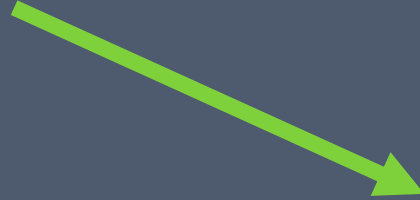


HISTORY OF THE BIBLE

Dan Leiphart

FROM GOD TO US

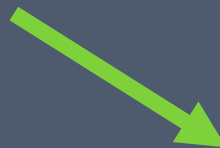
INSPIRATION



CANONIZATION



TRANSMISSION



TRANSLATION

Transmission of the Bible

New Testament

World Population at Time of Christ

(~300 million)



Each dot represents 1 million people

World Population at Time of Christ

(~300 million)

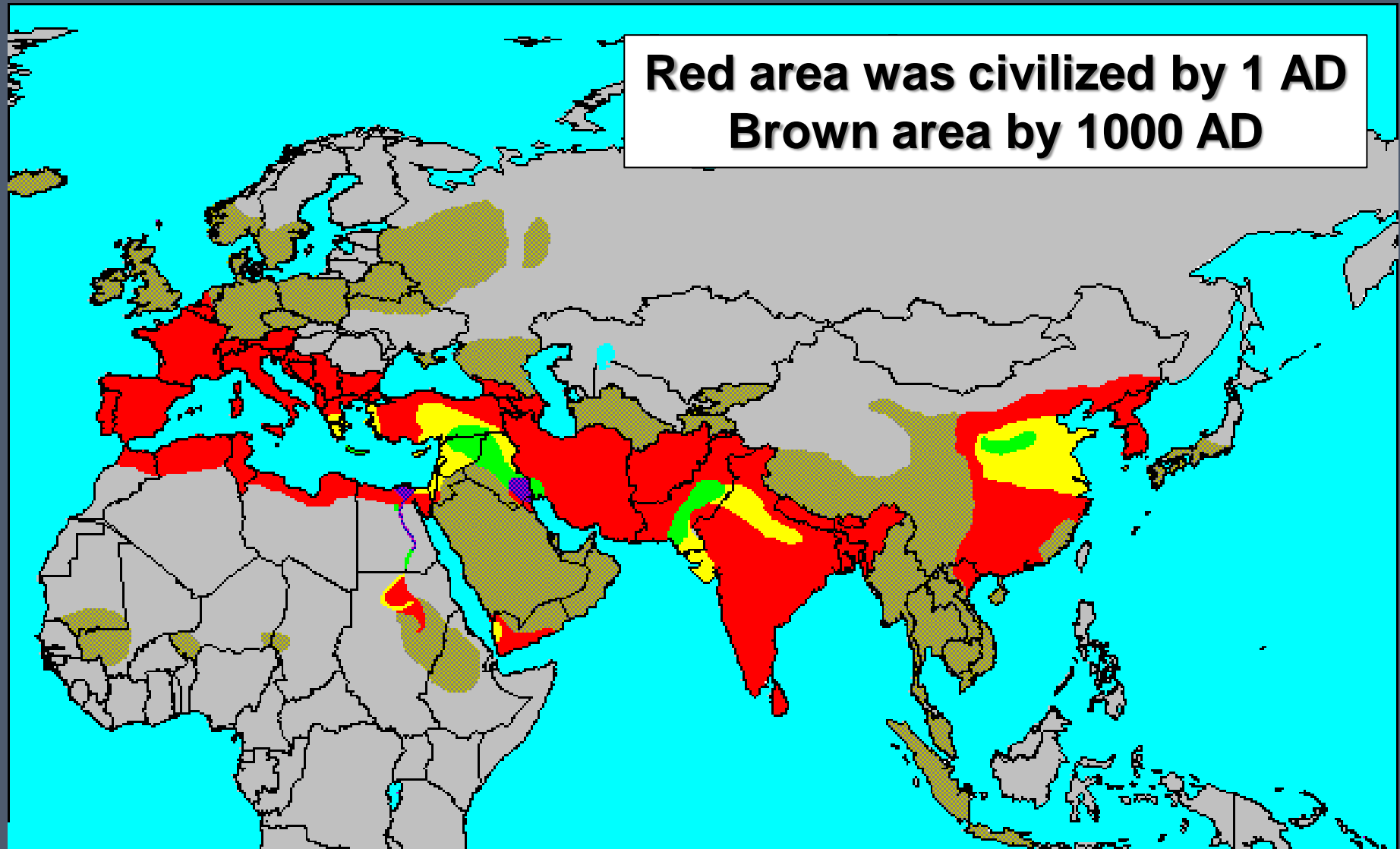


Image from <http://xenohistorian.faithweb.com/worldhis/maps.html>

Nations Present at Pentecost (33 AD)

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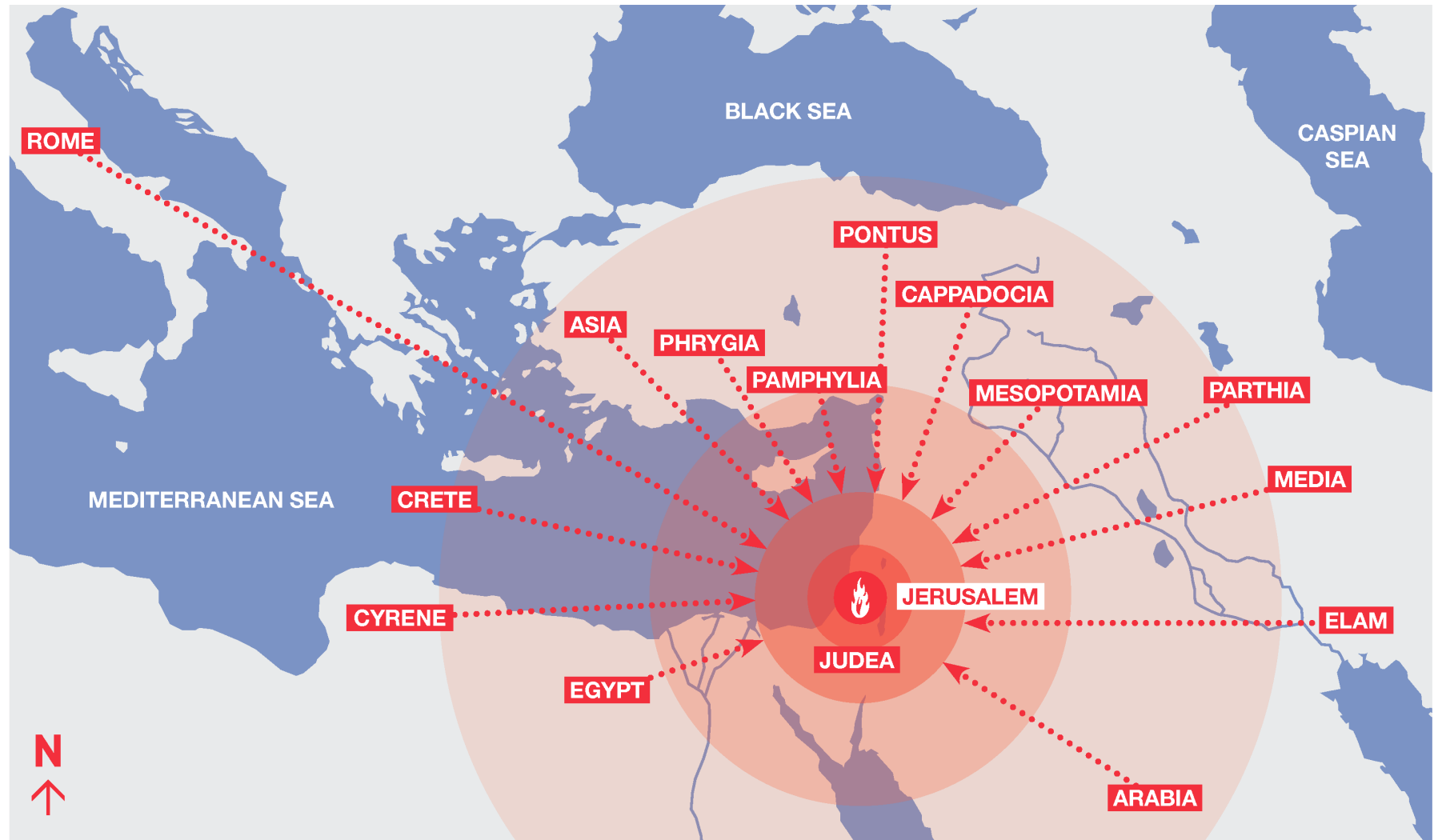


Image from <https://visualunit.me/2015/08/28/the-nations-of-pentecost/>

Click Flame!

Philip and the Ethiopian Eunuch – Acts 8 (Mid 30's AD)

Gospel goes to Ethiopia

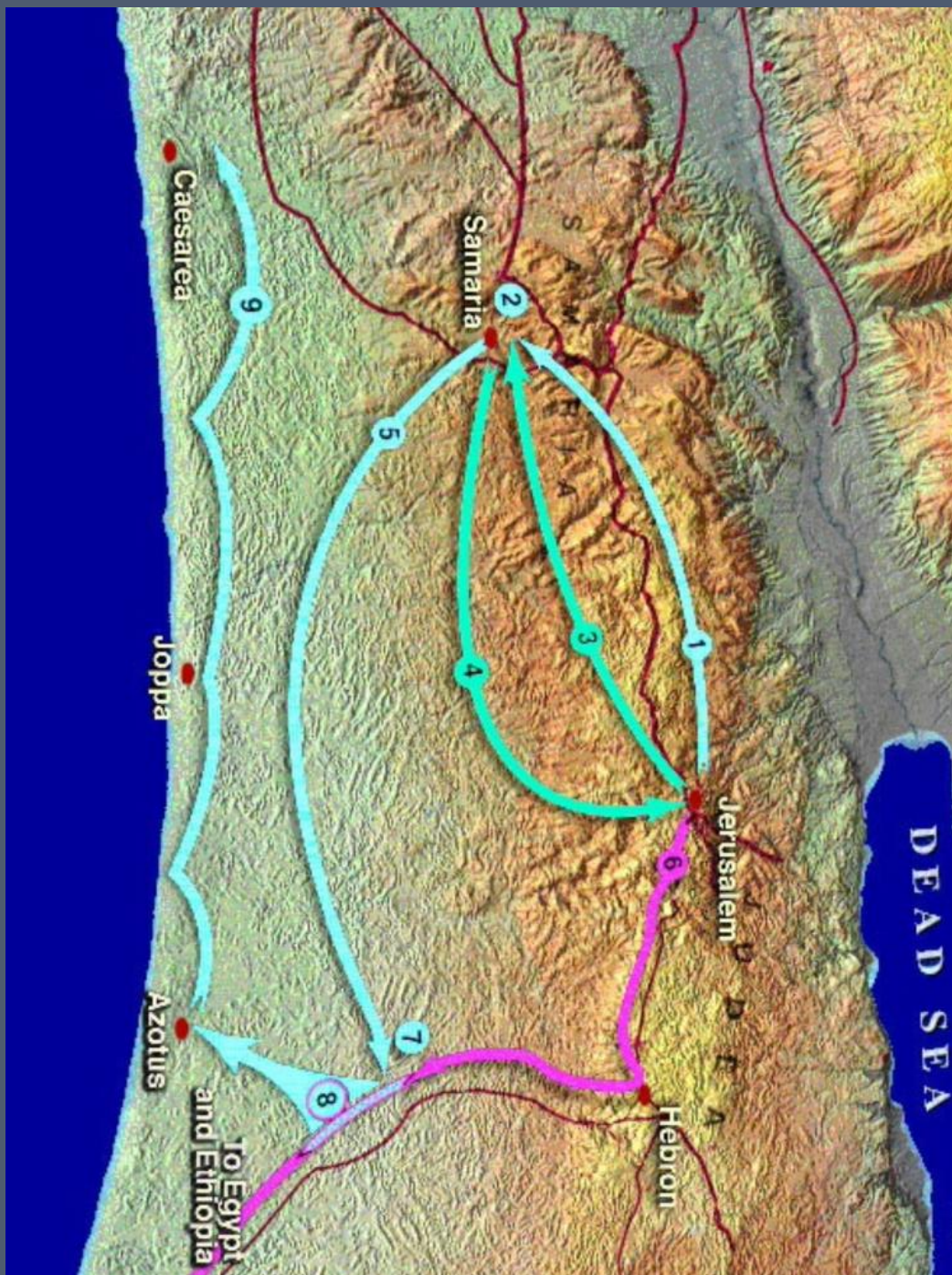
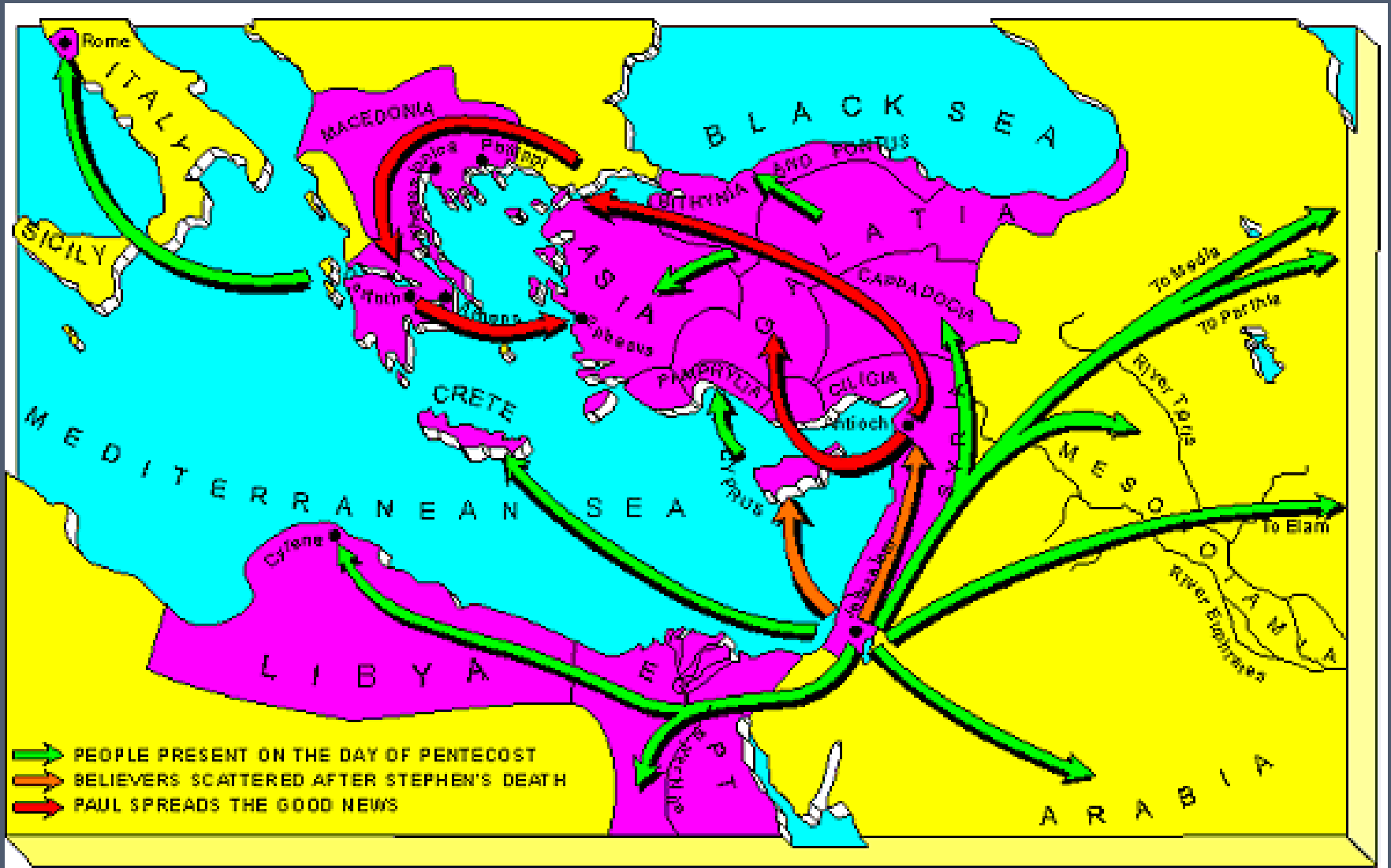


Image from Logos Bible Software

Spread of the Gospel in Acts (33-62 AD)



Paul's Missionary Journeys (48-62 AD)



