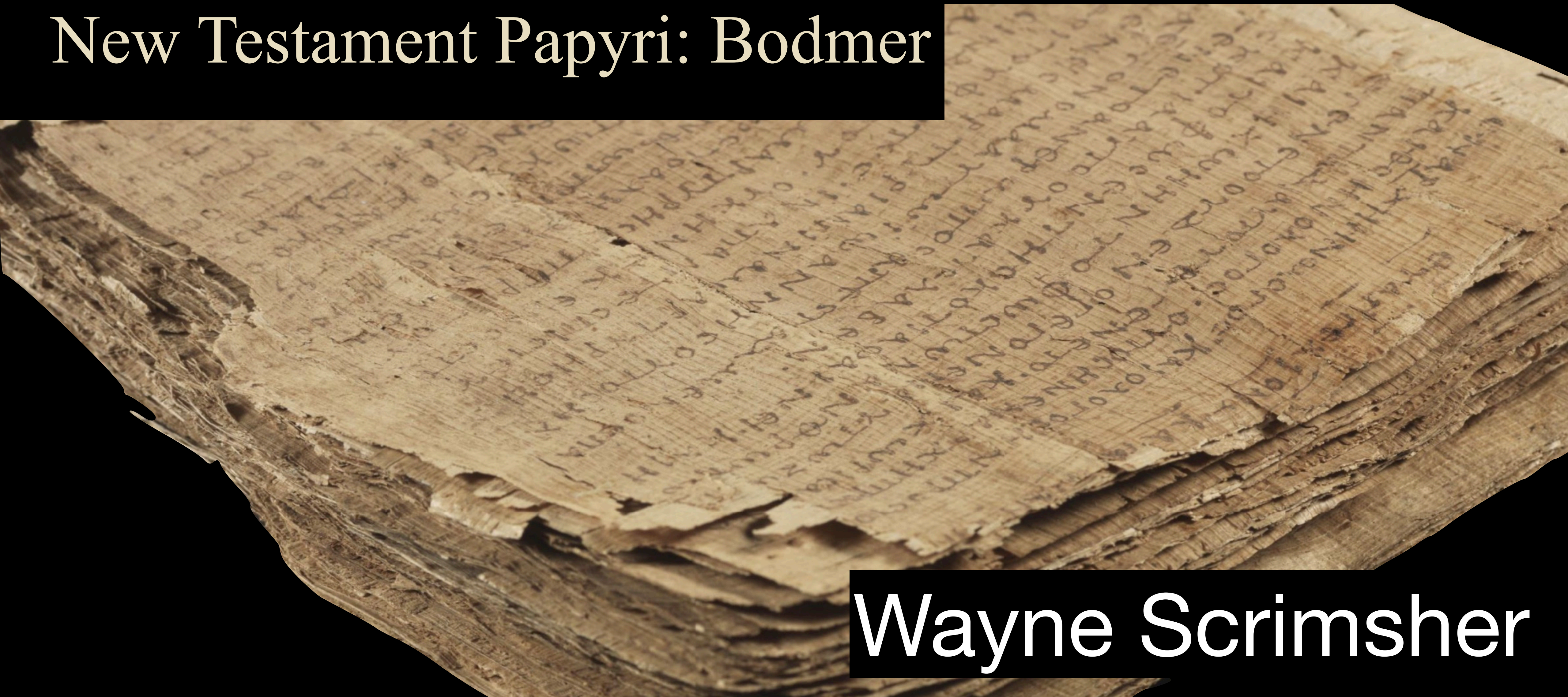


Fragments of Faith

New Testament Papyri: Bodmer



Wayne Scrimsher



Jerusalem

Jordan

Israel

Marsa Matruh
مرسى مطروح

Alexandria
الإسكندرية

6th of
October City
حيطة ٦
اكتوبر

Cairo
القاهرة

Siwa Oasis

Aqaba
العقبة

King Salman
bin Abdulaziz
Royal Residency
مبنى الملك
سلمان بن
عبد العزيز
الملكي

Tabuk
تبوك

Sharm
El-Sheikh
شرم الشيخ

Egypt

Asyut
الأسوط

Hurghada
الغردقة

Sohag
سوهاج

Safaga
سفاجا

Qena
قنا

Luxor
الأقصر

Kharga
الخارجة

Al Ula
الأحلام

Al Wajh
الوجه



Oxyrhynchus



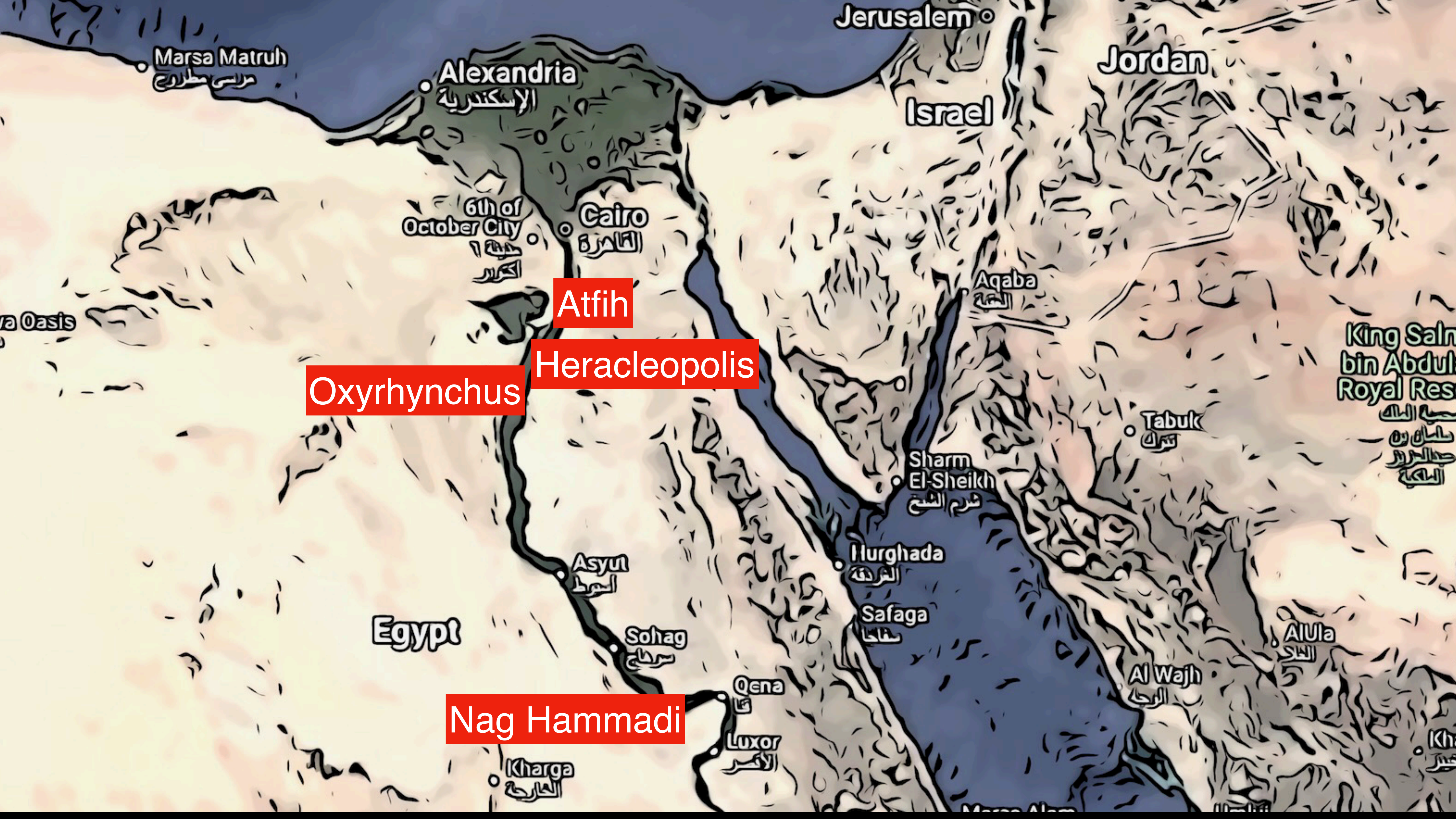
Oxyrhynchus Heracleopolis



Atfih

Heracleopolis

Oxyrhynchus

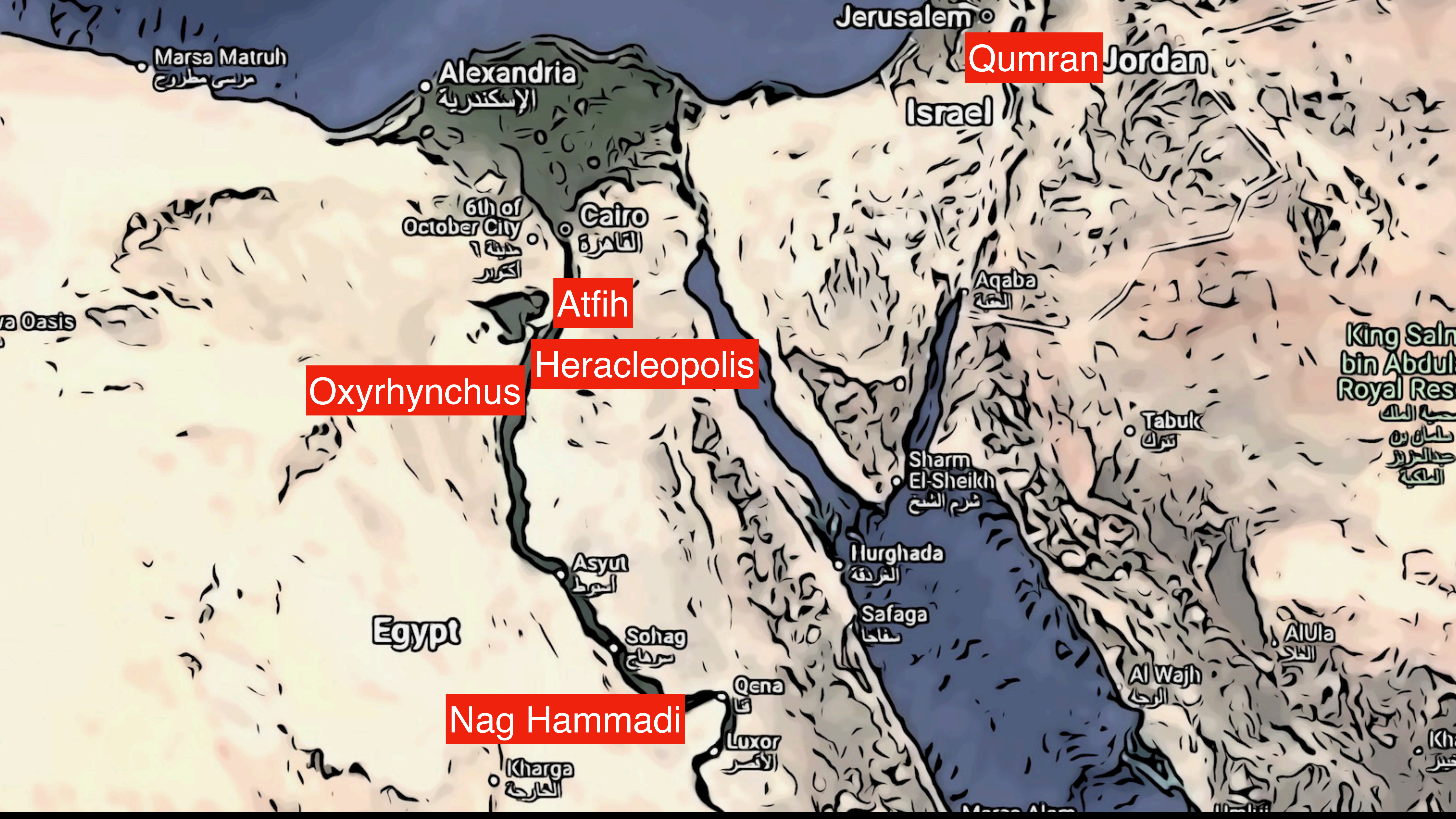


Atfih

Heracleopolis

Oxyrhynchus

Nag Hammadi



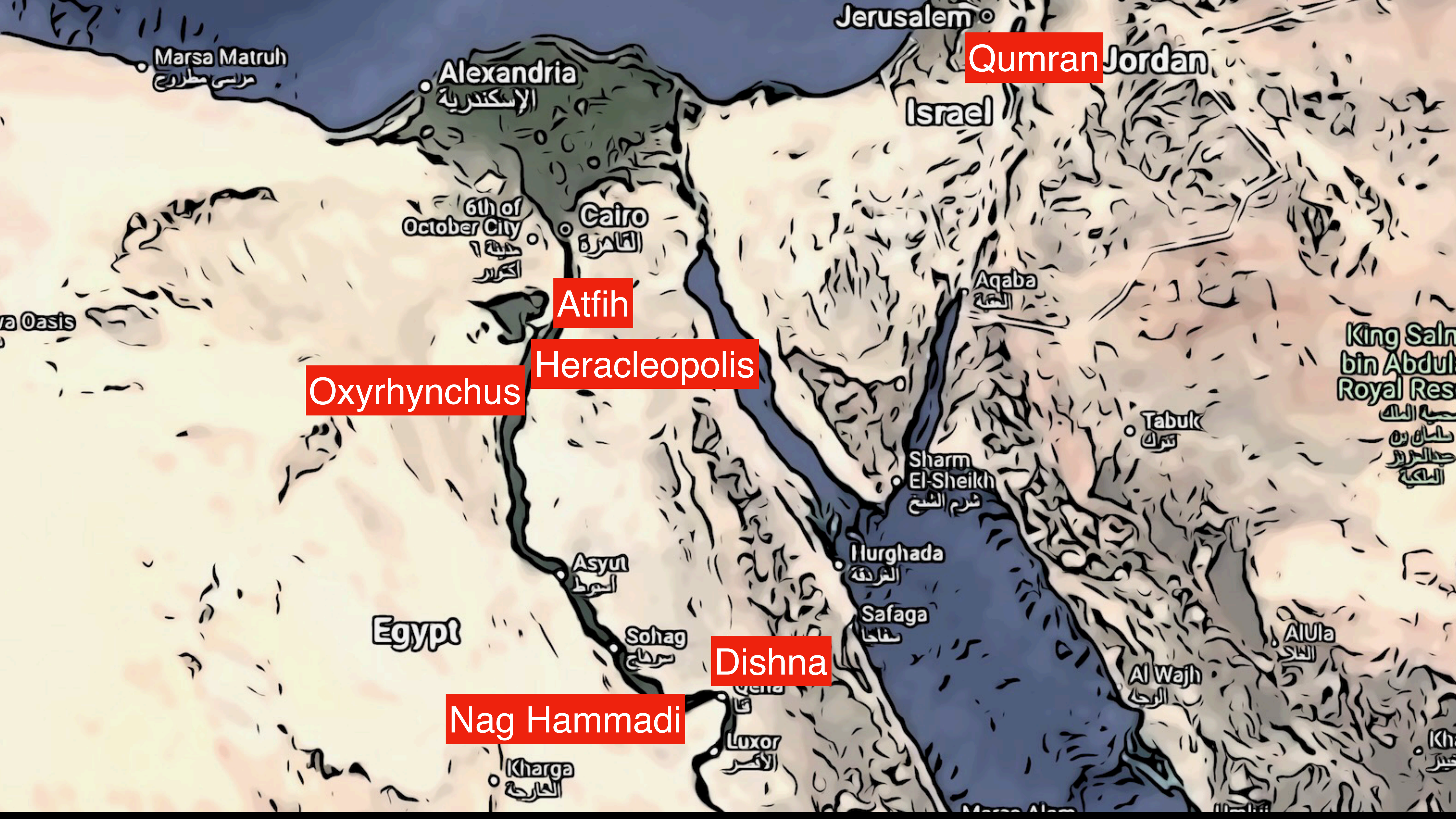
Qumran

