HISTORY OF THE BIBLE

FROM GOD TO US

INSPIRATION

CANONIZATION

TRANSMISSION

TRANSLATION

Transmission of the Bible

New Testament

World Population at Time of Christ

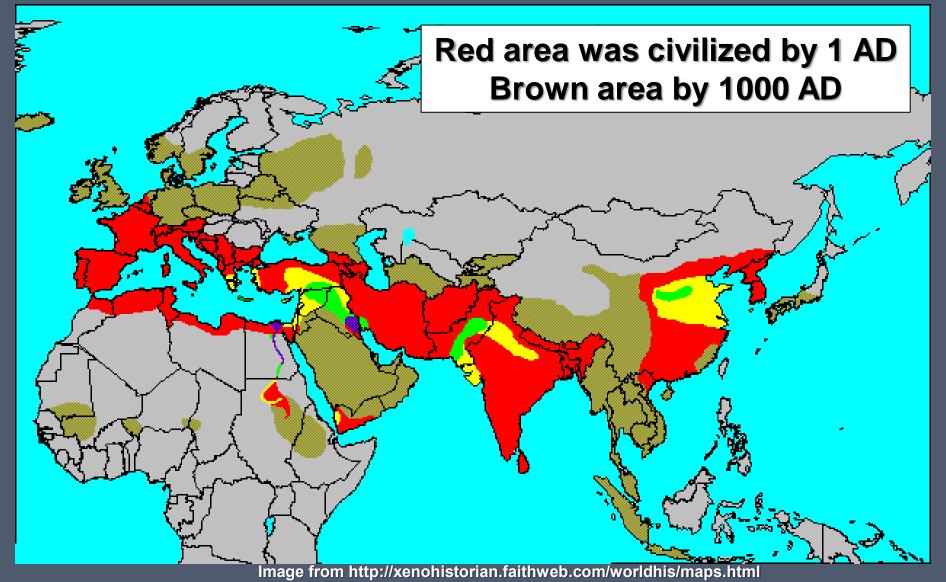
(~300 million)



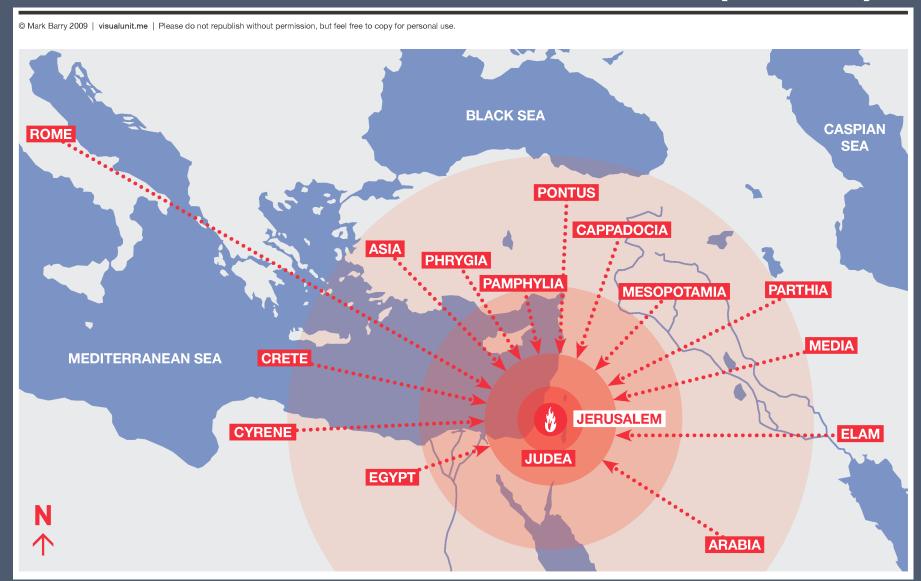
Each dot represents 1 million people

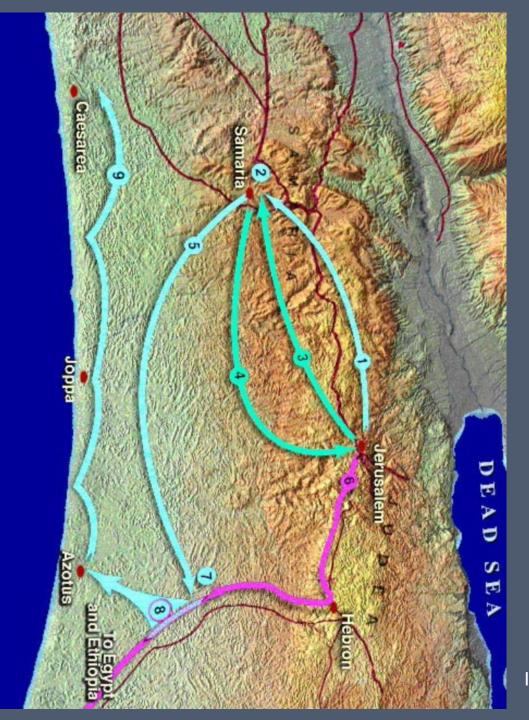
World Population at Time of Christ

(~300 million)



Nations Present at Pentecost (33 AD)



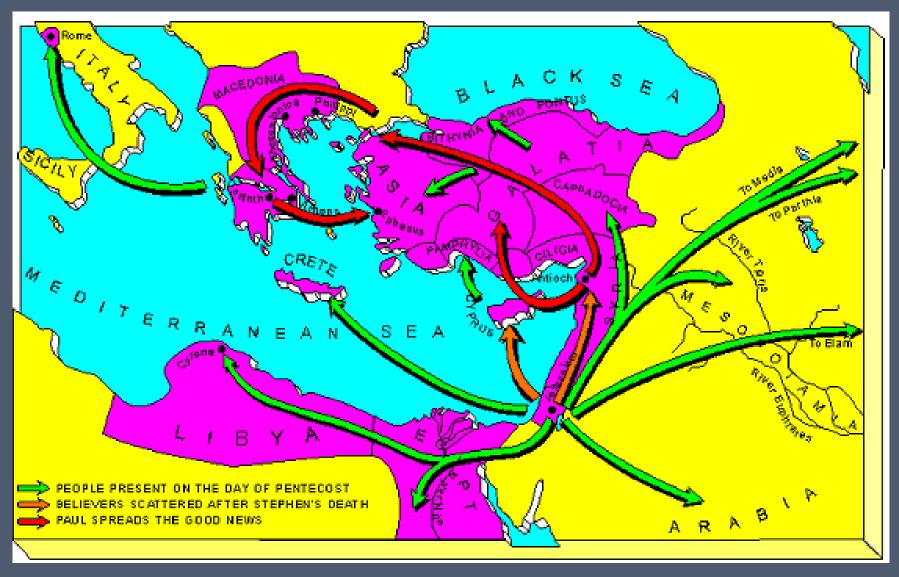


Philip and the Ethiopian Eunuch – Acts 8 (Mid 30's AD)

Gospel goes to Ethiopia

Image from Logos Bible Software

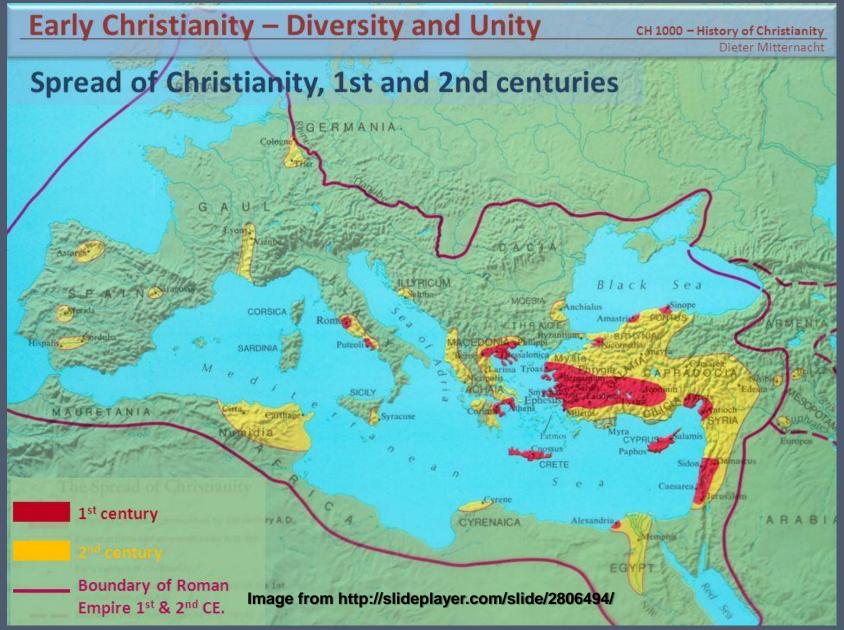
Spread of the Gospel in Acts (33-62 AD)



