

The Surprising Transmission of Jesus's Words

Peter J. Williams

Outline

- Surprising spoilers:
 - Question marks
 - Capitals
 - Speech marks
- Surprisingly old:
 - Paragraphing
 - Verse divisions
 - Punctuation

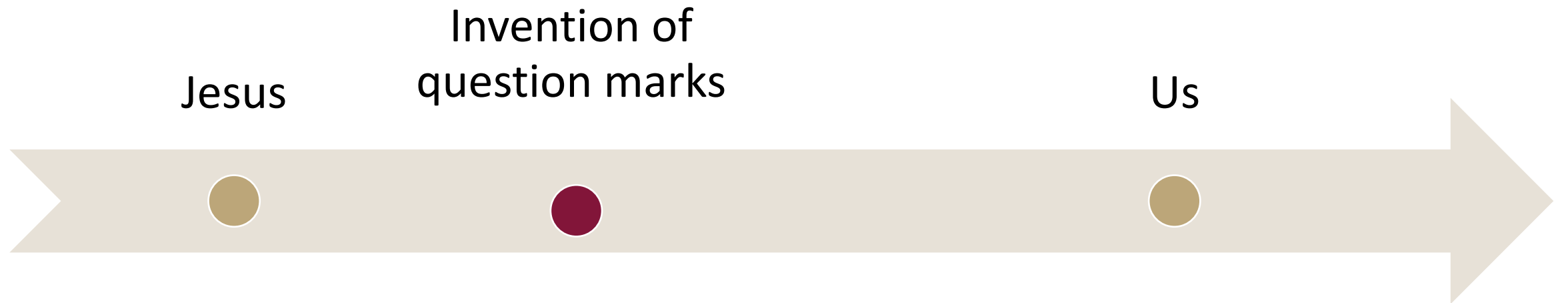
A glass bowl filled with colorful confetti sits on a wooden surface. The confetti consists of small, circular pieces in various colors including red, blue, yellow, orange, and purple. Some pieces are scattered on the wooden surface around the bowl. The text "Surprising spoilers" is overlaid on the left side of the image.

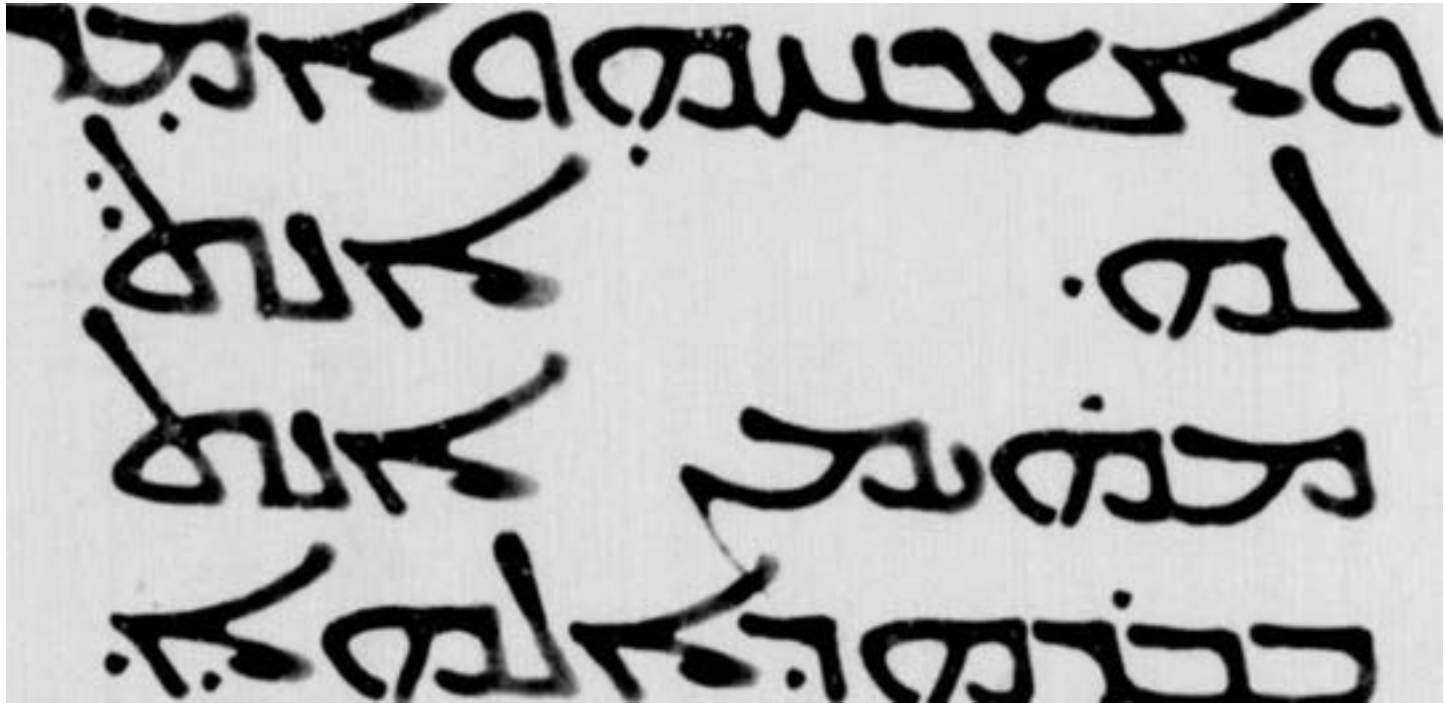
Surprising
spoilers



1. Question marks

Question marks come between us and the time of Jesus





5th century
Syriac question
mark

Identified by Dr Chip Coakley

Question mark trouble (Matthew 27:11)

- Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"
- Jesus said, "You have said so."

Pilate's words in all four Gospels

- Συ / ει / ο / βασιλευς / των / Ιουδαιων
- Su / ei / ho / basileus / tōn / Ioudaiōn
- You / are / the / king / of the / Jews

Yes, Pilate meant it as a question

- Matthew 27:11 Now Jesus stood before the governor, and the governor **asked** him, "Are you the King of the Jews?"
- Mark 15:2 And Pilate **asked** him, "Are you the King of the Jews?"
- Luke 23:3 And Pilate **asked** him, "Are you the King of the Jews?"
- John 18:33 So Pilate entered his headquarters again and called Jesus and **said** to him, "Are you the King of the Jews?"

imagine another english

- and pilate asked him you are the king of the jews and he answered him you have said so (mark 15:2)

Luke 22:70

- (THGNT) Εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.
- (KJV) Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
- (ESV) So they all said, "Are you the Son of God, then?" And he said to them, "You say that I am."
- (NIV) They all asked, 'Are you then the Son of God?' He replied, 'You say that I am.'
- Literally: 'and they all said you therefore are the son of god and he to them said you say that I am'

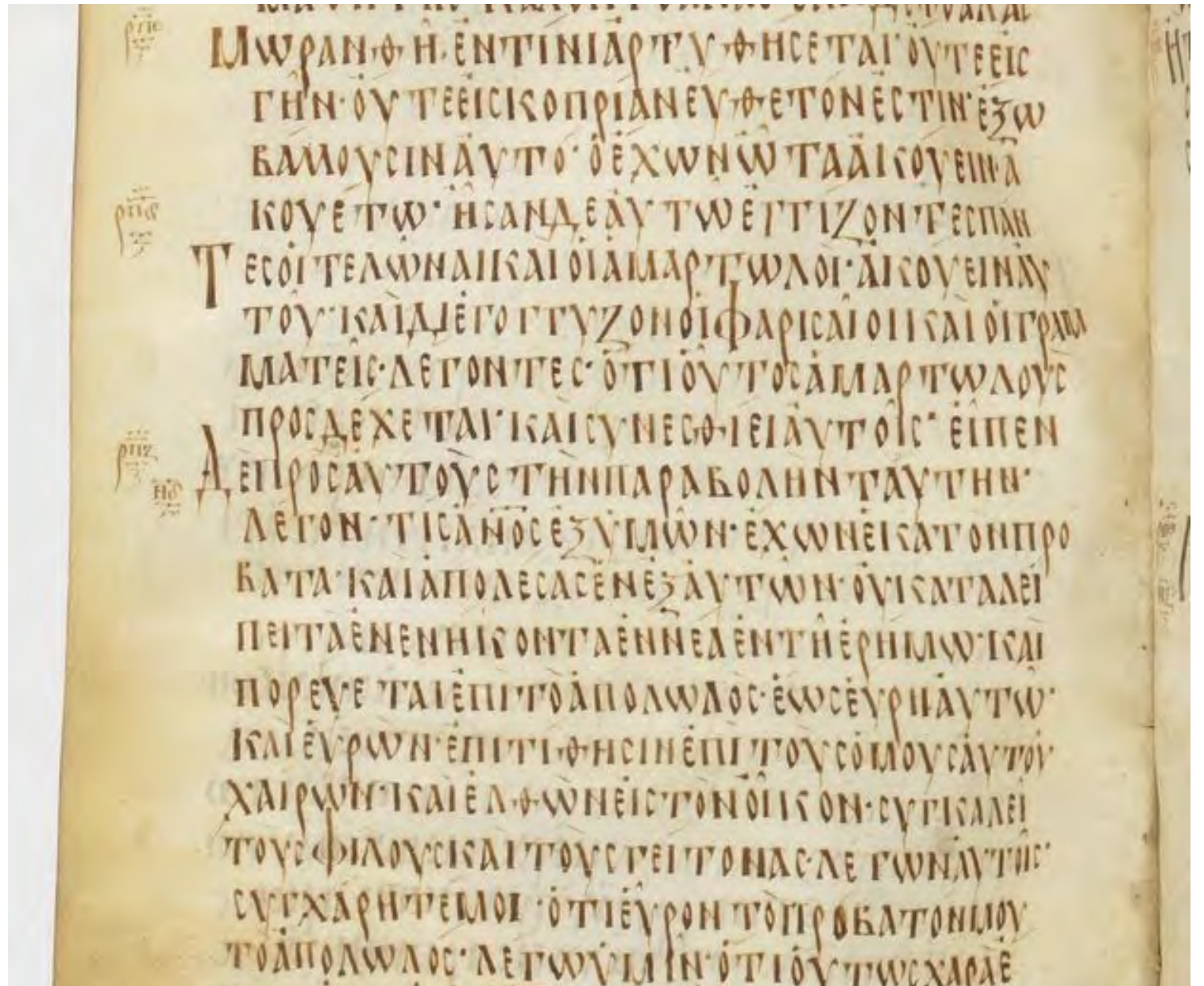
a whole parable as a question

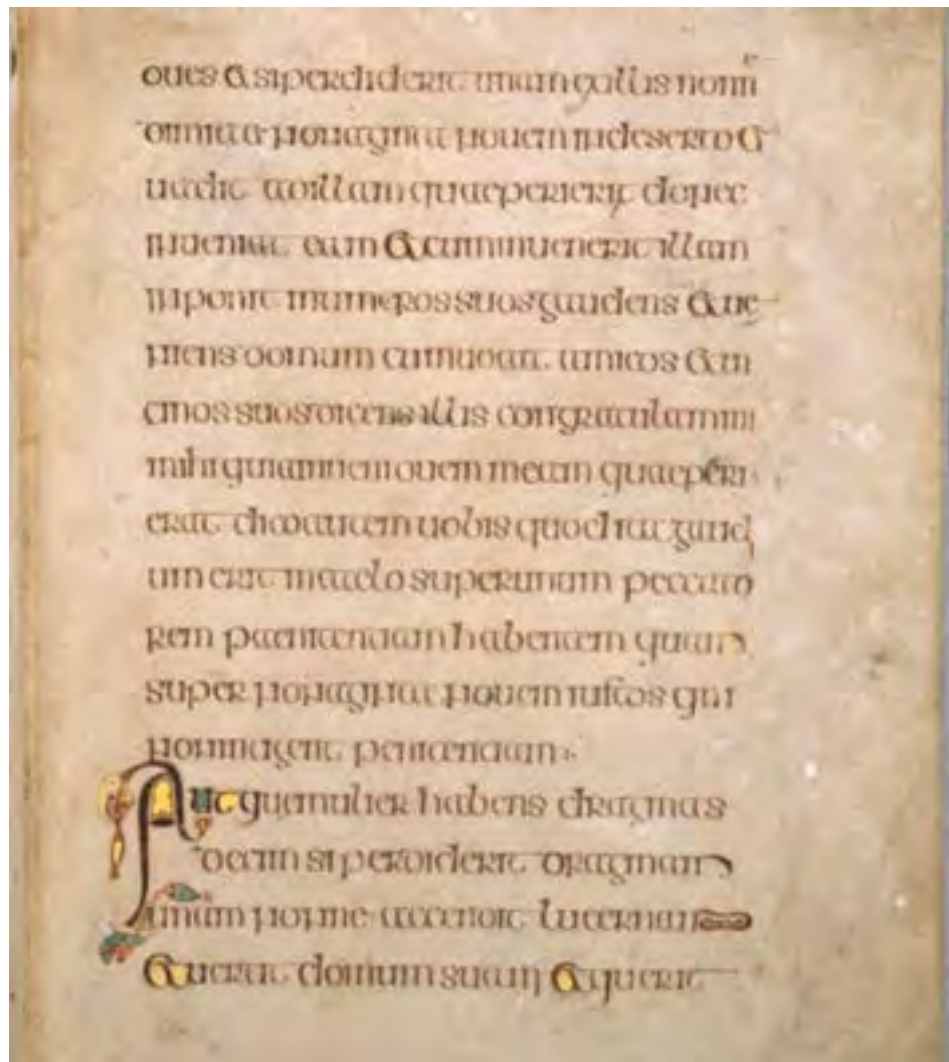
- So he told them this parable: 4 “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? 5 And when he has found it, he lays it on his shoulders, rejoicing. 6 And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ 7 Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” (Luke 15:3–7)