Atfih

Heracleopolis

Oxyrhynchus

Nag Hammadi



Qumran

Atfih

Heracleopolis

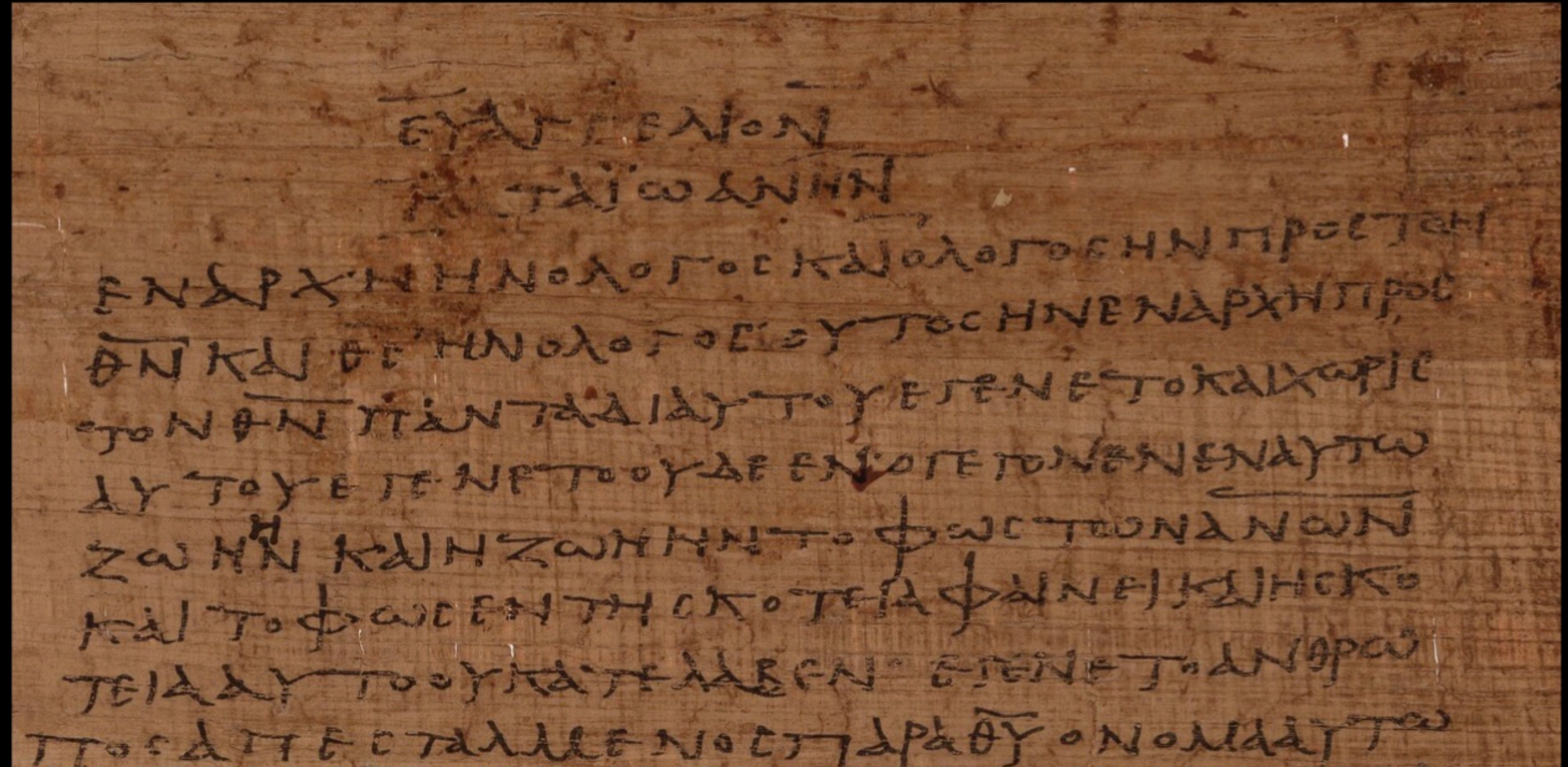
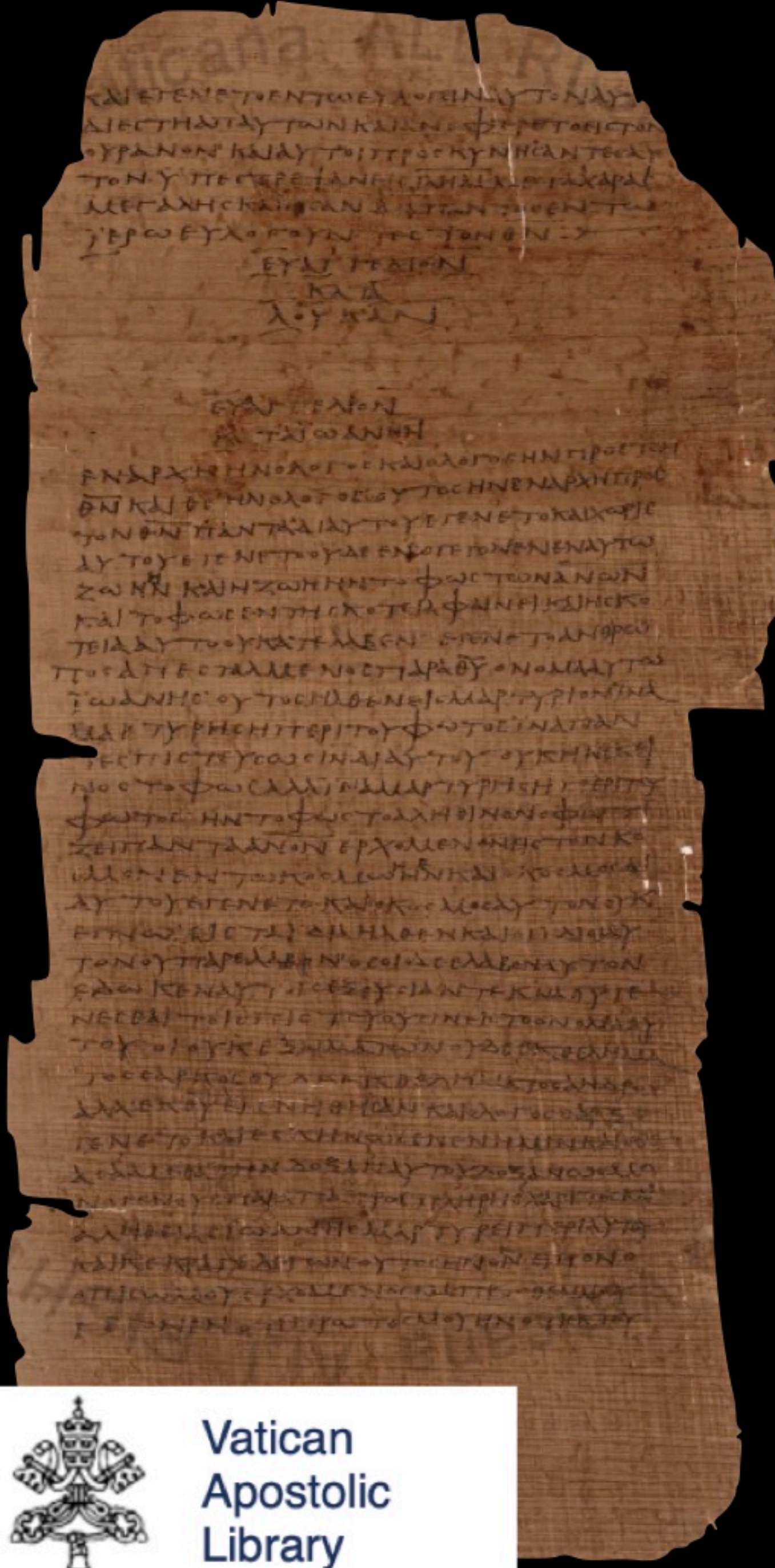
Oxyrhynchus

Dishna

Nag Hammadi

ⲡ75

Contains Luke and John Dates 2-3rd Century



Vatican
Apostolic
Library

¶ 75

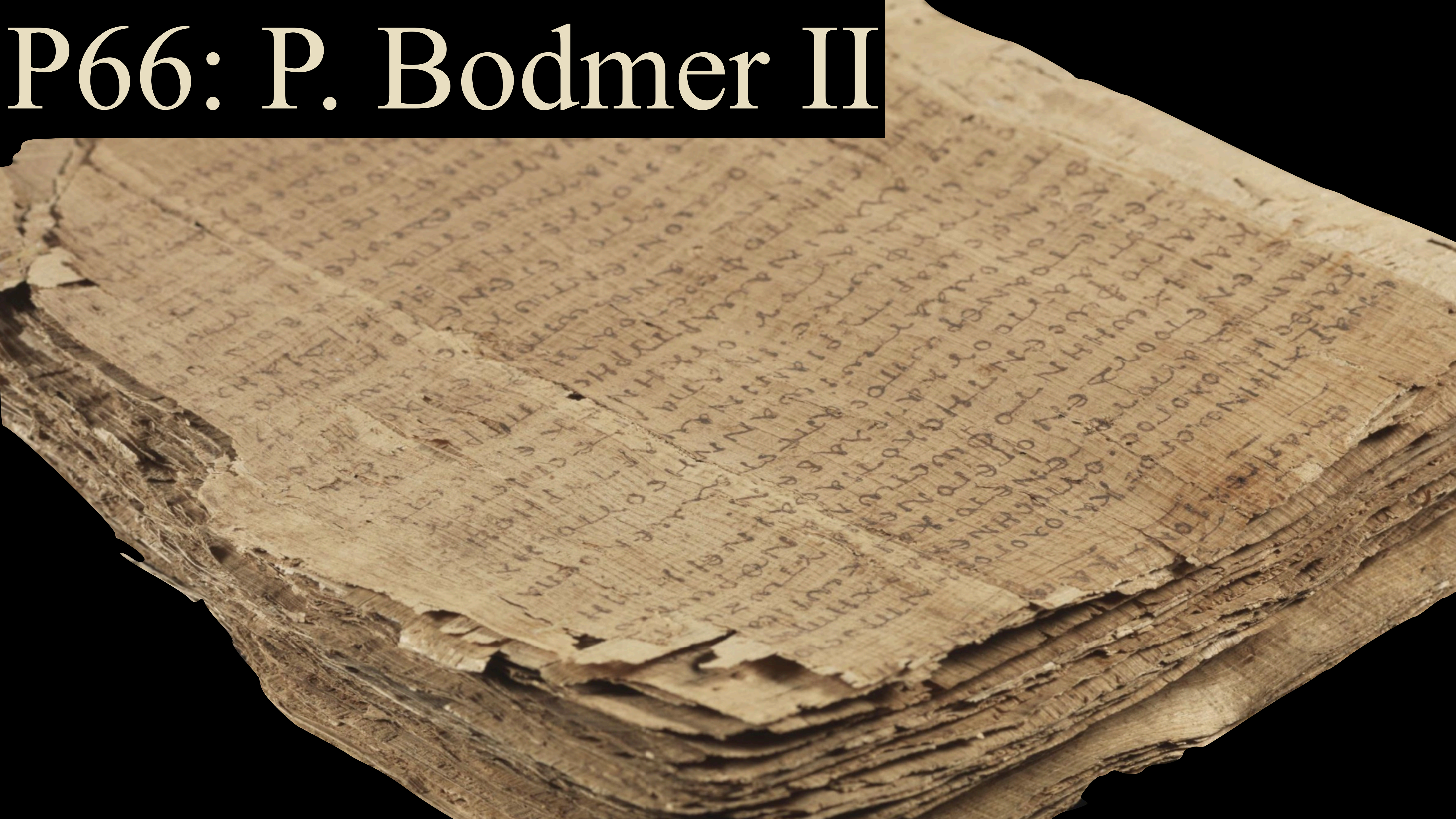
Contains Luke and John

Dates 2-3rd Century

[illegible]

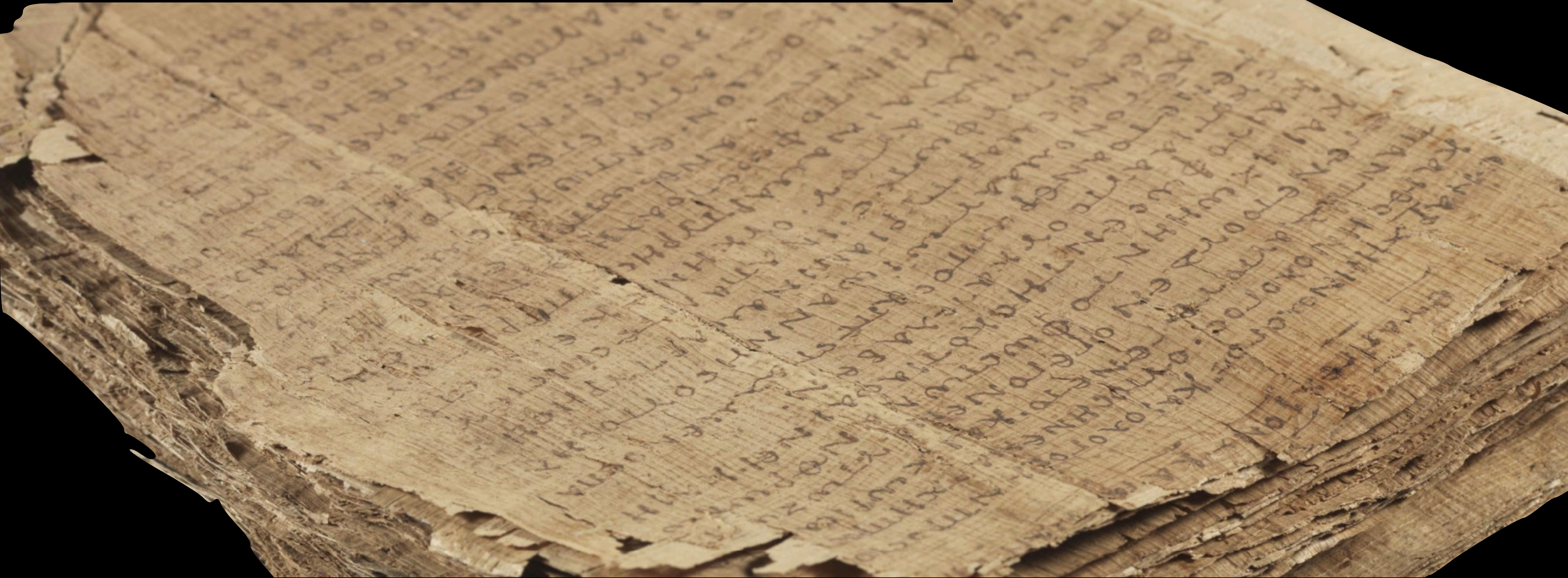
ΕΥΑΓΓΕΛΙΟΝ
ΚΑΤΑ ΙΩΑΝΝΗΝ
ΕΝΔΡΑΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ ΛΟΓΟΣ ΗΝ ΠΡΟΕΤΗ
ΘΗ ΚΑΙ ΘΕ Η ΝΟΛΟΓΟΣ ΕΙΣ ΤΟΣ ΗΝ ΕΝΔΡΑΧΗ ΠΡΟΣ
ΤΟΝ ΘΗ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΤΟ ΚΑΙ ΧΩΡΙΣ
ΑΥΤΟΥ ΕΓΕΝΕΤΟ ΟΥΔΕ ΕΝ ΟΤΕ ΤΟΝ ΕΝΔΡΑΧΗ
ΖΩΗΝ ΚΑΙ Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ ΤΩΝ ΑΝΘΡΩΠΩΝ
ΚΑΙ Η ΖΩΗ ΗΝ ΤΟ ΦΩΣ ΤΩΝ ΑΝΘΡΩΠΩΝ