Paul's Missionary Journeys (48-62 AD)



Spread of Christianity by 200 AD



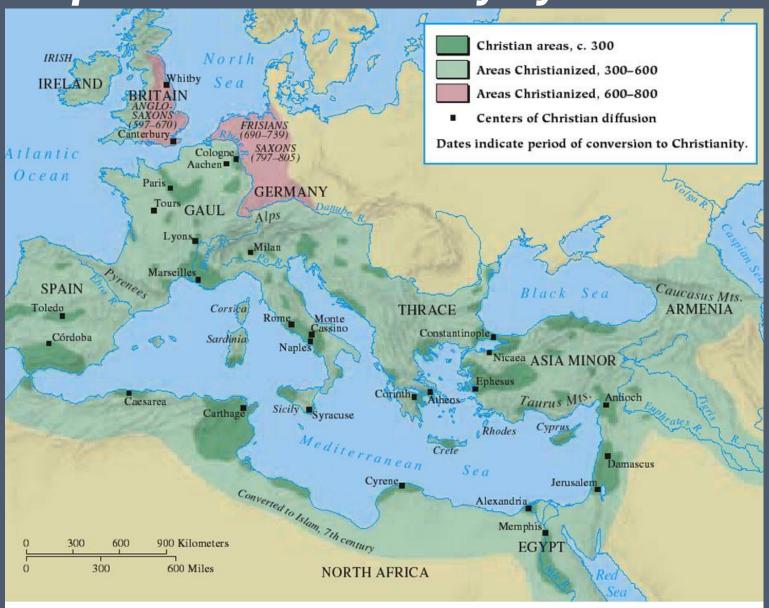
Spread of Christianity by 325 AD



Spread of Christianity by 600 AD



Spread of Christianity by 800 AD



Spread of Christianity by 1000 AD



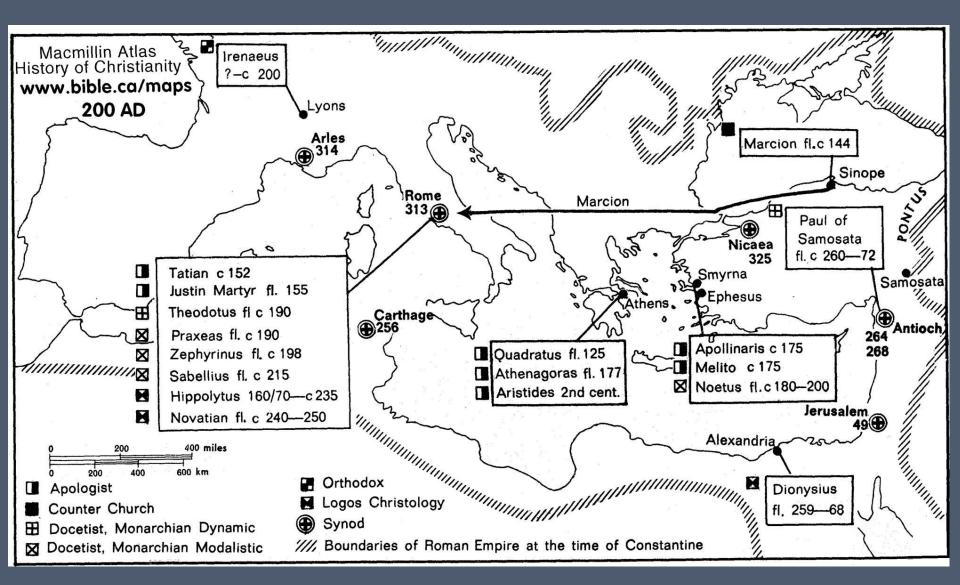
World Population at 1000 AD

(~310 million)

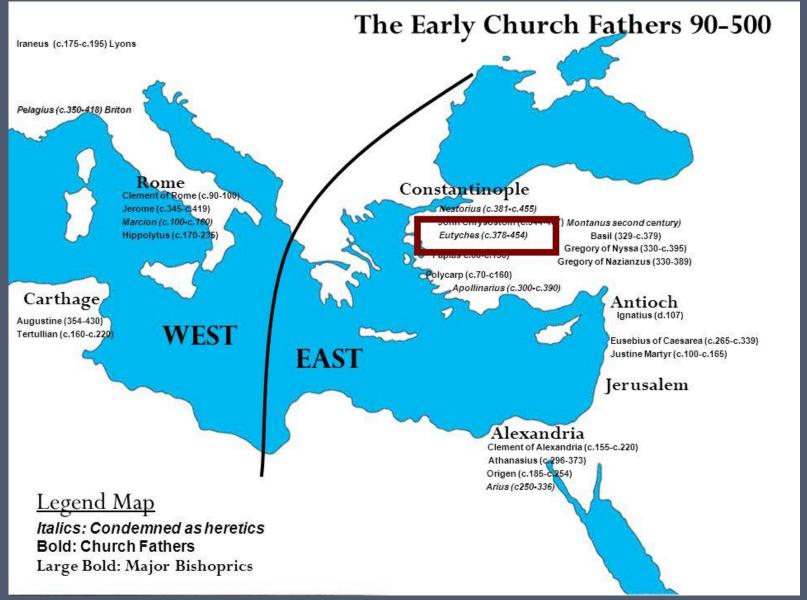


Each dot represents 1 million people

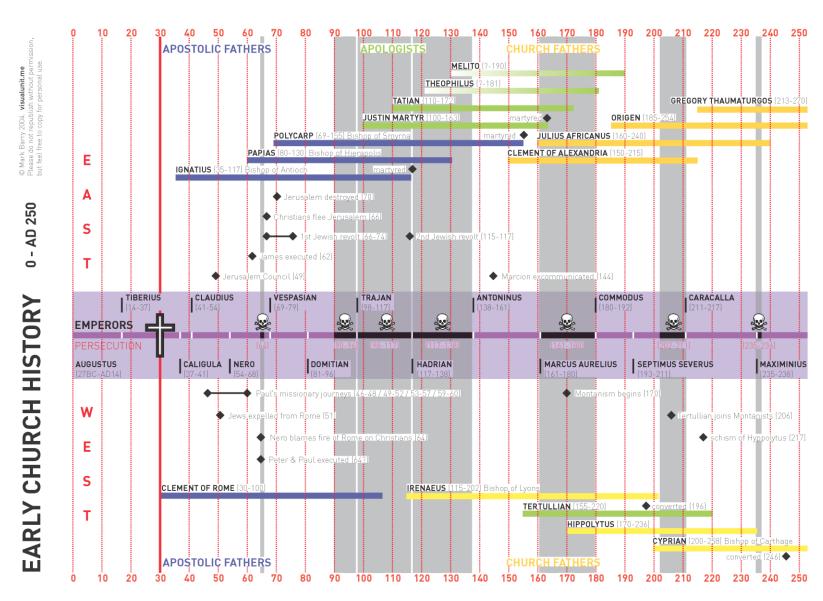
Early Church Fathers (70-400 AD)



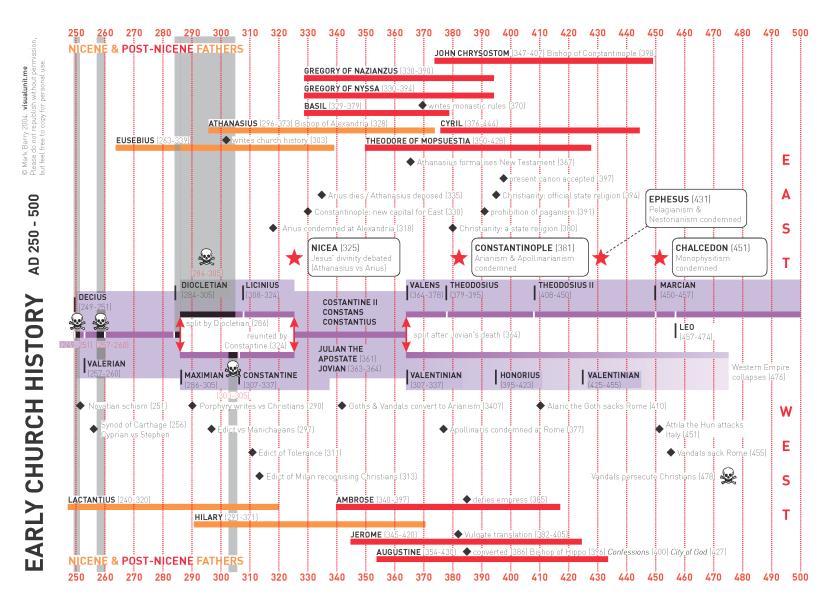
Early Church Fathers (90-500 AD)



