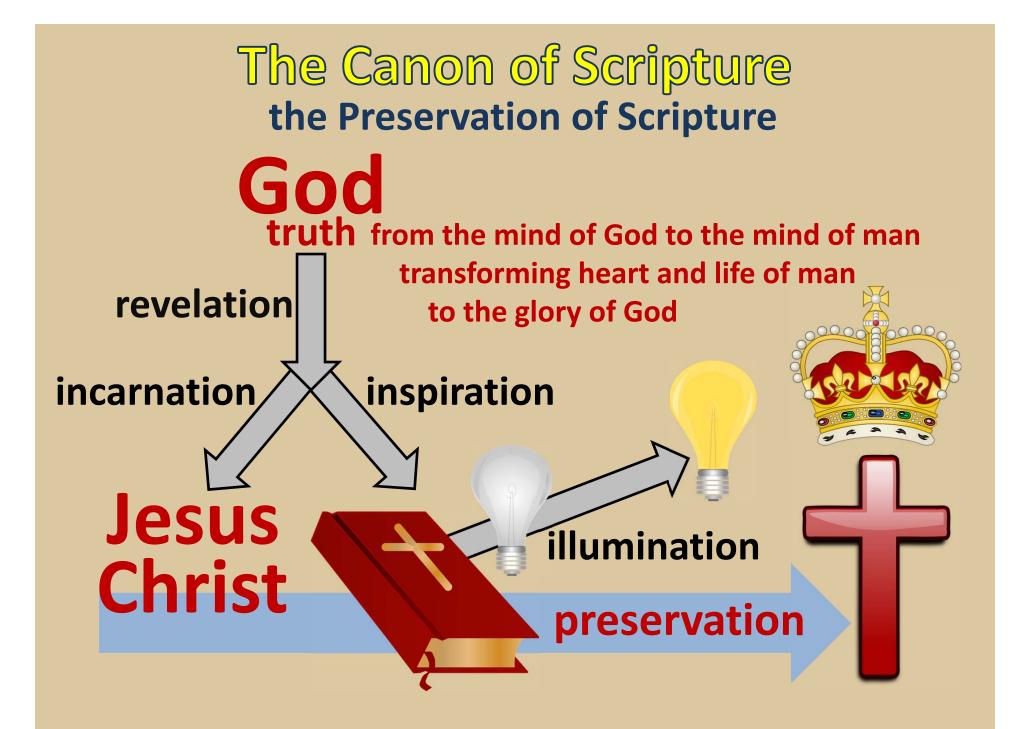
Christian World View The Canon of Scripture



The Canon of Scripture the Bible

Latin: "manuscriptus" = "manu" by hand + "scriptum" = written

- 1 the original manuscripts · none in existence today
- **2** the copies · some copy errors / variant readings
- **3** the formation of the canon · OT "39" / NT "27" books
- 4 the collections · original language OT and NT



Greek: $\beta \iota \beta \lambda i \alpha$ = "books" \rightarrow Bible

The Canon of Scripture the Old Testament





original manuscripts

Moses to Malachi BC 1450-417



Was it written by a prophet of the LORD God?

orthodox

Is it true to the LORD God?

accurate

Is it true in time? Has it been fulfilled?

3

The Canon of Scripture the Old Testament

1 the Septuagint

Greek Old TestamentBC 300-100early fragments · 2nd century BCcomplete text · 4th century AD

2 the Dead Sea Scrolls

Hebrew · Aramaic · GreekBC 150 – AD 7040% Old Testament30% second Temple period30% secular

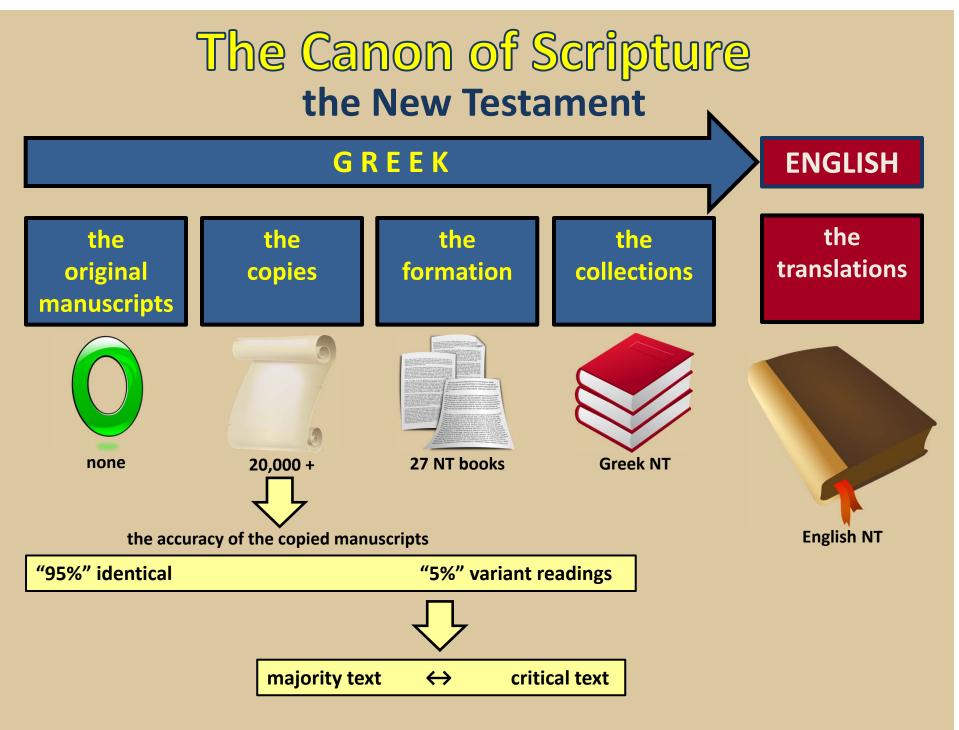
3 the Latin Vulgate

Latin BibleAD 40439 Old Testament books

16 Apocryphal *"hidden, secret"* books

• the Masoretic Text

Hebrew BibleAD 600-800the authoritative textadded accents and vowel pointings



The Canon of Scripture the New Testament

the use and preservation of the manuscripts 1st century



1 the inspiration of Scripture

the manuscripts were written during the first century

2 the leading churches

the manuscripts were copied by the churches

- Jerusalem
- Antioch
- Alexandria
- Rome
- Constantinople

the scholarly languages 3

the manuscripts were recorded in scholarly languages

west · Rome · Latin

east · Byzantine · Greek

The Canon of Scripture the New Testament the criteria for accepting a manuscript: 1st – 4th centuries



Was the document written by an apostle?

