**

The author of Hebrews talks a lot about the system of sacrifice and offering in the Temple of Jerusalem. Refer to Hebrews 8:4-5, 9:25, 10:1-4 and Hebrew 13:11. In each case the text seems to indicate that the Temple, at that time in history, was still standing.

## **Other Books**

Other books of the New Testament can be dated in similar ways. The entire New Testament, except for the Revelation and possibly Second and Third John, was completed before AD 70. Most of the witnesses to the events were still alive, even at that late date. In fact, every single book of the New Testament is quoted often by the church fathers, so we know that they were all, every single one, written before the end of the first century. With all this evidence that the New Testament was written early, why should anyone be surprised if we find first century manuscripts of our New Testament books?

## **The Gospels are Historically and Archaeologically Credible.**

"Brights" and Muslims love to challenge the New Testament. One recent "error" they've found is the Luke 2 Census. They say there was no census while Quirinius was governor of Syria. They're right, but there is no error in Luke's account – if you read his own words, in Greek. The Greek text uses the word "proteh," which we translate as "first" in our Bibles. However, "proteh" can also mean "prior to" or "before." The Greek could be read as, "the first census taken while Quirinius was governor," as our current English versions have it, OR it could be read as "the census taken before Quirinius was governor."

Both readings would correctly translate the Greek. However, we now know that Augustus did, according to his own words in his "Acts of Augustus,"

order a census in B.C. 8 (There was also one in BC 28, and in AD 14). Such an undertaking would take a few years to put into motion. The latest scholarship puts Jesus' birth at around BC 7 to BC 4, and we know that Quirinius' governorship ran from AD 6 to AD 7, so we now know that "proteh" should be translated the second way – "Before Quirinius was governor of Syria."

Critics also scoff at the idea that people would all be required to go back to their hometowns for the census. However, now a Roman census document from AD 104 has been found in Egypt which specifically says that people were being ordered to do exactly that.

The Christmas star could have been a nova; novas were not usually recorded. The wise men were probably Arabian scholars. (They were from the East, and east of the Holy Land is Arabia. Furthermore, their gifts, frankincense and myrrh, were Arabian products.) They were probably well versed in Babylonian learning since, as we know from history, the last of the Babylonian kings had made his home in Arabia. Therefore, these "wise men" would quite possibly have been familiar with the prophecies of Daniel. Daniel was one of the Jews captured by the Babylonians and employed by their king, according to our Old Testament scriptures. It's therefore reasonable that the wise men knew of the prophecies about the Messiah.

While Jesus was on the cross, being crucified, Matthew 27:45 says, "*From the sixth until the ninth hour...*" (That's from noon till 3:00 pm.) "*...darkness came over all the land.*" (Mark 15 and Lk 23 also) Well, around A.D. 52, a Greek man named **Thallus** wrote a history of the old Mediterranean world, from the Trojan War to his own time. (Habermas, Evidence, 122) We no longer have his book. But a number of other authors have quoted him. He confirms the strange darkness, but believes it was caused by an eclipse.

However, since Jesus died just before the Jewish Pass-Over celebration, during a full moon period, the eclipse idea is impossible. Phlegon was another historian that wrote about the darkness in his, "Chronicles". Like Thallus, he wasn't a Christian. But his reference to the darkness, and Thallus' reference as well, show that it really happened, and that the people who didn't know Jesus had no reasonable explanation for it.

Earlier we mentioned the amazing level of detail found in the New Testament. The Gospel of Luke, and the Book of Acts have both been under attack for years. However, every time someone claims Luke is wrong, something is dug up from the ground that proves Luke to be correct. Geisler points out that Luke mentions 32 countries, 54 cities, and 9 islands without making any mistakes. For years, critics had been saying that the town of Bethsaida was pure fantasy. But then it was found by Dr. Rami Arav, on the northern shore of the Sea of Galilee.

Jesus is also mentioned by a number of secular historians of his era, in spite of the fact that he was a simple commoner. Jesus, in his day, was the son of a carpenter, a builder. He wasn't a celebrity outside of Judah. It wouldn't be surprising if there were no mention of him at all in the few historical records we have. And yet, there is mention of him.

**Tacitus:** a Roman historian, verifies Biblical history: *"...(Nero) punished with exquisite tortures the persons commonly called Christians...Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea, in the reign of Tiberius. But the pernicious superstition...broke out again...through the city of Rome also."* (Annals XV, 44)

**Josephus:** a non-Christian, Jewish historian, born in 37 A.D. wrote the following in his "Jewish Antiquities":

"At this time there was a wise man who was called Jesus. And his conduct was good and he was known to be virtuous. And many people from among the Jews and other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive." (Antiquities, XVIII, 33)

**Lucian:** A Greek comedian of Samosata talked about Jesus and his followers, making fun of the Christian belief in life after death.

**Suetonius:** a Roman historian, talks about the Christians, and Nero's persecution of them. Pliny the Younger, another well-known Roman historian, also did.

Acts 18:12-17 refers to Gallio as the proconsul of Achaea. Historians claimed this was an obvious error. But later, an inscription was found at Delphi, with the exact same name and title, dated A.D. 51. Lysanias, Tetrarch of Abilene was thought by historians to be pure fiction. Then a temple inscription, dated between A.D. 14 and 29, was found with his name on it. The "Erastus" of Acts 19:22 was thought to be a fictional character, until his name was found on an inscription near the theater in Corinth. In the original Greek text, Luke refers to titles such as "*Politarch*"(Acts 17:6-8), and "*The First Man of the Island*"(Acts 28:7). In each case, archaeology has confirmed his accuracy.

The discovery of the graves of some of the first Christians has confirmed beyond any doubt that the New Testament is history -- not legend, as some say. In the Jerusalem suburb of Talpiot, there is a catacomb (a family burial cave). Some of the coffins are decorated with Christian symbols; some have Greek inscriptions, dedicating the person inside to Jesus. One coffin has the

name "Matthius" inscribed on it. It could be that of an early church leader, or possibly even the apostle. But Matthius seems to have been a fairly common name. However, another coffin had the name of "Simon Barsabas" (Acts 15:22) written on it. The tomb was sealed around circa A.D. 42.

On the Mount of Olives, right outside Jerusalem, there's another catacomb with dozens of coffins occupied by some of the first Christians. These included the names Jairus, and Salome, among others. The name "Shappira" was also found on one coffin. The only first century reference to anyone with that name is Acts 5:1. One of the coffins is inscribed "*Shimon bar Yonah*", Simon, son of Jonah. The possibility exists that it might be Peter himself -- buried with Jewish and Gentile Christians, all in the same tomb. However, it's only a possibility. "Simon" and "Jonah" were fairly common names, and Peter probably died in Rome. Still, the early Christians could have brought Peter's corpse back to be buried among his own.

Another tomb found near Bethany has the names "Mary", "Martha", and "Lazarus" inscribed on three coffins, with dedications to Jesus, and Christian symbols. More Christian tombs from the first century have been found in Nazareth and other places, indicating that the number of Christians was substantial, even in the mid first century. Charles Claremont-Ganneau was the first to discover the burial site of Mary, Martha and Lazarus. P. Bagatti found the large tomb nearby that held Shappira, some Greek Christians, and Simon (Peter) Bar-Jonah. Prof. Eliezer L. Sukenik also excavated some of the tombs. In addition to what's noted above, Dr. Rami Arav believes that he may, from inscriptions on its walls, have identified Peter's house, in Capernaum.

**William Albright**, a renowned archaeologist of the mid-20th century said, "*All radical schools in New Testament criticism which have existed in the past, or which exist today, are pre-archaeological, and are therefore...quite antiquated today.*"

**Nelson Glueck**, another leader in the field, has stated very directly, "*As a matter of fact, however, it may be clearly stated categorically that no archaeological discovery has ever controverted a single Biblical reference. Scores of archaeological findings have been made which confirm, in clear outline or exact detail, historical statements of the Bible.*"

**A.N. Sherwin-White**, has said, "*For Acts, the confirmation of historicity is overwhelming...Any attempt to reject its basic historicity must now appear absurd. Roman historians have long taken it for granted.*"

### **Jesus and his Apostles were able to speak in Koine Greek.**

Already during the time of Isaiah, around 500 years before Jesus, the Jews were already speaking some Aramaic, as Isaiah 39:1-3 states. Around two hundred years before Jesus was born, some of the Jews had already forgotten their Hebrew so much that their Holy Book, the Torah, had to be translated into Greek. That's when the "Septuagint" was made. By the time Jesus was born, Hebrew was mainly used just for the Temple, although it was still understood. The common household language in Palestine was Aramaic. But Greek was spoken by a very large percentage of the Jewish population. (Even the nationalistic Jews fighting the Romans at Masada in AD 70 wrote letters to each other in Greek.)

Jesus grew up in Nazareth, only about 5 kilometers from the city of Sepphoris (population, about 25000). As builders, Jesus and his father might have helped in the construction of the Greek theater there. The plays performed were in Greek only, and the theater had 5000 seats, so most of the people in that town obviously must have been able to understand Greek.

In Mark 7:24-30, Jesus' conversation with the Syro-Phoenician woman was probably in Greek. In Mark 12, and Matthew 22, Jesus even uses a Greek

word in an unusual way. He crafts a new meaning from the word for "actor." In his day, the word "hypocrite" simply meant "actor," meaning an actor in a Greek play. Jesus was the first person that we know of to use that term in its present day sense. This also shows how familiar he was with the Greek language. Most of his disciples probably also spoke Greek. "Andrew" and "Philip" are Greek names. Peter probably spoke Greek with Cornelius in Acts 10. As a tax collector, Matthew would need Greek and maybe some Latin as well. For Paul, Greek would have been almost a first language.

Of course the Greek that these people spoke was not that of a native Greek speaker. They spoke the common people's form of Greek, easier to use with less difficult grammar. They spoke KOINE Greek.

"KOINE." is the Greek word for "COMMON." This is the Greek that the New Testament is written in. The Lord saw to it that the Bible was written in the common language of Jesus' day. This book you are reading now is intended to bring those Greek manuscripts to the common people of our day. These manuscripts belong to the Christians to whom they were given, to all of us who revere God's Word.

A lot of the information on the above pages, such as the dating of certain Biblical books, can be verified simply by opening a Bible, and reading the verses for yourself.

The historical facts came, in large part, from:

"Eusebius, The History of the Church" Penguin, 1989

"When Skeptics Ask" Geisler and Brooks, 1990

"Evidence that Demands a Verdict," 1972, 1999

"Redating the New Testament," John A.T. Robinson, 1976

## Our Surviving Manuscripts Accurately Reflect the Originals

Most Christians understand that we no longer have the original "Autographs," the original letter, for example, that Paul wrote to the Corinthian Christians, in his own handwriting (1 Corinthians 16:21).

Paul wrote to his friends and followers in Corinth with the materials available to him at his time in history, about 1,950 years ago. People of that era wrote letters on a rough, grainy type of paper called Papyrus. Papyrus was made from stems of reeds that grow by the river banks, especially in Egypt. This paper was exported and used all around the entire Roman Empire. Strips of the stems were cut, glued together, pressed and dried. This process resulted in a strong, flexible writing material. However, this early form of paper would break down with age and with exposure to moisture. Almost all of our most well preserved papyrus manuscripts of the Bible have therefore come from Egypt, where the dry climate was able to preserve them.

Around the second half of the first century of the Christian Era, the "codex," the first type of book, was invented, although scrolls continued to be used side by side with books for a few centuries longer. We know these codices were in use by the first century because the Roman poet, Martial, who lived toward the end of the first century, wrote enthusiastically about this new invention.

Scrolls only had writing on one side. Because books had writing on both sides of the papyrus pages, you could store almost twice as much information for the same amount of papyrus. Books were far more durable, also. With scrolls, one had to be careful not to squash them, causing them not to roll properly. As we, today, all know, you can stack books up with no problem at all.

Christians were among the first people to make wide use of the book. Paul even uses the word, "membrana," which refers to a parchment notebook, an early form of codex, in Second Timothy 4, verse 13. So Christians were using very simple codices, books, even in the first century. However, as stated earlier, the very first, original manuscripts of the New Testament, the autographs, would have been written on scrolls.

We do not know exactly when those original manuscripts disappeared. However, Tertullian, who lived from AD 160 to AD 230, seems to imply in one of his writings that the original autographs still existed during his lifetime. That's the last mention we have of them. At any rate, they finally disappeared at some point in the past, a long time ago.

Christians would therefore be continually making new copies of their scriptures, copying the words by hand to new manuscripts in order to spread the books and letters from one church to the next, and to preserve the text down through the centuries.

Some of the early manuscripts we have were made by ordinary Christians, but apparently the early Christians also employed "scriptoriums." In a scriptorium, one person would read the words aloud while a number of copyists would each write out a copy of the document. Generally, a corrector would then go over each copy to eliminate any errors. Copyists were often paid according to the number of lines they produced. They would keep a record, on the document, of the number of lines copied and that would determine their pay. One interesting feature of Papyrus P46, according to researchers at U of M, Ann Arbor, is that the copyist of p46, in adding up his lines, counted more lines than he had actually done. It was apparently a

common practice in those days for copyists to get a little extra money this way.

P46 is the earliest complete manuscript we have that is relatively intact. It contains 10 of Paul's letters. It's comprised of 172 pages on 86 leaves. Thirty of the leaves belong to U of M and you can see a lot of them in this book. Unfortunately, if you want to see the other 56 leaves, you must view them in the museum in Ireland where they are kept.

P46 was probably produced around the end of the first century of the Christian Era – at some time between AD 85 and AD 100. Those dates are controversial. More on that later.

We also have the Bodmer p66, manuscript. The Bodmer, made by a different copyist, a generation or two later than the Beatty, contains the first 14 chapters of the book of John. It was produced at some time in the early or middle second century.

Besides the Beatty II, P46, the only other first century "manuscripts" that we have are, in actual fact, just tiny little pieces, each as small as a postage stamp—and we only have a couple of them.

These little tiny "fragments" are, however very important, because they provide very strong evidence that the New Testament really was written down by the apostles themselves, in the middle of the first century. Papyrus 7Q5, according to some leading paleographers, came from one of the earliest copies of the book of Mark. It is so old that it did not come from a book but actually came from a scroll. If 7Q5 is as old as we believe it is, the apostles would all have still been alive when the scroll that it came from was produced. P64, the Magdalen Papyrus, is from around the year AD 68. It is actually comprised of just three little pieces of papyri. Given that both sides

of the papyri have writing, it is probably from a codex. It contains a few words from Matthew's Gospel.

The photos in this book begin with these two tiny fragments, move on to the Beatty II (P46), then the Bodmer II (P66), and finally end with the Vaticanus and Sinaiticus, the large manuscripts we have of the entire New Testament.

### **God's Word has been passed down to us intact and complete.**

We know from the book of Acts how quickly Christianity spread throughout the Roman world. By AD 64, around the time when Paul and Peter were killed, it had already begun to penetrate into many parts of the Empire. The codex that papyrus P64 came from, as stated above, was probably produced around A.D. 68, or maybe a little earlier. Years passed; time rolled on.

Thirty or 40 years later, around 100 years after Jesus' birth, as the first century passed into the second, our P46 scribe would have been busy copying out his Koine Greek manuscript, inflating his line count a little bit to help feed his family. That would have been around A.D. 85 to 90.

Eventually, the P46 copyist finished living out his life and died and faded away, just as we will. The book of Paul's letters that he had copied continued to be used for a long time. Finally, when it began to wear out, it was, unlike other such manuscripts, somehow preserved. Possibly some Christian realized its value, and carefully put it away in a safe place. It was forgotten, lost for a time, and the centuries continued to witness one historical event after another.

Christians were often persecuted in these early years, manuscripts sometimes being burned as fast as the Christians could turn them out. However, Christianity finally became one of the major religions of the Empire, with God's Word appearing in many languages – Latin, Coptic, Syriac, and others. Of course one of the first languages it was translated into

was Old Latin, the language of the Romans, but Koine Greek remained as the main language of the New Testament. All these translations were still based on the same Greek manuscripts. Just as ours are today.

As Christianity grew, odd new religions began to spring up, copy-cat religions, the "Gnostics." After the last of the apostles had died off, in the second century, imitators started to put the apostles' names on books the apostles had not written. The apostles, being dead, could not very easily challenge them. The Gnostics, and some "Christians," wrote such books. The skeptics today love to imagine that these books were authentic Christian writings – the "lost gospels." It's part of the "myth" that we talked about in the introduction. Our critics make wild claims, "This newly discovered text will rock the foundations of Christianity!" But the Gnostic gospels have as little impact on the church now as they did when they were first written. Feel free to read any of them in translation. A lot of them are available in paperback. They are noticeably inferior to the true Word of God, lacking in continuity, in wisdom, in detail, and in historical accuracy -- really not worthy of any further comment. At any rate, the strange religions died out quickly while Christians kept spreading Jesus' true Word.

Christians knew the gospels and Paul's letters were Scripture. They likewise knew that the Gnostic books were too ridiculous, and came too late to be Scripture. However there was confusion concerning two other groups of writings.

The latter books of the New Testament, such as Peter's and John's last epistles, Hebrews, James, and a couple others, which we today take to be inspired, were in certain areas questioned by some. They were accepted by most of the churches when they were first written, in the first century. But some churches – some, not all -- did question their authenticity.

There was also some confusion over some other books, written for Christians, called the "apocrypha." Some of these books were taken by some to be Scripture. One example of an apocryphal book is "The Shepherd of Hermas." Another is "The Wisdom of Solomon." These were good Christian books in their time – but not written by apostles, not inspired. Again, books like these were very different from the Gnostic literature. Some of the Gnostic literature came from heretical authors, like Marcion. Other Gnostic works could not even be classified as Christian.

Keep in mind, for the first couple centuries, the Christian church was just a loosely connected family of local congregations. There was no ruling body. In the very early days, the apostles were the only authority. After the apostles died, Christians were ruled by the 27 books of our New Testament, and the majority of those books -- the four gospels and Paul's dozen or so epistles -- had never been and never were questioned. If some churches had minor disagreements at the periphery, such as, for example, thinking that 3rd John wasn't inspired, then Christians would agree to disagree until consensus was reached, in accordance with what Paul had written in Romans 14. So in those early years, "the Canon" wasn't an issue.

However, that canon, the list of books considered sacred, became an issue after the Gnostics started producing their counterfeit writings. If you read the writings of church fathers like Irenaeus or Clement of Alexandria, you can piece together a list of the books considered sacred in the second and third centuries of the church, and that list would be roughly the same as our New Testament. However, the first organized list of sacred books that we know of, actually written as a list, is the "Muratorian Canon", or Muratorian fragment. It's a Latin translation of a much older Greek document. The text mentions Pius the First (142-157) as a recent bishop of Rome. So the original

text was probably written around A.D. 170. In the 85 surviving lines of text, the author discusses the various books of the New Testament. The only books he leaves out are Hebrews, James, 1st and 2nd Peter and 3rd John. He accepts the aforementioned "Wisdom of Solomon" as scripture, although other Christian writers did not. At any rate, for the most part, the Bible of that second century author was the same as ours, and Muratorius obviously knew the difference between us and the Gnostics. Not one of theirs is even mentioned.

The second century rolled into the third. Rome began to decline. Christians grew in number, and continued worshipping Jesus Christ,

120 years AFTER the Muratorian document had been written, around 300 years after Jesus was born, at the start of the fourth century, Constantine became Emperor of Rome. He believed it was the Christian God who had saved him in the important battle, the Battle of the Milvian Bridge, that had made him the Emperor. In A.D. 313 he issued an "Edict of Toleration." Contrary to what our opponents might claim, this law did NOT make Christianity the official Roman religion. It DID however, guarantee that, from then on, the Empire would not persecute Christianity or any other religion anymore, as long as that religion followed the Empire's laws.

Some people like to think the Christian books of the Bible were chosen by Constantine at the Council of Nicea. In fact, according to all written records, the canon was not even discussed at the meeting. The Christians had been using the four gospels and Paul's letters from the start and did not need to be told that they were God's Word.

Contrary to what some people say, Constantine did not run the church, but he certainly did influence events in the Church. For one thing, he split the

Empire into two parts, in order to govern it more efficiently from his new city of Constantinople. One unintended consequence of this split was that the Church was also split, between those in the East, who still read the Bible in the Koine Greek, the common language of Jesus' day, and those in the West, who read it in Latin.

Constantine also sponsored the production of 50 Koine Greek Bibles. The Greek letters, all in nice, neat columns, were written on "vellum," also called "parchment." Vellum was a very thin kind of leather, much smoother than the old, coarse papyri. All the books of the Bible were together, Old and New Testament, so these were very large books. To make just one of those Bibles, it probably would have required around 350 very high quality animal hides, calf-skin or sheep-skin, at a cost of a year's wage for the typical workman – maybe about \$30,000 by today's standards. This vellum animal hide was re-useable. It was possible to wash the letters away, to erase them, and use the same vellum to make a new, entirely different book.

One of the Bible manuscripts that we have pictures of in this book is the Vaticanus. Some people believe that the Vaticanus may have been one of those 50 Bibles that Constantine ordered. I will say this: the letters of that manuscript are beautiful, like they had been made for a king. It's possible, but there's no way to know.

Once the persecutions had ended, the Bishop of Rome, situated in the Western capital, started to become more influential than the other bishops. The hierarchical, medieval church was being born. As Rome began to fall apart, leaving a power vacuum behind, the Roman bishop would gradually morph into the Papacy. In the East, in Constantinople, the church had its own leader.

In AD 367, the 39th Pascal letter of Athanasius officially recognized the books that Christians had been reading for centuries as the official "canon" of the Christian churches.

By AD 382, the Roman Pope Damasus, head of the Western church, was concerned about all the various Latin versions of the Bible. Therefore he appointed one of the most learned Bible scholars of his era, St. Jerome, to carefully make whatever changes were necessary in the Latin text, to make it conform with the Koine Greek text, thereby producing one standard Latin version of the Bible which would serve the entire Roman Catholic Church. Jerome finally came out with "the Vulgate" in AD 390.