Early Church Fathers (1-250 AD)



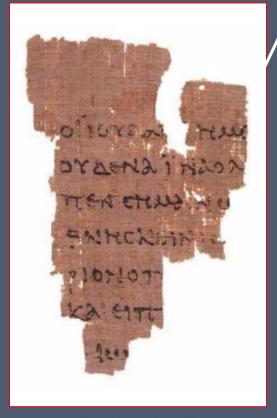
Early Church Fathers (250-500 AD)



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

Gospels	Acts	Pauline Epistles Catholic Epistles R	Revelation



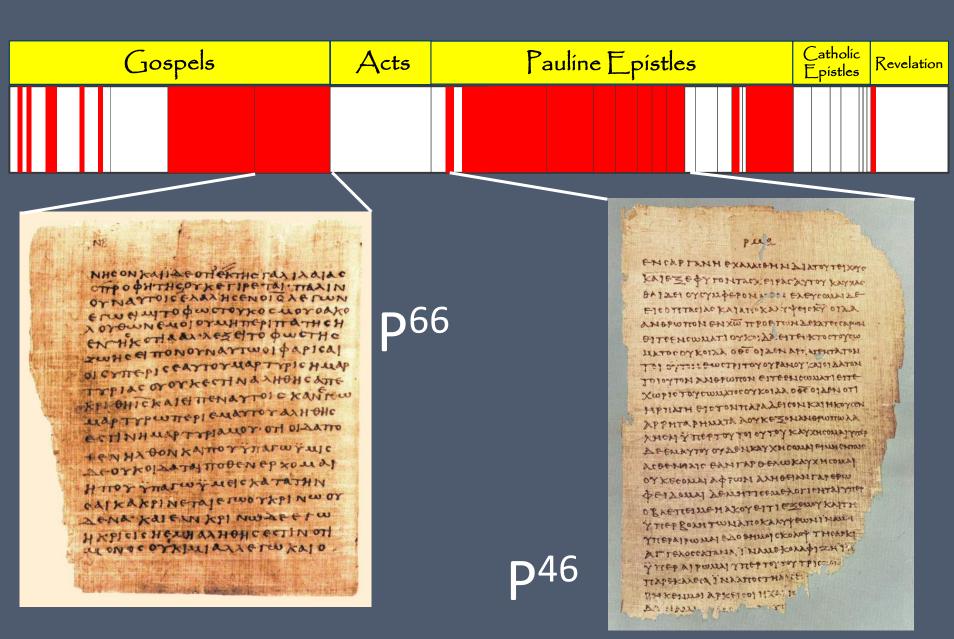
P52

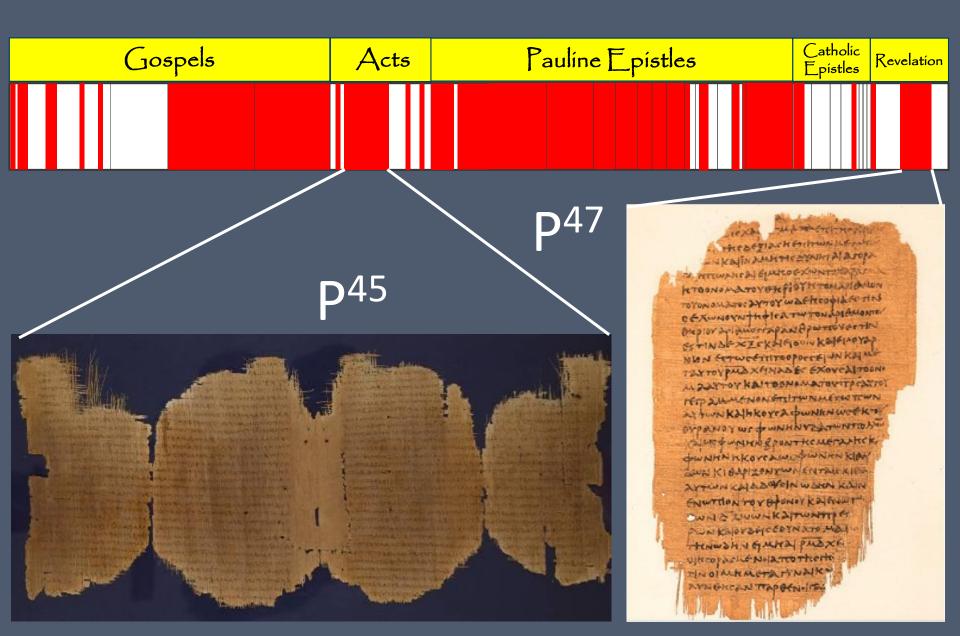
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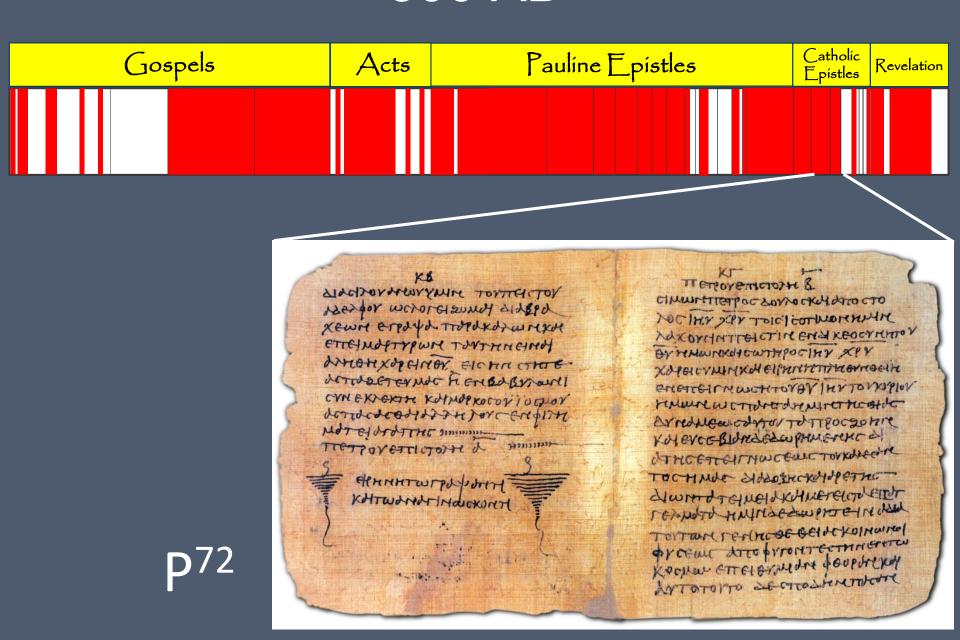
II (~125 A.D.) John 18:31-33; 37-38

Oldest existing
New Testament
manuscript!

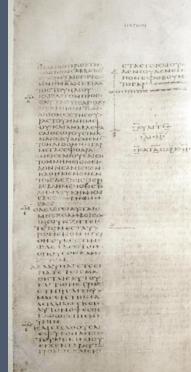
John 18:31-33, 37-38







Catholic Gospels Pauline Epistles Acts Revelation Epistles



* KKTLAYKAN

TAXCONIMETERS
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Oldest existing ~complete New **Testaments Sinaiticus Vaticanus**

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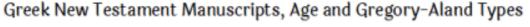
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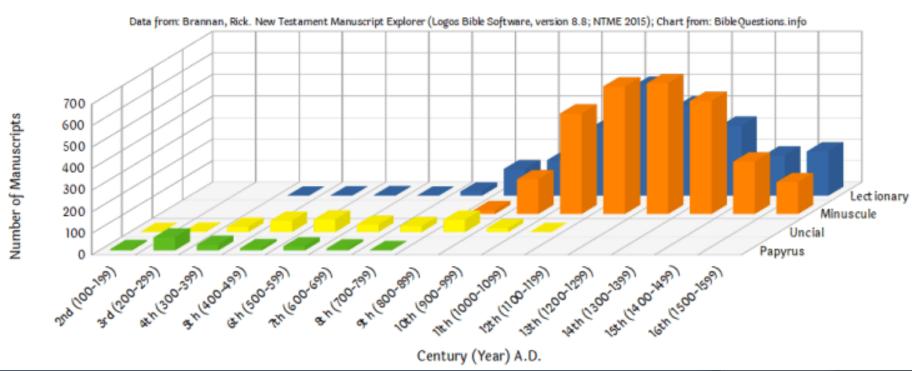
Comparison of NT Witnesses to Other Historical Works

