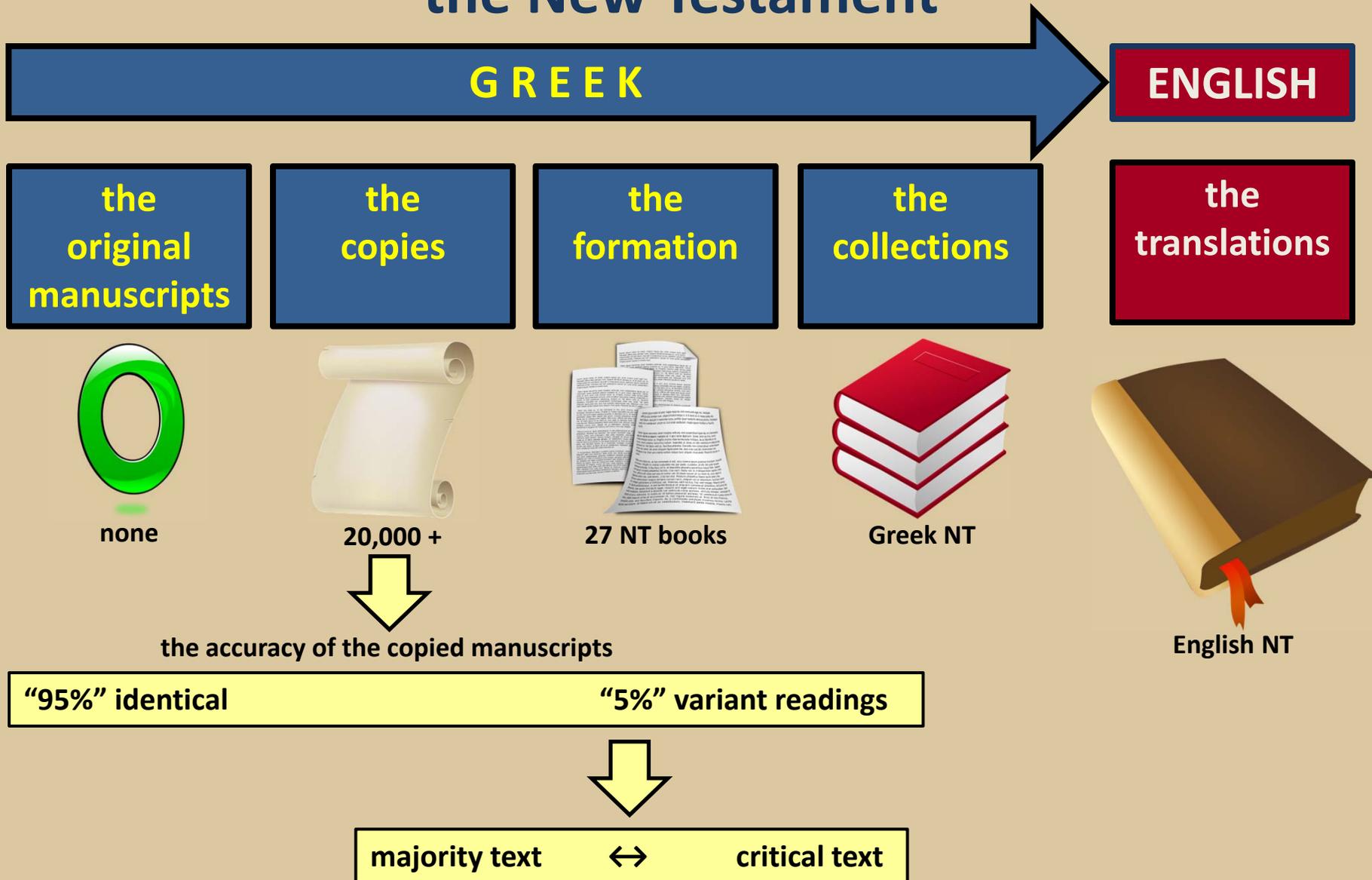


# The Canon of Scripture the New Testament



# The Canon of Scripture

## the New Testament

the use and preservation of the manuscripts  
1<sup>st</sup> 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