Over in the East, the church councils of Hippo, in 393, and Carthage, in 397, did the same thing for the East that Athanasius' 39th pascal had done for the West. They formally recognized those books that the Christians had for years taken as Holy Scripture.

Keep in mind, the Eastern Christians, those in Jerusalem, Antioch, Alexandria, Constantinople, and the other cities of the East, continued, as the years passed by, to use the original Koine Greek Bible. Centuries came and went. The Western Empire fell to the Franks and Germans, and the Western Pope became the spiritual leader of all these new Christians. Meanwhile the Eastern Empire remained strong for a thousand years more, still copying the Koine Greek Bible from one generation to another.

Then, around AD 622, the so-called "prophet" arose in Arabia. He claimed to be following the same God as the Christians and Jews (Quran 3v3, 5v47, 10v94, 37v37), but the religious system he concocted was anti-Christian at its core, especially as he kept repeating that Jesus was NOT divine, but only a prophet (Quran 4v171-2, 5v72-3, 5v75, 9v30-1, 10v68-9, 19v88-9, 43v59-60).

Arabian Christians pointed out that the things he was saying went against their Syriac translation of the New Testament, and therefore refused to listen to him (Quran 25v60, 31v21, 37v36). Muhammad, in turn, responded that the reason their Bible did not back him up was because they had changed their Bible (Quran 2v75, 2v79, 3v24, 5v14-15). There it is: the myth – again. When they kept rejecting his message, he started to kill them (Quran 2v191-3, 8v12, 9v5, 9v29, 9v111, 33v26). The most highly respected Muslim historians like Ibn Ishak and Al Bukhari have recorded his murders. The Quran records his wish for the killing to continue.

In fact, part of the reason he CLAIMED Christians and Jews had changed their Bible was probably because it was right around this time that the Syrians became the first group of Christians in history to have two translations in the same language, Syriac. Arabian Christians, with no scripture in their own language, relied on the Syriac Peshitta. It was easy to read, a devotional Bible. The new Syriac Harkean version followed the original Greek, word for word. It was a study Bible, harder to read. Two versions in the same language, back in medieval times, must have caused a lot of confusion. (Even today, some Christians remain suspicious of newer versions such as the NIV or the Living Bible, in spite of the advantages of having multiple versions.) Muhammad, in his Quran, clearly tried to capitalize on the problems brought about by the new Harkean Syriac version. And he succeeded.

Muhammad's followers still accuse Christians, to this very day, of having changed our Bible. As shown above, their Quran plainly says so, despite the fact that there is no evidence whatsoever supporting that view. But the story has served them well, preventing Muslim people from reading God's TRUE Word, keeping Muslim people faithful to Islam. It's tragic.

At any rate, Islam was at war with every non-Islamic region, from its very birth. After Moh conquered all Arabia, and died, the wars just kept going. Islamic armies, in the hundreds of years that followed, invaded every country on their borders, and conquered large areas – Syria and Jerusalem:637, Alexandria:641, Cyprus:654, Egypt:662, Rhodes:672, Carthage:698, Spain:715, Portugal:716, Southern France:720, Malta:869, Syracuse:870, Sicily:902, French-Italian Alps, and parts of Italy:909. This is just a brief, partial list, specifically of attacks toward the west.

This was all happening hundreds of years BEFORE the Crusades, by the way.

For 800 years, the Islamist armies were continually attacking Europe. Islamists tried three times to conquer Constantinople; the invasions and sieges went on for years. On May 29th, 1453, the old capital finally fell. When it did, Greek speaking refugees, carrying manuscripts of precious books, including the Koine Greek Bible, flooded into Europe seeking safety. It's apparently around this time that the Vaticanus was also brought to the West. It shows up on an inventory of the Vatican library in 1475. Yet for the next 400 years the church would only let a few scholars study it.

Fortunately, the Vaticanus wasn't the only manuscript that had come from the fallen Eastern Empire. Erasmus, a contemporary of Martin Luther, using a 12th century Greek manuscript, put together the Textus Receptus, the first published Greek text. The Textus Receptus, upon which the King James Version was based, was the 15th century forerunner of our modern U.B.S. Text.

The expensive vellum that had replaced papyrus had, by this time, given way to a new writing material, much better, and much cheaper, than

anything before it. Paper had already been in use for centuries in China when Europe built its first paper mill in 1411. Of course, paper became the standard writing media when, in 1466, just thirteen years after Constantinople had fallen, Johan Gutenberg invented the printing press.

Now, although Jesus had NEVER intended his church to be a worldly kingdom (Matt.22v21, John18v36), it is a regrettable fact that, throughout the Middle Ages, from about A.D. 500 to 1500, the Catholic Church was the greatest worldly power in Europe. It's true that its priests and bishops held Europe together in a difficult time, and that it preserved culture, and education, and ministered to the poor, but it had also become thoroughly corrupted.

When Erasmus' Textus Receptus appeared, it became possible for new translations of the Bible to appear. The printing press, in turn, made it possible to spread those translations everywhere. To bring the Word back to the people and restore the Lord's reign, men like Calvin, Luther, Huss, Tyndale, and Wycliffe worked on vernacular translations of the Bible, in the people's common languages. Finally, people would be able to read God's Word for themselves. The Reformers, with their battle cry of "Sola Scriptura," were able to bring about the Reformation -- a reform, not only for Protestants, but, in some ways, for Catholics as well. On the one hand, it caused great division between Catholic and Protestant during that period in history, but on the other hand, it's because the Bible is once again in the people's hands that Catholic and Protestant can, today, praise Jesus together.

When the Europeans could once again read the Bible in their own languages, and learn from its pages, their culture grew stronger. Meanwhile, Christianity's arch-enemy, Islam grew weaker. Islam was no longer able to

colonize European lands. The Spanish had fought against Islam for 700 years and finally, in the Reconquista, drove it out.

Unfortunately, the Spaniards turned right around and colonized others. It took centuries more for the Europeans to learn that colonialism was as wrong for them as it had been for the Muslims.

In the sixteenth century, printing presses became better, and books more plentiful. Bibles were being printed in large numbers every year with none of the copying mistakes that had been common among the hand-written manuscripts.

Okay, there were a few exceptions. Even a printing press can make mistakes if the person running it isn't careful. On one occasion a typesetter made a terrible mistake, and a number of Bibles were printed in which the word "not" had been accidentally left out of the sixth commandment. The Bibles read, "Thou shalt commit adultery." That particular edition of the Bible is famously known as "The Adulterer's Bible."

In the 1800s, Missionaries from Europe and America spread out across the globe, planting churches all over the earth. Wherever the Gospel found fertile soil, independent churches run by the local people themselves gradually replaced the missionary churches, and there was a great expansion of the Lord's kingdom. Everywhere the missionaries went, Bible translations followed.

However, for the first 1400 years of its existence, the New Testament had been copied out by hand, generation to generation. How could anyone really know whether what we had was the original?

While that may have been a serious question in previous times, it is not, today. We HAVE manuscripts from the first and early second centuries, so we know what it said then. And we have a LOT of manuscripts. Even those that are not so old are valuable, because they may have been copied from manuscripts that were far older. In addition, we have thousands of manuscripts of the New Testament in the other ancient languages, translations in Coptic, Latin, Syriac, and others. And we also have the books of the church fathers, who quote large portions of scripture. In other words, we have a lot of witnesses as to what the original text said, and all of our witnesses AGREE, with very minor variations. All of these witnesses, taken together, constitute proof beyond reasonable doubt. Yeah, we HAVE the ORIGINAL words.

The reason we have all these witnesses today is that, beginning in the 1850s, archaeologists began to find a lot of old manuscripts that had been lost. In addition, scholars would roam Egyptian areas, seeking out "antiquities dealers," local people willing to sell old papyri that had been preserved for centuries by the hot dry climate there.

Today, with all this material available, it's absurd to say that we are not sure of the reliability of our scriptures. No other ancient book is nearly so well confirmed by such an enormous mountain of evidence. Nonetheless, as most present-day Christians know, a spirit of sophistry has penetrated deeply into the highest levels of Christ's Church on earth, especially in the more "developed," more "sophisticated" countries.

That "post-Christian" spirit has permeated the thinking of many of those men who are now in charge of the very manuscripts that prove the authenticity of what we believe. These men are at the top of Christian

academia, doctors of theology, heads of seminaries. But, although they (II Tim.3v5) "have a form of godliness, they deny the power thereof."

Yet the manuscripts ARE there. And now, thanks to the internet, we can study high resolution photographs of them. As I mentioned earlier, these do not belong to the "theologians." They belong to the people they were intended for -- Christians. At any rate, in the eyes of the law, they are public domain.

## Chapter 2

# Fragment 7Q5



## PAPYRUS 7Q5



**7Q5 (Mark 6, a small piece of verses 52-53),  
from about AD 55**

We know that the scroll from which 7Q5 came was produced at some time prior to AD 68, because the cave wherein it was found, at Qumran, was overrun by the 10<sup>th</sup> Roman Legion in that year. The whole settlement was destroyed and never reoccupied.

That cave was not rediscovered again until 1947 when a shepherd boy chanced upon the ancient settlement, and found some old pots containing papyri – the “Dead Sea Scrolls.” In 1962, M. Baillet, J.T. Milik, and R. de Vaux published pictures of some of the manuscripts, along with their text. One tiny fragment from cave number 7 was 7Q5, although many have recently begun referring to it as “Qumran Mark.” That's because in 1972, a papyrologist named Jose O'Callaghan concluded, convincingly, that it was a fragment of a middle first century scroll of the Gospel of Mark – a few letters from Mark 6:52-53. Colin H. Roberts demonstrated conclusively that the letters visible on 7Q5 were written in the “Zierstil” (Decorated) style, which was in use from about BC 50 till about AD 50. Therefore it's clear, and everyone involved in the debate has agreed, that 7Q5 is from **about AD 55** or so, **at the very latest**. The dating of 7Q5 to the first century is not a problem for the believers, and the proof is so strong that even the unbelievers cannot deny it. It's early date, middle first century at the latest, is a proven fact. Since they are powerless to deny its age, they, instead, attack its identity.

## Description of 7Q5, and Identification

This little scrap has only 10 letters on it that are clearly visible and a few more that are still partly there, some of the ink having flaked away with almost 2000 years of gradual decay. In addition, the traces of more letters have been tentatively identified through the use of modern technology. Despite its small size, and the small number of identifiable letters, 7Q5 has some very unique characteristics, making positive identification very feasible.

1) The first two letters of the fourth line of print are the most important clue. There are two N's side by side. That combination, a double N, is rare in ancient Greek texts, although it does happen sometimes. The Greek word "egennesen" which means "generation" and the name of Greece, "Peloponnesus," both have those two N's, and there are a few other words that do, especially some proper nouns. In our New Testament, Mark 6:53 refers to Lake Gennesaret, with the two N's side by side in the Greek, just as in the English. If you look at 7Q5, at where the other letters are, together with the two Ns, it seems to be a good match for Mark 6:53.

2) Line three of the fragment begins with an epsilon, but then there is a long space (spatium) followed by a "kai". This is significant. When copyists wrote out manuscripts on papyrus in ancient times, they would put no spaces between words the way we do nowadays. But they did leave a couple empty spaces at the end of every "paragraph." Mark 6:52 ends one paragraph, and Mark 6:53 begins another. So the space is in exactly the right place, and also exactly the right distance away from the two N's of the name Gennesaret.

3) Furthermore, it is unusual, in Greek, to begin a new paragraph with the word, "Kai" (and). Yet the Gospel writer Mark does it very often. The

“paratactical kai” is characteristic of Mark’s style. And he does it here in Mark 6:53, too, just as I did at the beginning of this sentence.

### "Epi Ten Gen"

There is a variant phrase that has to be explained, but I think it actually strengthens the case that this is a very early fragment of Mark. Part of the reason why we know this fragment is from Mark is because the letters line up in the right places to fit exactly where they should be for that text. However, for the letters to line up properly, for them to have the right "stichometry," we must leave out one small phrase that is included in all of our later manuscripts, the phrase “EPI TEN GEN (επι την γην). It means “on the land.” I must be honest. If we keep that phrase in the text, then the fragment does not fit. The stichometry would be way off.

However, keep in mind that this fragment is older than any other manuscript we have of the text of Mark. Remember that the DATE of this fragment is not questioned by anyone, liberal or conservative, theologian or scientist. It’s absolutely certain that this fragment is from about 55 AD at the latest. That’s the key to the explanation that follows in the next few paragraphs.

The text on this papyrus was produced almost 20 years prior to the Jewish rebellion that resulted in the destruction of Jerusalem. That war also resulted in the destruction of the city known as Gennesaret, a city on the shore of the lake that was known as Gennesaret. It was common knowledge for Palestinian Jews in the early first century that the city and the lake were both named Gennesaret. So in the early first century, when 7Q5 was produced, the text just read, “Having crossed over, they came to Gennesaret, and landed there.” The people in AD 55 knew that it was talking about the city, and not the lake which Jesus and his disciples had just crossed. The text made perfect sense to them.

However, now take that same text, and go 150 or even 200 years into the future – to the time when our other surviving manuscripts of Mark were produced, to about AD 250. The town of Genessaret no longer exists. It has been gone for a hundred years or more. In fact, the city of Genessaret has been completely forgotten. The Jewish people of Palestine do not know anything about the city of Gennesaret. They only know Lake Gennesaret.

Now, imagine you are one of these third century Judaeen Christians, reading Mark 6:52 two hundred years after it was written, and it still says, “Having crossed over, they came to Gennesaret and landed there.” Wait a minute? Having crossed over Lake Gennesaret, they came to Gennesaret??? This makes no sense. So, most likely, a scribe at some point in time added the explanatory note, “Having crossed over, they came to Gennesaret **(on the land)** and landed there.”

So, the phrase “Epi Ten Gen” would NOT have been in the text in AD 50 or 55. It was later added, as an explanatory note, and that is why it appears in our other manuscripts, because they came along more than 100 years later.

Should it be “disturbing” that there is this difference? Not at all. In fact, according to Jose O’Callaghan (“New Testament Papyri in Qumran Cave 7?” p. 10), and S.C.E. Legg, there ARE other manuscripts with this omission – namely, some of our Coptic papyri. (The Coptic, as mentioned earlier, is a translation. Sometimes a translation might have come from an original that is much older, much earlier, than any of our oldest existing Greek papyri.) Given a fragment like 7Q5 that is 100 years older than any other piece of Mark we have, We would be very surprised if there were NOT any subtle differences like this. As far as we are concerned, this just makes it more authentic.

## Tau instead of Delta

Besides the above, there is one more really interesting feature of this little “postage stamp.” In line 3, right after the word “kai” (and), there is a tau (τ). This is the first letter of the word, *τιαπερασαντες*, (tiaperasantes),” which means “having crossed over.” There is just one problem. In your Greek UBS Text, it does not say “tiaperasantes.” It has a “d” in front, instead of the “t.” So the word in our modern texts is “diaperasantes”. Again, this piece of Mark is 150 or 200 years older than anything else we have of Mark. It’s from the middle of the first century, when the Temple was still standing in Jerusalem. This difference simply shows how the language had changed in 150 or 200 years.

In Acts 20:27-36, Paul is threatened with execution, because someone said he had entered the sacred part of the Temple in the company of a Gentile, a non-Jew. In fact, the doorway over the entrance into that part of the Temple had a stone set into it with an inscription which said that no foreigner was allowed to pass beneath that stone, into the sanctuary. Whoever was caught would have only himself to blame for his death, which would follow.

That inscription is also mentioned by Josephus, in “Jewish Antiquities” 15:417. Archaeologists have even dug up two ancient copies of the stone that was over the entrance to the Temple. And on those two ancient copies of the inscription, you’ll find the word, *δρυφακτον* (dryphakton). However, it isn’t spelled with a “d” in that first century inscription. It’s spelt with a “t” – “tryphakton, just like “tiaperasantes” on the 7Q5 fragment.

That stone was over the temple gate in Paul’s day, when the New Testament was being written. That’s a better witness than manuscripts from different locales and from more than 100 years later. (Apparently, first century Jews

of Jerusalem had trouble with the voiced stop, the delta, and popular spelling often follows pronunciation.)

At any rate, the delta has sometimes been replaced by tau. O'Callaghan gives twenty examples from four biblical papyri. (O'Callaghan, "El cambio d-t en los papiros biblicos," *Biblica*, LIV (1973), 415-416)

### The Critics' Response

As one would expect, a lot of arguments have been marshaled against the idea that this fragment is a piece of Mark's gospel. Most are not very serious.

Daniel Wallace, Th.M., Ph.D., a theologian, wrote a review of Carsten Thiede's book which I found posted on the web at Bible.org. In it, he writes: *"In 1972, the Spanish papyrologist Jose O'Callaghan published a controversial article in which he argued that the fifth manuscript from the seventh cave of Qumran was a fragment from the Gospel of Mark (6:52-53). This produced a spate of scholarly reviews and interactions – most of which rejected O'Callaghan's identification. This rejection rested on three grounds:*

- 1) Principally, the papyrus itself was so fragmentary that any identification would be tenuous at best (not to mention the fact that there were several textually intrinsic problems with O'Callaghan's proposal)*
- 2) Since the Qumran community almost certainly disbanded in 68 CE – and hence the MS must be dated before that time (in fact, most likely, no later than 50 CE) – the majority of NT scholars felt that even the original draft of Mark's Gospel was not this early, obviously precluding the possibility that a copy of Mark could have existed before the fall of Jerusalem.*

*3) The differences between the Qumran community (usually considered to be identical with the Essenes) and the nascent Christian community are so pronounced that contact between the two seemed improbable (and a literary contact, as O'Callaghan proposed, seemed to imply that not only was there communication between the two groups, but open and somewhat friendly communication)."*

So, let's evaluate their objections:

### **1. Fragment is Too Small**

This argument says, "It's not worth it to look at the evidence. Obviously there's no way that such a small fragment can tell us anything about its identity." My response would be, "Everyone agrees on its date – that it is from the middle first century – apparently it was big enough to tell us that. Let's see what other evidence there is. Let's not rule it out "a priori."

Disqualification of any evidence, based solely on the fragment's size, is the most simplistic of all arguments against 7Q5 being Mark. The fragment is about 4 mm wide and 5 mm high. Let's be honest – it IS small. However, we've pretty much already answered this objection. Obviously, despite its small size, it holds quite a bit of interesting evidence. Furthermore, there is additional evidence that can only be seen with a microscope. High-resolution microscopic photography was employed, to discern, altogether, about 20 letters, some partial and some complete.

Secondly, look at a couple of other fragments, equally small, which have been identified. I'm taking these two examples directly out of Thiede's book, ("The Jesus Papyrus," p. 44):

EXAMPLE 1: Fragment 7Q2, from the same cave as our 7Q5, has only 21 letters on five lines, one more than Thiede found with his microscope on 7Q5,

and has more deviations than 7Q5 has. Yet it has been positively identified as Baruch 6:43-44.

EXAMPLE 2: Fragment 721a, from the Masada fortress, is the oldest known papyrus of Virgil. It has just 15 letters on it, 2 of them so damaged that they cannot be read.

Writing in reference to this example from Virgil, **Hans Forster**, of the Austrian National Library, another critic of the Qumran Mark identification, betrays his own bias when he states, **“What might be good enough to serve merely as another example that Virgil was still read...might not be good enough to prove an entire scholarly community wrong.”** (“7Q5=Mark6:52-53 A Challenge for Textual Criticism?” p. 32), In other words, because so many liberal theologians have bought into the idea that the Gospels were not written until long after the eyewitnesses had died, the only way they will admit they have been wrong is if there is no way left to deny it.

I'd like to share one little thought that is not really very “scholarly.” For those of us who know the Lord – isn't this just like Him? He will, in His grace, allow people to believe what they want to. At the same time, He will bring proof to those who look for it. But he does not “Come Down from the Cross” in great displays of power. Instead, He speaks with a “Still, SMALL Voice.”

## **2. Mark was Not Written Yet**

This argument starts off by saying, “Mark could not have been written early.” I might ask, “Why not?” The answer will be, “There is no evidence of any kind that it was written early.” I then say, “What about papyrus 7Q5 – Qumran Mark?” and my friend answers, “7Q5 can NOT possibly be Mark. That's impossible.” I ask again, “Why?” Then the answer comes, “Because that's a very early papyrus, and we know Mark was not written that early.”

It's a circular argument, which assumes its own conclusion. It's also a false argument – unless there is really convincing evidence that Mark really was not written until later.

The “evidence” that Mark was not written until later is the fact that it includes stories of miracles – but miracles don't really happen – so the miracles have to be legends, and legends take time to develop. But here, again, the EVIDENCE, the idea that miracles don't happen, is nothing more than another assumption. The skeptics ASSUME that miracles do not happen, so they therefore ASSUME that Mark was not written until later. Taking both assumptions, then, as fact, they proclaim that it is impossible for 7Q5 to be part of Mark.

The evidence that we DO have concerning the book called “The Gospel of Mark” is extensive. We have 16 chapters of written material that take up 22 pages in my Thompson Chain Reference Bible. These pages contain all kinds of stories involving first-century people, historical place names, and details of life that can be compared with what we know from history and archaeology. As just one example, the coins that the poor widow contributed in Mark 12:43 were two “leptas” which were equal to one “kodrantes.” These were the actual names of those coins in the Koine Greek of the first century. If the Gospel of Mark were written 100 years later, would the coins have the proper first-century name? Would an author 100 years later have such a detailed knowledge of life in first-century Judaea?

That is just one example. We have 16 chapters that are full of such examples. That is all the evidence necessary. Mark was written in the early first century, prior to Jerusalem's destruction.

### **3. Essenes Would Not Have Had Christian Books**

This argument imagines that religious people of one faith must always be completely disinterested in the writings of another religion. For those of us who DO believe, such an argument is absurd. Religious people compete with

each other, just as businesses do. They want to know what the other religion is teaching, in order to show where it is wrong. Religious people also sometimes learn from each other's practices, and sometimes copy them.