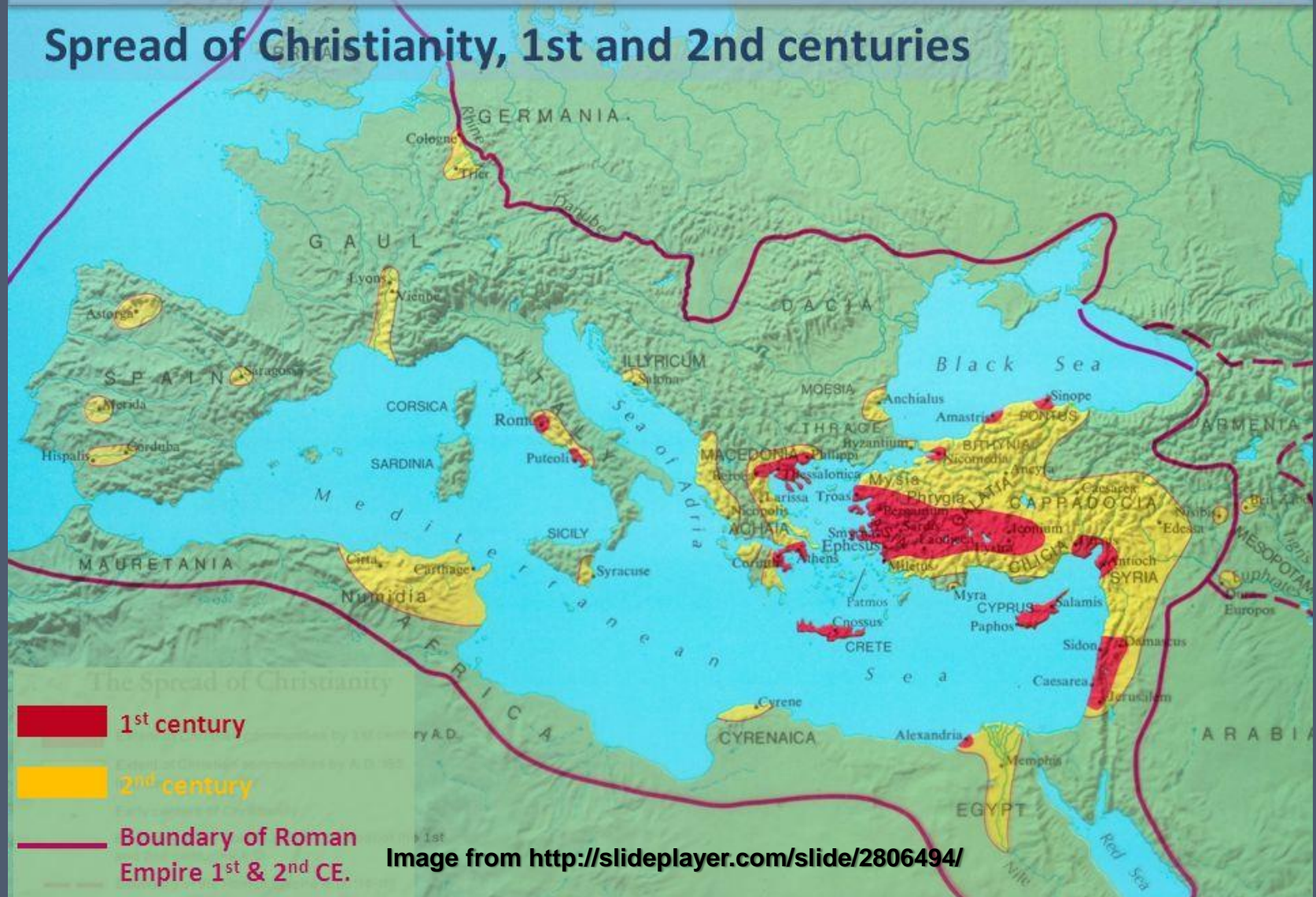
Spread of Christianity by 200 AD

Early Christianity – Diversity and Unity

CH 1000 – History of Christianity

Dieter Mitternacht

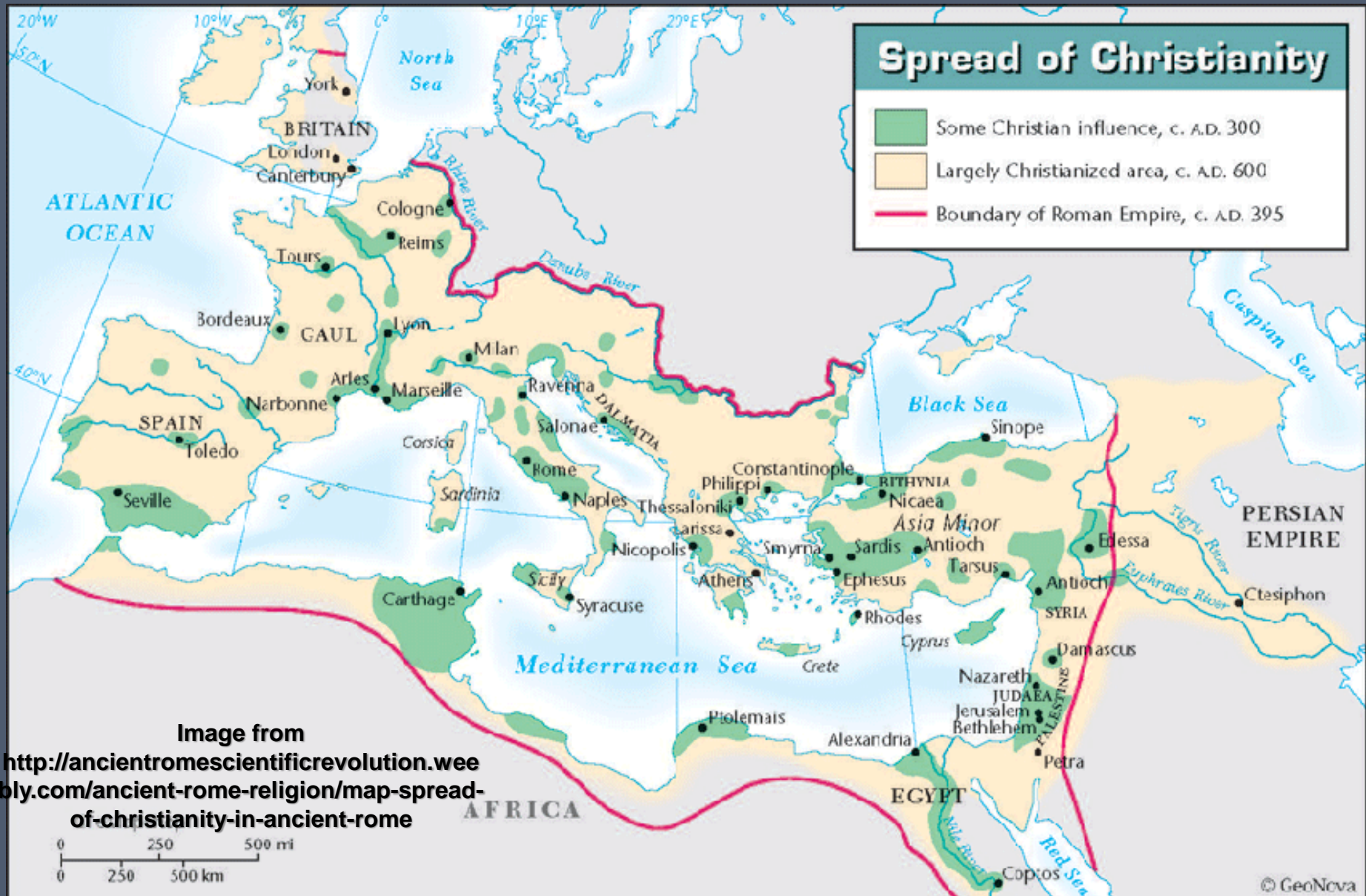
Spread of Christianity, 1st and 2nd centuries



Spread of Christianity by 325 AD



Spread of Christianity by 600 AD



Spread of Christianity by 800 AD



Spread of Christianity by 1000 AD



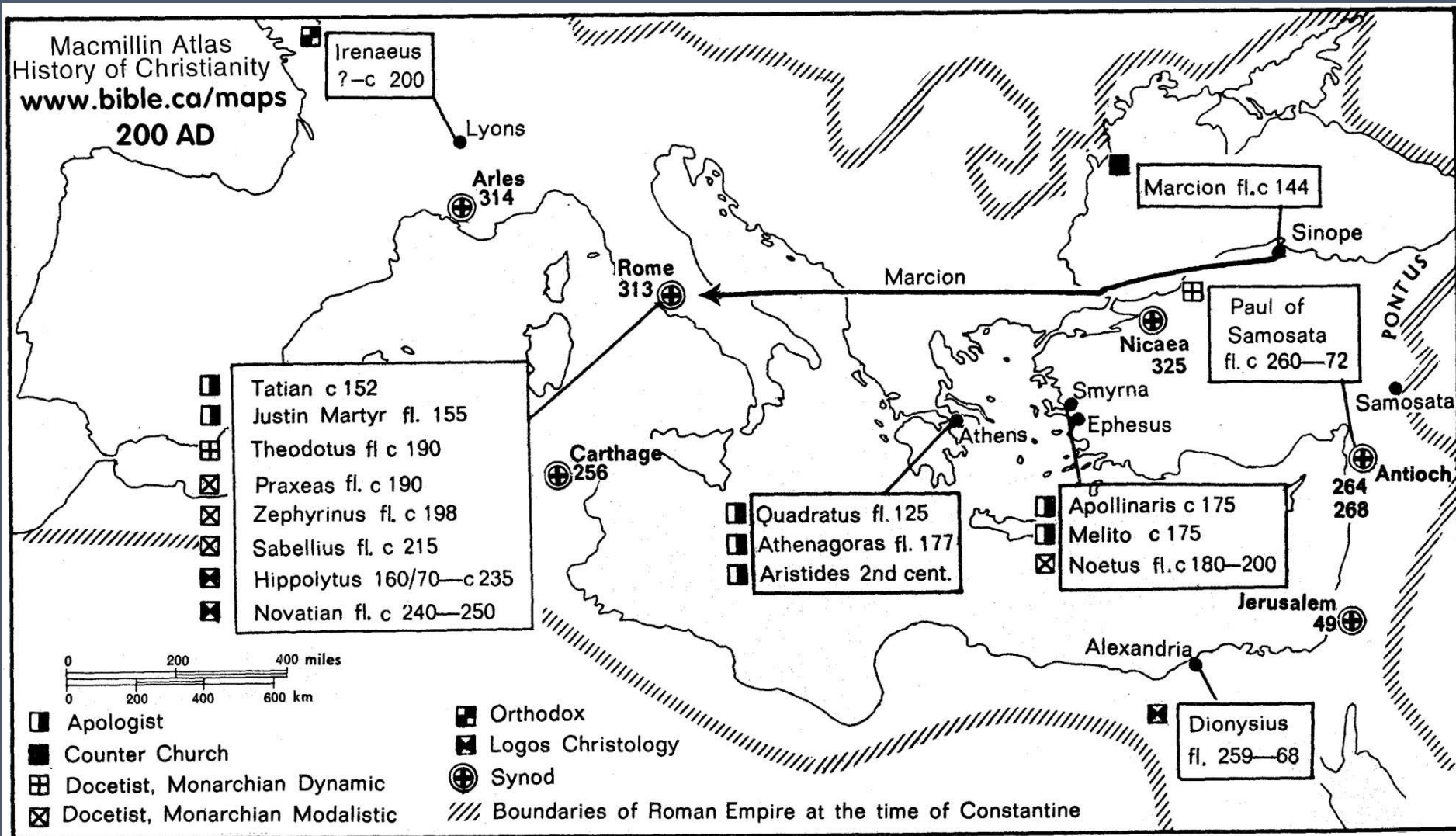
World Population at 1000 AD

(~310 million)

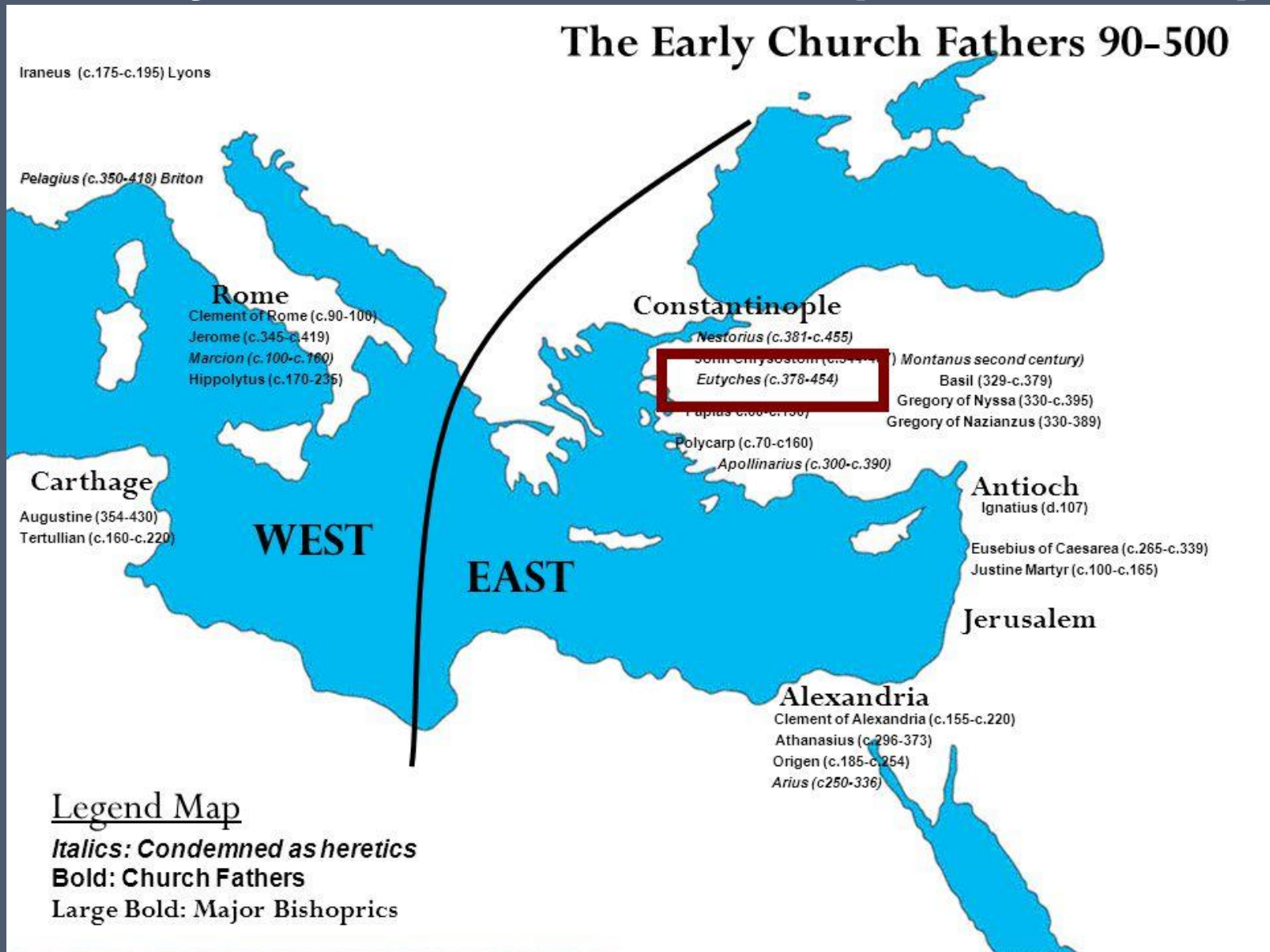


Each dot represents 1 million people

Early Church Fathers (70-400 AD)



Early Church Fathers (90-500 AD)