A whole parable as a question

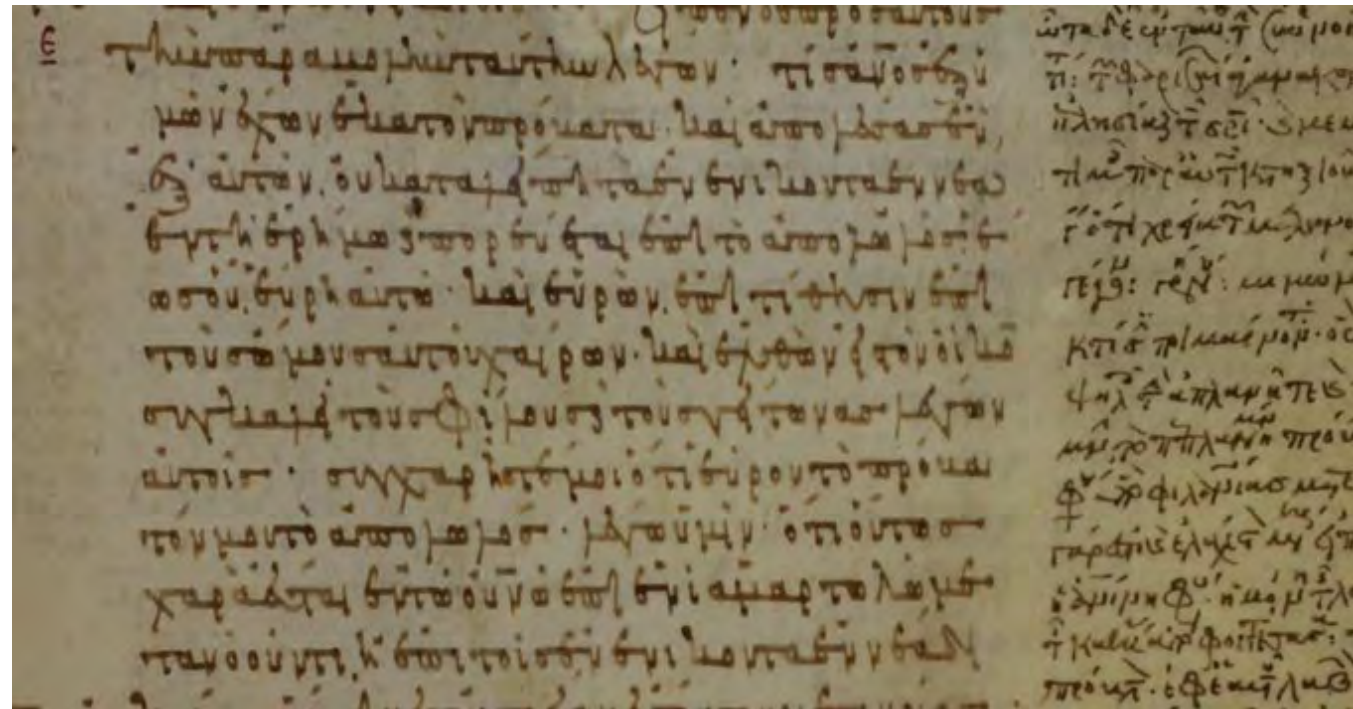
- “Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? 9 And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ 10 Just so, I tell you, there is joy before the angels of God over one sinner who repents.” (Luke 15:8–10)

017 (9th century)
– no question
mark





Book of Kells (Latin, 9th century): no punctuation till end of paragraph

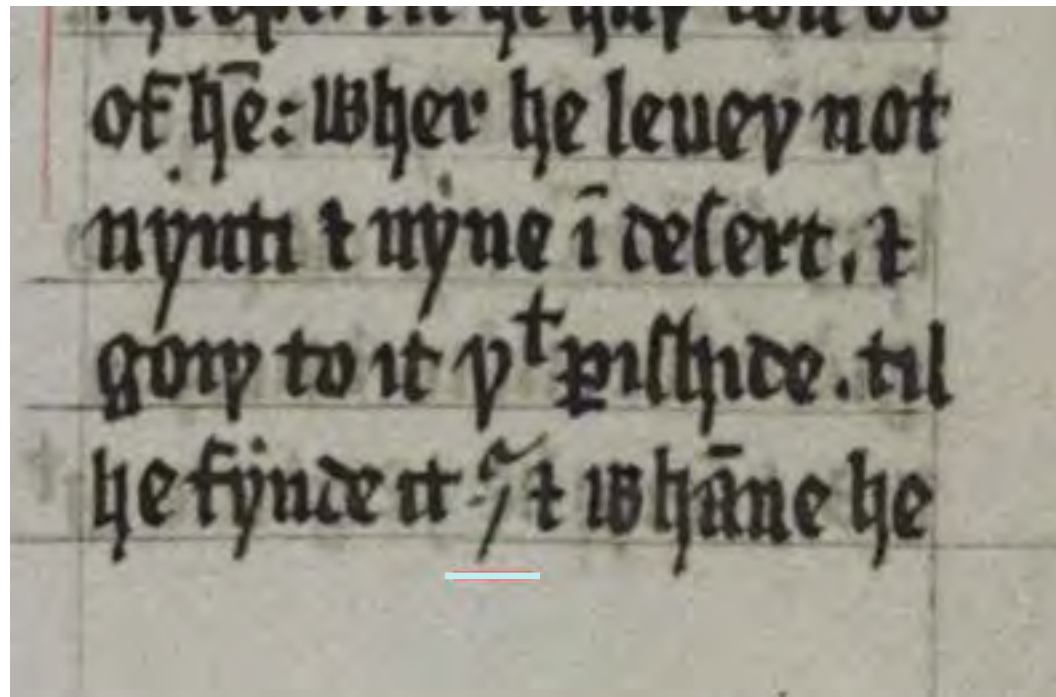


1424 (10th century): no question mark

βολύταιν. τις ἀρκὺς ἐξ ὕμνων εἶχαν, ἐνατοὶ πρόβα
τα καὶ ἀπολλύσας ἐξ αὐτῶν ἐν οὐχί κατὰ λήπτη
ἰρανήμον φησὶ ἀνὰ πρόβατα ἐν τῇ εἰρήμῳ. καὶ πο
ρεύεται ἐπὶ τὸ ἀπολλύσας ἕως οὐκ ἐφραῶν. καὶ
ἔφραϊ ἐπὶ πῶσιν ἐπὶ τοὺς ὄμους αὐτοῦ χαίρων.
καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖται τοὺς φίλους καὶ
τοὺς ἐγγάτους λέγων αὐτοῖς. συγαρήθη μοι, ὅτι εὗρον
τὸ πρόσωπον βατονίμου τὸ ἀπολλύσας. λέγω ὑμῖν.

69 (15th century): no question mark

Wycliffite Gospels (Corpus Christi MS 440, 15th century)



Question marks create
false binaries



2. Capital letters

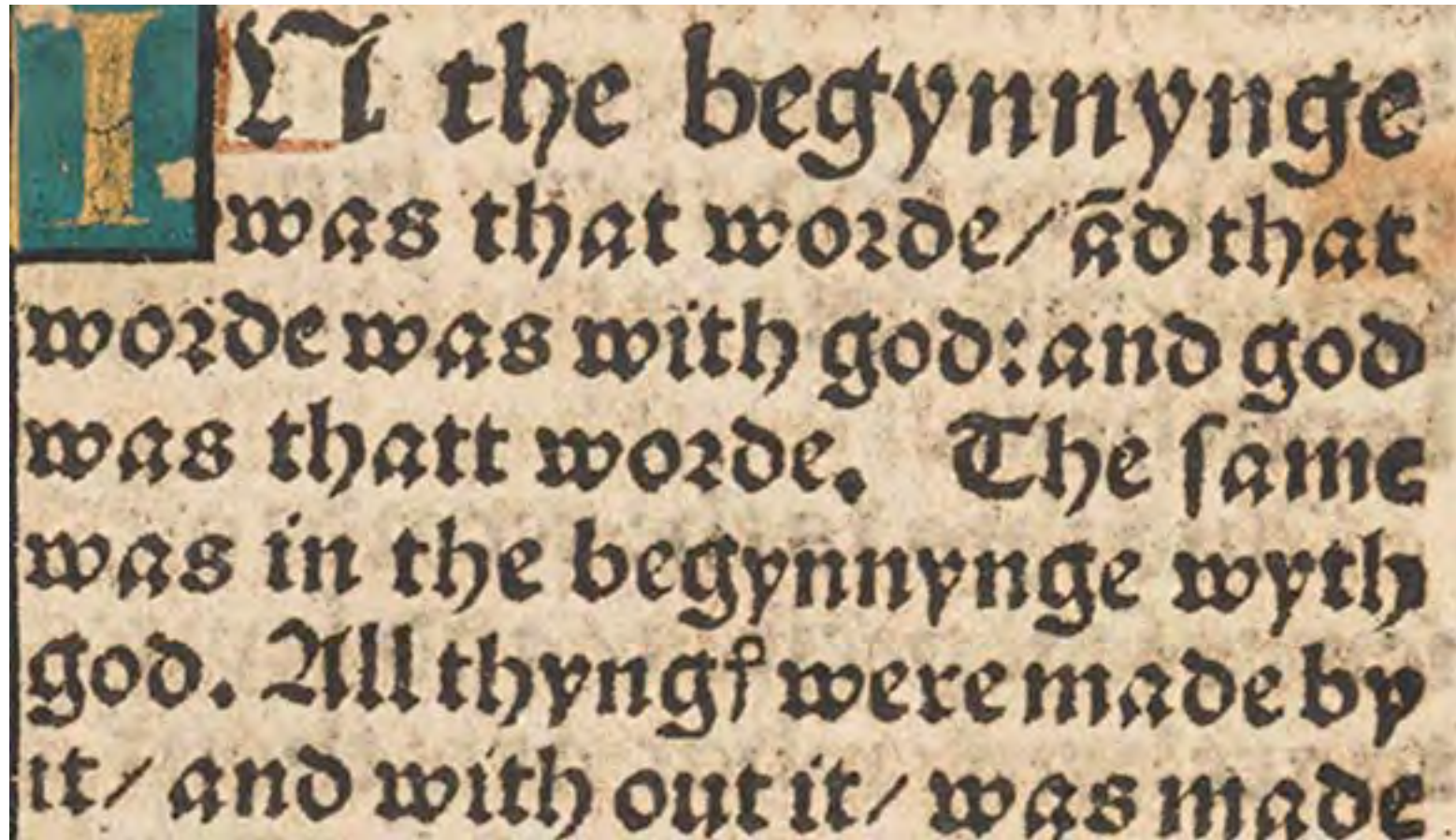
Earliest manuscript
not upper or lower case

Lindisfarne Gospels
(ca. AD 700):
Capitals are for
beginnings, not names



I **S** **STATIONUM**
7 p^{ro}p^{ri}et^{at}e
cu^m
quadragesimae duarum
p^{ro}m^{iss}ioⁿis
ab abraham usque
to cruce
ad xpm ordo narratur
centum
habetur
II **N** **ascitas ihu xpi de ma**
luz-guma hinc
RIA sponso eius ioseph
up engel ad pauade
ARTELO reuelante
fons gauden is
PRAE dicitur

William Tyndale (1526): Capitals are for beginnings, not names



I the begynnynge
was that worde / and that
worde was with god: and god
was thatt worde. The same
was in the begynnynge wyth
god. All thyngf were made by
it / and with out it / was made.

Complexities with capitals

- ¹⁸ I am one who testifies for myself; my other witness is the **Father**, who sent me.”
- ¹⁹ Then they asked him, “Where is your **father**?”
- “You do not know me or my **Father**,” Jesus replied. “If you knew me, you would know my **Father** also.” (John 8:18–19 NIV)
- ¹⁸ I bear witness to myself, and the **Father** who sent me bears witness to me.” ¹⁹ They said to him therefore, “Where is your **Father**?” Jesus answered, “You know neither me nor my **Father**; if you knew me, you would know my **Father** also.” (John 8:18–19 RSV)

Matthew's Bible 1537 vs Geneva Bible 1560

is true. I am one þ̄ beare wytnes of my selfe /
& the father that sent me / beareth wytnes of
me. Then sayde they vnto hym : where is thy
father? Iesus answered: ye nether knowe me /
nor yet my father. If ye had knowen me / ye
shulde haue knowen my father also. These

18 I am ^fone that beare witnes of my self,
& the Father that sent me, beareth witnes
of me.

19 Then said they vnto him, Where is thy
Father? Iesus answered, Ye nether knowe
me, nor my Father. If ye had knowen me,
ye shulde haue knowen my Father also.

