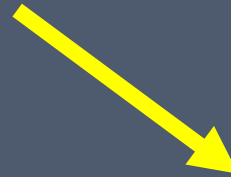


HISTORY OF THE BIBLE

LESSON 3 – TRANSMISSION OF THE OT

FROM GOD TO US

INSPIRATION



CANONIZATION



TRANSMISSION



TRANSLATION

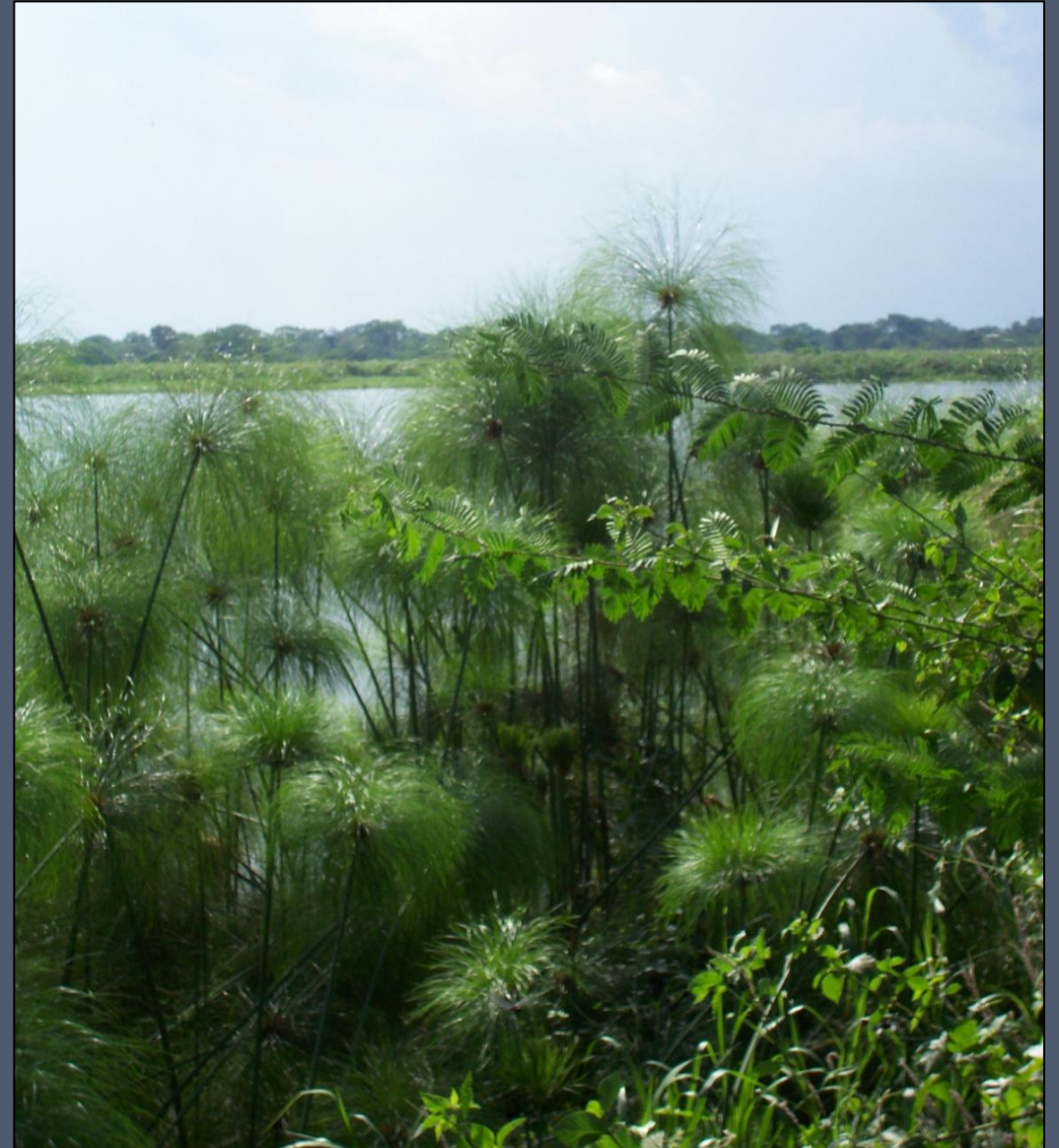
Transmission of the Bible

Writing Materials & Practices

Papyrus

- First manufactured in 4th millennium BC
- The inner pith of the stem was cut in narrow slices. Vertical and horizontal slices were beaten together to form a sheet, smoothed and cut to 9x15" max
- A number of sheets could be pasted together to form a roll; max length of about 35 feet (Luke and Acts were about 31-32 feet)
- Original NT writings were on Papyrus rolls
- Continued in use in NT codices until around 8th century

Papyrus growing on the banks of the Nile
(image from Wikipedia)



Parchment

- A writing material made from untanned skins of animals (primarily sheep, & and goats)
- **Vellum** is a finer material made from younger animals (lambs and young calves)
- First used in Asia Minor (2nd century BC)
- General usage in bookmaking around 4th century AD when it overtook papyrus because it is tougher and longer lasting, and it's easier to write on both sides
- Important 4th century Greek NT codices are on parchment

Parchment made from goatskin (image from Wikipedia)



the Codex

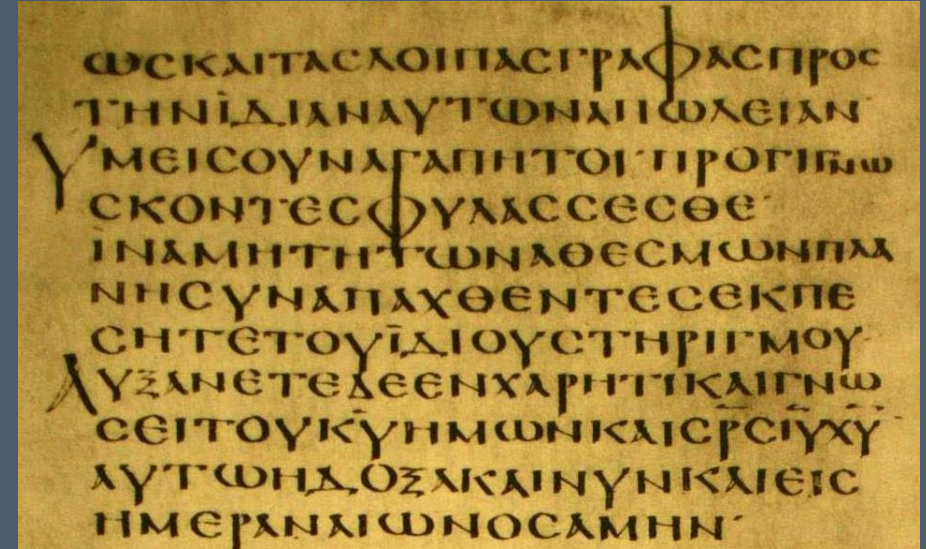
- Original NT writings made on papyrus rolls; were bulky and inconvenient
- Early 2nd century, the **codex**, or leaf form of book, came into use in the church
- Codices were formed by folding one or more papyrus (and later parchment) sheets in half and sewing them together
- Christians early-adopted the codex as format of choice for their sacred books
- ~44% cost savings for a codex over a scroll
- All four gospels, or all Paul's works could now be bound together
- Better for receiving text on both sides



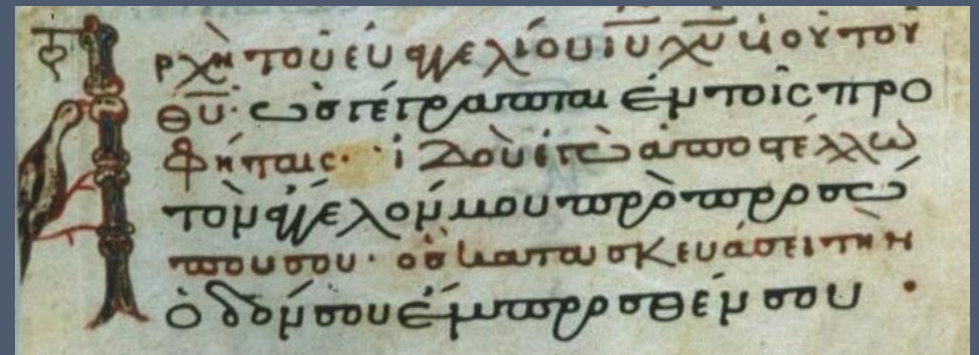
Codex Gigas [13th century Latin ms]
(image from Wikipedia)

Scripts

- Would use horizontal papyrus fibers or guide lines on parchment
- Hands are divided into **majuscules** (capital letters) and **minuscules** (lower case)
- The beautiful Greek majuscules writing of the 3rd - 6th centuries deteriorated
- Reform in the 9th century led to smaller letters in cursive hand
- Minuscule script was quicker and cheaper
- As Christianity spread, sometimes speed outran accuracy in copying
- A **palimpsest** is a ms that was scraped and reused to save money



Majuscule Codex Alexandrinus [5th century]
(image from Wikipedia)



Minuscule 113 [11th century] (image from Wikipedia)

Scribes

- As Christianity received official sanction from the state, *scriptoria* produced more copies of the NT
- Each scribe (Christian or not) would sit for hours and copy a NT book as the reader slowly read the exemplar (original)
- Many copies would be made simultaneously, but mistakes could and did occur, work checked by corrector
- Scribes paid by number of lines (*stichoi*)
- Later, in Byzantine period, books copied by monks in monasteries by reading aloud, memorizing, dictating to oneself & writing

“The end of the book; thanks be to God!”