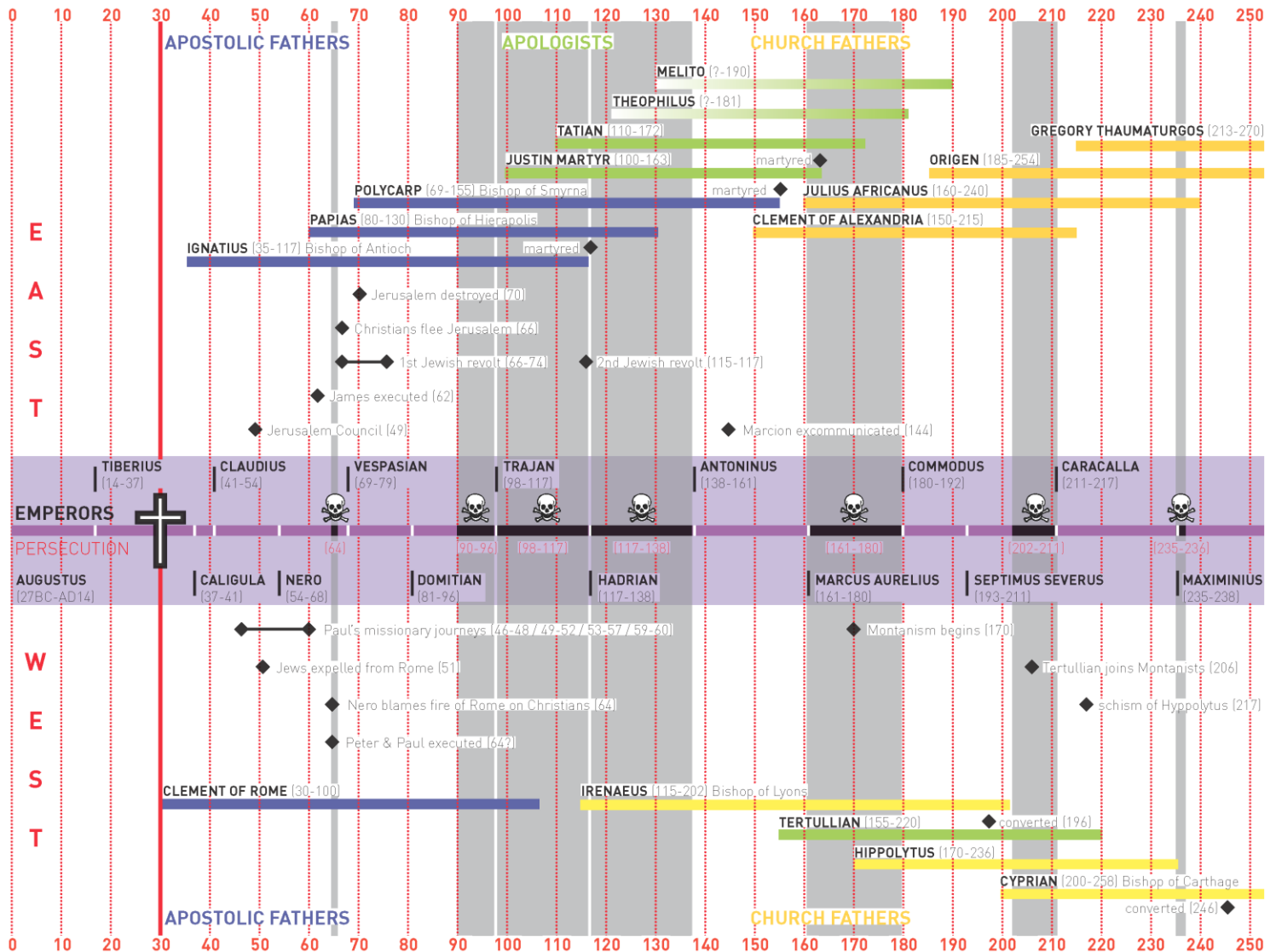


Early Church Fathers (1-250 AD)

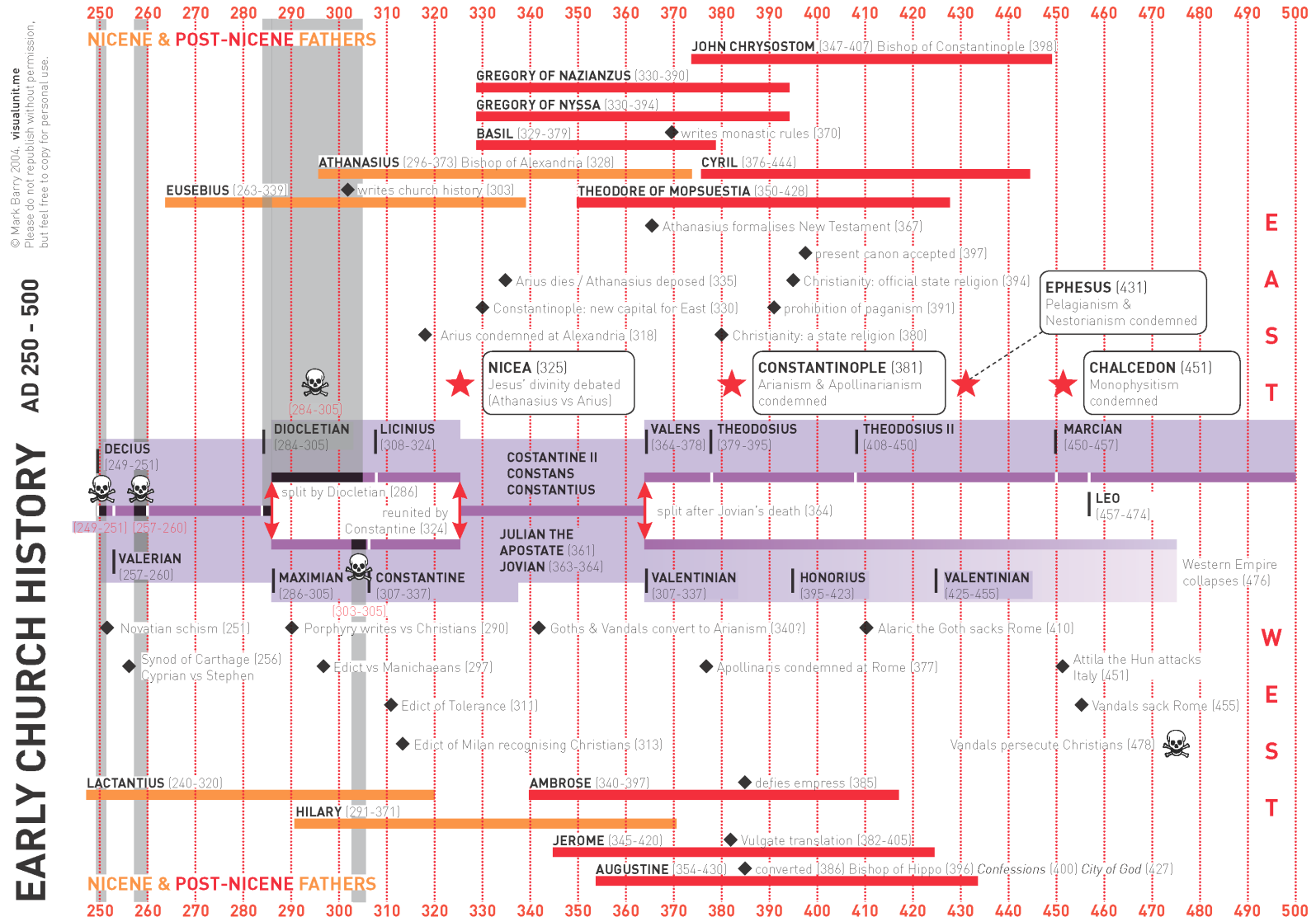
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0 - AD 250

EARLY CHURCH HISTORY



Early Church Fathers (250-500 AD)



100 AD

Gospels				Acts	Pauline Epistles														Catholic Epistles	Revelation

By 100 AD all of the New Testament Books had been written. We currently do not have the autograph or any copies dating before 100 AD

125 AD

Gospels

Acts

Pauline Epistles

Catholic
Epistles

Revelation

p52

Date:
Text:

II (~125 A.D.)
John 18:31-33; 37-38

**Oldest existing
New Testament
manuscript!**

John 18:31-33, 37-38

200 AD

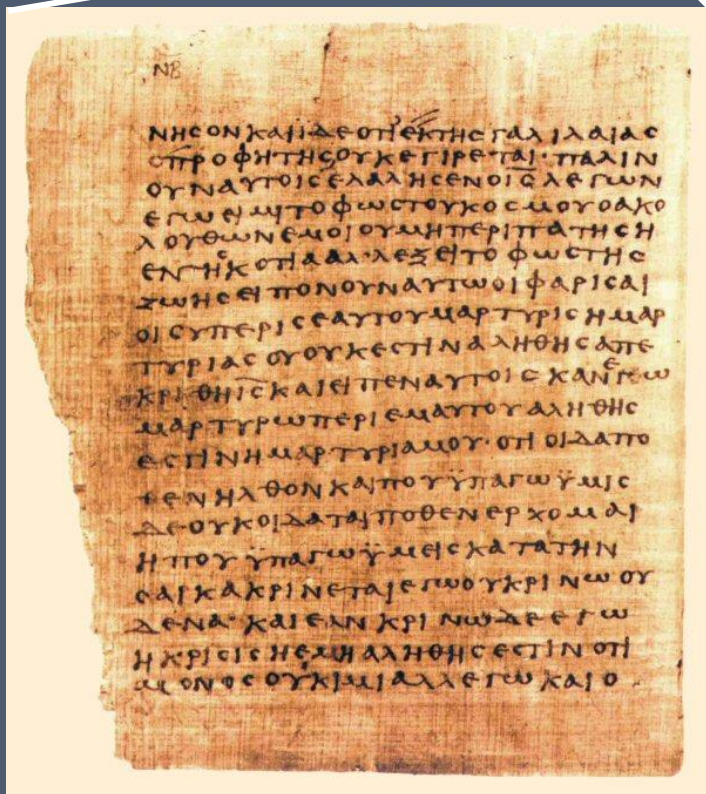
Gospels

Acts

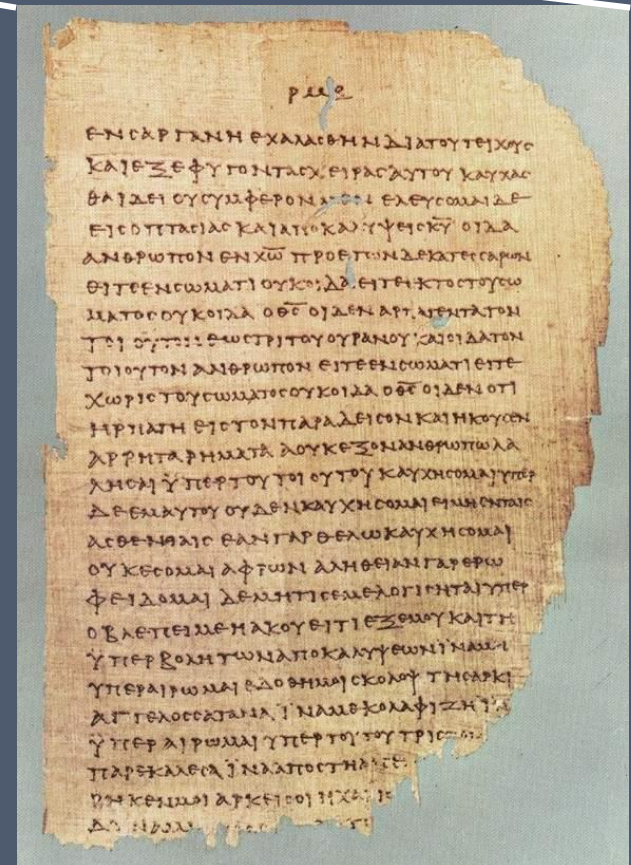
Pauline Epistles

Catholic Epistles

Revelation



p66



p46

250 AD

Gospels

Acts

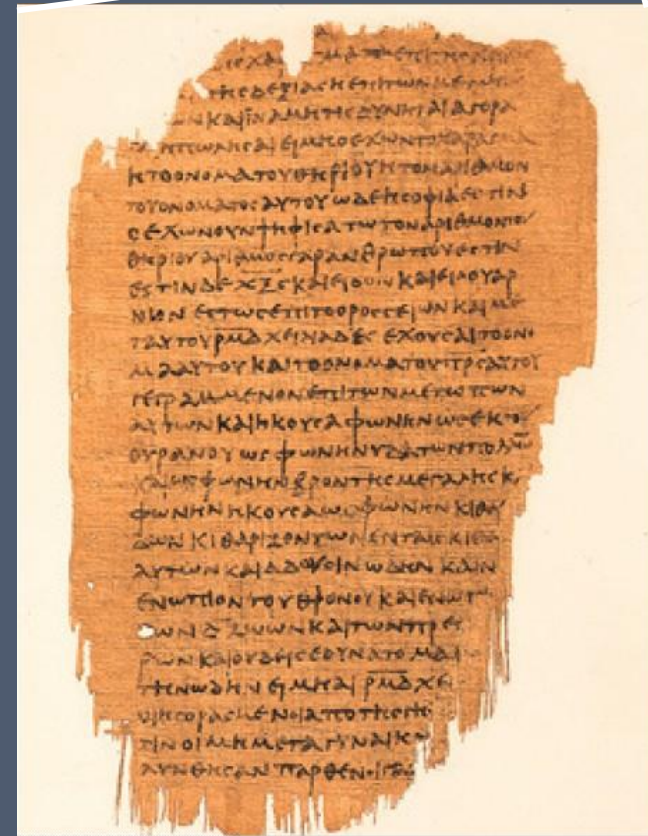
Pauline Epistles

Catholic
Epistles

Revelation

p47

p45



Gospels				Acts	Pauline Epistles										Catholic Epistles	Revelation			
Matthew	Mark	Luke	John	Acts	Romans	1 Corinthians	2 Corinthians	Galatians	Ephesians	Colossians	1 Thessalonians	2 Thessalonians	1 Timothy	2 Timothy	Titus	Philemon	Peter's Epistles	Jude	Revelation



350 AD

Gospels

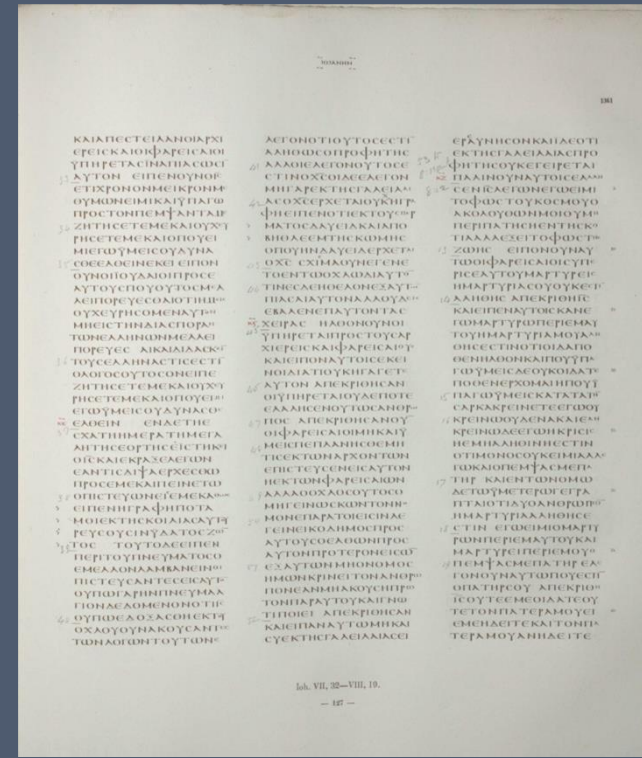
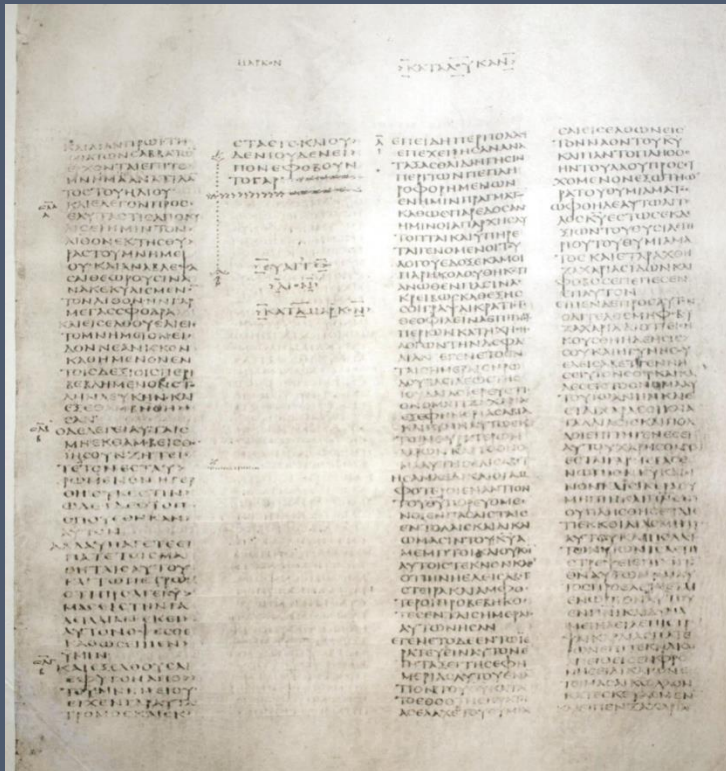
Acts

Pauline Epistles

Catholic Epistles

Revelation

Oldest existing ~complete New Testaments Sinaiticus & Vaticanus



Comparison of NT Witnesses to Other Historical Works

Biblical Manuscripts Compared to Selected Ancient Sources					
Author	Ancient Source	Date of Original	Earliest Manuscript	Gap from Original	Manuscript Copies
Plato	<i>Dialogues/Tetralogies</i>	4th cent. BC	3rd cent. BC	c. 150 years	c. 210-240
Homer	<i>Iliad</i>	9th cent. BC	c. 400–415 BC	c. 450 years	c. 1800+
Herodotus	<i>History</i>	5th cent. BC	2nd–1st cent. BC	c. 450 years	c. 100+
Thucydides	<i>History of the Peloponnesian Wars</i>	5th cent. BC	3rd cent BC	c. 200 years	c. 185
Demosthenes	<i>Orations/Speeches</i>	4th cent. BC	1st cent. BC	c. 300 years	c. 440+
Aristophanes	Assorted works	448–385 BC	AD 900	c. 1,300 years	10
Sophocles	<i>Plays</i>	5th cent. BC?	3rd cent. BC	c. 200 years	c. 220+
Julius Caesar	<i>The Gallic Wars</i>	58–44 BC	9th cent. AD	c. 900 years	c. 250
Tacitus	<i>Annals of Imperial Rome</i>	AD 58-120	9th–11th cent. AD	c. 800–1000 years	c. 33+
Suetonius	<i>The Twelve Caesars</i>	AD 118–120	9th cent. AD	c. 800 years	c. 8+
Pliny, the Elder	<i>Natural History</i>	1st cent. AD	5th /14th–15th cent. AD	c. 400–1500 years	c. 200
Greek New Testament Manuscripts		AD 45–100	AD 117–325	30–300 years	5,856
Non-Greek New Testament manuscripts (translations)					18,000+
Total New Testament manuscripts					c. 24,000
Old Testament scrolls and codices (in various collections) ⁴					c. 42,000
Total biblical manuscripts					c. 66,000+
Source: Adapted and updated from H. Wayne House and Joseph M. Holden, <i>Charts of Apologetics and Christian Evidences</i> (Grand Rapids, MI: Zondervan, 2006), Chart 43.					

