



2. Kerta

- Kommentteja Codex Bezaen käännöksestä
- Kuuluisimpia UT:n käsikirjoituksia (jatkoa)
- UT:n tekstikritiikki
 - Excursus: tekstityyppiteoria
- Kriittiset tekstieditiot
- Apuvälineitä ja sivustoja
- Varhainen UT:n tekstihistoria
 - Papyrukset (150-350 jKr.)
 - Minkälaisia olivat UT:n varhaiset vuodet?



Apostolien teot Codex Bezaen mukaan

Hyytiäinen & Myllykoski

☰ Luku 1

Johdanto 1:1-14

1

Lupaus Pyhästä Hengestä

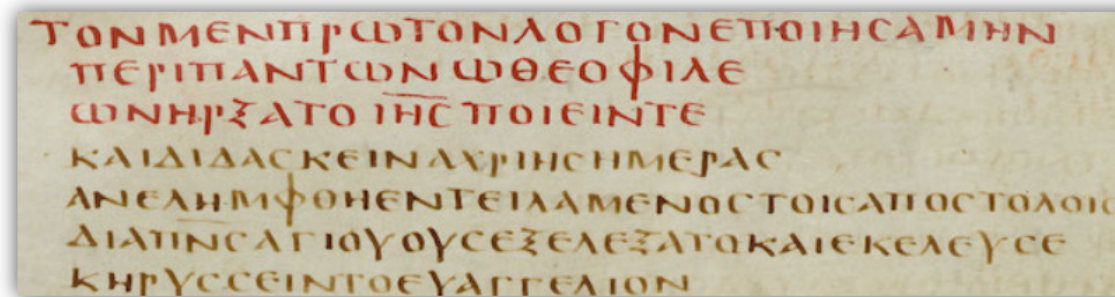
1 Edellisessä kirjassani, hyvä Teofilos, kerroin kaikesta siitä, mitä Jeesus teki ja mitä hän opetti, alusta alkaen 2 aina siihen päivään saakka, jona *hänet otettiin ylös* annettu Pyhän Hengen voimalla valitsemilleen apostoleille käskyn *ja käski julistaa evankeliumia.*^{ac} 3 Heille hän myös monin kiistattomin todistein osoitti kuolemansa jälkeen olevansa elossa. Hän näyttäytyi heille neljänkymmenen päivän aikana useasti ja puhui Jumalan valtakunnasta. 4 Ollessaan aterialla *heidän kanssaan*^{ac} Jeesus sanoi: ”Älkä lähtekö Jerusalemista, vaan jääkää odottamaan sitä, minkä Isä on teille luvannut ja mistä olette *minun suustani*^{ac} kuulleet. 5 Johannes kastoi vedellä, mutta teidät kasteta Pyhällä Hengellä, *jonka te olette saava.*^{ac} Siihen ei ole enää montakaan päivää – *belluntaibin saakka.*”^{ac}

Jeesus otetaan taivaaseen

6 Silloin ne, jotka olivat koolla, kysyivät häneltä: ”Herra, onko nyt tullut se aika, jolloin sinä rakennat Israelin valtakunnan uudelleen?”

7 Hän vastasi: ”Ei teidän kuulu tietää aikoja eikä hetkiä, jotka Isä oman valtansa nojalla on asettanut. 8 Mutta te saatte voiman, kun Pyhä Henki tulee teihin, ja te olette minun todistajani Jerusalemissa, koko Juudeassa ja Samariassa ja maan ääriin saakka.” 9 Kun hän oli sanonut tämän,^{ac} hänet otettiin ylös, ja pilvi vei hänet heidän

näkyvistään. 10 Ja kun he Jeesuksen etäntyessä vielä tähysivät taivaalle, heidän vieressään seisoi yhtäkkiä kaksi valkopukuista miestä. 11 Nämä sanoivat: ”Galilean mi mitä te siinä seisotte katselemassa taivaalle? Tämä Jeesus, joka otettiin teidän luotanne,^{ac} tulee kerran takaisin, samalla tavoin kuin näitte hänen taivaaseen menevän. Silloin he lähtivät tuolta vuorelta, jota kutsutaan Öljymäeksi ja joka on lähellä Jerusalemiä, sapatinmatkan päässä. He palasivat Jerusalemiin 13 ja menivät siellä siihen taloon, jonka yläkerrasta oli tullut heidän kokoontumispaikkansa: Pietari, Johannes ja Jaakob, Andreas, Filippus, Tuomas, Bartolomeus, Matteus ja Jaakob Alfeuksen poika, Simon Kiivailija ja Juudas Jaakobin poika. 14 He pitivät kaikki yhtä ja rukoilivat lakkaamatta yhdessä joukkoonsa kuuluvien naisten *ja lasten*^c sekä Jeesuksen äid