Biblical Manuscripts Compared to Selected Ancient Sources								
Author	Ancient Source	Date of	Earliest	Gap from	Manuscript			
		Original	Manuscript	Original	Copies			
Plato	Dialogues/Tetralogies	4th cent. BC	3rd cent. BC	c. 150 years	c. 210-240			
Homer	Iliad	9th cent. BC	c. 400-415 BC	c. 450 years	c. 1800+			
Herodotus	History	5th cent. BC	2nd-1st cent.	c. 450 years	c. 100+			
			BC					
Thucydides	History of the	5th cent. BC	3rd cent BC	c. 200 years	c. 185			
	Peloponnesian Wars							
Demosthenes	Orations/Speeches	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	Plays	5th cent. BC?	3rd cent. BC	c. 200 years	c. 220+			
Julius Caesar	The Gallic Wars	58-44 BC	9th cent. AD	c. 900 years	c. 250			
Tacitus	Annals of Imperial	AD 58-120	9th-11th cent.	c. 800-1000	c. 33+			
	Rome		AD	years				
Suetonius	The Twelve Caesars	AD 118-120	9th cent. AD	c. 800 years	c. 8+			
Pliny,	Natural History	1st cent. AD	5th/14th-15th	c. 400-1500	c. 200			
the Elder			cent. AD	years				
Greek New Testament Manuscripts		AD 45-100	AD 117-325	30-300 years	5,856			
Non-Greek New Testament					18,000+			
manuscripts (tr	anslations)							
	c. 24,000							
	c. 42.000							
	c. 66,000+							
Source: Adopted and undated from H. Wayne House and Joseph M. Holden, Charts of Analogatics and Christian Evidences								

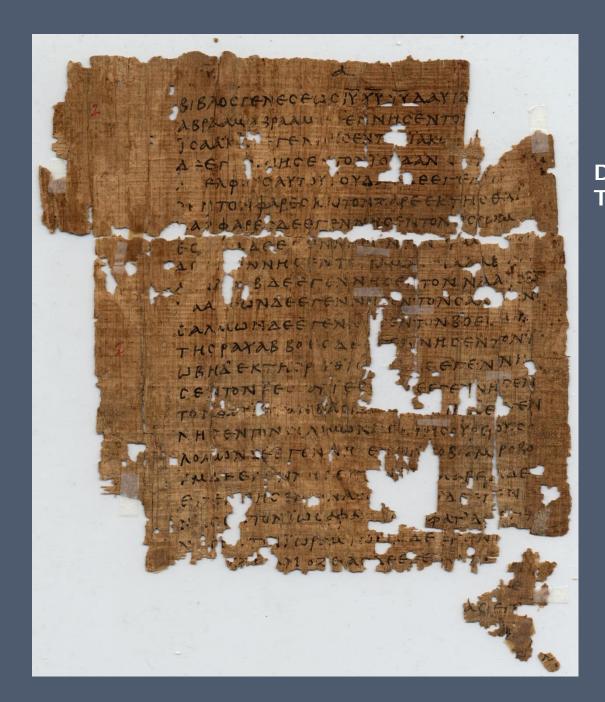
Source: Adapted and updated from H. Wayne House and Joseph M. Holden, *Charts of Apologetics and Christian Evidences* (Grand Rapids, MI: Zondervan, 2006), Chart 43.

Types and Ages of NT Manuscripts

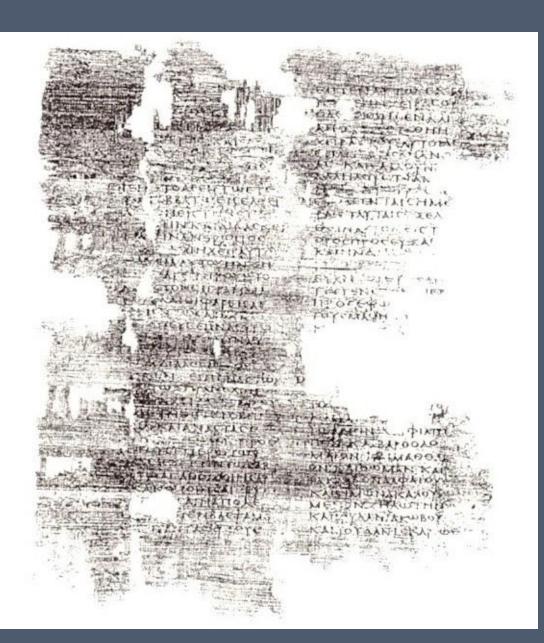








Date: Early III
Text: Matt. 1:1-9;
12-13; 14-20



P4+64+67

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



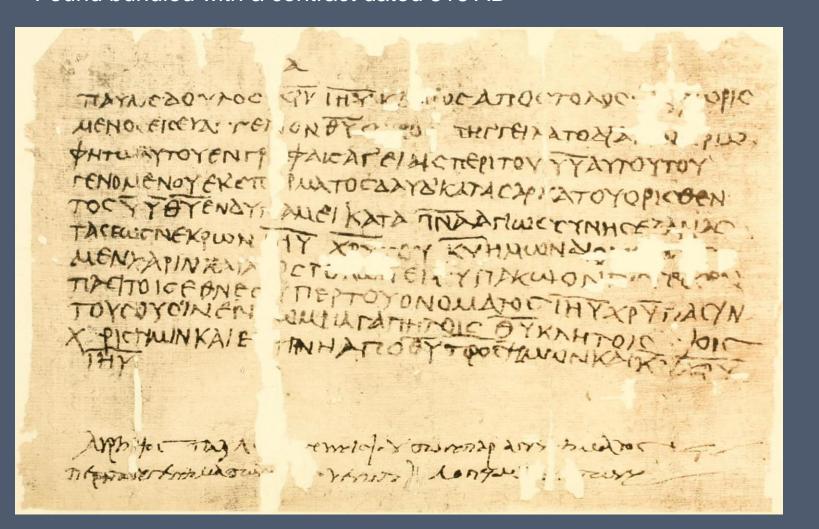


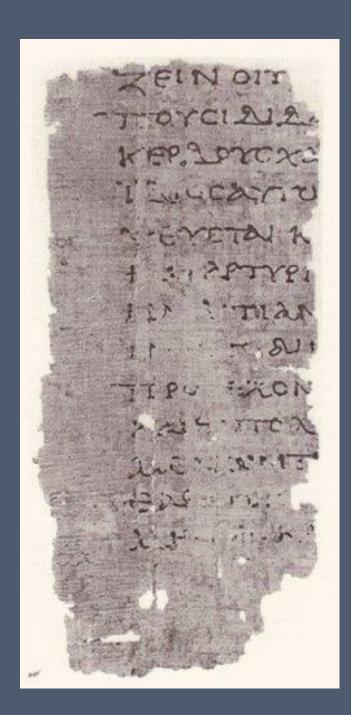


 Carelessly written, crude and irregular handwriting, contains some irregular spellings

• Alexandrian text type
Date:

■ Found bundled with a contract dated 316 AD Text: Romans 1:1-7





P32

Date: II Text: T

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

Per ?

