

Examining the *Tyndale House Greek New Testament*: A Comparative Analysis of the Text of John's Gospel

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In 2017 the Tyndale House at Cambridge published their *The Greek New Testament*, edited by Dirk Jongkind and Peter J. Williams. With the 2019 publication of Jongkind's *An Introduction to the Greek New Testament*, more questions have arisen regarding the place of the Tyndale House NT as related to the UBS5/NA28 texts, two editions of the SBL Greek NT, and the Robinson-Piedmont Byzantine 2005 NT Text Platform.

Introduce claims, goals, process of text of the THNT.

The Tyndale House NT claims in its preface, "This edition, based on a thorough revision of the great nineteenth-century edition of Samuel Prideaux Tregelles (1813-1875) [also compared to UBS3/NA26], aims to present the New Testament books in the earliest form in which they are well attested (THNT, vii)." Why the Tregelles text? This text was used by Westcott and Hort but also ignored as compared to Tischendorf, but the editors of the THNT also admit the revision was more like "a completely new edition" (THNT, 505-6). They desire to interact with global scribal habits, which peaked my interest in part. They speak extensively about orthography and punctuation more in introduction than most other variant types. Given that there are two chapters in the Introduction to the THNT (short volume recently published) I'd say this clarification was a reason for the publication of the THNT as well!

This paper will evaluate the Tyndale House NT based on selected readings in the Gospel of John (1:18; 5:3-4; 7:53-8:11; 20:31; et. al.), while also offering a critical interaction with the theory behind the text as explained by Jongkind in his introduction. I plan to show strengths of the approach, but also confront inconsistencies that would suggest this text be viewed as secondary to the critical eclectic texts of UBS5 and NA28.

Methodology? I collated the text of John's Gospel in part because the gathering of evidence from John tied to the IGNTP.

There are **1,019 total differences** between UBS5/NA28 and the THNT in John

Of these 936 variants (85%) are related to punctuation. Earliest manuscripts have no punctuation (Comfort 252). Perhaps as it was read aloud hearers would know, but it's guesswork in many places.

***183 Variants (15%) are not related to punctuation
8 (.78%) of these impact the text with any significance***

17 Total Additions, Six in Tregelles Text but two of those are bracketed:

ἄγιον in 7:39 (supported in brackets in Tregelles); ὁ in 1:18; 8:58; 18:1, 2; 21:13, 14 (not in Tregelles) and in 9:35 (supported in Tregelles with brackets); **Ἰησοῦς in 4:16 (supported by Tregelles)**; σου in 5:10 (supported in Tregelles); ὧν in 6:71 (not in Tregelles); μου in 8:28; 14:28 (not in Tregelles) and 10:32; 20:17 (supported by Tregelles); οὖν in 13:22 (supported by Tregelles); **ὁ Ἰησοῦς in 18:5 (not in Tregelles)**

14 Total Substitutions, 5 supported in Tregelles Text:

υἱὸς for θεὸς in 1:18 (not in Tregelles); ἐν to εἰς in 3:14 (not in Tregelles); εἶπον for [ἔτι] in 3:28 (supported by Tregelles); **κύριος for Ἰησοῦς in 4:1 (not in Tregelles)**; διέρχομαι to ἔρχομαι in 4:15 (supported by Tregelles); βηθαδά for βηθεσδά in 5:2 (not in Tregelles); ἐθεώρουν for ἐώρων in 6:2 (not in Tregelles); με to ἐμέ in 6:44 (supported by Tregelles); ζωοποιοῦν for ζωοποιῶν in 6:63 (supported by Tregelles); οὐπω for οὐκ in 7:8 (not in Tregelles); δέδωκεν for ἔδωκεν in 13:3 (not in Tregelles); ἀκολουθεῖν for ἀκολουθεῖσθαι in 13:37 (supported by Tregelles); **πιστεύετε for πιστεύ[σ]ητε in 20:31 (not in Tregelles)**; εἶπεν for λέγει in 21:17 (not in Tregelles)