Complexities with capitals

- Unnecessary decisions: a/Angel, f/Father, s/Spirit, etc.
- Privileging one level of meaning
- Anachronistic thinking about titles
- Increase distance from the original

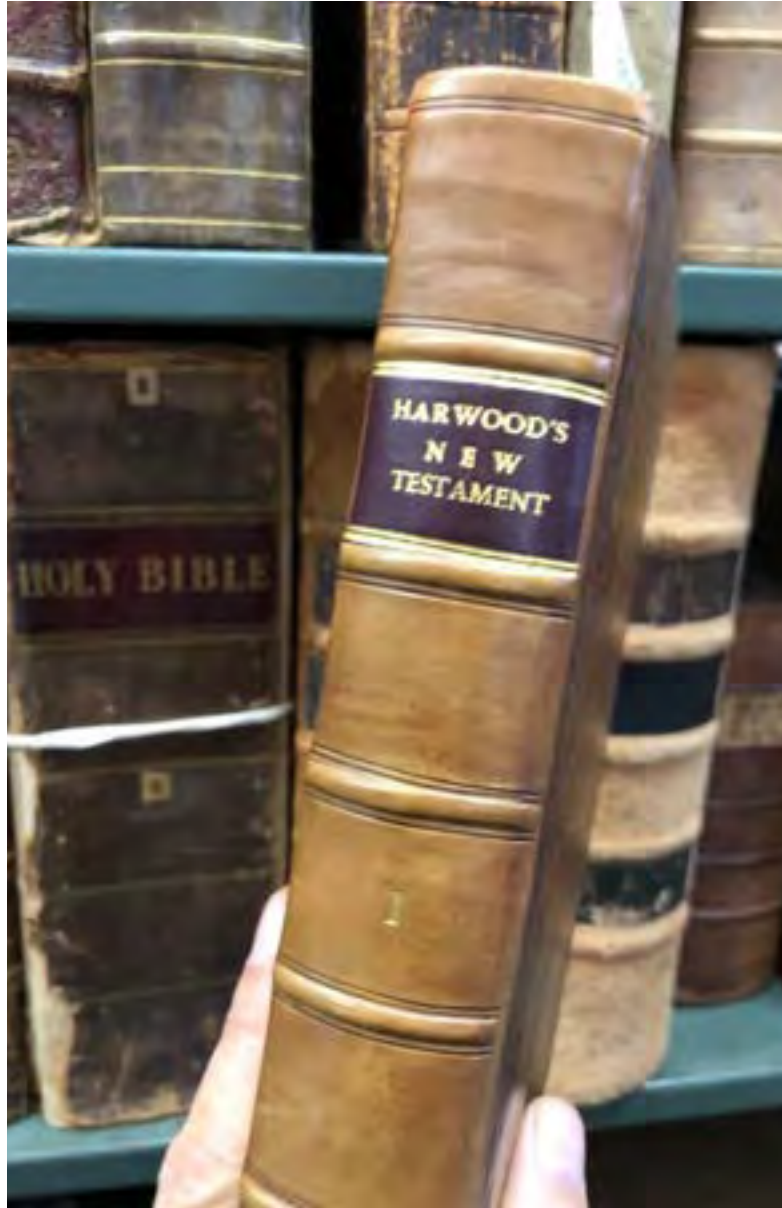


3. Speech marks

Diple in Codex Vaticanus (Matthew 2)

ΦΗΤΟΥ ΚΑΙ ΣΥΒΗΘΛΕ
ΓΗΙΟΥ ΔΑΟΥ ΔΑΜΩΣ ΕΛΛ
ΧΙΣΤΗ ΕΙΕΝΤΟΙΣ ΗΓΕΜΟ
ΣΙΝ ΙΟΥΔΑΕΩΣ ΟΥΓΑΡΕ
ΖΕΛΕΥΣΕΤΑΙ ΗΓΟΥΜΕΝΟΣ
ΟΣΤΙΣ ΠΟΙΜΑΝΕΙ ΤΟΝ
ΔΑΟΝ ΜΟΥ ΤΟΝ ΙΣΡΑΗΛ
|| ΤΟΤΕ ΗΡΩΔΗΣ ΛΑΘΡΑΚΑ

pplo gubernari. Deinde cū Siculos liberaret, & Athenienses in seruitutē afferuisset, & a fingēdis tragœdiis Dionysiū reuocasset, ipm quoq; a desidia reuocauit, quādo desidiosa solēt esse studia. Tyrāni aut subiectis potiores, magis remissi sint q̄ intēti. Nā si remiserint, minus interficiūt, minus quoq; efficiūt rapiūtq;. Tyrānus tragœdiis incūbens ægrotāti medico cōparat, sibiq; medēti. Fabulæ em̄ & concētus, nūeriq; chororū hē morū imitatio, quorū nō mediocris vsus nobis apparet, Tyrānos veluti medicinæ morbos ab elatiōe & violētia remouēt. Hęc aut non accusationē Antiphontis, sed erga oēs consiliū esse putamus, ne Tyrānos accusent, neue crudeles mores concitēt in furorē. Orationes eius in iudiciali gñe fuere plures, in qbus cōcita



NEW TESTAMENT;
 BEING
 An Attempt to translate the SACRED WRITINGS
 WITH THE SAME
Freedom, Spirit, and Elegance,
 With which other English Translations from the Greek
 Classics have lately been executed :

The DESIGN and SCOPE of each Author being strictly and
 impartially explored, the TRUE SIGNIFICATION and
 FORCE of the Original critically observed, and, as much
 as possible, transfused into our Language, and the Whole
 elucidated and explained upon a new and rational Plan :

With SELECT NOTES, Critical and Explanatory.

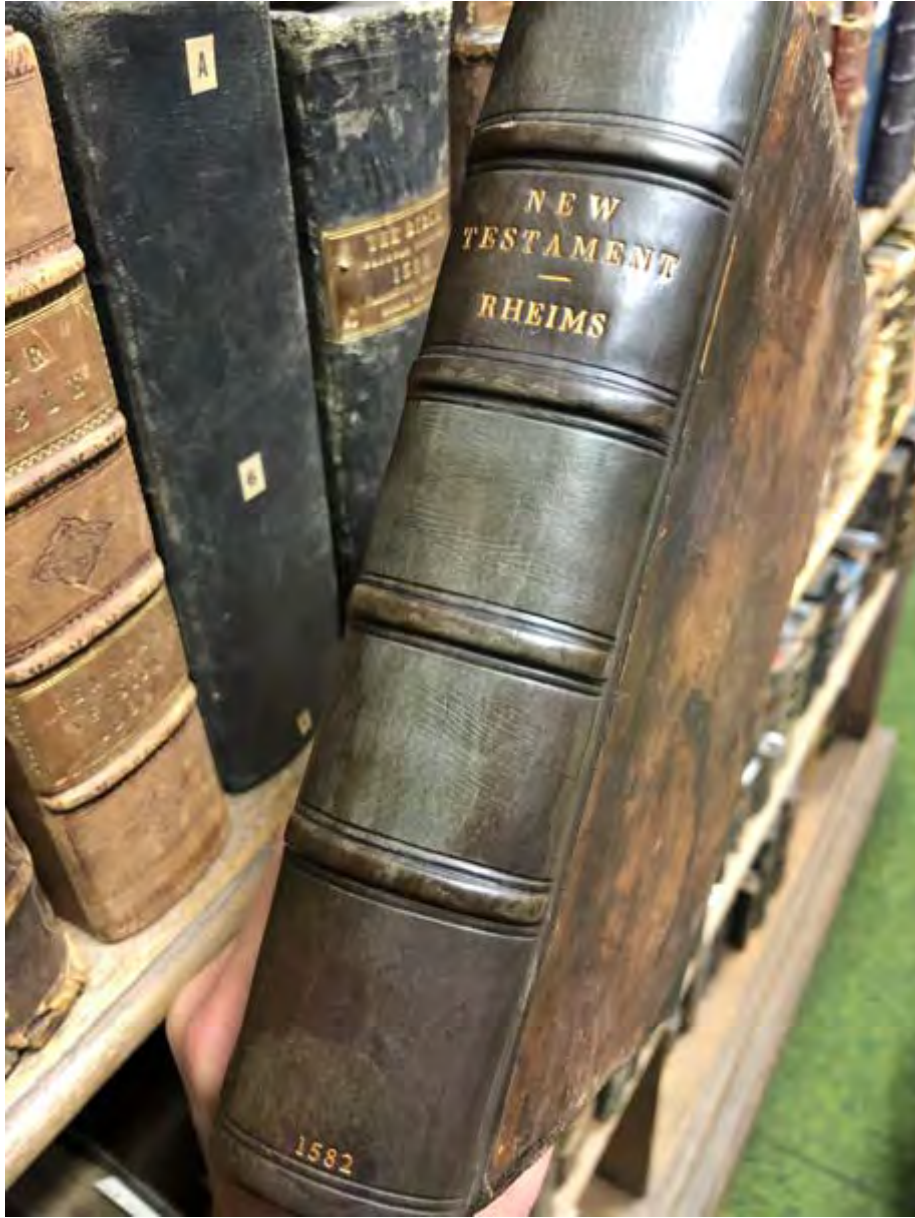
By E. HARWOOD.

ΤΑΥΤΗΝ ΠΡΩΤΗΝ ΕΚΔΟΣΙΝ ΑΝΑΓΝΩΣΑΝΤΕΣ ΕΥΧΑΡΙΣΤΙΑΝ ΕΙΠΟΝ ΤΩ ΚΑΘΗΜΕΡΩ
 This book I think to be the only safe and useful Philosophy!
 JAMES MARTIN, p. 225. Edin. Parli. 1796.

... with full authority and universal dominion.
 36 " He therefore that embraces and obeys his doctrines will secure eternal life — but on him who wilfully disobeys and rejects them, the wrath of the Almighty shall be inflicted, and his life shall be extinguished to all eternity.

CHAP. IV.

1 **W**HEN Jesus understood that the Pharisees had received information of his collecting and baptizing greater numbers of disciples than John,
 2 — tho' it was not Jesus that baptized but
 ... of the well, Samaritan women were passing his way — Jesus therefore draw water — Jesus therefore the would let her draw
 8 — for his disciples were gone into the town to buy provisions —
 9 The woman replied — I am astonished how thou who art a Jew, can ask a Samaritan — for Jews have not the habit of intercourse with the Samaritans.
 10 Jesus said to her — you knew the illudion of God to



1582 Rheims Translation

1582 Rheims Translation



Rheims translation in 1750, still using italics

4 ST. MATTHEW.

14 Who arose, and took the child and his mother by right, and retired into Egypt: and he was there until the death of Herod:

15 That it might be fulfilled which the Lord spoke by the prophet, saying: *Out of Egypt have I called my son.*

16 Then Herod perceiving that he was deluded by the wifemen, was exceeding angry; and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wifemen.

17 Then was fulfilled that which was spoken by Jeremias the prophet, saying:

18 *A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not.*

19 But when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt,

20 Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.

21 Who arose, and took the child and his mother, and came into the land of Israel.

22 But hearing that Archelau reigned in Judaea, the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.

23 And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarite.

C H A P. III.

AND in those days cometh John the Baptist preaching in the desert of Judea.

2 And saying: (a) Do penance: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by Isaias the prophet, saying: *A voice of one crying in the desert, prepare ye the way of the Lord, make straight his paths.*

4 And the same John had his garment of camels-hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him

(a) Ver. 2 Do penance. *Penitentiam agite* &c. Which word according to the use of the scriptures, and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting and such like penitential exercises.

Jerusalem.

2018.50.11

THE
NEW TESTAMENT
OF
Our LORD and SAVIOUR
JESUS CHRIST.

Translated out of the Latin Vulgat; diligently compared with the original Greek: and first published by the *English College of Rheims*, Anno 1582.

Newly revised, and corrected according to the *Clementine Edition of the SCRIPTURES.*

With ANNOTATIONS, for clearing up modern CONTROVERSIES in RELIGION, and other Difficulties of Holy Writ.

Lex Domini immaculata convertens animas: Testimonium Domini fidele sapientiam parvulis.

Osalm xviii. 8.

Printed in the Year MDCCL,

But quotation marks by 1812



What damage do quotation marks do?

- Give readers an anachronistic view of quotation
- Tell you the evangelists are liars
- Create inconsistencies
- Force you to decide where speeches end in John 1, John 3, and Galatians 2.

Table 10.1 Treatment of speeches in various English translations

Translation	Baptist's speech	Jesus's speech	Baptist's speech	Paul's speech
LEB	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14
NET	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14
RSV	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14
NIV (2011)	John 1:15	John 3:10-15	John 3:27-30	Gal 2:14–21
CSB	John 1:15	John 3:10-21	John 3:27-30	Gal 2:14
ESV	John 1:15	John 3:10-21	John 3:27-30	Gal 2:14
NRSV	John 1:15	John 3:10-21	John 3:27-30	Gal 2:14
NLT	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14–16
YLT	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14–16
NASB	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14–21
NKJV	John 1:15	John 3:10-21	John 3:27-36	Gal 2:14–21

Where does Jesus's Speech in John 3 end?

- P66: Ekthesis 1:6, 24, 28, 43; 2:11, 23; 3:22; 4:1
- P75: Ekthesis 1:6, 35, 43; 3:1, 22
- Vaticanus (B): 3:2, 7 end lines
 - 3:3, 4, 5, 6, 8, 9 end with mid-line spaces
 - 3:9 mid-line space before Jesus's speech begins
 - 3:10–21 no breaks
 - 3:21 ends with mid-line space
 - Paragraphoi: 3:1, 3, 4, 5, 6, 7, 9, 12, 22 → no break at 3:15
- Other manuscript evidence more complex

Mission drift

- Optional quotation marks → compulsory quotation marks
- Optional question marks → compulsory question marks
- Optional capitals → compulsory capitals

How extra graphic marks
infect other languages

Matthew 2 in Abau (Papua New Guinea)

Uwr ey kaie ko hom Jisas se ma le ira hom non

¹ Enekwei Herot hiy king ma lwak hokwe, seyr Jisas se om Betlehem, Judia ko mon ma liwak ko meyki mon hokwe, sawk uwr nonkway yaprue non, ey ma kaie ko hom le, Jerusalem mon. Homkwe senkin omor-mesopok, ²“Ney iwon Juda mo king se me, hyekwe perey mon liwak so? Payhokuaw, hromkwe napuar, hye ma liwak enekwei se ma mesair kow hokwe, ey-kaie mon po lira hain. Hromkwe sehe kiy-e, hyo uru se nakie e.” ⁶

³ Herot hiy ok seme lonuayk menkin, hiy o, uwrsa poya-poya Jerusalem ko o, hom sa uron kraiar seme nan sorpasor kawak. ⁴ Sa king Herot hiykwe pris karmay lowpwarowp o, Juda mo sow ke hiymon-sorasor uwr o, hme me-huonok okrar. Hiykwe sa hme senkin mesopok, “Ama, uwr Krai ok ma me se kokwe, yier perey mon liwak ey so?” ⁵ Homkwe sa hye senkin ma-sahre mekow, “Hiykwe taun Betlehem, kipay Judia ko mon lousne ey. Paraw kokwe hromo profet prueyn hiykwe God so ok har mokwe mo senkin mey iawon hain, ⁶“Uwrsa Betlehem ko om, hmo om, Judia mo kipay mon ma lwak hokwe, om lowpwarowp Judia ko mo ouon mon lwak pey. Payhokuaw, hmo ney-nona prueyn hiykwe seirpey-ar nuw-wak ey. Hiykwe hano uwrsa Israel ko me hiy-wayr mno ihey ey.” *Mai 5:2*