ENCAPTANH EXAMAGENTA DATOLICANO KA1636 FY TONTACK EI PACATTOY KAYXAC BATAET CYCYMPEPONA COL EXEYCONNIZE EJEDTETACIAC KAJATIOKA) TYPICKY OTALA ANAPWITON ENXW TOPOFITUNA PROTECTER PUNI OTTOENOWNATION KO; AD. ETTER KTO CTOYOU LLATOCOYKOINA OBE OJAEN APT NEWTATON Tol office contilland of band, colotypion שווים ודמנושט בנים שוושים בנים ומסדף פודר Xwpic Toyewaxocorkoida Dec 01454 ot1 Нергати етстоитарадетсон катикоусы APPHTAPHULTA LOYKE ZOLLKHOPWIWAL KHON & LEGION to LOLAS KAKHCONY LLES TEENTHALLA CATEMENTAL XH CONNI Elmichiaic ACREMATO CANTAPOENWKAYXHOWAY OY KECOMAI A OF TWIN ANHOGIAN TAP OP W PETAGUAJ DEMHTTERMENTATIONES OBACTICINEHAKOYCITICZONOYKAITH YTIEF BONTWHATTOKANYEWNINDER THEPAIRWINA & ADDHING CKONOT THEAPKI ATTENOCCATALIA I NAME KONA \$ 1 ZHI Just wide with Just tol Lat it is THAPSKAKER I MAKITOUTHAGE But Kerman appetion 1174 15 An How where - Tr

Date: II Rom-1Thess; 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





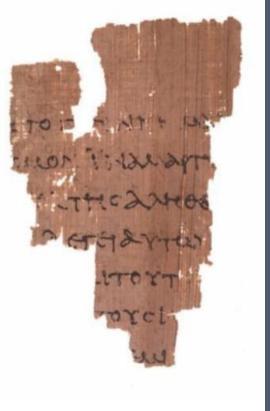
II (~125 A.D.) John 18:31-33; 37-38



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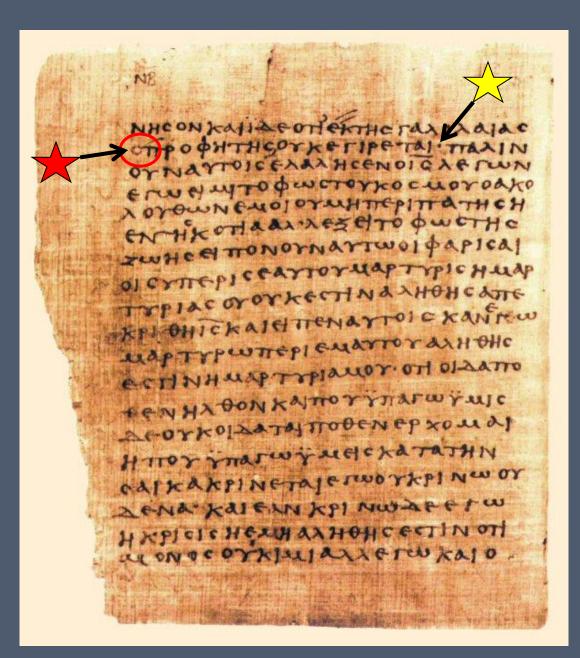
ITEN EHUND NOT

HNHCKINI



Oldest New Testament manuscript

verso: John 18:37-38



P66

Date: Text: John Middle II most of



Note the article in John 7:52 signifying, "search the Scriptures and you will see that <u>the</u> 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.

John 7:52; 8:12-16

•Oldest manuscript of Peter's epistles and Jude

Date: III - IV

Text: 1 & 2 Peter; Jude



P75

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

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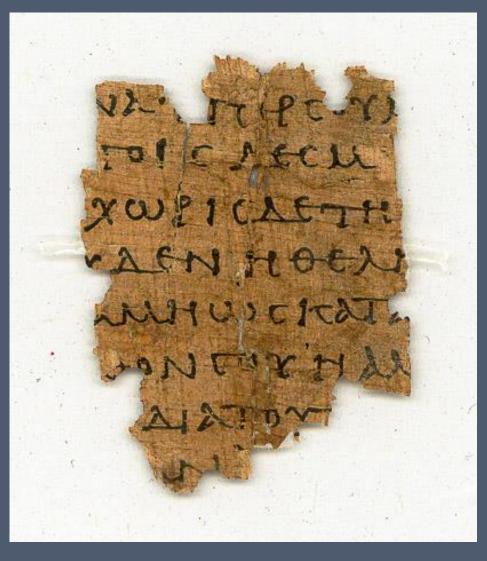
Date: 175-225 AD

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)

175-225 AD Luke 3:18-24:53; John 1-15

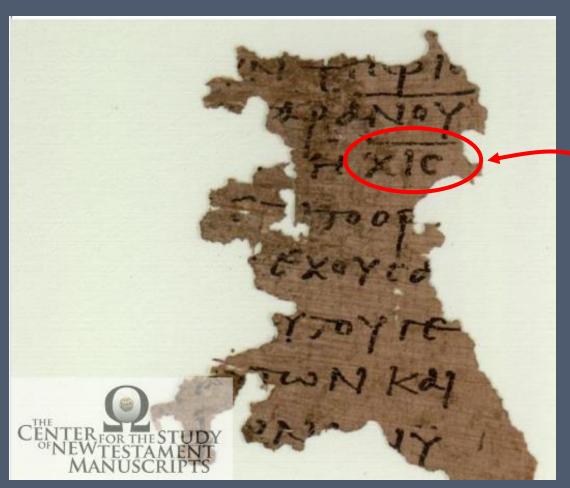
John 10:7 here Jesus says, "amen amen lego humin ego eimi o poimen ton probaton." (truly, truly I say to you, "I AM the Shepherd of the sheep," instead of the "Door of the sheep.")



Date: Early-Mid II

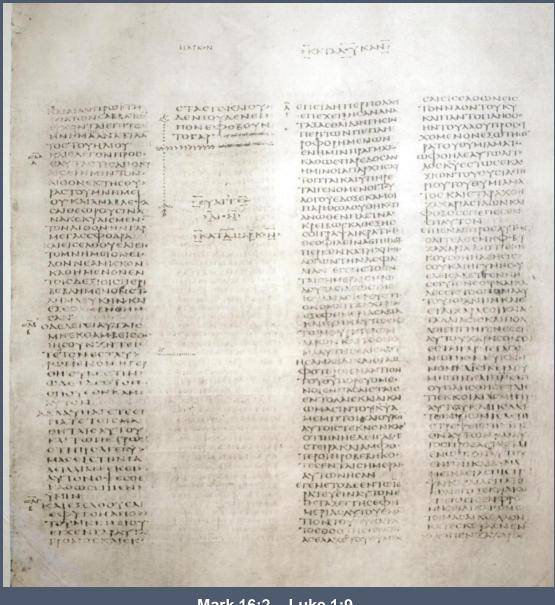
Text: Philem. 13-15, 24-25

recto: Philemon 13-15



Date: Late III - early IV Text: Fragments of

Revelation



4th century (~360 AD) Date: 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