Ap. t. 1:1–2, Codex Bezae

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Luku 2

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Luku 15

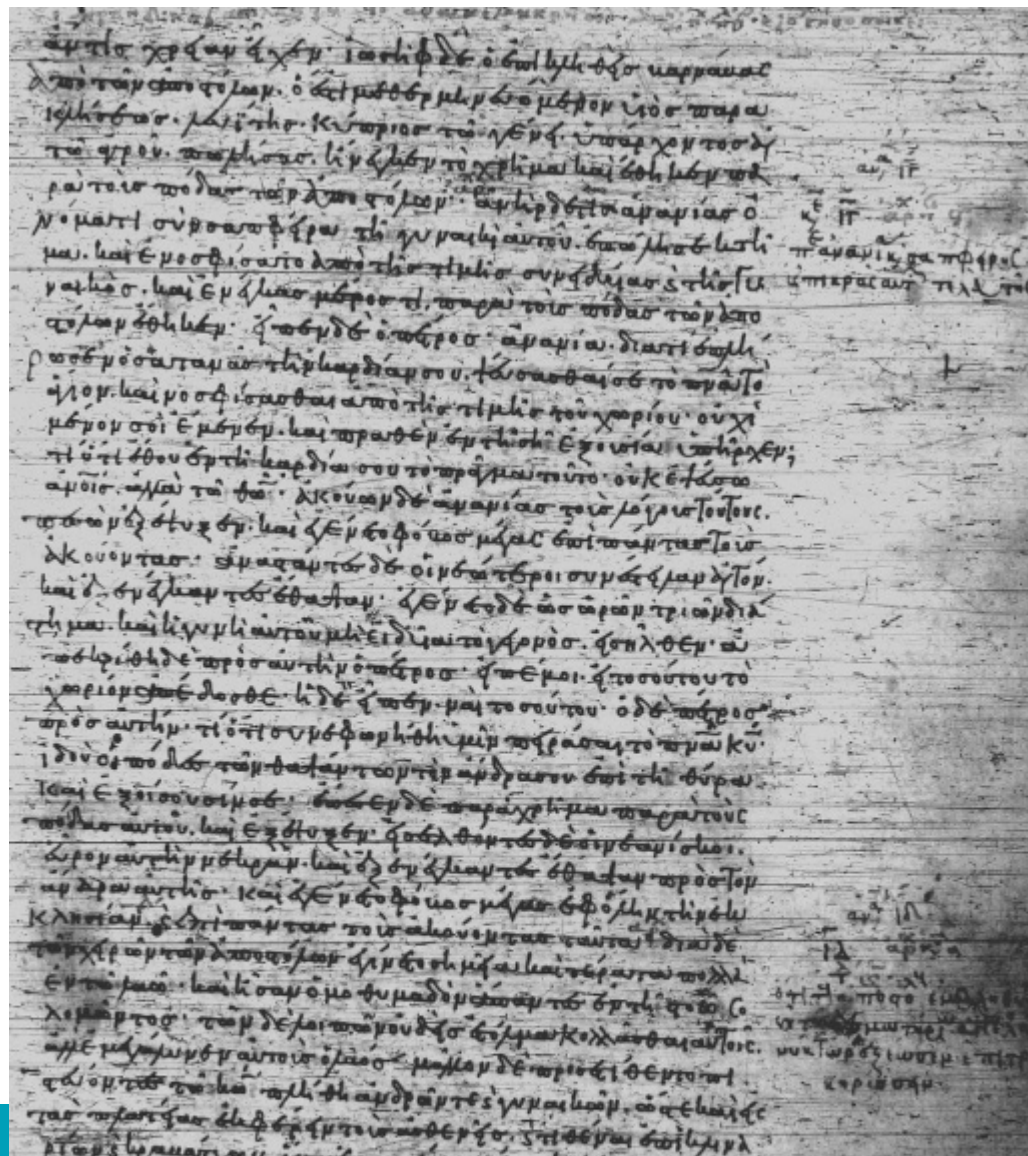
Luku 16

Luku 17



Kuuluisimpia UT:n käsikirjoituksia

- Minuskelit
 - Minuskeli 33
 - 900-l
 - "the queen of the cursives."
 - Aleksandrialainen
 - Minuskeli 1739
 - 900-l
 - Sisältää lainauksia kirkkoisiltä





UT:n tekstikritiikki

- Erityispiirteitä
 - 27 eri käsikirjoitustraditiota
 - Paljon käsikirjoituksia
 - Maailman suurimpia traditioita
 - Matteus: 2118 kreikankielistä käsikirjoitusta
 - Markus: 1850
 - Luukas: 2088
 - Johannes: 2036
 - Ap. t.: 606
 - Room.: 708
 - Dante: yli 800
 - Homeros: yli 2000



UT:n tekstikritiikki

- Yhteiskunnallinen ja uskonnollinen merkitys
 - Maailmanhistorian vaikutusvaltaisin kirja...?
- Kontaminaatio voimakasta
 - Kirjurit käyttivät useampaa kuin yhtä pohjatekstiä
 - Samoin sattumanvaraiset lukutavat
- Tekstityypit
 - Tapa jäsentää valtavaa aineistoa
 - Asetettu kyseenalaiseksi viime aikoina



Excursus: tekstityypiteoria

- Teoria tekstityypeistä
 - Juuret 1700-luvulla
 - Johann Albrecht Bengel (1687–1752)
 - Visio: käsikirjoitukset luokitellaan kansakuntiin (nations), heimoihin (tribes), perheisiin (families) ja ryhmiin (companies)
 - » Taustalla Carl Linnaeuksen taksonomia (luokat, lahkot, suvut ja lajit)
 - Kukaan ei ilmeisesti tajunut ideaa sisäkkäisistä hierarkkioista
 - Johti tekstityypiteoriaan



Excursus: tekstityypiteoria

- Aleksandrialainen teksti
 - Varhainen, lyhyt
 - Codex Vaticanus, Codex Sinaiticus, p⁷⁵
- Läntinen
 - Varhainen, rönsyilevä
 - Iraeneus (180 jKr.), p³⁸, Codex Bezae
- Kesarealainen
 - Edellä mainittujen yhdistelmä?
- Bysanttilainen
 - Kirkollinen teksti
 - Basileios Suuri, Khrysostomos, Codex Alexandrinus



Excursus: tekstityypiteoria

Codex Vaticanus

Ap.t. 5:38

Ja nyt

sanon teille,

Jättäkää nämä miehet rauhaan,
antakaa heidän olla.

Jos tämä heidän ajamansa hanke on
lähtöisin ihmisistä,
se kukistuu itsestään.

39. Jos se taas on Jumalasta, te ette pysty
heitä kukistamaan

Codex Bezae

Ap.t. 5:38

Ja nyt **veljet**,

sanon teille

Jättäkää nämä miehet rauhaan,
antakaa heidän olla,

älkääkä saastuttako käsiänne.