40 Omissions, 29 bracketed, 26 supported in Tregelles Text:

[ὁ] in 1:46; 19:38 (not in Tregelles); [καὶ] in 2:4 (not in Tregelles); [αὐτοῦ] (supported by Tregelles); [ὁ] in 3:4 (supported by Tregelles); ὁ in 3:23 (supported by Tregelles); ἔν in 3:27 (supported by Tregelles); **ἐπάνω πάντων ἐστίν] in 3:31 (supported by Tregelles)**; [τῷ] in 4:5 (supported by Tregelles); αὐτῷ in 4:17 (supported by Tregelles); [ἐν] in 4:53 (not in Tregelles); [δὲ] in 4:54 (not in Tregelles); [καὶ] in 5:5 (supported by Tregelles); [Ἰησοῦς] in 5:17 (not in Tregelles); [ὁ] in 6:7 (supported by Tregelles); [τι] in 6:7 (supported by Tregelles); [ὁ] in 6:29 (supported by Tregelles); [ἐν] in 6:39, 40 (not in Tregelles); [αὐτοῦ] in 6:52 (supported by Tregelles); δὲ in 7:9 (supported by Tregelles); [με] in 7:34, 36 (supported by Tregelles); [τὸ] in 7:50 (supported by Tregelles); **7:53-8:11 (supported by Tregelles but included variation of in brackets)**; [καὶ in footnote text of 8:11]; [αὐτοῖς] in 8:28 (supported by Tregelles); [οὖν] in 8:41, 52; 9:10; 10:39 (supported by Tregelles); [δὲ] in 9:16 (supported by Tregelles); καὶ in 9:28 (supported by Tregelles); ἡ in 11:24 (not in Tregelles); [ἐκ] in 12:4 (supported by Tregelles); [λαμβάνει καὶ] in 13:26 (not in Tregelles); **[εἰ ὁ θεὸς ἔδοξάσθη ἐν αὐτῷ] in 13:32 (not in Tregelles)**; [καὶ] in 14:22 (supported by Tregelles); [ἐγώ] in 14:26 (supported by Tregelles); [τοῦ] in 16:27 (not in Tregelles); ὁ in 21:24 (not in Tregelles)

9 Transpositions, 2 supported in Tregelles Text:

ἐληλύθει πρὸς αὐτούς to 2-3-1 in 6:17 (not in Tregelles); τί σὺ to 2-1 in 9:17 (not in Tregelles); αὐτόν πάλιν to 2,1 (supported by Tregelles); οὐκ ἂν ἀπέθανεν ἀδελφός μου to 4, 5, 6, 1, 2, 3 (not in Tregelles); ἐν τῷ ὀνόματί μου δώσει ὑμῖν to 5, 6, 1, 2, 3, 4 in 16:23 (supported by Tregelles); οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ to 3 4, 5, 1, 2 in 19:4 (not in Tregelles); βάλω μου τὴν χεῖρα to 1, 4, 2, 3 (not in Tregelles); σε ζώσει to 2, 1 in 21:18 (not in Tregelles); αὐτοῦ ἡ Ἰησοῦς ἐστίν to 4, 1, 2, 3

62 Orthographical Shifts, 12 supported in Tregelles Text:

ι to ει in 1:35, 38, 49; 3:2, 26; 4:9 [x2], 31; 6:19, 25; 9:2; 10:14 [x2], 15 [x2], 27, 38; 11:8; 13:12; 14:7, 17 [x2]; 18:29, 31, 33, 35, 37, 38; 19:1, 4, 6, 8, 10, 12, 13, 15, 19, 21, 22, 30, 31, 38 [x2] (not in Tregelles) and 4:9, 39, 40; 20:11 (supported by Tregelles); α to εα in 2:24; 20:10 (not in Tregelles); α to ο in 6:60; 11:12, 37, 46; 18:7; 19:24 (supported by Tregelles); η to η in 10:8 (not in Tregelles); α to ει in 14:7 (supported by Tregelles); ει to ι in 18:5, 16, 18; 19:25 (not in Tregelles); ο to α in 18:6 (supported by Tregelles)

3 Movable Nu, 2 supported in Tregelles Text:

5:23 (not in Tregelles); 12:40 [x2] (supported by Tregelles)

33 Omission of brackets:

1:19, 26; 6:36, 66; 7:10, 12, 16; 10:8, 34; 11:22; 12:9, 13, 18; 13:2, 21, 26, 28, 29, 36; 14:4, 6; 16:18, 19; 18:29, 36; 19:11, 24, 30; 20:21, 30; 21:5, 17, 23