2 catholic · universal

Was the document received as authoritative by the whole church?

3 orthodox

Was the document recognized as having "right doctrine"? Was the document accompanied with spiritual and moral effects? The Canon of Scripture the New Testament the process for accepting the manuscripts: 1st – 4th centuries

1 circulated • 70-170 the individual documents were circulated among the churches

2 recognized · 170-303

the individual documents were regarded as Scripture by the churches

3 ratified · 303-397

the individual documents were formally identified by church councils

The Canon of Scripture the New Testament

1 the Latin Vulgate · Latin Bible · Jerome · AD 404

2 the Textus Receptus · Greek NT

late Byzantine "Eastern" manuscripts21 editions5 editions · Erasmus1516 · 1519 · 1522 · 1527 · 15354 editions · Estienne aka Stephanus1546 · 1549 · 1550 · 15519 editions · Theodore de Beza1565-16043 editions · Elzevir Brothers1624 · 1633 · 1641

 3 the Majority Text · Greek NT late Byzantine "Eastern" manuscripts
 (M) Majority · traditional · ecclesiastical Constantinopolitan · Antiochian or Syrian text

4 the Critical Text · Greek NT · Vaticanus (B) + Sinaiticus (א)
 (N) Nestle-Aland text 1st edition 1898 · 27th edition 1993
 (U) United Bible Societies 5 editions: 1966 · 1975 · 1983 · 1993 · 2014

Textus Receptus

(M) the majority text

New Testament

1830 edition

Dallas Theological Seminary

John 1

200

ΕΥΑΓΓΕΛΙΟΝ 24. 31-

έγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβῶν
31 τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. αὐτῶν
δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν
32 καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς
ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ῆν ἐν ἡμῖν, ὡς
ἐλάλει ἡμῶν ἐν τῆ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γρα33 φάς; καὶ ἀναστάντες αὐτῆ τῆ ὥρα, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εῦρον συνηθροισμένους τοὺς ἕνδεκα καὶ
34 τοὺς σὺν αὐτοῖς λέγοντας, "Οτι ἠγέρθη ὁ Κύριος ὄντως,
35 καὶ ὥφθη Σίμωνι· καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῆ ὁδῷ,

36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν 37 μέσω αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. πτοηθέντες 38 δε και έμφοβοι γένομενοι εδόκουν πνεύμα θεωρείν. και είπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διατί διαλο-39 γισμοί αναβαίνουσιν έν ταις καρδίαις ύμων; ίδετε τας χειράς μου και τούς πόδας μου, ότι αύτος έγω είμι ψηλαφήσατέ με καὶ ίδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα 40 ούκ έχει, καθώς έμε θεωρείτε έχοντα. και τοῦτο είπων 41 επεδειξεν αύτοις τας χείρας και τους πόδας. έτι δε άπιστούντων αὐτῶν ἀπὸ τῆς χαρῶς καὶ θαυμαζόντων, 42 είπεν αὐτοῖς, "Εχετέ τι βρώσιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ἀπτοῦ μέρος, καὶ ἀπὸ μελισσίου 43 44 κηρίου. καὶ λαβών ἐνώπιον αὐτῶν ἔφαγεν. Εἶπε δὲ αὐτοῖς, Οῦτοι οἱ λόγοι οῦς ἐλάλησα πρὸς ὑμῶς ἔτι ὢν σύν ύμιν, ότι δεί πληρωθήναι πάντα τα γεγραμμένα έν τῷ νόμῷ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γρα-46 φάς και είπεν αυτοίς, Ότι ούτω γέγραπται, και ούτως έδει παθείν τον Χριστον, και αναστήναι έκ νεκρών τή 47 τρίτη ήμέρα, και κηρυχθήναι έπι τω δνόματι αύτου -1. 10. ΚΑΤΑ ΙΩΑΝΝΗΝ.

201

μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ. ὑμεῖς δέ ἐστε μάρτυρες 48 τούτων. καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ 49 πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῆ πόλει Ἱερουσαλὴμ, ἕως οῦ ἐνδύσησθε δύναμιν ἐξ ὕψους.

Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν. καὶ ἐπά- 50 pas τὰς χεῖpas αὐτοῦ, εὐλόγησεν αὐτούς. καὶ ἐγένετο 51 ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσκυνήσαντες 52 αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης· καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ 53 εὐλογοῦντες τὸν Θεόν. ᾿Αμήν.

ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ Αγιόν εταγγελιόν.

'EN ἀρχῆ ἡν ὁ λόγος, καὶ ὁ λόγος ἡν πρὸς τὸν 1 Θεὸν, καὶ Θεὸς ἡν ὁ λόγος. οῦτος ἡν ἐν ἀρχῆ πρὸς τὸν 2 Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγέ- 3 νετο οὐδὲ Ἐν ὁ γέγονεν. ἐν αὐτῷ ζωὴ ἡν, καὶ ἡ ζωὴ ἡν 4 τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῆ σκοτία φαίνει, 5 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

'Εγένετο ανθρωπος απεσταλμένος παρα Θεοῦ, ὄνομα 6 αὐτῷ 'Ιωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρ- 7 τυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα, μαρτυρήσῃ περὶ 8 τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα 9 ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῷ ἦν, '10 καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ

ΚΑΤΑ ΙΩΑΝΝΗΝ

The Word Became Flesh

Έν ἀρχῆ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
 καὶ θεὸς ἦν ὁ λόγος. 2 οὖτος ἦν ἐν ἀρχῆ πρὸς τὸν θεόν.
 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ
 εν.^a ὅ γέγονεν^a 4 ἐν¹ αὐτῷ ζωὴ ἦν², καὶ ἡ ζωὴ ἦν τὸ
 φῶς τῶν ἀνθρώπων. 5 καὶ τὸ φῶς ἐν τῆ σκοτία φαίνει,
 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος^b ἀπέσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· 7 οῦτος ἦλθεν εἰς μαρτυρίαν, ἕνα μαρτυρήσῃ περὶ τοῦ φωτός, ἕνα πάντες πιστεύσωσιν δι' αὐτοῦ.