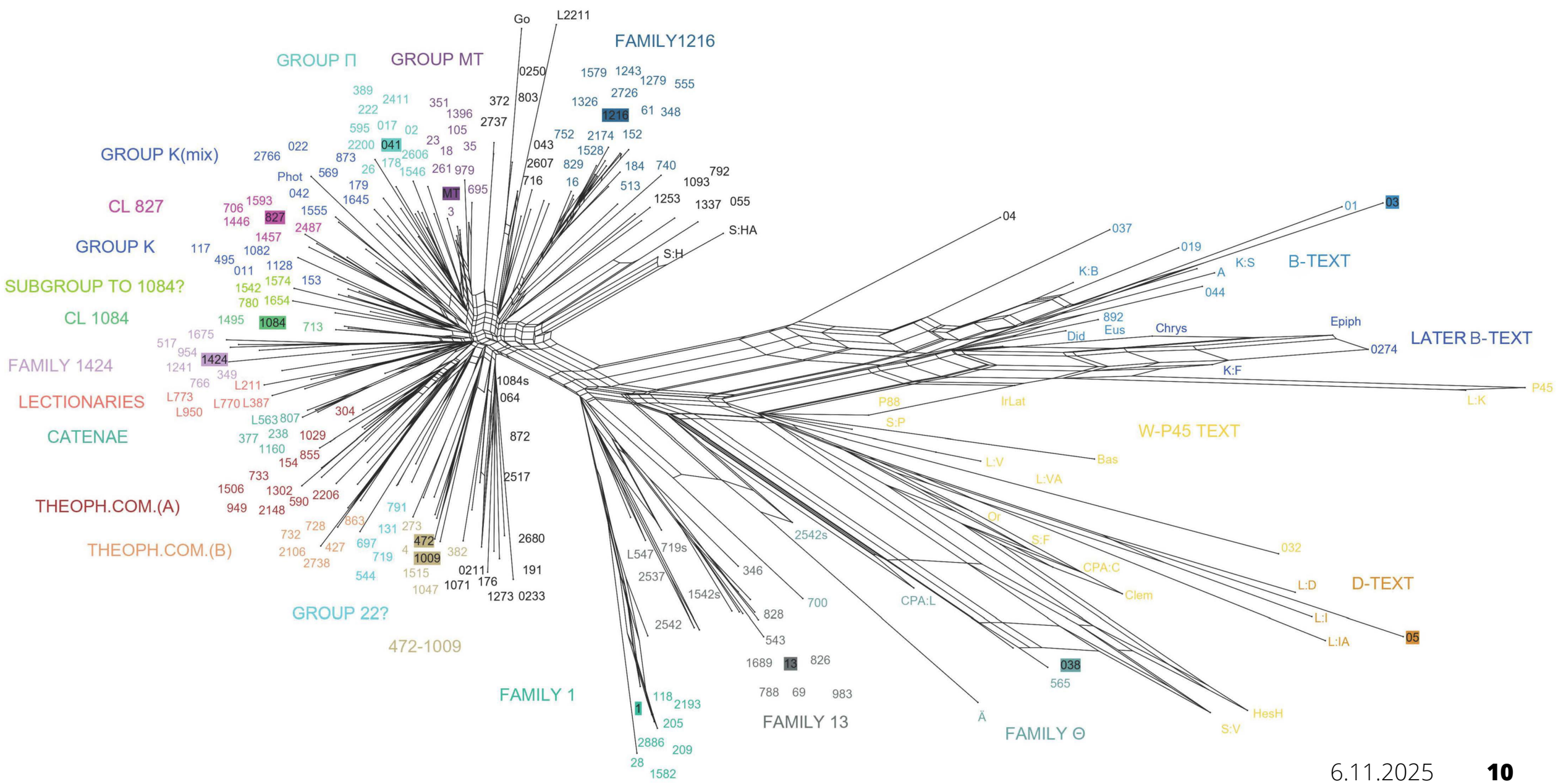
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se kukistuu itsestään.

39. Jos se taas on Jumalasta, te ette pysty
heitä kukistamaan,
*ette te, eivätkä kuninkaat ja valtiaat voi näitä
miehiä estää.*



Excursus: tekstityypiteoria

- Asetettu kyseenalaiseksi viime aikoina
 - Syynä tilastollisten (määrällisten) menetelmien käyttö
 - Esimerkiksi läntisen tekstityypin käsikirjoitukset eroavat toisistaan liian paljon
 - » Tekstityypin määritelmä?
 - » Käsikirjoitusten yhtenevyys tekstityypin sisällä pitää olla yli 70 % (Ernest. C. Colwell, 1963)
 - » Läntiset käsikirjoitukset eivät yllä tähän rajaan
 - Määrällinen menetelmä ei välttämättä ole paras metodi tekstityyppien määrittelemiseksi
 - *“Comparative Computational Textual Criticism of the Gospel of Mark and the Paradigm of Textual Clusters”* (Hyytiäinen, McCollum, and Finney)