Sometimes they convert. Acts 6:7 says that as the Gospel spread, a great number of PRIESTS became Christians. That's interesting, because we know from other passages, and from history, that the Jewish priesthood, as an institution, continued to be an enemy of the emerging Early Christian Church. However, the Essenes also had priests, and the Essenes had themselves been preaching about a coming Messiah. Would it be so unrealistic to think that a number of the Essene priests might have seen the promise fulfilled in Jesus, and come over to become His followers? Maybe Acts 6:7 is talking about a large number of Essene priests.

I don't know if Acts 6:7 is referring to the Essenes or not, but it is POSSIBLE. To say that it is absolutely impossible that these two groups had any contact at all, or to say it is impossible even that they may have read each other's books – that is, once again, just an assumption. There is no evidence to back this assumption up. In fact, a few years ago, unbelieving theologians were saying that perhaps Jesus learned his teaching from the Essenes. Now, those same people are saying it's impossible there was any contact at all. Go figure. Of course, this argument also ignores the evidence, like 7Q4, of other N.T. scrolls in these caves.

The evidence presented here was more than enough to convince the vast majority of papyrologists – people who have spent their lives reading these ancient Greek letters, and dating the manuscripts. These are the "CSI's" of ancient manuscripts. There can be no doubt that 7Q5 is an actual fragment of a first century scroll which held on its face the Gospel of Mark.

**Look at the credentials of those who are sure it is Mark.**

The following people are all highly experienced, professional papyrologists, members of AIP, the International Association of Papyrologists. Each one of them was in their lifetime or is now an outspoken advocate in his or her professional conviction that 7Q5 really is a piece of a scroll that contained the Gospel of Mark:

<b>Sergio Daris</b>	<b>Papyrologist, AIP</b> – Honorary President of the Papyrological Association.
<b>Herbert Hunger</b> 1914 -- 2000	<b>Papyrologist, AIP</b> -- Head of papyrus collection, Austrian Nat'l Library 1956-62, Prof. Univ. of Vienna, Founder of School of Byzantine Studies, 2 term President of Austrian Academy of Sciences. Author of many scholarly books and articles.
<b>Heikki Koskenniemi</b>	<b>Papyrologist, AIP</b> -- Professor Emeritus of philology at University of Turkey. He began publishing articles on papyrology in 1956.
<b>Orsolina Montevecchi</b>	<b>Papyrologist, AIP</b> – Honorary President of International Papyrologists' Association. Author of the Standard Introductory Manual to Papyrology.
<b>Jose O'Callaghan</b> 1922 -- 2001	<b>Papyrologist, AIP</b> -- Editor of the Palau-Ribes Papyrus Collection, Founded "Seminari de Papirologia," Founded several papyrological journals, Called to teach papyrology at the Pontifical Biblical Institute
<b>Shemaryahu Talmon</b>	<b>Papyrologist</b> -- Member of <b>Editorial Board of the Qumran Scrolls</b> , Professor of Papyrology at Hebrew University, Jerusalem, Editor of Hebrew University Commentary Project, and author of more than 22 scholarly books and

	papers on the Dead Sea Scrolls
<b>Carsten Thiede</b> 1952 -- 2004	<b>Papyrologist, AIP</b> -- Professor of Papyrology at Ben Gurion University in Beer Sheba, Led the archaeological dig that discovered site of ancient Emmaus, Co-ordinated the analysis of the Dead Sea Scrolls for the Israeli Antiquities Authority. Expert in ancient handwriting, Greek, Latin, and Ancient Hebrew

(Hunger – “7Q5: Markus 6,52-53 – oder? Die Meinung des Papyrologen,”), (J. O’Callaghan – “Papiros Neotestamentarios en la Cueva 7 de Qumran? *Biblica* 53 (1972), pp.91-100; authorized English translation by W. L. Holladay in *Journal of Biblical Literature* 91 (1972) pp.1-14), (S. Talmon – “Streit um die Rollen von Qumran,” *Zur Debatte*, 22 / 5, 1992, pp.1-3), (Thiede – *The Jesus Papyrus*, New York, 1996)

This is an impressive list of extremely competent individuals at the top of their field. Their findings should be taken seriously. In addition to these names, there is a growing number of other highly qualified supporters as well, including Kurt Schubert and Alan Johnson, as well as a younger generation of papyrologists, coming up through the ranks.

At the Eichstatt University Qumran Symposium, spoken of earlier, both Herbert Hunger and Orsolina Montevechi endorsed O’Callaghan’s and Thiede’s research, in front of a great collection of paleographers, papyrologists, and philologists. 7Q5 finally received official recognition as a piece of Mark.

**Herbert Hunger** was well aware of the bias of the theological left. He said this, (“7Q5: Markus 6,52-53 – oder?” p.39, translation):

In view of the large number of attempts at identifying other newly-discovered papyri, the question arises why exactly the ascribing of 7Q5 to Mark’s Gospel has met with such strong opposition from the (so-called) “skeptical” biblical

scholars. The answer is simple. As a result of a securely dated terminus ante quem (68 AD), biblical scholars are forced to date New Testament texts earlier than they had previously done, which they are unwilling to do. At the Eichstatt symposium (18-20 October 1991) a New Testament scholar said to me, "If these papyrus fragments have to be dated to the decades between 40 and 60 AD, the entire foundation of New Testament studies collapses."

Orsolina Montevechi was one of the most renowned papyrologists alive, when she said the following:

**Orsolina Montevechi** said, in an interview with S. Paci, (30 Giorni, XII / 7-8, 1994, pp.75-76), when asked about the identification of 7Q5 as Mark:  
**"I don't think that there can be any doubt about the identification of 7Q5."**

After Ms. Montevechi, honorary president of the papyrologists' association, put all doubts to rest and backed up O'Callaghan's conclusion, 7Q5 should have been given a papyrus number of its own, with the "P" prefix. However, **Kurt Aland**, who controlled the cataloguing process for papyri, chose not to. Why? Was it because he disagreed with the papyrological evidence, or was his theology at risk? He simply refused to compromise his "faith" that the New Testament is a forgery. His views are obvious from his writings.

### **The Background of those who OPPOSE the Markan ID**

Of all those against Qumran Mark, only ONE was a member of AIP. The only credentials the rest of them had were their THEOLOGY degrees. Those against Qumran Mark seem to have one thing in common – They are all skeptical theologians, including Kurt Aland.

**Kurt Aland**, a man well-known by anyone who has studied New Testament Greek, wrote on page 4 of his paper, “The Problem of Anonymity and Pseudonymity in Christian Literature of the First Two Centuries,” (1961):

“Let us start with anonymous literature. In my opinion, it is beyond doubt that all the gospels were published anonymously. Not only the four canonical ones, but also the other gospels of the earlier period were **not** thought of as ‘the gospel of Mark,’ the gospel of Matthew,’ and so on. ... To the category of pseudonymous writings I would like to ascribe: the Pastorals (Titus and Timothy), 1<sup>st</sup> and 2<sup>nd</sup> Peter, James, Jude, possibly Hebrews, 2<sup>nd</sup> and 3<sup>rd</sup> John, (and) possibly the Gospel of John ... Whether or not we have to assign the epistles to the Colossians and to the Ephesians to this category is controversial.”

**Aland believed that we have no idea who wrote the New Testament.** He proclaimed his belief that our Holy Gospels were pseudopigraphal books like “The gospel of Barnabas,” or “The gospel of Judas,” written by unknown authors, long after the apostles had died. Aland’s views were those of an unbelieving, skeptical theologian.

Others have also been strong opponents of the papyrologists and paleographers who placed 7Q5 in the middle of the first century.

**Hans Forster**, another opponent, writes (7Q5 = Mark 6.52-53 A Challenge for Textual Criticism?, p.30): “ **Identifying a piece of papyrus from Qumran as being a part of the Gospel of Mark means nothing less than a major upheaval for New Testament studies.**”

**Father M.-Emile Boismard**, who helped in the original publishing of 7Q5, was a Dominican priest, a Professor of New Testament at Ecole Biblique. Father Boismard writes books with titles such as (1995) “**Should We Still be**

## Speaking About the Resurrection?"

**Robert Gundry** is a professor of New Testament Greek, Eschatology, the Gospels, and New Testament Theology. Robert Gundry was expelled from the Evangelical Theological Society, for **arguing that Mathew was not completely historical.**

**Graham Stanton** is a particularly harsh critic of Thiede's. What is Stanton's theology? In his book, "Jesus and Gospel," you'll find chapter six, entitled: **"Jesus of Nazareth: a Magician and a False Prophet who Deceived God's People,"** and chapter seven, **"Early Objections to the Resurrection of Jesus."**

There is only one reason why 7Q5 still does not have a proper papyrus number. Those on the left, those still arguing that it "must" be from "some other" document, simply refuse to admit that the Gospels are REAL EYEWITNESS ACCOUNTS. Earlier in this introduction, I quoted I Cor.1:23, and II Timothy 3:5. They "have a form of godliness, but deny the power thereof." It's ironic, when you consider the actual words of Mark 6:52, **"Their hearts were hardened."** The old 1960's theology will continue to fight any evidence that Matthew, Mark, Luke, John, Paul, James and Jude are actually the real authors of our New Testament. However, liberal theologians are now on the defensive, fighting a rear-guard action that they cannot win.

7Q5 is a fragment of Mark's Gospel from the first century. There is no longer any real doubt at all. Paleographers, those with the skills to know for sure, are convinced. Skeptical, modern theologians, who have built their careers on the evolutionary, non-divine view of scripture, are the only people who disagree.

UPDATE: This is an extract from an open online letter from Daniel Wallace, one of the modern theologians who has argued against the possibility that 7Q5 is part of Mark:

*"On 1 February 2012, I debated Bart Ehrman at UNC Chapel Hill on whether we have the wording of the original New Testament today. This was our third such debate, and it was before a crowd of more than 1000 people. I mentioned that **seven New Testament papyri had recently been discovered—six of them probably from the second century and one of them probably from the first.** These fragments will be published in about a year."* He has also pointed out that the fragment he is referring to, a first century fragment of the New Testament, is from Mark, but that it is NOT 7Q5, which he still refuses to acknowledge as Mark.

When one considers the arguments for and against the fragment's identification as a piece of Mark's gospel, one sees, especially if one is a trained paleographer, that it should be identified as such. When one sees the bias and outright militancy of those opposed to such an identification, the reason why it still has not been so identified becomes clear.

## Chapter 3

# P64 Magdalen Papyri



## PAPYRUS P64, (THE MAGDALEN PAPYRUS)



(Matt.26, pieces of 7-8, 10, 14-15), pre-AD 68

It is not known exactly how or where papyrus P64 was originally found. What we do know is that a British missionary named Charles Huleatt purchased it from an antiquities dealer in Luxor, Egypt, in 1901, more than a hundred years ago. He then sent it to Magdalen College, in England, so it would be preserved.

P64, containing portions of the 3rd and 5th chapters of Matthew, is in three parts, three little fragments with writing on both sides. Since the writing is on both sides, we know that it came from one of those early "codices." It came from a book, not from a scroll, and therefore is probably not as old as 7Q5.

In recent years, P64 has been shown to be from the same manuscript as another fragment, P67, the Barcelona fragment. A third, the P4 from Paris, was thought to also be from that same codex, but we now know that P4 was from a different copy.

Back in 1901, when Huleatt first noticed the fragments, it was thought that books had not been invented till around AD 300. Therefore these three little pieces were at first considered to be from the 4th century. So Huleatt had no idea how important his find really was.

Incidentally, Huleatt was later killed, along with his entire family, in an earthquake, not long after he purchased those fragments. We know, from one of his letters, that when he died, he was a bit depressed, thinking he had

wasted his life. But here we are, 100 years later, writing about the amazing fragment that he preserved. Remember, every one of us who is faithful to the Lord will be USED by the Lord in some way. We have purpose.

As we have learned more, the date of the fragments has been moved back. In 1953, Colin H. Roberts, with the benefit of more manuscripts with which to compare the fragments, gave them an earlier date, around AD 200.

However, in 1994, another papyrologist, Carsten Peter Thiede, became interested in the three fragments, and commenced a full analysis of them. Thiede compared the Magdalen papyrus with other manuscripts that had already been positively dated.

- 1) A papyrus scroll, (8HevXIIgr.), from Nahal Hever, reliably dated to the period from BC 50 to AD 50.
- 2) A papyrus, (pap4QLXXLev.), of Septuagint Leviticus, from cave 4 of Qumran, with a terminal date of AD 68.
- 3) A papyrus fragment from Masada, dated AD 73-74
- 4) A papyrus fragment from Herculaneum, dated prior to AD 79

Thiede showed numerous similarities between P64 and these manuscripts, especially among such letters as alpha, beta, epsilon, iota, omicron, rho, and nu. Of course, the analysis and comparison of these manuscripts involves a lot more than just comparing letters. After a lengthy study, Thiede wrote that he would date the fragment to some time in the last part of the first century, possibly around AD 70.

Besides being a credentialed paleographer, Thiede was also a Catholic priest. He states in his book (Eyewitness to Christ, pge 1) that the early dating of this fragment of Matthew *"means that the New Testament is not a 2nd century version of an oral tradition, but an eyewitness account."*

You and I would say, "Of COURSE !!" We KNOW the New Testament is an eyewitness account. But a lot of pseudo-lectual "Bible scholars" are too sophisticated for that sort of faith. Predictably, the unbelieving left wing of Biblical scholarship immediately began screaming that Thiede was a bit "ill-informed," and even "hyperbolic." Thiede answers them in a very measured tone:

*"Bultmann's work encouraged the view that the Gospels were written later rather than earlier and that they were to be understood as primitive ecclesiastical manuals rather than biographies or eyewitness accounts.*

*We have tried to sketch out the beginnings of a new paradigm in New Testament scholarship: its essence is a renewed attention to the date of the Gospels, rooted in the forensic evidence of papyrology, and an open-mindedness to the potential implications of re-dating for our understanding of the Gospels' origins.*

*Discovery, preservation, identification and publication of ancient manuscripts are the papyrologist's task. Sometimes, others can lend assistance – archaeologists who discover the material, or classical philologists who are experts in the technique of editing ancient texts. On other occasions, outsiders can cause difficulties, which happens from time to time when a New Testament scholar, burdened with scholarly assumption, assumes he knows more about the New Testament papyri than the papyrologist."*

Carsten Thiede, "The Jesus Papyrus," pp. 159,168, 24

## Chapter 4

# Nomina Sacra

Skeptical theologians, as we may have mentioned earlier, feel that the presence of Nomina Sacra, "Sacred Names," in almost any Christian document shows it was produced in the second century or later, since they believe Jesus' divinity was a "legend" that required time to "grow."

In other words, modern "scholarship" begins with the assumption that Christianity is a lie, and works from there.

In reality, the Nomina Sacra simply show that the earliest Christians KNEW who their God is, as we do. Nomina Sacra were special abbreviations reserved for sacred words. For example, the word for "son" – *uios* – is NOT abbreviated in other places, but **IS** abbreviated, in a special way, whenever it refers to Jesus. The copyists would not use the first two or three letters, but usually the first and last, or first, middle, and last. They would then put a "superscript" over the abbreviation, draw a line over the top of it.

Originally only a few words, like the Father, Jesus' name, and some of his titles, such as "Christ" or "the Son of Man" were considered Nomina Sacra, but later on, more words were treated this way, including Spirit (*Pneuma*), Savior (*Soter*), David (*Daveid*), Jerusalem (*Ierousalem*), Israel (*Israel*), Heaven (*Oranos*), and Mother (*Mater*). Papyrus P46 is the subject of the next chapter. Perhaps the Vaticanus was COPIED FROM a very old manuscript, since it has even fewer nomina sacra than P46. Sinaiticus, by comparison, has many, even though it was written only a few years later than Vaticanus. All the early manuscripts used Nomina Sacra. But they

did not all recognize the same ones. The table below shows some of the variants.

<b>NOMINA SACRA</b>	<b>Greek</b>	<b>English</b>	<b>P46</b>	<b>P66</b>	<b>VAT</b>	<b>SIN</b>
ΚΣ, ΚΥ, ΚΕ	Κυριος	Lord	X	X	X	X
ΘΣ, ΘΝ, ΘΥ,	Θεος	God	X	X	X	X
ΙΣ, ΙΡΣ, ΙΝ, ΙΥ	Ιησους	Jesus	X	X	X	X
ΕΣ, ΕΡΣ, ΕΝ	Εριστος	Christ	X	X	X	X
ΥΣ, ΥΙΣ, ΥΝ, ΥΩ	Υιος	Son	X	X		X
ΠΝΑ, Π ΝΙ, ΠΝΣ	Πνευμα	Spirit	X	X	X	X
ΠΡΑ, ΠΡ Σ, ΠΡ, ΠΗΡ	Πατροσ	Father	X	X		
ΑΝΟΣ	Ανθρωπος	Man	X			X

## Chapter 5

# P46 Beatty Papyrus

## PAPYRUS P46, (THE BEATTY 2) -- Description

Unlike 7Q5 or P64, papyrus P46 is much longer than a fragment. P46 includes 86 leaves, (172 pages), with writing on both sides, since it is from a codex. Unfortunately the bottom few lines of most of the pages have crumbled away into dust, as the centuries rolled into millenia. The codex that P46 comes from is the very earliest kind – a "single quire" codex. In other words, the ancient book was made in a very basic way. A single quire book is what you would have if you just folded a few sheets of paper in half and then tucked each folded sheet inside the one before, stapling them in the middle. Because of this simple construction, you always have an even number of leaves – every page in front has a matching page in back, the other half of the folded sheet. So, in the case of P46, although we have 86 leaves, we know, from the remnants of the spine, that the book originally contained 104 leaves – 208 pages. (This information concerning P46 is available at the University of Michigan's website, from where we received it.)

<b>Pages</b>	<b>Paul's Letter</b>	<b>Pages</b>	<b>Paul's Letter</b>
01 -- 41	Romans	168 -- 176	Philippians
41 -- 64	Hebrews	176 -- 184	Colossians
64 -- 117	I Corinthians	184 -- 191	I Thessalonians
118 – 145	2 Corinthians	191 – 195	2 Thessalonians (?)
146 -- 158	Ephesians	195 – 205	Uncertain (?)
158 -- 168	Galatians		

### How it was found and preserved

Around 1931, in Egypt, near the city of Fayrum, an Irishman named Chester Beatty bought some leaves of a very old papyrus, part of what would later be called P46, from an antiquities dealer. (Almost all of our papyri come from the hot, dry climate of Egypt, where, sometimes even protected under the sands, they have survived the centuries without rotting away.)

The Egyptian dealers did not sell the old codex all at once, as a book, but instead, they sold them page by page -- to get a better price, I suppose. By 1934, Beatty had ten leaves, which Sir Frederick Kenyon published on behalf of the British Museum. Following the release of those pictures, officials at the University of Michigan, in Ann Arbor, discovered that those leaves matched 30 leaves that they had previously purchased from a dealer in Egypt. Apparently, their leaves had been taken from the same codex as Beatty's. Two years then went by without any further discoveries, and Henry Sanders, a U of M papyrologist, published the full collection of 40 leaves.

Not long after that publication, Chester Beatty was able to acquire 46 more leaves from the same codex. Finally, Kenyon once again published the entire collection, all 86 leaves, in 1936. Nobody has found any of the remaining leaves, if they still exist.

The U of M. still holds 30 leaves (60 pages) in its library to this day. We were able to get these pictures only because the University of Michigan has generously made them available online. I wish we could offer all the pictures, but our budget for printing is small, and anyway, the other 56 leaves are in the care of an Irish museum that does not, apparently, put out photographs.

### **Controversy as to when it was produced**

As with 7Q5 and P64, so with this manuscript, there has been intense opposition to any suggestion that P46 could possibly be a first century example of a New Testament manuscript. Nevertheless, a Korean paleographer and pastor named Young Kyu Kim has done an exhaustive study of these documents, and come to the conclusion that this copy of Paul's letters was produced just prior to or during the reign of the Roman Emperor Domitian, circa AD 81 to AD 96. He, like O'Callaghan, and Thiede, faced bitter personal and professional attacks. We've looked at his report on P46, and at the reports of his detractors. One thing we have noticed is that Kim compares P46 to dozens of other manuscripts, making very detailed comparisons. He really gets "into the weeds," so much so, in fact, that it is difficult for lay-people like us to understand a lot of what he writes. What we've read from his detractors is not nearly as detailed, and, very tellingly, seems to rely as much on the assumptions of modern theology as on pure papyrology or paleography. Furthermore, while some of his opponents are credentialed papyrologists, most are not. And they ALL share the skeptic's anti-Christian bias.

### **Our Amateur Analysis**

We, as laypeople, have a very limited comprehension of paleography, but we have attempted our own unprofessional, amateurish analysis.

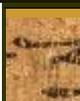
We have put our own analysis first, ahead of Kim's report, since ours is in plain English – in "layman's terms." What the reader learns from our report might serve to make Kim's report more understandable.

We were able to conduct this little analysis of P46 partly on the basis of data collected long ago by two of the founders of modern palaeography.

We compared the the writing style of P46, (using samples of P46 letters from both Kim and the University of Michigan), with writing styles from different centuries, as shown on tables left for us by **Sir Edward Thompson** and **Sir Frederick Kenyon**. Later on, we were also able to read a critique of Kim's study that was written by Philip Comfort, arguably the most influential palaeographer of our era. Oddly enough, although Mr. Comfort does not share Kim's view of P46, his book provided us with the best evidence yet that Kim is right.

### Amateur Study, Part 1, the Letters

Once again, we thank the University of Michigan for the materials they've placed on the internet, including the following table of letters, as they appear in P46.

												
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν
												
ξ	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω		

From Philip Comfort's book, copyright 2006, titled, "**Encountering the Manuscripts**," I was able to learn a little bit about the Koine Greek writing. On page 380 he defines the "Biblical Uncial," or "Majuscule" style of Greek writing as, "Large letters commonly used in Biblical manuscripts, each stroked separately so as not to connect with other letters... The Biblical Uncial is noted for retaining a conscious effort to keep a line of text within an imaginary upper and lower line.... in this style, rectangular strokes display right angled shapes, and circular letters are truly circular, not oval."