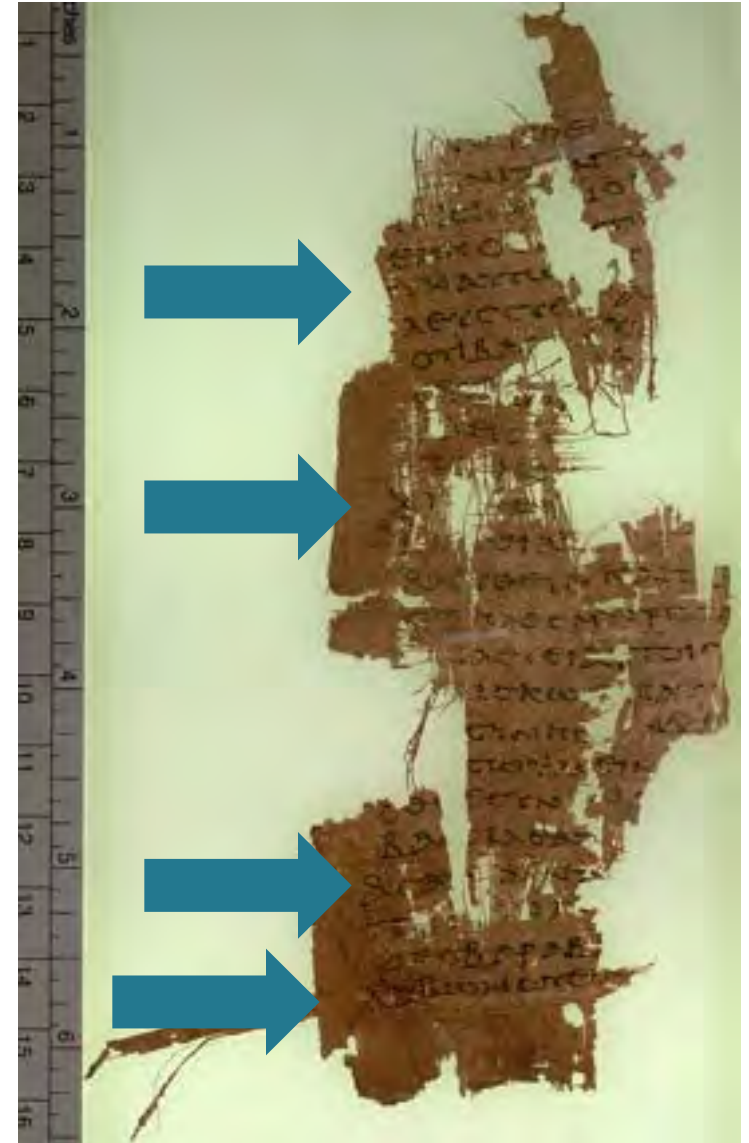
Surprisingly Old

1. Old paragraphing



Second Century Ekthesis

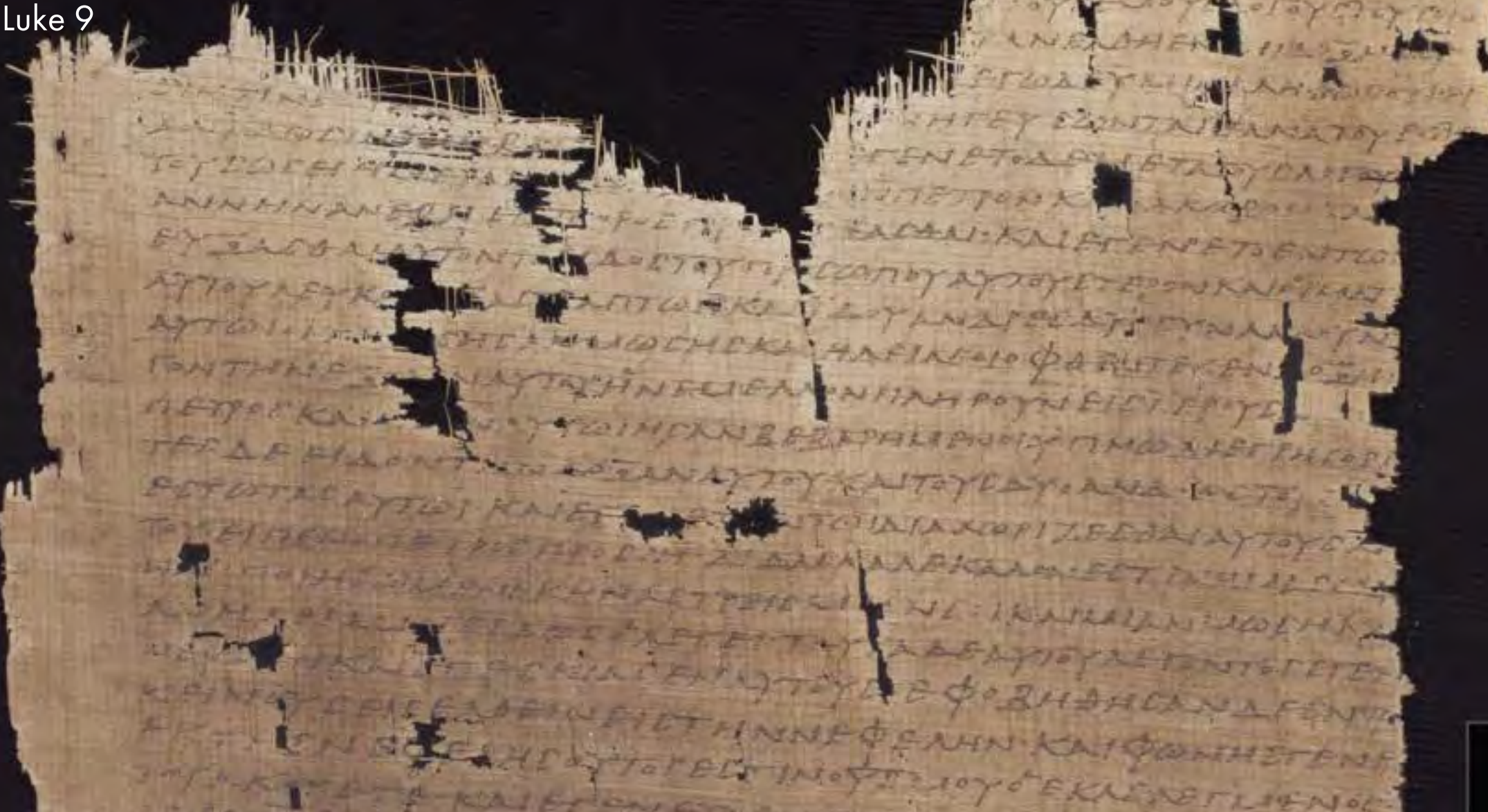
- POxy 3523 (Oxford, C2), P⁹⁰
- Ekthesis marking division before John 18:37, 37b, 40; 19:1



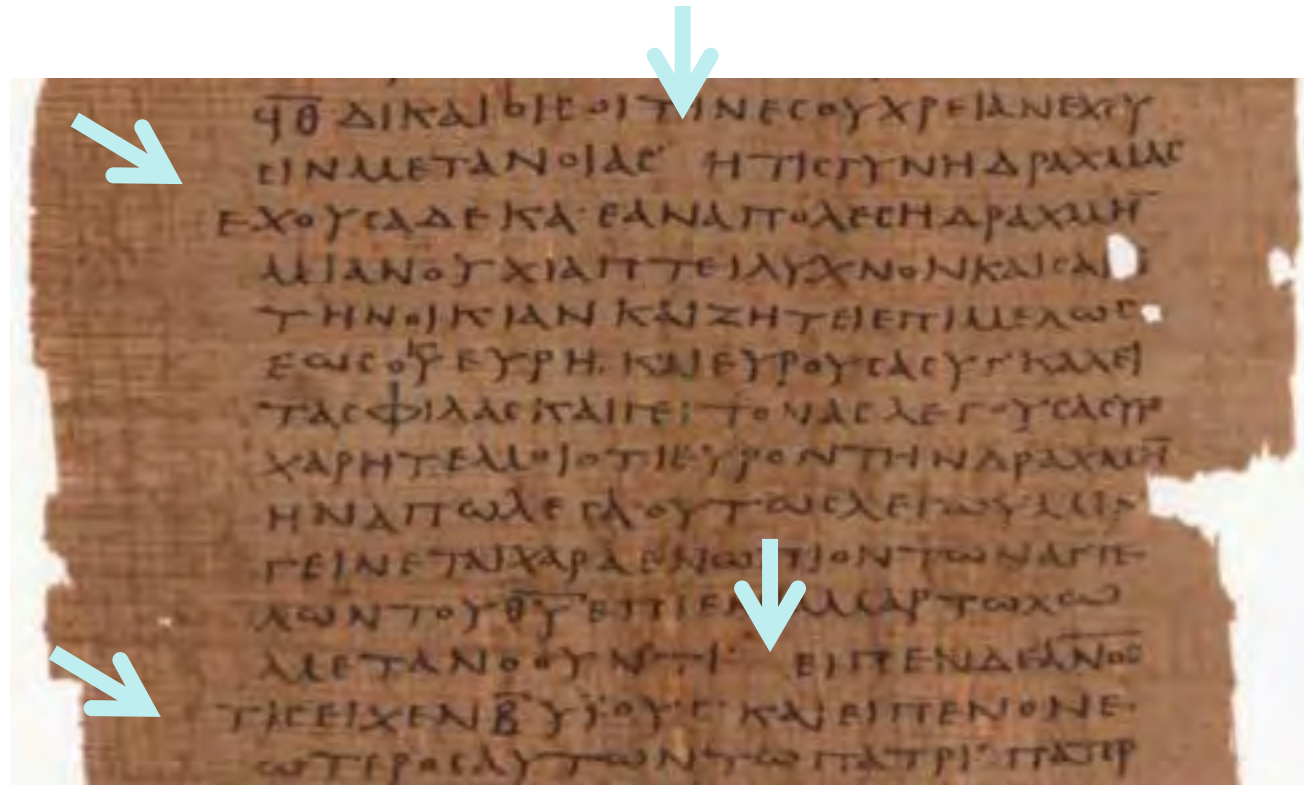
Thanks to the Egyptian Exploration Society for permission to reproduce.

3rd century, No Ekthesis

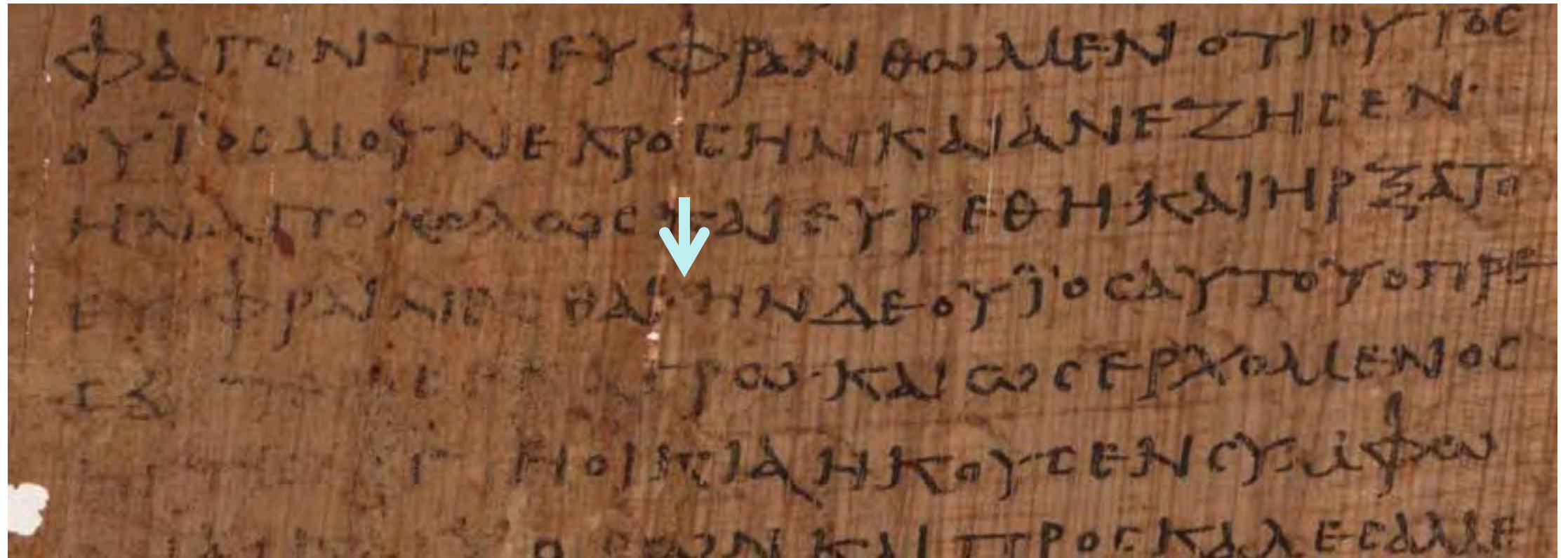
- CBL BP 1 (P45)
- Luke 9



Papyrus 75 (3rd century)



No paragraph mark for older brother



φδ τω ν τε ε ε φ φ ρ α ν θ ω λ μ ε ν ο τ ι ο υ γ ι ο ε
ο γ ι ο ο λ ο γ ν ε κ ρ ο ε η ν κ α λ α ν ε ζ η ε ν
η α λ π ο κ ο λ ο ο ε ρ α ε γ ρ ε θ η κ α ι η ρ ζ α τ ο
ε γ φ ρ α ν ι ο θ α η η ν δ ε ο γ ι ο ο α γ τ ο γ ο π ρ ε
ε ζ κ α ι ο κ ο λ ο ο γ ο κ α ι ω ο ε ρ χ ο λ μ ε ν ο ο
η ο ι κ α λ η κ ο γ ε ε ν ο γ α ι φ ο
ο ρ ω λ κ α ι π ρ ο κ α λ ε ε α μ ε

A paragraph mark
from the autograph?