Types and Ages of NT Manuscripts

Greek New Testament Manuscripts, Age and Gregory-Aland Types

Data from: Brannan, Rick. New Testament Manuscript Explorer (Logos Bible Software, version 8.8; NTME 2015); Chart from: BibleQuestions.info

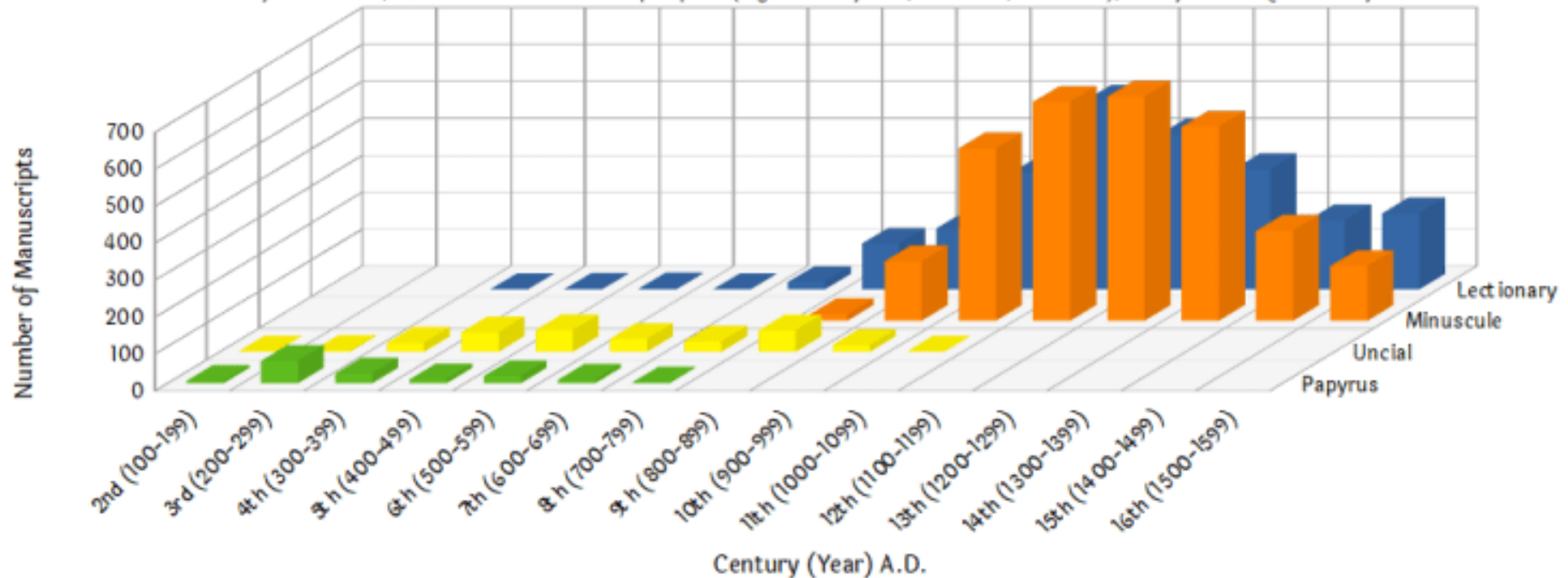
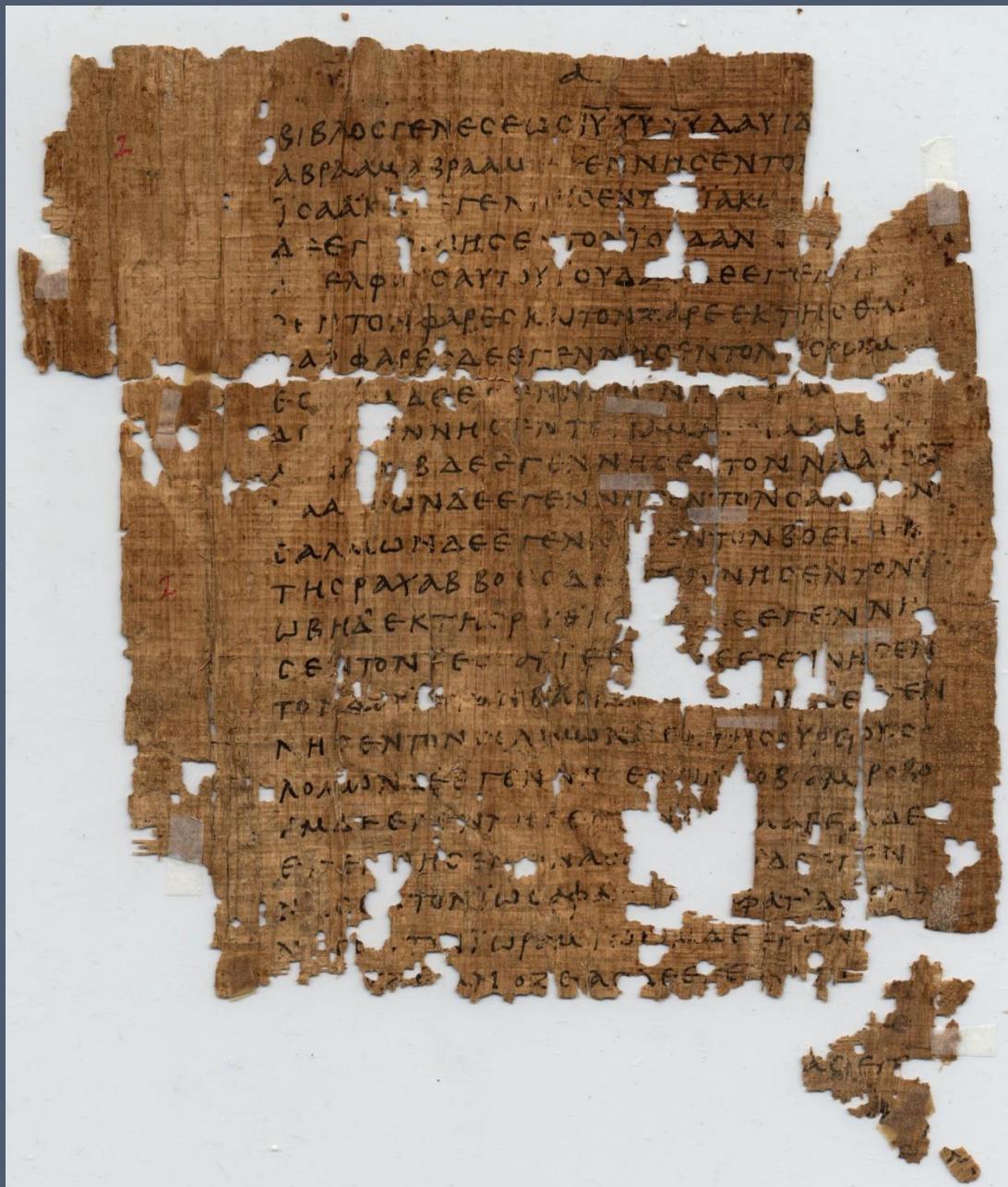


Image from <https://biblequestions.info/2019/11/30/what-is-the-gregory-aland-numbering-system/>

p1



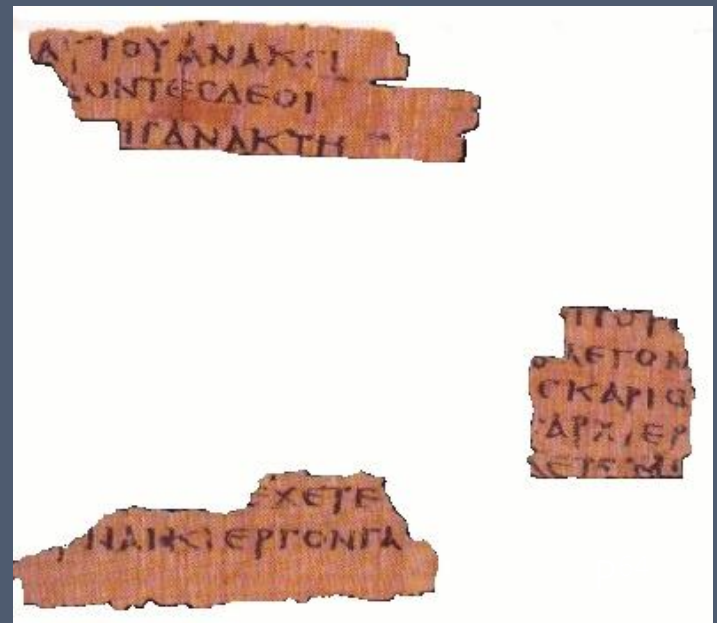
Date:
Text:

Early III
Matt. 1:1-9;
12-13; 14-20

p4+64+67

Date:
Text:

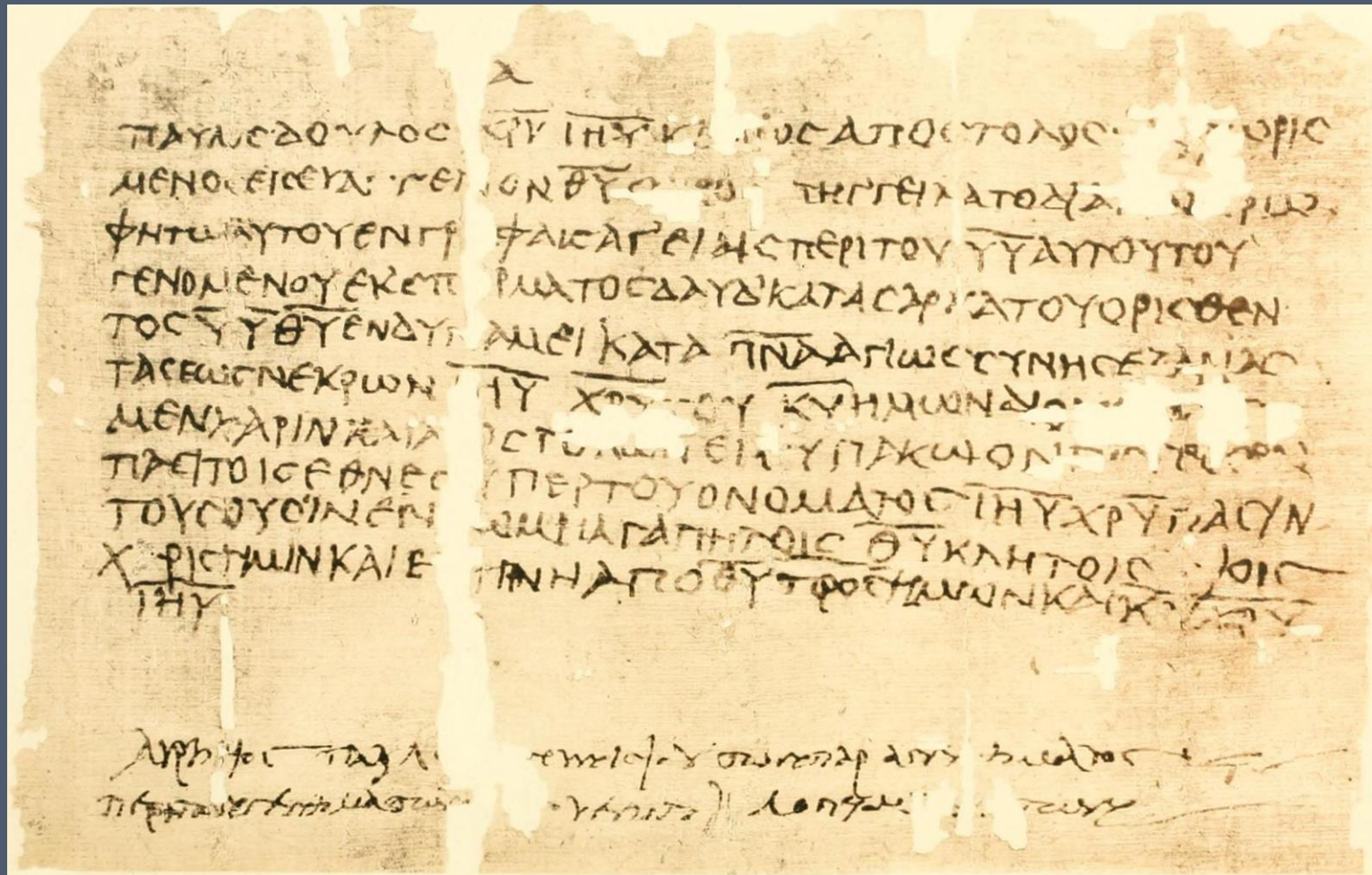
Mid-Late II
Luke 1-6;
Matt. 3,5,26



- Carelessly written, crude and irregular handwriting, contains some irregular spellings
- Alexandrian text type
- Found bundled with a contract dated 316 AD

Date:
Text:

IV
Romans 1:1-7



p32

Date:

Text:

11

Titus 1:11-15; 2:3-8

p46

ΕΝ ΣΑΡΓΑΝΗ ΕΧΑΛΑΣΘΗΝ ΔΙΑ ΤΟΥ ΤΕΙΧΟΥ
 ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΧΕΙΡΑΣ ΑΥΤΟΥ ΚΑΥΧΑΣ
 ΘΑΙΔΕΙ ΟΥ ΣΥΜΦΕΡΟΝ ΜΕΤΕΙ ΕΛΕΥΣΘΕΝ ΔΕ
 ΕΙΣ ΟΥΤΤΑΙΟΝ ΚΑΙ ΑΠΟΚΑΥΨΕΙΣ ΚΥ ΟΙΔΑ
 ΑΝΘΡΩΠΟΝ ΕΝ ΧΩ ΠΡΟΕΤΩΝ ΔΕ ΚΑΤΕΣΑΡΩΝ
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 ΔΕ ΕΜΑΥΤΟΥ ΟΥΔΕΝ ΚΑΥΧΗΣΟΜΑΙ ΕΝ ΜΗΝΤΑΙΣ
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 ΥΠΕΡ ΑΙΡΩΜΑΙ ΥΠΕΡ ΤΟΥ ΤΟΥ ΤΡΙΣ
 ΠΑΡΕΚΑΛΕΣΑ ΙΝΑ ΑΠΟ ΤΗΣ ΑΡΚΙ
 ΟΥΚ ΕΝ ΜΑΙ ΑΡΚΕΙ ΟΙΣ ΙΝΑ ΧΑΙΡΕ
 ΔΕ ΜΗΔΕΝ

Date:

II

Text:

Rom-1 Thess; Heb.