### 3 the scholarly languages

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:  
1<sup>st</sup> – 4<sup>th</sup> centuries

**1** **apostolic**

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:  
1<sup>st</sup> – 4<sup>th</sup> 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” manuscripts 21 editions

5 editions · Erasmus 1516 · 1519 · 1522 · 1527 · 1535

4 editions · Estienne aka Stephanus 1546 · 1549 · 1550 · 1551

9 editions · Theodore de Beza 1565-1604

3 editions · Elzevir Brothers 1624 · 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 (Ⲛ)

**(N)** Nestle-Aland text 1<sup>st</sup> edition 1898 · 27<sup>th</sup> edition 1993

**(U)** United Bible Societies 5 editions: 1966 · 1975 · 1983 · 1993 · 2014

# The Canon of Scripture

Textus  
Receptus

(M) the  
majority  
text

New  
Testament

1830  
edition

Dallas  
Theological  
Seminary

John 1

200 ΕΥΑΓΓΕΛΙΟΝ 24. 31-  
ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν  
31 τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδου αὐτοῖς. αὐτῶν  
δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν·  
32 καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς  
ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς  
ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γρα-  
33 φάς; καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱε-  
ρουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ  
34 τοὺς σὺν αὐτοῖς λέγοντας, "Ὅτι ἠγέρθη ὁ Κύριος ὄντως,  
35 καὶ ὤφθη Σίμωνι· καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ,  
καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.  
36 Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν  
37 μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. πτοηθέντες  
38 δὲ καὶ ἔμφοβοι γένομενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ  
εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διατὶ διαλο-  
39 γισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ἴδετε τὰς  
χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι·  
ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα  
40 οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. καὶ τοῦτο εἰπὼν  
41 ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. ἔτι δὲ  
ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,  
42 εἶπεν αὐτοῖς, "Ἐχετέ τι βρώσιμον ἐνθάδε; οἱ δὲ ἐπέ-  
δωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου  
43 κηρίου. καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. Εἶπε δὲ  
44 αὐτοῖς, Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν  
σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν  
τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.  
45 τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνίεναι τὰς γρα-  
46 φάς· καὶ εἶπεν αὐτοῖς, "Ὅτι οὕτω γέγραπται, καὶ οὕτως  
ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ  
47 τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ

-I. IO. KATA IOANNHN. 201  
μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη,  
ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. ὑμεῖς δὲ ἐστε μάρτυρες 48  
τούτων. καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ 49  
πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει  
Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.  
'Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν. καὶ ἐπά- 50  
ρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. καὶ ἐγένετο 51  
ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ  
ἀνεφέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσκυνήσαντες 52  
αὐτόν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγά-  
λης· καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ, αἰνοῦντες καὶ 53  
εὐλογοῦντες τὸν Θεόν. Ἀμήν.

## ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

'ἘΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν 1  
Θεόν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν 2  
Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένε- 3  
το οὐδὲ ἓν ὃ γέγονεν. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν 4  
τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, 5  
καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

'Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα 6  
αὐτῷ Ἰωάννης. οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρ- 7  
τυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐ-  
τοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα, μαρτυρήσῃ περὶ 8  
τοῦ φωτός. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα 9  
ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν τῷ κόσμῳ ἦν, 10  
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ

# The Canon of Scripture

## ΚΑΤΑ ΙΩΑΝΝΗΝ

The Word Became Flesh

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. 2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.<sup>a</sup> ὁ γέγονεν<sup>a</sup> 4 ἐν<sup>1</sup> αὐτῷ ζωὴ ἦν<sup>2</sup>, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος<sup>b</sup> ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