- Found in at least one manuscript



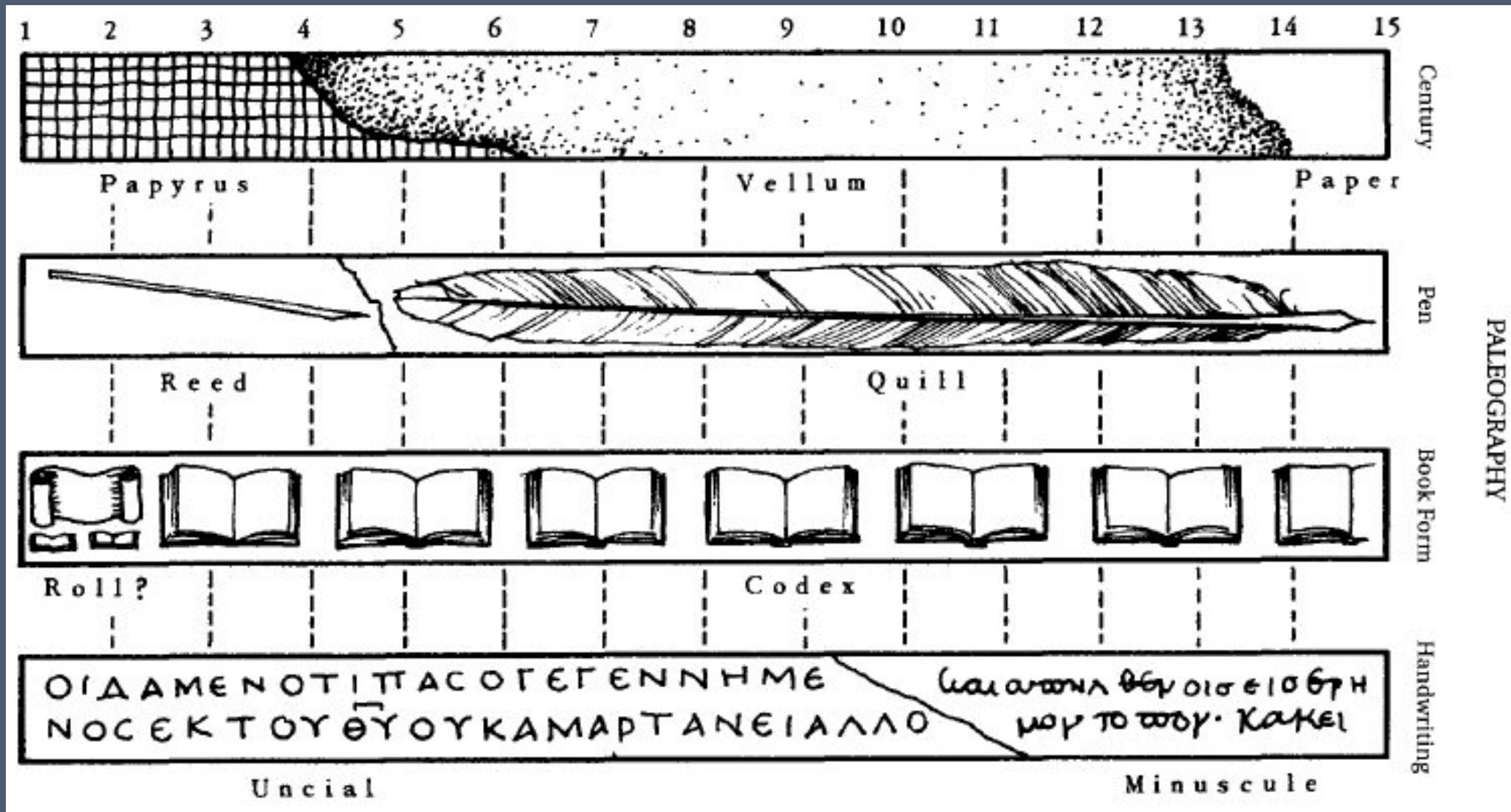
Egyptian scribe (image from Wikipedia)

Scribes

“By reading the divine Scriptures [the scribe] wholesomely instructs his own mind, and by copying the precepts of the Lord he spreads them far and wide. What happy application, what praiseworthy industry, to preach unto people by means of the hand, to untie the tongue by means of the fingers, to bring quiet salvation to mortals, and to fight the Devil’s insidious wiles with pen and ink! For every word of the Lord written by the scribe is a wound inflicted on Satan. And so seated in one spot, the scribe traverses diverse lands through the dissemination of what he has written... Man multiplies the heavenly words, and in a certain metaphorical sense, if I may dare so to speak, three fingers are made to express the utterances of the Holy Trinity. O sight glorious to those who contemplate it carefully! The fast-travelling reed-pen writes down the holy words and thus avenges the malice of the Wicked One, who caused a reed to be used to smite the head of the Lord during His Passion.”

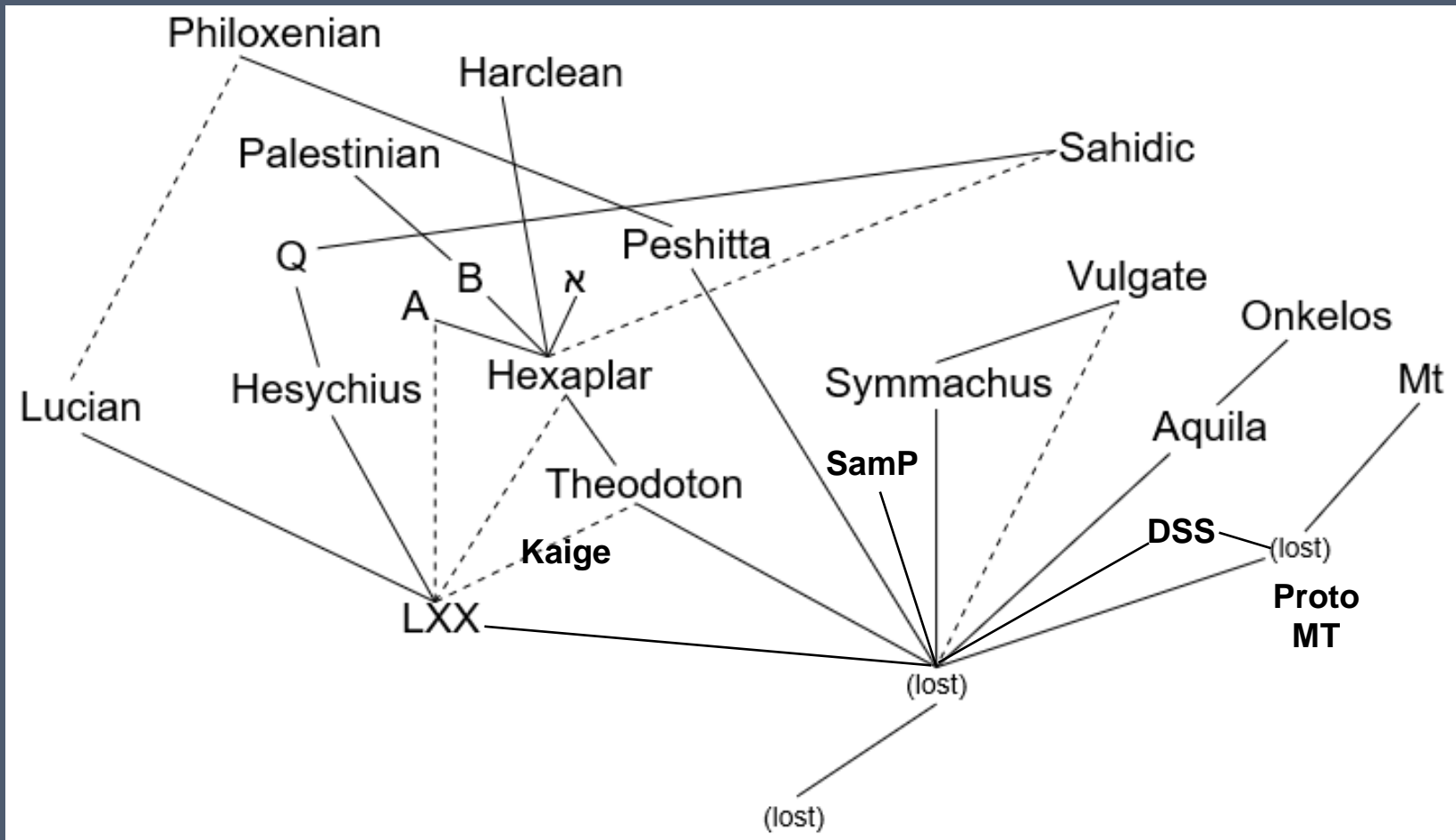
(Metzger and Ehrman, *The Text of the New Testament*, pp. 29-30)
quoting Cassiodorus of Italy c. 485-585 AD

Transmission Practice Summary



Old Testament

Relationship between ancient Old Testament manuscript traditions



Autographs

Old Testament Text Families

Biblical period

15th - 4th c BC

Biblical texts composed and compiled. There is indication that the texts were received by the faith community as authoritative (e.g., Ex 19:7-8; Dt 31:9-12; Jos 1:8; 2 Kg 14:3-6; 2 Kg 22:8-11; Jer 30:1-2; Dan 9:2, 6-12, etc.). There is also indication of some "editorial" process during the period (e.g. Gen 14:14; Dt 34; Jer 36:32).

Second Temple period

300BC - AD 100

Biblical texts are transmitted in various forms as indicated by the several "text families." There is also indication of a recognized canon of Scripture along side many other texts which are important to the community(ies).