¹ 3-4 {C} οὐδὲ ἕν. ὅ γέγονεν ἐν p^{75°} C L W^{supp} Θ it^b vg^{ww} syr^{c. (pal)} cop^{sa.fay} Naassenes Theodotus^{acc. to Clement} Valentinians^{acc. to Irenaeus^{gr.lat} and Clement Diatessaron^{i.n} Ptolemy Heracleon Theophilus Perateni Irenaeus Clement Tertullian Hippolytus Origen Eusebius Ambrosiaster Hilary Athanasius Cyril-Jerusalem Ambrose^{2/3} Epiphanius Augustine Cyril // οὐδὲ ἕν[°] ὅ γέγονεν[·] ἐν (D 1071 οὐδὲν for οὐδὲ ἕν) 28 700 892 1195 1241 1242° Diatessaron^{e^{syr}} // οὐδὲ ἕν ὅ γέγονεν. ἐν №° K X II Ψ 050 063 (f¹ οὐδὲν for οὐδὲ ἕν) f¹³ 33 565 1009 1010 1079 1216 1230 1242* 1253 1344 1365 1546 1646 Byz Lect vg^{cl} syr^{p.h} cop^{bo} arm geo Adamantius Alexander Ephraem Ambrose^{1/3} Didymus Epiphanius Chrysostom Jerome Nonnus Ps-Ignatius // οὐδὲ ἕν ὅ γέγονεν ἐν (p⁶⁶ οὐδὲν for οὐδὲ ἕν and omit ἐν) p^{75*} (ℕ* οὐδὲν for οὐδὲ ἕν) A B Δ}

² 4 {A} $\eta \nu$ (see footnote 1) $\mathfrak{p}^{66,75}$ A B C K L X $\Delta \Theta \Pi \Psi$ 050 063 0234 $f^1 f^{13}$ 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 *Byz Lect* vg syr^{p,h,pal} cop^{bo} arm geo Theodotus^{acc.} to Clement Diatessaron Irenaeus^{lat} Clement^{3/5} Origen Cyprian Eusebius Chrysostom Nonnus Cyril Theodoret // $\epsilon \sigma \tau \iota \nu \approx D$ it^{a,aur,b,c,e,f,ff²,q syr^c cop^{sa, fay} Naassenes^{acc.} to Hippolytus Theodotus^{acc.} to Clement Valentinians^{acc. to} Irenaeus Diatessaron¹ Perateni^{acc.} to Hippolytus Irenaeus^{gr,lat} Clement^{2/5} mss^{acc.} to Origen Cyprian Ambrosiaster Victorinus-Rome Hilary Augustine // omit W^{supp}}

321

ΚΑΤΑ ΙΩΑΝΝΗΝ

1.8-16

8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἕνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 °Ην τὸ φῶς τὸ ἀληθινόν, ° ὅ φωτίζει πάντα ἄνθρωπον, ° ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῷ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οῦ οὐκ³ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.³

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. ^a 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οῦτος ἦν ὅν εἶπον, 'Ο ὀπίσω μου ἐρχόμενος⁴ ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.^a 16 ὅτι ἐκ τοῦ πληρώματος

⁸ 13 {A} οι οι οι...έγεννήθησαν. p⁶⁶ × B³ C D^o K L W^{supp} X Π Ψ 063 (p⁷⁶ A B* Δ 28 1071 1365 έγενήθησαν) f¹ f¹³ 33 565 700 892 1009 1010 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148^{vid} Byz Lect l^{ggvid} itaur.o.e.f.ff².q vg syr^{p.b.pal} cop^{sa,bo} arm geo Valentinians^{acc. to Tertullian} (Clement) Origen^{lat} Eusebius Hilary Athanasius Cyril-Jerusalem Chrysostom Cyril Theodoret #ούκ...έγεννήθησαν. D* it^a # δs ούκ...έγεννήθη. it^b (syr^{c.pmas} oĭ [sic]) Irenneus^{lat} Tertullian Origen^{lat} (Ambrose) (Sulpicius) Augustine Ps-Athanasius^{vid}

⁴ 15 {A} λέγων, Ούτος ην δν είπον, 'Ο όπίσω μου ἐρχόμενος p^{66°,75} (p^{66*} Δ 1646* ὁ πίσω) Ν^b A B³ (C³ ὅν ἐλεγον) (D* omit λέγων) K L Θ Π Ψ 063 f¹ f¹³ (28 είπεν) 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646^c 2148^{vid} Byz Lect it^{a,aur,e,ff²,q} (it^b omit λέγων) (it^e add ös) vg^{el} syr^{e,p,h,pal} cop^{sa,bo} arm geo Origen Nonnus // λέγων, Ούτος

 $^{d\ d}$ 15 $d\ d$ no parens: TR Bov Nes BF² AV RV ASV NEB TT Zūr Luth Jer Seg // d parens, $^{d\ parens}$ WH RSV

 8
 οὐκ....φῶs Jn 1.20
 9
 1 Jn 2.8
 10
 έν τῷ κόσμως ην
 Jn 1.14
 ό κόσμως δι'....