Where does
the parable
of the sower
begin?
(Mark 4:3)

Listen. Behold the sower went
out to sow

ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ
σπείρων σπείραι

Two Greek words to learn

- **AKOYETE** – akouete
 - “listen”
 - like “ACOUstic”
- **ΙΔΟΥ** – idou
 - “behold”
 - like “vIDeo”

ΦΗΜΗΣΩΣΙΝΟΣ
 ΛΑΝΒΛΑΣΦΗΜΗ
 ΣΗΕΙΣΤΟΠΗΧΤΟΑ
 ΓΙΟΝΟΥΚΕΧΙΑΦ
 ΣΙΝΕΙΣΤΟΝΛΙΩ
 ΝΑΛΛΑΔΕΝΟΧΟΣ
 ΕΣΤΑΙΛΙΩΝΙΟΥΑ
 ΜΑΡΤΗΜΑΤΟΣΟ
 ΤΙΕΛΕΓΟΝΠΗΛΑ
 ΚΑΘΑΡΤΟΝΕΧΕΙ
 ΚΑΙΕΡΧΕΤΑΙΗΜΗΡ
 ΛΥΤΟΥΚΛΙΟΙΔΕΛ
 ΦΟΙΑΥΤΟΥΚΑΙΕΣΩ
 ΣΤΑΝΤΕΣΑΠΕΣΤΙ
 ΛΑΝΠΡΟΣΑΥΤΟΝ

ΚΑ

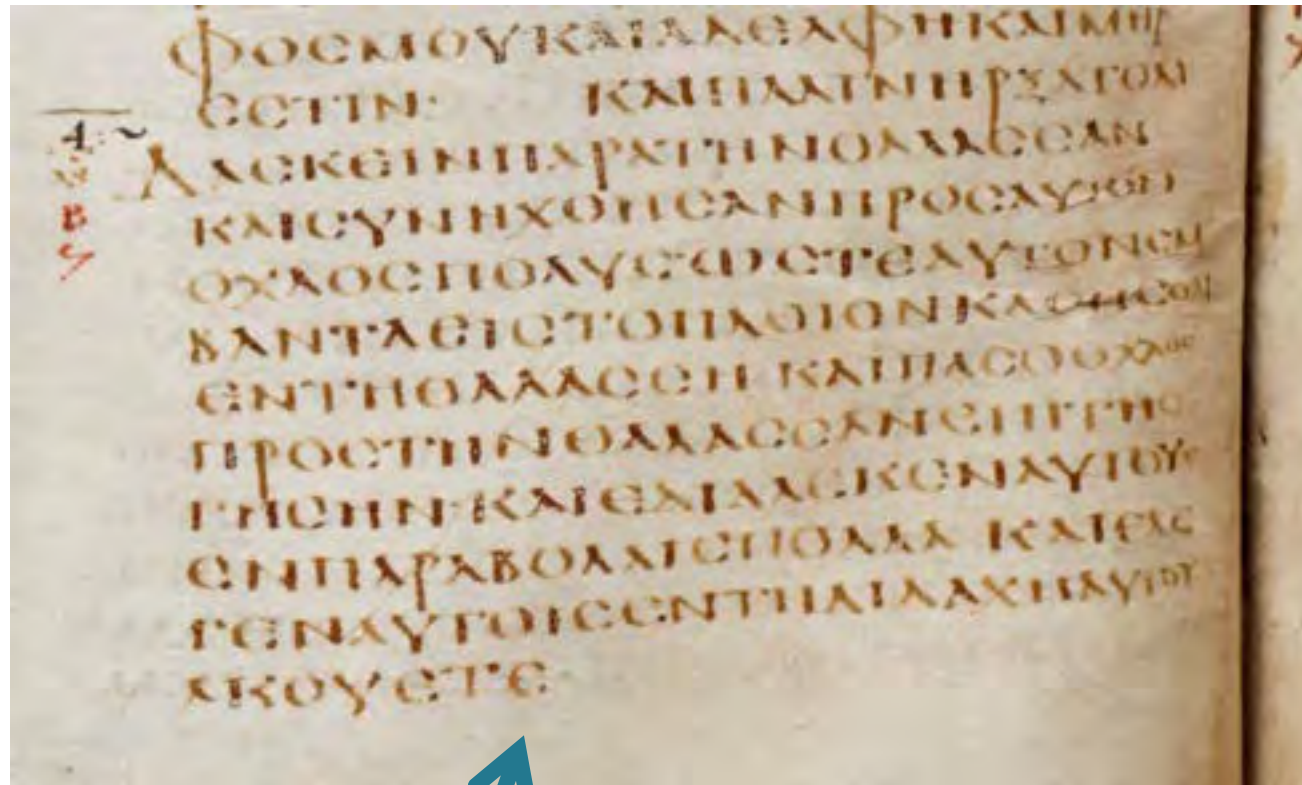
Α

ΓΗΣΗΣΑΝΚΑΙΕΑΙ
 ΔΑΣΚΕΝΑΥΤΟΥΠΡΑ
 ΛΛΕΝΠΑΡΑΒΟΛΑΡ
 ΚΑΙΕΛΕΓΕΝΑΥΤΟΙ
 ΕΝΤΗΔΙΔΑΧΗΑΥΤΗ
 ΑΚΟΥΕΤΕ
 ΙΔΟΥΕΣΗΛΘΕΝΟΠΙ
 ΡΩΝΣΤΕΙΡΑΙΚΑΙ
 ΕΓΕΝΕΤΟΕΝΤΩΠΗ
 ΡΕΙΝΟΜΕΝΕΠΕΣ
 ΠΑΡΑΤΗΝΟΔΟΝ
 ΚΑΙΗΛΘΕΝΤΑΠΡΟ
 ΝΑΚΑΙΚΑΤΕΦΑΓ
 ΑΥΤΟ
 ΚΑΙΛΑΛΟΣΕΠΕΣΣΑ

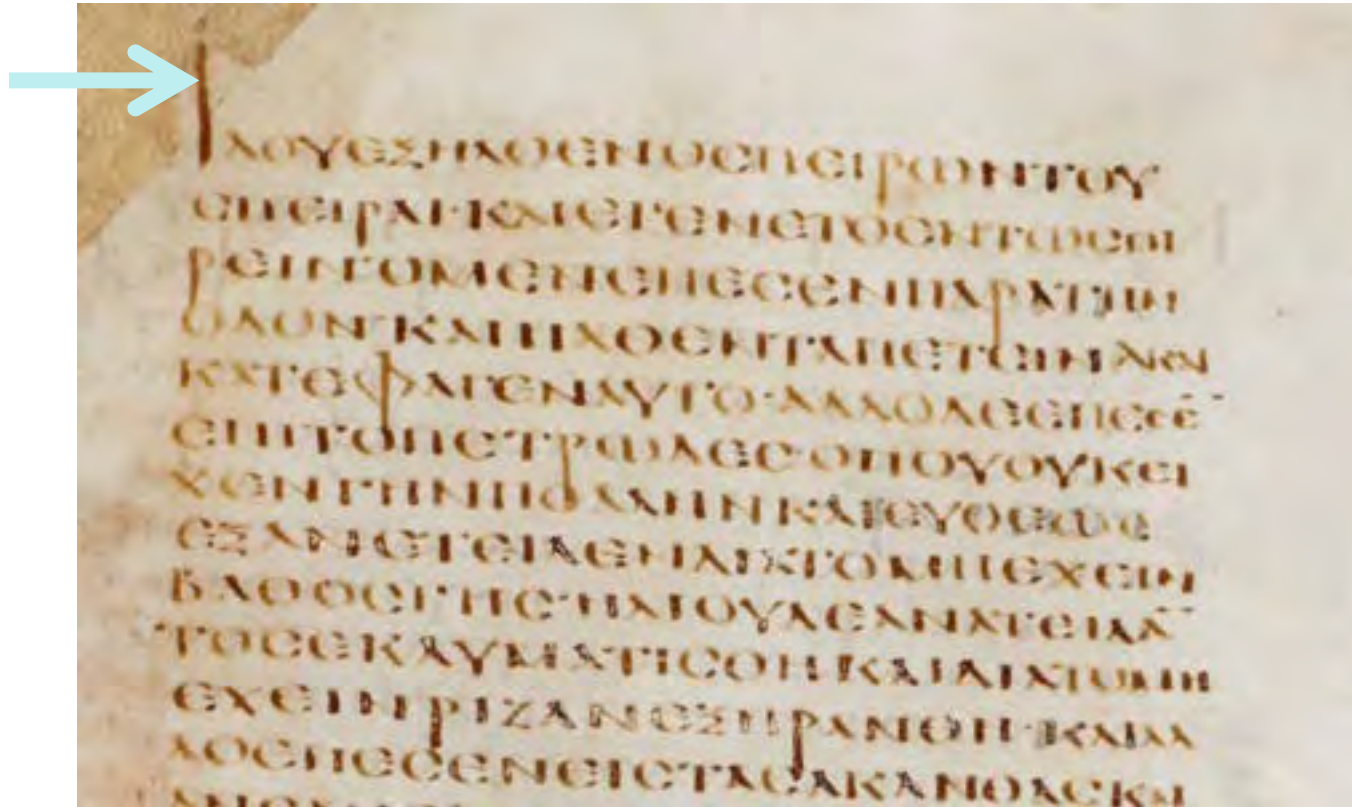
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ε



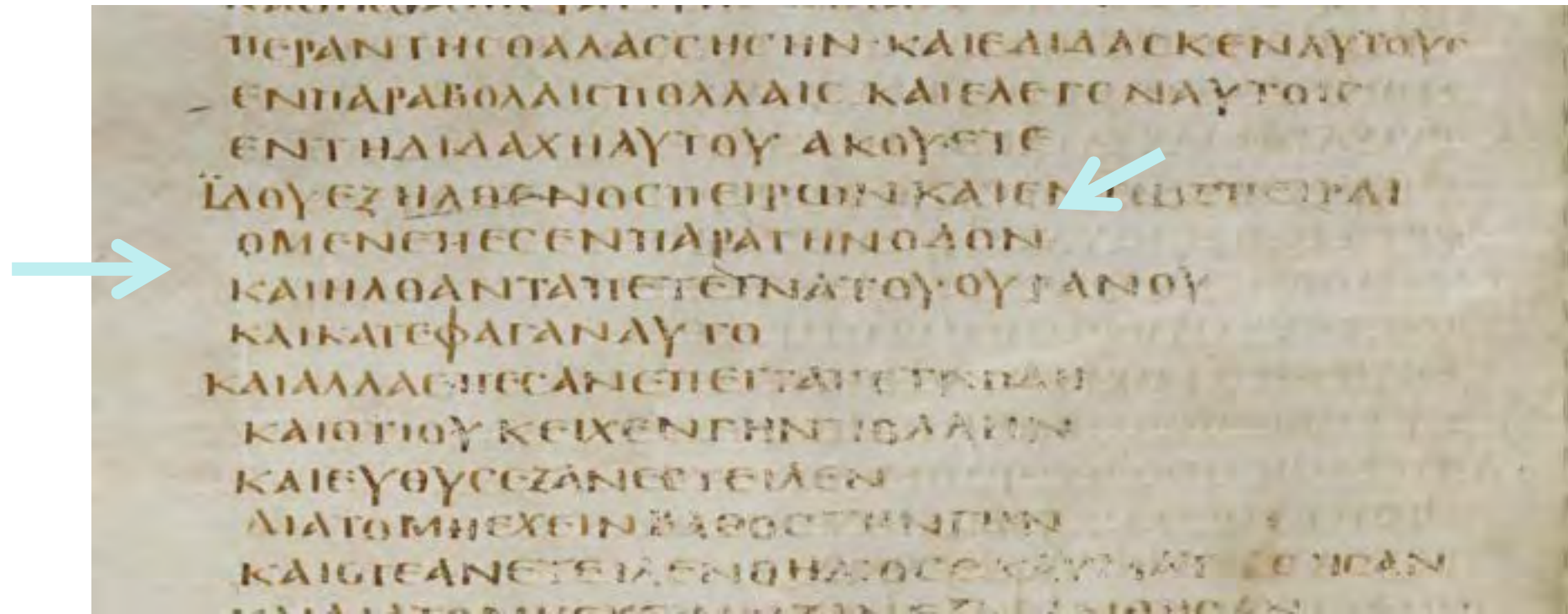
Codex Alexandrinus (5th century)



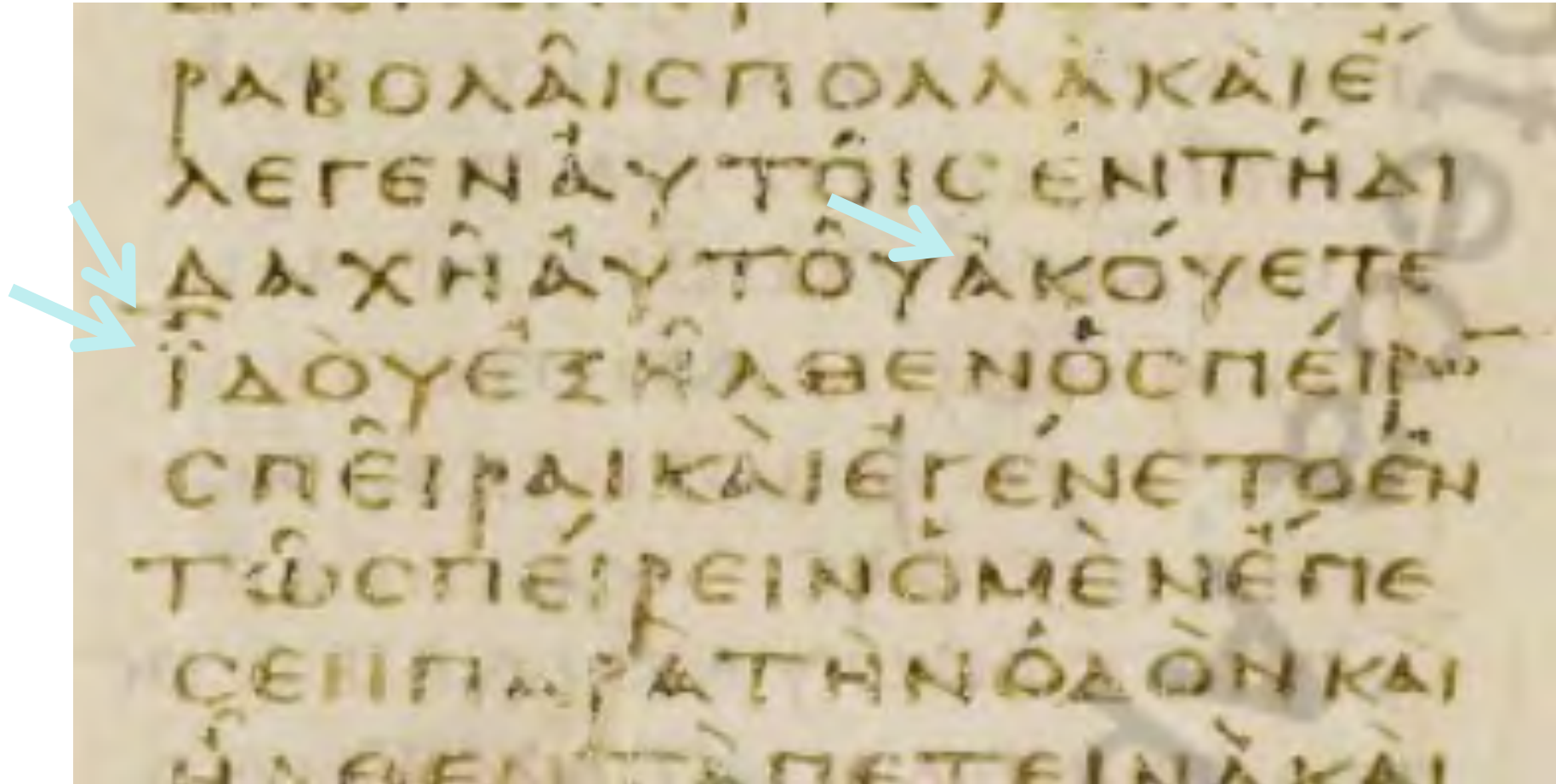
Codex Alexandrinus (5th century)