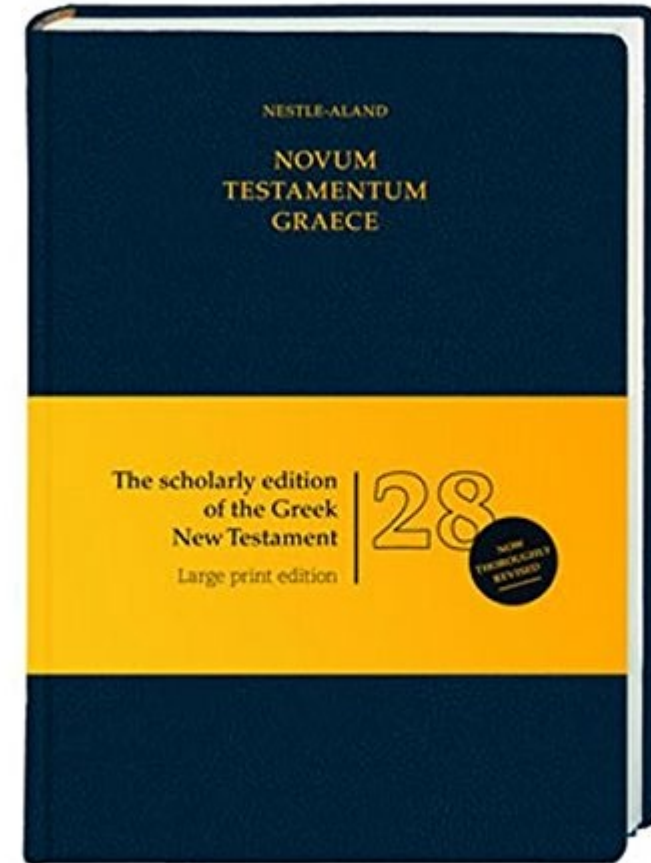
UT:n tekstikritiikki

- VT:n ja UT:n tekstikritiikin eroja
 - Tekstikritiikki erotetaan kirjallisuuskritiikistä
 - Debatti sensuroitu-kirjan kirjoittajien kanssa
 - 1. Kor. 14:34-36
 - Aineistoa huomattavasti enemmän UT:n puolella
 - Vaikuttaa metodologiaan jne.
 - Esimerkkinä tekstityypit
 - Käsikirjoitusten välimatka teksteihin huomattavan lyhyt
 - Kontrolli tekstistä heikompaa UT:ssa
 - Ei masoreettista traditiota tms.
 - Teksti elävämpää...?



Kriittiset tekstieditiot

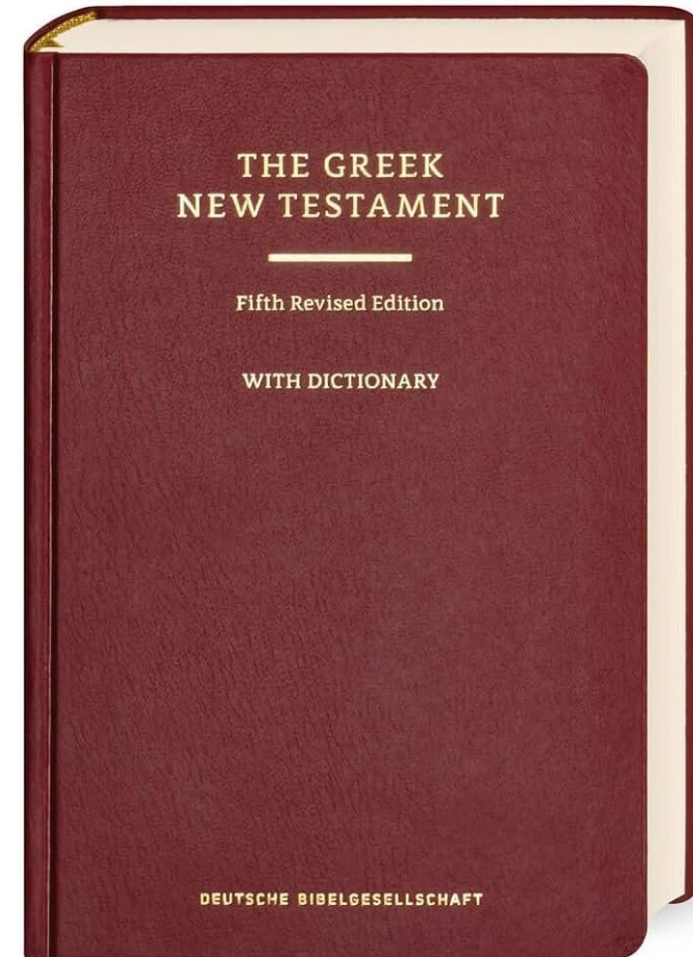
- Tekstikritiikin tuotos:
 - Kriittinen tekstieditio
 - Nestle-Aland (NA)
 - Noudattelee aleksandrialaista tekstiä
 - » Paitsi 28 ed. eteenpäin
 - » Katoliset kirjeet CBGM:n mukaisia





Kriittiset tekstieditiot

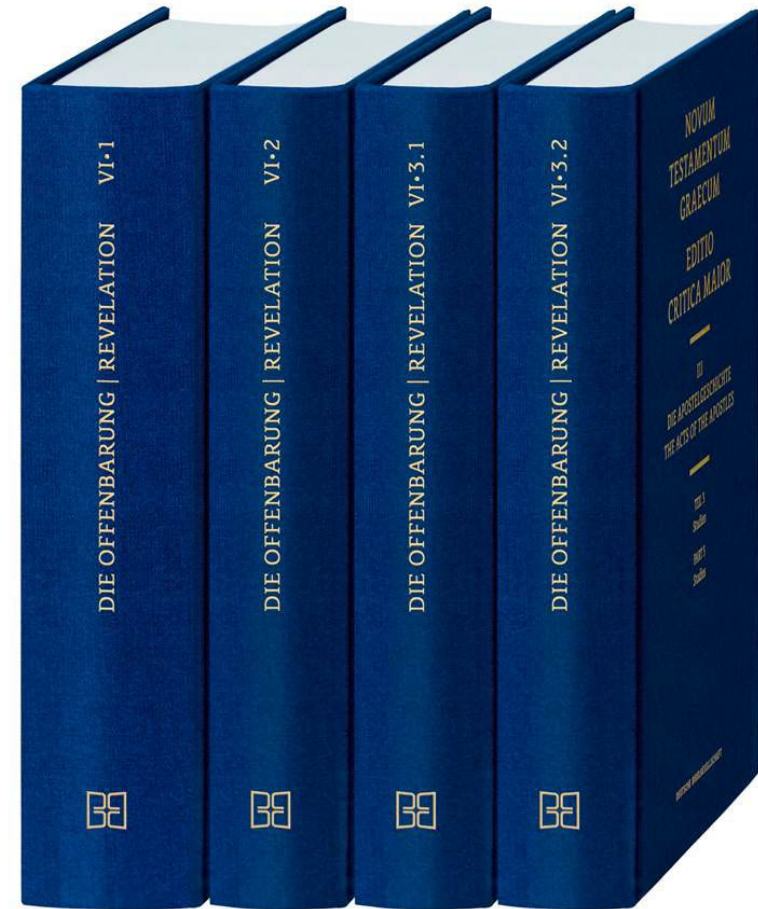
- Tekstikritiikin tuotos:
 - Kriittinen tekstieditio
 - United Bible Society (UBS)
 - Sama teksti kuin NA:ssa
 - » Muutoksia 5 ed. eteenpäin
 - Kääntäjien suosiossa
 - » UT2020