Early Church - Middle Ages

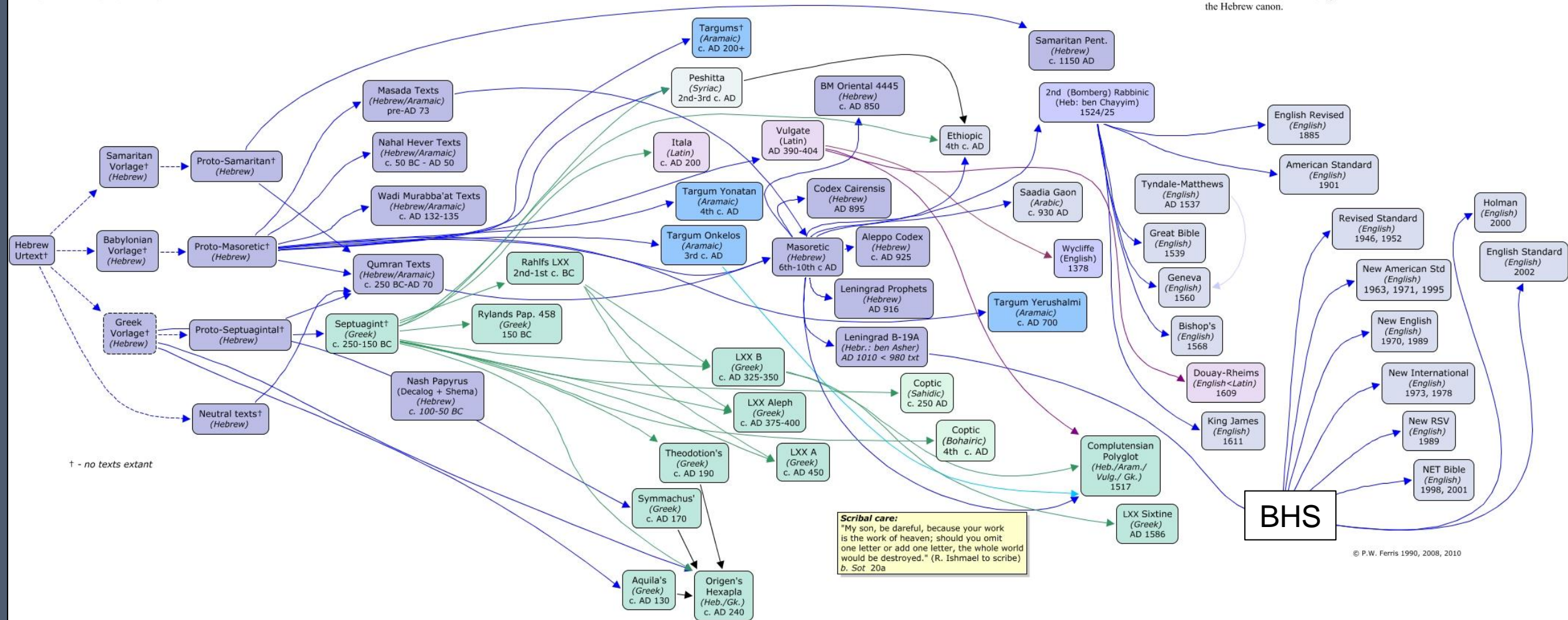
AD 100-1500

Biblical canons take several forms. The Christian community in the West adopts the Latin Vulgate version of Scripture text and canon. Christians in the East adopt the Greek version. Samaritans adopt the Samaritan Pentateuch and the Jewish community adopts the Masoretic version.

Reformation - Present

AD 1500 - date

Gutenberg's printing press revolutionizes the transmission of Scripture. This has an impact on the standardization of a textual tradition as well as the introduction of many new versions. On 8 April 1546 the Synod of Trent declared the Vulgate to be the authoritative Bible of the Church. The Reformation, however, rejected the Latin/Greek canon and turned to the Hebrew canon.



© P.W. Ferris 1990, 2008, 2010

2nd cent BC lists:
4QMMT B II 9ff
ben Sirach/Ecclesiasticus

1st cent lists:
Philo: Contemplative Life
Lk 24:44
Josephus, Apion

2nd cent lists:
Talmud: b. bathra 14b
Melito of Sardis

3rd cent lists:
Origen
Melito of Sardis

4th cent lists:
Jerome: Preface to Kings

Image <http://people.bethel.edu/~pferris/ot103/Cmaptools/Text%20Families.html>

Transmission of the Old Testament

- The earliest OT texts were written in paleo-Hebrew
 - Oldest extant OT writing dates to mid 7th century BC (silver amulets)
 - The switch over to modern Hebrew script (Assyrian square) happened during the Babylonian Captivity (6th-5th century BC)
- There was a standard OT text by the 1st century AD, (proto-Masoretic)
- Masoretic Text gets its name from the group of Jews, the Masoretes, who copied the text between the 7th – 10th centuries AD
 - The Masoretes added diacritical marks to the text and invented vowel symbols to aid in standardizing the vocalization of the OT
 - The Masoretes treated the text with great reverence and were very strict in their copying of the Scriptures
- First printed Hebrew Bible was in 1488

Masoretic Text

- Sometimes called the “received text,” it is a medieval representative of a group of ancient texts of the OT that at an earlier time was adopted by a central stream of Judaism (*Wegner, Textual Criticism of the Bible, p. 306*)
- Earlier forms are called proto-Masoretic, which became the standard form of the Hebrew OT by 100 AD
- The Masoretic text was meticulously preserved by the Masoretes, a group of Jewish scribes between 500-1000 AD who faithfully copied the Scriptures and who added diacritical marks and invented vowel markers to standardize the vocalization
- The Dead Sea Scrolls, Septuagint and other witnesses have confirmed the integrity and authority of the Masoretic Text. Even though there are some differences, the MT is a reliable base text for English translations today.

Old Testament Witnesses

- Primary Hebrew Witnesses
 - Silver Amulets
 - Nash Papyrus
 - Discoveries in the Judean Desert (DJD)
 - Medieval manuscripts
 - Printed Bibles & Editions
- Secondary & non-Hebrew Witnesses
 - Samaritan Pentateuch
 - Aramaic Targums
 - Septuagint (LXX)

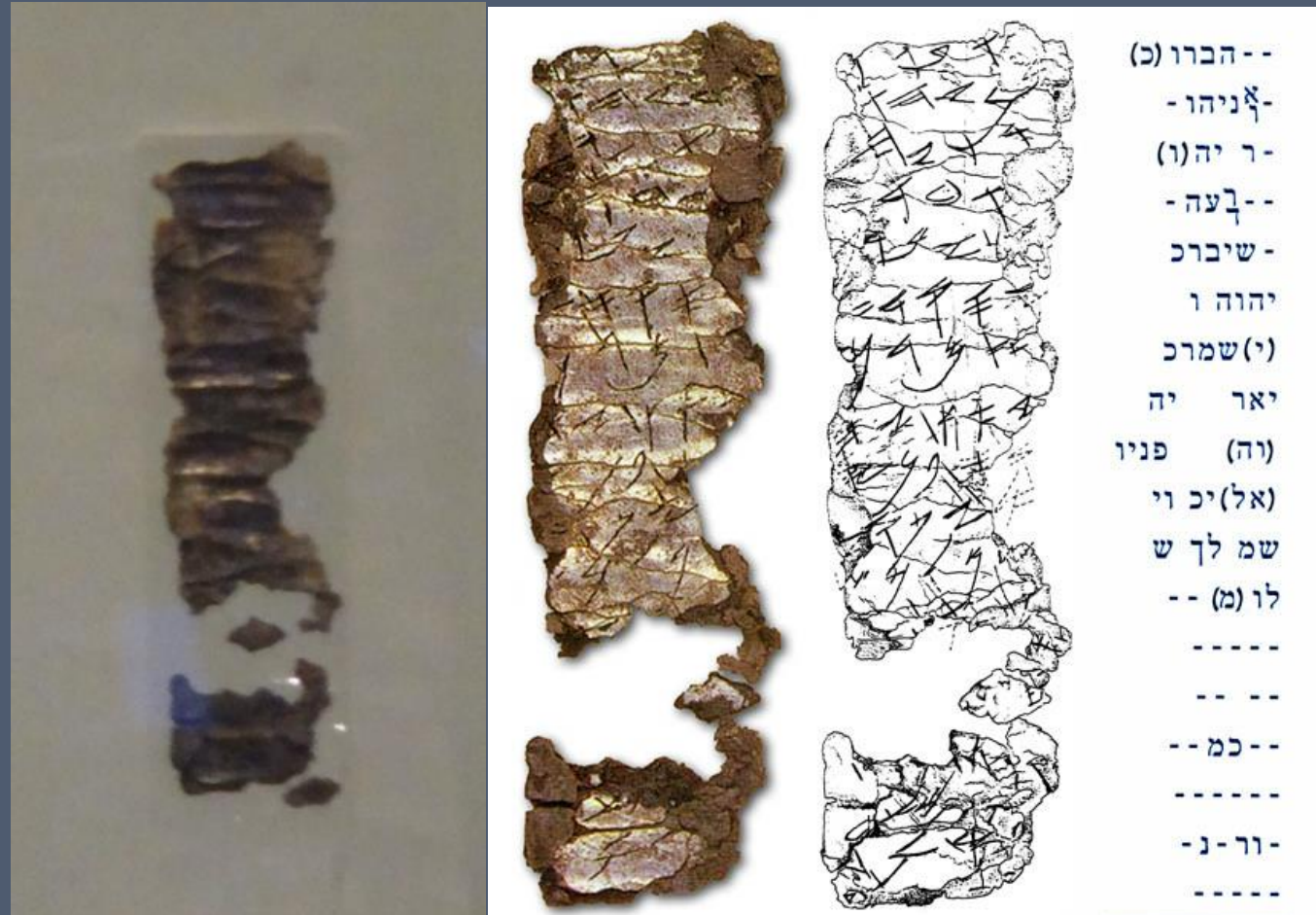
Ketef Hinnom (Silver) Amulets

Date: late 7th – early 6th century BC

Text: Numbers 6:22-27 (parts)

- The oldest text of the Hebrew Scriptures extant today
- Contains the priestly benediction of Numbers 6:22-27
- Discovered in a grave in Jerusalem in 1979