Careful, controlled, perfectionist



P66: P. Bodmer II

P66: P. Bodmer II



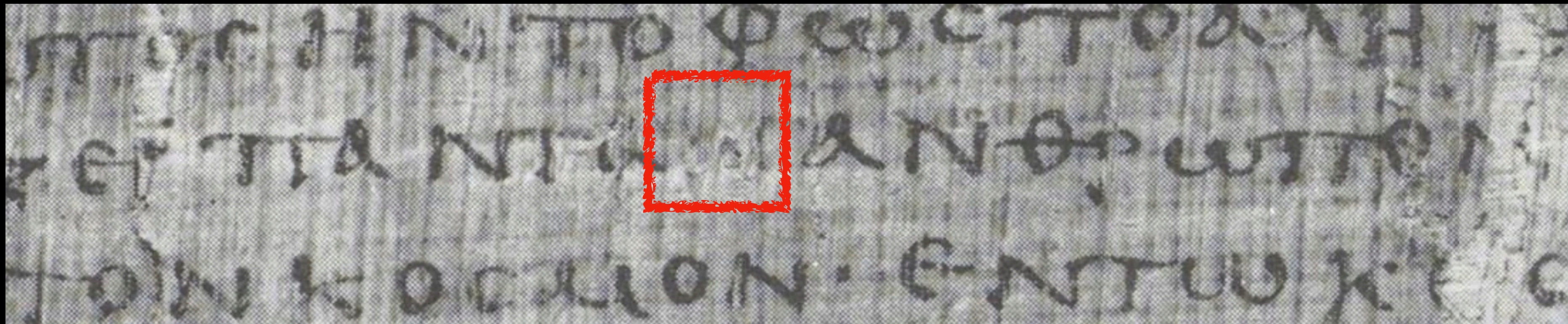
Fix in post production

P66 Corrections

90
καὶ ὑμεῖς ποιήται· ἀμήν
ἀμήν λέγω ὑμῖν οὐκ ἐστὶν ἄλλος
μετὰ τούτων κτ' αὐτοῦ· οὐδέ
ἀποστόλος ἐστὶ τοῦτις ἐμψάαντες αὐ
τόν· εἴ ταῦτα οἱ ἀδελφοὶ μακάριοι
ἐστε εἰς ἀντιποιήσαι ταῦτα οὐτις
πάντων ὑμῶν λέγω· ἐγὼ οἶ
δα ὅτι ἐξ ἐλεξαμένην ἀλ' ἵνα
ἡ γραφὴ πληρωθῇ στρωγῶν με
τ' αὐτοῦ τὸν ἄρτον· ἐπὶ ἡρῆς ἐμψ
τὴν πτερὴν ἀναγίγει τοῦτις
εἶθαι· ἵνα ἡ στήληται ὅτα ἡ γέ
νηται ἵος τῆς γαμ· ἀμήν ἀμήν
λέγω ὑμεῖς ὁ λαμβάνων
ἐάν τις ἀπὸ τῆς ἐμψ ἐμψ λαμβάνῃ
ὁ δὲ ἐμψ λαμβάνων λαμβάνῃ

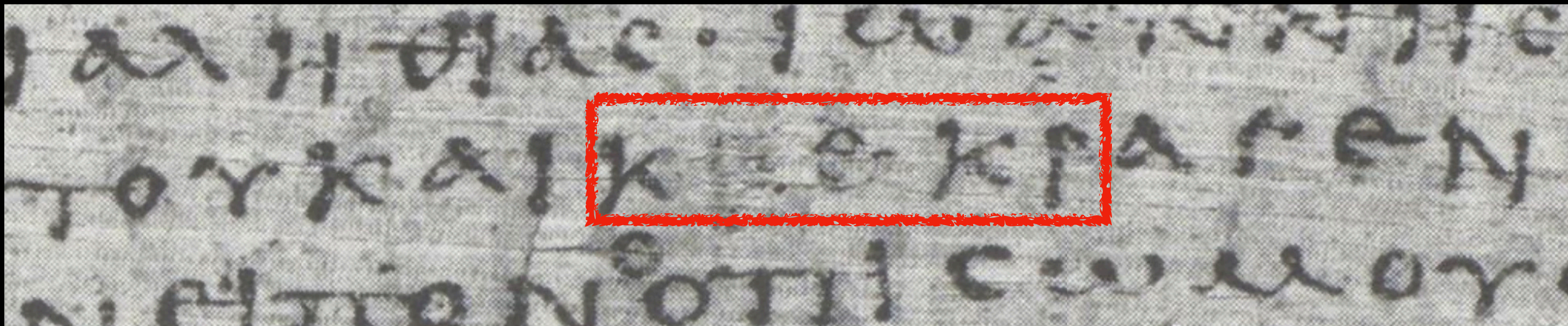
P66 Corrections

- Erasure



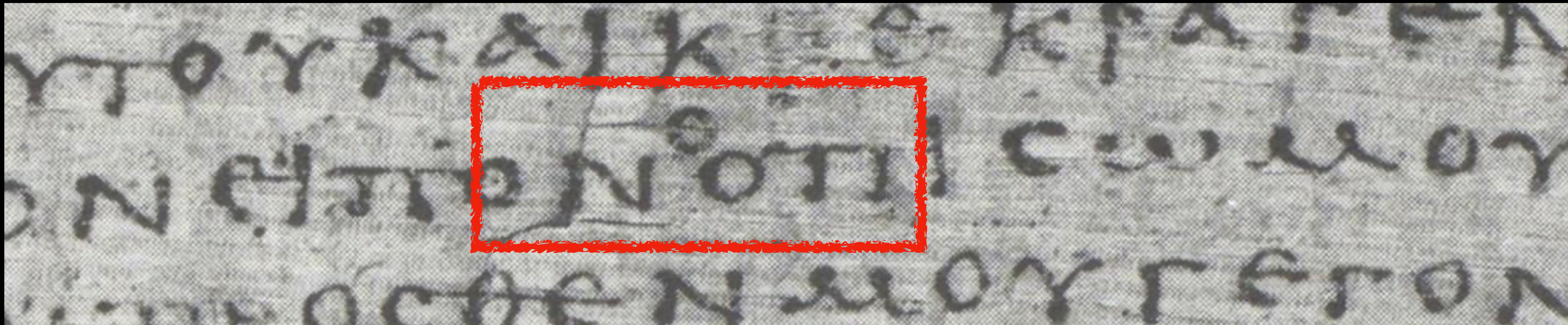
P66 Corrections

- Erasure with rewriting.