Kriittiset tekstieditiot

- Tekstikritiikin tuotos:
 - Kriittinen tekstieditio
 - Editio Critica Maior (ECM)
 - Mullistava ja kunnianhimoinen editio





- The *word* following in the text is *omitted* by the witnesses cited.
- \ The *words, clauses or sentences* between these signs are *omitted* by the witnesses cited.
- ʳ The *word* following in the text is *replaced* with one or more words by the witnesses cited.

[p. 57*]

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- :
- ʳ A raised colon indicates a variant form of punctuation.
- ʳ The word or verse of text is *transposed* as indicated in the apparatus (cf. [Lk 6,5](#); [Jn 13,8](#)).
- 1 ◦ 2 / ◦ 1 ◦ 2 / ʳ Centered dots and superscript numerals distinguish between multiple occurrences of the same kind of variant within a single unit of the apparatus.
- ʳ 1 ʳ 2 / ʳ ʳ 1
- ʳ 2 / ʳ ʳ 1
- ʳ 2 / ʳ 1 ʳ 2 / 1 : 2
- ... \, ʳ ... ʳ The signs ◦ ... \, ʳ ... ʳ and ʳ ... ʳ occasionally enclose longer passages spanning several verses. In such instances the verse references are indicated (cf. [Lk 3,23–31.38](#)). There are no instances of confusion possible due to the overlapping of similar variants; it is always necessary to look for the sign of closure.
- ʳ ... ʳ

Organization of the Apparatus

- A large dot followed by a bold verse number opens each new section of the apparatus. Critical signs do not occur twice within a single section; their repetitions are distinguished by the addition of centered dots or numerals. Apparatus sections usually span a single verse; when variants extend over several verses, this is made explicit by the reference following the large dot (cf. [Lk 22,19/20](#)).
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- 1 ◦2/◦1 ◦2/ʳ
ʳ1 ʳ2/ʳ ʳ1
ʳ2/ʳ ʳ1
ʳ2/ʳ1 ʳ2/ʳ1 :2
- ... \, ʳ... ʳ...
ʳ... ʳ... The signs ◦... \, ʳ... ʳ... and ʳ... ʳ... occasionally enclose longer passages spanning several verses. In such instances the verse references are indicated (cf. [Lk 3,23–31.38](#)). There are no instances of confusion possible due to the overlapping of similar variants; it is always necessary to look for the sign of closure.

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ʳ 1 ʳ 2 / ʳ ʳ 1
ʳ 2 / ʳ ʳ 1
ʳ 2 / ʳ 1 ʳ 2 / 1 : 2
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◦¹ ◦²/◦¹ ◦²/◦¹ Centered dots and superscript numerals distinguish between multiple occurrences of the same kind of variant within a single unit of the apparatus.

ʳ¹ ʳ²/ʳ¹ ʳ¹
ʳ²/ʳ¹ ʳ¹
ʳ²/ʳ¹ ʳ²/ʳ¹ :2

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 - ʳ 1 ʳ 2 / ◦ ʳ 1
 - ʳ 2 / ◦ ʳ 1
 - ⊕ 2 / ◦ 1 ⊕ 2 / ◦ 1 : 2
 - ... \, ʳ ... ʳ ...
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Workspace - Accordance

File Edit Search Display Selection Amplify Utilities Window Help

NA28 Greek NT (Sigla) SBL Handbook of Style Latin Vulgate-Tagged LXX Rahlf's Tagged

NA28 Greek NT (Sigla) Verses Enter a verse reference

Verse 3904 of 7968

NA28 Greek NT (Sigla) Nestle-Aland 28 Apparatus (Holger Strutwolf)

Acts 4:32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ^τ καρδία καὶ ^τ ψυχὴ μία ^τ, καὶ οὐδὲ εἰς ὅτι τῶν ὑπαρχόντων ^τ αὐτῶ ^τ ἔλεγεν ἴδιον εἶναι ἀλλ' ἦν αὐτοῖς ^τ ἅπαντα κοινά. **33** καὶ δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι ^τ τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. **34** οὐδὲ γὰρ ἐνδεής τις ^τ ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες ^τ χωρίων ἢ οἰκιῶν

• 32 ^τ *bis* η (D¹) E Ψ 33. 323. 614. 945. 1241. 1505. 1739 m; Or^{pl} Cyr *! txt* p⁸ S A B D* 1175; Or^{pl} ^τ και ουκ ην διακρισις εν αυτοις ουδεμια D; Cyp *! και ουκ ην χωρισμος εν αυτοις τις E r [!]* ^ο D 2495* ^τ αυτου p⁸ D [!] αυτων P 104. 1241 pm [!] - 945. 2818 [!] ^τ ελεγον p⁷⁴ B* 1241 [!] ^τ παντα p^{8.45} B D [!] txt S A E Ψ 323. 614. 945. 1175. 1241. 1505. 1739 m [!] ^τ 2,45! 2,44!