- One of the most significant Greek manuscripts
- Copied by a professional scribe
- Contains most of Paul's corpus (including Hebrews!) excluding the pastoral epistles
- Dated to about 150-175 AD (maybe only 100 years after Paul wrote!)
- Found in Egypt, this manuscript proves that Paul's letters were being copied and distributed among the churches all over the Mediterranean region and were held as authoritative

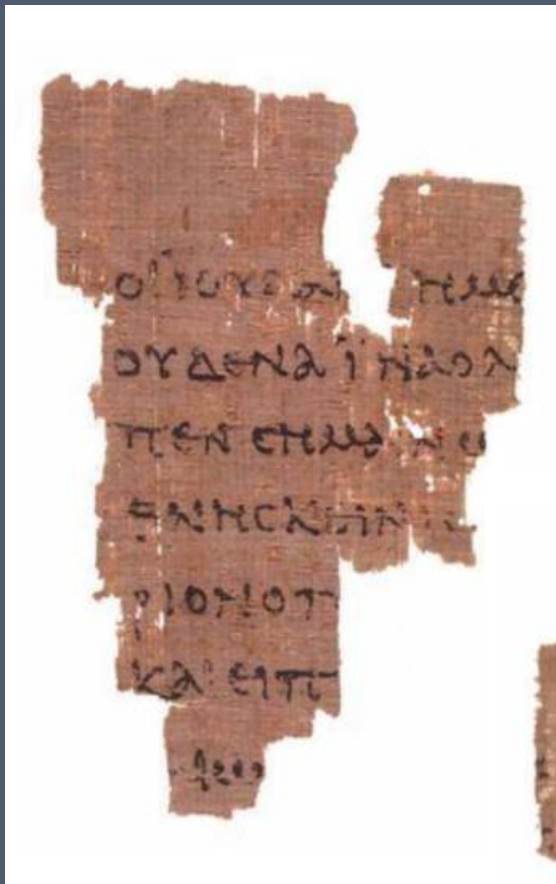
p52

Date:

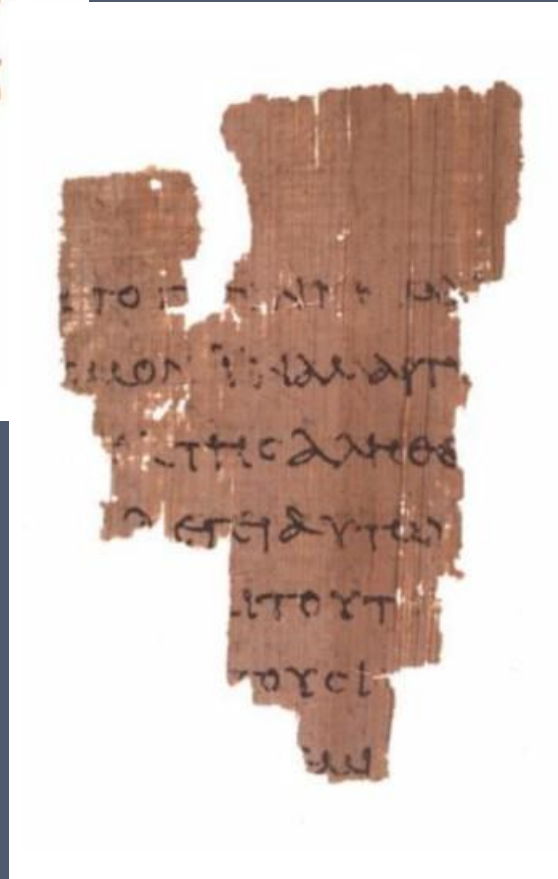
II (~125 A.D.)

Text:

John 18:31-33; 37-38



recto: John 18:31-33



verso: John 18:37-38

**Oldest
New Testament
manuscript**



Date:
Text:
John

Middle II
most of



Note the article in John 7:52 signifying, “search the Scriptures and you will see that the prophet does not come from Galilee.”



This early manuscript, and most others, does not contain the pericope of the adulteress (John 7:53-8:11) signifying it is not in John’s original.

•Oldest manuscript of Peter's
epistles and Jude

Date: III - IV

Text: 1 & 2 Peter; Jude



End of 1Peter, beginning of 2Peter

Date: 175-225 AD

Text: Luke 3:18-24:53; John 1-15

- Oldest manuscript of Luke
- John 10:7 – Jesus says “I AM the Shepherd of the sheep,” instead of the Door
- Luke 16:19 includes a name for the rich man – *onoma Neues* (name N[in]evah)

End of Luke,
beginning of John

Image from Wikipedia

Date: 175-225 AD

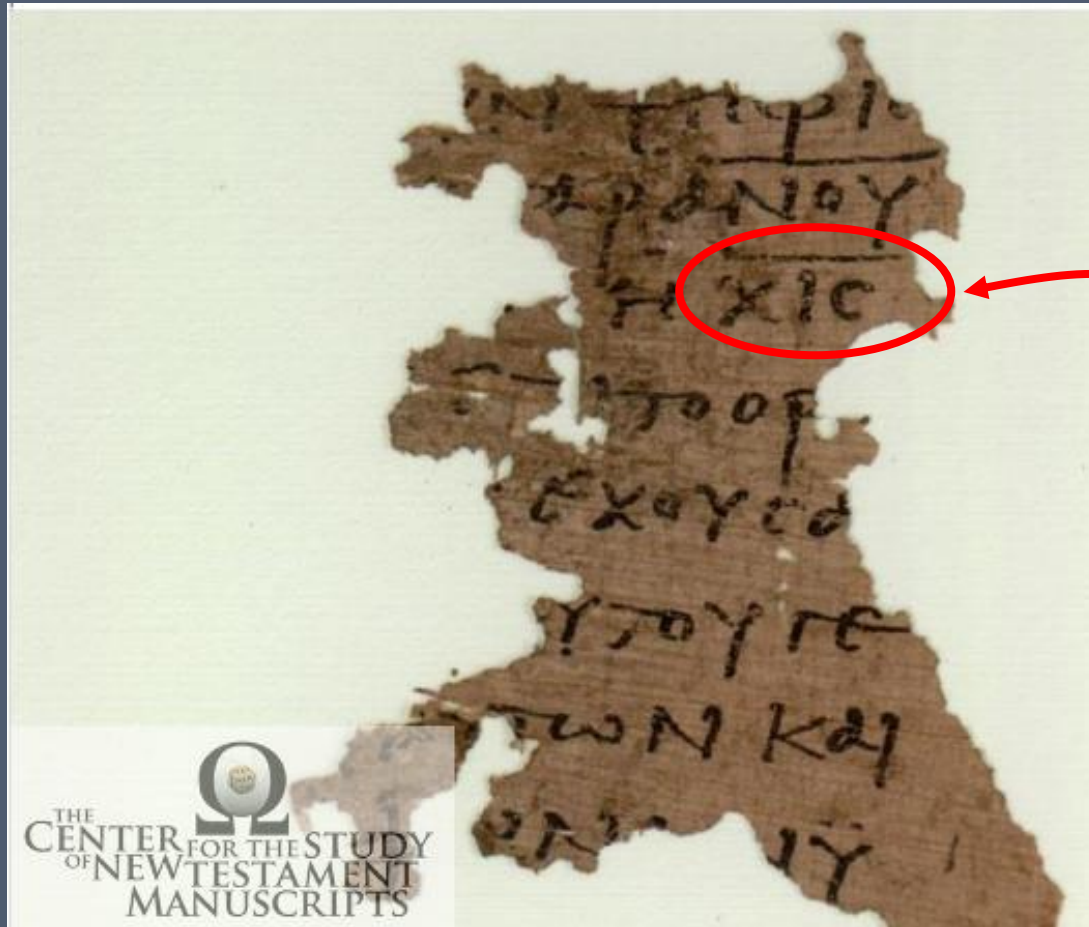
Text: Luke 3:18-24:53; John 1-15

Luke 16:19 in the parable of the rich man and Lazarus includes a name for the rich man – *onoma Neues* (name N[in]evah). This follows a Coptic church tradition that the rich man was called Ninevah, a symbol of dissolute riches (Metzger, p. 59)

ΝΑ. ΠΡΕΥ
 ΤΟΙΣ ΔΕΣΗ
 ΧΩΡΙΣ ΔΕΤΗ
 ΔΕΝ ΗΘΕΛ
 ΜΗ ΟΥΚ ΑΤ
 ΟΝ ΕΥΧΗ ΔΕ
 ΔΙΑΤΟΥ

Date: Early-Mid II
 Text: Philem. 13-15, 24-25

recto: Philemon 13-15



Date: Late III – early IV
Text: Fragments of
Revelation

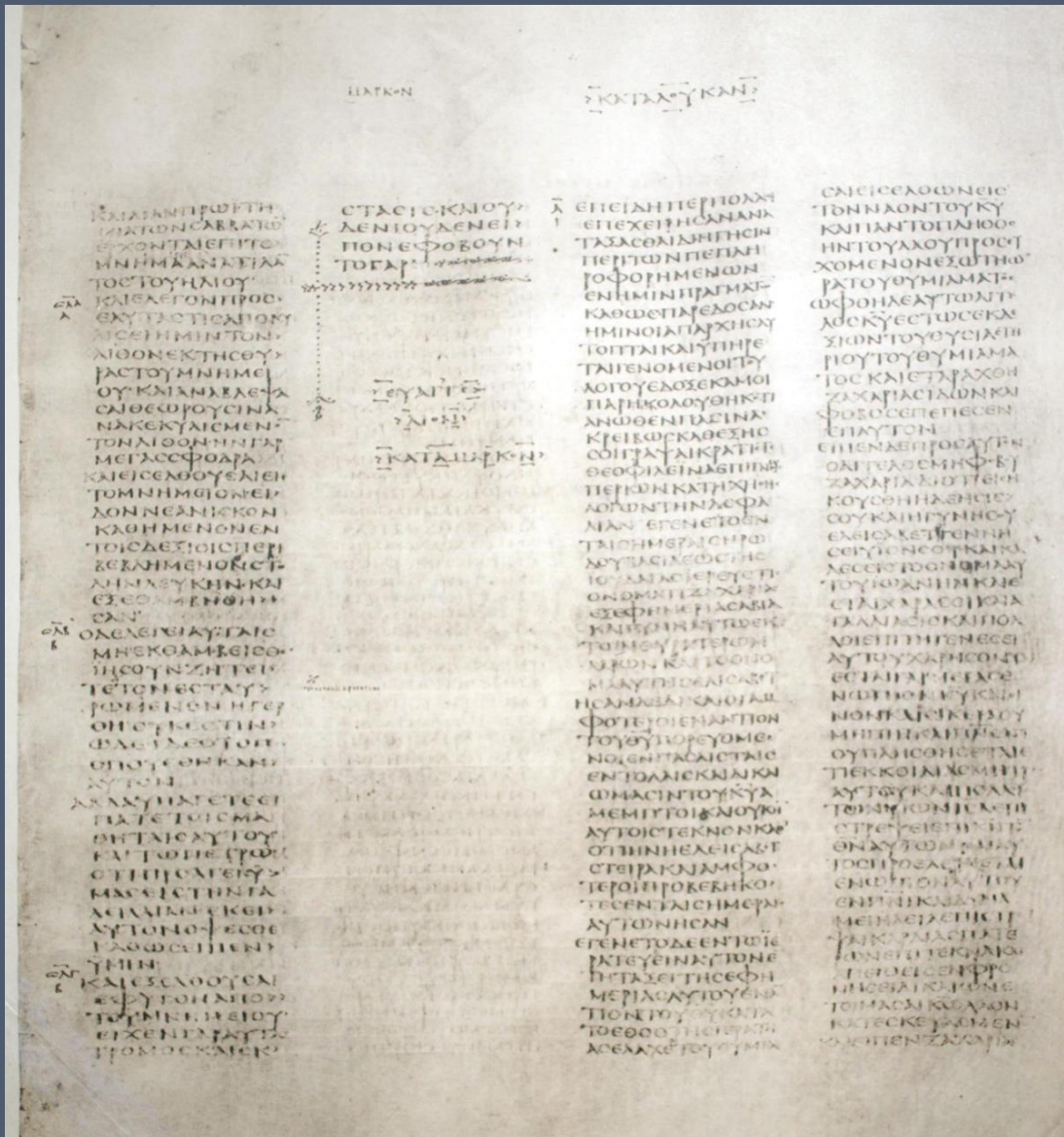
Revelation 13:18 where the text is one of the few [Codex C & a witness known to Irenaeus] to say the number of the Beast is 616 [$\overline{\chi\iota\varsigma}$] instead of 666 [$\overline{\chi\xi\varsigma}$].

Ⲭ – Codex Sinaiticus

Date: 4th century (~360 AD)

Text: nearly complete Bible

- Alexandrian text uncial ms. written on parchment (calf & sheep skins)
- Includes most of OT, some Apocrypha, all the NT and Epistle of Barnabas & Shepherd of Hermas
- re-discovered by Constantin von Tischendorf at St. Catherine's Monastery in Egypt in 1844
- One of the most important witnesses to the NT



Mark 16:2 – Luke 1:9

Codex Sinaiticus – 4th Century

folio 248 (John 2:17-3:25) – British Library

Eusebian Canon codes for depicting parallel passages in a harmony of the Gospels

Nomina Sacrum form of Iesous (Jesus). The first and last letters (IC) of His name are written and contracted with a bar across the top.

Mistaken repeated words

Mistaken omission of the phrase "and said to him" added later by an editor

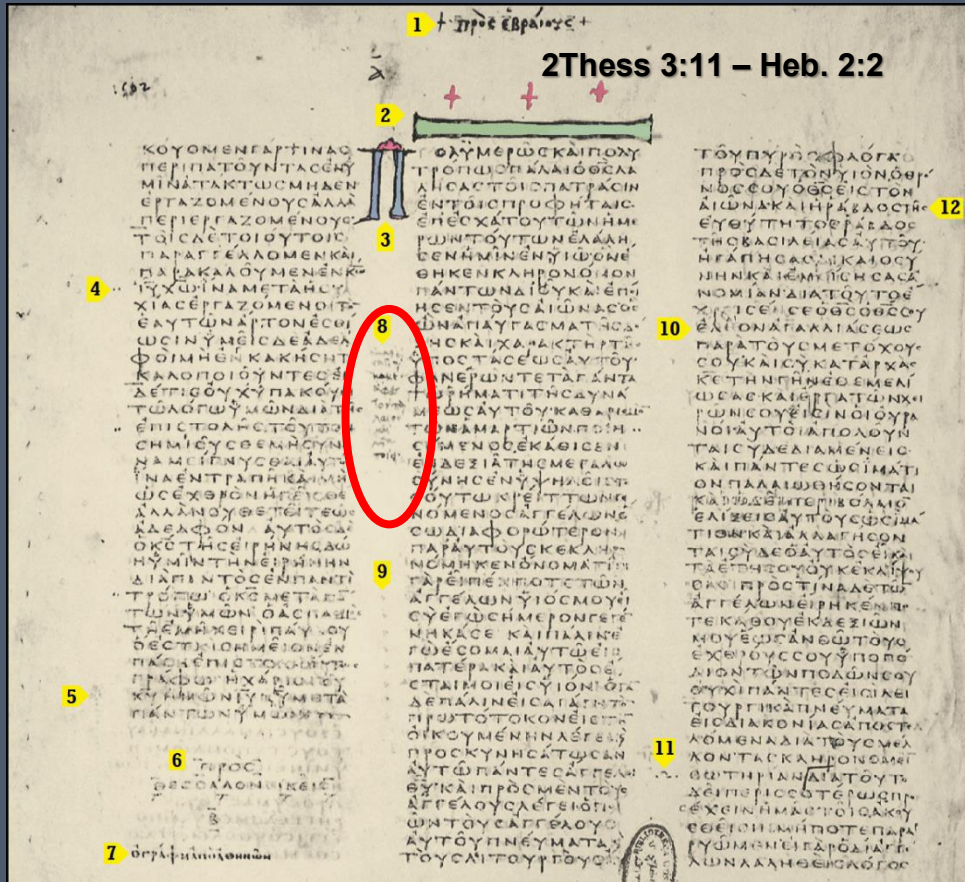
Scribe left out the word "His" in John 3:16! Added later by a corrector.