 έγ έψετο Jn 1.3; 1 Cor 8.6; Col. 1.16; He 1.2
 ό κόσμως αὐτὸν οὐκ ἕγνω Jn 17.25
 12
 Ga 3.26

 13
 Jn 3.3, 5, 6; Jas 1.18; 1 Pe 1.23; 1 Jn 3.9; 5.18
 14
 ό λόγος...
 έγ έψετο PB Sol 7.6; Ro 1.3;

 Ga 4.4; Php 2.7; 1 Tm 3.16; He 2.14; 1 Jn 4.2
 ℓℓ eac aμe θa...aυτοῦ Is 60.1-2; Lk 9.32; Jn 2.11 15
 Jn 1.30
 'O... ἐρχόμενος Mt 3.11; Mk 1.7; Jn 1.27
 16
 εκ... ἑλάβωμεν Col 2.10

United Bible Societies

(U) the critical text

New Testament

1966 1968 2nd edition

John 1

^{a a} 3 a major, a none: WH BF² RVmg ASVmg RSVmg NEB TT Jer Seg^{mg} ∥ a none, a major: (TR) WH^{mg} Bov Nes AV RV ASV RSV NEB^{mg} (Zür) (Luth) Jer^{mg} Seg

^b 6 b none: TR WH AV RSV Jer Seg // b minor: Boy Nes BF² RV ASV (NEB) TT Zür Luth

^{c c} 9 c minor, c minor: Bov Nes BF² RV (RV^{mg1}) ASV (ASV^{mg1}) (RSV) (NEB) (TT) (Zūr) (Jer) (Jer^{mg1}) (Seg) // c none, c none: WH // c minor, c none: TR AV RV^{mg2} ASV^{mg2} NEB^{mg} Luth Jer^{mg2} Seg^{mg}

The Canon of Scripture the translations

John Wycliffe (circa 1330-1384) · 1382 '84 '88 '95 English · manuscript from Latin Vulgate completed in 1382



Johannes Gutenberg (circa 1398-1468) the printing press \cdot 1440 Latin Vulgate \cdot 1st book printed with movable type \cdot Mainz, Germany \cdot 1454-1455

Martin Luther (10 Nov 1483 - 18 Feb 1546)• age 62German NT • 1522 from Greek textGerman Bible • 1534 from Hebrew text

William Tyndale (circa 1494 - 6 Oct 1536)English NT · 1526 · 1st NT from Greek textsMiles Coverdale · 1535 · 1st Bible

Geneva Bible · 1560

Geneva, Switzerland · English Bible translation from Hebrew and Greek "80-90%" of the Geneva Bible is the same as the Tyndale Bible

Authorized King James Bible · 1611 · 1604-11

England · King James I · English Bible · the most popular English version "80-90%" of the King James Bible is the same as the Tyndale Bible

The Canon of Scripturethe Wycliffe BibleJohn Wycliffe · 1382 '84 '88 '95

English · manuscript from Latin Vulgate

¹ In be bigynnyng God made of nou3t heuene and erbe. ² Forsobe be erbe was idel and voide, and derknessis weren on the face of depbe; and the Spiryt of be Lord was borun on the watris. ³And God seide, Li3t be maad, and li3t was maad. Genesis 1:1-3

For God louede so be world, that he 3af his oon bigetun sone, bat ech man bat bileueb in him perische not, but haue euerlastynge lijf. John 3:16

auft by manye puyng18 of myradis. A jete toi atolue place of his buyige Fibhanehehadte maad peter he was put to his fadus/ zusas myche utout lozouse of deep thou myde heilas fonte dene from rupaon of Acidy// Acrom. vebronnin veibold z peibold usas at god/t god us persond/ pis was in pibi gynpge at gody lle vigis weren maad bi hi tun

the Gutenberg Bible

Johann Gutenberg 1454-55

the printing press · 1440 Latin Vulgate · Mainz, Germany 1st book printed in Europe with movable type 1286 pages bound in two volumes 42-line/page · 14 pounds/volume 3-5 years to complete printing 180 copies · 135 on paper and the rest on vellum = a parchment made from calfskin 170 skins for 1 Bible price = 3 years clerk's wages 49 copies survive today in varying states of completeness **21** are complete Bibles estimated price = \$25-35 million for a complete Bible today