Codex Sinaiticus – 4th Century

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

TITETYAMMENON JOHNEN TWANOF YEILINIKNIHNA YHLYYYYYYYYYY ECTINOZHAOCT HO. NHNAYTOYAKOY OIKOYCOYKNIA X TONOINDIANH HNYEYNOLMHO. EICHLAOYKOIAN TATATIECHAENO= TETAIME EKIMNOYPICAL HOBENETXETH. TONTIONEICTON KT. ATTEKPIOHCAMOY MIKOVHWOCON. KNILOALUNEH * OHOYALIOIKA" KOCMONINAKPI TWCECTINITACO MATTAPXWATTAM NHTONKOCMON. HONAYTOTICHMI LELENHHWENO. YYYINYCMBHOK. TOYALICUNOTTO. ONVIKNAEICHWE EKTOYYAKTOCKN HYBENNAKIOC CMOCKIAYTOYOU OTHIAYTAHOJEIC: KY YLLEKLIGHOICKY TIPOCATTONKAM TOYTHE LITEK! CLEAMNEICYAL-H **OHNIKOVHWO** OYKPINETAHOMH HENTALMARKEN EILLENYLLOICY HICTEYWNHAH OIXAMENOTIALL. KYIEILIENAYIW CATETONNAOHE KEKPITALOTIMH TIMCYANTIVIA BAEYHYAOYCYI TONKAIENTPICH HELLICIETKENG. PYCKYYOCKYIOL TALEN ECOVLY11 HMEPAICETEPWA TOONOM KIOYM-H-KPIOHOICKAIEIT **VICYANTIVITY LY** LONGILLONOANA **Eusebian Canon** LENOYCHIOLIOLA. DICHMIAMOTEIN AYTOCYCIONIAA codes for depicting TOYALIOITECCEPA AYTHAEECHNHKI **ACYTTOTET GEYNHI** CKYYOCLOAIHY KONTAKAIETET parallel passages in HOOCMCIATTOTHERAYTE KAITAYTAOYTING CICOTITOPOICE откохомнено a harmony of the ALLEKAIOHOICYMH YHYAGENEICION CKIC AM HNAMH NYOCOLLOCKYL Gospels KOCMONKAIOIM MHNYELOCOLE YELMCOLOLIOOL FICINHMEPAICH 4HIMIHOHUMA ANMHTICIENNH VYWENYYYOUNG PEICAYTONEKEIN-TOCKOTOCMAAAM BHANCHOENOYM KYLOEMBYKYWW YEEVELENILE LILY HTOOUCHNINA MATALIACINTHNEA MAPTYPOYMENKN NYOYTOYCOMY CIYEIYNLOAOA; TWNDONHISTAE THUMAPTYPIANH TOCOTEOYNHIEP **LYLLY CLYS O DYXXX** YELEILIBOCYLLON-MWHOYAAMKAN. OHEKNEKPUNE HPACCO) NMEICH NIKONHMOCHO. INFELLY ELLILIYELLE TO OUT INAMINE THEY KEP NETALLY SET MNHCOHCANOI MANYIYIYMAN TMINKYIOTHICH XOHTACPIALYTOTELANDIMENTHALABIANES MAOHTAIAYTOY-HOCKEPONONPH ELYHURCENHEIL OTICHOWECTIN-17 ETTALYTON TITOYTOELEIEN TAHMIANHOHN TMINITYELLOTION KAIETTICTEYCAN NATAIEICTHNKOL LYCHENON WELL ALLICTEYCCINKN THIPADIIKAITO **LIANTHEMHTTOC** OAVEICYNYYEYHM POTON 3 BAHATYAT Accidental omission of large POLOGHERIEN INOTALLAYOLLAY **ELCLONOLLY ПНИКЛАКУОТИНТ** parts of John 3:20, 21 added OLCOCYCHNEN CEYOINKYILENNI MHOEKTOYOYIMI MAIOIMAOHTAIA *Nomina Sacrum* form later by an editor in the 5th-7th TOICIEP OCOXYM-1. BHNAIAITEKPION TOYKAKEIAIETME KATALACOYCTOY of lesous (Jesus). ENTINITYCXYEN centuries IC AMHNAMHN KNOPWITOY METATTONKAPIA The first and last THEOPTHIONNO KERWCOICAN MHII-KAIKABOCMOYII KE ITTIZENHN KEKN letters (IC) of His ITICTEYCANEICT-EZYANTOCKAITH. TYWCENTONOOF **IODANNHCENITI** name are written and ONOMALTTOY EN.LHELHWOOD LENNHOHOAYANY X WHEN WHEN WAN contracted with a bar INICINGINITINKY WIOYNTECATT **LACTOACYYEINA** across the top. CIAIANTONOYPA THAYOTHYNOTH TACHMIALEROM AVXINIOYYYIIN. INTHYCOLLEGE NON TOFFERNII KEIKAITIAJETEINE AYTOCACOTCOYKIII WHEICHTONEX TOKACKATITIZON CLEAENYLIOHA MENONEKTHECH KOCCAPTECTINKA ZOHN ZIONION KT TOOYHOLMINK MULLIOLYTYPOOL LOLELENNHMEN. OTTOCIAPHINI RAHMENOCEICH CKINITANTACKN EKTOYHNOHNMI. THANK WHITE WANTE CEN OUGLONKONE OLIXIEYNOAKIX HATICM APTYPH CHITEPITOYANOPH HOYAYTOCIANED MHOATMACHCOL **CICIONAULIAN ETENETOKECYNZH** CHIONICOTATYME MONOTENHINA THEICEKTONMA LENNHOHNYIW-HACOHICLEYON PHANTONIO MENCKENTIHHHH GENTOTIN KOLLIG METATOYANDRIE EICAYTON MHAII*

Mistaken omission of the phrase "and

said to him" added later by an editor

Mistaken repeated words

Scribe left out the word "His" in John

3:16! Added later by a corrector.

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A – Codex Alexandrinus

Date: 5th century

Text: nearly complete Bible

- One of the most important witnesses to the NT
- Uncial manuscript written on vellum
- Mixed Byzantine,
 Alexandrian & Western text
 types
- Includes most of OT and NT and several Apocryphal books (incl. 1 & 2 Clement)
- Ms moved Alexandria to Britain in 1621, now in British Museum

ΚΑΙΑΠΕΣΤΕΙΑΑΝΟΙΑΡΧΙ ΕΓΕΙΣΚΑΙΟΙΦΑΡΕΙΣΑΙΟΙ ΥΠΗΓΕΤΑΣΙΝΑΠΙΑΣΦΩΙ

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- Ταπουμερο φυμποτο
- ςιπενηγγαφηποταμοιεκτηςκοιλιαςλγήγεγεογειηγαλτος Ζω
- ΤΟ ΤΟΥΤΟΔΕΕΙΠΕΝ ΠΕΡΙΤΟΥΠΝΕΥΜΑΤΟΟΟ ΕΜΕΛΛΟΝΛΑΜΙΑΝΕΙΝΟΙ ΠΙΟΤΕΥΕΚΑΥΙΤΟ ΟΥΠΟΙΣΑΡΗΝΠΝΕΥΜΑΛ ΓΙΟΝΑΕΛΟΜΕΝΟΝΟΤΙΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΓΟΝΑΕΛΟΜΕΝΟΝΟΤΙΓΟΝΑΕΛΟΣΑΚΟΘΗΕΚΤΗ
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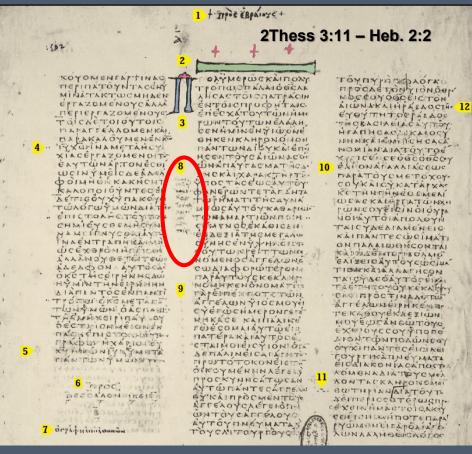
B – Codex Vaticanus

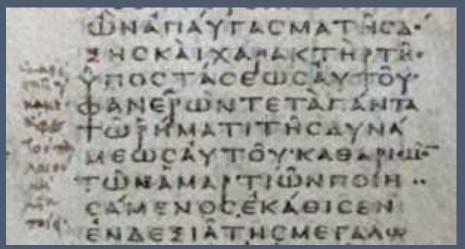
Date: 4th century
Text: nearly complete Bible

- 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

loh, VII, 32-VIII, 19.

_ 127 _





B – Codex Vaticanus

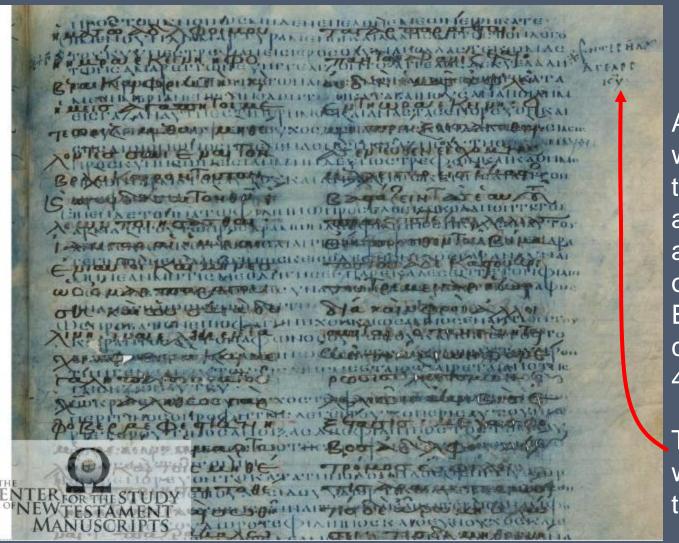
Date: 4th century

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, ἂφες τὸν παλαιόν, μὴ μεταποίει" ("You fool and knave, can't you leave the old reading alone, and not alter it!")