<sup>1</sup> 3-4 {C} οὐδὲ ἓν. ὁ γέγονεν ἐν p<sup>75c</sup> C L W<sup>supp</sup> Θ it<sup>b</sup> vg<sup>ww</sup> syr<sup>c</sup>.(pal) cop<sup>sa</sup>.fay Naassenes Theodotus<sup>acc.</sup> to Clement Valentinians<sup>acc.</sup> to Irenaeus<sup>gr.lat</sup> and Clement Diatessaron<sup>1,a</sup> Ptolemy Heraclion Theophilus Perateni Irenaeus Clement Tertullian Hippolytus Origen Eusebius Ambrosiaster Hilary Athanasius Cyril-Jerusalem Ambrose<sup>2/3</sup> Epiphanius Augustine Cyril // οὐδὲ ἓν· ὁ γέγονεν ἐν (D 1071 οὐδὲν for οὐδὲ ἐν) 28 700 892 1195 1241 1242<sup>c</sup> Diatessaron<sup>e<sup>syx</sup></sup> // οὐδὲ ἓν ὁ γέγονεν. ἐν N<sup>c</sup> K X Π Ψ 050 063 (f<sup>1</sup> οὐδὲν for οὐδὲ ἐν) f<sup>13</sup> 33 565 1009 1010 1079 1216 1230 1242\* 1253 1344 1365 1546 1646 Byz Lect vg<sup>cl</sup> syr<sup>p,h</sup> cop<sup>bo</sup> arm geo Adamantius Alexander Ephraem Ambrose<sup>1/3</sup> Didymus Epiphanius Chrysostom Jerome Nonnus Ps-Ignatius // οὐδὲ ἐν ὁ γέγονεν ἐν (p<sup>66</sup> οὐδὲν for οὐδὲ ἐν and omit ἐν) p<sup>75\*</sup> (N\* οὐδὲν for οὐδὲ ἐν) A B Δ 2 4 {A} ἦν (see footnote 1) p<sup>66,75</sup> A B C K L X Δ Θ Π Ψ 050 063 0234 f<sup>1</sup> f<sup>13</sup> 28 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646 2148 Byz Lect vg syr<sup>p,h</sup>.pal cop<sup>bo</sup> arm geo Theodotus<sup>acc.</sup> to Clement Diatessaron Irenaeus<sup>lat</sup> Clement<sup>3/5</sup> Origen Cyprian Eusebius Chrysostom Nonnus Cyril Theodoret // ἔστω N D it<sup>a,aur,b,c,e,f,ff<sup>2</sup>,q</sup> syr<sup>c</sup> cop<sup>sa</sup>.fay Naassenes<sup>acc.</sup> to Hippolytus Theodotus<sup>acc.</sup> to Clement Valentinians<sup>acc.</sup> to Irenaeus Diatessaron<sup>1</sup> Perateni<sup>acc.</sup> to Hippolytus Irenaeus<sup>gr.lat</sup> Clement<sup>2/5</sup> mss<sup>acc.</sup> to Origen Cyprian Ambrosiaster Victorinus-Rome Hilary Augustine // omit W<sup>supp</sup>

<sup>a</sup> a 3 a major, a none: WH BF<sup>2</sup> RV<sup>m</sup> ASV<sup>m</sup> RSV<sup>m</sup> NEB TT Jer Seg<sup>m</sup> // a none, a major: (TR) WH<sup>m</sup> Bov Nes AV RV ASV RSV NEB<sup>m</sup> (Zür) (Luth) Jer<sup>m</sup> Seg

<sup>b</sup> b none: TR WH AV RSV Jer Seg // b minor: Bov Nes BF<sup>2</sup> RV ASV (NEB) TT Zür Luth

1-2 Jn 17.5; 1 Jn 1.1-2 1 ὁ λόγος Re 19.13 3 Wsd 9.1; Jn 1.10; 1 Cor 8.6; Col 1.16-17; He 1.2 4 ἐν αὐτῷ ζωὴ ἦν Jn 5.26 5 Jn 3.19 6 Mt 3.1; Mk 1.4; Lk 1.13, 17, 76; 3.2

8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 Ἦν τὸ φῶς τὸ ἀληθινόν,<sup>c</sup> ὃ φωτίζει πάντα ἄνθρωπον,<sup>c</sup> ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ 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 οἱ οὐκ<sup>3</sup> ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.<sup>3</sup>

14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. <sup>a</sup> 15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος<sup>4</sup> ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.<sup>d</sup> 16 ὅτι ἐκ τοῦ πληρώματος