The Gutenberg Bible • **British Library** • **Genesis 1** Page 15 of 26

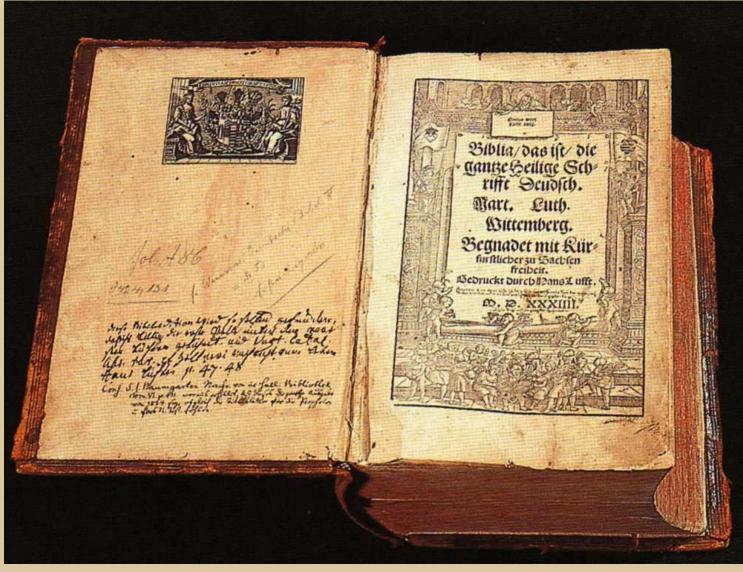
den dere

mut liber Brelith quez nos Bene A principio mauit dus clutin po? et terram. Terra autem erat inanis et pacua: a remebre erant fup facie abiffi: et fpiritus dii ferebatur luper aquas. Dixing Deus. Fiat lux. Et fada e lux. ft vidit deus lucen op eller bona : et Dinifit lucem a tenchris-appellauito; lucem Diem et renebras noctem. Factu geft utfpre a mane birs unus. Dirit quoq deus. Fiat firmamenta în me= dio aquaru: et dinidat aquas ab aquis. Er fecit deus firmamentu : diuifing; aquas que erant fub firmamen= to ab hijs que erant super brmamennum: a fadum eft na. Horaung; teus hemamentu telu: a fadum eft velpere et mane dies fecundus. Dixit vero deus. Longregentur aque que fub celo funt in locum unu er appareat ariba. Er fadum elt ita. Er voraun deus aridam maam: rögreg attonilig; aquan appellauit maria. Er vidit deus opelfer bonu- er air. Benniner terra herba urentem et facience a femen : et ligni pomifecti faciens feudum insta genn^o fini : enins femen în femenifo în însper tercam . Et fadum eff îna . Et proculie nican. L'enantiere na . Le promine rera herbam virenten et facienten le-men uizta gruns luïtignilig; faciens feudi echebés unitgög fonerné fein specié luấ. Et vidit deus op eller buni: et fadü é velpece et mane dres rerens. Distog ait deus. Frant luminaria in armameto eli . 3 dinidat diem ac node: + fint in figua + tepora + dies + annos: ut luceat in Armamero celi et illuminer retra. Er factu eft ita. Fecing: deus duo lumiaria magna: lumiare manie ut pellet diei et lumiare min? ut pellet noch: + Rellas + poluit eas in firmaméro celiuc lucerent lup terra: et

pellent diei ac noti: : diuiderer lucem ar mebras. Et uidit d? m ellet bonu: et fadu fuelpere et mane Dies quart?. Dixit miam deus . Producant aque repule anime viuenno et volânle fup terram : fub firmamero celi. Ereauitos deus cete grandia et omné anima vi uenten atq; motabilem qua produxe= rant aque in species suas: 1 omne vo= lante feundu genus sui, fr vidit de= us op eller bonu : benedining; ei dicens. Erefeite et multiplicamini-et replete aquas maris : anely; multiplicatur fuper terram. Er fadu f velpre i mane dies quitus. Dixit quoq; deus. Pro= ducat terca animā muentem in gene= re fino: unmenta a repulta-a beltias ter-re focundu fpores fuas. Fadu é ita. Er fecit deus beltias terre justa fpeces fuas:inmenta a omne repule terre in geune luo. Le urdie deus co effectuarie re ait. Faciant⁹ boniné ad ruraginé 4 filmudiné noftrá-4 pflit pilmba maria-4 volantilibach-4 béluja vonifiég: rece: omiq repuli qo mouet i terra. Et creauit deus homine ad rmagine et fimi= litudine fuam : ad ymaginen di crea= nit illü:malculü er femina creauit eos. Benedising illis deus . et au. Erefeite er multiplicamini a replete tettam - et fubicue cam: + dominamini pifebus maris - + volanlibus ch: + voinectis animatibus que mouentur fup terra. Dirug deus. Ecce dedi uabis amne herbam afficenten fenen fup terrant-tr uniffa ligta que babér i fenercifia feméré genecia fui : ur fun upbia i efcă-a cădia afantibua terre-onitiq; volucti reli a univertis q moverur in terra-et i quibus é anima vinés : ur bakar ad velcendu. Er factu elt ita. Bibitos deus runda que fecerar : er erar valde bona.

The Canon of Scripture the Luther Bible

Martin Luther German NT · 1522 German Bible · 1534



Page 16 of 26

The Canon of Scripture the Tyndale Bible

William Tyndale · 1526

English NT · 1526 · 1st English New Testament from Greek texts published in Worms, Germany

title page:

"The newe Testament as it was written and caused to be written by them which herde yt. To whom also oure saveour Christ Jesus commaunded that they shulde preache it unto al creatures."

October 6, 1536 · strangled and burned "Lord, open the king of England's eyes!" Tyndale's prayer recorded by John Foxe

Miles Coverdale · 1535 · 1st complete English Bible from Hebrew Tyndale translated Pentateuch and Jonah

The Tyndale Bible \cdot British Library \cdot 1526 \cdot John 1



was that worde/ad that worde was with god: and god was thatt worde. The fame was in the begynnynge wyth god. 2111 thyngf weremade by it/ and with out it/ was made noo thige/that made was. In it was lyfe/ 21nd lyfe was the light of me/21nd the light flys

nethi darcines / ad darcines copreheded it not. Chere was a ma fent from god/ whofename was Jhon. The fame ca as a witnes / to beare witnes of the light/ that all menthrough himys ghrbeleve. Se was nott that light: but to beare witnes of the light. That was a true light / whs ichlighteneth all menthat come ito the worlde. Se was in the worlde/ ad the worlde by hiwas made: and the worlde fnewe hym not.

Becaito his awne/ad his receaved hi not. vns to as meny as receaved hi/gave he power to be the fones of god: i that they beleved of his name: which were borne not of bloude nor of the will of the fleffhe/nor yet of the will of men: but of god. 2ind that worde was made fleffhe/and dwelt amonge vs/and we fawe the glory off vt/as the glory off the only begotten fonne off the father/

Geneva Bible · 1560

Geneva, Switzerland · English Bible translation from Hebrew and Greek

Pfalmes. Deliuerance is of the Lord.

perfait, faill se wherein flandeck their comfort, and how he ought to prinfe God when he findech then delinerance. The wirked and the perfecuers of the children of God Mall fee how the hand of God is user against themand the hough he fuffir thema to projer for a while, yet he brills the then framed as they cannot couch a hans of ones he ed, except be permit then, and how in the call their delived within its most mirefulles firstly, here we may have moft prefere neurod again all attempt trans-rank roubles of minde and conference for the bring well practified herein, we may be affued again & all dangers in childright and conference for the bring well practified herein, we may be affued again & all dangers in childright are then for any of God, and a thength starting to that more than to ble comme of glory, which is laid vp for all them that lowe the comming of ou. Lord lefus Chrift.

PSAL. I.

The bleffed flate of the godly.