On the next page is Kim's table, followed by other samples:

courtesy:  
Young Kyu Kim

Fig. 1

P 46

Alpha	$\alpha \alpha \alpha \alpha \alpha$
Beta	$\beta \beta \beta \beta \beta \beta \beta \beta$
Gamma	$\gamma \gamma$
Delta	$\Delta \Delta$
Epsilon	$\epsilon \epsilon \epsilon \epsilon \epsilon \epsilon \epsilon$
Zeta	$\zeta$
Eta	$\eta \eta \eta \eta \eta$
Theta	$\theta \theta$
Iota	$\iota \iota \iota$
Kappa	$\kappa \kappa \kappa$
Lambda	$\lambda \lambda$
Mu	$\mu \mu$
Nu	$\nu \nu$
Xi	$\xi \xi$
Omikron	$\omicron \omicron$
Pi	$\pi \pi \pi$
Rho	$\rho \rho \rho \rho \rho$
Sigma	$\sigma \sigma$
Tau	$\tau \tau \tau \tau \tau \tau \tau \tau \tau \tau$
Upsilon	$\upsilon \upsilon \upsilon$
Phi	$\phi \phi \phi \phi$
Chi	$\chi \chi$
Psi	$\psi \psi \psi$
Omega	$\omega \omega \omega$

Now take a look at three other tables:

1) Thompson's, showing writing styles from BC 200 to AD 10

GREEK LITERARY ALPHABETS (Nº2)						
2 <sup>ND</sup> CENT BC <i>Hyperides, Athenogenes</i>	1 <sup>ST</sup> CENT BC <i>Philodemus</i>	1 <sup>ST</sup> CENT BC <i>Metrodorus</i>	1 <sup>ST</sup> CENT BC <i>Bacchylides</i>	ABOUT 10 BC <i>Petition</i>	ABOUT AD 1 <i>Odyssey iii</i>	1 <sup>ST</sup> CENT <i>Hyperides, Iuxenippus</i>
ΑΑΑΑΑ	ΑΑΑ	ΑΑΑΑ	ΑΑΑΑ	ΑΑΑΑΑ	ΑΑΑΑ	ΑΑ
ΒΒΒΒ	ΒΒΒ	ΒΒ	ΒΒΒΒ	ΒΒΒΒ	ΒΒΒΒ	ΒΒ
ΓΓΓΓ	ΓΓ	ΓΓ	ΓΓΓΓ	ΓΓΓ	ΓΓΓ	ΓΓ
ΔΔΔΔ	ΔΔΔ	ΔΔΔ	ΔΔΔΔ	ΔΔΔ	ΔΔΔΔ	ΔΔΔ
ΕΕΕΕ	ΕΕΕΕ	ΕΕΕ	ΕΕΕΕ	ΕΕΕΕ	ΕΕΕΕ	ΕΕΕ
ΖΖΖΖ	ΖΖΖ		ΖΖΖ	ΖΖΖΖ	ΖΖΖΖ	ΖΖ
ΗΗΗΗ	ΗΗΗΗ	ΗΗΗ	ΗΗΗΗ	ΗΗΗΗ	ΗΗΗΗ	ΗΗ
ΘΘΘΘ	ΘΘΘ	ΘΘ	ΘΘΘ	ΘΘΘ	ΘΘ	ΘΘΘ
ΙΙ	ΙΙ	ΙΙ	ΙΙΙ	ΙΙ	ΙΙΙ	Ι
ΚΚΚ	ΚΚΚΚ	ΚΚΚ	ΚΚΚ	ΚΚΚ	ΚΚΚ	ΚΚ
ΛΛΛΛ	ΛΛΛ	ΛΛΛ	ΛΛΛΛ	ΛΛΛΛ	ΛΛΛΛ	ΛΛ
ΜΜΜΜ	ΜΜΜ	ΜΜ	ΜΜΜ	ΜΜΜ	ΜΜΜ	ΜΜ
ΝΝΝ	ΝΝΝ	ΝΝΝ	ΝΝΝ	ΝΝΝ	ΝΝΝ	ΝΝ
ΞΞΞΞ	ΞΞΞ	Ξ	ΞΞΞ	ΞΞΞ	ΞΞΞΞ	ΞΞ
ΟΟΟ	ΟΟΟ	ΟΟΟ	ΟΟΟ	ΟΟΟ	ΟΟ	Ο
ΠΠΠΠ	ΠΠΠ	ΠΠΠ	ΠΠΠ	ΠΠΠ	ΠΠΠ	ΠΠΠ
ΡΡΡΡ	ΡΡΡΡ	ΡΡ	ΡΡΡΡ	ΡΡΡΡ	ΡΡΡΡ	ΡΡΡ
ΣΣΣΣ	ΣΣΣ	ΣΣΣΣ	ΣΣΣΣ	ΣΣΣΣ	ΣΣΣΣ	ΣΣΣΣ
ΤΤΤΤ	ΤΤΤ	ΤΤΤ	ΤΤΤ	ΤΤΤ	ΤΤ	ΤΤ
ΥΥΥΥ	ΥΥΥΥ	ΥΥΥΥ	ΥΥΥΥ	ΥΥΥΥ	ΥΥΥΥ	ΥΥΥ
ΦΦΦΦ	ΦΦ	ΦΦ	ΦΦΦΦ	ΦΦΦ	ΦΦ	ΦΦΦ
ΧΧΧ	ΧΧΧ	ΧΧ	ΧΧΧ	ΧΧΧ	ΧΧ	Χ
ΨΨΨ	ΨΨΨ		ΨΨΨ	ΨΨΨ	Ψ	ΨΨ
ΩΩΩΩ	ΩΩΩΩ	ΩΩ	ΩΩΩ	ΩΩΩ	ΩΩΩ	ΩΩΩ

2) Thompson's, showing literary styles from AD 1 to AD 200

# GREEK LITERARY ALPHABETS (Nº3)

1 <sup>ST</sup> CENT <i>Harris Homer.</i>	ABOUT A.D. 90 <i>Aristotle, Const. Athens.</i>			1 <sup>ST</sup> OR 2 <sup>ND</sup> CENT <i>Iliad XIII, XIV.</i>	2 <sup>ND</sup> CENT <i>Common Theate</i>	
Δ Δ Δ Δ	α α α	α α	α α	Α Α Δ Δ	Α Α Α Α	Δ Δ Δ Δ
Β Β Β Β	β β β β	β β β	β	Β Β	Β Β Β	Β Β
Γ Γ Γ	γ γ γ	γ γ	γ	Γ Γ	Γ Γ	Γ Γ Γ
Δ Δ Δ	δ δ	Δ Δ Δ	Δ Δ	Δ Δ	Δ Δ	Δ Δ Δ
Ε Ε Ε Ε	ε ρ ν	ε ρ ρ	ρ δ ν	ε ρ ρ	Ε Ε Ε Ε Ε	Ε Ε Ε Ε
Ζ Ζ	ζ ζ	Ζ Ζ	Ζ	Ζ Ζ Ζ	Ζ Ζ Ζ	Ζ Ζ
Η Η Η	η η η γ	η η η η	η η γ	Η Η η	η Η Η Η	η η
Θ Θ Θ	θ θ θ	θ θ	θ θ	θ θ θ	θ θ θ	θ θ
Ι Ι	ι ι	ι ι	ι ι	ι ι	ι ι	ι ι ι
Κ Κ	κ κ	κ κ κ	κ κ ρ	κ κ	κ κ κ κ	κ κ κ
Λ Λ Λ	λ λ λ	λ λ λ	λ η	λ λ	λ λ λ	λ λ λ
Μ Μ Μ	μ μ μ	μ μ μ	μ μ	μ μ μ	μ μ μ μ	μ μ μ μ
Ν Ν Ν Ν	ν ν ν η	ν ν ν	ν ν	ν ν ν	ν ν ν ν	ν ν ν
Ξ Ξ Ξ Ξ	ξ ξ	Ξ Ξ Ξ Ξ	ξ	ξ ξ	Ξ Ξ Ξ	Ξ Ξ Ξ
Ο Ο	ο ο	ο ο	ο	ο ο	ο ο	ο ο
Π Π Π Π	π π π	π π π	π η η	π η η η	π π π	π π π π
Ρ Ρ Ρ	ρ ρ ρ	ρ ρ	ρ ρ ρ	ρ ρ ρ	ρ ρ ρ	ρ ρ ρ
Σ Σ Σ	σ ρ ρ	σ ρ ρ ρ	σ ρ ρ	σ ρ ρ ρ	σ ρ ρ ρ	σ ρ ρ ρ ρ
Τ Τ Τ	τ γ γ	τ τ τ	τ γ γ	τ τ τ	τ τ τ τ	τ τ τ
Υ Υ Υ Υ	υ υ υ ν	υ υ υ γ	υ ν	υ ν	Υ Υ Υ Υ	Υ Υ γ ν
Φ Φ Φ Φ	φ φ φ	φ φ φ	φ δ	φ φ δ	φ φ	φ φ
Χ Χ Χ	χ χ	χ χ	χ	χ	χ χ	χ χ χ
Ψ	ψ	ψ ψ ψ	ψ ψ	ψ ψ	ψ ψ	ψ ψ
Ω Ω Ω	ω ω	ω ω ω	ω	ω ω ω	ω ω ω	ω ω ω

www.Biblical-data.org

3) Kenyon's, literary styles from BC50 through AD300

50-1 B.C.		1ST CENT.				2ND CENT.		3RD CENT.
10	11	12	13	14	15	16	17	18
AAA	AA	aa	AA	aa	AA	AA	AA	aa
B	B	B	BB	B	B	BB	B	B
ΓΓ	Γ	Γ	Γ	ΓΓ	Γ	ΓΓ	Γ	Γ
ΔΔ	Δ	Δ	Δ	ΔΔ	Δ	Δ	Δ	ΔΔ
Ε	ΕΕ	ΕΕ	ΕΕ	ΕΕ	ΕΕ	ΕΕ	Ε	ΕΕ
Z	Z	ZZ	Z	Z	ZZ	Z	Z	Z
ΗΗ	Η	ΗΗ	Η	Η	Η	Η	Η	Η
ΘΘ	ΘΘ	Θ	Θ	ΘΘ	Θ	Θ	Θ	Θ
ΙΙ	Ι	Ι	Ι	Ι	Ι	Ι	ΙΙ	Ι
ΚΚ	ΚΚ	ΚΚ	ΚΚ	Κ	ΚΚ	Κ	Κ	ΚΚ
Λ	ΛΛ	ΛΛ	ΛΛ	ΛΛ	ΛΛ	ΛΛ	Λ	ΛΛ
ΜΜ	ΜΜ	ΜΜ	Μ	ΜΜ	Μ	Μ	Μ	Μ
N	N	N	N	N	N	N	N	N
Ξ	Ξ	ΞΞ	Ξ	Ξ	ΞΞ	ΞΞ	Ξ	ΞΞ
ο	ο	ο	ο	ο	ο	ο	ο	ο
ΠΠ	Π	Π	Π	Π	Π	ΠΠ	Π	Π
ΡΡ	Ρ	Ρ	Ρ	ΡΡ	Ρ	Ρ	Ρ	Ρ
ςς	ςς	ςς	ςς	ςς	ςς	ς	ς	ςς
Τ	ΤΤ	Τ	Τ	ΤΤ	Τ	Τ	Τ	Τ
ΥΥ	ΥΥ	ΥΥ	ΥΥ	ΥΥ	Υ	ΥΥ	Υ	Υ
ϕ	ϕϕ	ϕϕ	ϕϕ	ϕ	ϕ	ϕ	ϕ	ϕϕ
χ	χ	χ	χ	χ	χ	χ	χ	χ
ψ	ψ	ψ	ψ	ψ	ψ	ψ	ψ	ψ
ω	ωω	ωω	ωω	ωω	ωω	ωω	ω	ωω

Comfort writes more about the Biblical Uncial style, "There are no ligatures (connecting letters) and no ornamentation at the end of strokes (such as serifs and blobs). **This style of writing began at some time in the 2nd century.**"

### Ligatures

From everything I've read, including Comfort's book, ligatures are a feature of Greek writing that more or less died out after the first century. Therefore, their presence serves as evidence for an earlier date for manuscript P46. A ligature is simply the intentional joining of two letters, usually by extending one stroke out, or maybe even by adding a stroke. P46 has numerous ligatures on every page, which suggests to Kim, as well as to me, that P46 is a first century document. Some "theologians" counter that the scribe just happened to write the letters too closely so that occasionally they touched. We show you the letters up close, in detail here. You can see the ligatures for yourself. You can see that much of the joining is clearly intentional, although some, to be sure, is not.

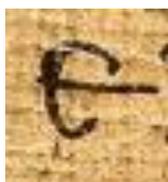
### Finials

"Finials" are the little "feet" you see at the bottoms of letters, similar to the bottoms of the letters I am typing here. The very bottom of the stroke is a little bit thicker, like a foot. The ends of the strokes are also thicker. This is the ornamentation that Comfort was talking about. Again, P46 has it, which suggests it is NOT second century, but in fact earlier. In addition to the finials, which are common in older manuscripts, hooks and curls at the ends of certain letters are also found in P46..

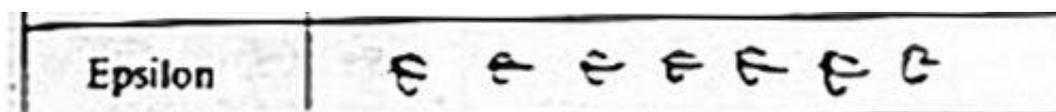
## Epsilon

The *epsilon* of the BC Era, into the first century, was not semi-circular. As you can see on the tables above, it was more angular, with a bottom that wasn't well rounded, but more of a pointy little hook. The older epsilon, in other words, had an "underbite," with a pointy "chin." Again, Comfort wrote in his book that the second century letters tended to be well rounded. Not P46 -- neither the epsilon, nor the other letters. The top of P46's epsilon was longer, and the epsilon was "sticking out its tongue." (We amateurs don't use much technical language.) As you can see, that middle horizontal line, sticking out of the epsilon, was much longer in the first century, and would often be used as a ligature. That's what happens on the pages of P46. The form of epsilon changed in later centuries to become more rounded, with a shorter tongue. Compare P46 letters, from the U of M, and from Kim, with Thompson's table number 2, the last three columns, running from BC 10 through the first century. Then look in Thompson's number 3, in the first column, which is also first century.

### **P46 - From U of M**



### **P46 - Kim**



Thompson: 2 BC – 1st Century.

GREEK LITERARY ALPHABETS (N°2)						
2 <sup>ND</sup> CENT BC. <i>Hyperides, Athenogenes</i>	1 <sup>ST</sup> CENT BC. <i>Philodemus</i>	1 <sup>ST</sup> CENT. B.C. <i>Metrodorus</i>	1 <sup>ST</sup> CENT. BC. <i>Bacchylides</i>	ABOUT 10 BC. <i>Petition</i>	ABOUT AD. I. <i>Odyssey iii</i>	1 <sup>ST</sup> CENT <i>Hyperides Euxenipous</i>
ϵϵϵϵ	ϵϵϵϵ	ϵϵϵ	ϵϵϵϵϵϵ	ϵϵϵϵ	ϵϵϵϵ	ϵϵϵ

Thompson: 1 AD Century , 90 AD, 2 AD Century

GREEK LITERARY ALPHABETS (N°3)						
1 <sup>ST</sup> CENT <i>Harris, Homer</i>	ABOUT A.D. 90 <i>Aristotle, Const. Athens</i>			1 <sup>ST</sup> OR 2 <sup>ND</sup> CENT <i>Iliad XIII, XIV</i>	2 <sup>ND</sup> CENT <i>Comm. on Theaet.</i>	
ϵ̄ϵ̄ϵ̄ϵ̄	ϵ̄ϵ̄ϵ̄	ϵ̄ϵ̄ϵ̄	ϵ̄ϵ̄ϵ̄	ϵ̄ϵ̄ϵ̄	ϵ̄ϵ̄ϵ̄ϵ̄	ϵ̄ϵ̄ϵ̄

Kenyon: From 50 BC – to 3rd century.

50-1 B.C		1 <sup>ST</sup> CENT.				2 <sup>ND</sup> CENT		3 <sup>RD</sup> CENT.
10	11	12	13	14	15	16	17	18
ϵ	ϵϵ	ϵϵ	ϵϵ	ϵϵ	ϵϵ	ϵϵ	ϵ	ϵϵ

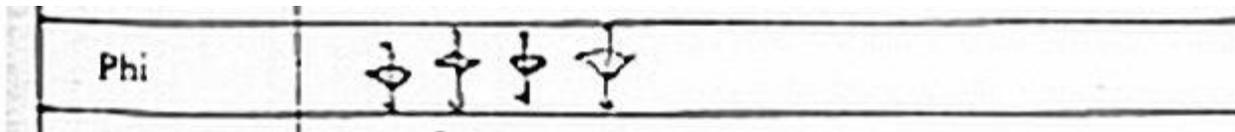
### Phi

The *phi* is one letter that really tells me that this is a first century document. (However, you should remember that I, the author of this humble little book, am an amateur. I am not a papyrologist, only an enthusiast who believes that there has been a sort of cynic's agreement to silence men like Kim Young Kyu.) The phi's of P46 are ANGULAR. They look almost diamond shaped, with sharp corners, not rounded off. That shape, on Thompson's table number 2, is late FIRST century BC – the middle column. On Thompson's number 3, the diamond shape kind of disappears, going into the

first century. However, even in the first century they are still a bit "flat," more like those of P46. The first three columns and the fifth column show this. But that takes us up through about AD 90, right where we believe P46 belongs. In the second century the phi becomes a perfect little circle with the verticle line running through it.



Kim: P46



Thompson: 2 BC – 1 AD

GREEK LITERARY ALPHABETS (N <sup>o</sup> 2)						
2 <sup>ND</sup> CENT BC. <i>Isocrates, Athenogenes</i>	1 <sup>ST</sup> CENT BC. <i>Philodemus</i>	1 <sup>ST</sup> CENT. BC. <i>Metrodorus</i>	1 <sup>ST</sup> CENT. BC. <i>Bacchylides</i>	ABOUT 10 BC. <i>Petition</i>	ABOUT AD. 1. <i>Odyssey iii</i>	1 <sup>ST</sup> CENT <i>Hyperides, Xenophon</i>
ϕϕϕϕ	ϕϕ	ϕϕ	ϕϕϕϕϕ	ϕϕϕ	ϕϕ	ψϕϕ

Thompson: 1st AD, 90 AD, 2 AD century

GREEK LITERARY ALPHABETS (N <sup>o</sup> 3)						
1 <sup>ST</sup> CENT <i>Harris Homer</i>	ABOUT A.D. 90 <i>Aristotle, Const. Athens</i>			1 <sup>ST</sup> OR 2 <sup>ND</sup> CENT <i>Iliad XIII, XIV</i>	2 <sup>ND</sup> CENT <i>Comm. on Theaet</i>	
ϕϕϕϕ	ϕϕϕ	ϕϕϕ	ϕϕ	ϕϕϕ	ϕϕ	ϕϕ

Kenyon: 50 BC –3rd AD.

50-1 B.C		1 <sup>ST</sup> CENT.				2 <sup>ND</sup> CENT		3 <sup>RD</sup> CENT
10	11	12	13	14	15	16	17	18
								

### Other letters

There is a lot of evidence for an early date in the way other letters besides epsilon and sigma are written, but to the untrained eye, speaking for myself, it's not as conclusive. While similar forms are found throughout the first century, or even in the BC era, one can sometimes see something not so different in the second century as well.

*Alpha* has a long "stem" in P46, often with a little hook on top, pointed to the left. Those characteristics seem closer to first century or earlier, but not in every case, except that there is a good second century example of the hook in the second century.



*Beta* is often "skinny" on the pages of P46, and in the BC and first century AD in general. It seems like Beta becomes a little more "plump" in the second century. But there are some in the second that are skinny as well.



*Gamma* doesn't seem to change, to this amateur's eye, no matter what century it's in



*Delta* remains a triangle down through the ages, but has a little "antenna" on it in the earlier centuries, including the first century AD.



"Finials", the little "feet" that some letters have, little knobs at the ends, are, as we said earlier, features of a more ancient manuscript. I can see them on *gamma, eta, kappa, lamda, nu, pi, rho, tau, and upsilon*. The theta seems a bit sloppier in the early version. *Rho* looks more like the older form – to me, anyway. *Omicron* uses the small version in P46 and in most first century manuscripts. *Kapa* is nicely curved with the little hook on top, and *omega* is leftward leaning.



### Amateur's First Impression

Look at the black and white photos of the Bodmer papyrus, P66, in the next chapter. That document is from the second century, and the phi's are round. Look at the phi's in P46. they're diamond shaped -- every single one of them. Additionally, there are ligatures all through the P46, as Kim stated, and

finals as well. However, very conscious of the fact that I really do not know much, yet, about this sort of thing, I went in search of more information.

### Amateur Study, Part 2, Six Additional Points

1. The vast majority of Kim's critics are not paleographers, but theologians, using their own pre-assumptions as the main "evidence" against P46 being from the first century. In P46, Jesus' name is written in a special way that is reserved only for divine names (Nomina Sacra), and they therefore claim P46 could not possibly be first century because nobody in the first century believed Jesus to be God. This sort of thing is to be expected from post-modern, "higher criticism" types who know as little about palaeography as I do.

However, when one of the foremost palaeographers of our era cites the same lame arguments, one has to wonder. I mean, if there is real palaeographical evidence that P46 is NOT from the first century, why does he need to resort to theological opinions? On page 136 of his book, Philip Comfort writes that O'Callaghan, a fellow palaeographer, agreed with Kim's dating. Then he writes, "Nonetheless, if Kim's dating is right, it greatly affects our understanding of the transmission of the New Testament text." He goes on to explain that we would then be forced to the conclusion that Paul's writings already existed in the AD 80's, and that Christians were already writing Jesus' name as a nomina sacra. "Of course," I would say, "So, what's the problem?" But the more important point here is that his reference to such spurious arguments tells me he does not have much else.