Images from Wikipedia



Nash Papyrus

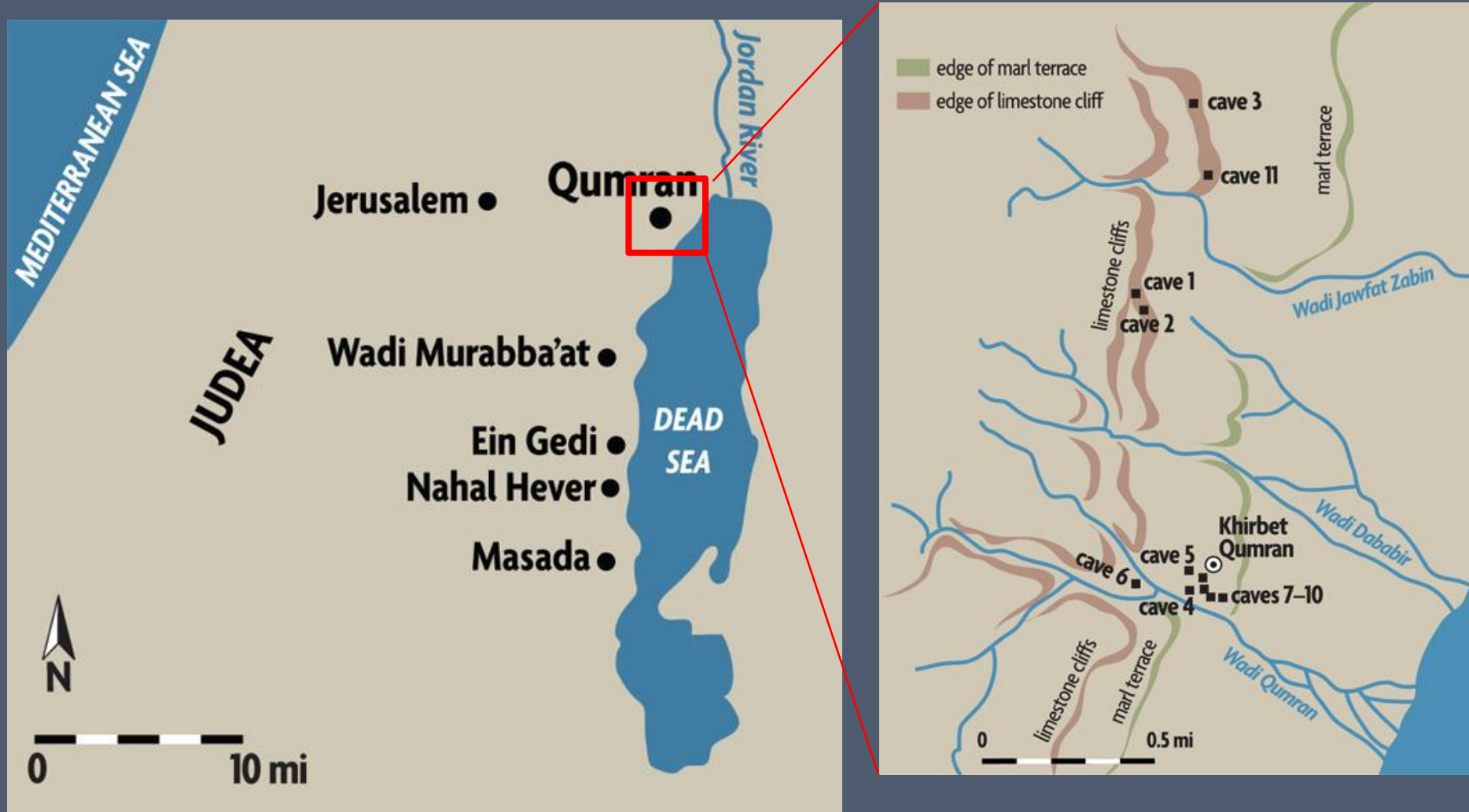
Date: 2nd century BC

Text: Ex. 20:2-17; Deut 6:5-6 (Parts)

- A collection of 4 papyrus fragments acquired in Egypt in 1898 by W. L. Nash
- Prior to the discovery of the Dead Sea Scrolls, this was the oldest Hebrew manuscript
- Consists of the 10 Commandments and the Shema
- Contains the text of Exodus 20:2-17 with parts from Deuteronomy 5:6-21
- Manuscript agrees with the LXX where it departs from the Masoretic Text



Locations of the Discoveries in the Judean Desert (DJD)



Images from <http://vridar.org/2017/02/15/how-dating-the-dead-sea-scrolls-went-awry-1/> & <https://members.bib-arch.org/biblical-archaeology-review/37/5/2>

Dead Sea Scrolls

- Discovered by an Arab shepherd boy in 1947 in Qumran at northern end of Dead Sea
- Thousands of manuscript fragments found in 11 caves (including 213 biblical manuscripts)
- Every OT Book except Esther represented
- Manuscripts in general date from 250 BC to 100 AD (~1,000 years earlier than previous oldest ms!)
- Mostly written in Hebrew square script (12 in paleo-Hebrew; 3 Greek)
- Roughly 35% proto-Masoretic text; 15% pre-Samaritan; 5% pre-LXX

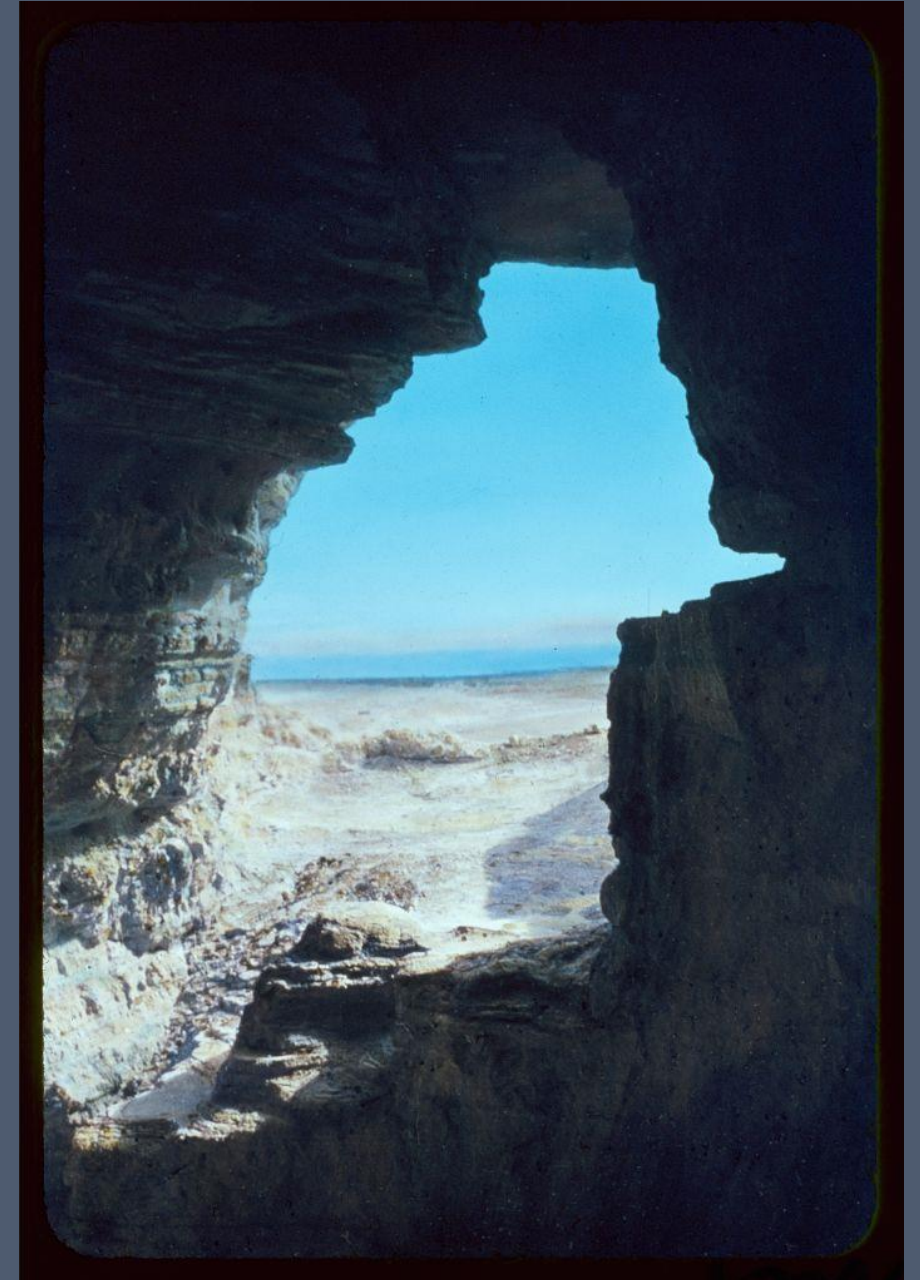
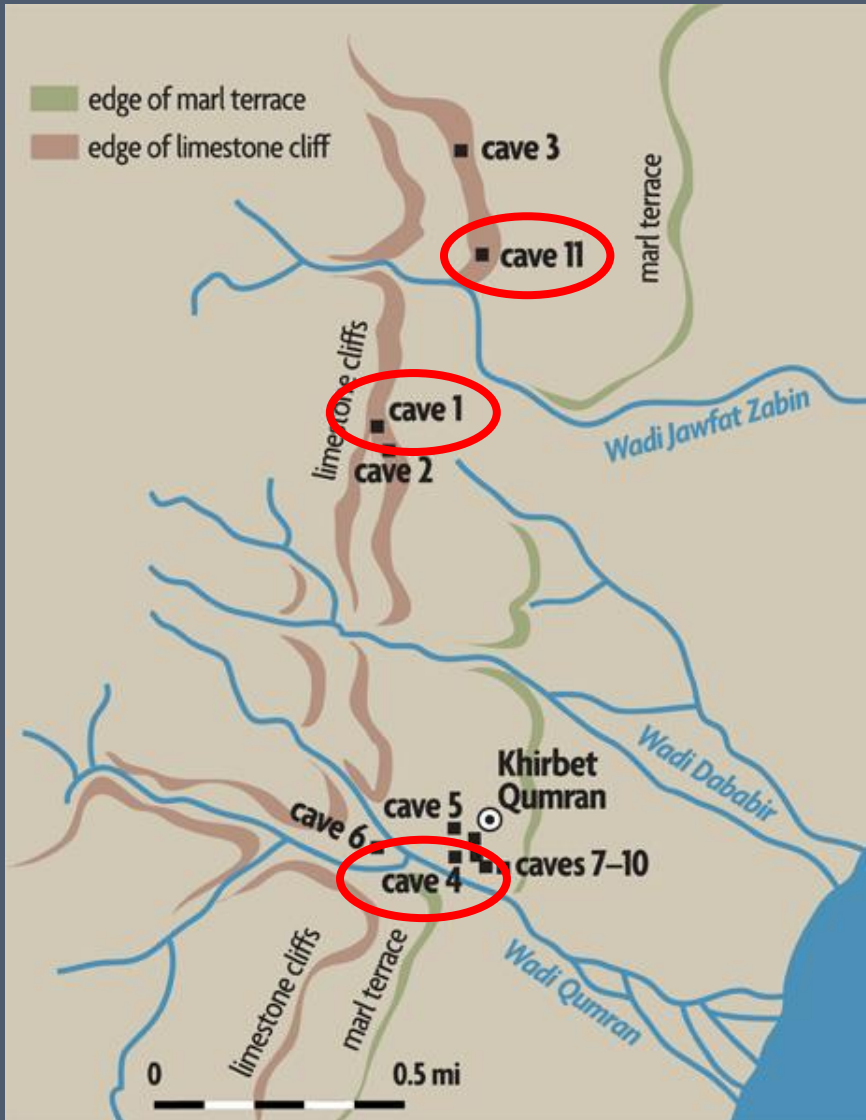


Image from Wikipedia

DJD Locations: Qumran Caves



Qumran Cave 1 (1Q) – Discovered by a young Bedouin shepherd in 1947 and excavated by archaeologists in 1949. The first Dead Sea Scrolls were found in this cave, later called Cave 1. They were the best-preserved, said to have been protected by tall clay jars with lids intact. This seven-Scroll discovery revolutionized the study of the Hebrew Bible and the origins of Judeo-Christianity. Scrolls found in Cave 1 include the Community Rule, War of the Sons of Light against the Sons of Darkness, Thanksgiving Scroll (Hodayot), **Isaiah A and B**, Genesis Apocryphon and Peshar Habakkuk (Habakkuk Commentary). When archaeologists excavated the cave, they found additional fragments of these Scrolls and fragments of dozens of other scrolls.