<sup>3</sup> 13 {A} οἱ οὐκ...ἐγεννήθησαν. p<sup>66</sup> N B<sup>3</sup> C D<sup>c</sup> K L W<sup>supp</sup> X Π Ψ 063 (p<sup>75</sup> A B\* Δ 28 1071 1365 ἐγεννήθησαν) f<sup>1</sup> f<sup>13</sup> 33 565 700 892 1009 1010 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148<sup>vid</sup> Byz Lect <sup>169</sup>vid it<sup>aur,c,e,f,ff<sup>2</sup>,q</sup> vg syr<sup>p,h</sup>.pal cop<sup>sa,bo</sup> arm geo Valentinians<sup>acc.</sup> to Tertullian (Clement) Origen<sup>lat</sup> Eusebius Hilary Athanasius Cyril-Jerusalem Chrysostom Cyril Theodoret // οὐκ...ἐγεννήθησαν. D\* it<sup>a</sup> // ὃς οὐκ...ἐγεννήθη. it<sup>b</sup> (syr<sup>c</sup>.p<sup>miss</sup> οἱ [sic]) Irenaeus<sup>lat</sup> Tertullian Origen<sup>lat</sup> (Ambrose) (Sulpicius) Augustine Ps-Athanasius<sup>vid</sup>

<sup>4</sup> 15 {A} λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος p<sup>66,75</sup> (p<sup>66</sup>\* Δ 1646\* ὁ πίσω) N<sup>b</sup> A B<sup>3</sup> (C<sup>3</sup> ὃν ἔλεγον) (D\* omit λέγων) K L Θ Π Ψ 063 f<sup>1</sup> f<sup>13</sup> (28 εἶπεν) 33 565 700 892 1009 1010 1071 1079 1195 1216 1230 1241 1242 1253 1344 1365 1546 1646<sup>c</sup> 2148<sup>vid</sup> Byz Lect it<sup>a,aur,c,e,ff<sup>2</sup>,q</sup> (it<sup>b</sup> omit λέγων) (it<sup>c</sup> add ὃς) vg<sup>cl</sup> syr<sup>c,p,h</sup>.pal cop<sup>sa,bo</sup> arm geo Origen Nonnus // λέγων, Οὗτος

<sup>c</sup> c 9 c minor, c minor: Bov Nes BF<sup>2</sup> RV (RV<sup>m</sup>) ASV (ASV<sup>m</sup>) (RSV) (NEB) (TT) (Zür) (Jer) (Jer<sup>m</sup>) (Seg) // c none, c none: WH // c minor, c none: TR AV RV<sup>m</sup> ASV<sup>m</sup> NEB<sup>m</sup> Luth Jer<sup>m</sup> Seg<sup>m</sup>

<sup>d</sup> d 15 d d no parens: TR Bov Nes BF<sup>2</sup> AV RV ASV NEB TT Zür Luth Jer Seg // d parens, d parens: WH RSV

8 οὐκ...φῶς Jn 1.20 9 1 Jn 2.8 10 ἐν τῷ κόσμῳ ἦν Jn 1.14 ὁ κόσμος δι'... ἐγένετο Jn 1.3; 1 Cor 8.6; Col. 1.16; He 1.2 ὁ κόσμος αὐτὸν οὐκ ἔγνω 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 ὁ λόγος...ἐγένετο Ps Sol 7.6; Ro 1.3; Ga 4.4; Php 2.7; 1 Tm 3.16; He 2.14; 1 Jn 4.2 ἐθεασάμεθα...αὐτοῦ Is 60.1-2; Lk 9.32; Jn 2.11 15 Jn 1.30 Ὁ...ἐρχόμενος Mt 3.11; Mk 1.7; Jn 1.27 16 ἐκ...ἐλάβομεν Col 2.10

United Bible Societies

(U) the critical text

New Testament

1966 1968 2<sup>nd</sup> edition

John 1

# 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 · 1440

Latin Vulgate · 1<sup>st</sup> book printed with movable type · Mainz, Germany · 1454-1455