Images from http://www.wilker.de/wie/Vaticanus/note1512.html

C – Codex Ephraemi



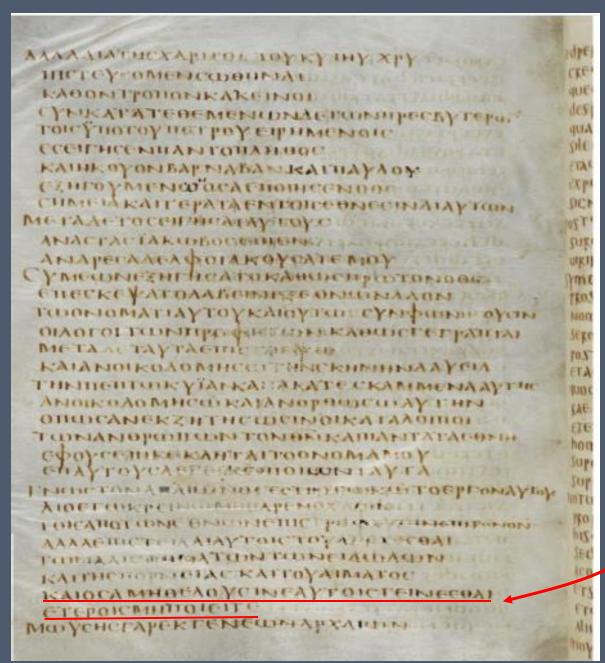
Date: V

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

Image from CSNTM

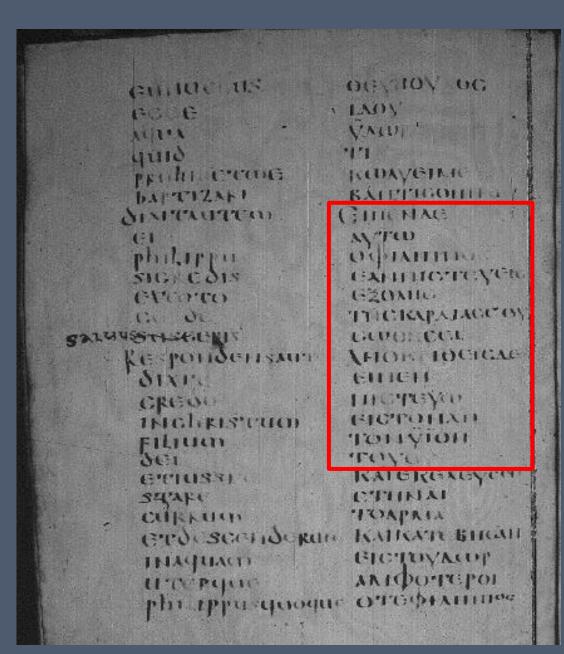


D - Codex Bezae

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.



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.

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Kap – Codex Mosquensis

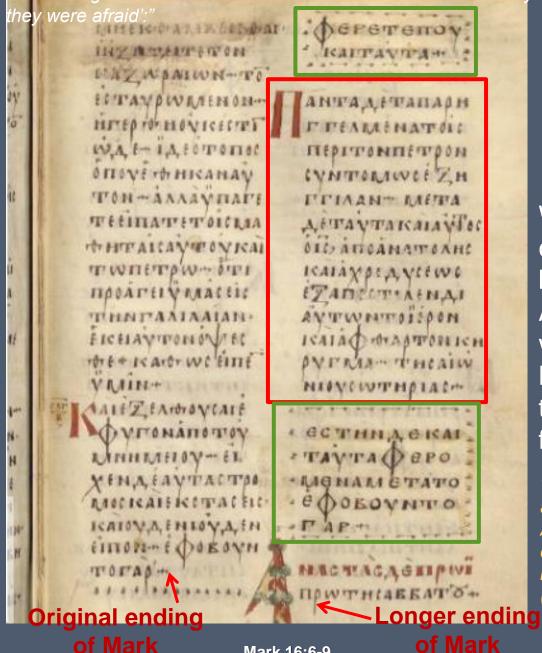
Date: 9th Century Text: Acts, Paul, Catholic epistles

The biblical text is written in majuscule script. It is separated into paragraphs by comments written in minuscule script. At the foot of the page are *scholia* (explanatory notes), attributed to John Chrysostom (c. 349-407 AD) [Metzger]

Biblical text

Commentary

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



Mark 16:6-9

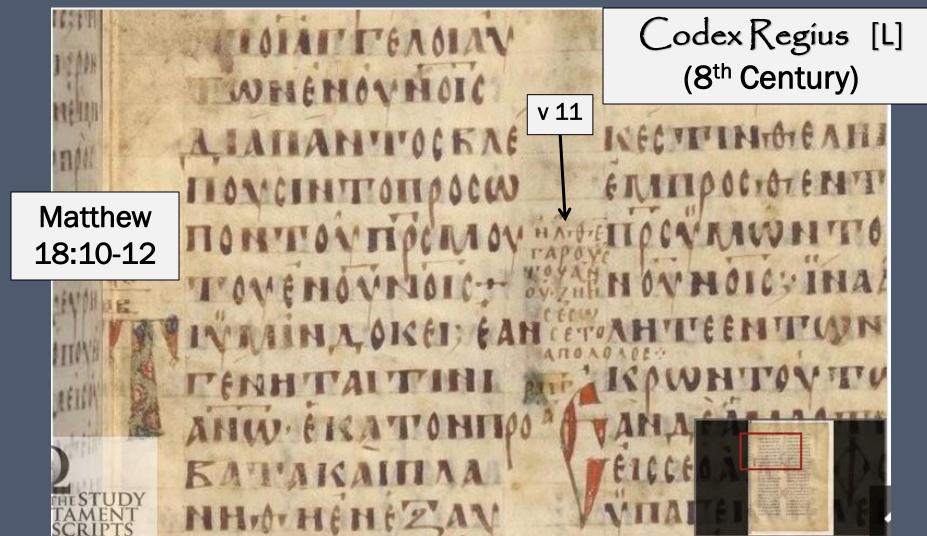
L – Codex Regius

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)

Image from CSNTM

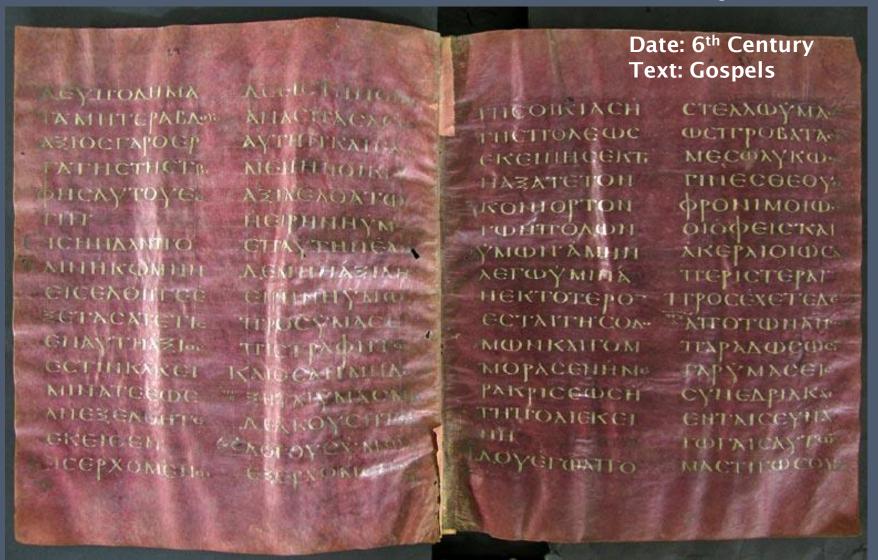


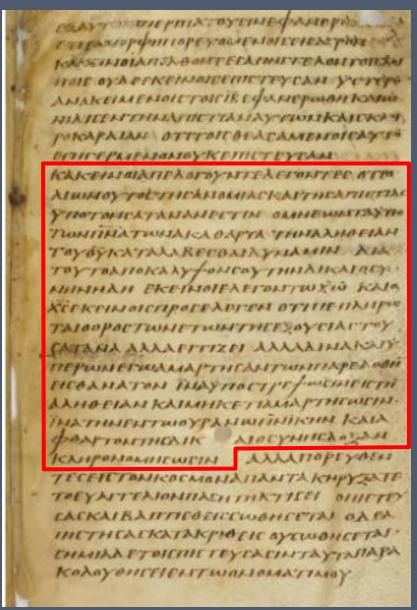
10 ορατε μη καταφρονησητε ενος των μικρων τουτων λεγω γαρ υμιν οτι οι αγγελοι αυτων εν ουρανοις δια παντος βλεπουσιν το προσωπον του πατρος μου του εν ουρανοις 11 ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος (missing in NA27)

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





Mark 16:12-17

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."

