

TRADUCTIONS ET VARIANTES TEXTUELLES DE 1 TIMOTHÉE 3:16

LSG : « Et, sans contredit, le mystère de la piété est grand : celui qui a été manifesté en chair, justifié par l'Esprit, vu des anges, prêché aux Gentils, cru dans le monde, élevé dans la gloire. »

Autres traductions ayant « celui » : Rilliet, Oltramare, Stapfer, Colombe, D21.

Traductions ayant « il » : NBS, Semeur, TOB, Jérusalem.

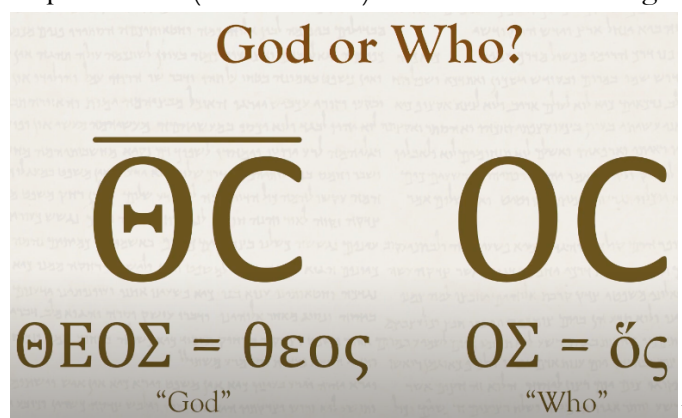
Ostervald : « Et, de l'aveu de tous, le mystère de piété est grand ; Dieu a été manifesté en chair, justifié par l'Esprit, vu des anges, prêché parmi les Gentils, cru dans le monde, et élevé dans la gloire. »

Autres traductions ayant « Dieu » : Martin, Lausanne, BAN, NEG, S21.

Traductions ayant « Christ » : BFC, NFC, PDV.

« Le TR [“texte reçu”] escamote le fait que le Christ incarné est le mystère de Dieu révélé. » (dixit Philip Wesley Comfort, « Critique textuelle », *Grand Dictionnaire de théologie*, 2021, p. 317).

Les mots *Dieu* et *Celui* tels qu'abréviés (*nomina sacra*) dans les manuscrits grecs de 1 Timothée 3:16 :



Manuscrits ayant la variante *celui* ou *il* en 1 Timothée 3:16 :

- ✦ **Onciaux** : *Codex Sinaiticus* (S01), c. 330 ; *Codex Alexandrinus* (A02), c. 425 ; *Codex Ephraemi Rescriptus* (C04), c. 450 ; *Codex Claromontanus* (D06), c. 550 ; *Codex Augiensis* (F10), c. 850 ; *Codex Boernerianus* (G012), c. 875.
- ✦ **Minuscules** : 33 (*Codex Colbertinus*), c. 850 ; 365 ; 442 ; 2127.

Manuscrits ayant la variante *Dieu* en 1 Timothée 3:16 :

- ✦ **Onciaux** : *Codex Mosquensis I* (K018), c. 850 ; *Codex Angelicus* (L020), c. 850 ; *Codex Porphyrianus* (P025), c. 850 ; *Codex Athous Laurae* (Ψ044), c. 900.
- ✦ **Minuscules** : 81 ; 330 ; 614 ; 1739 ; 33.

Référence : Bruce Metzger, *Textual Commentary on the Greek New Testament*, UBS, 1971, p. 641.

¹ Sean Finnegan, « How We Got the Bible – Part 11 : Two Corrected Corruptions », *Spark & Foster Films*, <https://youtu.be/Q6qvJzird0>, téléversé le 7 juillet 2020.

1 Timothy 3:16

WHNU	ὅς ἐφανερώθη "who was manifested" ℵ* A* C* F G 33 Didymus ASV NKJvmg RSV NRSV ESV NASB NIV TNIV NEB REB NJB NAB NLT HCSB NET
variant 1	ὃ ἐφανερωθη "which was manifested" D* ASVmg RSVmg NRSVmg ESVmg NABmg NETmg
variant 2/TR	θεος ἐφανερωθη "God was manifested" ℵ ^c A ^c C ² D ² Ψ 1739 Maj KJV ASVmg NKJV RSVmg NRSVmg ESVmg NASBmg NIVmg NLTmg HCSBmg NETmg

« The original scribes of ℵ*, A* [and] C* wrote [Who], which was then changed by later scribes in all three manuscripts to [...] ("God"). The original scribe of D wrote [...] ("which"), which was also then corrected [...] ("God"). Scholars have conjectured that some scribe mistook the word OC [...] for ΘC (the *nomen sacrum* for [Theos]). But it is difficult to imagine how several fourth- and fifth-century scribes, who had seen thousands of *nomina sacra*, would have made this mistake. It is more likely that the change was motivated by a desire to make the text say that it was "God" who was manifest in the flesh. But in the original text, the subject of the verse is simply "who" [...] which most commentators identify as Christ. »

Références : Philip Wesley Comfort, *New Testament Text and Translation Commentary : Commentary on the Variant Readings of the Ancient New Testament Manuscripts and How they Relate to Major English Translations*, Tyndale House Publishers, Carol Stream (Illinois), 2008, p. 662-663 sur 899 ;
Michael Marlowe, « 1 Timothy 3:16 in Codex Alexandrinus », *Bible Researcher*,
<https://bible-researcher.com/alexandrinus4.html>, consulté le 20 février 2023.

« There is not a single Latin-speaking Christian in the entire history of the church who knew the reading ["God"] that emerged as that of the Majority [Greek] text. [...] The same thing is true of every other ancient version : Syriac, Coptic, Armenian, Ethiopic, Gothic — none of them reads "God". And all of these versions eventually go back to Greek texts from every sector of the empire from the second to the fifth centuries. [...] The variant reading "God" is unknown among the Greek Fathers before the last part of the fourth century. The earliest certain witnesses for this reading are Gregory of Nyssa (d. 394) and Didymus (d. 398). [...] The earliest Greek MS to read "God" dates from the eighth century ! »

Référence : Gordon Fee, « The Majority Text and the Original Text of the New Testament », *Studies in the Theory and Method of New Testament Textual Criticism*, Eerdmans Publishing, Grand Rapids (Michigan), 1993, p. 206-207 sur 183-208.