Accidental omission of large parts of John 3:20, 21 added later by an editor in the 5th-7th centuries

B – Codex Vaticanus

Date: 4th century
Text: nearly complete Bible

- One of the most important witnesses to the NT
- Uncial manuscript written on thin, delicate vellum
- Alexandrian text type
- Contains most of OT, NT and Apocrypha
- Ms kept in the Vatican since 15th century

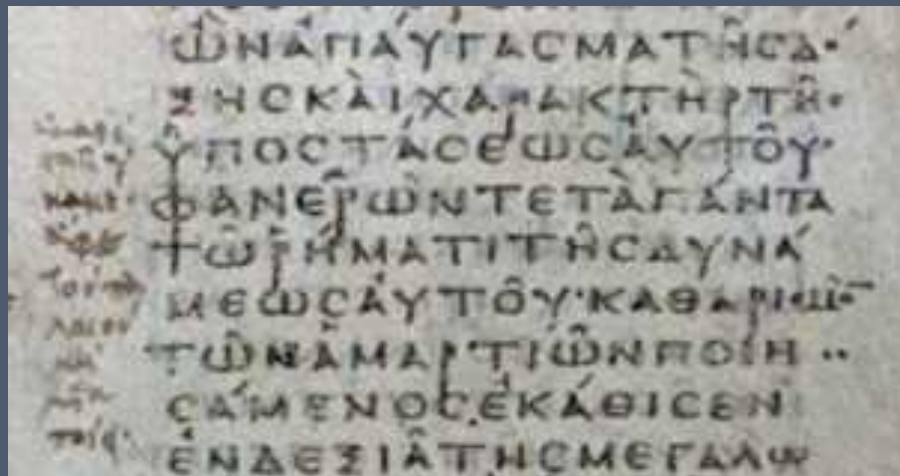


B – Codex Vaticanus

Date: 4th century

Text: nearly complete Bible

- Original copyist at Hebrews 1:3 wrote “He manifests [*phaneron*] all things”
- A later corrector erase the mistake and wrote in “He bears [*pheron*] all things”
- A still later editor erased the 2nd editor’s correction and replaced with the original error.
- This last editor then wrote in the margin “ἀμαθέστατε καὶ κακέ, ἄφες τὸν παλαιόν, μὴ μεταποίει” (“You fool and knave, can’t you leave the old reading alone, and not alter it!”)



C – Codex Ephraemi

Date: V

Text: most of NT

A palimpsest which was scraped off in the 12th Century and overwritten with a Greek translation of 38 sermons of St Ephraem, a Syrian church father of the 4th Century.

The biblical text was then edited in the 6th & 9th Century

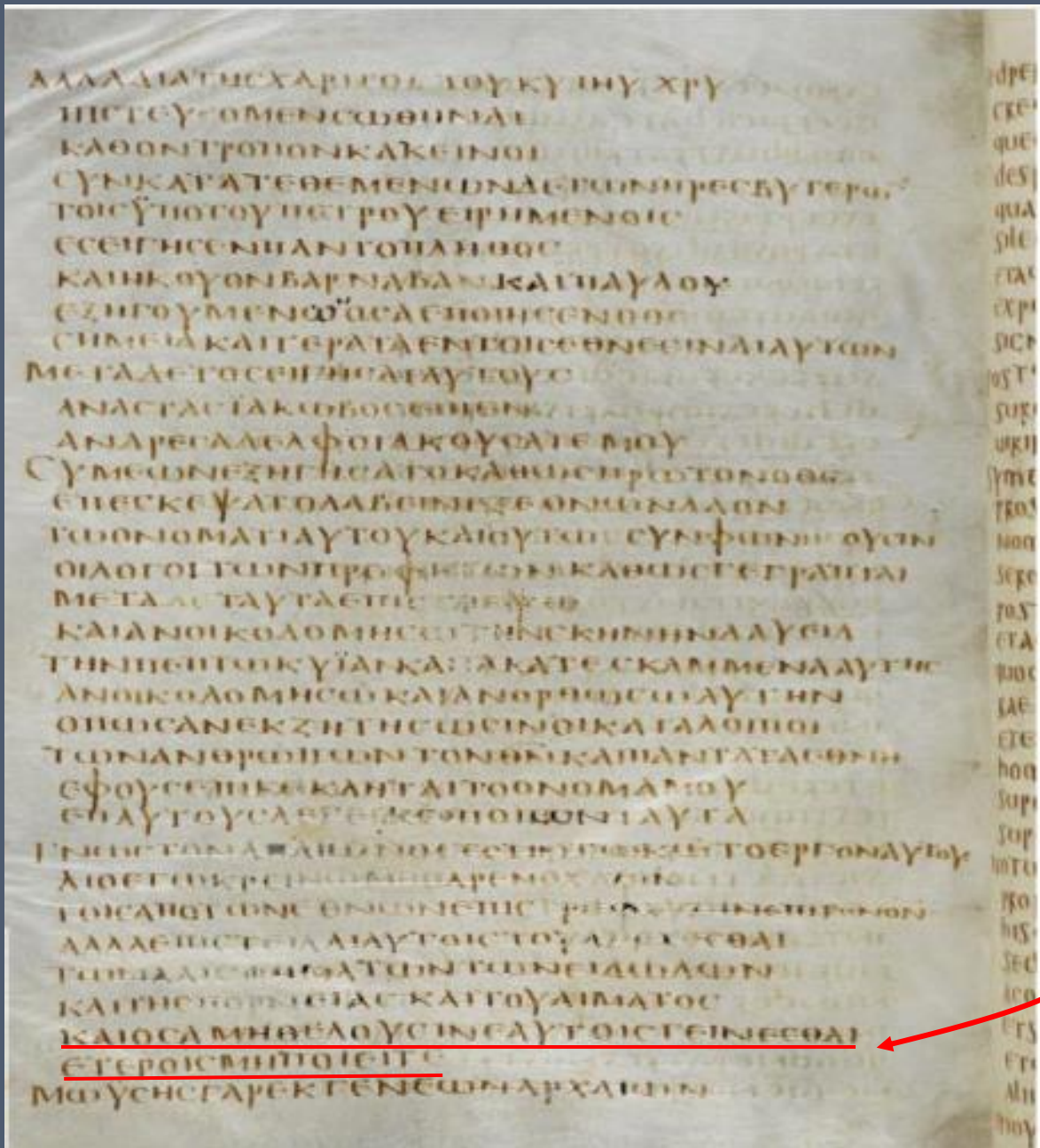


D – Codex Bezae

Date: 5th Century

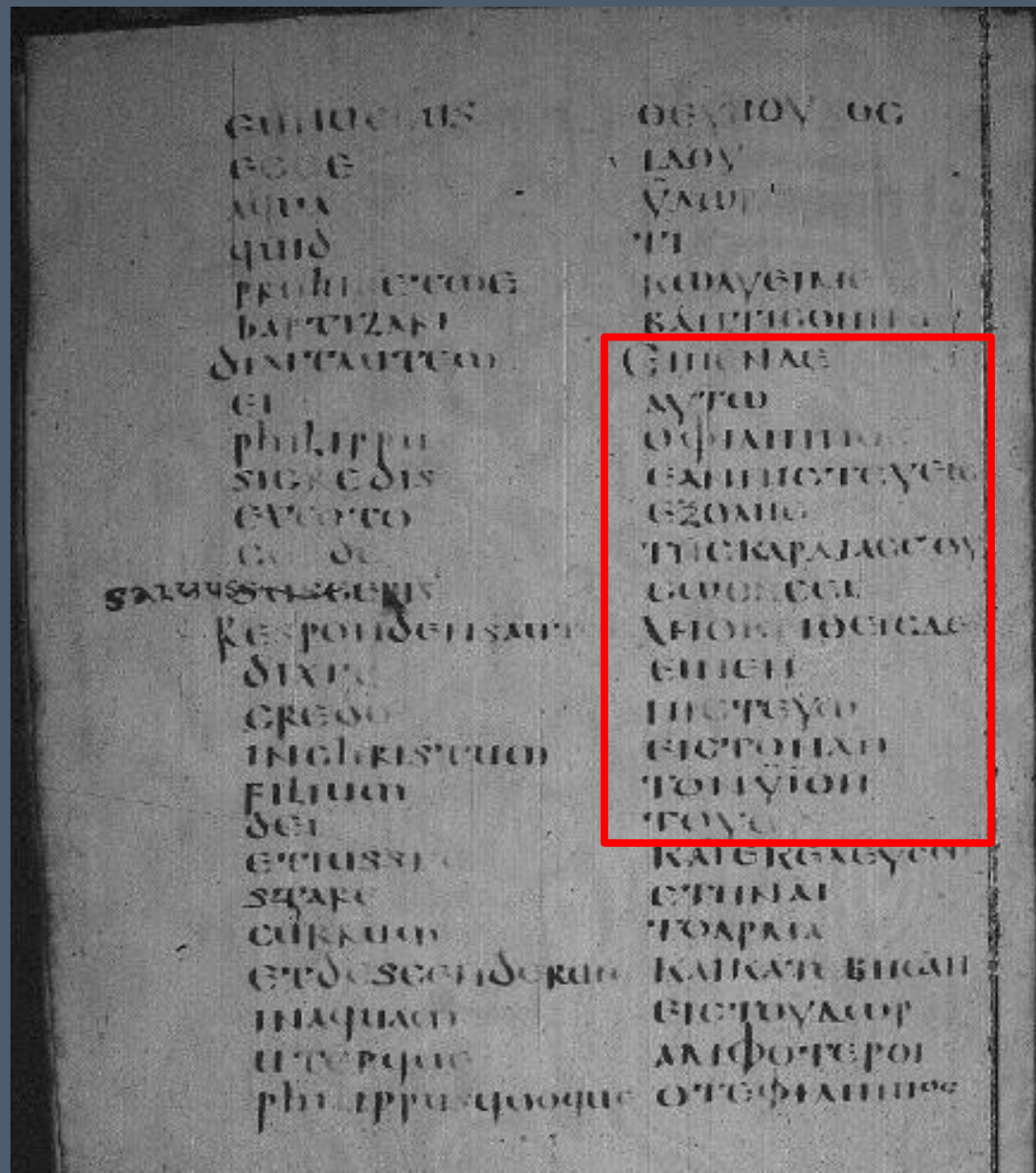
Text: Gospels and Acts

The primary example of the “Western Text,” this codex is quite different than most others. Acts is about 10% longer. An example is here in Acts 15:20 where after the four prohibitions of the Jerusalem Council of 50AD, the negative golden rule can be found.



Acts 15:11-21

Image from CSNTM



E^a – Codex Laudianus 35

Date: Late 6th Century

Text: Acts

An interlinear with Latin on the left side and Greek on the right. A mixed text type agreeing with Western and Byzantine manuscripts. The earliest witness to the Ethiopian eunuch's confession of faith in Acts 8:37 (not original to Luke as attested in the earlier Alexandrian texts). The King James Version includes this confession of faith.

Scribal notes in green boxes. He was uncertain which ending to use so he included both. First note says "Something to this effect is also met with." The second note says, "But this also is met with after the words 'for they were afraid':"

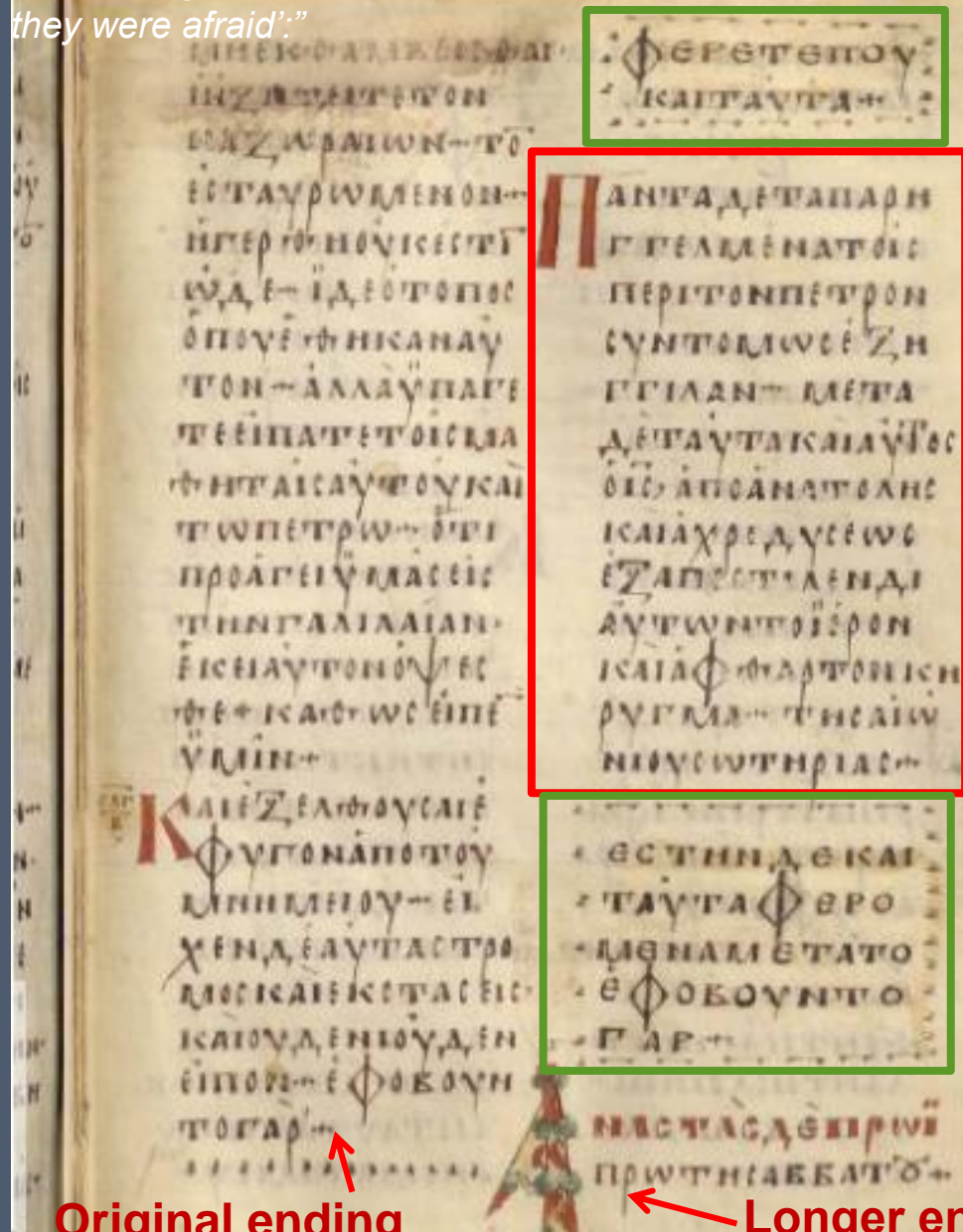
L – Codex Regius

Date: 8th Century

Text: Gospels

Written badly by a scribe who committed many ignorant blunders (Metzger), the text is Alexandrian. One of the few witnesses to a shorter ending of Mark after 16:8. It also contains the longer traditional ending found in the King James Version.