3

C Gods children
ar Com solltanzburger with his grace, that whatloeur commertion is cherry and the total total cherror burgers and the solution of the soluti

P S A L. I. Whenhoris was Editances are yoin that gathered the falmestions a booky, a farmath be did firship Plalme fifth means of aperface, the example with the did firship means functions and meanity with the did firship means functions and meanity with the did firship means functions and meanity with the did firship farship firship means of did firship must main lange means functions the firship means of the did firshifting. In the did firship means of the did firship means of the did firship means for the did firshifting. In the did firshifting the diffirshifting the did firshifting the did firshifting the di mine holy mountaine.

When a man hard given, a borg fremely a what locust of the plate to suill connect or to him.
 When a man hard given, a borg fremely a borg for the suite the subscription plate to suill connect or to him.
 When a man hard given, a borg fremely a borg for the subscription plate to suill connect or the connect or this.
 When a man hard given have the subscription of the subscription plate to suill connect or this.
 When a man hard given have the subscription plate to suill connect or this.
 When a man hard given have the subscription of the subscription that do the subscription t

I'ne obstimacie of the lewes. To the Romanes.

The Epiftle of the Apoftle Paul

to the Romanes.

THE ARG V MENT. THE ARG V MENT. The great mercy of God is declared toward man in Chritt lefus, whole righteoufneffs is made yea, committed with the for when man by readon of his own corruption could not fulfill the Law, yea, committed molt aboundariely both again the Law of God and nature, the infinite bounds of God, miniful of his promife made to his feuant Abrahaughe father of all belevers, ordinated that mans laluation fload onely fland in the perfed obschence of his Son I clius 1. http:// the mans. The perfect of t God, mindful othis promite made to his feiturn Abraham, abs fisher of all beleasers, ordained that mass islassion fload lower, but allo other varice another down the start of all beleasers, ordained that hy the circuncified lewer, but allo other varice another down the fished be fauld be fauld by aith in his resers as Abraham before here as circumcified, was come adial for high faith , and yet a fier want re-ceitued circumcified lewer, but allo other varies acome adial for high faith , and yet a fier want re-ceitued circumcified near a factor bagge of the fime rightroutines to pill faith , and yet a fier want re-ceitued circumcifion as a factor bagge of the fime rightroutines to pill faith and to the insteam that none fload think that the courtain which food m adce to high polerities was not performed either becarle the flowes receitued note Chrift (which was the bioffield right polerities was not performed according to the first hour all foith every thrangers and Centules pratient in by faith, are made hour has her was there are elevener, becault he di din or negles and the bioffield right by the forme of has have according to the first hour solid in the very thrangers and Centules pratient in by faith, are made hoirs of the promits. The caule whereof is this only will of Code i for almost have, as appeared by the cell-monies of the Scriptures. Yet eo the intera track the lewer (hould not here, here God which here for the new new the Gentiles tabue, is proceedent of the liberal mercy of God, which here all for that pelerone the area all polerities of Abraham, thoogh it appeares here the wall for the pelerone that the Gentiles tabue, is proceeded to the there all which is his Church. Jo them both. This groom while in loundnetfe of conference in his vocation, with all patience and home harding usery mant to walk in foundnetfe of conference in his vocation, with all patience and human here first here all ring with the weake, and louing one another according to chirab both. This groom while the terers, and to concludeth with a prayer.

CHAP, I. Prodeficeretbly when, and to mhat purpels kei scilled. 31 Hirrer ag will. 61 Mara the Glylek. 5 By blyem twe hour scritter? grate Chuitis God. 5 By blyem twe hour scritter? grate Chuitis God. 5 By blyem twe hour scritter? grate the whole power dist and and a strained, prinerfite and prinerfite and print of a financial character in the strained of an and print of a strained bly and a strained bly and print of a strained bly and a strained bly and bly a

Morganister, et al. The surgermander performance and the surger of the surger

The Geneva Bible • printed from 1560-1644 • Psalm 1 & Romans 1 • The Custis Library and Museum

 Inconstruint according to the fewers.
 I Of the Kollands.
 Dalibation of the General s.

 If & 6.9, maith, 13.
 the fewers of the fewers.
 1 The word of the fewers.
 1 The word of the fewers.

 If & 6.9, maith, 2.5.
 had boken one word, sown, Gdill (jake the fewers of the fewers o

Saluation of the Gentiles.