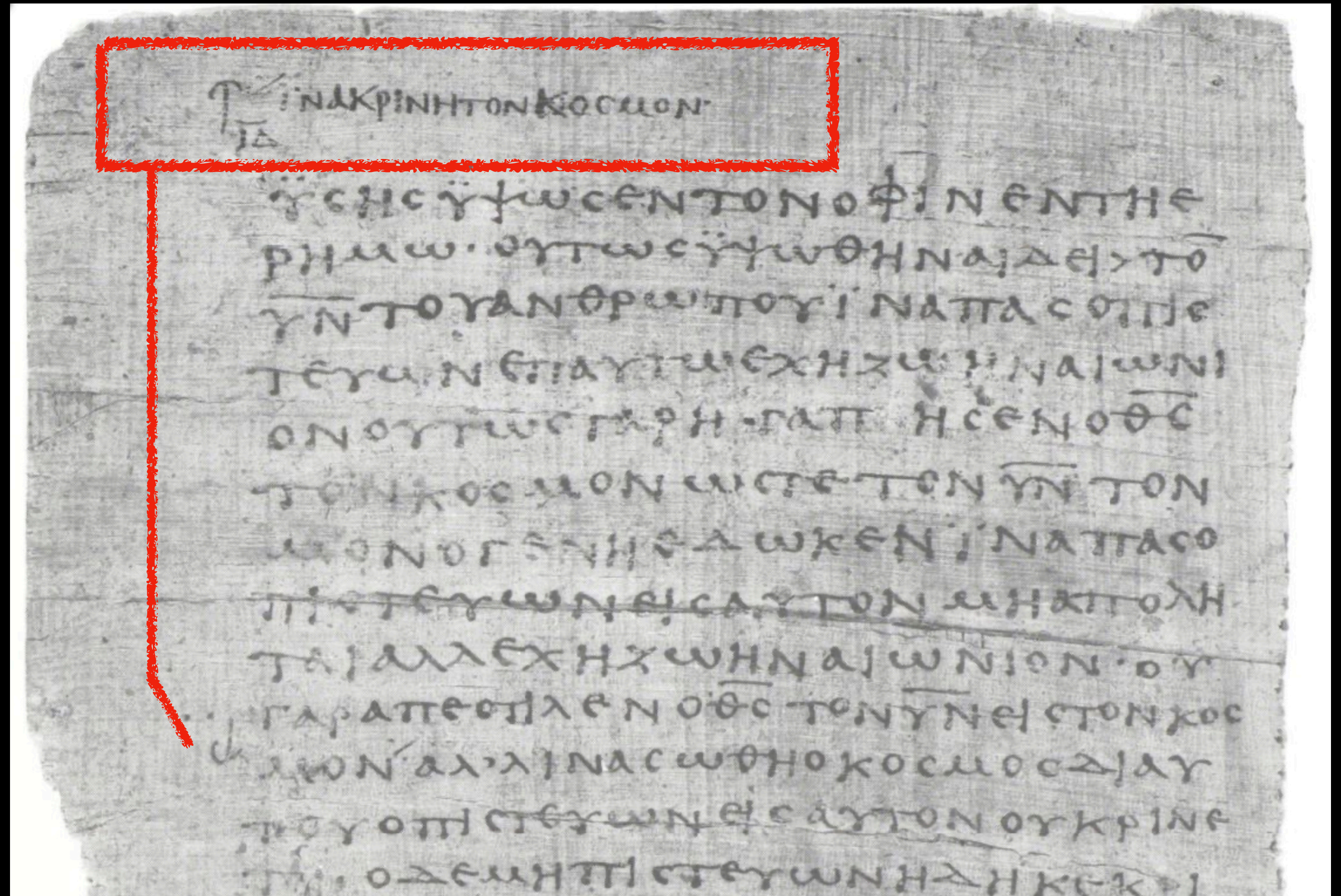
P66 Corrections

- Supralinear addition



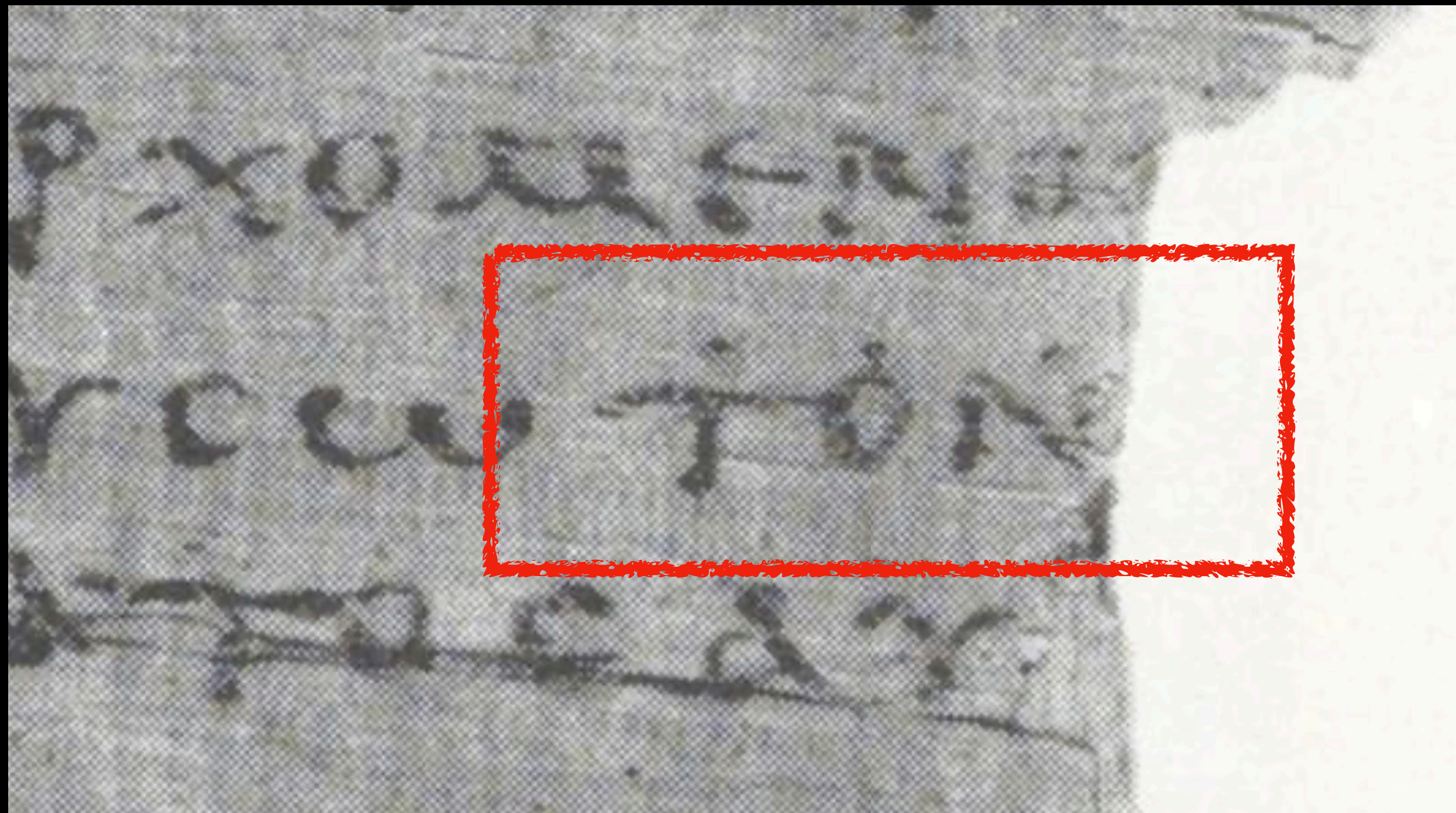
P66 Corrections

- Marginal addition



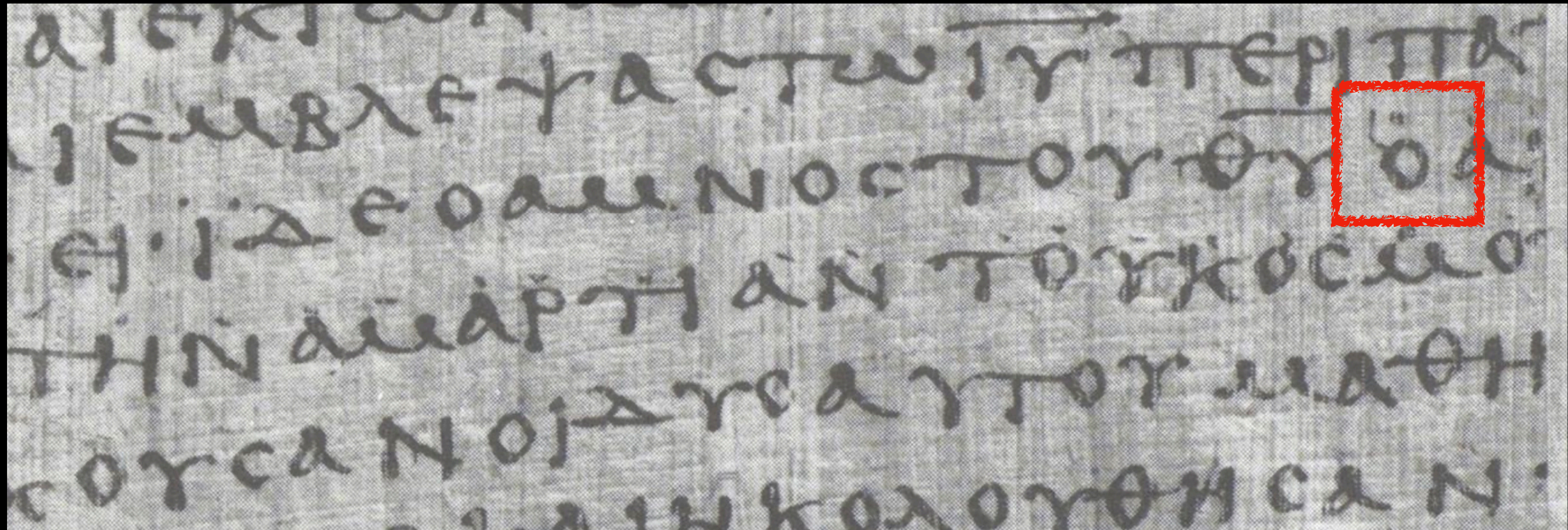
P66 Corrections

- Omission by supralinear dots



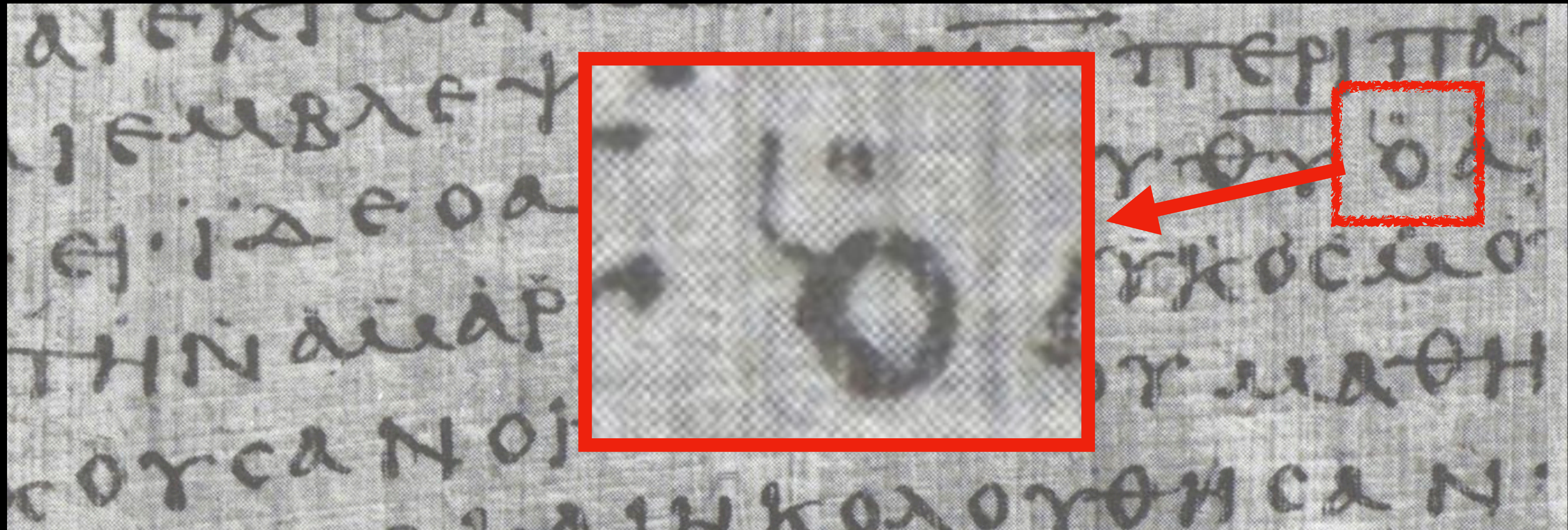
P66 Corrections

- Omission by supralinear dots and parentheses



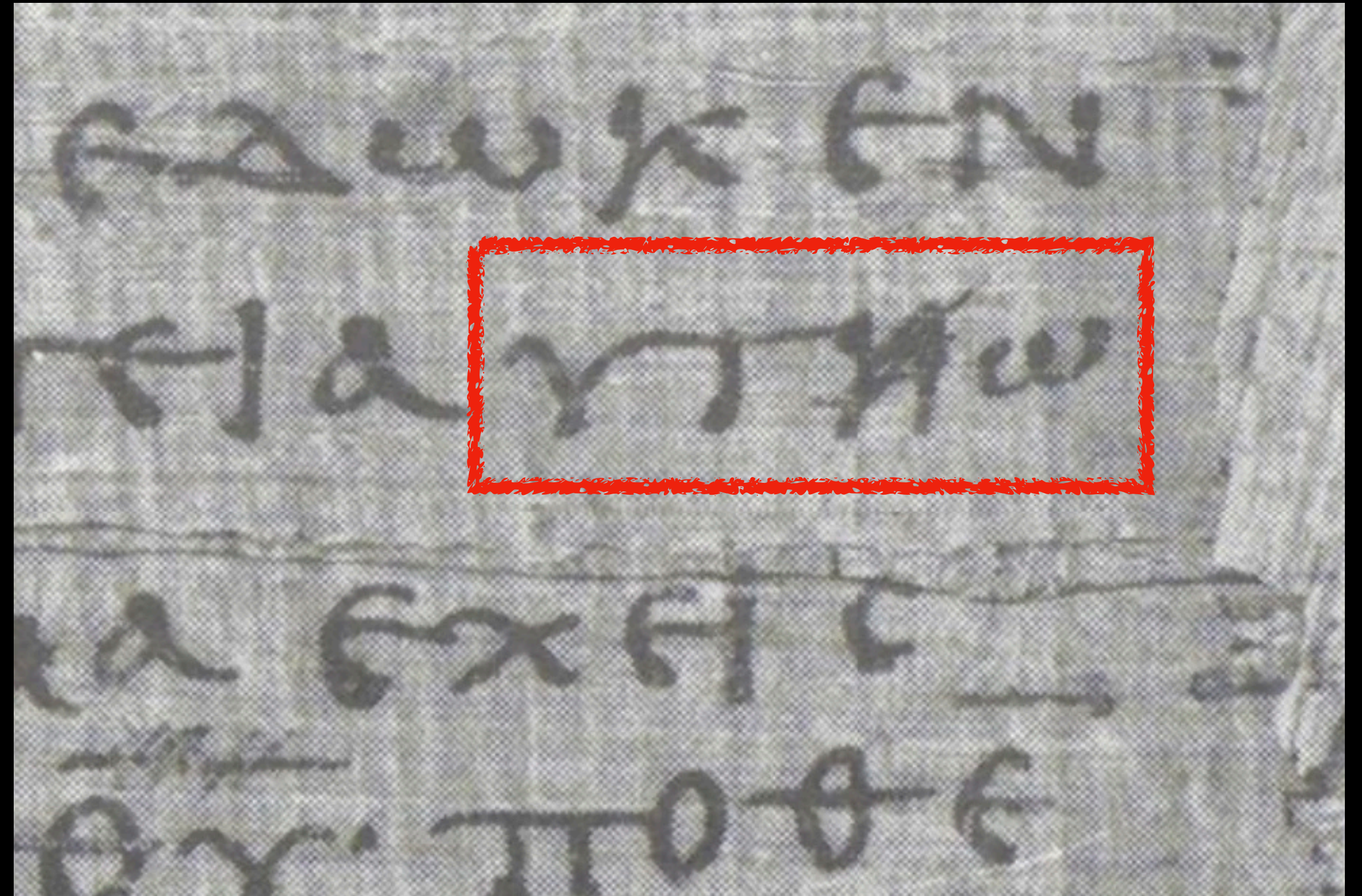
P66 Corrections

- Omission by supralinear dots and parentheses



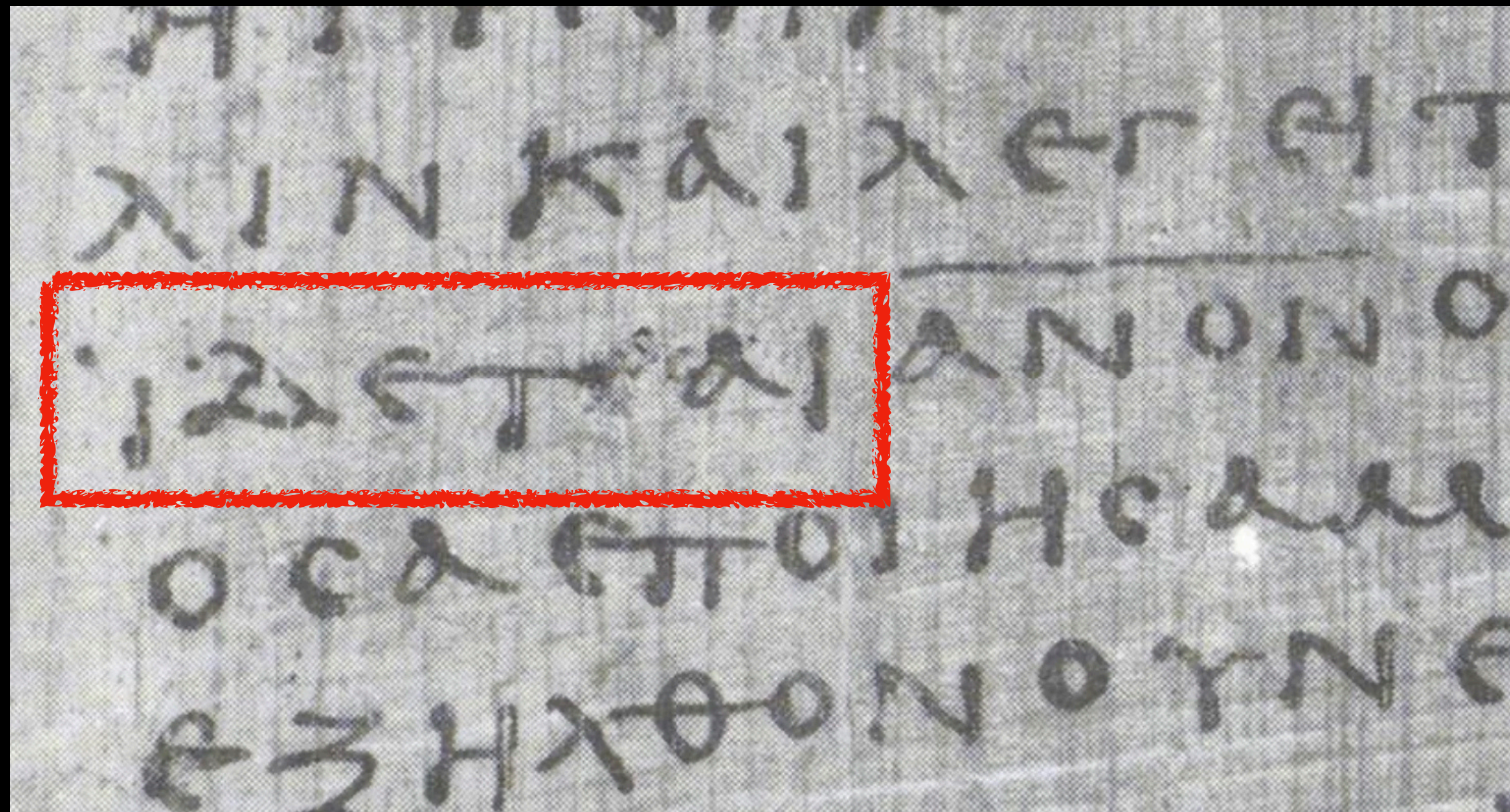
P66 Corrections

- Omission by diagonal line



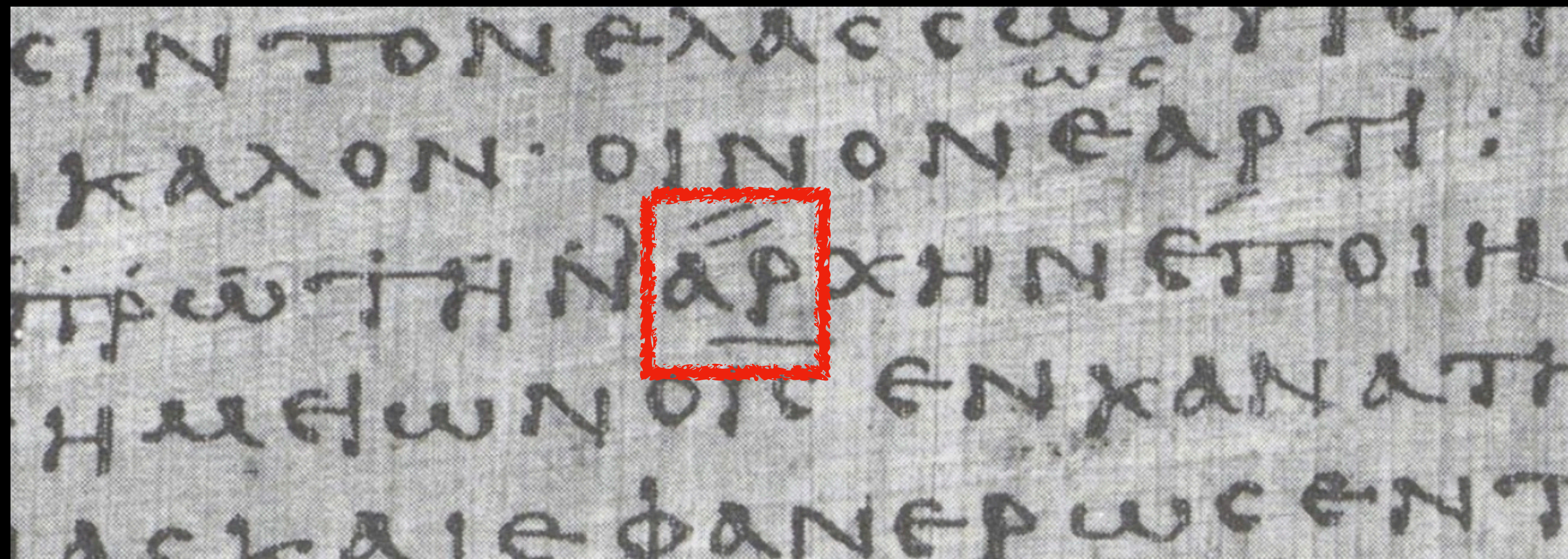
P66 Corrections

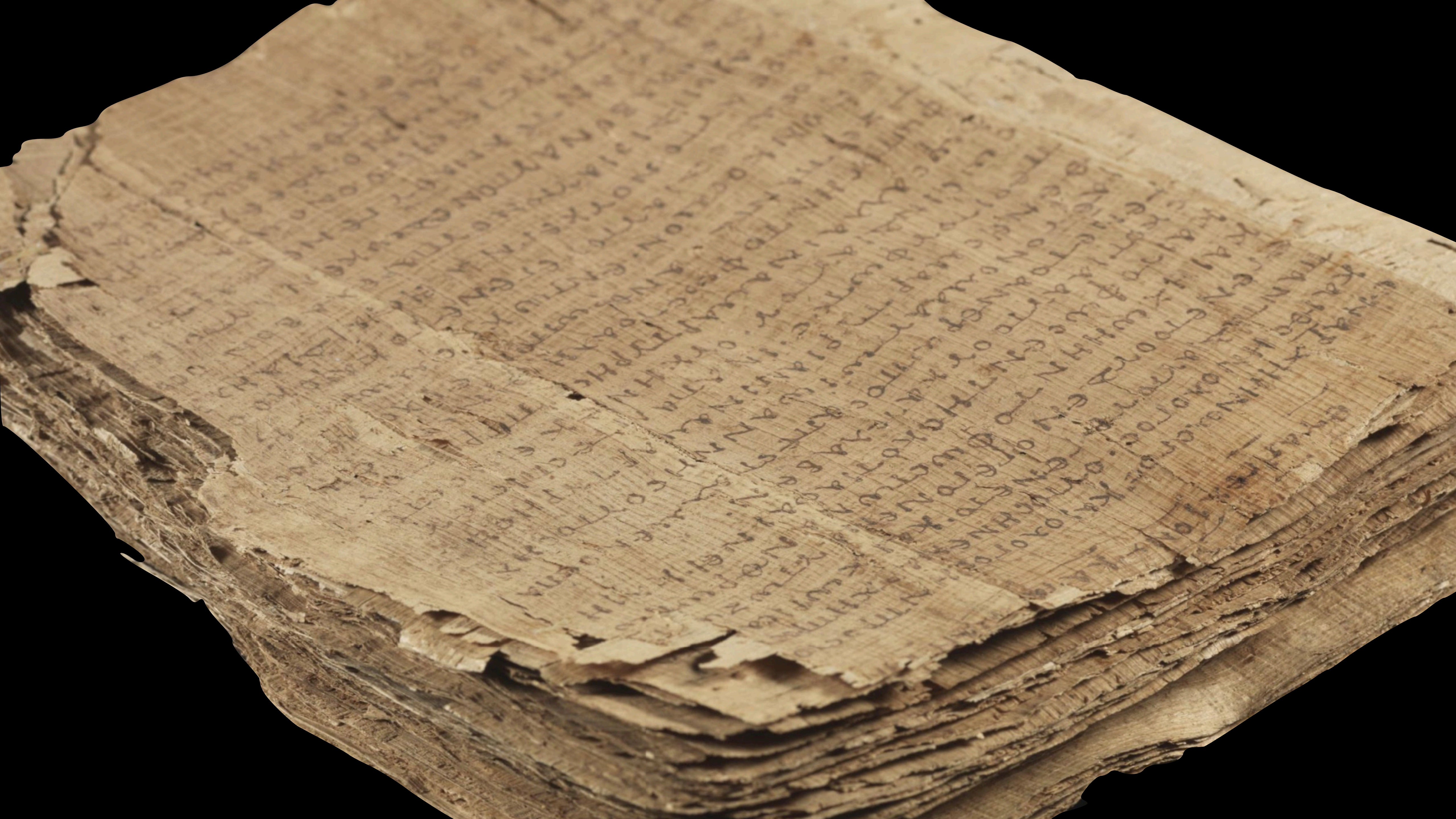
- Minor orthographic shifts



P66 Corrections

- Transposition by means of one and two slashes





The Codex

“The most momentous development in the history of the book until the invention of printing was the replacement of the roll by the codex; this we may define as a collection of sheets of any material, folded double and fastened together at the back or spine, and usually protected by covers.”