Great Isaiah Scroll (1QIsa^a)

- One of the 1st seven scrolls recovered by Bedouin shepherd in 1947
- Written in Hebrew and contains the entire Book of Isaiah
- Written on 17 sheets of parchment (24' x 11" each)
- Very close to next oldest manuscript (Leningrad Codex - 1008 AD), in Masoretic Text tradition, differs mostly in grammatical issues

Date: ~150-100 BC
Text: Isaiah (~ complete)



Image from Wikipedia

Habakkuk Commentary (1QpHab)

Date: ~50 BC

Text: Habakkuk commentary



- Among the 7 original scrolls found in cave 1
- Written in Hebrew
- Quotations of Habakkuk are very similar to the Masoretic Text



4QPaleoExod^m

Date: 1st century BC

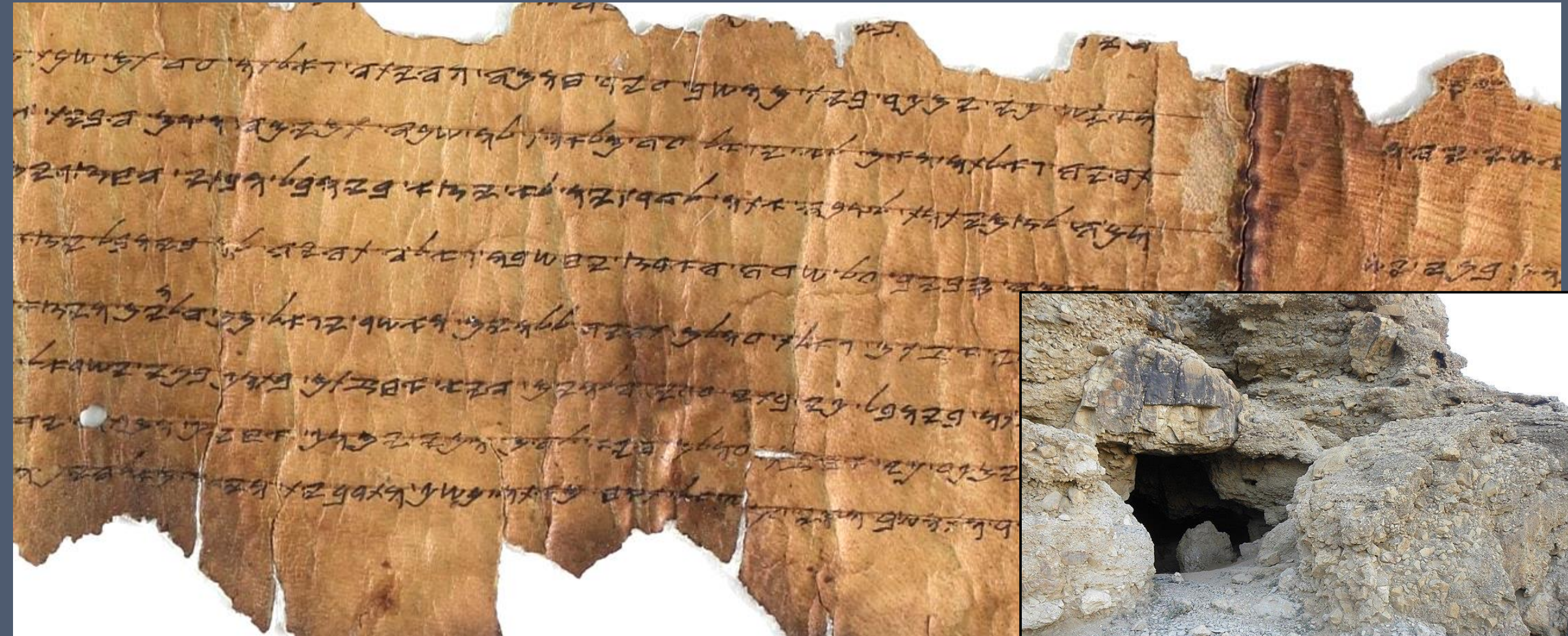
Text: Exodus 6:25-37:16

- Written in paleo-Hebrew script
- Oldest copy of the 10 Commandments found at Qumran (2nd only to Nash Papyrus)
- Identified as a pre-Samaritan text

11QPaleoLev

Date: 1st century BC

Text: Lev. parts



Entrance to Cave 11

Codex Cairensis

Date: 895 AD

Text: former and later prophets



- Oldest dated Hebrew Bible
- Masoretic Text type pointed by Moses ben Asher in Tiberias
- Now housed in the Karite synagogue in Old Cairo

Damascus Pentateuch

Date: late 9th – early 10th cent. AD
Text: Pentateuch except Gen. 1-9 and
Ex 18:1-23

- Consonantal text from the Tiberian school of Masoretes
- Pointed by Ben Naphtali tradition (although some vowels scraped off and re-pointed by Ben Asher)



Image from Wikipedia

Aleppo Codex

Date: 10th century AD

Text: most of OT, missing most of Pentateuch and parts of other books

- Written in Tiberias in northern Israel
- In Masoretic textual tradition
- In Aleppo, Syria from 1375 – 1947 when it was damaged by rioters when the UN declared Israel a sovereign state
- Currently on display in the Israel Museum

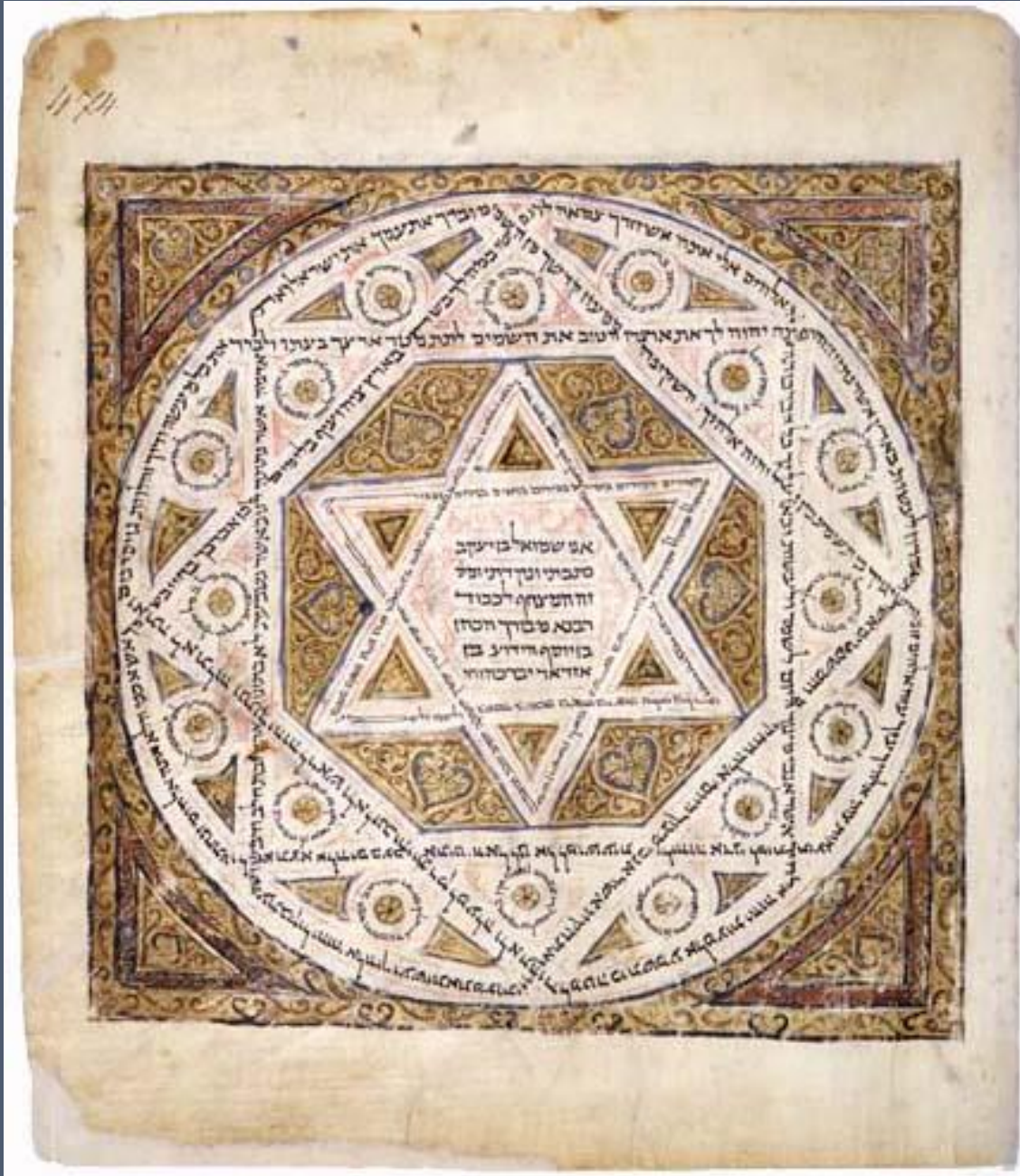


Leningrad Codex

Date: 1008 AD

Text: Complete OT

- The oldest complete Hebrew Old Testament
- Uses the Masoretic Text
- A corrected text of the Aleppo Codex a few decades earlier
- The textual basis for the modern *Biblia Hebraica Stuttgartensia* (1977)
- Currently housed in the National Library of Russia



Soncino Bible

Date: 1488

Text: Hebrew Old Testament



- First complete printed Hebrew Bible
- Includes vowel points
- Produced in four parts by different people
- 200-300 copies made
- Unusual book order