• 33 ^τ 3-5 1 2 B [!] της αναστασεως Ιησου Χριστου του κυριου (+ ημων 2818 vg^{cl}) S A 1175. 2818 vg [!] της αναστασεως του κυριου Ιησου Χριστου D E 323. 945. 1739 r [!] txt p⁸ Ψ 614. 1241. 1505 m gig p sy^h sa; Ir^{lat} ^τ 4Mcc 6,32 ^τ 1,22! ^τ 1,21! L 2,40

Acts 4:32

καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ

22 24 26 28 30 32 34 36 38 40 42 44

26-32 b παντες του αγιου πνευματος 36 b ελαλησαν 42-44 b αυτου
 c [απαντε]ς του πνευματος του αγιου
 d απαντες πνευματος αγιου
 e πνευματος αγιου απαντες
 f απαντες αγιου πνευματος
 g παντες πνευματος αγιου

μετὰ παρρησίας. 4,32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδιά καὶ ψυχή μία
 ἦν ἡ καρδιά καὶ ἡ ψυχή μία

46 48 2 4 6 8 10 12 14 16 18 20

2-20 b εν ταις ημεραις εκειναις ην η καρδια του πληθους των πιστευσαντων και η ψυχη μια

2-6 b το δε πληθος 10 b πιστευοντων

49 b παντι τω θελοντι πιστευειν 7 b των πιστων και
 c ακωλυτως

12-20 b ην η καρδια και ψυχη μια
 c ην καρδια και η ψυχη μια
 ♦ d ην η καρδια και η ψυχη μια
 e ην η ψυχη και η καρδια μια
 f ην η καρδια μια και η ψυχη
 g ην η καρδια μια και η ψυχη μια
 h και η καρδια και η ψυχη μια

26-32 a απαντες του αγιου πνευματος P74. 01C2. 02. 03. 05. 044. 6. 617. 945. 1175. 1642. 1704. 1739. 2298. 2805. Ir

b παντες του αγιου πνευματος P8. 01*

c [απαντε]ς του πνευματος του αγιου P45V

d απαντες πνευματος αγιου 08. 5. 33. 61. 88. 94. 180. 181. 307. 429. 431. 436. 453. 467. 522. 610. 614. 619. 621. 629. 636. 915. 996. 1162. 1270. 1292. 1297. 1409. 1490. 1501. 1595. 1611. 1678. 1729. 1751. 1831S. 1838. 1842. 1875. 1884. 1890. 1891. 2138. 2147. 2344. 2412. 2495. 2652. 2718. 2818. L60. L1188. L1825. Byz [43C]. Chrys. CosmIn

e πνευματος αγιου απαντες 1003. 1359. 1505

f απαντες αγιου πνευματος 2200

g παντες πνευματος αγιου 103

↔ d/f_l 43*

— P57. 04. 0165. 81. 630. 1837. L156S

36 a ελαλουν ... 1875V. 1884f. Chrys. Ir

b ελαλησαν 104

— P45. P57. P74. 04. 0165. 81. 630. 1837. L156S

42-44 a του θεου ... Chrys. Ir

b αυτου L809

— P45. P57. 04. 0165. 81. 630. 1837. L156S

46 a μετα ... 1884f

49 a om. ... P45V. P74V. Chrys. L.V. 51. 54. 189. K:S*B*. S:PH. Å. A. G. SI

b παντι τω θελοντι πιστευειν 05. 08. 1884. Ir. L:5. 50. 57. 58. 61*. K:M*

c ακωλυτως 43. 1563

— P45. P57. P74. 04. 0165. 81. 630. 1837. L156S

4,32

2-20/ a του δε πληθους των πιστευσαντων ην καρδια και ψυχη μια ... P74V. 1127V. Antioch. Bas. Chrys. Cyr. Dam. Ephr. LeontH. Or. OrLat

b εν ταις ημεραις εκειναις ην η καρδια του πληθους των πιστευσαντων και η ψυχη μια L1178

— P57. P74. 04. 0165. 81. 630. 1127. 1837. L23. L60. L156. L156S. L587. L809. L1825

2-6/ a του δε πληθους ... 1127V. Antioch. Bas. Chrys. Cyr. Dam. Ephr. LeontH. Or. OrLat

b το δε πληθος 321. Or*

↑ L1178

— P57. 04. 0165. 81. 630. 1127. 1837. L23. L60. L156. L156S. L587. L809. L1825

7/ a om. ... 1884f. Antioch. Bas. Chrys. Cyr. Dam. Ephr. LeontH. Or. OrLat

b των πιστων και 915

— P57. P74. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S. L587. L809. L1825

10/ a πιστευσαντων ... Ath. Bas. Chrys. Cyr. Dam. Ephr. IohSc. LeontH. MaxConf. Or

b πιστευοντων 044. 88. 94. 228. 886. 915. 996. 1505

καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῶ ἔλεγεν ἴδιον εἶναι,

22 24 26 28 30 32 34 36 38 40

23 b ουκ ην διακρισις εν αυτοις ουδεμια και 36-40 b ελεγεν ιδιον
 c ουκ ην χωρισμος εν αυτοις τις c ιδιον ειναι ηγειτο

24-28 b ουδεις τι 34 b αυτου
 c ουδε εις τις c αυτων
 d ουδε εις d om.
 e ουδεις

1611. 1678. 1718. 2138. 2243. 2818. Antioch. Chrys. Did. Eus. Or. Procop

↔ a/b P45. P74

— P57. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S. L587. L809. L1825

12-20/ a ην καρδια και ψυχη μια P8. 01. 02. 03. 05*. 886K. 1175. 1642. Bas. Cyr. MaxConf*. Or