Authorized King James Bible · 1611

England · King James I · English Bible · the most popular English version

	The teftimony of Iohn Chap.j. The Lambe of God.
	The Gospel according to S. John.
<u> AAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAAA</u>	CHAP. I. The Diaminis, Humanuts, and Offic of lefas Chrift. 55 The tellimong of thin, 39 The celling of these states antibuctor that Displotted 26 John antibuctor them, hydring, I haptige
FIRST BOOK OF	
MOSES, CALLED	* Gen.1.1. * Gen.1.1.
GENESIS	*Col.t.t.6. gimming with 600. 3 "All things were unabehp 5 "All things were unabehp thun, and, without thin uses not any thing make the second
	4 In him was life, and the life was the light Good with a link thaw at the line f the world. 4 In him was life, and the life was the light Good with a link thaw at the line f the world. 5 The line black for the second that and the country has a life of the world. 5 The line black for the line black for the line black of the line bl
CHAP. 1. The creation of heaven and rattle, 3 of the light, 5 of the formannen, 9 of the earth formated from the mater, 1 and maid finiting. 14 of the formated from the mater, 20 of file and ford, 24 of bears and latter is used for an in the formated form the formater is a file and ford, 29 and the two for a file of the formated for the appairment of ford. 19 And the two file and the file of the formated form the formater is a file of the formated form 19 And the two files and the file of the formated form 19 And the two files and the file of the file of the file 19 And the two files and the file of the file of the file 19 And the two files and the file of the file of the file 19 And the two files and the mage of the file of the file 19 And the two files and the file of the file of the file 19 And the file of the file of the file of the file of the file 19 And the file of the file of the file of the file of the file 19 And the file of the file 19 And the file of the file 19 And the file of t	"Man, 3.1. " 6 C " Three was a man fent from God, 31 And 3 knew him not : but that he fhould
and carely 26, 50 moi into emages (Gal. 29 Al- and contact of a moi into emages (Gal. 29 Al- fortic appairment of food. 19 Alto the truting and the moniting there the fourth any.	7 The fame cante for a witheffe, to beare conclupiting with water. 7 The fame cante for a witheffe, to beare conclupiting with water. 1 witheffe the light, that all men through him 32 ' And John have second, fapinge, I fam * Mar, 3, 16, 1 the first belevate. 2 Here was not that first, but was for to and it show bean bits.
 The set of the set of the section of the sector of the set of the se	• B Ore was not that light, but was fort to beare minnel fofthat light. beare minnel fofthat light, but was fort to beare minnel fofthat light. 9 E bat was the true light, which lighterb energy manthat communch into the world. Choose with water, the limit ad but on me, the second s
Hebrah, 3. The state of the sta	*Heb,11.3. To Octuas in the woold was been being a remaining of undar the tank to be the been being a remaining of undar the tank to be the been been been been been been been be
2 a. Con. 4.5. Delight and there has light. 3 Gub Gob faito, "Let there that it was good. 2.2 Gub Gob bleffe faith, faying, "Betrait." Chap 8 19.	11 Sitt ann margas seceiurdoğini, to them 13 Sitt as manyas seceiurdoğini, to them 10 or, isr right 13 Sitt as manyas seceiurdoğini, to them 10 or, isr right 13 Sitt as manyas seceiurdoğini, to them 13 Sitt as seceiurdoğini, to them 13 Sitt as manyas seceiurdoğini, to them 13 Sitt as here the seceiurdoğini as the seceiurdoğini 13 Sitt as here burging seceiurdoğini as the sece
7 He, be- Ob nutico field ingo can a sub gootan in the dia many and the card, resente a sub over alle in the ingo the card base, and le bout mathy in the card, put and be will be called height of and the county and the many in the card, put and be will be called height of an over the county and the fitted at the card base of the card base of the county and the fitted at the card base of the card base of the county and the fitted at the card base of the card bas	10 r, ite rieft sprinkteg: 1 Gaue bie [] potorer to become tipe longing of the section of the
recent its moming ware the first hap. achnelie 6 C and Son faity. Let there be a \uparrow firms. the throng recarrer after bis kinner, catteril and \uparrow He-and the ment in the indult of the banters; and for it bidder cattering thing, and beak of the tarth after his wearing Wa. the hantref cattering here and the banters is and for the bidder of the tarth after his here the hantref cattering here and the hanters is and for the bidder of the tarth after his here have been been been been been been been be	Mate, 1.14. Deut among be (and wer beheld bis glow, the glow, and laft but then, and laft but then, and laft but the second seco
evenue was, the matter the matter is and big block of the sarth after was a final constraints and big block of the sarth after was a second block of the sarth after was a secon	15 30mototis was heef whom Alpake, De that 39 Bee layth who them, Come and lee, comme hafter me imperfererobetogeme, for he They came and law where he owelt, and as
Jer. 10. 12. tr Duzilo. and 50. 15. S And Solo failte the firmament Denistic: and Solo failte that it was soon. 2 Heb. expandition and the moniming bere the facom day. 6 and 6 and failte it and its the moniming bere the facom day.	mas deloze mie.
iff 10:11: it masted and Sob fall to the it was good. iff 10:12: and Sob fall to the it was good. and Sob fall to the it was good. iff 10:12: and Sob fall to the it was good. and Sob fall to the it was good. iff 10:12: and Sob fall to the it was good. and Sob fall to the it was good. iff 10:12: and Sob fall to the it was good. and Sob fall to the it was good. iff 10:12: and Sob fall to the it was good. and Sob fall the it was good. iff 10:12: and Sob fall to the it was good. and Sob fall the it was good. iff 10:12: and Sob fall to the it was for	* 1. lohn 4.12. 1. im 6.16. * 1. lohn 4.12. 1. im of 1. im of 1
auto Cool fair that it was good. 27 So Cool created he din; "malt and fenale * Maubaoa.	10 C antibit is ather termon 3 abin, when the former of the second the second the second the second
allo Cool law that it was good. 1 Mab. Cool law that it was good. 2 Mab. Heads in state the same bing for the inner of t	 * Col, 1.19. 16 Anno et hus "findrile haue all werrerer tronam garerio grace. 17 Forthe Law was gimen by Goods, but render the medybracette hearth of Educe Shift. * 1. John 4.12. 1. Tohn 4.12.
yet by sealing the affect has kinned, and the tree "certy luning thing that ' mouth plane the area,' T Me', exceed yet lung that, which fer yet as it fills, affect is 3-9 f And Gol (alo, Scholtz S hate given yets etc). It indet and Gol fab that it was good. 3 And file demining and charge the antibid here the attribute the state of the file cost of Me's feeding is a state of the s	Bor, Prepin. 1 that Display is and and the state of and the state of and the state of and the state of the st
third any. Deut. 4. 19. 14 C and Sob laidy. Act there he "lights in the math 19. 19. 7. 19 June 19. 19. 19. 19. 19. 19. 19. 19. 19. 19.	10°, Propier * Match., 7-3 * Match
third ang. Deut. 4. T. And Gob lain, Let there be "lights in the Third rate, " Third rate, "	 Lotzas fals the Prophet Cirlas. 24. and type Wich were fars, were of the Bharfires. 25. and the profile thin, and faith but bits. 26. and the profile thin, and faith but bits. 27. and the profile thin, and faith but bits.
was 60. 26 And God made the great lights, die greater wing and the dot ber wing first neither berten 10. 26 And God made the great lights, die greater wing and the moming here win first and	25 Hillithysacata guile and
The King Lemon Dible mainted hefers 1650 Cenesi	a 1 9 John 1 The Custic Library and Museum

The King James Bible \cdot printed before 1650 \cdot Genesis 1 & John 1 \cdot The Custis Library and Museum