Codex Bezae (5th century)



Codex Vaticanus (4th century)



Codex Ephraemi Rescriptus (C5)



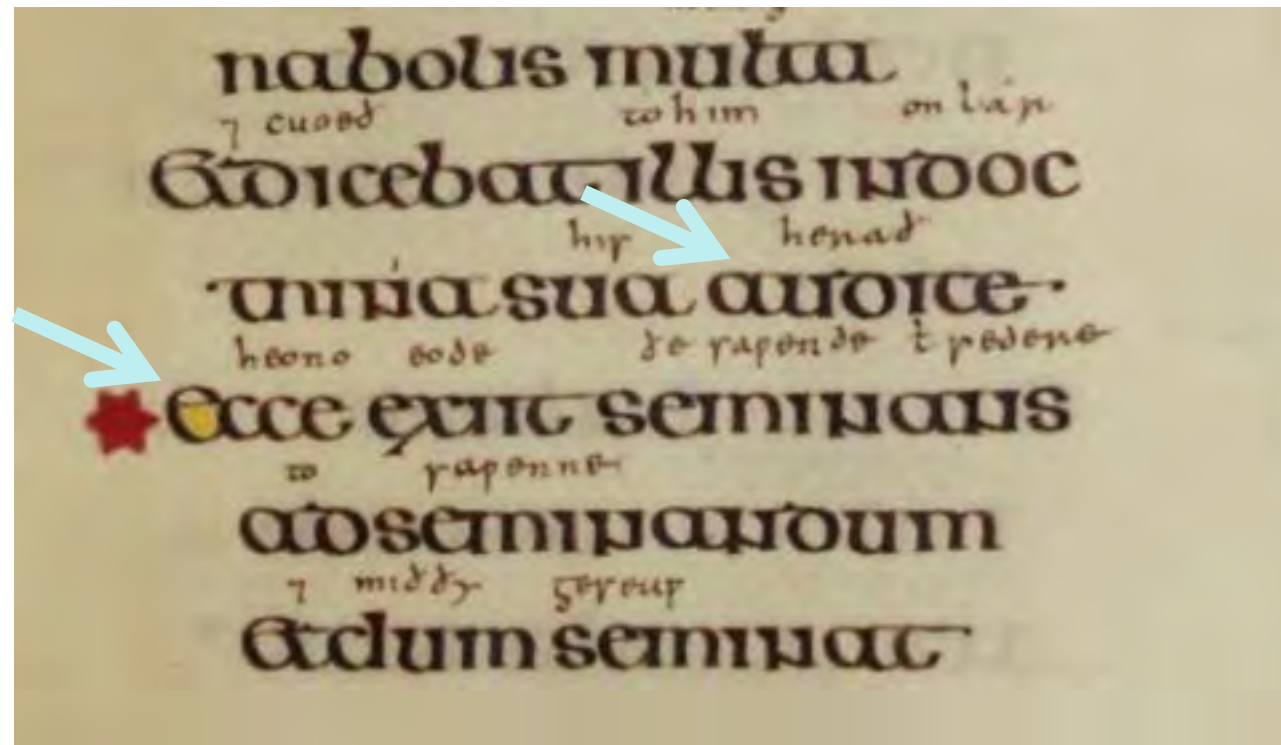
Akousate not Akouete



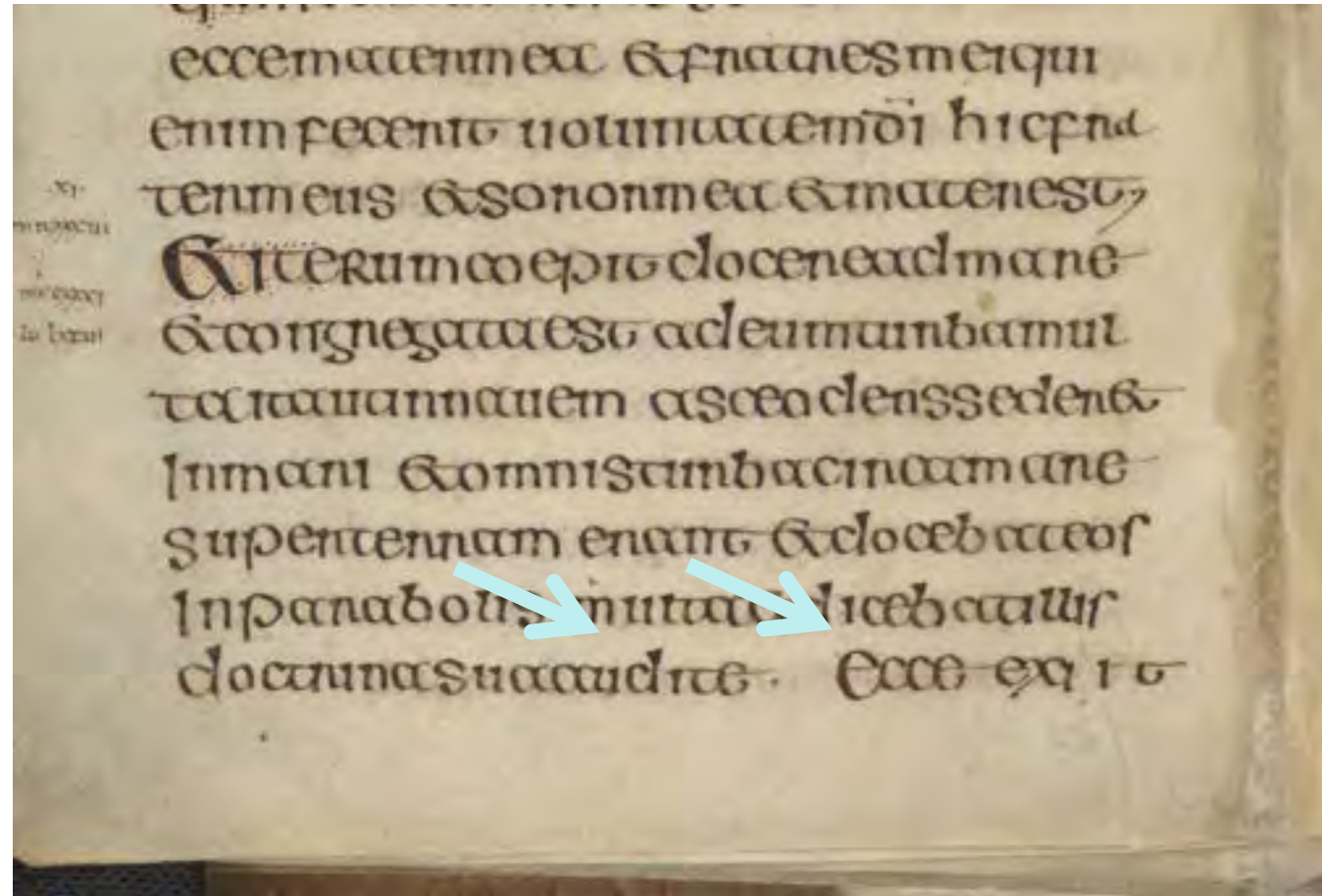
δασύεν αὐτοῦ στήνωσ ἀμμολαίσ πο Ηαι 3 θ
λάτν αὐτοῦ στήν κ δα δα χ κ αὐτοῦ α μ μ
σαπτ. ἰ δ ο ῦ θ κ κ λ θ σ ν ὁ σ π ῆ ρ ο ο ν τ α ῦ σ π ῆ ρ α
τὸ ν σ π ο ρ ο ν αὐτοῦ. ἰ λ ῥ σ ν θ σ σ τ ῶ σ π ῆ ρ ῆ μ.
ὁ. μ κ ν σ ῶ ρ σ τ ῶ σ α ρ α π τ η ῦ ὁ δ ο μ. ἰ κ λ σ τ ῶ σ α ἰ

GA 1424 (C9)

Lindisfarne gospels



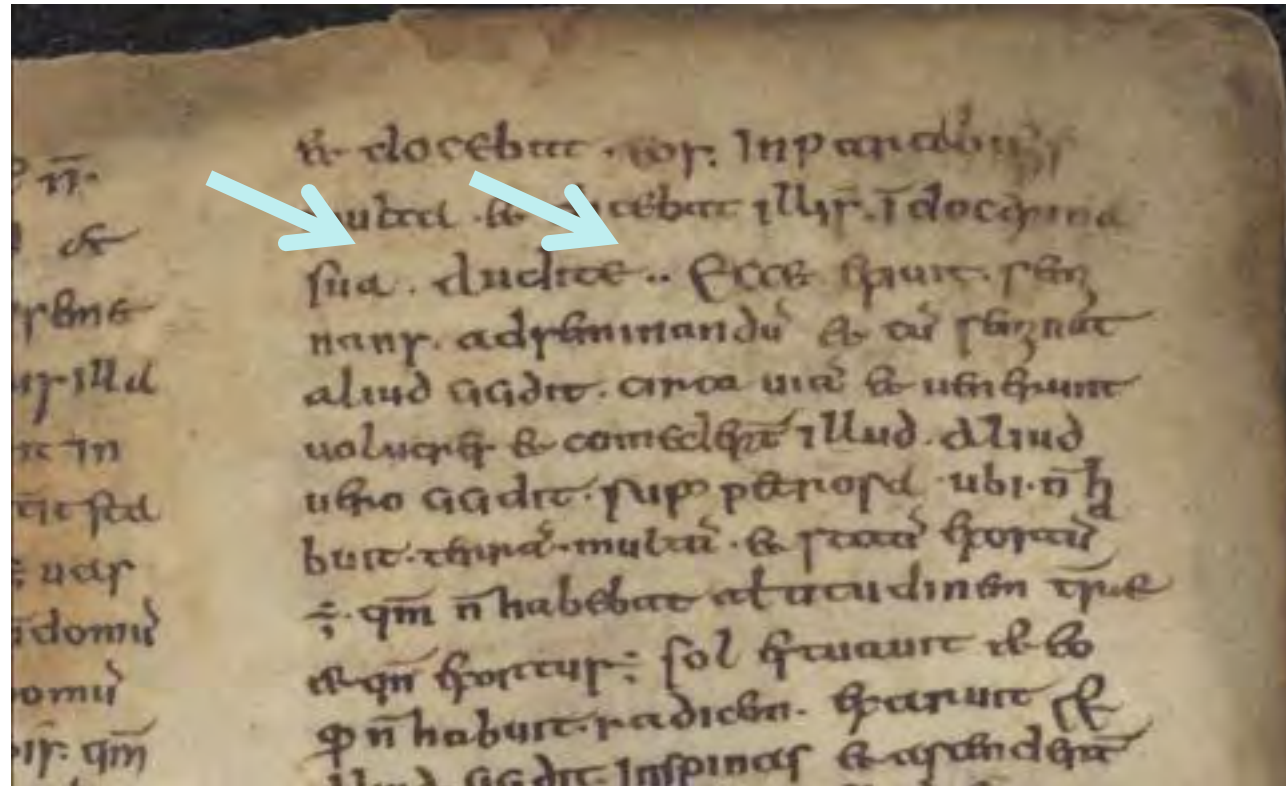
Book of Durrow, Mark 4:3 (c7)



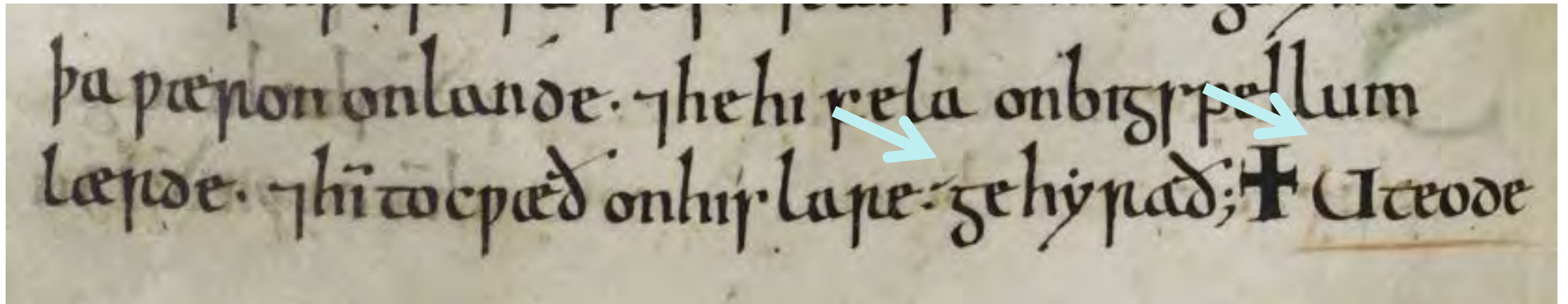
Book of Kells, Mark 4:3, ca. AD 800

TERRAM ERAT & LOCEBATOS IMPURABU
LIS MUTA & CHABATULLIS INDOCTA SUI
QUIDA ECCEXIT SEMINANS A SEMI
NANDUM. & FACTUM EST DUM SEMINARE
ALIUD CACIT CIRCA VIAM & VENERUNT
VOLUCRES CAELI & COMEDERUNT ILLUD. &
ALIUD CACIT SUPER PRORSUM UBI NON HA
BUIT TERRAM MUTAM & FACTAM EXORTA
EST QUIA NON HABEBAT ALIUD MENT
TERRAE. & QUANDO EXORTA EST SOLESTU