— Roberts & Skeat, *Birth of the Codex*, p. 1.

Century (A.D.)	Rolls	Codices	% Codices
I	252	1	0%
I–II	203	4	2%
II	857	14	1.6%
II–III	349	17	4.6%
III	406	93	18.6%
III–IV	54	50	48%
IV	36	99	73%
IV–V	7	68	90%
V	11	88	89%

Roberts & Skeat, 1983, The birth of the codex

Hurtado's Update

Differ but sharpen contrast:

- Of all rolls in the database (3,033), only about 2.7% are Christian; but of all codices (3,188), about 73% are Christian (Hurtado, ch. 2, p. 47).
- Among second-century Christian items, about 71% are codices and ~22% rolls — at a time when codices made up only ~5% of all second-century books. (p. 47)
- Among third-century Christian items, about 67% are codices; Christian codices account for roughly one-third of all third-century codices.
- “the early Christian preference for the codex is demonstrable ... even in the earliest centuries, Christian codices constitute an impressive percentage of the totals.” — Hurtado, *Earliest Christian Artifacts*, ch. 2, p.47

The Codex

“the Christian use of the codex is a genuine anomaly that needs an explanation. Why did the codex come so early to be the favored format for Christian literature but take much longer to gain a similar status among non-Christians?”

— Gamble, *Books and Readers*, p. 54.

But Why?

- **Gospel of Mark** (Roberts) — but “the arguments against it are formidable.”
- **Antioch & the “oral law”** (Roberts & Skeat’s revised, “more plausible” theory).
- **An early Pauline letter-collection** (Gamble) — Hurtado finds this the most cogent.
- **The four-Gospel codex** (Skeat) — only a codex could hold all four Gospels. (Note by Elliott)
- **Missionary portability** (McCormick/Epp); and a marker of Christian identity (Hurtado).

Nomina Sacra

Group	Words	Treatment
1. The four earliest <i>“Nomina Davina”</i>	Ἰησοῦς (Jesus), Χριστός (Christ), Κύριος (Lord), Θεός (God)	Abbreviated almost invariably, from the earliest evidence
2. Three more	πνεῦμα (Spirit), ἄνθρωπος (man), σταυρός (cross)	Contracted relatively early and often
3. Eight later	πατήρ, υἱός, σωτήρ, μήτηρ, οὐρανός, Ἰσραήλ, Δαυίδ, Ἱερουσαλήμ	Contracted irregularly; depends on whether the sense is “sacred”

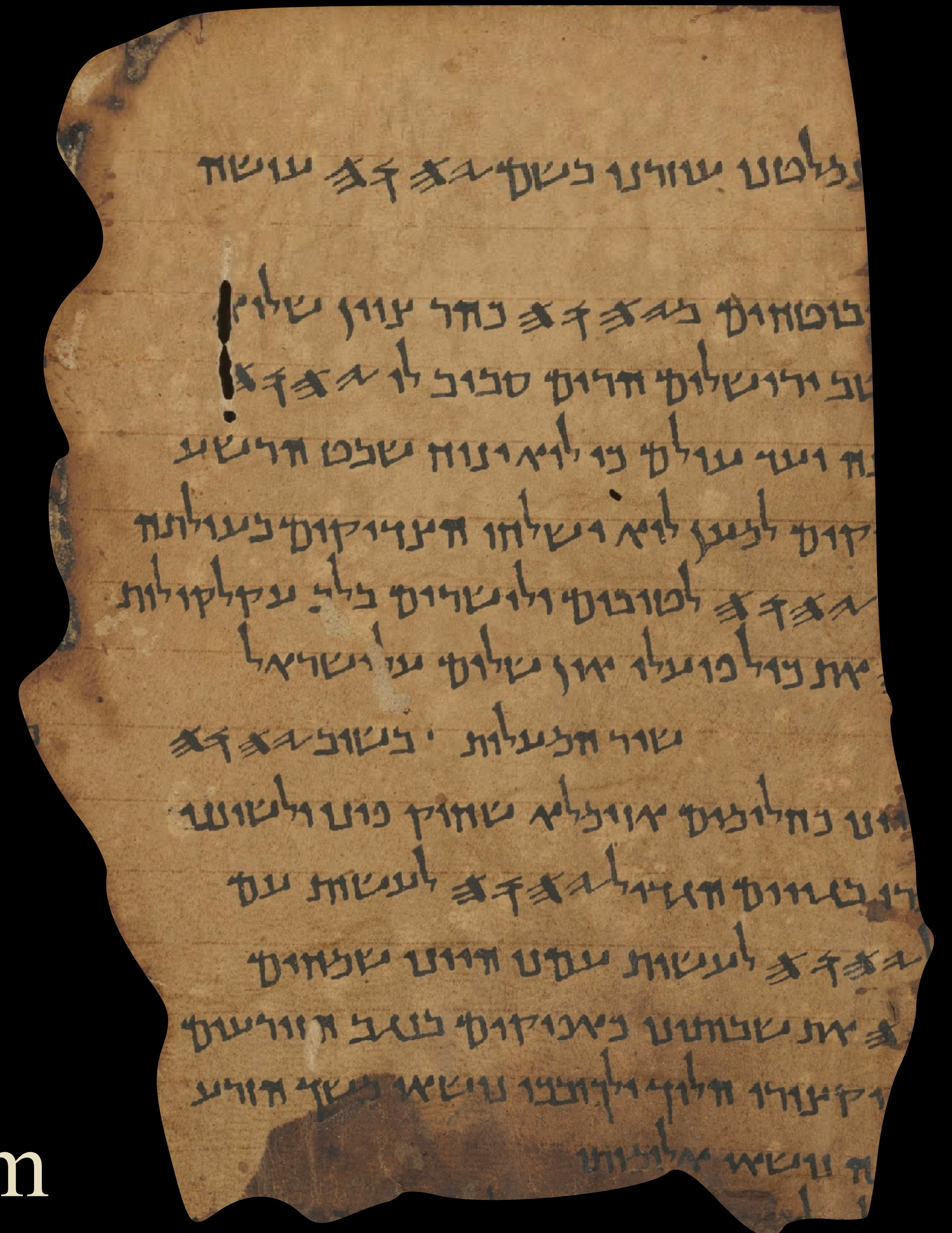
Nomina Sacra

1. Four Earliest <i>Nomina Sacra</i> (from second-century manuscripts onward)	
INT	Contracted form = $\overline{Ις}$, $\overline{Ιυ}$, etc.; suspended form = $\overline{Ιη}$; conflate form = $\overline{Ιης}$
Χρίστος	Contracted forms = $\overline{Χς}$, $\overline{Χυ}$, etc.
Θεός	Contracted forms = $\overline{Θς}$, $\overline{Θυ}$, etc.
Κύριος	Contracted forms = $\overline{Κς}$, $\overline{Κυ}$, etc.
2. Other <i>Nomina Sacra</i>	
Πνευμα	$\overline{Πνα}$, $\overline{Πνι}$, etc.
Υιος	$\overline{Υς}$, $\overline{Υυ}$, etc.
Δαυειδ	$\overline{Δαδ}$
Μητηρ	$\overline{Μηρ}$, etc.
Πατηρ	$\overline{Περ}$, etc.
Ισραηλ	$\overline{Ιηλ}$
Σωτηρ	$\overline{Σηρ}$
Ανθρωπος	$\overline{Ανος}$
Ιερουσαλημ	$\overline{Ιλημ}$
ουρανος	$\overline{ουνος}$
σταυρος	$\overline{σς}$, and variation, e.g., $\overline{στρος}$, $\overline{στρῶ}$, $\overline{στρν}$, $\overline{σρν}$
(Also, the ‘staurogram’ [attested in some early manuscripts, e.g., $\P 66$, $\P 75$ (ca. 200 CE)] = $\overline{\sigma\rho\varsigma}$)	

Hurtado, 2018

Nomina Sacra Jewish Origin?

DDS: 11Q5, Psalm

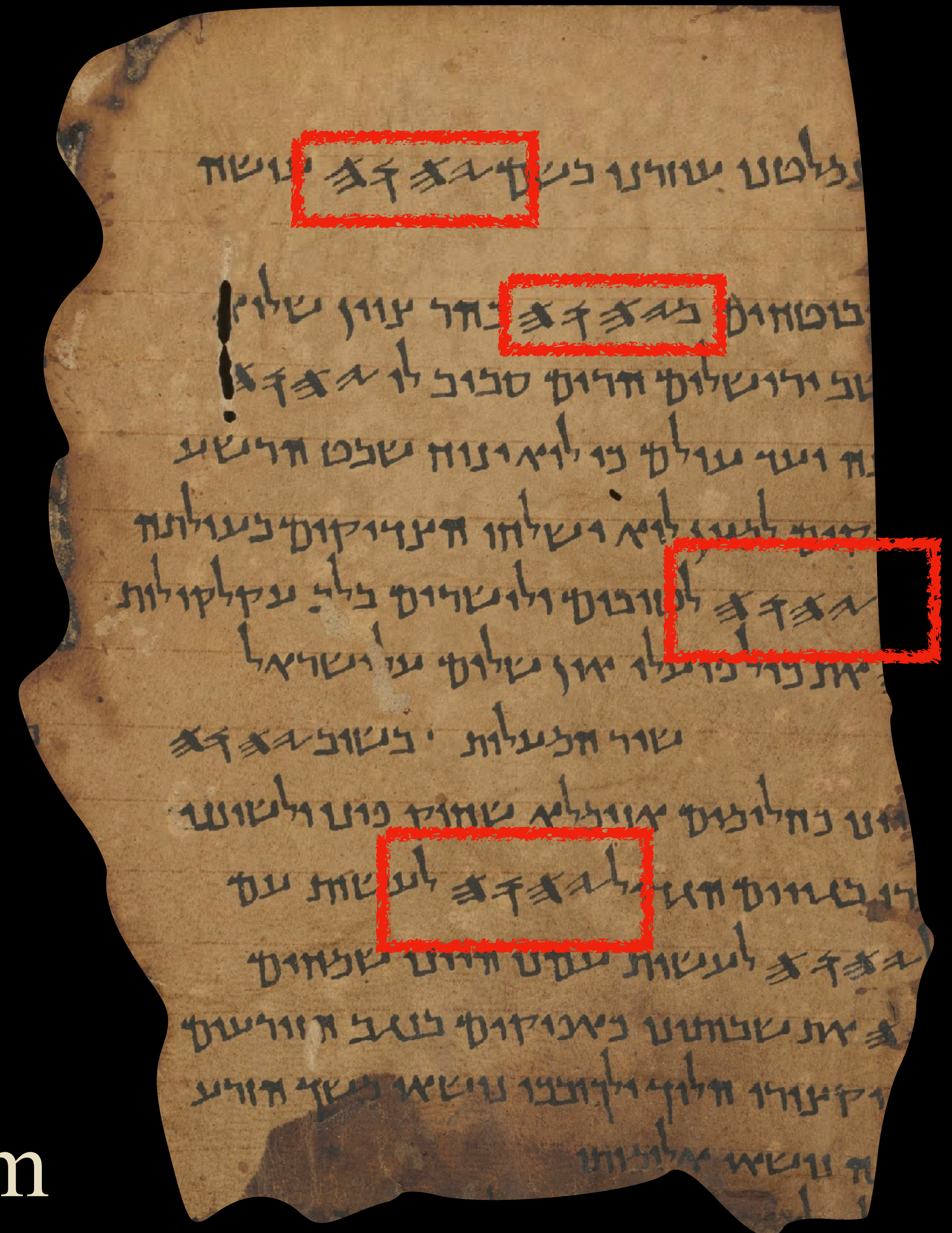


Nomina Sacra Jewish Origin?

Tetragrammaton
“YHWH”

hwhy

DDS: 11Q5, Psalm

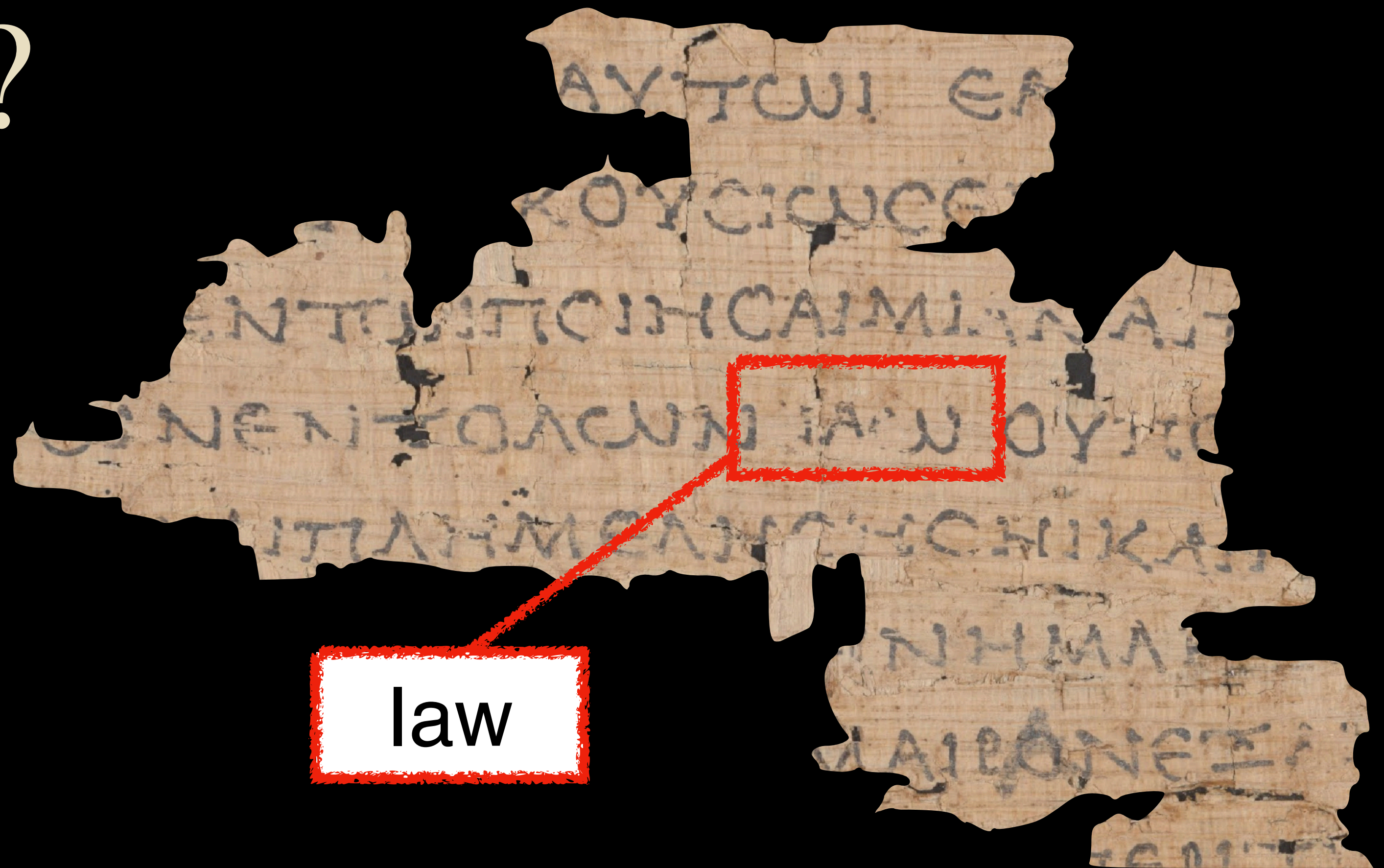


Nomina Sacra

Jewish Origin?