4 Proper Name Changes, 1 supported in Tregelles Text:

Μαριάμ to Μαρία in 11:2, 20; 12:3 (not in Tregelles); Ἰσκαριώτου to Ἰσκαριώτης in 13:2 (supported by Tregelles); also Πειλάτος is very common (14 times!) but it's classified an orthographical shift

1 Confusion of prepositional prefix: ἀπ' ἄρτι to ἀπάρτι in 13:19 (not in Tregelles);

SIGNIFICANT VARIANTS:

Additions

- Ἰησοῦς in 4:16 - supported by Tregelles, apparatus notes included
- ὁ Ἰησοῦς in 18:5 - not in Tregelles (no notes)

Substitutions

- υἱὸς for θεὸς in 1:18 - not in Tregelles, apparatus notes included
- κύριος for Ἰησοῦς in 4:1 - not in Tregelles, apparatus notes included
- πιστεύετε for πιστεύ[σ]ητε in 20:31 - not in Tregelles, apparatus notes included

Omissions

- [ἐπάνω πάντων ἐστίν] in 3:31 - supported by Tregelles, apparatus notes included
- 7:53-8:11 - supported by Tregelles but included variation of in brackets, apparatus notes included

- [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] in 13:32 - not in Tregelles, apparatus notes included (black diamond noted!)

SIGNIFICANT VARIANTS:

Additions

NO - Ἰησοῦς in 4:16 – [not in UBS5 apparatus] supported by Tregelles, apparatus notes included.

NO - ὁ Ἰησοῦς in 18:5 – [C reading] not in Tregelles (no notes) – [C reading] accidentally omitted due to presence of αὐτοῖς? P60 (7th cent.) favors the reading not chosen by THNT. Also present both before and after ἐγὼ εἰμι. Added for clarification.

Substitutions

NO! - υἱὸς for θεὸς in 1:18 – [B reading] not in Tregelles, apparatus notes included; θεὸς is supported by p66 and p75. Which reading is easier? Also harmonization to John 3:16, 18; 1 John 4:9. A is earliest witness for reading chosen by THNT.

NO - κύριος for Ἰησοῦς in 4:1 – [C reading] not in Tregelles, apparatus notes included. Why would scribe replace κς if it was original (ις) follows twice in next clauses. P66 is split. Original actually favors ις but corrected to κς which is also in p75.

?? - πιστεύετε for πιστεύ[σ]ητε in 20:31 – [C reading] not in Tregelles, apparatus notes included. Both options here have early support. Aorist option includes stronger possibility of evangelistic purpose.

Omissions

NO - [ἐπάνω πάντων ἐστίν] in 3:31 - [C reading] supported by Tregelles, apparatus notes included. This is a repetition of the words at the beginning of v. 31 (perhaps omitted because of redundancy?). Could be an example of dittography as well?

YES - 7:53-8:11 – [A reading] supported by Tregelles but included variation of in brackets, apparatus notes included. Boldest move but is correctly tied to earliest evidence.

NO - [εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ] in 13:32 – [C reading] not in Tregelles, apparatus notes included (black diamond noted!). Tough because while scribes may have omitted it due to repetition, it also could have been omitted due to an ἐν αὐτῷ eye-jump. Omission favored by p66 and original hand of Sinaiticus.

OUR KEY QUESTIONS:

- 1) The decision to revise the Tregelles text as the base text for the Tyndale House NT – does this make a difference? ONLY THREE OF THE EIGHT SIGNIFICANT READINGS IN JOHN REFLECT THE TREGELLES TEXT AND ONE OF THOSE IS IN BRACKETS.

- 2) The nature of the limited apparatus presented in the Tyndale House NT – show insufficiency of evidence provided. IN 7 OF THE 8 SIGNIFICANT VARIANTS THERE ARE APPARATUS NOTES BUT THE NOTES AREN'T VERY FULL YET FIT THE GOAL OF THE TRANSLATORS.
- 3) The insistence that at least two or three witnesses [including at least one from before the fifth cent.] support a reading – select major differences and see if this holds us to scrutiny. GENERALLY THIS WORKS BUT I HAVE SOME QUESTIONS.