b ην η καρδια και ψυχη μια 05C1. 93. 319. 1838. Cyr

c ην καρδια και η ψυχη μια 6. 808. 1003. 1704. 1842. 2495

♦ d ην η καρδια και η ψυχη μια 08. 044. 33. 61. 88. 94. 180. 181. 307. 431. 436. 453. 610. 614. 619. 621. 636. 915. 945. 996. 1162. 1270. 1292. 1297. 1409. 1490. 1501. 1505. 1595. 1611. 1678. 1729. 1739. 1751. 1875. 1884. 1890. 1891. 2138. 2147. 2200. 2298. 2344. 2412. 2652. 2718. 2805. 2818. L1188. Byz [886*]. Bas^r. Chrys. Cyr. Dam. LeontH. MaxConf*. Or. Procop^r

e ην η ψυχη και η καρδια μια 607. 629. 1831S. 2374. Antioch. Chrys. Ephr. Eus. Or*

f ην η καρδια μια και η ψυχη 429. 522

g ην η καρδια μια και η ψυχη μια 5. Bas^{ms}. Or. OrLat

h και η καρδια και η ψυχη μια 467

↔ a/b/c/d OrLat

↔ a/b/c/d/f/g/h P74

↑ L1178

— P45. P57. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S. L587. L809. L1825

23 a om. ... P45V. P74V. Antioch. Bas. Chrys. Dam. Ephr. Eus. OrLat. SevAnt. L:V. 51. 54. 56. 58. 70. 189. K:SB. S:PH. Å. A. G. SI:ChV

b ουκ ην διακρισις εν αυτοις ουδεμια και 05. L:5

c ουκ ην χωρισμος εν αυτοις τις 08. 1884. L:50. 57

↔ b/c K:M*

— P45. P57. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S. L587. L809. L1825

24-28 a ουδε εις τι P8. 01. 02. 03. 08. 044. 5. 33. 94. 181. 429. 431. 436. 467. 522. 614. 619. 621. 629. 636. 945. 996. 1162. 1175. 1292. 1409. 1490. 1501. 1505. 1611. 1704. 1729. 1739. 1751. 1831S. 1838. 1875. 1884. 1890. 1891. 2138. 2147. 2200. 2298. 2344. 2412. 2652. 2718. 2805. L1188.

b ουδεις τι 0142. 61. 88. 180. 307. 319. 330. 453. 468. 610. 915. 1003. 1270. 1297. 1563. 1595. 1678. 1842. 2718. 2774. 2818. Antioch. Bas. Chrys. Dam. Ephr. Eus^r. Phot. Soph^r

c ουδε εις τις P45. 1642

d ουδε εις 2344. 2495*

e ουδεις 05. Chrys. SevAnt

↔ a/b OrLat. L:5. 50. 51. 56. 70

↔ a/b/c/d/e P74

↔ c/d/e L:V. 54. 57. 58. 189

— P57. P74. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S. L587. L809. L1825

32 a υπαρχοντων ... L1188f

33 a om. ... 1831S*(f)

34 a αυτω 01. 02. 03. 08. 044. 049. 0142. 5. 6. 18. 33. 35. 43. 61. 69. 88. 103. 180. 206S. 218. 228. 319. 323. 378. 383C. 424. 429. 431. 436. 467. 468. 522. 607. 614. 617. 629. 642. 808. 876. 915. 996. 1003. 1127. 1175. 1251. 1292. 1359. 1409. 1448. 1490. 1501. 1505. 1509. 1609. 1611. 1642. 1718. 1729. 1739. 1827S. 1831S. 1884. 1890. 2138. 2200. 2243. 2298. 2344. 2374. 2412. 2495. 2652. 2805. L1178. L1188. Antioch. Bas. Chrys. SevAnt

b αυτου P8. 05. 2147

c αυτων 025. 1. 93. 104. 181. 254. 307. 321. 326. 330. 365. 383*. 398. 453. 459. 610. 619. 621. 636. 665. 886. 1162. 1241. 1243. 1270. 1297. 1563. 1595. 1751. 1838. 1842. 1874. 1875. 1891. 2718. 2774. Chrys^{ms}

d om. 014S. 94. 945. 1678. 1704. 1735. 2818. Chrys. Dam. Ephr. Phot

↔ a/b L:V. 5. 51. 54. 56. 57. 58. 70. 189

↔ c/d OrLat. Soph^r

— P45. P57. P74. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S. L587. L809. L1825

36-40 a ελεγεν ιδιον ειναι ... P74f. 03*(f). 049f. 43f. 181f. 330f. 398f. 436f. 619f. 1162f. 1241f. 1842f. 2805f. Antioch. Bas. Chrys. Dam. Ephr. Eus^r. OrLat^r. Phot. SevAnt. Soph^r

b ελεγεν ιδιον 1270. 1297. 1595

c ιδιον ειναι ηγειτο 1729

— P45. P57. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S.



ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 4,33 καὶ					δυνάμει μεγάλη	ἀπεδίδουν		
42	44	46	48	50	2	4	6	8
					4-6♦ b	μεγάλη δύναμει		
					c	δυναμει πολλη		
44 b x					48 b παντα			
45 b εν							8 b επεδιδουν	

τὸ μαρτύριον οἱ ἀπόστολοι					τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ	τοῦ κυρίου Ἰησοῦ τῆς ἀναστάσεως		
10	12	14	16	18	20	22	24	26

- 10-26♦ b το μαρτυριον οι αποστολοι του κυριου ιησου της αναστασεως
- c οι αποστολοι το μαρτυριον της αναστασεως του κυριου ιησου
- d το μαρτυριον της αναστασεως του κυριου ιησου οι αποστολοι
- e το μαρτυριον οι αποστολοι της αναστασεως ιησου χριστου του κυριου
- f οι αποστολοι το μαρτυριον της αναστασεως ιησου χριστου του κυριου
- g το μαρτυριον οι αποστολοι της αναστασεως του κυριου ιησου χριστου
- h οι αποστολοι το μαρτυριον της αναστασεως του κυριου ιησου χριστου
- i οι αποστολοι το μαρτυριον της αναστασεως ιησου χριστου του κυριου ημων
- j οι αγιοι το μαρτυριον της αναστασεως ιησου χριστου του κυριου ημων
- k οι αποστολοι το μαρτυριον της αναστασεως του ιησου χριστου
- l το μαρτυριον οι αποστολοι της αναστασεως ιησου χριστου
- m το μαρτυριον οι αποστολοι της αναστασεως του κυριου
- n το μαρτυριον της αναστασεως του κυριου ιησου
- o το μαρτυριον οι αποστολοι του κυριου ιησου