Tetragrammaton
“YHWH”

hwwhy



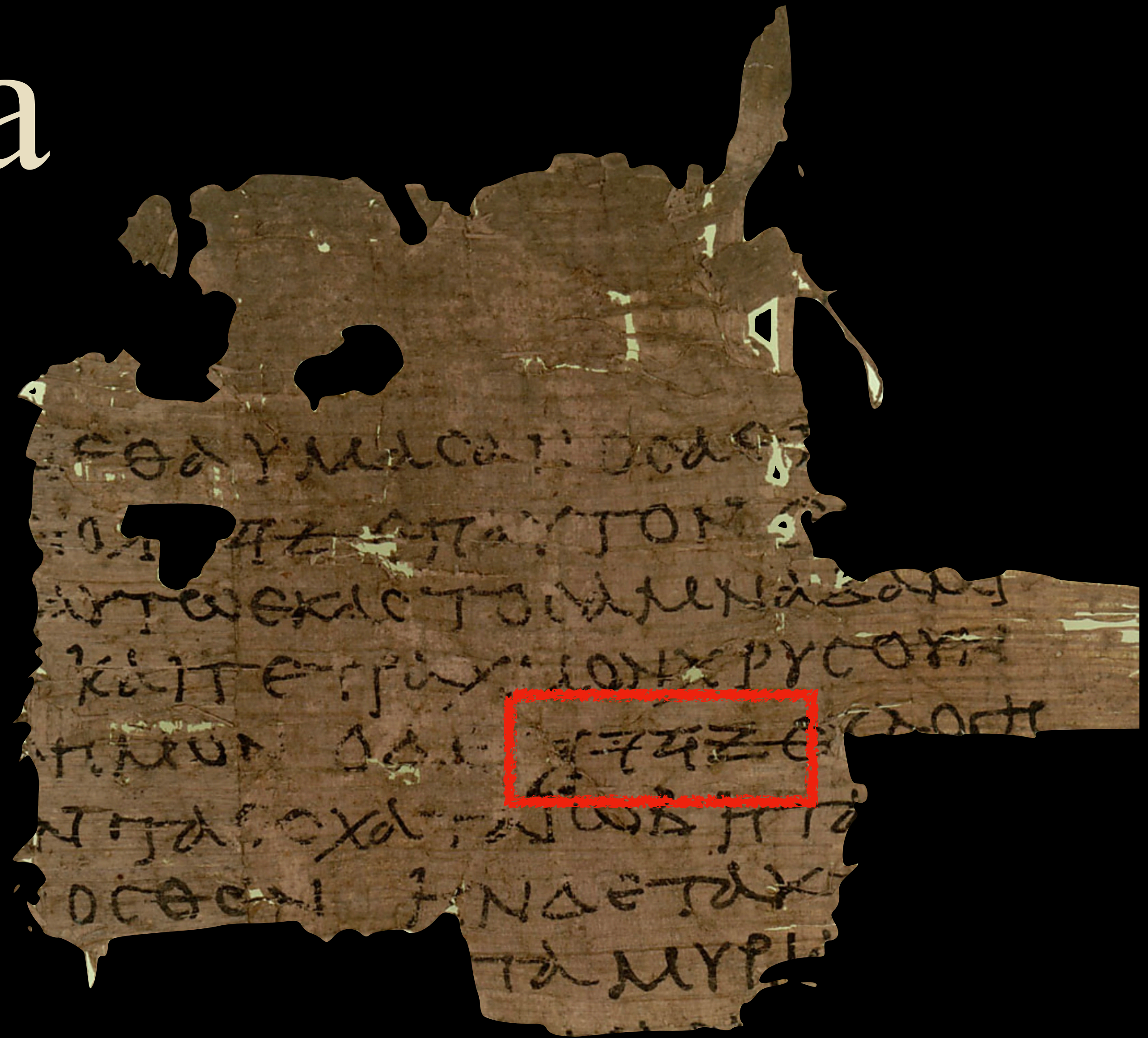
4Q LXX Lev b: Lev. 4

Nomina Sacra

Jewish Origin?

Tetragrammaton
“YHWH”

hwby



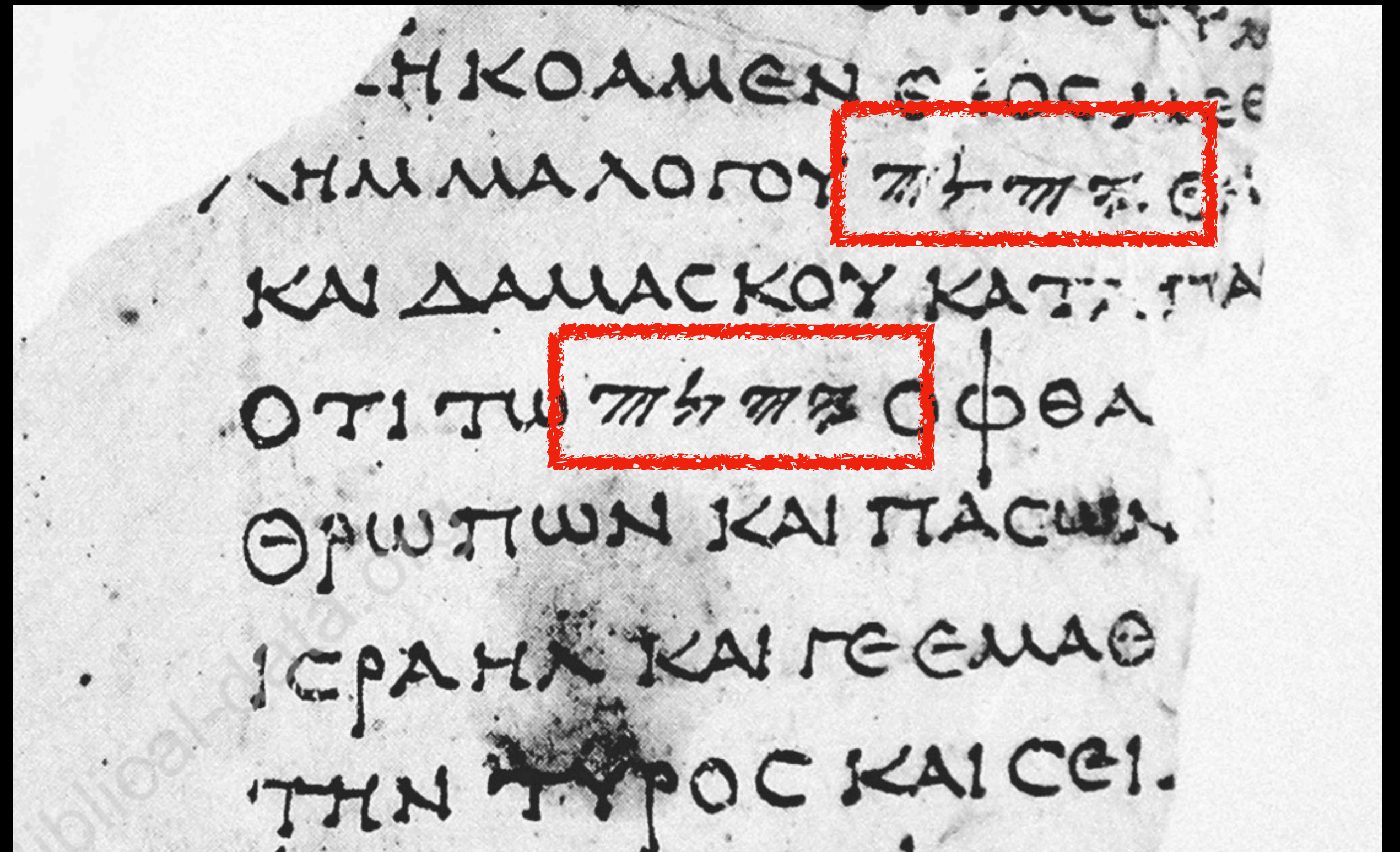
P. Oxy 3522, Job 42:11-12

Nomina Sacra

Jewish Origin?

Tetragrammaton
“YHWH”

hwby

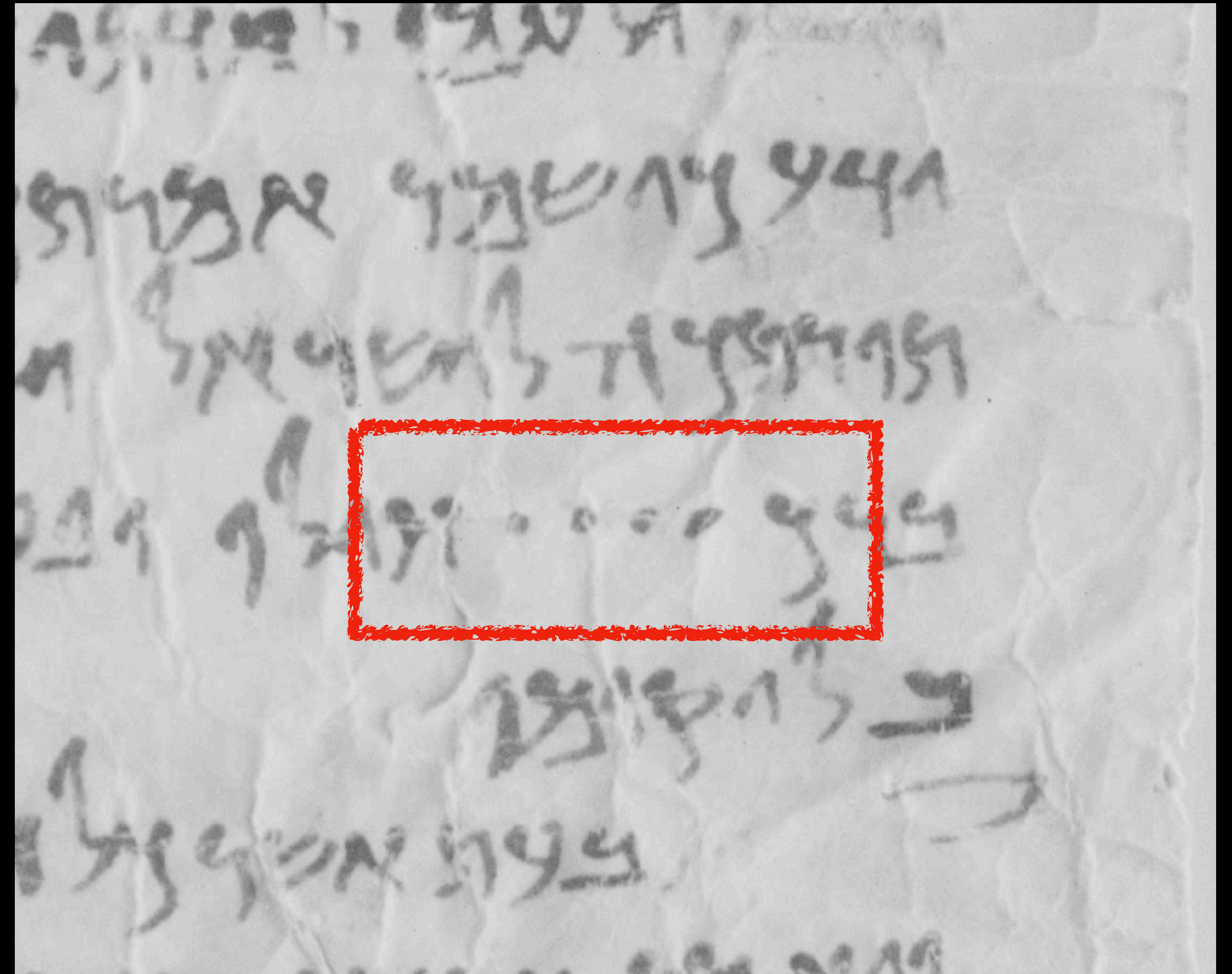


8Hev XII LXX Zech. 9

Nomina Sacra Jewish Origin?

Tetragrammaton
“YHWH”

hwby

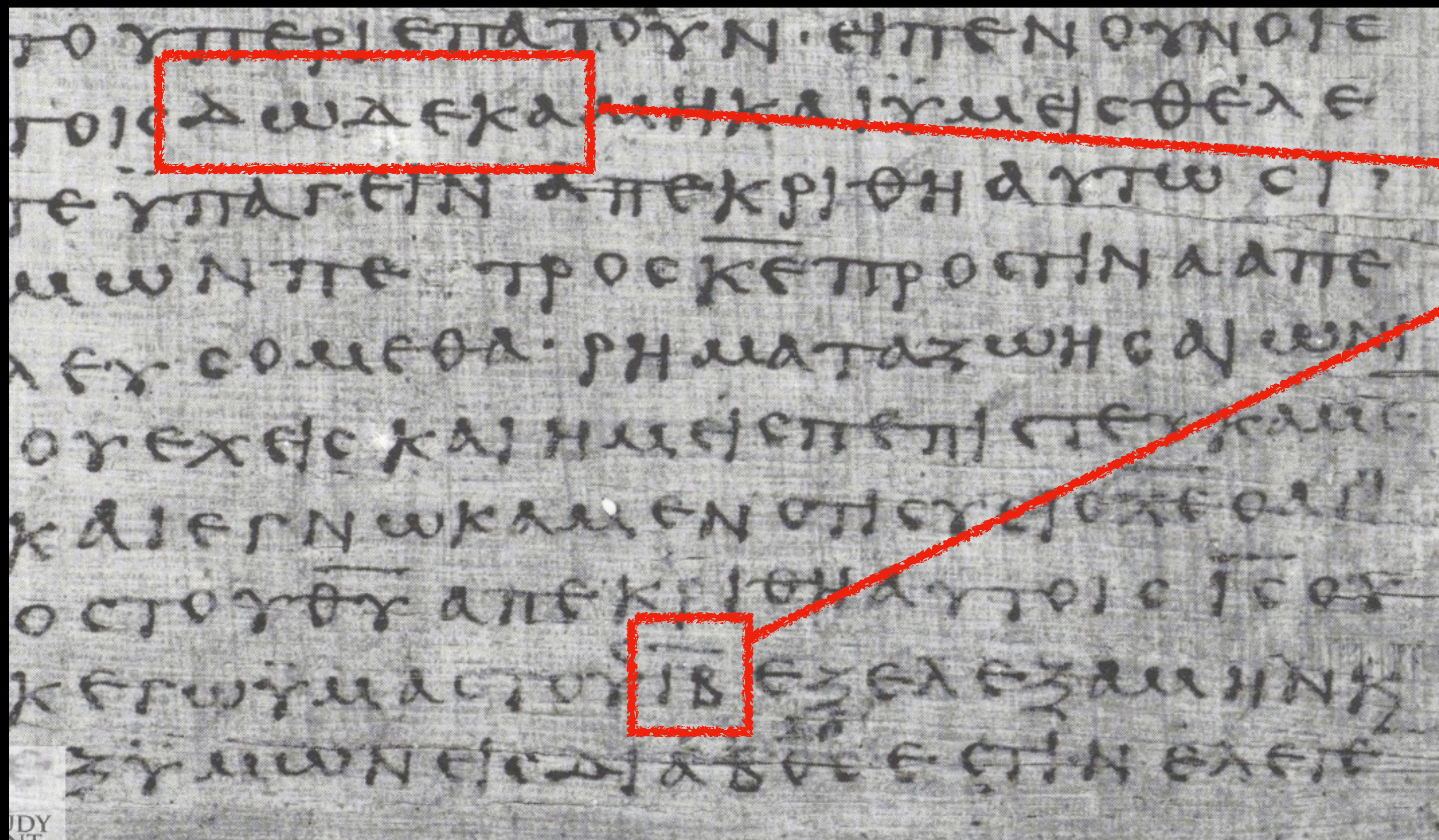


DDS 4 Q175, *Testimonia*

Nomina Sacra Origins

Hypothesis	First word	Strength	Weakness
Traube (1907); Paap (1959)	Θεός (God)	Clean link to Jewish reverence for the Name	Jews used Κύριος, not Θεός; “vowelless” argument fails
Brown (1970); Treu; Howard	Κύριος (±Θεός) (Lord, God)	Κύριος = the Greek substitute for YHWH	No Jewish MS contracts Κύριος; same “vowelless” flaw
Roberts (1979)	Ἰησοῦς (Jesus)	Explains early uniformity; the “theology of the Name”	Jerusalem/Palestinian provenance is speculative
Hurtado (1998)	Ἰησοῦς (as IH = 18) (Jesus)	Explains the suspended form AND the overline	“18 = life” gematria not attested early enough
Nachmanson (1910)	(from Greek practice)	Shows contraction was not a Christian invention	Does not explain the nomina sacra’s function