"But they [the women] reported briefly to Peter and those with him all that they had been told. And after this, Jesus Himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation."
(short ending of Mark highlighted in red box)



Original ending
of Mark

Mark 16:6-9

Longer ending
of Mark

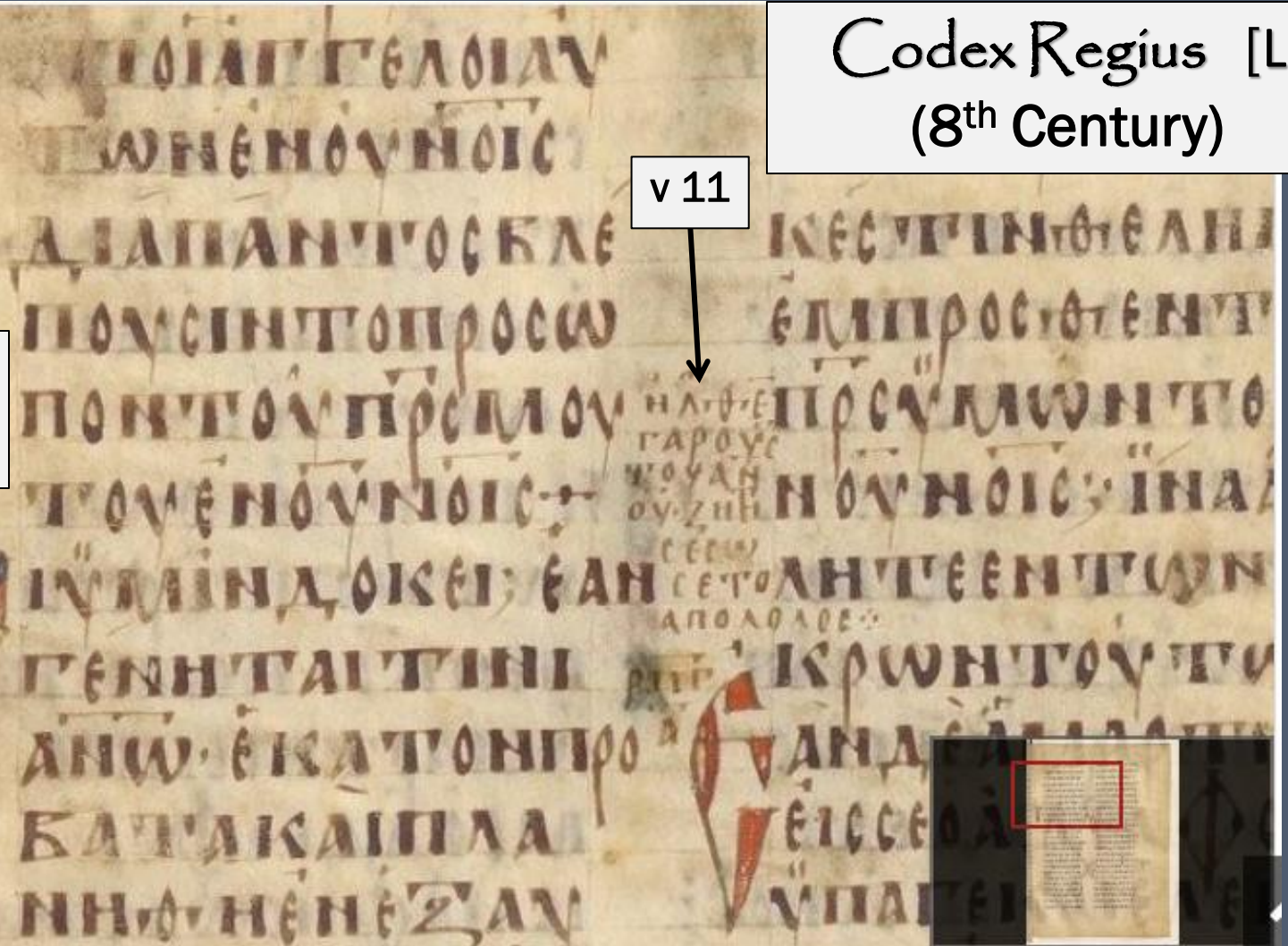
Image from CSNTM

Codex Regius [L]
(8th Century)

Matthew
18:10-12

v 11

2
THE STUDY
TAMENT
SCRIPTS

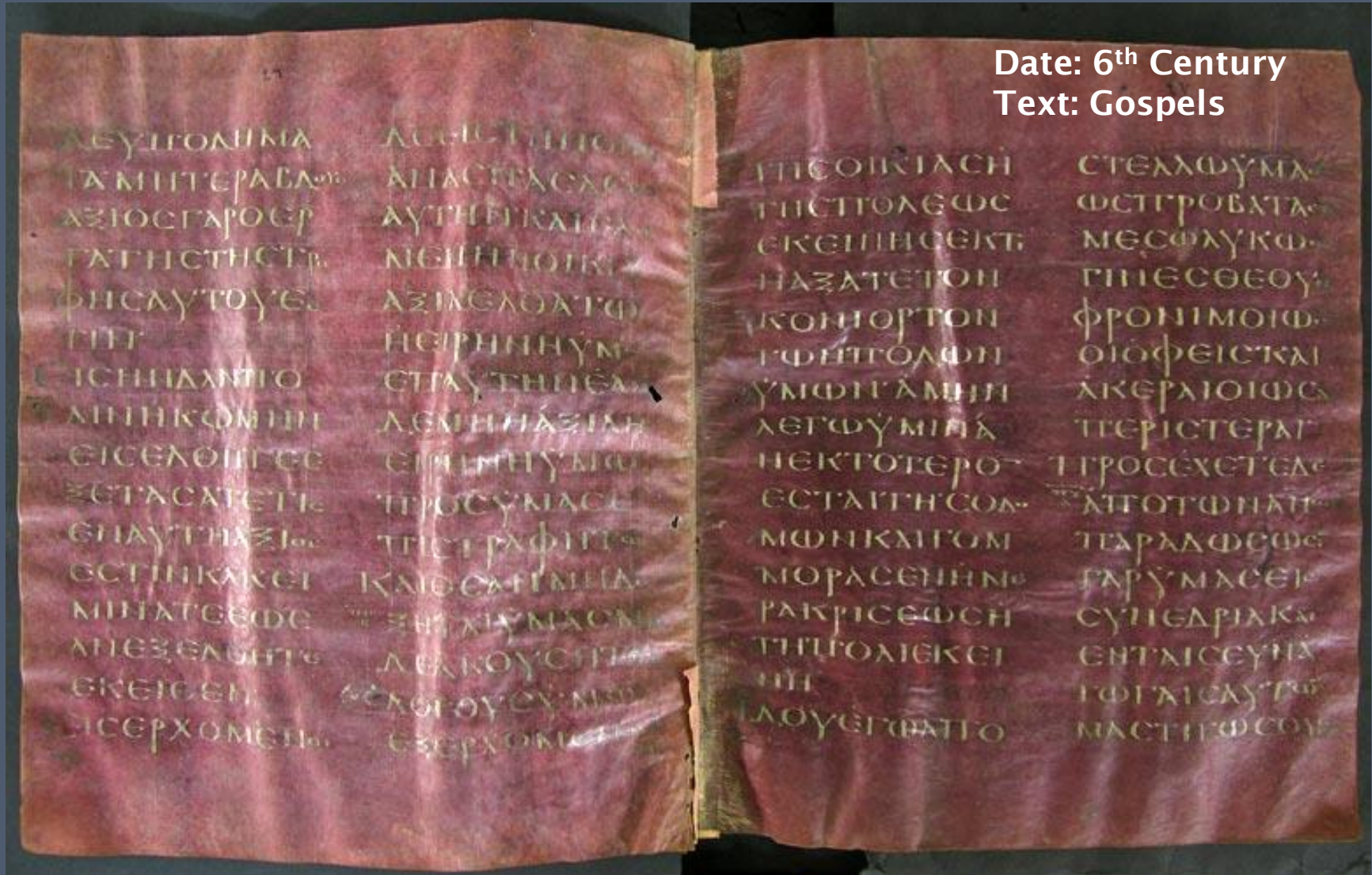


10 ορατε μη καταφρονησητε ενος των μικρων τουτων λεγω γαρ υμιν οτι οι αγγελοι αυτων
εν ουρανοις δια παντος βλεπουσιν το προσωπον του πατρος μου του εν ουρανοις
11 ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος (missing in NA27)
12 τι υμιν δοκει εαν γενηται τινι ανθρωπω εκατον προβατα και πλανηθη εν εξ αυτων ουχι
αφεις τα εννενηκονταεννεα επι τα ορη πορευθεις ζητει το πλανωμενον

Stephen's Textus Receptus [1550]

N – Codex Petropolitanus Purpureus

Date: 6th Century
Text: Gospels



W – Codex Washingtonianus

Date: 4th or 5th Century
Text: Gospels

A text with Western, Byzantine & Alexandrian readings. The gospels are in the “Western” order of Matthew, John, Luke & Mark – disciples first. This manuscript is most famous for the so-called Freer Logion found after Mark 16:14.

“And they excused themselves, saying, “This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits [or: does not allow what lies under the unclean spirits to understand the truth and power of God]. Therefore reveal thy righteousness now” - thus they spoke to Christ. And Christ replied to them, “The term of years of Satan's power has been fulfilled, but other terrible things draw near. And for those who have sinned I was delivered over to death, that they may return to the truth and sin no more in order to inherit the spiritual and incorruptible glory of righteousness which is in heaven.”
(Freer Logion after Mark 16:14 – red box) Image from CSNTM

Δ – Codex Sangallensis

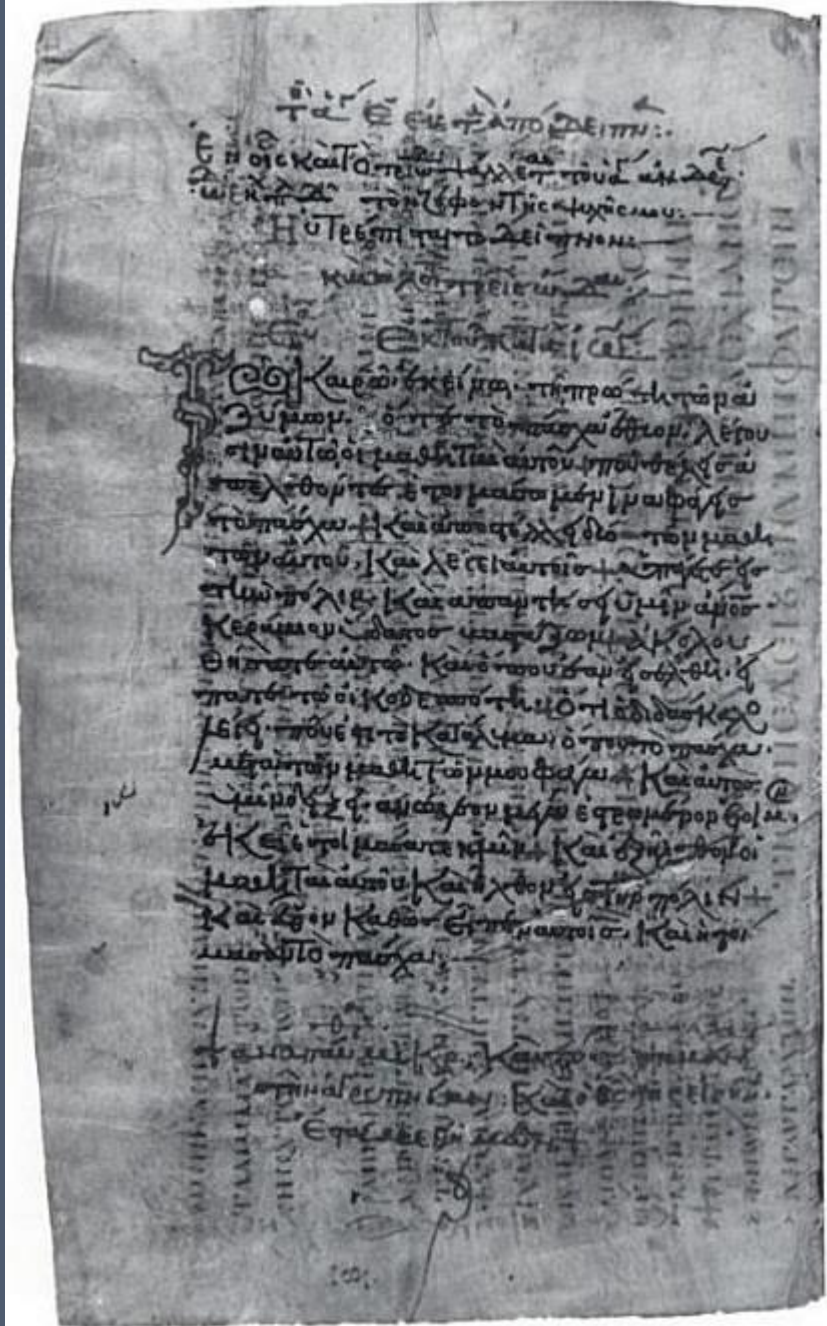
Date: 9th Century
Text: Gospels

Greek-Latin interlinear

3181

† ΕΥΑΓΓΕΛΙΟΝ † ΚΑΤΑ † ΙΩΑΝΝΗΝ

Εν ἀρχῇ ἦν ὁ λόγος. καὶ ὁ λόγος ἦν πρὸς τὸν
θεόν. καὶ θεὸς ἦν ὁ λόγος. ὅς ἐστιν ἀρχὴ πρὸς τὸν
θεόν. πάντα δι' αὐτοῦ ἐγένετο. καὶ χωρὶς αὐτοῦ ἐγένετο
οὐδὲ ἓν ὃ ἄρτι. Ζῶν ἡν. καὶ ἡ ζωὴ ἡν τοῦ
φωτός. τῶν ἀνθρώπων. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει
καὶ ἡ σκοτία αὐτοῦ οὐ κατέλαβεν. ἐγένετο ἀνὴρ
ἀπεσταλμένος παρὰ θεοῦ. ὁ ὠνόμασεν αὐτὸν Ἰωάννης. ὅς
ἦλθεν εἰς μαρτυρίαν. ἵνα μαρτυρήσῃ περὶ τοῦ φωτός
ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος
τὸ φῶς. ἅλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. ἃ ἦν
τὸ φῶς. ὃ φωτίζει πάντα ἄνθρωπον. ἐρχόμε-
νον εἰς τὸν κόσμον. ὃν τὸν κόσμον ἡν καὶ ὁ κόσμος
οὐκ ἔγνω. καὶ ὁ κόσμος αὐτοῦ οὐκ ἔγνω
εἰς τὰ ἰδία ἦλθεν. καὶ οἱ ἰδιοὶ αὐτοῦ οὐ παρέλαβον
ὅς ἐκεῖνος ἐλάβον αὐτοῦ ἐδώκεν αὐτοῖς ἐξουσίαν
τεκνὰ θεοῦ γενέσθαι τοῖς πιστεύουσιν εἰς τὸ ὄνομα
αὐτοῦ. οἱ οὐκ ἐξ ἀνάγκης. οὐδὲ ἐκ θελήματος.
καρπὸς οὐδὲ ἐκ θελήματος. ἀναρὰς. ἅλλ' ἐκ



Luke 3:7-8 [6th Century majuscule]

Matthew 26:39-51 [13th Century minuscule lectionary]

Ξ – Codex Zacynthius

Date: 6th Century

Text: Luke 1:1-11:33

A 6th Century palimpsest written in majuscule script. It was erased in the 13th Century and overwritten with a gospel lectionary in miniscule script.