2. Comfort's analysis of Kim's work is the only serious challenge from a professional palaeographer to come out since 1988 when Kim wrote his paper. And even Comfort himself admits that his own analysis is not as thorough, nor as conclusive as Kim's was. He states, also on page 136, "Thus far, what is lacking in the rebuttals to Kim's dating of P46 is a detailed analysis of the handwriting of the papyrus itself, which he (Kim) compared to

**hundreds** of other manuscripts. I would welcome review from expert palaeographers. In the meantime, I offer my own modest opinion."

He admits that nobody has, as of yet, made a study comparable to Kim's, that disproves his conclusions.

3. Comfort writes, "As far as I can tell, (P46) bears significant resemblance to these second century manuscripts." He then names only **six** different manuscripts, against Kim's "hundreds." Following are the six that Comfort uses:

P.Oxy 841, By Comfort's own admission, it could be dated anywhere between AD 81 and AD 150. So it could itself be from the first century.

P. Oxy 1622, Though not definitely dated, it must be from prior to 148, and is most likely from about AD 117 to 138.

P. Oxy 3721, This one is also not definitely dated (Most papyri, including those used by Kim, are not) Most scholars claim it is late second century. Kim says it's earlier. It DOES have the same diamond shaped phi as does P46, but the epsilon has a shorter tongue, and there is almost no ligaturing.

P. Berolinses 9810, It's apparently dated to the early second century. I do not know how reliably.

P. Rylands III, 550, Kim uses this same one as an example in HIS FAVOR. This one is also dated to the early second century. It also does not have as much ligaturing as P46 does.

Commentary on Theatetus of Plato, Also dated to the second century.

4. Obviously a slight change in the form of a letter, like a "G" for example, is a more nebulous thing to track than whether the word uses a "G" or a "K." Fortunately, P46 includes just such a feature. There are certain Greek words which, in the first century, began with the prefix "eg-" but which, in

the second, began with "ek-." Kim lists a number of places where P46 uses the older "eg-" prefix.

Finally, there are two other points that I learned from Comfort, not from Kim. Both these points, surprisingly, favor Kim's first century dating of P46.

5. On pages 342 to 348 of his book, Comfort writes about variant readings in the Biblical text. He cites 16 places in the text of Paul's letters where there is a discrepancy among different manuscripts.

Example: 2 Cor.4:14 – P46, The normal reading is "ton kurion Iesoun." But P46 has simply "ton Iesoun." Well, from many other variants, in other manuscripts, we know that scribes, (p.343) in Comfort's words, "had a habit of expanding the name 'Jesus' to 'Lord Jesus' or 'Lord Jesus Christ.'" In this case, where there is a difference, P46's more simple form is much more likely to be the earlier version.

(By the way, as a believing Christian, these small variant readings, which always have happened to any document transferred over the centuries by hand, do not bother me. The Bible has fewer of these than any other ancient book known, and none of these variants change the meaning much.)

The really interesting point here is that in every single case Comfort mentioned, P46 had the earlier, more correct reading. He referred to Romans 8:20-21, and 8:23, I Corinthians 2:1, and 4:14, 2 Corinthians 5:3, Galatians 1:6, and 2:12, Ephesians 1:1, and 1:15, Philippians 1:14, 3:3, 3:13, and 4:3, Colossians 2:23, I Thessalonians 2:7, and finally Hebrews 3:2.

6. At several different places in his book, Comfort makes a very striking point about the "nomina sacra," in P46. As a Christian I firmly believe that Jesus' name was considered a "Nomen Sacrum," a sacred name, in the very

first Christian writings. The evidence backs me up. However, it is true that the list of words considered to be nomina sacra did grow, with time.

The Greek word for "spirit," is "pneuma." Every single Christian document from the second century onward treats Pneuma as a nomen sacrum whenever it refers to the Holy Spirit -- third person of the Trinity. However, in the case of P46, the scribe seems a little conflicted. Sometimes he writes "pneuma" as nomen sacrum, and sometimes he doesn't. Comfort writes, on page 119 of his book,

"This could very well tell us that this title was not yet fixed as a nomen sacrum when the scribe of P46 did his work; in other words, it was still developing. Since all the other second century manuscripts consistently display pneuma as a nomen sacrum, (when referring to the Divine Spirit), this phenomenon, in P46, could indicate an early date for this manuscript."

On page 136 he makes essentially the same point, claiming P46's early date is strengthened by the fact that even when the text clearly refers to the divine Holy Spirit, sometimes the word pneuma is written out in its normal form, not as a nomen sacrum.

### Final Word on Comfort's 2nd Century Dating of P46

On page 135, Comfort writes, of professor Young Kyu Kim, "**In a very thorough article, which I have read and re-read countless times**, he makes a case for dating P46 to the reign of (the Roman Emperor) Domitian (AD 81 – 96)!"

Well, if Comfort has re-read Kim's analysis COUNTLESS times, then Mr. Comfort must think its a pretty serious study. He must think Kim is, at least, POSSIBLY correct. That would explain why he goes so far as to even offer additional evidence in favor of Kim's conclusion.

However, the quote ends with an exclamation point. An exclamation point here seems to indicate that he finds the implications of such a dating hard to accept. He has apparently bought into the view that a first century Bible is just unthinkable. So he is conflicted.

Comfort's example manuscripts, listed in point 3 above, are nearly all in the EARLY second century, mostly without hard fast dates. Yet, for no apparent reason, he dates P46 to the MIDDLE, or possibly even LATE second century (page 138). Why?

On page 139 he tells us, **"This dating allows for the formation of the Pauline corpus to have occurred and for an archetypal collection to have been produced, as well as circulate in Egypt."** To translate this "scholar - speak" into English, the author is saying that his dating of the document is partly based on his belief that Paul's writings were not being circulated very widely in the first century, and therefore could not have reached Egypt until the middle or late second century. So he, the palaeographer, is ignoring the palaeographical evidence, instead paying homage to the standard anti-Christian bias of the academic community.

However, Mr. Comfort knows that the letters DID make it to Egypt in the middle of the FIRST century. He says so, in the very same book, on page 43 and 44. Here, he writes:

"The church in Egypt must also have been started by new believers returning from Jerusalem to Egypt after their conversion at Pentecost. The earliest reference we have to an Egyptian Christian is Acts 18v24-25, where we are told that Apollos, the Alexandrian, 'had been instructed before coming to Ephesus.' Some Western manuscripts have that he was 'instructed in his own country.' ...thereby suggests that Christianity had come to Alexandria by AD 50."

I believe Kim's case IS PROVEN, and Comfort's book has helped to convince me. For this, I am grateful to Mr. Comfort.

Kim's Report :

Palaeographical Dating of P46 to the Later First Century, by Young Kyu

Kim adapted from journal, "Biblica," Vol.69, No.2, 1988, pp. 248 – 257

*During the last two years, I have attempted to marshal new palaeographical evidence for evaluating P.Beatty II + P. Mich. 222 (p<sup>46</sup>). I was encouraged to do this, above all, by the publication of two papyri,*

1) P. Oxy. XLI 2987 (AD 78/9), and

2) P. Mich. Inv. 6789 *Firstly, I examined the ligature forms of p<sup>46</sup>, which until now have not received due notice. This sort of calligraphic hand with its striking effort to keep the upper line is unknown to me after the first century at least in consistent usage and is found mostly in the later Ptolemaic period. Another calligraphic feature, which belongs to an added hand, seems to determine the papyrus' terminus ad quem. This style appears from the second century BC to the early second century AD. Within the first century a similar form of writing is found in P. med. I 7 (AD 13/4), P. Oxy. II 326 (AD 45), P. Lond. II 1166 (AD 42), P. Ups. Frid 1 (AD 48), and BGU I 350 (AD 98-117).*

*Secondly, all literary papyri similar to p<sup>46</sup> in its exact style have been assigned to an early date, e.g:*

P. Oxy. XV 1790 – mid or late first century BC (B.P. Grenfell, and A.S.

Hunt), the reign of Augustus (W. Schubart)

P. Mil. Vogl. Inv. 1181 int. -- I AD (Cl. Gallazzi)

P. Oxy. XXII 2337 -- terminus post AD 65

P. Mich. Inv. 6789 -- the latter part of the first century or the second century AD (T. Renner)

P. Alex. Inv. 443 -- the second half of the first century (G. Cavallo and T. Luzzatto)

P. Med. Inv. 70.01 verso -- AD 55 (O. Montevecchi)

P. Oxy. LIII 3695 -- the first century (E. Lobel), the later first century (M.W. Haslam)

P. Ryl. III 550 -- early in the second century (C.H. Roberts).

Moreover, p<sup>46</sup> may be compared with other similar literary hands, which further disclose the particular style of p<sup>46</sup>:

P. Mon. Gr. Inv. 216 -- the second half of the first century BC (G. Cavallo, C.H. Roberts, E.G. Turner, P. Fabrini and F. Maltomini)

P. Berol 6926 + P. Gen. Inv. 100 -- terminus ad AD 100/1, before the middle of the first century, or probably the last Ptolemaic period (U. Wilcken), the reign of Augustus (W. Schubart), the second half of the first century (C.H. Roberts)

P. Gr. Berol. 19c -- the last decade of the first century (W. Schubart)

P. Oxy. I 8 -- AD 50-150 (B.P. Grenfell)

P. Gr. Berol. 29b -- the first half of the second century (W. Schubart), AD 50-150 (B.P. Grenfell)

P. Hamb. III 193 - I AD (B. Kramer and D. Hagedorn)

P. Oxy. LIII 3721 -- the second half of the second century (M. W. Haslam)

*In these papyri we perceive a somewhat independent and widespread style in which the **knobbed alpha**, and sometimes the same movement of strokes as in P. Oxy. XV 1790, is **consistently found**. For an understanding of the style I may also suggest a comparison between BGU I 37 (AD 50) and P. Giss. I 69 (AD 118/9). But p<sup>46</sup> belongs to the earlier type of these styles. The following reasons support this judgement:*

1) *P<sup>46</sup>* presents a distinctly early appearance in the form of finials at the feet of letters, which is represented by the examples dated from the last quarter of the third century BC to the third quarter of the first century AD; comparable are P. Cair. 65445, and P. Med. Inv. 70.01 verso.

2) It exhibits the earlier forms in a few letters, especially the beta and the upsilon; comparable are P. Cair. 65445, and P. Mon. Gr. Inv. 216

3) It has not been influenced by the blob-ornamental style (A style of writing that begins near the end of the first century), which is found in P. Oxy. XLI 2987 (AD 78/9), or the decorated style finishing with an obliquely rake-formed serif (Another style of writing that apparently began at about that same time). Among papyri of the same type as *p<sup>46</sup>*, P. Hamb. III 193 may be considered a good example of influence by this decorated style. We are virtually able to determine the precise period of this ornamental style. In particular, P. Oxy. XLI 2987 is comparable with P. Oxy. XXVI 2450 and XXX 2256, which also may be readily compared with P. Oxy. VIII 1083, and XVII 2453. In this connection, P. Oxy. VIII 1082 agrees with P. Brem. 6 (in the early reign of Hadrian, who ruled from 117 to 138) in groups of narrow letters ( $\epsilon$ ,  $\theta$ ,  $\omicron$ ,  $\sigma$ ), in the first vertical movement of the alpha and the delta, and in the upsilon. The decorated style may, therefore, be assigned at least up to the Trajan-Hadrian period (Trajan AD 98 to 117, Hadrian 117 to 138). This also seems to have been the view of A.S. Hunt. Here I may suggest that P. Ryl. III 550 belongs to the more or less earlier type than P. Oxy. XIII 1622 (terminus ante AD 148, probably Trajan-Hadrian period).

4) When *p<sup>87</sup>* is compared to the second hand of P. Oxy. V 841 (terminus post the reign of Titus; the first hand is not able to be assigned to a date after the earlier decades of the second century AD), one may say that *p<sup>46</sup>* gives a very early impression of style. Consequently, it may be said, if so useful, that *p<sup>46</sup>* is, in agreement with A.S. Hunt and probably E.G. Turner,

*an upright informal uncial of an early type.*

*For an adequate paleographical evaluation of p<sup>46</sup>, I have given special consideration to papyri: P. Med. Inv. 73.06 (AD 2), P. Lond. 136 verso, P. Ryl. II 131 (AD 31), P. Lond. 177 (AD 40/1), P. Oxy. II 318 (AD 59), P. Oxy. II 320 (AD 59), P. Heid. Inv. G. 1017 (the reign of Nero), PSI XIII 1319, the second hand (AD 76), P. Lond. 2078 (in the reign of emperor Domitian, possibly AD 87), PUG II 62, the second hand (AD 98).*

*These I have compared to dated documents in literary-type hands: P. Princ. III 147 (AD 87/8), P. Lond. II 141 (AD 88), P. Oxy. XLII 3051 (AD 89), P. Ryl. II 107 (AD 90), P. Oxy. II 270 (AD 94), P. Fayum 110 (AD 94), P. Oxy. II 211 (from the reigns of Vespasian, Domitian, and Trajan).*

*As a result, a group of forms (alpha, beta, epsilon, mu, rho, upsilon, omega) in p<sup>46</sup> is distinguished from the dominant group of forms [same letters, different style] since the reign of emperor Domitian. This strongly suggests that p<sup>46</sup> was written some time before the reign of the emperor Domitian.*

*Thirdly, p<sup>46</sup> reserves the εγ- form instead of the εκ- form before compounds with β, δ, and λ:*

εγβασιν Heb 13,7; 1 Cor 10,13	εγδικος Rom 13,4
εγλεκτον Rom 16,13	(εκλεκτων, Rom 8,33)
εγλυω Heb 12,3,5	εγλελησθε Heb 12,5
εγλογη Rom 9,11; 11,5,7,26.	

*At the end of the nineteenth century it was generally thought that the regular εγ- form before γ, β, δ, λ, μ, ν in Attic inscriptions was regularly changed since the first century BC into the εκ- form. The research of W. Cronert, E. Mayser, and F.T. Gignac, however, has disclosed that their alternative or exceptional usage is found in papyri after the first century*

BC. This was ascertained through the following examples, which have exact parallels in p<sup>46</sup>:

<i>εγβασις</i> P. Fayum 91,11 (AD 99)	<i>εκβασις</i> P. Ryl. II 122,5 (AD 127); 157,9,11 (AD 135)
<i>εγδικος</i> P. Merton 104,11 (Ia AD) P. Oxy. II 261, 14 (AD 55) XXXVI 2757, ii, 3 (AD 69/71) PSI 791,1 (VI AD)	<i>εκδικος</i> P. Oxy. II 237, vii. 39 (AD 186); P. Strassb. 196, 3 (II AD); PSI 1411,19 (II AD)
<i>εγλανθανω</i> P. Iatr. (?) once	<i>εκλανθανω</i> P. Lond. Lit.6 +P. Ryl. II 540 + P. Lib. Congr. 408B (terminus ad the reign of Domitian) once
<i>εγλεκτος</i> P. Fayum 102,3 (AD 105?)	<i>εκλεκτος</i> P. Oxy. XXXI 2603,31 (IV AD)
<i>εγλογη</i> P. Teb. I, 5, 116 (118 BC), P. Oxy. XLI 1979, 13 (3 BC); P. Hercul. Philodemi	<i>εκλογη</i> P. Ryl. III 598, (92/1 or 58 BC); P. Hercul. 1007 (terminus ad AD 79), P. Ryl.II 157,5 (AD 135)
<i>περι ποιηματων</i> BETA (terminus ad AD 79) three times, P. Oxy. Hels. 31,23 (AD 86); P. Soterichos 4,21,23 (AD 87); PSI 770,16 (AD 187)	
<i>εγλυειν</i> P. Teb. III i, 798,7 (II BC), I 49,6 (113 BC), I 54,16 (86 BC), P. Hercul. 182 (terminus ad AD 79), P. Oxy. Hels. 45,14 (I AD); P. Teb. III/1 798,7 (IIa AD); P. Amh. 80,9 (AD 232/3)	<i>εκλυειν</i> P. Oxy. XXVII 2457,2 (I/IIa AD)

*On the basis of these examples, we should regard the regular usage of the eg- form as a clearly original feature of the Pauline epistles. It also seems most likely that the regular usage of the eg- form gradually disappeared, probably after the early second century AD. There is truly a good corrected example in P. Oxy. XLIV 3152, ii, 13, Fr. 4,8. It is because of this change, I think, that all biblical MSS (with the exception of *εγλουου* in p<sup>13</sup> and p<sup>46</sup>, of course) show only the ek- form at least in the Pauline epistles, Nevertheless, three early biblical texts (including P. Fouad 266 and the Minor Prophets of Wadi Murabba'at 4Q LXX Lev<sup>a</sup> ) preserve the eg- form. Finally, some previous palaeographers may sometimes have been influenced in their dating p<sup>46</sup> by the omission of *iota acscriptum*, **usage of nomina sacra**, and perhaps the Greek transliteration of a Latin name *Σιλβανος*. Now, however, these features turn out to have no bearing on my giving an early date to p<sup>46</sup>. Two biblical papyri (P. Oxy. L 3522 and the Minor Prophets of Wadi Murabba'at) have provided biblical texts of the first century AD omitting *iota adscript*. And **the early usage of nomina sacra has been attested by a non-biblical papyrus fragment (PSI 1200 addendum which was perhaps written about the same time as p<sup>46</sup>**. Finally, as early as 1892 Th. Eckinger cited examples of four times *Σιλβανος* in an inscription of ca. AD 4/5 (but *Σιλβανος* three times from the first century), and O. Cair. J.E. 38622 (I/II AD) illustrates the name *Σιλβανος* together with P. Oxy. II 335 (AD 85) and an exceptional calligraphical form of abbreviation [for -ομεν]*

Hermann-Reinst. 7/424 D-3400 Göttingen     **Y. K,**

**KIM**

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Although we haven't shown Kim's footnotes, which are also extensive, he did mention the angle-shaped phi and the oval shaped epsilon in footnotes 9 and 27 respectively.

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Here are the photos from P46. Quality was paramount. We present them in three ways. The best preserved leaves of the manuscript are those from II Corinthians, so we have quite a few of those. But we've also tried to give you at least a little bit from each of the books in U of M's possession. In a couple pictures we show the entire leaf, so you can see the edges. In most pictures, however, we square off the manuscript so that we can print it as large as possible in this little book. Finally, so that you can study letters in detail, we took those same manuscripts and split each line into two pieces, stacking part A on top of part B.

Our hope is that someone reading this book will fall in love with the Koine Greek text of our New Testament, become a professional paleographer and/or papyrologist, and continue the work of men like Jose O'Callaghan, Carsten Thiede, and Kim Young Kyu. There is a lot here to study. This is the actual hand-writing of a person who died almost 2000 years ago.

And it is the **Word of God**.



ΝΕ

ΤΗΣ ΔΕ ΤΟΝ ΝΟΜΟΝ ΥΪΟΝ ΕΙΣ ΤΟΝ ΑΙΩΝΑ  
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 ΛΕΓΟΜΕΝΟΙΣ ΣΤΟΙΟΥΤΟΝ ΕΧΟΜΕΝ ΑΡΧΙΕ  
 ΡΕΑ ΟΣ ΕΚΛΘΙΣΕΝ ΕΝ ΔΕ ΣΙΑ ΤΟΥ ΘΕΟΥ  
 ΤΗ ΟΜΕΓΑΛΩΣ ΤΗΣ ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ  
 ΤΩΝ ΑΓΙΩΝ ΛΕΙΤΟΥΡΓΟΣ ΓΑΡ ΚΑΙ ΤΗΣ  
 ΟΚΗΝΗΣ ΤΗΣ ΑΛΗΘΕΙΑΣ ΗΜΕΠΗΞΕΝ  
 ΚΕ ΟΥΚ ΑΝΘΡΩΠΟΥΣ ΠΛΕΤΑΡ ΑΡΧΙΕΡΕΥΣ  
 ΕΙΣ ΤΟ ΠΡΟΣΦΕΡΙΝ ΔΩΡΑΤΕ ΚΑΙ ΘΥΣΙΑΣ  
 ΚΑΘΙΣΤΑΤΑΙ ΟΘΕΝ ΑΝΑΓΚΑΙΟΝ ΕΧΕΙΝ ΤΙ  
 ΚΑΙ ΤΟΥΤΟΝ ΟΠΡΟΣ ΕΝΕΓΚΗ ΕΙΜΕΝΟΥΝ  
 ΗΝ ΕΠΙ ΓΗΣ ΟΥ ΔΑΝΗΝΙ ΕΡΕΥΣ ΟΝΤΩΝ  
 ΤΩΝ ΠΡΟΣΦΕΡΟΝΤΩΝ ΚΑΤΑΝΟΜΟΝΤΑ  
 ΔΩΡΑ ΟΙΤΙΝΕΣ ΥΠΟ ΔΙΓΜΑΤΙ ΚΑΙ ΣΚΙΑ  
 ΑΓΓΕΛΟΥΣΙΝ ΤΩΝ ΕΠΙ ΟΥΡΑΝΙΩΝ ΚΑΘΩΣ  
 ΚΕ ΧΡΗΜΑΤΙΣΤΑΙ ΛΩΥΣΗ ΜΕΛΛΩΣ ΕΠΙ  
 ΤΕΛΕΙΝ ΤΗΣ ΟΚΗΝΗΣ ΟΡΑΦΑΦΗΣ ΕΪΠΑΝ  
 ΤΑ ΚΑΤΑ ΤΟΝ ΤΥΠΟΝ ΤΟΝ ΔΙΧΘΕΝΤΑΣ ΟΙ  
 ΘΕΩΝ ΤΩ ΟΡΕΙ ΝΥΝ ΔΕ ΔΙΑΦΩΡΩΤΕΡΑΣ ΤΕ  
 ΤΥΧΕΝ ΕΙΣ ΤΟΥΡΓΙΣ Ο ΟΩ ΚΑΙ ΚΡΙΤΤΟΝΟΣ  
 ΔΙΑΘΗΚΗΣ

Ο Θ

ΚΑΙ ΤΑ ΤΟΥ ΘΥ ΟΥΔΕΙΣ ΕΤΗΩΚΕΝ ΘΙΜΗ  
 ΤΟ ΠΝΑ ΤΟΥ ΘΥ ΗΜΕΙΣ ΔΕ ΟΥΤΟ ΠΝΑ ΤΟΥ  
 ΚΟΣΜΟΥ ΕΛΑΒΟΜΕΝ ΑΛΛΑ ΤΟ ΠΝΑ ΤΟ  
 ΕΚ ΤΟΥ ΘΥ ΎΝΑΙ ΔΩΜΕΝ ΤΑΥΤΟ ΤΟΥ ΘΥ  
 ΧΑΡΙΣ ΘΕΝ ΤΑ ΗΜΕΙΝ ΑΚΑΙ ΑΛΛΟΥΜΕΝ  
 ΟΥΚ ΕΝ ΔΙΔΑΚΤΟΙΣ ΑΝΘΡΩΠΙΝΗΣ ΣΟΦΙ  
 ΔΟΣ ΛΟΓΟΙΣ ΑΛΛΕΝ ΔΙΔΑΚΤΟΙΣ ΤΗΣ ΠΝΕΥ  
 ΜΑΤΙΚΟΙΣ ΠΝΕΥΜΑΤΙΚΑ ΣΥΝΚΡΕΘΙΝΟΝ  
 ΤΕ Ο ΨΥΧΙΚΟΣ ΔΕΛΟΣ ΟΥΔ ΕΧΕΤΑΙ ΤΑ ΤΟΥ  
 ΠΝΟΣ ΤΟΥ ΘΥ ΜΩΡΙΑ ΓΑΡ ΑΥΤΩ ΕΣΤΙΝ  
 ΚΑΙ ΟΥΔΥΝΑΤΑΙ ΤΗΩΝ ΑΙ ΟΤΙ ΤΗΣ ΑΝΑ  
 ΚΡΙΝΕΤΑΙ Ο ΔΕ ΤΗΣ ΑΝΑΚΡΙΝΕΤΑΙ ΠΑΝ  
 ΤΑ ΑΥΤΟΣ ΔΕ ΎΠΟΥΔΕΝΟΣ ΑΝΑΚΡΙΝΕ  
 ΤΑΙ ΤΙΣ ΓΑΡ ΕΤΗΩΝ ΟΥΝ ΚΥ Ο ΟΣΥΜΒΙΒΑ  
 ΕΙ ΑΥΤΟΝ Η ΕΣΙ ΔΕ ΜΟΥ ΜΗΧΡΥ ΕΧΟΜΕΝ  
 ΚΑΤΩ ΑΔΕΛΦΟΙ ΟΥΚ ΗΔΥΝΗΘΗΝ ΗΛΛ  
 ΛΗΘΑΙ ΜΕΙΝΩΣ ΤΗΣ ΑΛΛΩΣ ΣΑΡΚΙ  
 ΝΕΙΣ ΟΣΩΝ ΗΤΕΡΩΣ ΕΝ ΧΡΩ ΓΑΛΑΤΙΑΣ

ΡΑΖ.