בראשית GENESIS

1 בְּרֹאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: 2 וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי
הַמַּיִם: 3 וַיֹּאמֶר אֱלֹהִים יְהיֹ אֹר וַיְהיֹ־אֹר: 4 וַיֵּרָא אֱלֹהִים אֶת־
הָאָרֶץ כִּי־טֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: 5 וַיִּקְרָא
אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ לָיִל וַיְהיֹ־עֶרֶב וַיְהיֹ־בֹקֶר יוֹם
אֶחָד: 6 וַיֹּאמֶר אֱלֹהִים יְהי רָקיעַ בְּתוֹךְ הַמַּיִם וַיְהיֹ מְבַדִּיל
בֵּין מַיִם לַמַּיִם: 7 וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֲשֶׁר־
מִתַּחַת לָרָקיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקיעַ וַיְהיֹ־כֵן: 8 וַיִּקְרָא
אֱלֹהִים לָרָקיעַ שָׁמַיִם וַיְהיֹ־עֶרֶב וַיְהיֹ־בֹקֶר יוֹם שֵׁנִי: 9
וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וַתֵּרָא
הַיַּבְשָׁה וַיְהיֹ־כֵן: 10 וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אָרֶץ וּלַמְּקוֹהַּ הַמַּיִם
קָרָא יָמִים וַיֵּרָא אֱלֹהִים כִּי־טֹב: 11 וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ
דִּשָּׂא עֵשֶׂב מִזִּרְעַ עֵץ פָּרִי עֵשֶׂה פֶרִי לַמִּנְהוֹ אֲשֶׁר זֶרְעוּ־בוּ
עַל־הָאָרֶץ וַיְהיֹ־כֵן: 12 וַתּוֹצֵא הָאָרֶץ דִּשָּׂא עֵשֶׂב מִזִּרְעַ עֵץ לַמִּנְהוֹ
וַעֲץ עֵשֶׂה פֶרִי אֲשֶׁר זֶרְעוּ־בוּ לַמִּנְהוֹ וַיֵּרָא אֱלֹהִים כִּי־טֹב: 13 וַיְהיֹ־
עֶרֶב וַיְהיֹ־בֹקֶר יוֹם שְׁלִישִׁי: 14 וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת
בְּרָקיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאוֹת וּלְמוֹעֲדִים
וּלְיָמִים וּשְׁנִים: 15 וְהָיוּ לְמְאֹרֶת בְּרָקיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ
וַיְהיֹ־כֵן: 16 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹרֶת

Cp 1. ¹Mm 1. ²Mm 2. ³Mm 3. ⁴Mm 3139. ⁵Mp sub loco. ⁶Mm 4. ⁷Jer 4,23, cf Mp sub loco. ⁸H₁ 38,19. ⁹2 Ch 24,20. ¹⁰Mm 5. ¹¹Mm 6. ¹²Mm 3105. ¹³וְהִי חִי ¹⁴Hi 28,3. ¹⁵Mm 200. ¹⁶Mm 7. ¹⁷Mm 1431. ¹⁸Mm 2773. ¹⁹Mm 3700. ²⁰Mm 736. ²¹וְהִי חִי ²²Ps 66,6. ²³Mm 722. ²⁴Mm 2645. ²⁵Qoh 6,3.

Cp 1,1 Orig *Βρησιθ* vel *Βαρησιθ* (-σεθ), Samar *bārāsīt* || 6^a huc tr 7^{a-a} cf ⑤ et 9.11.15.20. 24.30 || 7^{a-a} cf 6^a; ins *יִרְאָה אֱלֹהִים כִּי־טוֹב* cf 4.10.12.18.21.31 et 8 (⑤) || 9^a ⑤ *συναγαγὴν* = מקנה cf מקוה המים 10 || ^b ⑤ + *καὶ συνήχθη* τοῦ ὑδωρ τοῦ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν καὶ ἐπόθη ἡ ἔρηρᾱ || יִבְשָׁה וְיִמָּחַר אֶל־מִקְוֵיהֶם יִשְׁתָּמֵם וְיִיָּקוּ הַמַּיִם תַּחֲתַי הַיָּבֵשׁ || 11^{a-a} ⑤ cf עשׂב c עשׂב c דָּשָׁן || ^b 1 c pc Mss מִשְׁטָמִּים עֵץ cf 12 || ^c prb df cf 12.

Biblia Hebraica Stuttgartensia **(BHS)**

Date: 1977

Text: Hebrew Old Testament

- An edition of the Masoretic Text of the OT as is preserved in *Codex Leningradensis* (c. 1008 AD) – including scribal errors
- This edition is used by most modern English translations of the OT
- Footnotes suggest other readings from the Dead Sea Scrolls, LXX, Vulgate, Peshitta, Samaritan Pentateuch, etc...

Samaritan Pentateuch (SamP)

- Samaria made capital of Israel during Omri's reign (880-874 BC – 1Kings 16:24); Samaritans were the product of inter-marriage with Assyrian captors; separate worship system dates to ~432 BC; SamP originated ~100 BC
- Contains the 5 books of Moses, written in Paleo-Hebrew
- Independent from and inferior to the Masoretic Text
 - Some 6,000 differences with Masoretic Text, mostly spelling & grammar, 2,000 agree with LXX
 - Claims Mt. Gerazim rather than Jerusalem as center of worship
- Discovered by Christian scholars in 1616, but known to Eusebius and Jerome
- Oldest manuscript is an 11th century fragment of the Abisha scroll

Abisha Scroll

- A special manuscript to the Samaritans at Nabulus (Shechem), written with gold letters
- A continuous parchment sewn together from sacrificed rams
- Samaritans claim it was penned by Abishua, great-grandson of Aaron (1Chr. 6:50) 13 years after entry into the Promised Land
- Actually fragmented, it dates to the 11th – 14th centuries AD



Image from Wikipedia:
Samraitan High Priest with Abisha scroll (1905)

Greek Versions of the Old Testament

- **The Septuagint** (3rd – 1st century BC) [LXX]
 - Recensions
 - **Origen's *Hexapla*** (~240 AD) - Meaning 'sixfold', contains Hebrew OT, Greek transliteration, Aquila, Symmachus, critical recension of LXX, & Theodotion. Originally ~6,000 pages, destroyed by Muslim invasion in 638 AD, only copied fragments remain today.
 - **Lucius** (d. 312 AD) – stylistic revisions of OT & NT
 - **Hesychius** (before 433 AD)
- **Aquila** (~130 AD)
 - Literal & wooden style
- **Symmachus** (late 2nd century AD)
 - A more fluid and elegant Greek than Aquila
- **Theodotion** (d. ~200 AD)
 - Widely adopted by Christians

The Septuagint (LXX)

1. The Greek language

- A. Translated from the Hebrew & Aramaic into *Koine* (or common) Greek
- B. Evolved from Alexander the Great's conquests in the 4th century BC

2. The Septuagint (LXX)

- A. Abbreviated LXX (70), for the supposed 70 Jews who translated it into Greek (Lat. *Versio septuaginta interpretum*)
- B. Tradition: commissioned by Egypt's King Ptolemy II and in use by Alexandrian Jews who knew Greek but not Hebrew
- C. Gen-Duet translated in 3rd century BC
- D. Rest of OT translated over the next two centuries to 132 BC
- E. Displays numerous differences to Masoretic Text
- F. Quality and style vary from book to book (literal to paraphrase)
- G. Some Apocryphal books included
- H. Quoted extensively by Jesus, Apostles and NT writers
- I. Currently over 2,000 manuscripts extant

Differences with Masoretic Text

Genesis 4:8 (BHS)

וַיֹּאמֶר קַיִן אֶל-אָבֶל אָחִיו
וַיְהִי בִּהְיוֹתָם בַּשָּׂדֶה וַיִּקָּם קַיִן
אֶל-אָבֶל אָחִיו וַיַּהַרְגֵהוּ:



Genesis 4:8 (ESV)

Cain spoke to Abel his brother. And when they were in the field, Cain rose up against his brother Abel and killed him.

Following Hebrew: KJV, ASV, NASB, ESV, NKJV, Message, GW

Genesis 4:8 (LXX)

καὶ εἶπεν Καὶν πρὸς Ἀβελ τὸν ἀδελφὸν αὐτοῦ
Διέλθωμεν εἰς τὸ πεδίον. καὶ ἐγένετο ἐν τῷ
εἶναι αὐτοὺς ἐν τῷ πεδίῳ καὶ ἀνέστη Καὶν ἐπὶ
Ἀβελ τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτόν.



Genesis 4:8 (LXX-English)

Cain spoke to Abel his brother, **Let us go out into the field.** And when they were in the field Cain rose up against his brother Abel and killed him.

Following LXX: Latin, Syriac, Samaritan, Aramaic, YLT, HCSB, LEB, NCV, NET, NIV, NJB, NLT,

NT Usage of the LXX

Mark 7:6b-7 (ESV)

‘This people honors me with their lips,
but their heart is far from me;
7 in vain do they worship me, teaching as
doctrines the commandments of men.’



Mark 7:6b-7 (NA27)

Οὗτος ὁ λαὸς τοῖς
χείλεσίν με τιμᾶ,
ἡ δὲ καρδία αὐτῶν
πόρρω ἀπέχει ἀπ’ ἐμοῦ·
7 μάτην δὲ σέβονται με
διδάσκοντες διδασκαλίας
ἐντάλματα ἀνθρώπων



Isaiah 29:13 (LXX)

Ἐγγίζει μοι ὁ λαὸς οὗτος
τοῖς χείλεσιν αὐτῶν
τιμῶσίν με, ἡ δὲ καρδία
αὐτῶν πόρρω ἀπέχει ἀπ’
ἐμοῦ, μάτην δὲ σέβονται
με διδάσκοντες ἐντάλματα
ἀνθρώπων καὶ
διδασκαλίας

Isaiah 29:13 (ESV)

“Because this people draw near with their
mouth and honor me with their lips,
while their hearts are far from me,
and their fear of me is a commandment
taught by men,