P66 John 6:70 Numbers



“Twelve”
vs “12”

P75 Luke 12:52 Numbers

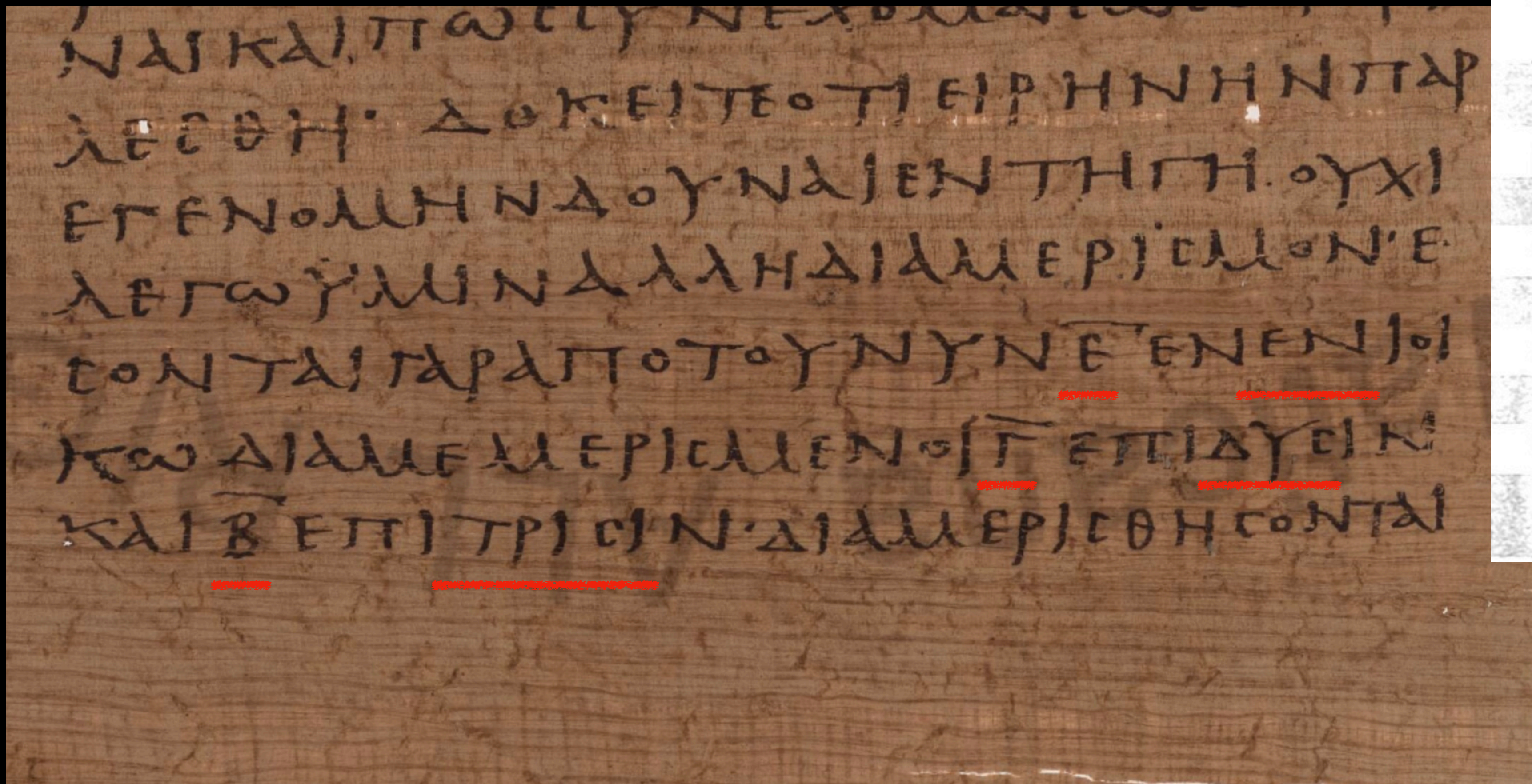


TABLE 1.1 <i>Alphabetic Numerals</i>					
ᾠ	1	ἰ	10	ρ	100
β	2	κ	20	ς	200
γ	3	λ	30	τ	300
δ	4	μ	40	υ	400
ε	5	ν	50	φ	500
ς/ς	6	ξ	60	χ	600
ζ	7	ο	70	ψ	700
η	8	π	80	ω	800
θ	9	ϙ	90	Ͱ	900

Cole, Numerals

“For, hearing that Lot was taken captive, and having numbered his own servants, born in his house, 318 (τιῆ(Gen. xiv. 14 . In Greek numerals.)),” he defeats a very great number of the enemy. They say, then, that the character representing 300 is, as to shape, the type of the Lord’s sign, and that the Iota and the Eta indicate the Savior’s name; that it was indicated, accordingly, that Abraham’s domestics were in salvation, who having fled to the Sign and the Name became lords of the captives, and of the very many unbelieving nations that followed them.”

—Clement of Alexandria (2nd c CE), *The Stomata*, 6.11



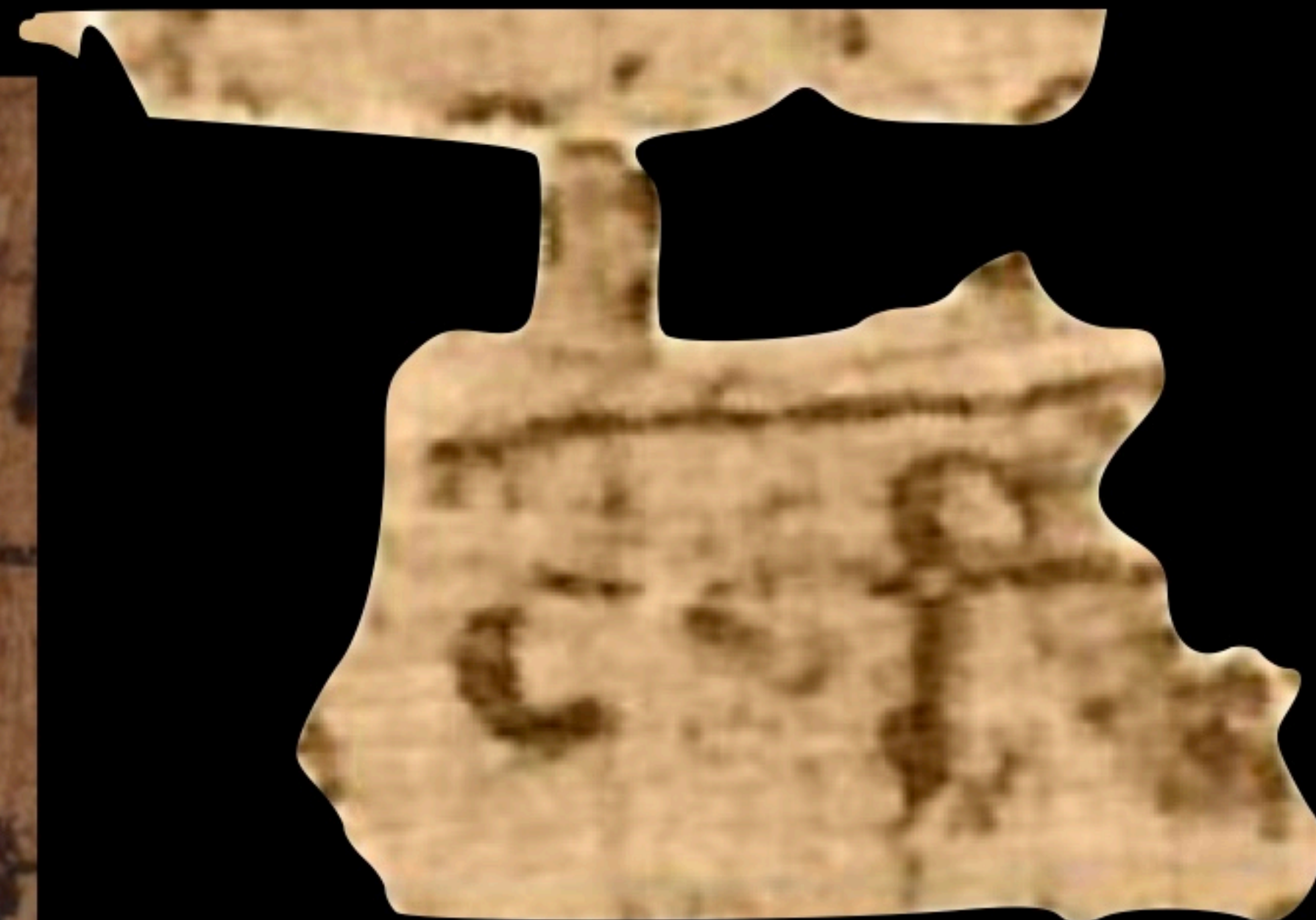
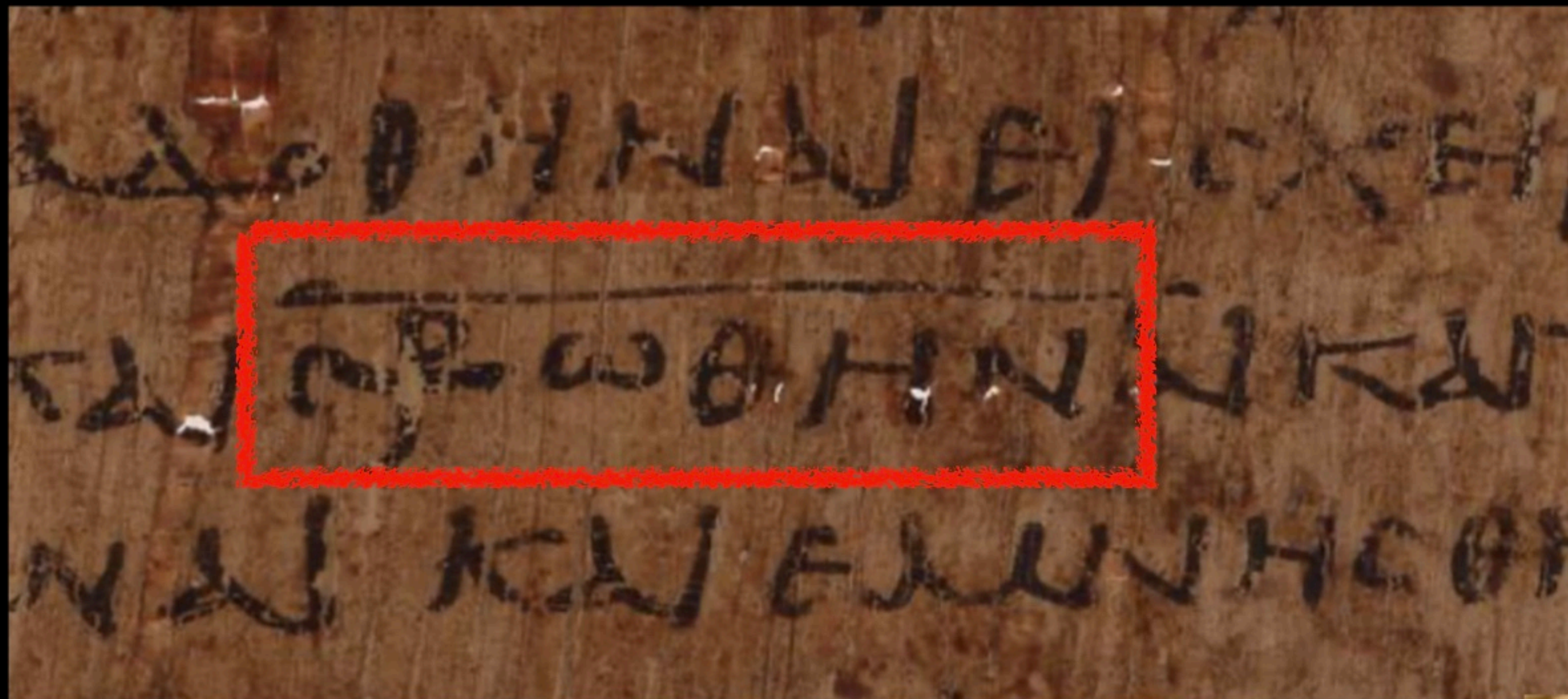
Vatican
Apostolic
Library

ΑΙΤΑΤΕ ΚΝΑ ΚΑΙ ΤΟΥ ΕΑΔΕΛΦΟΥ ΚΑΙ
ΑΔΕΛΦΑΣ ΕΤΙ ΚΑΙ ΤΗΝ ΨΥΧΗΝ
ΕΑΥΤΟΥ ΟΥΔΥΝΑΤΑΙ ΜΟΥ ΕΙΝΑΙ
Η ΤΗΣ ΟΥΒΑΣΤΑΖΕΙ ΤΟΝ
ΑΥΤΟΥ ΚΑΙ ΕΡΧΕΤΑΙ ΟΤΙ ΕΩ ΜΟΥ ΟΥ
ΔΥΝΑΤΑΙ ΕΙΝΑΙ ΜΟΥ ΜΑΘΗΤΗΣ ΤΙΣ
ΤΑΡΕΞΥΜΩΝ ΘΕΛΕΙ ΠΥΡΓΟΝ ΟΙΚΟ
ΛΟΛΗ ΕΑΙ ΟΥ ΧΙ ΚΑΘΙΣΤΡΩΤΟΝ