**Martin Luther (10 Nov 1483 - 18 Feb 1546) · age 62**

German NT · 1522 from Greek text      German Bible · 1534 from Hebrew text

**William Tyndale (circa 1494 - 6 Oct 1536)**

English NT · 1526 · 1<sup>st</sup> NT from Greek texts      Miles Coverdale · 1535 · 1<sup>st</sup> 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 Scripture

## the Wycliffe Bible

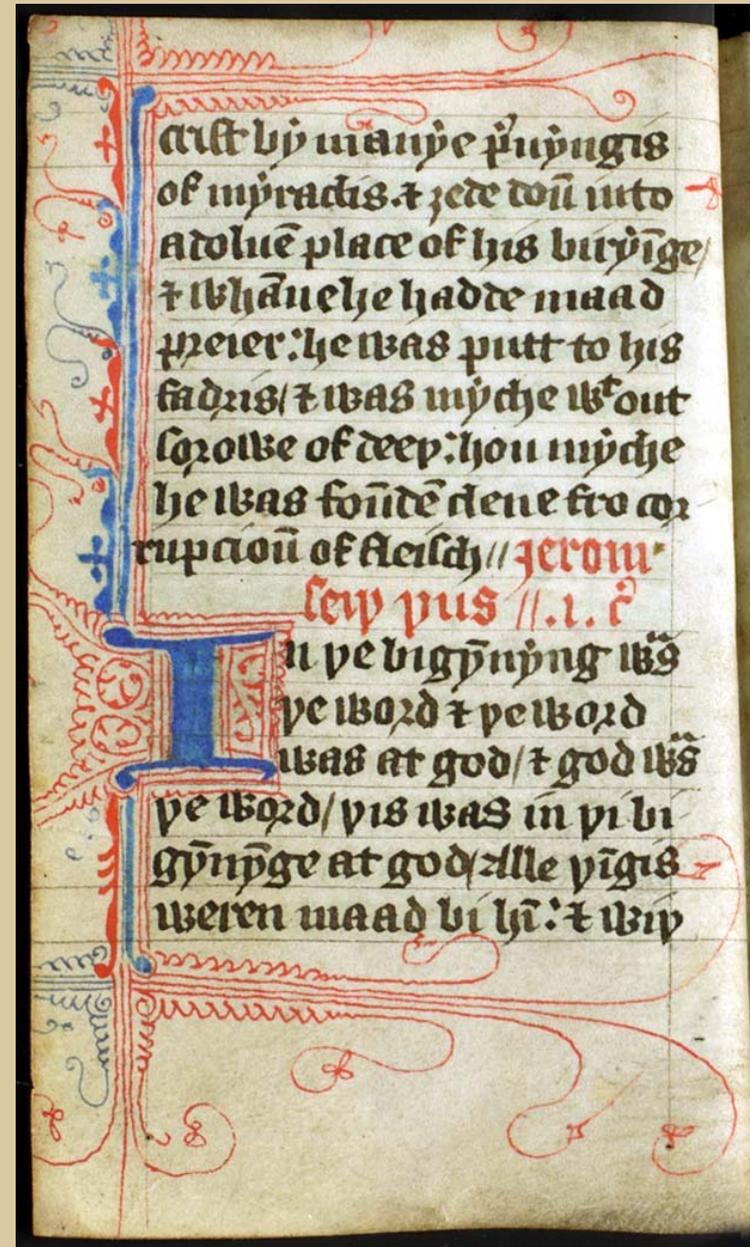
John Wycliffe · 1382 '84 '88 '95

English · manuscript from Latin Vulgate

<sup>1</sup> In þe bigynnyng God made of nouzt heuene and erþe. <sup>2</sup> Forsope þe erþe was idel and voide, and derknessis weren on the face of deppe; and the Spyrte of þe Lord was borun on the wattris. <sup>3</sup> And God seide, Ligt be maad, and ligt was maad. Genesis 1:1-3

For God louede so þe world, that he gaf his oon bigetun sone, þat ech man þat bileueþ in him perische not, but haue euerlastyng e lif. John 3:16