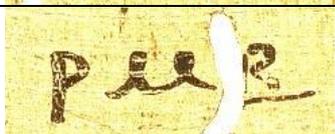
ΘΙΟΝ ΜΑΣ ΔΕ ΟΜΑΙ ΔΕ ΤΟ ΜΗ ΠΑΡΕΜΘΕΝ  
ΡΗΝ ΚΑΙ ΤΕΤΕ ΠΟΙΘΗΣΕΙ Η ΛΟΓΙΖΟΜΑΙ ΤΟ Λ  
ΜΗ ΚΑΙ ΕΠΙ ΤΙΝΑΣ ΤΟΥΣ ΛΟΓΙΖΟΜΕΝΟΥΣ  
Η ΜΑΣ ΟΥΚ ΑΤΑ ΣΑΡΚΑ ΠΕΡΙΠΑΤΟΥΝΤΑΣ  
ΕΝ ΣΑΡΚΙ ΓΑΡ ΠΕΡΙΠΑΤΟΥΝΤΑΣ ΟΥΚ ΑΤΑ  
ΣΑΡΚΑ ΣΤΡΑΤΕΥΟΜΕΘΑ ΤΑ ΓΑΡ ΟΠΛΑ ΤΗΣ ΣΤΡΑ  
ΤΕΙΑΣ ΗΜΩΝ ΟΥ ΣΑΡΚΙΚΑ ΑΛΛΑ ΔΥΝΑΤΑ  
ΤΩ ΘΩ ΠΡΟΣΚΑΘΑΙΡΕΣ ΙΝ ΟΧΥΡΩΜΑΤΩΝ  
ΛΟΓΙΣΜΟΥΣ ΚΑΘΑΙΡΟΝΤΕΣ ΚΑΙ ΠΑΝΥΨΩ  
ΜΑ ΕΠΑΙΡΟΜΕΝ ΕΝ ΚΑΤΑ ΤΗΣ ΓΝΩΣΕΩΣ  
ΤΟΥ ΘΥ ΚΑΙ ΑΙΧΜΑΛΩΤΙΖΟΝΤΕΣ ΠΑΝΗΝ  
ΗΜΑ ΕΙΣ ΤΗΝ ΥΠΑΚΟΗΝ ΤΟΥ ΧΥ ΚΑΙ ΕΝ Ε  
ΤΟΙΜΩ ΕΧΟΝΤΕΣ ΕΚΔΙΚΗΣΑΙ ΠΑΣΑΝ ΠΑΡΑ  
ΚΟΗΝ ΟΤΑΝ ΤΙ ΚΗΡΩΘΗ ΥΜΩΝ ΥΠΑΚΟΗ  
ΤΑ ΚΑΤΑ ΠΡΟΣΩΠΟΝ ΒΛ ΕΠΕΤΕ ΕΤΙΣ  
Π ΕΠΟΙΘΕΝ ΕΑΥΤΩΝ ΧΥ ΕΥΝΑΙ ΤΟΥΤΟ  
ΛΟΓΙΖΕΘΩ ΠΑΛΙΝ ΕΦ ΕΑΥΤΟΥ ΟΥΤΙ ΚΑ  
ΘΩΣ ΑΥΤΟΣ ΟΧΥΡΟΣ ΟΥΤΩ ΟΚΑΙ ΗΜΕΙΣ ΕΑΝ  
ΓΑΡ ΤΕΡΙΣΟΤΕΡΟΝ ΤΙ ΚΑΥΧΗΣΟΜΑΙ  
ΚΑΥΧΗΣΟΜΑΙ ΤΕΡΙΤΗΝ Ο ΕΞ ΟΥΣΙΑΣ ΗΜΩ

P 117

ΕΑΝΤΙΠΟΙΗΛΑΘΟΝ ΤΟΥΤΟ ΚΟΜΙΣΕΤΑΙ ΠΑ  
 ΡΑΚΥ ΕΙΤΕ ΔΟΥΛΟΣ ΕΙΤΕ ΕΛΕΥΘΕΡΟΣ ΚΑΙ ΟΙ ΚΥ  
 ΡΙΟΙ ΤΑΥΤΑ ΠΟΙΕΙΤΕ ΠΡΟΣΧΥΤΩΣ ΑΝΪΕΝΤΕΣ  
 ΤΗΝ ΑΠΕΙΛΗΝ ΘΙ ΔΟΤΕ ΟΤΙ ΚΑΙ ΑΥΤΩΝ ΚΑΙ  
 ΥΜΩΝ ΟΚΟ ΕΣΤΙΝ ΕΝ ΟΥΡΑΝΟΙΣ ΚΑΙ ΠΡΟΣΩΠΟ  
 ΛΗΜΨΙΑ ΟΥΚ ΕΣΤΙΝ ΠΑΡΑΥΤΩ ΤΟΥ ΛΟΙΤΟΥ ΔΥ  
 ΝΑΜΟΥ ΣΕ ΕΝ ΚΩ ΚΑΙ ΕΝ ΤΩ ΚΡΑΤΕΙ ΤΗΣ ΙΣΧΥΟΣ  
 ΑΥΤΟΥ ΕΝ ΔΥΣΑΙΘΕΤΗΝ ΠΑΝΟ ΠΛΙΑΝ ΤΟΥ ΘΥ  
 ΠΡΟΣ ΤΟ ΔΥΝΑΣΘΑΙ ΣΤΗΝ ΑΙ ΠΡΟΣΤΑΣΙΣ ΘΕΟΔΙΑΣ  
 ΤΟΥ ΥΔΙΑΒΟΛΟΥ ΟΤΙ ΟΥΚ ΕΣΤΙΝ ΎΜΕΙΝ Η ΠΑΛΗ  
 ΠΡΟΣ ΑΙΜΑ. ΚΑΙ ΣΑΡΚΑ ΑΛΛΑ ΠΡΟΣΤΑΣΙΣ ΘΕΟΔΙΑΣ  
 ΠΡΟΧΕ ΤΟΥΣ ΚΟΣΜΟΚΡΑΤΟΡΑΣ ΤΟΥΣ ΚΟΤΟΥΣ  
 ΤΟΥΤΟΥ ΠΡΟΣΤΑΙ ΠΝΕΥΜΑΤΙ ΚΑΤΗΣ ΠΟΝΗΡΙΑΣ  
 ΔΙΑ ΤΟΥΤΟ ΑΝ ΑΛΑΒΕΤΕ ΤΗΝ ΠΑΝΟ ΠΛΙΑΝ ΤΟΥ ΘΥ  
 ΪΜΑ ΔΥΝΗΤΕ ΑΝΤΙΣΤΗΝ ΑΙ ΕΝ ΤΗ ΗΜΕΡΑ  
 ΤΗ ΠΟΝΗΡΑ ΚΑΙ ΑΤΙΑΝΤΑ ΚΑΤΕΡΓΑΖΟΜΕΝΟΙ  
 ΣΤΗΝ ΑΙ ΣΤΗΤΕ ΟΥΝ ΠΕΡΙΖΩΟΜΕΝΟΙ ΤΗΝ ΟΣ  
 ΦΥΝΥΜΩΝ ΕΝ ΑΛΗΘΕΙΑ ΚΑΙ ΕΝ ΔΥΣΑΙΘΕΤΗ  
 ΤΟΙ ΘΩΡΑΚΑ ΤΗ ΟΔΙ ΚΑΙ Ο ΣΥΝΗΣ ΚΑΙ ΥΠΟ ΔΗΣΑ  
 ΜΕΝΟΙ ΤΟΥ ΣΤΟΔΑΣ ΕΝΕΤΟΙΜΑΛΟΙΑ ΤΟΥ ΕΥΑΓΓΕ  
 ΛΙΟΥ ΤΗΣ ΒΕΡΗΝΗΣ ΕΝ ΠΑΣΙΝ ΑΝ ΑΛΑΒΟΝΤΕΣ ΤΩΝ



We have dispensed with headings for the following manuscript pages, in order to present them in as large a format as we possibly could, so that you can easily read the letters.

Manuscript's Header (page number)	U of M ref. #	Bible reference by chapter and verse
	p.33	II Corinthians 11, verses 12 to 22
	p.34	II Corinthians 11, verses 23 to 33
	p.35	II Corinthians 11v.33 to 12v.9
	p.36	II Corinthians 12, verses 10 to 18
	p.37	II Corinthians 12v.18 to 13v.5
	p.49	Ephesians 5v.26 to 6v.6
	p.53	Galatians 1v.23 to 2v.9
	p.55	Galatians 3, verses 2 to 15

ἵνα ἐκκοῦσῃ τὴν ἀφορμὴν ἵνα ἐπι  
 καύχωνται εὐφροσύνῃ καρσικῇ  
 ἡμεῖς οἱ γὰρ τοιοῦτοι εὐδαπτοστολαί  
 ῥργαταὶ δολιοὶ μετασχηματίζομενοι  
 εἰς ἀπτοστολοὺς χρῦ καὶ οὐ θαυμαῦτος  
 γὰρ σατανᾶς μετασχηματίζεται  
 οὐ σαγτεχὸν φῶτος οὐ μετὰ γινεῖ  
 καὶ οἱ διακονοὶ αὐτοῦ μετασχηματ  
 ζοῦνται ὡς διακονοὶ δικαιοσύνης  
 ὡς ἡτοτελος ἐστὶ κατατὰ ῥργα αὐτῶ  
 πάλιν λετῶ μῆτις μελοσὴ ἀφροσ  
 εἶναι εἰδῆν γε καὶ ὡς ἀφροσ ἀδε  
 ζασθε μὲν ἀκατῶ μετὰ κροῦτι καὶ  
 χησῶμα ὀλαλῶ οὐ κατὰ κῆ λαλῶ  
 ἀλλῶς ἐν ἀφροσύνῃ ἐν ταύτῃ τῇ  
 ὑποστάσει τῆς καύχησης ὡς εἴτε πολλοὶ  
 καύχωνται κατὰ σὰρκὰ κατῶ καὶ  
 χησομαὶ ἡ δὲ ὡς γὰρ ἀνεχέσθων  
 ἀφροσύνῃ φροσῖμοι ὄντες ἀνεχέ  
 θετὰ ῥεῖσι οὐκ ἀκατὰ δούλοῖ εἴτις  
 κατὰ θεῖοι εἴτις λαμβάνει εἴτις  
 ἐπαίρεται εἴτις εἴτις πρὸς ὡτῶν  
 δερεὶ κατὰ τὴν ἀλλῶ μῆτις

ἵνα ἐκκοῦσῃ τὴν  
 ἀφορμὴν ἵνα ἐπι  
 καύχωνται εὐφ  
 ρωεῖν καθὼς καὶ  
 ἡμεῖς οἱ γὰρ τοιοῦ  
 τος εὐδαπλοῦ  
 ργάται δολιοῖ μετὰ  
 σκηνῶν ζομενοῖ  
 εἰσαπλοστολοῦς χρῦ  
 καὶ οὐ θαυμάζομε

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 ΕΞ ΑΣΘΕΝΕΙΑΣ ΑΛΛΑ ΖΗΤΕΚΑΙ  
 ΘΥ ΚΑΙ ΓΑΡ ΗΜΕΙΣ ΔΕΘΕΛΟΥΜΕΝ

Πῆνι περιεπατησαμεν  
 οὐτοις αὐτοις ἰχνησῶ  
 οὐπάλαι δοκεῖτε ὅτι  
 ἕμην ἀπολογοῦμεθα  
 κατεναντιοῦ χαλοῦ  
 μέντα δεπιαντατα  
 πητοι ἕπερτη σῦνω  
 νοικε δομης φοβοῦ  
 μαί γαρ μηπωσελω  
 η οὐχοιοῦσθελω  
 ευρωῦμασ κατω ευ

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ΣΖΗΛΟΣ ΘΥΜΩ ΕΡΕΙΘΙΑ  
ΚΑΤΑΛΑΛΙΑΙ ΨΙΘΥΡΙ  
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ΝΙΩΣΕΙ ΜΕ ΟΘΕ ΜΟΥ Π  
ΡΟΣΥΜΑΣ ΚΑΙ ΠΕΝΘΗΩ  
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ΕΠΙ ΤΗ ΑΚΑΘΑΡΤΙΑ ΚΑΙ  
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Α Η Ε Π Ρ Α Ζ Α Ν Τ Ρ Ι Τ Ο Ν  
Τ Ο Υ Τ Ο Ε Ρ Χ Ο Μ Α Ι Τ Ι Ρ Ο  
Σ Υ Μ Α Σ Ε Π Ι Σ Τ Ο Μ Α Τ Ο Σ  
Δ Υ Ο Μ Α Ρ Τ Υ Ρ Ω Ν Κ Α Ι  
Τ Ρ Ι Ω Ν Σ Τ Α Θ Η Σ Ε Τ Α Ι  
Π Α Ν Ρ Η Μ Α Π Ρ Ο Ε Ι Ρ Η  
Κ Α Κ Α Ι Π Ρ Ο Κ Ε Τ Ω Ω Σ  
Π Α Ρ Ω Ν Τ Ο Δ Ε Υ Τ Ε Ρ Ο Ν  
Κ Α Ι Α Π Ω Ν Η Ψ Η  
Τ Ο Ι Σ Π Ρ Ο Η Μ Α Ρ Τ Η Κ Ο  
Σ Ι Κ Α Ι Τ Ο Ι Σ Λ Ο Ι Π Ο Ι Σ  
Π Λ Α Σ Ι Ο Τ Ι Ε Α Ν Ε Λ Θ Ω  
Π Α Λ Ι Ν Ε Υ Ψ Η Σ Ο Ν

ΤΟΥ ΥΨΑΤΟΣ ΕΝ ΡΗΜΑΤΙ ἵνα παραστήσῃ αὐτὸς  
 ἑαυτῷ ἐν δόξῃ τὴν ἐκκλησίαν ἡμεχοῦ  
 σὰς πύλον ἠρυτιδα ἠτιτων τοῦ οὐτων ἄλ  
 ἵνα ἡ ἀγία καὶ ἀμωμοσ οὕτως οφειλοῦσιν καὶ  
 οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ  
 ἑαυτῶν σώματα ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα  
 ἑαυτὸν ἀγαπᾶ οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα  
 ἐμείσησεν ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν  
 καθὼς καὶ ὁ χρὸς τὴν ἐκκλησίαν ὅτι μενεσ  
 μεν τοῦ σώματος αὐτοῦ ἀντι τοῦτοῦ καταλείψει  
 ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ πρὸς  
 κολληθήσεται τὴν γυναῖκα αὐτοῦ καὶ ἑσονται  
 οἱ δύο εἰς σάρκα ἓνα τὸ μυστήριον τοῦτο  
 μέγα ἐστίν ἐγὼ λέγει ὡς ἐν χρῆν καὶ ἐστὶν  
 ἡ ἐκκλησία ἡ πῆνη καὶ ἡμεῖς οἱ καθένας ἕκαστος  
 τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπᾶ ὡς ἑαυτὸν  
 ἡδὲ ἑαυτὴν ἵνα φοβηται τὸν ἄνδρα ὡς τὸ κῆν  
 ὑπακούετε τοῖς ὄνευοις ἡμῶν ἐν κω τυρο  
 γὰρ ἐστὶν δίκαιον τὸ ἐματὸν πατέρα σου καὶ  
 τὴν μητέρα ἠτις ἐστὶν ἐν τῷ ἀντιπρωτῆ ἐ  
 ἐπαγγελίᾳ ἵνα ἔσονται ἡμεῖς καὶ ἐσὶν μακ  
 χρόνιος ἐπιτησίης καὶ οἱ πατέρες ἡμεῖς  
 ἵνα ἐτετατεκνῶν ἡμῶν ἀλλὰ ἐκτρέφει  
 τὰ ἐν παιδείᾳ καὶ νοῦσιν αὐτῶν ἡμεῖς  
 ἵνα ὑμεῖς ὑποτασσέσθε τοῖς κυρίοις καθὼς

ΤΟΥ ΥΔΑΤΟΣ ΕΝ ΡΗΜΑΤΙ  
 ἵνα παραστήσῃ αὐτὸς  
 ἐαυτῷ ἐνδοξοῦσιν τῆ  
 ν ἐκκλησίαν ἁμείνων  
 ἑαυτῶν ἡριεὺς ἡμεῖς  
 ἡτι τῶν τοῦ οὐρανοῦ ἀλλ  
 ἵνα ἡ ἀγία καὶ ἀμω  
 μεσ οὐτως οφειλοῦσιν καὶ  
 οἱ ἄνδρες ἀγαπᾶν τὰς  
 ἑαυτῶν γυναῖκας ὡστὰ  
 ὡς τὴν ἑαυτοῦ γυναῖκα

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ΤΙ ΕΠΙ ΚΑΤΑΡΑΤΟΣ ΠΑΣ

## Chapter 5

P66

Bodmer Papyri

## PAPYRUS P66, (BODMER 14/15)

This set of papyri includes about 50 leaves, roughly 100 pages, containing the first fourteen chapters of John's gospel. It was purchased from an Egyptian antiquities dealer in 1952, by Martin Bodmer.

Originally dated to around AD 200, it has now been dated to the middle of the second century – somewhere between AD 125 and AD 175, by Hunger, Seider, and Cavallo, three respected paleographers. Of course the modern theologians will not challenge the date of any manuscript as long as it's not first century. First century threatens their theology.

Yet, the Bodmer is still very important. It is our earliest "fairly complete" manuscript of a gospel. And although it does not go all the way back to the first century, it comes close.

I suspect it might be from the early side of the range given above, maybe from about AD 120 or 125. But then again, in the first place, I am obviously a bit biased, and in the second place, I can imagine that it would have easily taken 50 years for the shape of the phi to change from the diamond of P46 to the circle of P66.

Like P46, and every other early Christian manuscript, P66 has Nomina Sacra. With a couple exceptions, the same words are abbreviated as in P46, which we mentioned above.

Here we present to you 31 pages from John's Gospel. We've selected, for the most part, those verses in which Jesus is defending his claim of divinity, since these passages show clearly that Jesus did indeed claim to be God. Also, to be sure we have refuted our Muslim friends, we show John 14:26, which clearly refers to the Holy Spirit – not Muhammad, as they love to imagine.

The overall quality of the manuscript and the contents of the passage, together, informed our decision as to which portions of John 1 – 14 to include. Of course we wish we could put in ALL the pages of the Bodmer, and likewise the Beatty, but this is the best we could do on our limited budget.

Our photographs of the Bodmer, in black and white, taken from an online site, are not nearly as high resolution as the Beatty photos. In this case, in order to make the Greek lettering as readable as possible, we've removed the background from most of the pages, and used "PhotoShop" to darken the remaining letters.

Enjoy studying these ancient documents !!