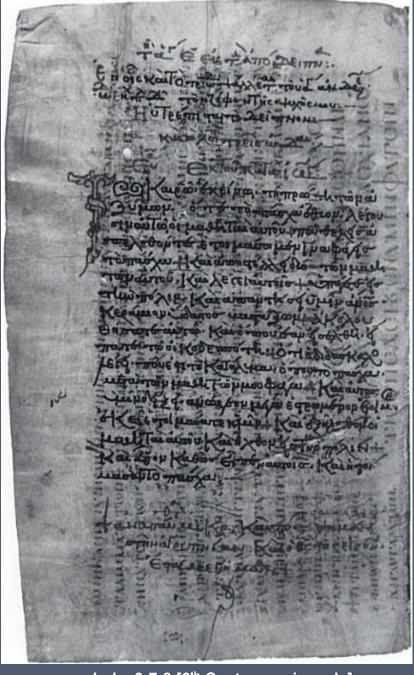
(Freer Logion after Mark 16:14 – red box) Image from CSNTM

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△ - Codex Sangallensis

Date: 9th Century Text: Gospels

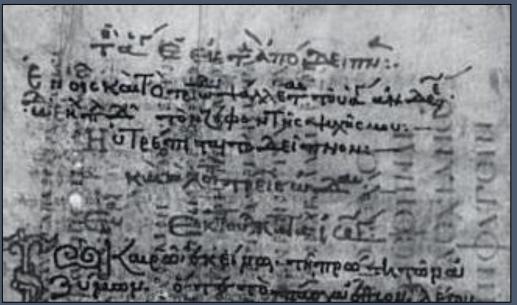
Greek-Latin interlinear



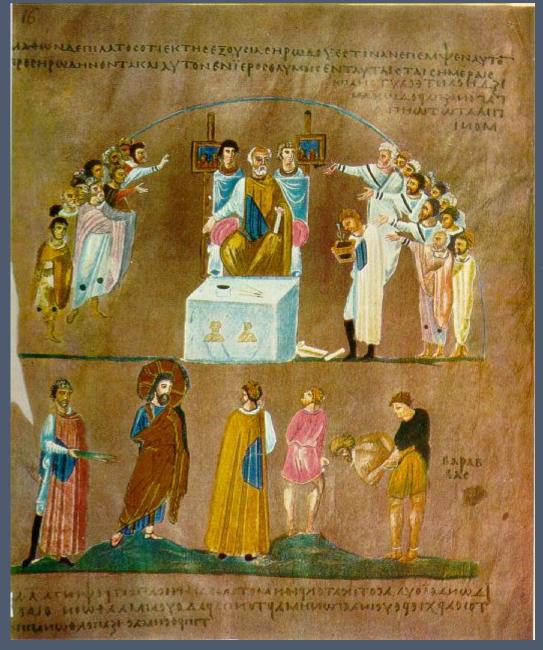
$oldsymbol{arXi}$ – Codex Zacynthius

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.



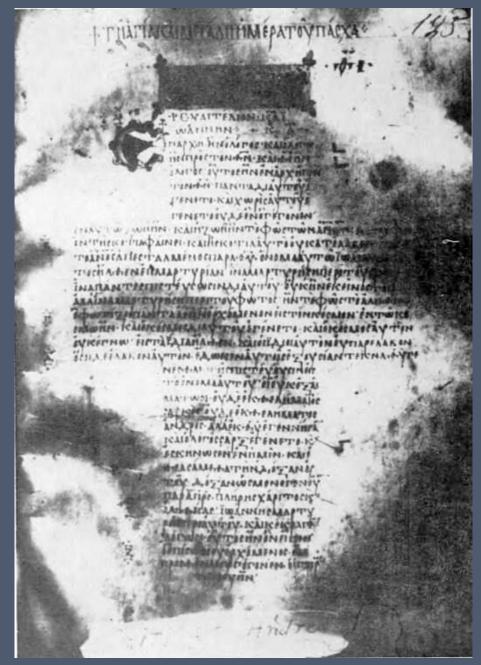
Luke 3:7-8 [6th Century majuscule]
Matthew 26:39-51 [13th Century minuscule lectionary]



Σ – Codex Rossanensis

Date: 6th Century Text: Matthew & Mark

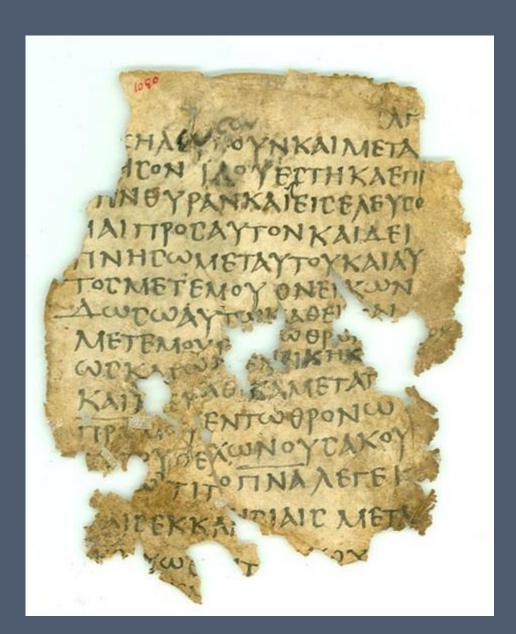
A 6th Century primarily Byzantine text. The earliest known manuscript with watercolor images depicting biblical events (pictured here is one of the seventeen: Jesus before Pilate)



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.

MS 33

Date: 16th Century Text: entire NT

οίν τρειξήσην οι μαρτί ρομί εν τω οιτίω, πηρ, λοίος, Και πνα αξιον, Και ουτοι οι Ιάς, εν φοι Και τρες φοιν οι μαρτί ερωτ εν τη γηι πνα, υδωρ, Και αιμα, ή την μαρτί ριάν των φνων λαμβανομέν, ή μαρτί ρια του θτ ν άζων εκίν, οτι άντη εκίν ή μαρτί ρία τον θεόυ, ότι μεμαρτί ρη Κε περί του ψου αυτου.

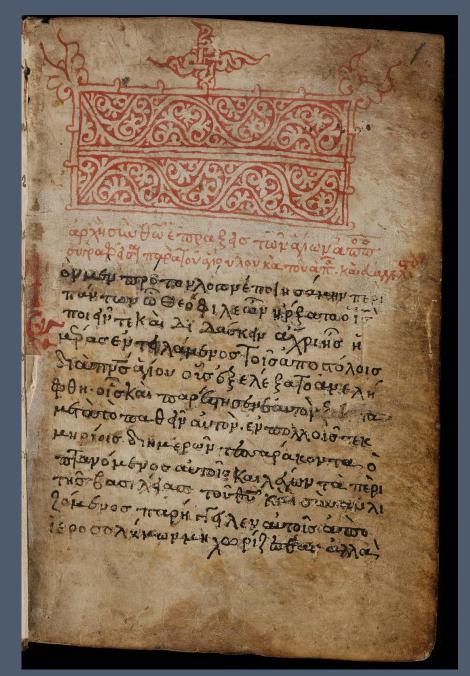
The first Greek manuscript that contains the 'Johannine Comma' (1John 5:7-8). It was on the basis of this single, late witness that Erasmus was induced to insert this certainly spurious passage into the text of 1 John. This manuscript gives every appearance of having been produced expressly for the purpose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



l 86

Date: 1335

Text: Lessons from John,

Matthew & Luke

This is a lectionary of the gospels written in minuscule script that has a colophon dating it to exactly 1335 AD.

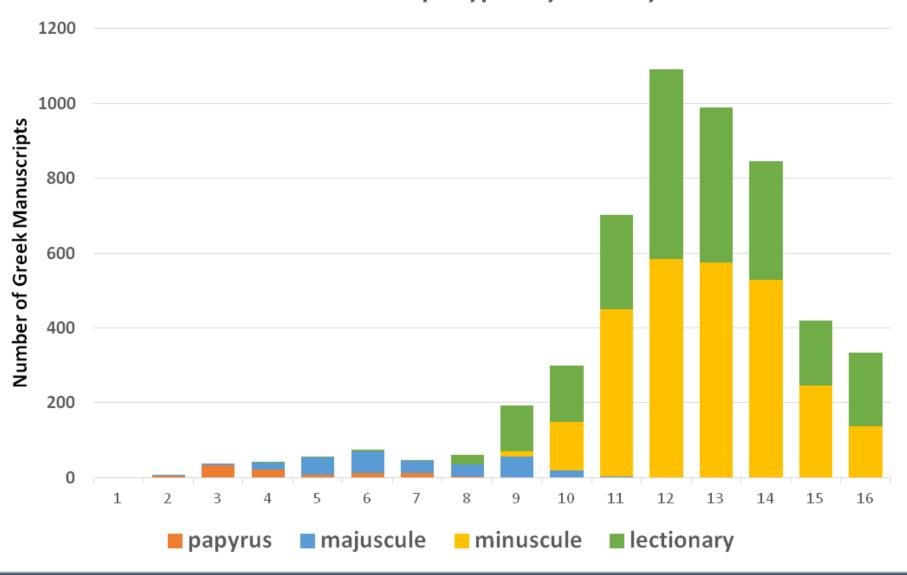


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Date: 10th Century Text: Lessons from John, Matthew & Luke

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

Greek Manuscript Types by Century



Timeline of Biblical Witnesses