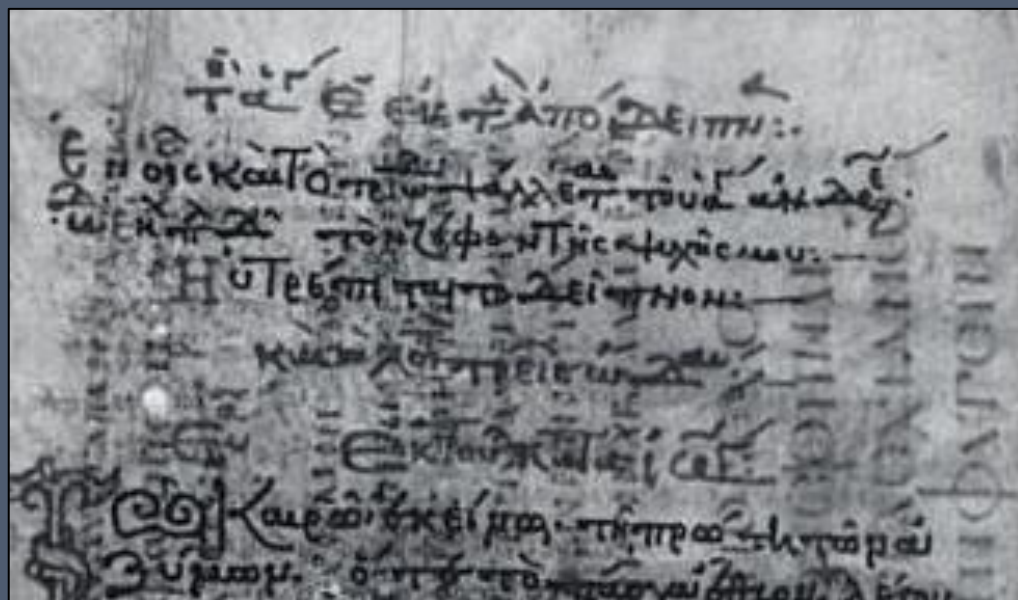


Image from Wikipedia



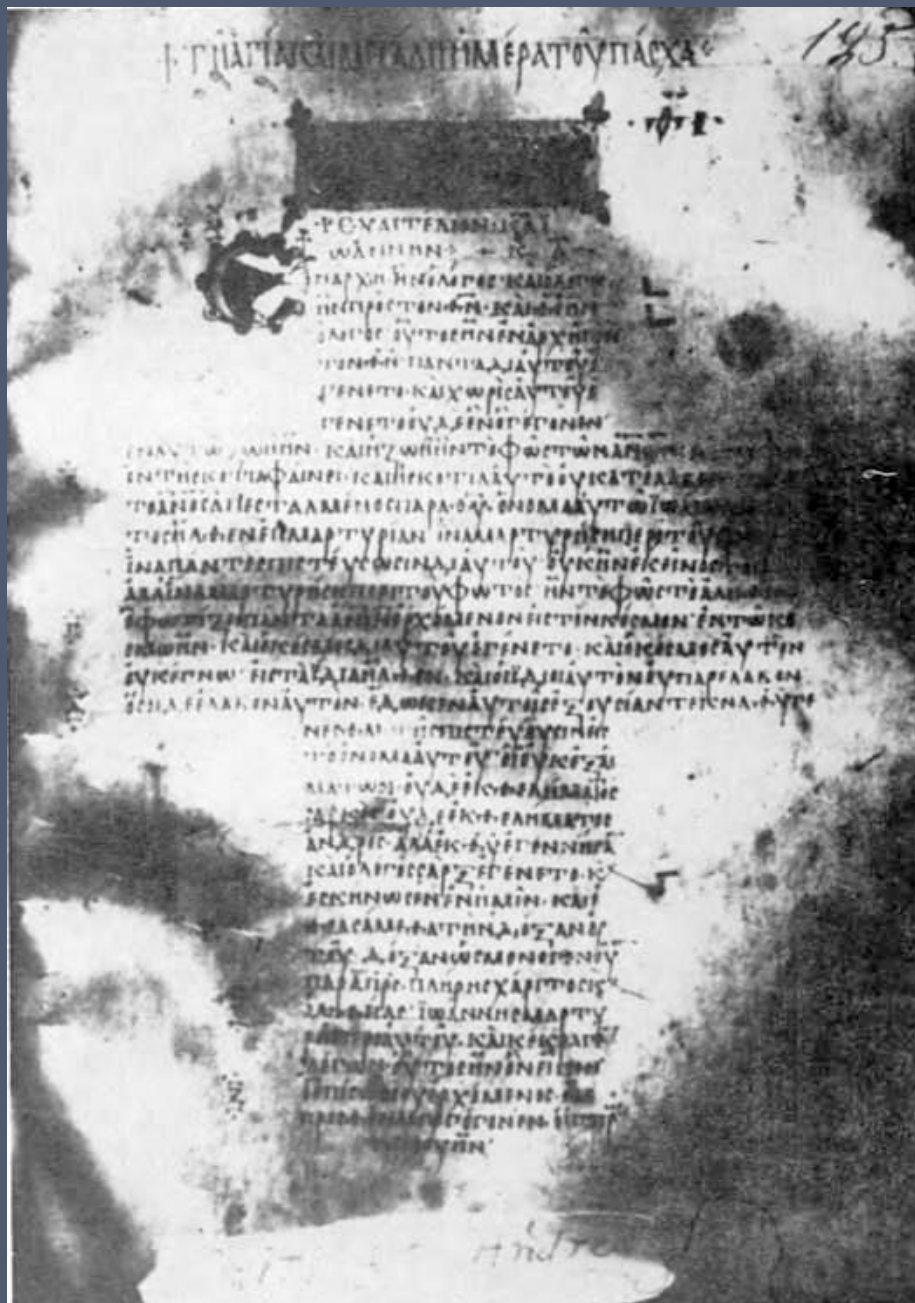
Σ – Codex Rossanensis

Date: 6th Century

Text: Matthew & Mark

A 6th Century primarily Byzantine text. The earliest known manuscript with watercolor images depicting biblical events (pictured here is one of the seventeen: Jesus before Pilate)

Jesus Before Pilate



047

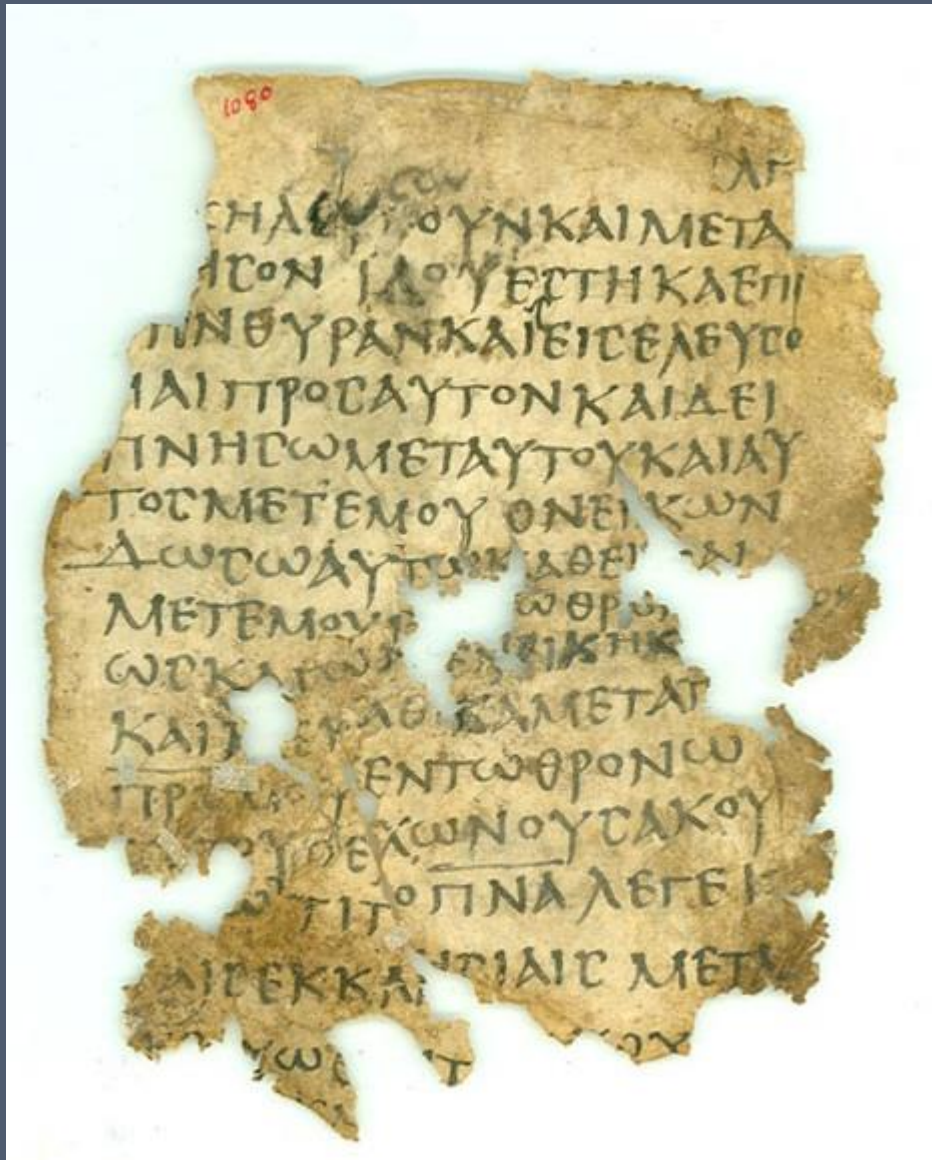
Date: 8th Century
Text: gospels

A Byzantine-type majuscule with
the writing in the shape of a cross.

0169

Date: 4th Century
Text: Revelation

A 3 ³/₄ x 2 ⁷/₈ inch “pocket edition”
of the Book of Revelation.



Rev. 3:19-4:3

Image from Wikipedia

MS 33

Date: 16th Century

Text: entire NT

ὅτι· τρεῖς ἑσὶν οἱ μαρτυ-
ροῦντες ἐν τῷ οὐκῶ, πῆρ, λόγος, καὶ πᾶν ἄλγιον,
καὶ οὗτοι οἱ τρεῖς, ἐν ἑσὶ· καὶ τρεῖς ἑσὶν οἱ μαρτυ-
ροῦντες ἐν τῇ γῇ, πᾶν, ὕδωρ, καὶ αἷμα, ἡ τὴν
μαρτυρίαν τῶν φθίνων λαμβάνομεν, ἡ μαρτυρία τοῦ
θεοῦ μόνον ἐστίν, ὅτι· αἱ εἰσὶν ἡ μαρτυρία τὸν θεοῦ, ὅτι·
μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

The first Greek manuscript that contains the 'Johannine Comma' (1John 5:7-8). It was on the basis of this single, late witness that Erasmus was induced to insert this certainly spurious passage into the text of 1 John. This manuscript gives every appearance of having been produced expressly for the purpose of confuting Erasmus (Metzger, 88). Consequently, the passage made it into the King James Version.



MS 1424

Date: 9th Century

Text: entire NT

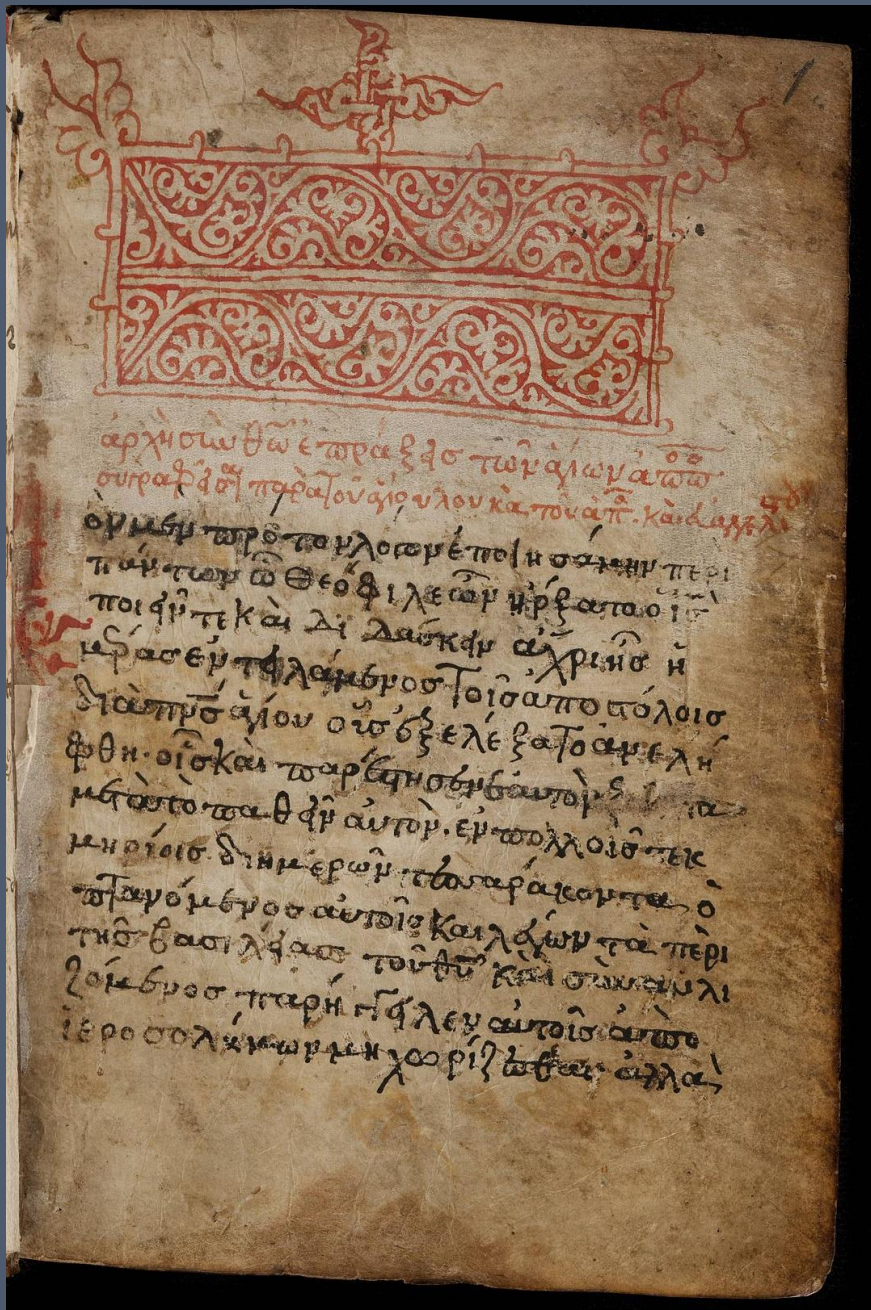
This 9th century minuscule is the earliest complete New Testament in minuscule script. Of the >5800 NT manuscripts only 60 or so are complete. In this manuscript the letters of Paul interestingly follow Revelation. A commentary surrounds the biblical text (see image). One of the more important minuscule manuscripts for textual criticism of the NT.

MS 2816

Date: 15th Century

Text: Acts, Paul, Catholics

This 15th century minuscule is famous for containing the Ethiopian Eunuch's confession (Acts 8:37) in the margin. The passage is not original to Luke, but Erasmus considered it a scribal blunder and included it in his 1522 Greek NT edition even though he had no other Greek witness. As a result, it was included in the *Textus Receptus* and then the King James Version of 1611.



Beginning of Acts

Image from Wikipedia

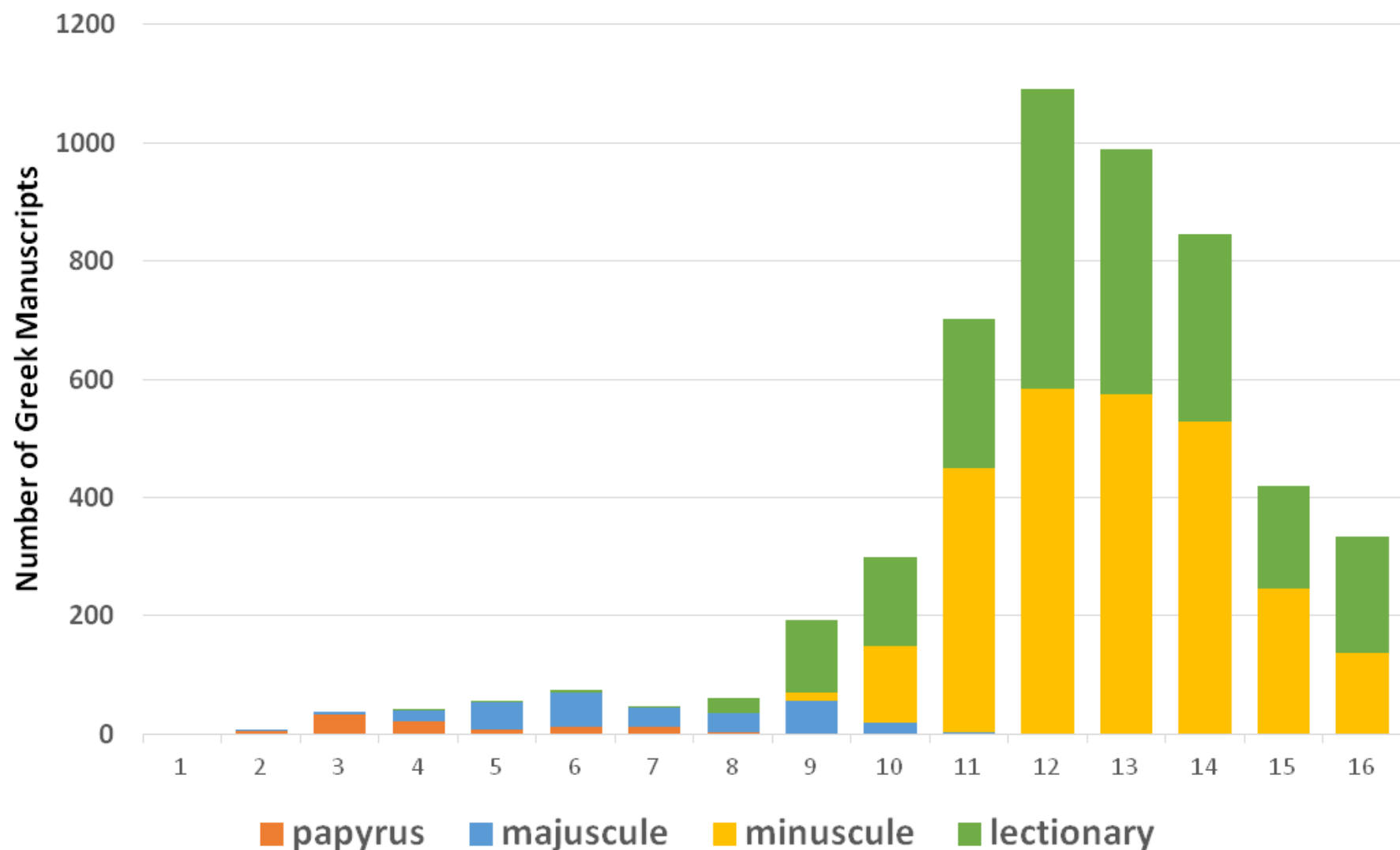


ℓ 183

Date: 10th Century
Text: Lessons from John,
Matthew & Luke

This is a 10th century Byzantine
lectionary written in majuscule
script

Greek Manuscript Types by Century



Timeline of Biblical Witnesses

Old Testament witnesses