Η

Η ΜΗΤΗΡ ΤΟΥ ΙΟΥ ΠΡΟΣΑΥΤΟΝ ΟΙΝΟΝ  
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ΚΡΙΝΑΤΟ ΟΥΝ ΟΙΣ ΚΑΙ ΕΛΕΓΕΝ ΑΥ  
ΤΟΙΣ· ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΥ  
ΔΥΝΑΤΑΙ ΟΥΣΤΟΙ ΕΝΑΦΘΑΤΟ Υ  
Ο ΥΔΕ ΕΝ ΕΛΛΗΤΙ ΒΛΕΠΗ ΤΟΝ ΠΑ  
ΠΟΙΟΥΝΤΑ· ΑΓΑΡ' ΕΑΝ ΕΚΕΙΝΟΣ ΠΟΙ  
ΗΤΑΥΤΑ ΚΑΙ Ο ΥΙΟΣ ΣΩΘΙΩΣΤΟΙΕΙ  
Ο ΠΑΤΗΡ ΦΙΛΙ ΤΟΝ ΥΙΟΝ ΚΑΙ ΠΑΝΤΑ  
ΔΕΙΚΝΥΣΙΝ ΑΥΤΩ· Α ΑΥΤΟΣ ΠΟΙΕΙ·  
ΚΑΙ ΜΕΧΟΝ ΑΤΟΥΤΩΝ ΔΕΙΞΕΙ ΑΥ  
ΤΩ ΕΡΓΑ ΙΝΑ ΥΜΕΙΣ ΘΑΥΜΑΖΗΤΑΙ·  
ΩΣΤΕ ΕΓΓΑΡΟΤΗΡ ΕΓΕΙΡΕΙ ΤΟ ΥΙΟΝ

κροῦτε καὶ ζωοποιεῖ οὕτως καὶ οὐ  
 οὐθελεῖ ζωοποιεῖ οὐτάρ οὐτὴ  
 κρίνει οὐδὲν ἀλλὰ τὴν κρίσι  
 πᾶσα ἡ ἐξουσία ἐστὶν ἐν αὐτῷ·  
 πάντες τὴ μωσίου τὸν ὕμνον καθὼς  
 τὴ μωσίου τὸν πρῶτον ὕμνον τὸν ὕμνον  
 οὐτὴ ματὸν πρῶτον περὶ τὸν  
 λαόν· ἀμὴν ἀμὴν λέγω ὑμῖν  
 μὴν οὐτοῦτο λόγον μου ἀκούων  
 καὶ πιστεύων τὸ πνεῦμα φανήσεται  
 ἐκ τῆς ζωῆς καὶ ἐκ τῆς κρίσεως  
 οὐκ ἐρχεται ἀλλὰ μεταβέβηκε  
 ἐκ τῆς ζωῆς ἐστὶν ἡ ζωὴ· ἀ  
 μὴν ἀμὴν λέγω ὑμῖν οὐκ ἐρχε  
 ται ἡώρα καὶ ἡ νύξ ἐτι νῦν ἐ  
 κροῖ ἀκούσας τῆς φωνῆς·  
 τοῦ υἱοῦ τοῦ ὄντος καὶ ἀκούσαν  
 τες ζήσονται ὡς περὶ γὰρ οὐτὴ  
 χιζὼν ἐστὶν ἐὰν γίνωσθε καὶ



ΛΗΘΗΣ ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΗΝ ΜΑΡ  
 ΤΥΡΗ ΠΕΡΙ ΕΜΟΥ. <sup>Ε</sup>ΥΜΕΙΣ ΑΠΕΦΘΑΛ  
 ΚΑΤΑ ΠΡΟΣΙΩΑΝΝΗΝ ΚΑΙ ΕΜΕ  
 ΜΑΡΤΥΡΗΚΕΝ ΤΗ ΑΛΗΘΕΙΑ ΕΓΩ  
 ΔΕ ΟΥΤΑΡΑ ΔΝΟΥ ΤΗΝ ΜΑΡΤΥΡΙΑ  
 ΑΝ ΛΑΜΒΑΝΩ ΑΛΛΑ ΤΑΥΤΑ ΛΕ  
 ΓΩ ΙΝΑ <sup>Ε</sup>ΥΜΕΙΣ ΣΩΗΤΕ. ΕΚΕΙΝΟΣ  
 ΗΝ Ο ΛΥΧΝΟΣ Ο ΚΑΙ ΟΜΕΝΟΣ ΚΑΙ ΦΑΙ  
 ΝΩΝ. <sup>Ε</sup>ΥΜΕΙΣ ΔΕ ΗΘΕΛΗΣΑΤΑ ΙΑ  
 ΓΛΑΛΙΑΘΗΝΑΙ ΠΡΟΣΩΡΑΝ ΕΝ ΤΩ ΦΩ  
 ΤΑΥΤΟΥ ΕΓΩ ΔΕ ΕΧΩ ΤΗΝ ΜΑΡΤΥ  
 ΡΙΑΝ ΜΕΣΩΝ ΤΟΥ ΙΩΑΝΝΟΥ ΤΑ  
 ΓΑΡ ΕΡΓΑ ΔΕΔΩΚΕΝ ΜΟΙ Ο ΠΗΡ.  
 ΙΝΑ ΤΕΛΙΩΣΑΥΤΑ. ΑΥΤΑ ΤΑ ΕΡ  
 ΓΑ ΑΠΟΙΩ ΜΑΡΤΥΡΗ ΠΕΡΙ ΕΜΟΥ ΟΤΙ  
 ΠΗΡ ΜΕ ΑΠΕΣΤΑΛΚΕΝ. ΚΑΙ ΟΠΕΡ  
 ΨΑΣΜΕ ΠΗΡ ΑΥΤΟΣ ΜΕ ΜΑΡΤΥΡΗ  
 ΚΕΝ ΠΕΡΙ ΕΜΟΥ. ΟΥΤΕ ΦΩΝΗΝ  
 ΑΥΤΟΥ <sup>ΤΙΩ</sup> ΠΟΤΕ ΑΚΗΚΟΑΤΕ ΟΥΤΕ ΕΙ  
 ΔΟΣ ΑΥΤΟΥ ΕΩΡΑΚΑΤΑ ΚΑΙ ΤΟΝ

NT

ΚΑΤΗΓΟΡΗΣΩΜΕΝ ΤΡΟΣ ΤΟΝ ΤΡΑ  
 ΕΣΤΙΝ Ο ΚΑΤΗΓΟΡΩΝ ΥΜΩΝ ΑΩΥ  
 ΣΗΣ ΕΣ ΟΝ ΥΜΕΙΣ ΗΛΠΙΣΑΤΑΙ ΕΙ  
 ΓΑΡ ΕΠΙΣΤΕΥΕΤΑΙ ΜΩΥΣΕΙ ΕΠΙΣΤΕΥ  
 ΕΤΕ ΑΝ ΕΜΟΙ ΠΕΡΙ ΓΑΡ ΕΜΟΥ ΕΚΕΙ  
 ΝΟΣ ΕΓΡΑΨΕΝ ΕΙΔΕΤΟΙΣ ΕΚΙΝΟΥ  
 ΓΡΑΜΜΑ ΕΙΝΟΥ Η ΕΠΙΣΤΕΥΕΤΑΙ ΠΩΣ  
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 ΤΗ ΘΑΛΑΣΣΗΣ ΤΗΣ ΑΛΙΛΑΙΑΣ ΤΗΣ ΤΙΒΕΡΙΑ  
 ΚΟΛΟΥΘΙΔΕ ΑΥΤΩ ΟΧΛΟΣ ΠΟΛΥΣ <sup>ΔΟΣΗ</sup>  
 ΟΙ ΕΩΡΑΨΑΝ ΤΑ ΣΗΜΙΑ ΔΕ ΤΟΙΣ ΕΠΙ  
 ΤΩΝΑΣ ΘΕΝΟΥΝΤΩΝ ΔΑΝΗ ΧΕΡΝ  
 ΔΕ ΗΣΤΟ ΟΡΟΣ ΙΣ ΚΑΙ ΕΚΕΙ ΕΚΛΑΘΕ  
 ΖΕΤΟ ΜΕΤΑ ΤΩΝ ΜΑΘΗΤΩΝ ΑΥΤΟΥ  
 ΗΝ ΔΕ ΕΡΓΥΣΤΟ ΠΑΣΧΑ Η ΕΟΡΤΗ ΤΩ  
 Ν ΟΥΔΑΙΩΝ ΕΠΑΡΑΣ ΟΥΝ ΤΟΥΣ ΟΦΘΑ  
 ΛΜΟΥΣ ΟΙΣ ΚΑΙ ΘΕΑΣΑΜΕΝΟΣ ΟΤΙ Ο  
 ΧΛΟΣ ΠΟΛΥΣ ΕΡΧΕΤΑΙ ΠΡΟΣ ΑΥΤΟΝ  
 ΕΓΕΙΤΕ ΠΡΟΣ ΦΙΛΙΠΠΟΝ ΤΟ ΘΕΝΑΝ Ο

ΤΙΝΕΣ ΕΙΣΙΝ ΟΙ ΜΗΤΙΣΤΕΥΟΝΤΕΣ.

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ΛΕΙΣΙΝ ΤΙΝΕΣ ΕΞ Ἑμῶν οἱ οὐκ ἔστεν  
 οὐσί· ἡ δὲ γὰρ ἀρχὴ οἱ εἶπεν ἡ  
 οὐρανὸν αὐτοῦ παραδοῦν αὐτῷ·  
 καὶ εἰπὲν αὐτῷ εἶρη καὶ ἡμῶν  
 οὐκ ἔστι δύναμις εἰσελθεῖν πρὸς  
 μεθεάνην ἡν δέδομεν οὐρανῷ  
 τῷ ἐκ τοῦ πρὸς ἐκ τοῦ οὐρανοῦ πολλοῦ  
 ἔκτων μαθητῶν αὐτοῦ αὐτῶν ἡ  
 θῶν εἶπα οὐκ ἔστι καὶ οὐκ ἔστι μετὰ  
 τοῦ ὑπερῆπατοῦ· εἶπεν οὐκ ἔστι  
 τοῖς ἀδελφοῖς καὶ ἡμῶν θέλε  
 τε ὑπαγεῖν ἀπεκρίθη αὐτῷ οἱ  
 μῶν τε προσέειπεν ἡ ἀπε  
 λείψομεθα· ῥημάτων αὐτῶν  
 οὐκ ἔστι καὶ ἡμῶν εἶπεν καὶ  
 καὶ εἰρηκλῆμεν οὐκ ἔστι οὐκ ἔστι  
 οὐκ ἔστι ἀπεκρίθη αὐτοῖς ἡ οὐκ  
 κερῶν αὐτῶν ἐξ ἑλῆμῶν  
 ἐξ Ἑμῶν εἶπεν αὐτῶν εἶπεν

ΜΟΣ ΟΥΔΥΝΑΤΑΙ ΟΚΟΣ ΜΟΥ ΜΕΙΝΕΙ  
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 ΟΧΛΩ· ΟΙ ΜΕΝ ΕΛΕΓΟΝ ΟΤΙ ΑΓΑΘΟΣ  
 ΕΣΤΙΝ· ΑΛΛΟΙ ΕΛΕΓΟΝ ΟΥ· ΑΛΛ' ΑΠΛΑ  
 ΝΑ ΤΟΝ ΟΧΛΟΝ ΟΥΔΕΙΣ ΜΕΝΤΟΙ·  
 ΠΑΡΡΗΣΙΑ ΠΕΡΙ ΑΥΤΟΥ ΕΛΕΓΕΝ ΔΕ ΑΥΤΟ

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 ΧΩΝ ΟΤΙ ΚΑΙ ΛΕΓΩΝ ΚΑΙ ΟΙΔΑΤΑΙ  
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 ΜΑΥΤΟΥ ΟΥΚ ΕΛΗΛΥΘΑ ΑΛΛΕ ΣΤΙΝ  
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 ΚΟΙΔΑΤΑΙ ΕΓΩ ΔΕ ΟΙΔΑ ΤΟΝ ΟΤΙ  
 ΠΑΡΑΥΤΟΥ ΕΜΥ ΚΑΚΕΝ ΟΣΜΕΑ·  
 ΤΕ ΣΤΑΛΚΕΝ ΑΔΕ ΕΖΗΤΟΥΝ<sup>ΟΥΝ</sup> ΑΥΤΟ  
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 ΛΗΛΥΘΕ Η ΩΡΑ ΑΥΤΟΥ ΠΟΛΛΟΙ ΔΕ·  
 ΕΠΙΣΤΕΥΣΑΝ ΕΚ ΤΟΥ ΟΧΛΟΥ ΕΙΣ ΑΥ  
 ΤΟΝ· ΚΑΙ ΕΛΕΓΟΝ ΟΧΕ ΟΤΑΝ ΕΛΘΗ  
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ΕΓΩ ΕΜΥΤΟ ΦΩΣ ΟΥΚ ΟΣΜΟΥ ΟΔΟ  
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ΤΥΡΙΑΣ ΟΥ ΟΥΚ ΕΣΤΙΝ ΑΛΗΘΗΣ ΑΠΕ  
ΚΡΙΘΗΣ ΚΑΙ ΕΙΠΕΝ ΑΥΤΟΙΣ ΚΑΝ ΕΩ  
ΜΑΡΤΥΡΩ ΠΕΡΙ ΕΜΑΥΤΟΥ ΑΛΗΘΗΣ  
ΕΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΜΟΥ· ΟΤΙ ΟΙ ΔΑΠΤΟ  
ΡΕΝ ΗΛΘΟΝ ΚΑΙ ΠΟΥ ΥΠΑΓΩΓΜΕΣ  
ΔΕ ΟΥΚ ΟΙΔΑΤΑΙ ΠΟΘΕΝ ΕΡΧΟΜΑΙ  
Η ΠΟΥ ΥΠΑΓΩΓΜΕΣ ΚΑΤΑ ΤΗΝ  
ΣΑΡΚΑ ΚΡΙΝΕΤΑΙ ΕΓΩ ΟΥΚΡΙΝΩ ΟΥ  
ΔΕΝΑ· ΚΑΙ ΕΑΝ ΚΡΙΝΩ ΔΕ ΕΓΩ  
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ΜΟΝΟΣ ΟΥΚΙΜΙ ΑΛΛΕ ΓΩ ΚΑΙ Ο

ΝΙΔΕΔΟΥ ΛΕΥΚΑΜΕΝ ΟΥΔΕ ΝΙΨΩΠΟ  
ΤΕ ΚΑΙ ΠΩΣ ΟΥΛΕΓΗΣ ΟΤΙ ΕΛΕΥΘΕΡΟΙ  
ΓΕΝΗΣΕΘΕ ΑΠΕΚΡΙΘΗ ΑΥΤΟΣ ΟΤΙ Ο  
ΑΜΗΝ ΑΜΗΝ ΛΕΓΩ ΥΜΙΝ ΟΤΙ ΠΑΣ Ο  
ΠΟΙΩΝ ΤΗΝ ΑΜΑΡΤΙΑΝ ΔΟΥΛΟΣ  
ΕΣΤΙΝ ΤΗΣ ΑΜΑΡΤΙΑΣ· Ο ΔΕ ΔΟΥΛΟΣ  
ΟΥ ΜΕΝ ΗΕΝΤΗ ΟΙΚΙΑ ΕΙΣ ΤΟΝ ΑΙΩ  
ΝΑ Ο ΔΕ ΥΣ ΜΕΝΕΙ Η ΕΙΣ ΤΟΝ ΑΙΩΝΑ·  
ΕΑΝ ΟΥΝ ΟΥΣ ΥΜΑΣ ΕΛΕΥΘΕΡΩΣΗ  
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ΕΜΟΣ ΟΥΧ ΩΡΙΕΝ ΥΜΙΝ ΔΕ ΓΩ Ε  
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ΑΥΤΩ· ΟΤΙ ΗΡ' ΗΜΕΩΝ ΑΒΡΑΑΜ  
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ΠΟΙΕΙΤΕ ΤΑ ΕΡΓΑ ΤΟΥ ΥΠΕΡ ΥΜΩΝ  
ΕΙΠΑΝ ΟΥΝ ΑΥΤΩ· ΗΜΕΙΣ ΕΚΠΟΡ  
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ΕΧΟΜΕΝ ΤΟΝ ΘΝ ΕΙΠΕΝ ΑΥΤΟΙΣ  
ΙC ΕΘΙC ΤΗΡ ΥΜΩΝ ΗΝ ΗΓΑ  
ΠΑΤΕ ΔΝΕΜΕ ΕΚΔΡ ΤΟ ΥΘΥ ΕΞ Ε  
ΛΗΛΥΘΑ ΚΑΙ ΗΚΩ ΟΥΓΑΡ ΑΠΕΜΑΥ  
ΤΟΥ ΕΛΛΗΛΥΘΑ ΑΛΛΕΚ ΕΙΝΟC ΜΕ  
ΑΠΕCΤΑΛΚΕΝ· ΔΙΑΤΙ ΤΗΝ ΔΑΛΙΑΝ  
ΤΗΝ ΕΜΗΝ ΟΥ ΠΗΝΩC ΚΕΤΑΙ· ΟΤΙ  
ΟΥΔΥΝΑΣΘΑΙ ΔΚΟΥΘΗΝ ΤΟΝ ΛΟΓΟΝ  
ΤΟΝ ΕΜΟΝ· ΥΜΕΙC ΕΚΤΟΥ ΠΑΤΡΟC  
ΤΟΥ ΔΔ ΒΟΛΟΥ ΕΤΕ ΚΑΙ ΤΑC ΕΠΙ  
ΘΥΜΙΑC ΤΟΥ ΥΠΕΡC ΥΜΩΝ ΘΕΛΕΤΑΙ  
ΠΟΙΕΙΝ· ΕΚΕΙΝΟC ΑΝΘΡΩΠΟΚΤΟ  
ΝΟC ΗΝ ΑΠΑΡΧΗC ΚΑΙ ΕΝ ΤΗ ΔΑΛΗ

NM

ΘΙΑΟΥ ΚΕΣΤΗΚΕΝ· ΟΤΙ ΑΛΗΘΕΙΑ ΟΥΚ ΕΣΤΙ  
 ΕΝ ΑΥΤΩ· ΟΤΑΝ ΛΑΛΗΤΟ ΤΟΥ ΔΟΥΛΟΥ  
 ΕΚ ΤΩΝ ΙΔΙΩΝ ΛΑΛΕΙ· ΟΤΙ ΤΟΥΤΟ ΕΣΤΙΝ  
 ΕΣΤΙΝ ΚΑΙ ΟΤΙ ΗΡΑΥΤΟΥ ΕΓΩ ΔΕ ΟΤΙ  
 ΤΗΝ ΑΛΗΘΕΙΑΝ ΛΕΓΩ ΟΥ ΠΙΣΤΕΥΕ-  
 ΤΕ ΜΟΙ· ΤΙΣ ΕΣΤΥΜΩΝ ΕΛΕΓΧΕ ΜΕ  
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 ΔΥΤΟΥ ΛΕΓΟΝΤΕΣ ΡΑ ΒΒΕΙ ΤΙΣ Η  
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ΤΟΥ ΑΝΑΒΛΕΨΑΝΤΟΣ

ξϛ

ΛΕΓΕΙΣ ΠΕΡΙ ΑΥΤΟΥ ΟΤΙ ΗΝ ΟΙΞΕΝΟΥ  
 ΤΟΥ ΣΟΦΘΑΛΜΟΥΣ· Ο ΔΕ ΕΙΠΕΝ ΟΤΙ ΠΡΟ  
 ΦΗΤΗΣ ΕΣΤΙΝ· ΟΥΚ ΕΠΙΣΤΕΥΣΑΝ ΟΥΝ  
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 ΦΛΟΣ ΚΑΙ ΑΝΕΒΛΕΨΕΝ· ΕΩΣ ΟΥ Ε  
 ΦΩΝΗΘΑΝ ΤΟΥΣ ΓΟΝΕΣ ΑΥΤΟΥ ΚΑ  
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 ΟΥΤΟΣ ΕΣΤΙΝ Ο ΥΙΟΣ ΣΥΜΩΝ ΘΝΨ  
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 ΣΑΝ ΟΥΝ ΟΙ ΓΟΝΕΣ ΑΥΤΟΥ ΚΑΙ ΕΠΑ  
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 ΜΩΝ ΚΑΙ ΟΤΙ ΤΥΦΛΟΣ ΕΓΕΝΝΗΘΗ·  
 ΠΩΣ ΔΕ ΝΥΝ ΒΛΕΠΕΙ· ΟΥΚ ΟΙΔΑΜΕΝ  
 Η ΤΙΣ ΗΝ ΟΙΞΕΝ ΑΥΤΟΥ ΤΟ ΥΣΟΦΘΑ  
 ΜΟΥΣ Η ΜΕΙΣ ΟΥΚ ΟΙΔΑΜΕΝ· ΑΥΤΟΝ  
 ΡΩΤΗΣΑΤΕ ΗΛΙΚΙΑΝ ΕΧΕΙ ΑΥΤΟ  
 ΠΕΡΙ ΕΑΥΤΟΥ ΧΑΛΗΣ ΕΙ· ΤΑΥΤΑ ΕΠΙ  
 ΟΙΓΩΝΙΣΑΥΤΟΥ ΟΤΙ ΕΦΟΒΟΥΝΤΕ