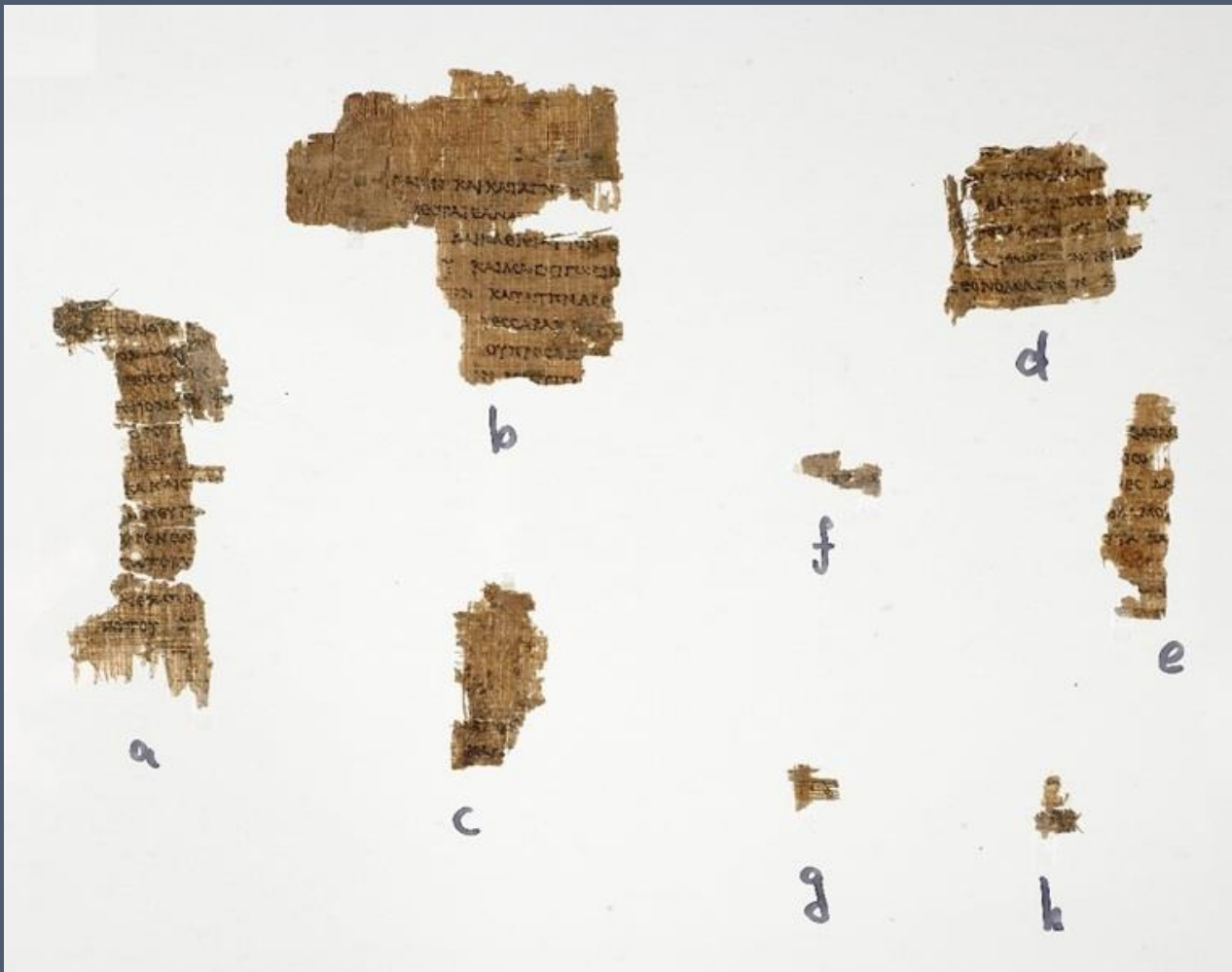
Isaiah 29:13 (BHS)

יֵעַן כִּי נִגַּשׁ הָעָם הַזֶּה בִּפְּיוֹ
וּבִשְׂפָתָיו כִּבְדוֹנִי וְלִבּוֹ רָחֵק
מִמֶּנִּי וְתַהִי יִרְאַתָּם אֲתִי
מִצֹּת אֲנָשִׁים מְלֻמָּדָה

Yellow words indicate direct quotes of Jesus from the LXX, blue are Hebrew origin not in NT quote

P. Rylands 458

Date: 2nd century BC
Text: Deuteronomy (parts)



Oldest known manuscript of the Septuagint

Blank spaces where Tetragrammaton would be (but may have been there originally)

Discovered in 1917

Septuagint Manuscript: 8HevXII gr Greek Minor Prophets Scroll

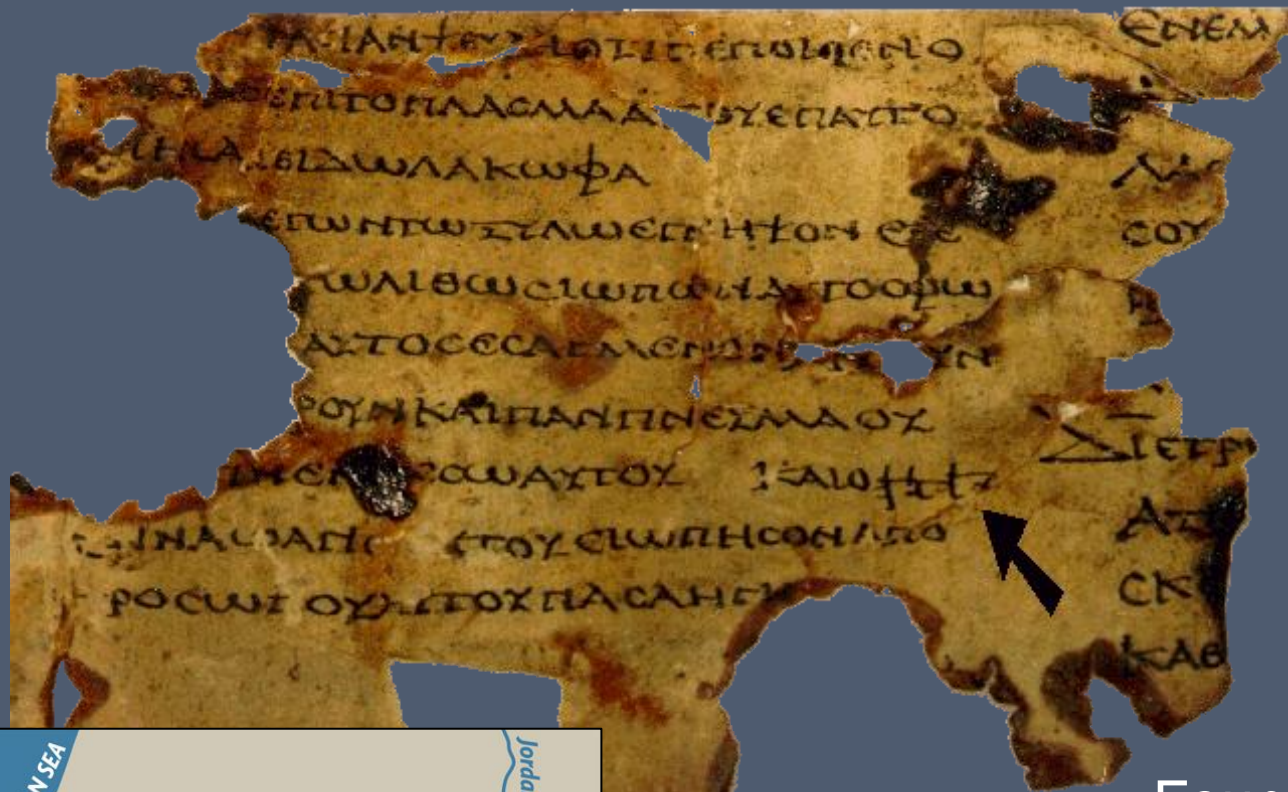
Date: 1st century
Text: Greek Minor Prophets

Found in Cave #8 in Nahal Hever (the Cave of Horrors) in the 1960's by an expedition of the Hebrew University in Jerusalem.

A direct translation of the Hebrew Masoretic text

Attests to the proto-Theodotion text (*kaige*)

Image from Wikipedia, arrow points to the tetragrammaton in Paleo-Hebrew





MS 2649

Bible: Leviticus. Egypt, late 2nd c.
The oldest MS of this part of the Bible

MS 2649

Date: ca 200

Text: Leviticus (parts)

Oldest Greek manuscript of Leviticus

Image from

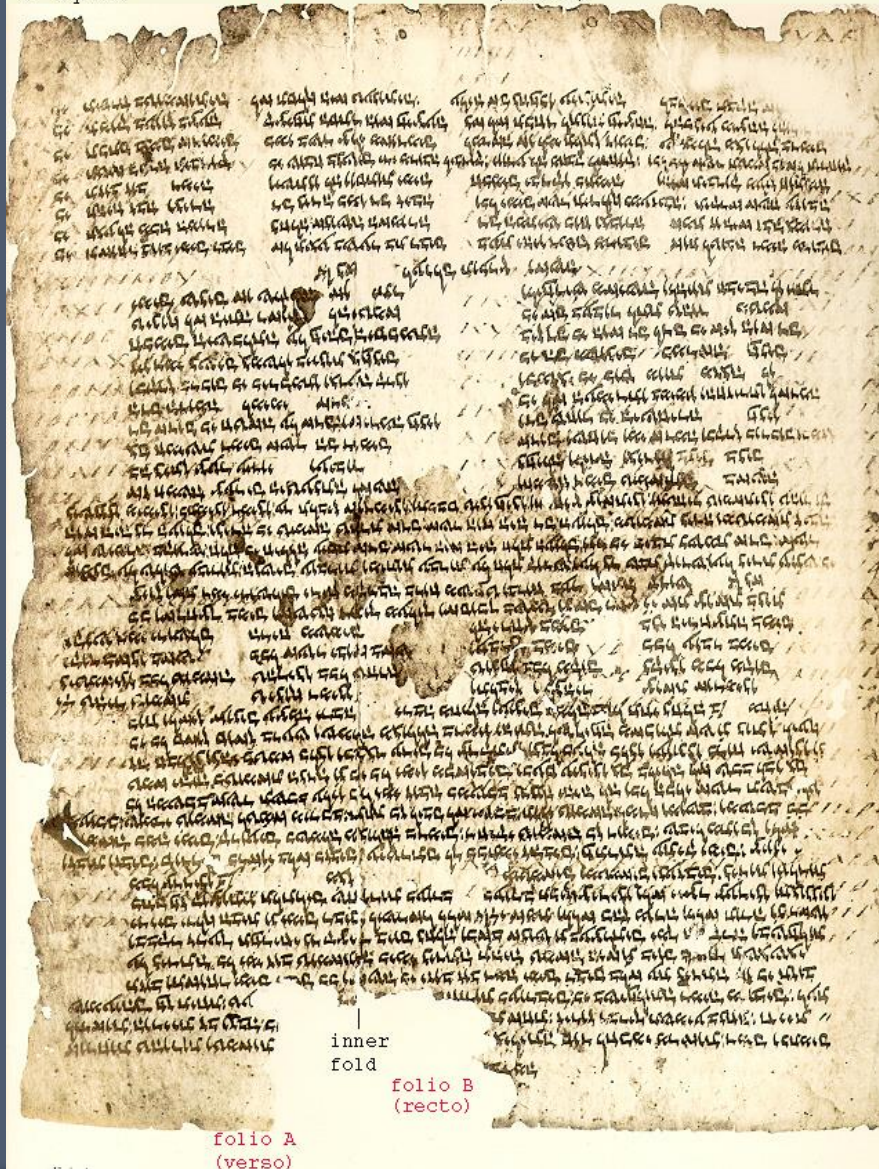
<http://www.schoyencollection.com/bible-collection-foreword/greek-new-testament-septuagint/greek-bible-leviticus-ms-2649>

Origen (c. 184-254 AD)



Image from Wikipedia

- Greek scholar and early Christian theologian from Alexandria, Egypt
- Prolific writer (~6,000 works), the greatest textual critic in the early church
- Produced the massive *hexapla*, a ~6,000 page, 15 volume compilation of the Hebrew, Greek transliteration, Aquilla, Symmachus, Theodotion & his own recension of the LXX
- One of the most scholarly theologians in early church, known for his allegorical biblical interpretation



Origen's Hexapla

Date: ca 240

Text: OT

This is the Genizah Manuscript, a 10th century palimpsest with columns 3 (Aquila) and 4 (Symmachus) of Psalm 22 as the undertext. Overtext is an upside-down Hebrew text of the 10th century.