42 a ἀλλ ...	1448. 1490. 1501. 1505. 1509. 1563. 1595. 1609. 1729.
ao ἀλλά P8. 05. 2374	1735. 1827S. 1838. 1842. 1874. 1875. 1884. 2147. 2243.
44 a ἦν ... 61C. Antioch. Bas. Chrys. Dam. Ephr. Eus. Marcell.	2344. 2374. 2412. 2495. 2652. 2718. 2805. L1178. L1188.
OrLat. Phot. SevAnt. Sophr	L:50
b om. 61*	c δυναμει πολλη 180
— P45. P57. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S.	↔ a/c L:V. 5. 51. 54. 56. 57. 58. 70. 189
L587. L809. L1825	— P57. P74. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S.
45 a om. ... Antioch. Bas. Chrys. Dam. Ephr. Eus. Marcell.	L587. L809. L1825
OrLat. Phot. SevAnt. Sophr	8 a απεδιδουν ... 0142f. 69f. 206Sf. 2805f. Chrys
b εν 330	b επεδιδουν 1609
— P45. P57. P74. 04. 0165. 81. 630. 1837. L23. L60. L156.	↔ a/b P74
L156S. L587. L809. L1825	— P45. P57. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S.
48 a απαντα ... Antioch. Bas. Chrys. Phot. SevAnt. Sophr	L587. L809. L1825
b παντα P8. P45. 03. 05. Dam. Ephr. Eus. Marcell	10-26 a το μαρτυριον οι αποστολοι της αναστασεως του
— P57. P74. 04. 0165. 81. 630. 1837. L23. L60. L156. L156S.	κυριου ιησου P8. P74. 025. 044. 049. 0142. 6. 104.
L587. L809. L1825	181. 218. 319. 330. 365. 383. 398. 424. 431. 459. 468. 614.
	619. 621. 642. 808A. 876. 886. 1127. 1241. 1270. 1292.



Digitaalisia apuvälineitä

- New Testament Virtual Manuscript Room
 - <https://ntvmr.uni-muenster.de/home>
- The Center for the Study of New Testament Manuscripts (CSNTM)
 - <https://manuscripts.csntm.org/>
- Codex Bezaen suomennos
 - <https://codexbezae.kotobee.com/#/reader>
- Accordance Bible Software
 - <https://www.accordancebible.com/>



Varhainen UT:n tekstihistoria

- Papyrukset (150-350 jKr.) ja varhaiset kirkkoisät
- Minkälaisia olivat UT:n varhaiset vuodet?
- Varhaista tekstihistoriaa leimaa moninaisuus
 - Kuvastaa aikansa kirkollisia olosuhteita
 - Ensimmäisten vuosisatojen aikana oli monenlaisia teologisia korostuksia
 - Irenaeus, Adversus Haereses
 - » Vastusti gnostilaista uskontulkintaa
 - » Tekstissä useita läntisen tekstin lukutapoja



Taistelua gnostilaisuutta vastaan

Luuk. 22:43-44

Irenaeus, Justinos (k.165)

Silloin taivaasta ilmestyi hänelle enkeli, joka vahvisti häntä.

Suuressa tuskassaan Jeesus rukoi yhä kiihkeämmin, niin että hänen hikensä vuoti maahan veripisaroiden tavoin.

Luuk. 22:43-44

p⁷⁵, Vaticanus jne.

-



Yleistä teologiaa

Ap.t. 8:37

p⁴⁵ (n. 250jKr.)

-

Ap.t. 8:37

Irenaeus

Filippos sanoi hänelle:
Jos koko sydämestäsi uskot, se on
mahdollista. Hoviherra vastasi:
'Minä uskon, että Jeesus Kristus on
Jumalan Poika'.



Yleistä teologiaa

Ap.t. 5:31

p⁴⁵ (n. 250jKr.)

Jumala on korottanut hänet
oikealle puolelleen
Ruhtinaaksi ja Pelastajaksi
johdattaakseen Israelin
kääntymykseen ja antaakseen sille
synnit anteeksi.

Ap.t. 5:31

Irenaeus

Jumala on korottanut hänet
kunniaansa
Ruhtinaaksi ja Pelastajaksi
johdattaakseen Israelin
kääntymykseen ja antaakseen sille
synnit anteeksi.



Tilintekoa juutalaisuuden kanssa

Ap.t. 3:17

p⁷⁴

Ja nyt veljet,
minä tiedän, että te
niin kuin hallitusmiehennekin
teitte tietämättömyyttänne
sen,
minkä teitte.

Ap.t. 3:17

Irenaeus

Ja nyt veljet,
minä tiedän, että te
niin kuin hallitusmiehennekin
teitte tietämättömyyttänne
sen **pahan**,
minkä teitte.



Tilintekoa juutalaisuuden kanssa

Luuk. 23:33-34

Codex Sinaiticus

he ristiinnaulitsivat Jeesuksen ja rikolliset, toisen hänen oikealle puolelleen, toisen vasemmalle.

Mutta Jeesus sanoi:

'Isä, anna heille anteeksi. He eivät tiedä, mitä tekevät.'

Sotilaat jakoivat keskenään Jeesuksen vaatteet heittämällä niistä arpaa.

Luuk. 23:33-34

p⁷⁵ (200-l)

he ristiinnaulitsivat Jeesuksen ja rikolliset, toisen hänen oikealle puolelleen, toisen vasemmalle.

Sotilaat jakoivat keskenään Jeesuksen vaatteet heittämällä niistä arpaa.