The missing Fossil: Book of Dimma, Mark 4:3 (C8)



The Bath Old English Gospels, Fol. 50r, Corpus Christi College, MS 140
(c11)



The
GREEK
NEW TESTAMENT
†

PRODUCED AT
TYNDALE HOUSE
CAMBRIDGE

αοελφη και μητηρ εστιν.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. ² καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· ³ ἀκούετε. ←

Ἴδου ἐξῆλθεν ὁ σπείρων σπεῖραι· ⁴ καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. ⁵ καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. ⁶ καὶ ὅτε ἀνέτειλεν ὁ ἥλιος, ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. ⁷ καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. ⁸ καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερον ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. ⁹ καὶ ἔλεγεν· ὅς ἔχει ὦτα ἀκούειν ἀκουέτω. ←

¹⁰ Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ

2. Old verse divisions



Robert Stephanus, New Testament, 1551



Stephanus, title page



Numbered verses and verse paragraphs



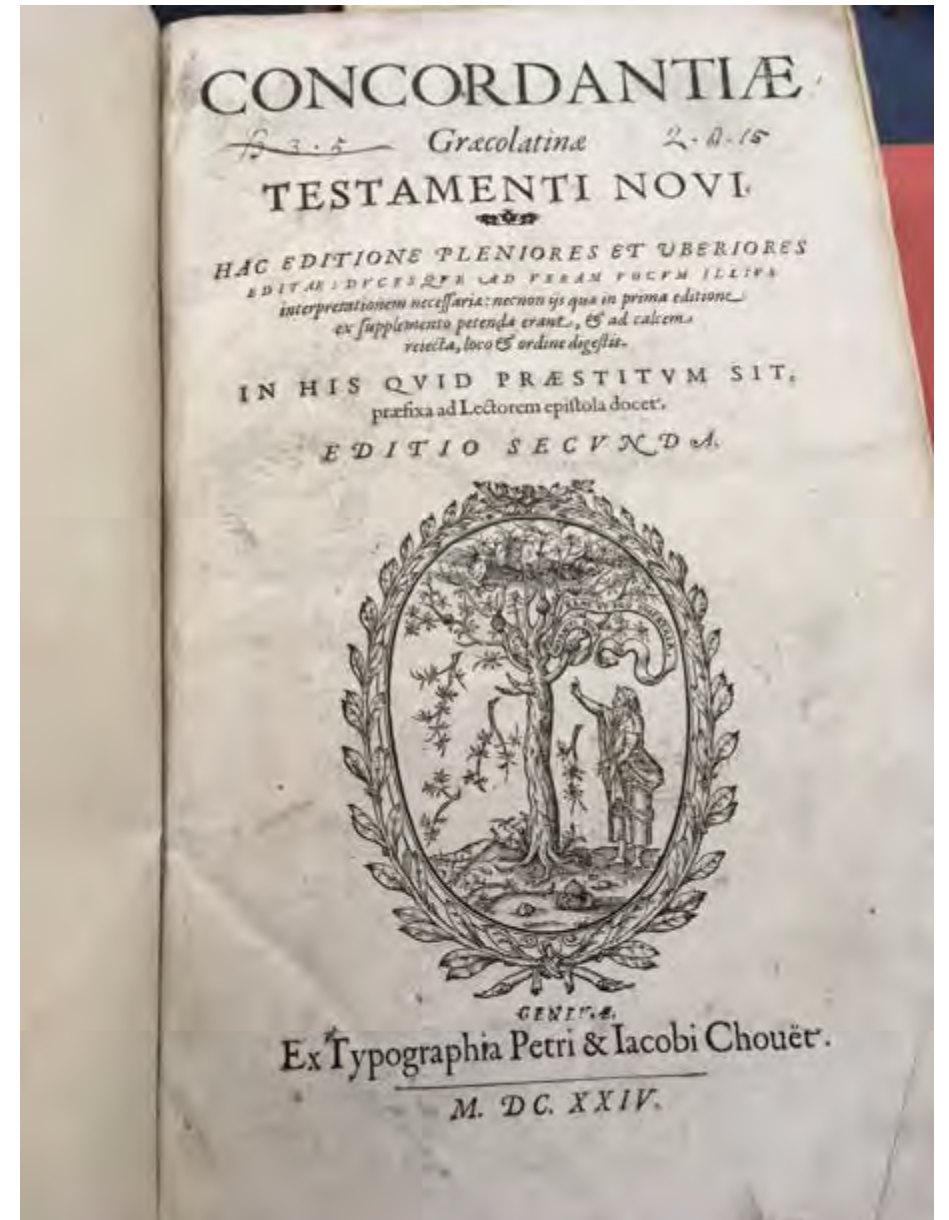
Verse paragraphs



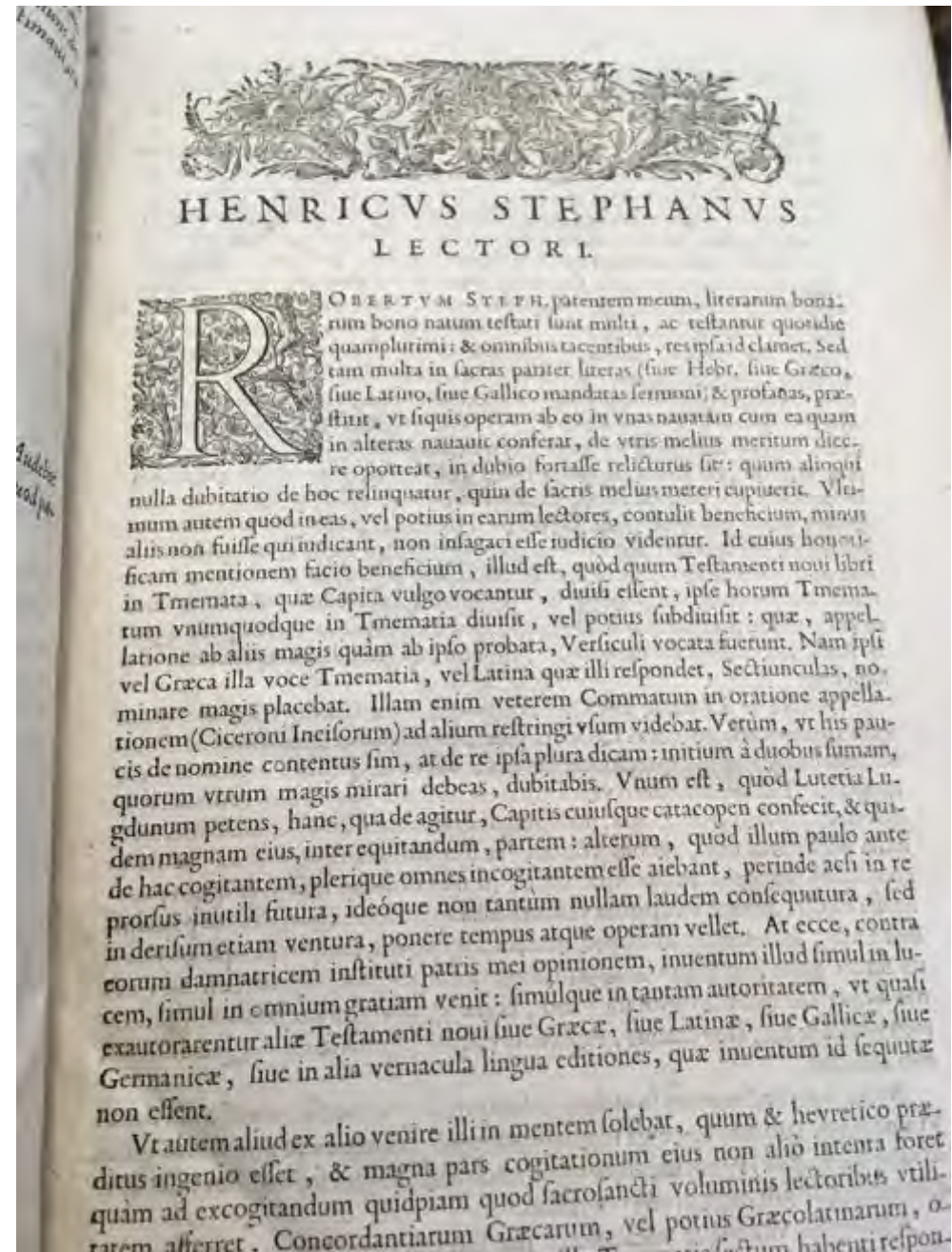
Preface to Stephanus, 1551

parte consulentes, eas minutioni caractere signauimus, ut internosci possint. Porro veterem versionem negligendam non existimauimus: idque tribus potissimum de causis. primum, quia eam multis in locis, vetustissimi exemplaris Graeci loco esse videbam. deinde, quod ea ita memoriae hominum inhaesit, ut vix eueili possit. postremo, quod alteri cum altera conferendo, possit quis vel mediocriter Graeco doctus, facilius vim Graecorum verborum aequi. Quod autem per quosdam, ut vocant, versiculos opus distinximus, id vetustissima Graeca Latinaque ipsius Noui testamenti exemplaria secuti, fecimus. eo autem libentius ea sumus imitati, quod hac ratione vtraque translatio posset omnino e regione Graeco contextui respondere. Ad calcem praeterea, Maritianam Euangelicam & indicem adiecimus. Haec igitur interim frueri, Lector, ut illarum annotationum, quas assiduo cursu persequimur, desiderium lenius feras. Vale.

How were the verses made?



Robert Stephanus's son Henry



Henry's story

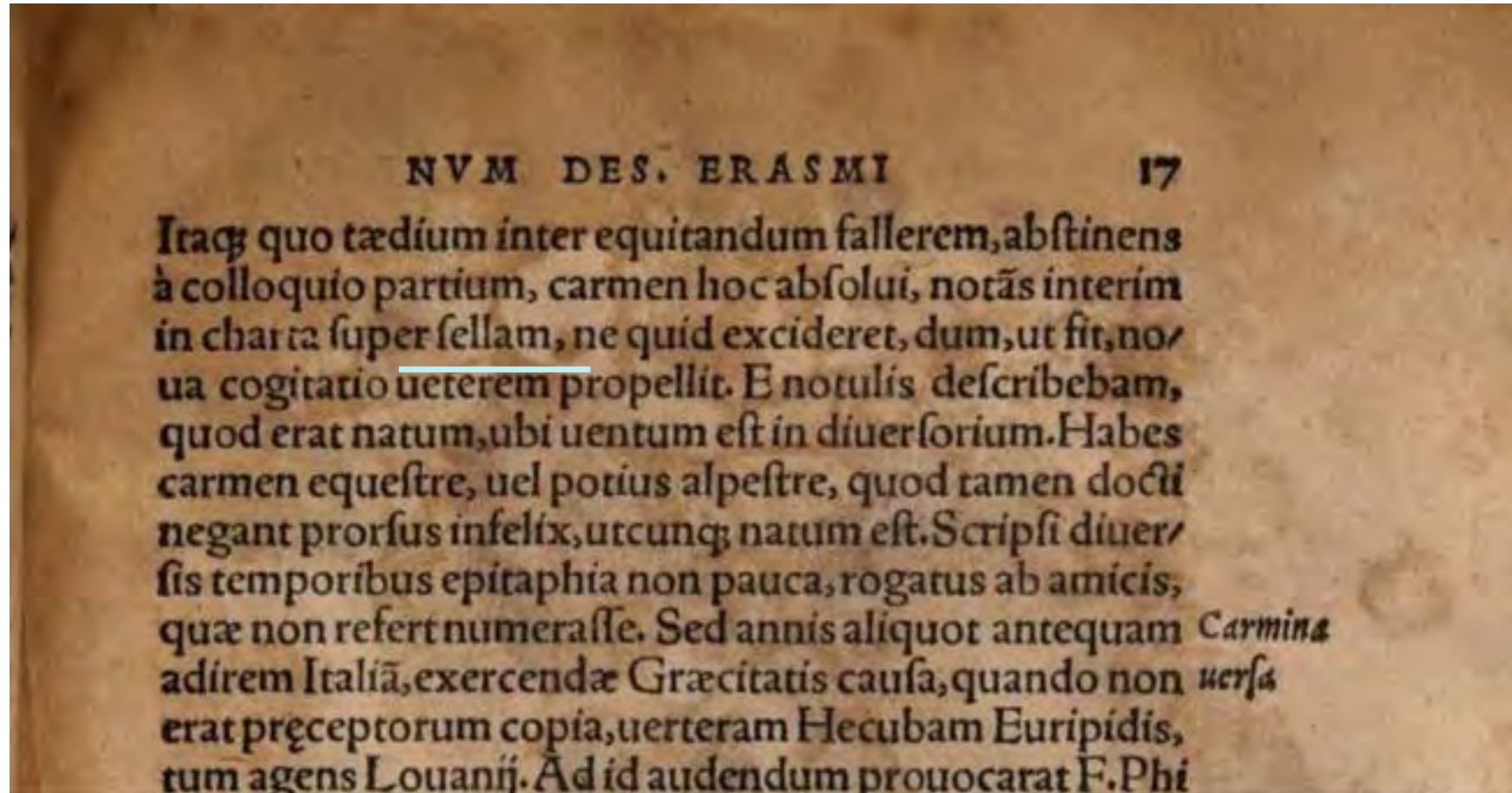
in Tmemata, quæ Capita vulgo vocantur, diuisi essent, ipse horum Tmematatione ab aliis magis quàm ab ipso probata, Versiculi vocata fuerunt. Nam ipsi vel Græca illa voce Tmematia, vel Latina quæ illi respondet, Sectiunculas, nominare magis placebat. Illam enim veterem Commatum in oratione appellationem (Ciceroni In eis forum) ad alium restringi vsu videbat. Verùm, ut his partibus de nomine contentus sim, at de re ipsa plura dicam, unum à duobus sumam, quorum vtrum magis mirari debeas, dubitabis. Vnum est, quod Lutetia Lugdunum petens, hanc, qua de agitur, Capitis cuiusque catacopen confecit, & quidem magnam eius, inter equitandum, partem: alterum, quod illum paulo ante de hac cogitantem, plerique omnes incogitantem esse aiebant, perinde ac si in re profus inuiti futura, ideòque non tantùm nullam laudem consequutura, sed in derisum etiam ventura, ponere tempus atque operam vellet. At ecce, contra eorum damnatricem instituti patris mei opinionem, inuentum illud simul in lucem, simul in omnium gratiam venit: simulque in tantam auctoritatem, ut quasi exautorarentur aliæ Testamenti noui siue Græcæ, siue Latinæ, siue Gallicæ, siue Germanicæ, siue in alia vernacula lingua editiones, quæ inuentum id sequuntur non essent.

