

<b>Misquoting Jesus: The Story Behind Who Changed the Bible and Why</b>	
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Traditional view	The Bible is entirely inspired, including its words, and contains no mistakes
Issue	<ul style="list-style-type: none"> <li>- We only have access to “copies” of the original writings</li> <li>- These copies contain scribal errors, intentional and unintentional</li> </ul>
Requisite languages	<ul style="list-style-type: none"> <li>Greek (original language of the New Testament)</li> <li>Hebrew (language of the Christian Old Testament)</li> <li>Latin</li> </ul>
Textual Criticism	Science of restoring the original words of a text from manuscripts that have altered them
Copies of the originals	We don't have the original writings of the New Testament or the first copies of the originals. Instead we have copies made centuries later
Torah	<p>The writings of Moses believed to be God's directions to His people, consisting of five books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy</p> <ul style="list-style-type: none"> <li>- The Jewish Bible, which is the Christian Old Testament, has additional books that became regarded as sacred canon after the beginning of Christianity</li> </ul>
Paul	<p>One of the apostles, not from the 12 apostles, who never physically met Jesus and taught that the Jewish God was the only one to be worshiped and that Jesus was his son who had died for the sins of the world</p> <ul style="list-style-type: none"> <li>- He was successful in preaching to the pagans</li> </ul>
Gospels	<p>Recorded the traditions associated with the life of Jesus</p> <ul style="list-style-type: none"> <li>- Four most famous ones are Mark, Matthew, Luke and John but there were more</li> </ul>
Complaint	The 3rd-century church father named Origen, made the complaint: “The differences among the manuscripts have become great, either through negligence ... or perverse audacity.”
Reasons for changes	Not all the scribes were equally competent, most changes found in early Christian manuscripts are a result of scribal mistakes: slips of the pen, accidental omissions, inadvertent additions, and misspelled words

	<ul style="list-style-type: none"> <li>- Intentional changes were made due to theological reasons or as an attempt to rectify an apparent mistake (such as contradictions, mistaken geographical references or misplaced scriptural allusions)</li> </ul>
Original wording Pg. 57	<p>It is virtually impossible to know what the original text said due to scribal changes being copied and sometimes compounded</p>
East versus West	<p>Greek was the main language in the eastern part of the Roman Empire (now Turkey/Greece). Greek manuscripts post-7th century are called Byzantine manuscripts</p> <p>Latin was the language in the western part and the official Latin translation is called the Latin Vulgate</p>
Erasmus	<p>Dutch scholar credited with producing and publishing the first published edition of the Greek New Testament in 1516 that would be the standard form of the Greek text for Western European printers</p> <ul style="list-style-type: none"> <li>- Erasmus simply used manuscripts that were readily available</li> <li>- These were late medieval manuscripts that were not the most reliable</li> </ul>
Doctrine of Trinity	<p>In the first edition of the Greek text there was no mention of the Johannine Comma, the only passage that explicitly delineates the doctrine of the Trinity</p> <ul style="list-style-type: none"> <li>- The passage was added to later editions after pressure</li> <li>- All later Greek editions were based upon the Greek text of Erasmus and the King James Bible is based upon these Greek texts</li> </ul>
Johannine Comma	<p>“For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost and these three are one.”</p>
Intentional changes	<p>Matthew 24:36: “But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father”</p> <ul style="list-style-type: none"> <li>- Some of the manuscripts removed “nor even the Son”</li> </ul>
Richard Simon (d. 1712)	<p>French Catholic who wrote <i>A Critical History of the Text of the New Testament</i> which argues in favor of the Church in light of “the great changes that have taken place in the manuscripts of the Bible”</p>

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