Aramaic Targums (OT)

- The necessity of an Aramaic Translation
 - The common language had transitioned to Aramaic from the Assyrian & Babylonian captivities to the end of the first century BC
 - Hebrew was only used for schooling and worship at this time
- The word *Targum* means “translations” or “explanation”
- First Targum appeared middle of 1st century AD
- Two major genres of official targumim
 - Targum Onkelos (Law)
 - Targum Jonathan ben Uzziel (Prophets)
- May have been the basis for the Syriac Peshitta

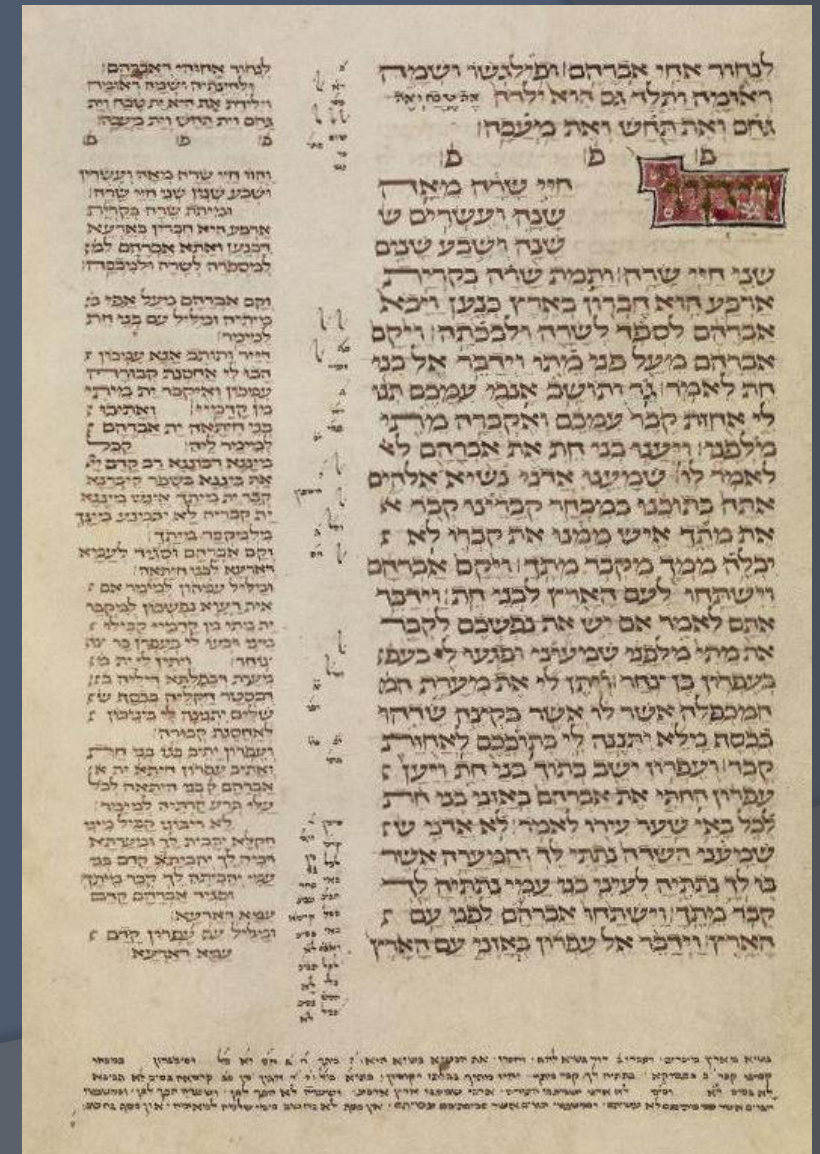
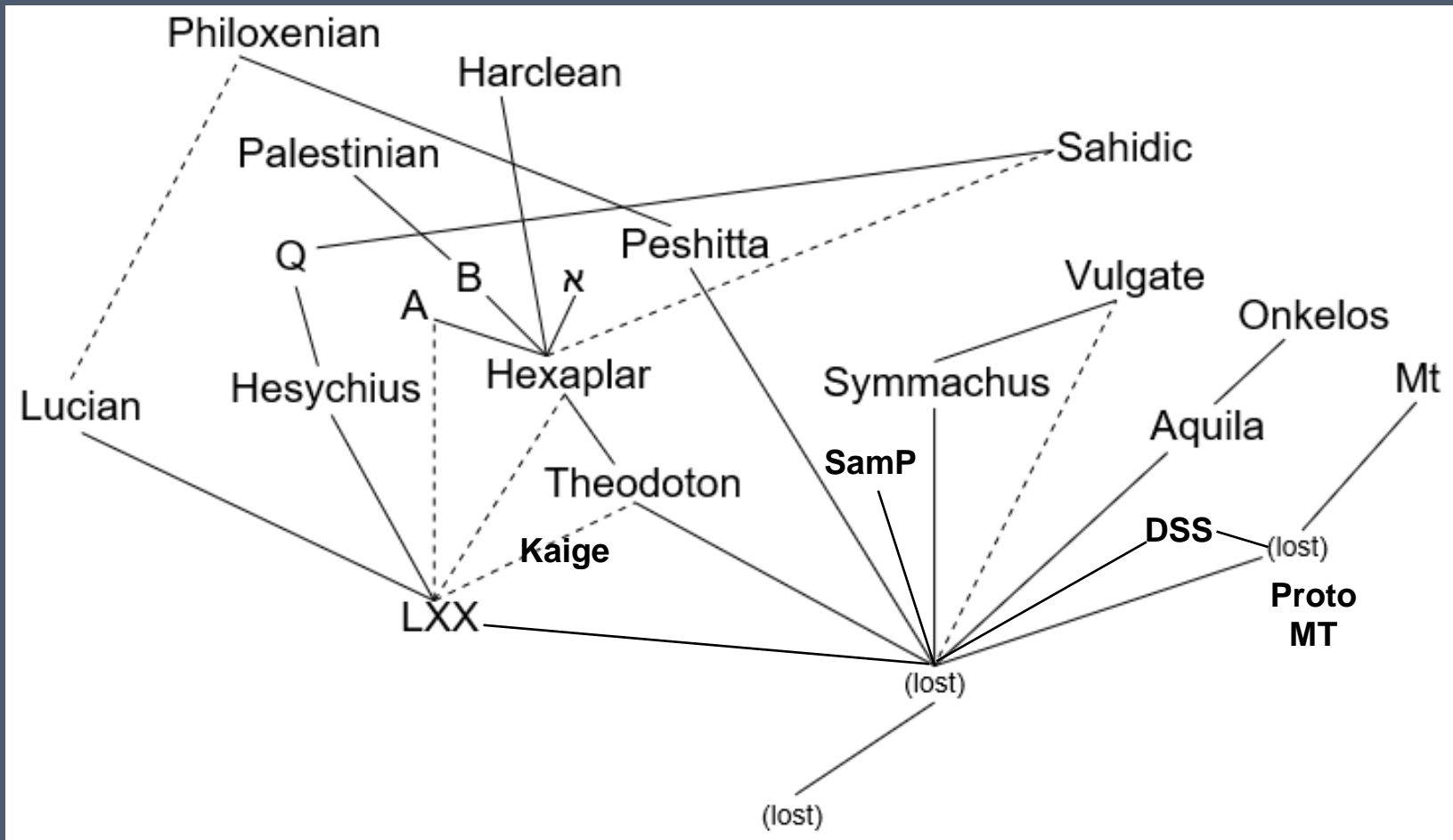


Image from Wikipedia (manuscript from 1299 AD showing Hebrews on right and Targum Onkelos on left)

Relationship between ancient Old Testament manuscript traditions



Autographs

ESV Textual Basis (2001)

The ESV is based on the Masoretic text of the Hebrew Bible as found in Biblia Hebraica Stuttgartensia (5th ed., 1997), and on the Greek text in the 2014 editions of the Greek New Testament (5th corrected ed.), published by the United Bible Societies (UBS), and Novum Testamentum Graece (28th ed., 2012), edited by Nestle and Aland. **The currently renewed respect among Old Testament scholars for the Masoretic text is reflected in the ESV's attempt, wherever possible, to translate difficult Hebrew passages as they stand in the Masoretic text rather than resorting to emendations or to finding an alternative reading in the ancient versions. In exceptional, difficult cases, the Dead Sea Scrolls, the Septuagint, the Samaritan Pentateuch, the Syriac Peshitta, the Latin Vulgate, and other sources were consulted to shed possible light on the text, or, if necessary, to support a divergence from the Masoretic text.** Similarly, in a few difficult cases in the New Testament, the ESV has followed a Greek text different from the text given preference in the UBS/Nestle-Aland 28th edition. Throughout, the translation team has benefited greatly from the massive textual resources that have become readily available recently, from new insights into biblical laws and culture, and from current advances in Hebrew and Greek lexicography and grammatical understanding.

Timeline of Biblical Witnesses