The Canon of Scripture the New Testament · the modern translations Greek New Testament

Majority Text

<u>"Textus Receptus"</u>
Luther Bible
Tyndale NT
Coverdale Bible
Geneva Bible
King James Bible

New King James Bible

American Standard Version · 1901 Revised Standard Version · 1946 NT · 1952 OT · 1971 English Standard Version · 2002 Amplified Bible · 1965 New American Standard Bible · 1963 NT · 1971 OT 1995

Critical Text

Recovery Version · 1999

"thought for thought" New International Version · 1973 NT · 1978 OT

"paraphrase"

Living Bible · Ken Taylor · 1971 OT · based on ASV The Message · Eugene Peterson · 1993-2002

New International Reader's Version (NLT) Good News Translation (NLT) Common English Bible (CEB) Contemporary English Version (CEV) God's Word (GW) Easy to Read Version (ERV) The Voice (TV) Living Bible (TLB) Phillips Modern Translation (PMT) Eugene Peterson Bible - The Message (MSG)	Holman Christian Standard Version (ESV) New Revised Standard Version (NRSV) New American Bible (NAB) International Standard Version (ISV) New International Version (NIV) New English Translation (NET) Today's New International Version (NUV) New Jerusalem Bible (NJB) New Century Version (NCV) Revised English Bible (REB)	Interlinear Translation Lexham English Bible (LEB) American Standard Version (ASV) Modern English Version (MEV) Amplified Bible (AMP) King James Version (KJV) New King James Version (KJV) New American Standard Bible - 1977 (NASB) New American Standard Bible - 1977 (NASB) Revised Standard Version (RSV)
Paraphrase functional equivalent	Thought-for-Thought dynamic equivalent or mediating translation	Word-for-Word formal equivalent or literal translation

Page 21 of 26

Interlinear Translation	
Lexham English Bible (LEB)	
American Standard Version (ASV)	
Modern English Version (MEV)	
Amplified Bible (AMP)	
King James Version (KJV)	
New King James Version (NKJV)	
New American Standard Bible - 1977 (NASB)	
New American Standard Bible - 1995 Update (NASBU)	
Revised Standard Version (RSV)	
English Standard Version (ESV)	
Holman Christian Standard Bible (HCSB)	
New Revised Standard Version (NRSV) *	
New American Bible (NAB)	
International Standard Version (ISV) *	
New International Version (NIV)	
New English Translation (NET) *	
Today's New International Version (TNIV) *	
New Jerusalem Bible (NJB)	
New Century Version (NCV) *	
Revised English Bible (REB) *	
New Living Translation (NLT) *	
New International Reader's Version (NIrV)	
Good News Translation (GNT)	
Common English Bible (CEB) *	
Contemporary English Version (CEV) *	
God's Word (GW)	7
Easy to Read Version (ERV) *	
The Voice (TV)	
Living Bible (TLB)	
Phillips Modern Translation (PMT)	
Eugene Peterson Bible - The Message (MSG)	

Word-for-Word formal equivalent or literal translation

Thought-for-Thought dynamic equivalent or mediating translation

> Paraphrase functional equivalent

* Indicates varying degrees of gender neutral language Most common translations in **bold**

The Canon of Scripture the New Testament · translating Scripture

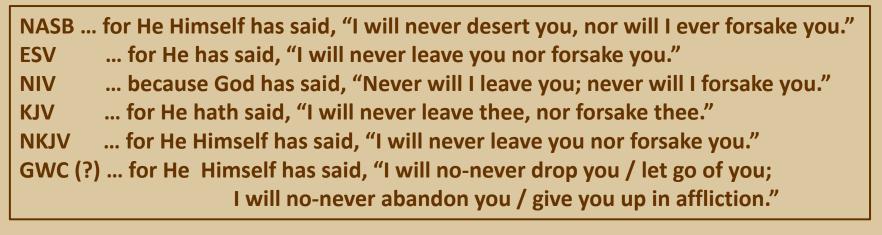
<u>Hebrews 13:5-6:</u> Let your character be free from the love of money, being content with what you have; <u>for He Himself has said, "I will never desert you, nor will I ever</u> <u>forsake you,"</u> so that we confidently say, "The Lord is my Helper, I will not be afraid. What shall man do to me?"

- emphatic: 1 2 3 4
- an authoritative quote = Deuteronomy 31:1-8 (6, 8)
- "himself" = impressive repetition & 1st word
- "said" = perfect tense = completed action with continuing effects
- "no never" = double negatives = οὐ μή = two times & 1st word
- parallel statement = double promise

interlinear translation – Greek to English:

(5)

... Himself for (He)-said, "no no you (I will)-desert nor no you (I will)-forsake"



The Canon of Scripture the Old Testament · translating Scripture

<u>2 Chronicles 16:9:</u> For the eyes of the LORD move to and fro throughout the earth that He may strongly support those whose heart is completely His.

English translations:
" whose heart is completely His."
" whose heart is blameless toward Him."
" whose hearts are fully committed to Him."
" whose heart is perfect toward Him."
" whose heart is loyal to Him."

The Canon of Scripture the Old Testament · translating Scripture

Psalm 1:1-6 · NASB

How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! But his delight is in the law of the LORD, and in His law he meditates day and night. And he will be like a tree firmly planted by streams of water, which yields its fruit in its season, and its leaf does not wither; and in whatever he does, he prospers.

The wicked are not so, but they are like chaff which the wind drives away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the LORD knows the way of the righteous, but the way of the wicked will perish.

Psalm 1:1-6 · The Message

How well God must like you – you don't hang out at Sin Saloon, you don't slink along Dead-End Road, you don't go to Smart-Mouth College. Instead you thrill to God's Word, you chew on Scripture day and night. You're a tree replanted in Eden, bearing fresh fruit every month, never dropping a leaf, always in blossom.

You're not at all like the wicked who are mere windblown dust – without defense in court, unfit company for innocent people. God charts the road you take. The road they take is Skid Row.

Eugene Peterson