ΣΑΝ ΑΥΤΟΝ ΚΑΙ ΕΙΠΑΝ ΣΥΜΑΘΗΤΗΣ  
 ΕΚΕΙΝΟΥ ΕΙ· ΗΜΕΙΣ ΓΑΡ ΜΩΨΕΩΣ  
 ΕΣΜΕΝ ΜΑΘΗΤΑΙ· ΗΜΕΙΣ ΔΕ ΟΙΔΑ  
 ΜΕΝ ΟΤΙ ΜΩΥΣ ΕΙΛΕΛΑΛΗ ΚΕΝ ΟΘΕ  
 ΤΟΥΤΟΝ ΔΕ ΟΥΚ ΟΙΔΑΜΕΝ ΠΟΘΕΝ <sup>αυτοιο</sup>  
 ΕΣΤΙΝ ΑΠΕΚΡΙΘΗ, ΚΑΙ ΕΙΠΕΝ Ο ΑΝΘΡΩ  
 ΠΟΣ· ΤΟΥΤΟ ΓΑΡ ΤΟ ΘΑΥΜΑΣΤΟΝ ΕΣΤΙΝ·  
 ΟΤΙ ΎΜΕΙΣ ΟΥΚ ΟΙΔΑΤΑΙ ΠΟΘΕ ΕΣΤΙ  
 ΚΑΙ ΗΝ ΟΙΖΕΝ ΜΟΥ ΤΟ ΥΣΟΦΘΑΛΜΟΣ  
 ΟΙΔΑΜΕΝ ΟΤΙ ΜΑΡΤΥΛΩΝ ΟΘΕ·  
 ΟΥΚ ΑΚΟΥΕΙ ΑΛΛΕ ΑΝΤΙΣΘΕΟ ΣΕΒΗΣΗ  
 ΚΑΙ ΤΟ ΘΕΛΗΜΑ ΑΥΤΟΥ ΠΟΙΗ ΤΟΥΤΟΥ  
 ΑΚΟΥΕΙ· ΕΚ ΤΟΥ ΑΙΩΝΟΣ ΟΥΚ ΗΚΟΥΣΘΗ  
 ΟΤΙ ΗΝ ΟΙΖΕΝ ΤΙΣ ΟΦΘΑΛΜΟΥΣ ΤΥΦΛΟΥ  
 ΓΕΓΕΝΗΗ ΜΕΝ ΟΥ· ΕΙ ΜΗ ΗΝ ΟΥΤΟΣ ΠΑ  
 ΡΑΘΥ Ο ΑΝΘΡΩΠΟΣ ΟΥΚ ΗΔΥΝΑΤΟ ΠΟΙΕΙΝ·  
 ΟΥΔΕΝ ΑΠΕΚΡΙΘΗΣΑΝ ΚΑΙ ΕΙΠΑΝ ΑΥ  
 ΤΩ ΕΝ ΑΜΑΡΤΙΑΣΥ ΓΕΓΕΝΗΗΘΗΣ Ο  
 ΛΟΓΟΣ· ΚΑΙ ΣΥ ΔΙΔΑΣΚΗΣ ΗΜΑΣ· ΚΑΙ  
 ΕΞΕΒΑΛΑΝ ΑΥΤΟΝ ΕΞ ΩΗΚΟΥΣ ΕΝ ΟΙΣ

ΝΟΣ ΕΚΥΚΛΩΣΑΝΟΥΝ ΑΥΤΟΝ ΟΙ  
ΟΥΔΑΙΟΙ ΚΑΙ ΕΛΕΓΟΝ ΑΥΤΩ ΕΩΣΠΟ  
ΤΕ ΤΗΝ ΨΥΧΗΝ Η ΜΩΝΑΙΡΕΙΣ ΕΙ  
ΣΥ ΕΘΧΕ ΕΙΠΕ Η ΜΕΙΝ ΠΑΡΡΗΣΙΑ  
ΑΠΕΚΡΙΘΗ Ο ΙΗΣΟΥΣ ΕΙΠΟΝ ΥΜΕΙΝ  
ΚΑΙ ΟΥ ΠΙΣΤΕΥΕΤΑΙ· ΤΑ ΕΡΓΑ ΔΕ  
ΩΠΟΙΩΕΝ ΤΩ ΟΝΟΜΑΤΙ ΤΟΥ ΠΑΤΕ  
ΡΟΣ ΜΟΥ ΤΑΥΤΑ ΜΑΡΤΥΡΕΙ ΠΕΡΙ ΕΜΟΥ  
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ΔΕ ΕΙΝ ΟΤΙ ΤΑ ΠΡΟΒΑΤΑ ΤΑ ΕΜΑ  
ΤΗΣ ΦΩΝΗΣ ΜΟΥ ΑΚΟΥΟΥΣΙΝ·  
ΚΑΓΩ ΠΗΝΩΣ ΚΩ ΑΥΤΑ· ΚΑΙ ΑΚΟ  
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ΕΚ ΤΗΣ ΧΕΙΡΟΣ ΜΟΥ ΟΥ ΠΗΡΑΜΟΥ

εβ

ΟΣ ΕΔΩΚΕΝ <sup>μοι</sup> ΜΙΣΘΩΝ ΠΑΝΤΩΝ ΕΣΤΙ  
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ΑΠΟΥΡΕΝΤΩΚΟΣΜΩ ΤΟΥΤΩ ΕΙΣΩ  
 ΗΝ ΔΙΩΝΙΟΝ ΦΥΛΑΣΣΑΥΤΗΝ· ΕΑ  
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 ΠΟΥ ΕΓΩ ΕΜΙ ΕΚΕΙ ΚΑΙ Ο ΔΙΑΚΟΝΟΣ  
 Ο ΕΜΟΣ ΕΣΤΙ· ΕΑΝ ΤΗΣ ΕΜΟΙ ΔΙΑ  
 ΚΟΝΗΤΙ ΜΗ ΣΕΙ ΑΥΤΟΝ Ο ΠΗΡ· ΑΥΤΗ  
 Η ΨΥΧΗ ΜΟΥ ΤΕΤΑΡΑΚΤΑΙ· ΚΑΙ ΤΗ  
 ΕΠΩ ΠΕΡ ΣΩΣΟΝ ΜΕ ΕΚ ΤΗΣ Ω  
 ΡΑΣ ΤΑΥΤΗΣ ΑΛΛΑ ΔΙΑ ΤΟΥΤΟ ΗΛΘΟ  
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 ΟΥΤΗ ΦΩΝΗ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ Κ  
 ΕΔΟΞΑΣΑ· ΚΑΙ ΠΑΛΙ ΝΑ ΔΟΞΑ  
 ΣΩ· ΟΟΥΤΟ ΧΛΟΣ Ο ΕΣΤΩΣ· ΚΑΙ  
 ΑΚΟΥΣΑΣ ΕΛΕΓΟΝ ΒΡΟΝΤΗΝ

ΜΗ ΛΑΜΒΑΝΩΝΤΑ ΡΗΜΑΤΑ ΜΟΥ  
<sup>ΧΕΙΤΡΟΝ</sup>  
ΕΚΡΙΝΟΝΤΑ ΑΥΤΟΝ Ο ΛΟΓΟΣ ΟΝΕΙ  
ΔΑΛΗΣ Α ΕΚΕΙΝΟΣ ΚΡΙΝΕΙ ΑΥΤΟΝ  
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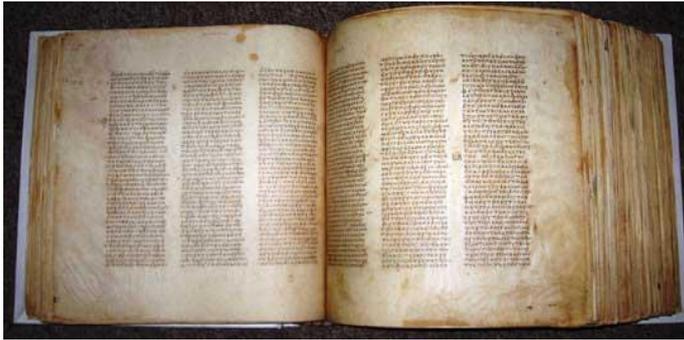
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ΡΪΩΤΗΣ ΚΕΚΤΗ ΓΕΓΟΝΕΝ ΟΤΙ Η

αἰνῶν· ἀλλ' ἐμὸν ἔργον ἐστὶν  
οὐκ αἰσχύνεσθαι τὸν κόσμον ἅτις  
ἐποίησεν καὶ εἶπε τῷ Ἰακώβῳ· εἰ ἀντί-  
στα μετὸν λόγον μου τῆς ἡ-  
μέρας αὐτοῦ ὁ ἀγαπῶν ἐμαυτὸν  
πρὸς αὐτὸν ἐξέλθου μεθ' ἑ-  
μὸν ἵνα παραγγέλω τοῖς ἰσχυ-  
ροῦσιν ἵνα μετὰ τὸ ἔλθου-  
σόν μου ἐκείνην ἡμέραν οὐ  
ἔσται νεκρὸς ἀλλὰ τοῦ  
ἐμψυχῶντος μετ' ἐμοῦ· ταῦτα ἔ-  
λελε καὶ ἔμεινεν παρ' ἑμὴν με-  
θ' ἡμῶν ὁ ἀγαπῶν καὶ τὸ ἐστὶν ἡ-  
μεῶν ὅτι οὐκ ἐστὶν ἡμέρας ἐν τῷ  
ὄνοματί μου· ἐκεῖνος ἔμαθε  
ὅτι ἔμεινεν πάντα καὶ ἕτοιμην  
εἶναι ἕως πάντων ἀβιπτόν ἔ-

## Chapter 7

# The Vaticanus and Sinaiticus Manuscripts

## The VATICANUS



We've already mentioned the Vaticanus. It's possibly the most famous Bible manuscript, and one of the most complete. Also referred to as "B," it is dated to the early fourth century. Of course, by that time books were made of vellum -- calfskin or sheepskin.

The style of writing is slightly older than that of the Sinaiticus (the next document we'll look at), and the Vaticanus also has less ornamentation. Furthermore, the four gospels are not divided according to the Eusebian sections, making it possible that this codex was produced prior to AD 325, when Eusebius divided the gospels into chapters. Some scholars are led to believe that Vaticanus is as much as 50 years older than Sinaiticus. Then again, others say it is one of the fifty Bibles that Constantine ordered Eusebius to produce (Eusebius, Ecclesiastical History, Vol.3, pge.25). If so, that would put its date of production at about AD 331 or 332. It is true that the vellum used for the pages is of very high quality. However, we really do not have a clear idea when it was produced, or by whom. It is certainly from the early 4th century. Beyond that, it's all speculation.

What about the codex's place of origin, its birthplace? Some claim it was produced in Egypt, probably Alexandria, because there are Coptic forms of words in some of the headings. Others claim it may have been made in Caesarea, because of the Latin forms of some names.

When it came to the Vatican Library is also a mystery. It is found mentioned in the first inventory taken of the library in 1475. The great Christian city of

Constantinople was attacked and taken by the Muslim Turks in AD 1453. Therefore the Vaticanus might possibly have been one of the hundreds of precious books rescued from that city and brought to Europe by refugees fleeing westward. On the other hand, legend has it that it was a gift from the Byzantine Emperor Giovanni VIII to Pope Eugenio IV during or after the Council of Florence in 1438. Nobody really knows for sure.

We know from the binding that it originally contained 820 leaves (1640 pages), but that 71 of those leaves have been lost. Codex Vaticanus contains the Old Testament in Greek, the Septuagint translation quoted often by Jesus as we know from the gospels. However, most of Genesis and a large part of the Psalms have been lost. The New Testament portion of the codex is missing Hebrews 9:14 to the end of Hebrews. First and Second Timothy, Titus, Philemon, and John's Revelation have also been lost. However, in both the Old and New Testament sections, those portions that had been lost were re-produced, written out by hand, in the 15th century.

Some Christians might be shocked to hear that the Vaticanus, and the Sinaiticus which we'll discuss later, both include some books from the Apocrypha. However they are not included as Scripture, but simply as edifying books that go well with the Bible. These are different from the Gnostic materials we spoke of earlier. To repeat, one last time -- there are three important facts to remember about the development of the Cristian canon of scripture:

First, all four Gospels, and all of Paul's letters were well known by the early Christians to have come directly from the apostles. There is no exception.

Secondly, even the books at the end of the New Testament, from James through Revelation, were also widely accepted early on, although some were questioned by some churches for a time.

Thirdly, the "other gospels," the Gnostics, that skeptics and Muslims love to point to, were not even written till long after the apostles had died, and at any rate, the content of these other "gospels" is so flawed that no serious Christian would ever have considered them. They were not, in any real sense, "Christian."

Another issue that some may see as a problem is the number of verses that are absent from the text of the Vaticanus – and the Sinaiticus as well. The following verses have been "left out" of the text. This does not worry us at all. The earliest translations of the Bible, including Wycliffe's, Luther's, and the King James Version, were made from the *Textus Receptus*, the printed Greek version that Erasmus produced in the early 1500s. Erasmus did not have any of the papyri or early manuscripts that we have now. All he had were a few codices from the TWELFTH century.

Verses left out of both Vaticanus & Sinaiticus	Out of Vaticanus Only	Out of Sinaiticus Only
Matthew 12:47 & 17:21	Lk.22: 43-4	Matt.16: 2b- 3
Matthew 18:11 & 23:14	I Pet. 5:3	Matt.24:35
Mark 7:16, Mark 9:44		John 16:15
Mark 9:46, Mark 11:26		Jn.20: 5b-6
Mark 15:28, Mk 16:9-20		John 21:25
Luke 17:36, John 5:4		
John 7:53 to John 8:11		
Acts 8:37, Acts 15:34		
Acts 24:7, Acts 28-9		
Romans 16:24		

The verses mentioned above were included in the King James Version of the Bible, the standard English Bible from the seventeenth through most of the twentieth centuries.

The New International Version, first produced around 1970, was based not on Textus Receptus, but on Sinaiticus and Vaticanus, omitting many of the above verses.

Look at the footnotes in your Bible, and you'll see the verses that were omitted. In fact most of them are very inconsequential, and many of them do sound like scribes' explanatory notes that, over time, came to be mixed up with the sacred text. This is a common occurrence with every ancient text. The amazing thing about the Bible is how seldom it happens. Again, it is no big deal.

At any rate, these few very minor additions or deletions do not change any Bible teachings at all. The Bible is very well preserved, despite the years. The many manuscripts with virtually identical text prove it.

In order to un-confuse those who claim there are thousands and thousands of "errors" in the New Testament, we should briefly explain what we mean by "variants" or "variant readings."

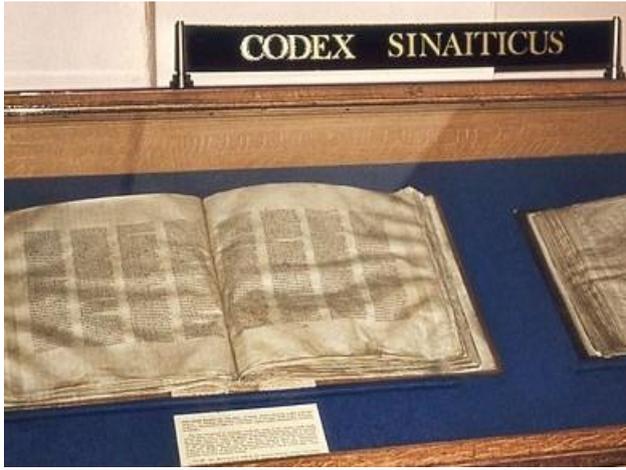
There are thousands of tiny variations. Over time, for example, the spelling of words changes. In Greek, the little word "umein" might change, with time, to "umin." It's a pronoun, so that little word appears all through the New Testament, very often, in every manuscript. And every time umein changes to umin, it is counted as one variant. With more than 5000 manuscripts, some of them hundreds of pages long, even that one little change, in a word that might occur hundreds of times in each manuscript, becomes thousands of variants.

Readings also changed, but in very minor, inconsequential ways. There is a variant reading at Ephesians 6:23 where some manuscripts have, "God the

Father and our Lord Jesus Christ ," while others have, "God our Father and the Lord Jesus Christ."

If skeptics want to make a lot of noise over such things, that's their business. Such minor variants do not bother me, and 99% of the "mistakes" they talk about are exactly such minor variants. The other 1% are larger variants, like the optional ending of Mark, which, nonetheless, agree perfectly with the rest of Scripture. You can see all the variant readings in the "U.B.S. Text" of the Bible, which can be found in any Bible Store. They are not a secret, and they are not a big issue.

## The SINAITICUS



The Sinaiticus, as mentioned earlier, was found in 1840 by Constantin Von Tischendorf. He was apparently travelling and spent a night at a monastery near the site known today as Mt. Sinai (The real Sinai is in Arabia).

While he was staying at the monastery, so the story goes, he noticed the monks were burning some very old parchment manuscripts in their stove, to keep warm. They liked the smell of the fire when burning these pages. When Tischendorf took a closer look, he realized, to his horror, that these monks were burning the priceless pages of an extremely ancient Bible manuscript.

Unfortunately, much of the Old Testament was lost to the monks' stove. However, thankfully, the entire New Testament was saved, along with some of the Old Testament, by Tischendorf's keen eye and quick action.

The pages of the Sinaiticus are made of calf-skin. Today it is kept in the British Museum, in London. It has 694 pages, about half of its original page count. Presumably, the rest got burned up at the monastery. The text is arranged in four columns per page, unlike that of the Vaticanus, which is in three columns.

The Old Testament portion is written in the same type of Greek characters as the New Testament. It's the Septuagint. It also holds the apocryphal books, like Maccabees, Judith, and Tobit, along with a couple of other books, "The Shepherd of Hermas", and the "Epistle of Barnabas."

These last two, known as "deuterocanonicals", were known to the early church of the second century as good Christian books. Some churches, for awhile, even thought they might be inspired, but that didn't last long. Most Christians thought of them in the same way as we think of books by Oswald Chambers or Billy Graham – good Christian literature.

Also, please do not confuse "The Epistle of Barnabas" with the Gnostic book known as "The Gospel of Barnabas." The Gospel of Barnabas is a second or third century forgery that teaches ridiculous things. The earlier book that's included in the Sinaiticus, The Epistle of Barnabas, was a valuable Christian book that, nonetheless, failed to pass the test of real inspiration. Written after the apostolic age, it could not possibly have been written by one of the apostles.

The Sinaiticus is certainly one of the most important of the Old Bible manuscripts since it and the Vaticanus together serve as the basis of most modern Bibles. Experts agree, for the most part, that it was produced around AD 350 or thereabouts, maybe ten or twenty years after Vaticanus. In spite of the fact that it's not quite as old, the Sinaiticus is not as well preserved.

ΧΕΙΡΟΝΤΙΣΟΙΓΕΝΗ  
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ΤΕΣ ΕΙΣ ΑΝΑΣΤΑΣΙΝ  
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ΤΕ ΤΗΝ ΑΓΑΠΗΝ Τ  
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 ΠΝΟΥΝΤΕΣ ΕΝ ΠΑΣΙ ΠΡΟ  
 ΚΑΡΤΕΡΗΣΕΙ ΚΑΙ ΔΕΗΣΕΙ  
 ΠΕΡΙ ΠΑΝΤΩΝ ΤΩΝ ΑΓΙΩ  
 ΚΑΙ ΥΠΕΡ ΕΜΟΥ· ΙΝΑ ΜΟΙ  
 ΔΟΘΗ ΛΟΓΟΣ ΕΝ ΑΝΟΙΣ ΕΙ  
 ΤΟΥ ΣΤΟΜΑΤΟΣ ΜΟΥ ΕΝ

## Chapter 8

# Epilogue

## The ORIGINAL BIBLE

Do these manuscripts prove anything? Of course they do. They prove that we have the ORIGINAL Bible! We've printed parts of it right here, on the pages of this book. When your friend says the Bible has been changed, he has a very tough argument to make. If it's been changed, then where's the "real" one? Every codex, every scroll, every scrap we have found is of **OUR** Bible. And we have thousands of them. Nothing, not even a little spec has ever been found of that "other" bible that your friend keeps talking about.

The Gnostic gospels? Nice try. They were not even written till 80 or 90 years, often much longer, after Jesus rose. The earliest actual copies we have of those gnostic "gospels" are from 200 or even 300 years after Jesus rose, and in most cases, we only have one or two copies.

Meanwhile, OUR Gospels? Well, even those unbelieving skeptics are often forced to admit that Paul's letters were all written in the 50s and 60s of the first century. Furthermore, they've also had to concede that the Beatty and Bodmer manuscripts of Galatians and John are much older than they initially imagined, although they would not go as far as we have in this book. When you put together the evidence from 7Q5 (Qumran Mark), from the Magdalen Papyrus (Matthew), and Kim's re-dating of P46 to the first century, it becomes obvious. **WE HAVE THE ORIGINAL BIBLE.**

Your friend can believe in his "gnostic fairy tales" if he wishes, but he's very ignorant – unaware of the facts.

Going forward, it seems to me that we ought to be teaching a little bit of Greek in our Sunday Schools. Isn't it odd that we expect kids in eighth grade to do complex algebra problems, but think it's expecting too much for them to learn to pronounce a few Greek letters and learn something of the original language of our Scriptures? In a world in which the Bible is constantly questioned and kids lose their faith when exposed to the withering fire of atheistic university or even highschool professors, this is certainly a reasonable innovation in Christian education.

Adults, you could learn some Greek too. Ask your pastor or priest to help you to at least learn the Greek alphabet so that you're a little bit comfortable with it. Deepen your understanding of God's Holy Word. You can learn the letters, the sounds that go with them, and a few choice words in about one weekend, maybe 5 or 10 hours of instruction and practice. Even this little bit of knowledge has real concrete application in the study of scripture.

It really is a great blessing to just know a little bit of the old Greek. Seeing the Greek text, and being able to decipher it – even a little of it – brings one closer, in feeling, in thought, and in spirit, to our Lord, and to his earliest followers.

In addition, it seems to this author that we need a new generation of scholars who will learn Koine Greek, study Papyrology and Paleography, and evaluate these ancient documents on the evidence alone, without anti-Christian bias. Furthermore, we need Bible translators, to bring the Word to the ends of the earth.

EPILOGUE: I'm sure you've noticed that the very early first and second century manuscripts presented in this book are pretty "beat up." You might ask, why did the Lord preserve His Holy Word in such a torn, raggedy, half-rotted way? Well, if you know him well, then that's an easy question to answer. This is the Word of the God who spoke to Elijah, not in a great wind, not in an earthquake, not in a blazing fire, but in a still small voice. (1Kings 19:11-13). This is the God who was born in a stable, and who rode into town on a donkey. He operates this way so that those who are proud, who do not want to believe in Him, will have plenty of reason not to believe. He operates this way so that those who are humble will see His majesty even on very humble pages.

As Jesus said in Matthew 11:25, so you and I can say:

***"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."***