Erasmus to More

PRÆFATIO
ERASMVS ROTERODAMVS
THOMÆ MORO,
SVO S. D.

SUPERIORIBVS diebus cum me ex Italia in Angliam reciperem, ne totum hoc tempus, quo epo fuit insiden-
dum, *μυθοις* & illiteratis fabulis tere-
retur, malui mecum aliquoties vel de
communibus studiis nostris aliquid agi-
tare: vel amicorum, quos hic ut do-
ctissimos, ita & suavissimos reliqueram,
recordatione frui. Inter hos tu mihi,

Erasmus Letter to Morillonus (no. 33)



Yet earlier numbered verses



Pagninus, Latin Bible, 1528



Pagninus: Genesis 1



INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE



INCIPIT LIBER PRIMUM GENESIS

PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE

INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE
INCIPIT LIBER PRIMUM GENESIS
PRIMUM DIE

I perfecti sunt caeli, et terra, et omnis exercitus caeli. Et perfecit deus die septimo opus suum, quod fecerat, et requiescit in die septimo ab omni opere suo, quod fecerat. Et benedixit deus diei septimo, et sanctificavit illum, quia in illo requiescit ab omni opere suo, quod creaverat deus, ut faceret. Et sunt generationes caeli et terrae, quando creati sunt, in die, quae fecit dominus deus caelum, et terram. Et omne verbum agri, antequam esset in terra, et omnes herbae agri, antequam orientem, quae non pluerat deus super terram, et homo non creatus, qui esset in terra. Et vapor ascendebat, et irrigabat universionem superficiem terrae. Et formavit dominus deus hominem de pulvere terrae, et inspiravit in faciem eius spiritum vivum. Et factus est homo in animam viventem. Et plantavit dominus deus ortum in Heden

Handwritten notes in the left margin:
dit in nocte
caeli
origo mundi
factus in luce
factus in nocte
factus in luce
factus in nocte

Pagninus: Matthew 1



William Tyndale Bible

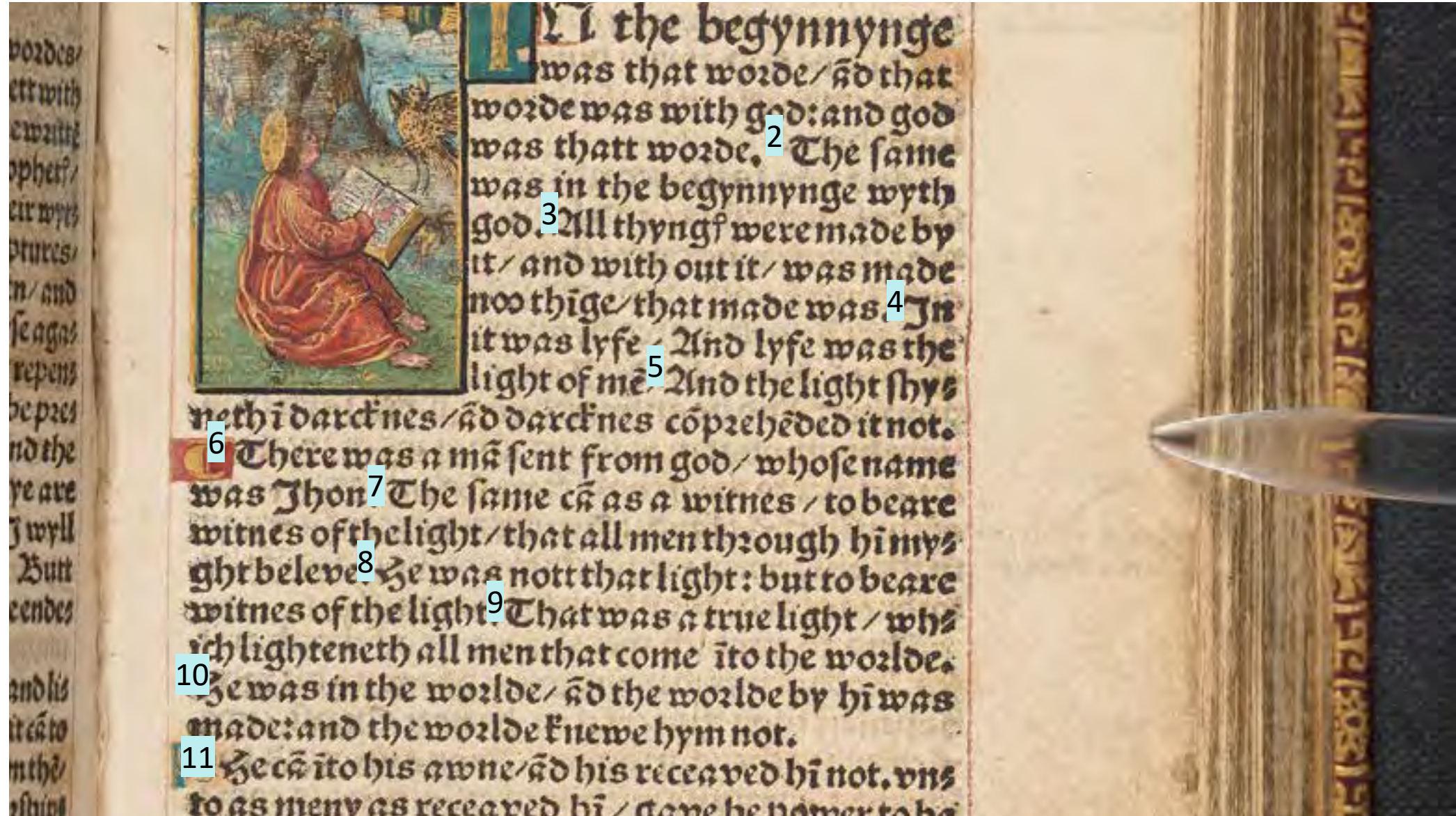


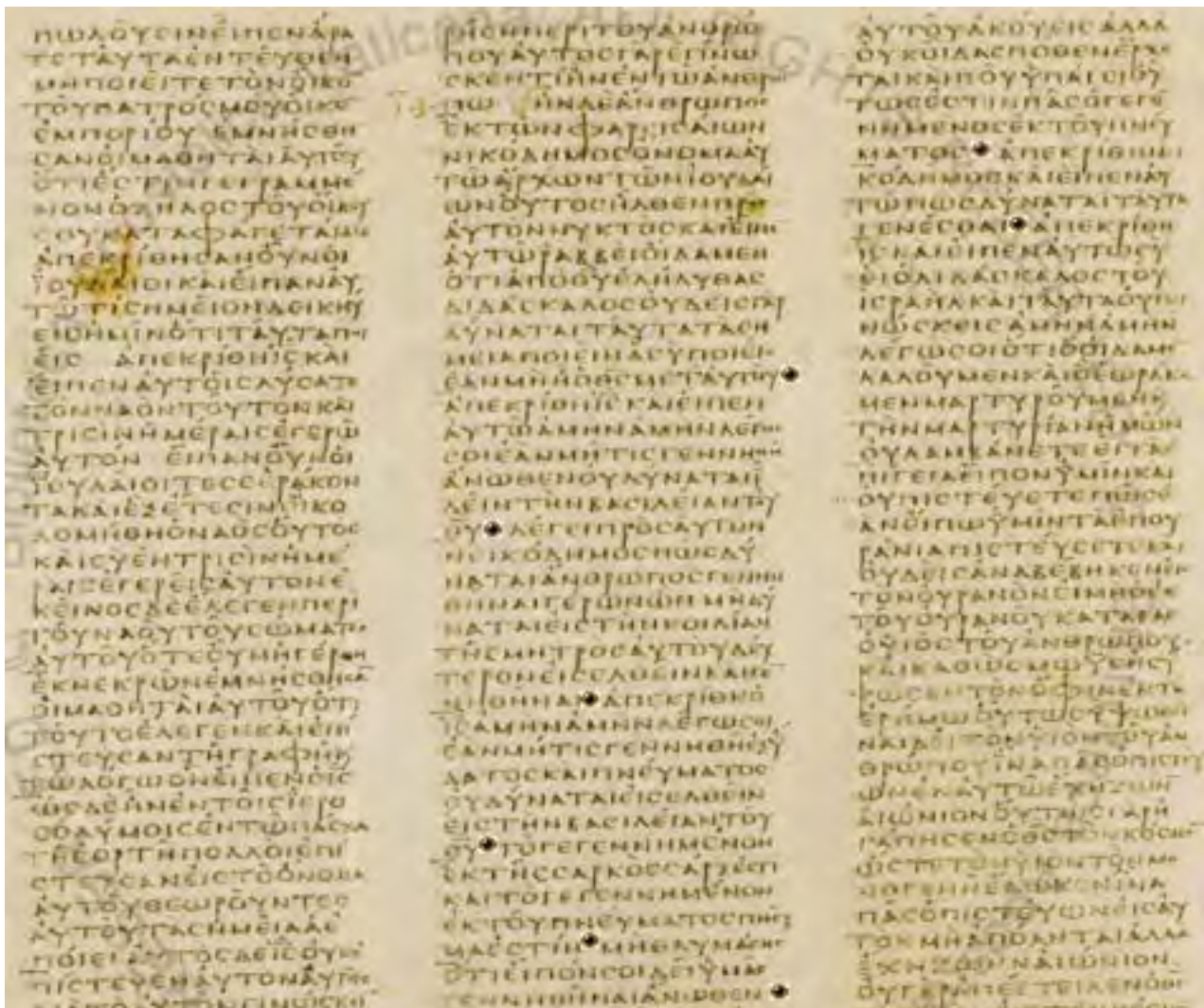
In the begynnyng
was that worde / and that
worde was with god: and god
was thatt worde. The same
was in the begynnyng wyth
god. All thyngf were made by
it / and with out it / was made
noo thige / that made was. In
it was lyfe / And lyfe was the
light of me / And the light shys
neth i dardnes / and dardnes copreheded it not.

There was a ma sent from god / whose name
was Jhon. The same ca as a witnes / to beare
witnes of the light / that all men through hi mys
ght beleve. He was nott that light: but to beare
witnes of the light. That was a true light / wh
ich lighteneth all men that come ito the worlde.
He was in the worlde / and the worlde by hi was
made: and the worlde knewe hym not.

He ca ito his awne / and his receaved hi not. vns
to as meny as receaved hi / none he namer to be

William Tyndale Bible





Codex
Vaticanus (c4),
John 3:1–8



3. Early punctuation

P75, Luke 15

ΓΩΝ· ΤΗΣ ΑΝΘΡΩΠΟΥ ΕΞΥΜΩΝΕΧΩΝ ΤΕ
ΠΡΟΒΑΤΑ ΚΑΙ ΑΙΤΟ ΛΕΣΑ ΣΕ ΣΑΥΤΩΝ
ΕΝΟΥ ΚΑΤΑΛΕΙΠΕΙ ΤΑ ΘΕΩΝ Η
ΕΡΗΛΩ ΚΑΙ ΠΟΡΕΥΕΤΑΙ ΠΙΤ
ΠΟΛΩ ΛΟΓΕΩ ΣΕΥΡΗΛΥΤΟ ΚΑΙ Ε
ΡΩΝ ΕΠΙ ΤΗ ΘΕΙΝ ΕΠΙ ΤΟΥ ΣΩΜΟΥ
ΑΥΤΟΥ ΧΑΙΡΩΝ ΚΑΙ ΕΛΘΩΝ ΕΙΣ ΤΟΝ
ΚΟΝΟΥΤ ΚΑΛΕΙΤΟΥ ΕΦΙΛΟΥΣ ΚΟΥΓΕΙ
ΤΟΝ ΑΣΛΕΓΩΝ ΑΥΤΟΙΣ ΣΥΓΧΑΡΗΤΕ
ΜΟΙΣ ΤΙ ΕΥΧΑΝΤΟ ΠΡΟΒΑΤΟΝ ΜΟΥ ΤΟ
ΑΠΟΛΩΛΟ ΕΛΕΓΩ ΥΜΙΝ ΟΥΤΩΣ
ΧΑΡΑ ΕΝ ΤΩ ΟΥΡΑΝΩ ΕΙΣ ΤΑ ΕΠΙ ΕΝΙ
ΑΜΑΡΤΩΛΩ ΜΕΤΑΝΟΟΥΝΤΙ Η ΕΠΙ
ΘΕ ΔΙΚΑΙΟΙΣ ΟΤΙΝΕΣ ΟΥ ΧΡΕΙΑΝ ΕΧΟΥ
ΕΙΝ ΜΕΤΑΝΟΙΑΣ Η ΤΙΣ ΤΗΝ Η ΔΡΑΧΜΑΣ