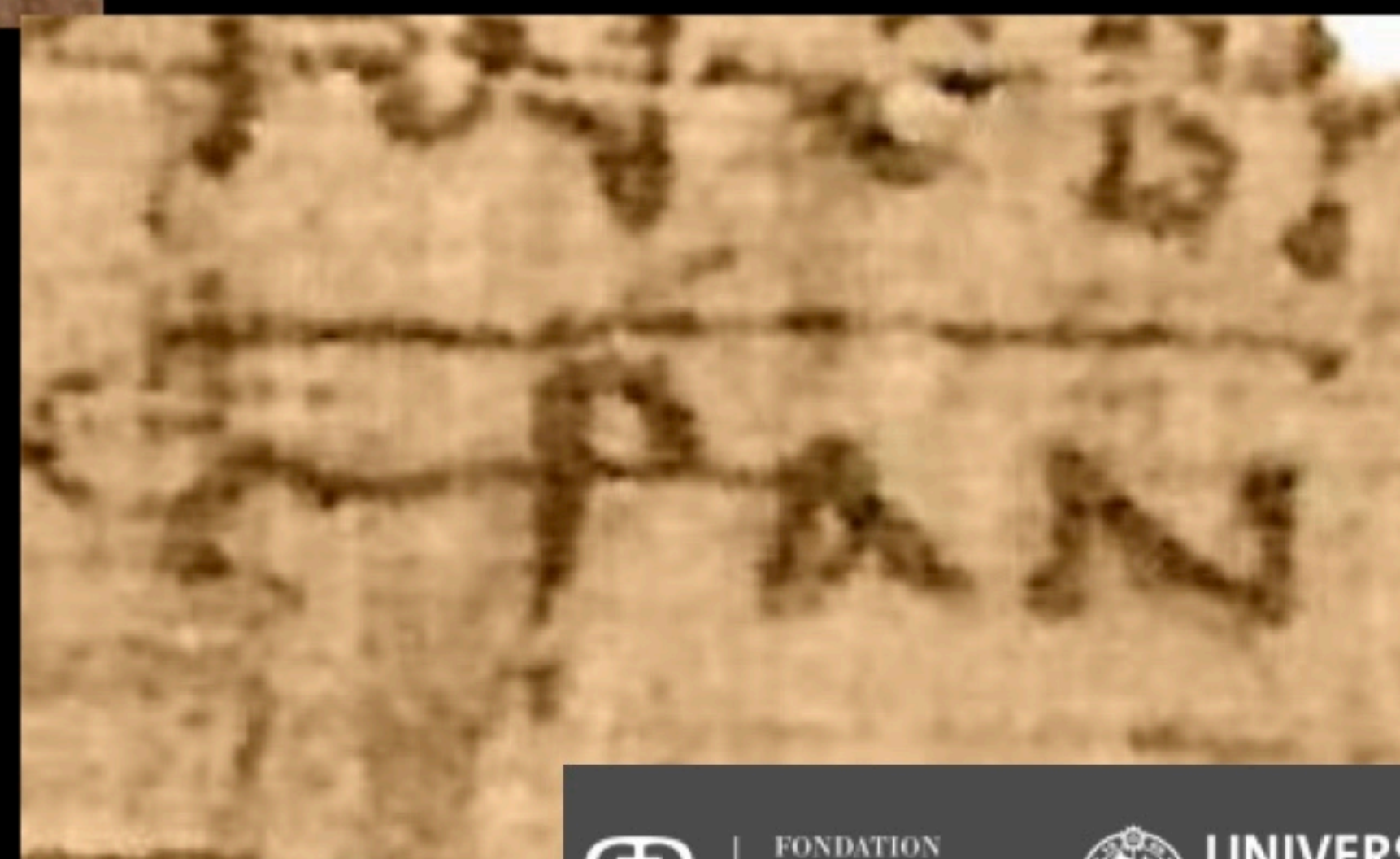
ΕΤΟΝ



Staurogram



Staurogram



FONDATION
Martin
Bodmer



UNIVERSITÉ
DE GENÈVE

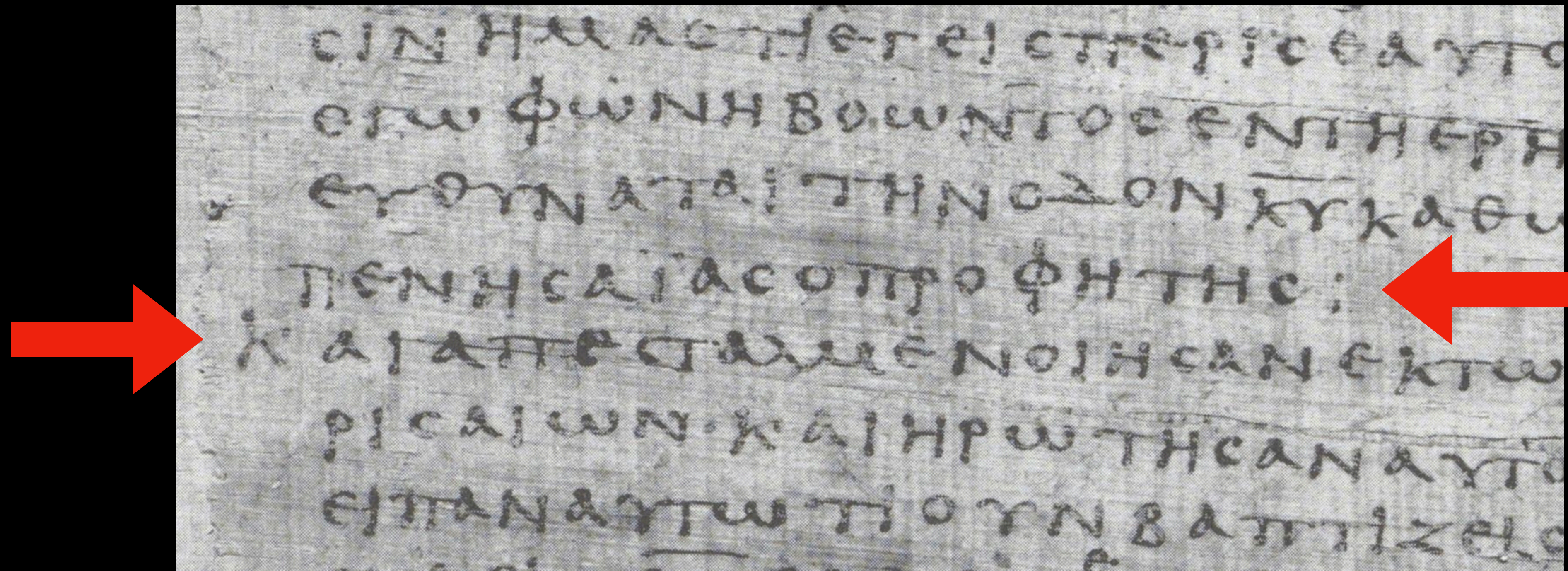
P66/75 Titles

ΕΥΑΓΓΕΛΙΟΝ
ΕΝΔΡΧΗΗΝΟΛΟΓΟΣ ΚΑΙ ΟΛΟΓΟΣ ΕΝ ΤΗ ΠΡΟΣ
ΑΙΘΡΗΝΟΛΟΓΟΣ· ΟΥΤΟΣ ΗΝ ΕΝΔΡΧΗ ΠΡΟΣ
ΑΝΤΙΔΙΑΥΤΟΤΕ ΓΕΝΕΤΟ· ΧΑΙ ΚΑΙ ΚΑΙ
ΓΕΝΕΤΟ ΟΥΔΕΝ ΟΓΕΤΟ ΝΕΝΔΥΤΩ
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ΚΟΤΙΑ ΑΥΤΟ ΟΥ ΚΑΤΕΛΑΒΕΝ·
ΕΝΕΤΟ ΑΝΘΡΩΠΟΣ ΑΠΕΣΤΑΛΛΕΝ
ΕΝ ΤΟΝ ΟΜΑΔΥΤΩ· ΙΩΑΝΝΗΣ ΟΥΤ

ΤΟΝ· ΥΠΕΣΤΡΕΨΑΝΕΙΣ ΙΝΗΛΑΙ ΜΕΓΑΛΑΡΑ
ΜΕΓΑΛΗΣ ΚΑΙ ΜΕΓΑΛΑΙ ΤΑΝ ΤΑ ΕΝ ΤΩ
ΓΕΩΕΥΛΟΓΟΥΝ ΤΕΟ ΤΟΝ ΘΕΟΝ·
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ΑΥΤΟ· ΥΕ ΓΕΝΕΤΟ ΟΥΔΕ ΕΝ ΟΓΕΤΟ ΝΕΝΔΥΤΩ

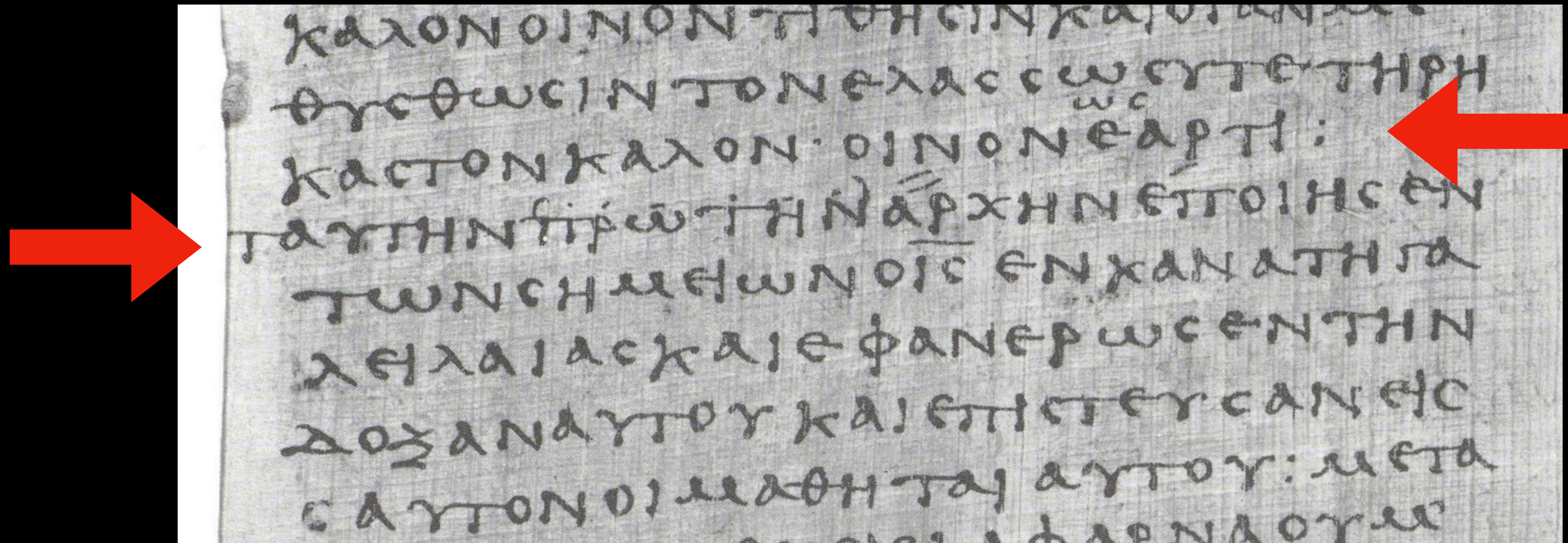
P66 Paratext

- Paragraphos, Ekthesis, Colons, Dicolons, etc.



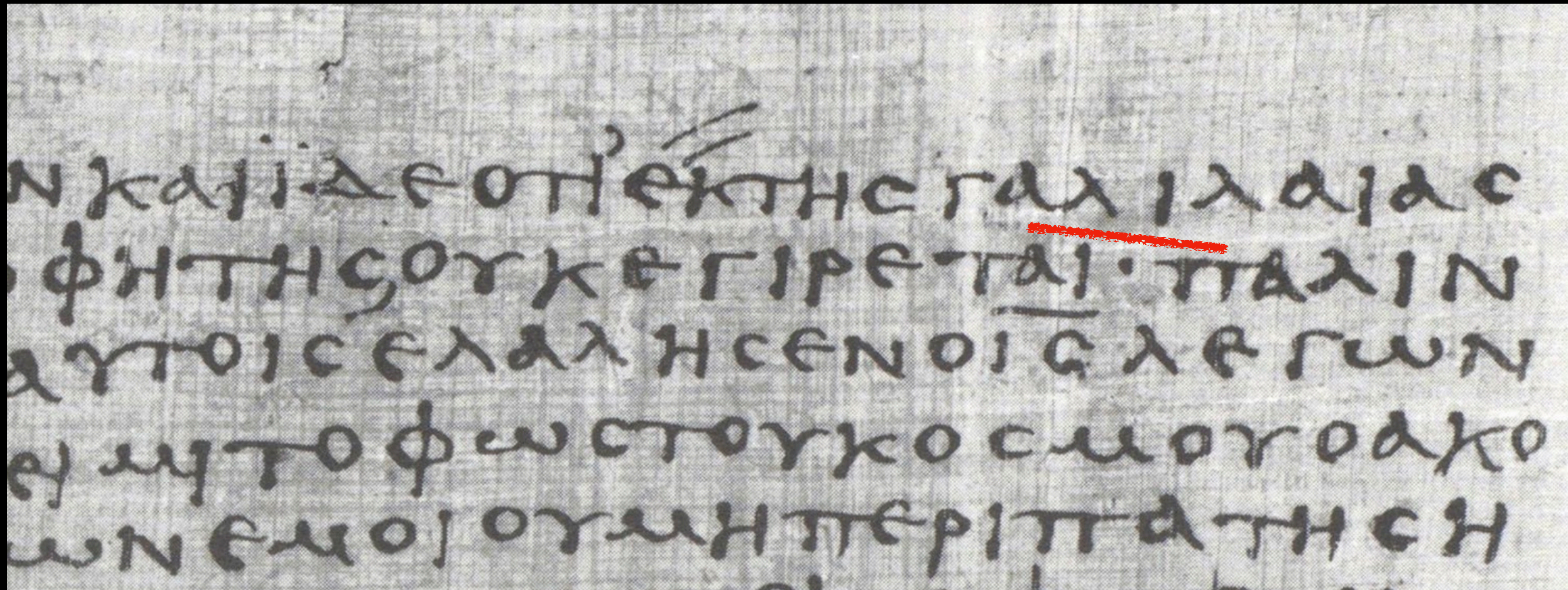
P66 Paratext

- Paragraphos, Ekthesis, Colons, Dicolons, etc.



P66 Paratext

- Paragraphos, Ekthesis, Colons, Dicolons, etc.



Read and Revered

“Indeed, Judaism and Christianity were the only religious communities in Greco-Roman antiquity in which texts had any considerable importance, and in this, as in some other respects, Christian groups bore a greater resemblance to philosophical circles than to other religious traditions.”

— Harry Y. Gamble, “Book Trade”

Read and Revered

- Acts 13:15,27 “After the reading from the Law and the Prophets, the rulers of the synagogue sent a message to them, saying, “Brothers, if you have any word of encouragement for the people, say it...For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him.”
- See Luke 4:16-17, Jesus reading on the Sabbath from Isaiah.

Read and Revered

- **No mass literacy:** Harris concludes “the majority of people were always illiterate.”—10-15%.
- **Gamble:** Christian congregations were communities “in which few were literate” — so most met the text by hearing it, not reading it.
- **Texts were read aloud in worship by a lector (ἀναγνώστης), as Justin describes Sunday gatherings (Apology I, 67).**
- **Texts traveled fast on letter-carrying networks (Epp), binding scattered congregations together — a distribution culture as well as a reading culture.**

Read and Revered

- **Col. 4:16** “And when this letter has been read among you, have it also read in the church of the Laodiceans; and see that you also read the letter from Laodicea.”
- **1 Thes. 5:27** “I put you under oath before the Lord to have this letter read to all the brothers.”
- **Rev. 1:3** “Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near.”

Read and Revered

- **1 Tim. 4:13** “Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.”
- **Acts 15:30-31** “So when they were sent off, they went down to Antioch, and having gathered the congregation together, they delivered the letter. 31 And when they had read it, they rejoiced because of its encouragement.”
- **2 Peter 3:15-16** “And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.”

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