The Wycliffe Bible · John 1



# The Canon of Scripture

## the Gutenberg Bible

Johann Gutenberg 1454-55

the printing press · 1440

Latin Vulgate · Mainz, Germany

1<sup>st</sup> 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

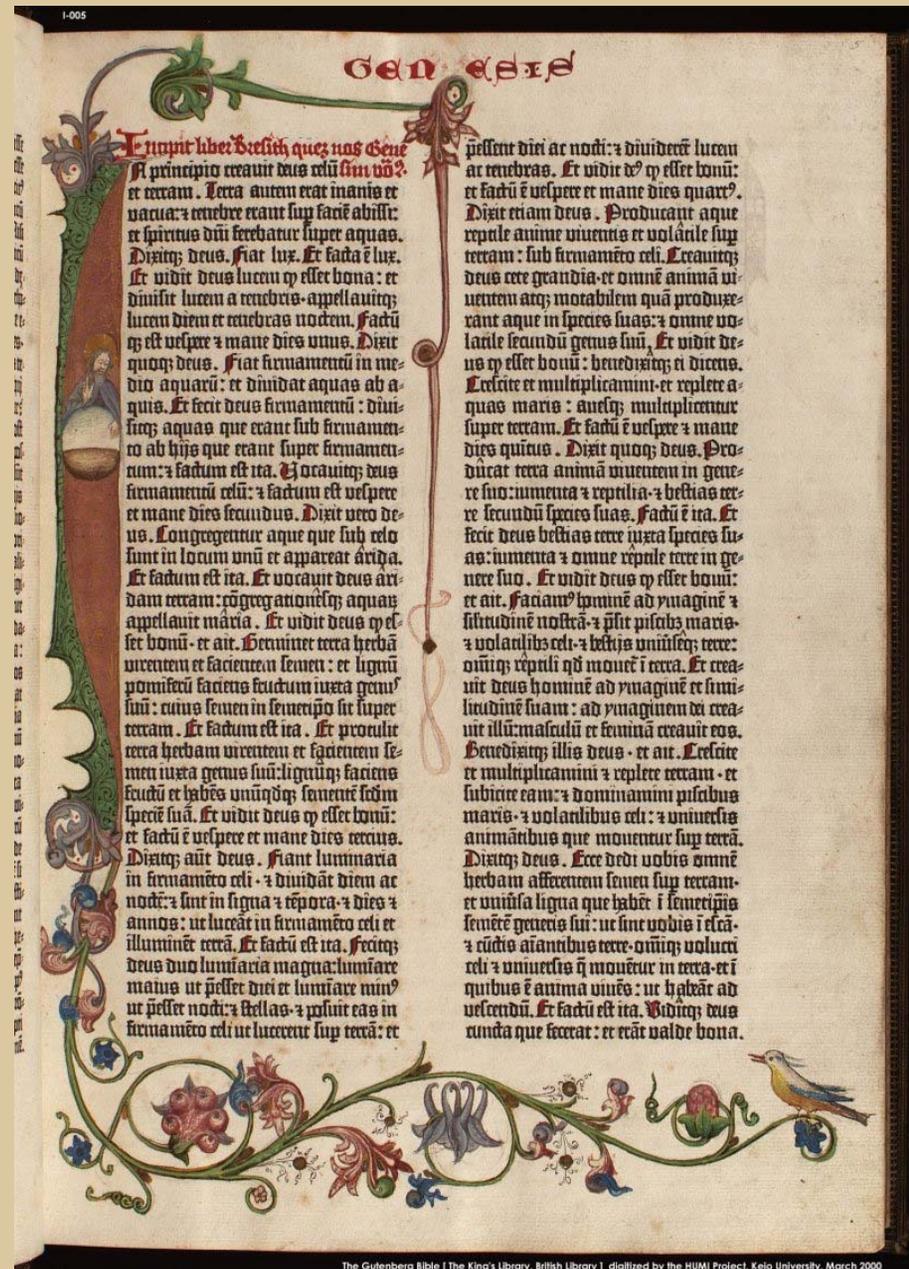
varying states of completeness

21 are complete Bibles

estimated price = \$25-35 million for

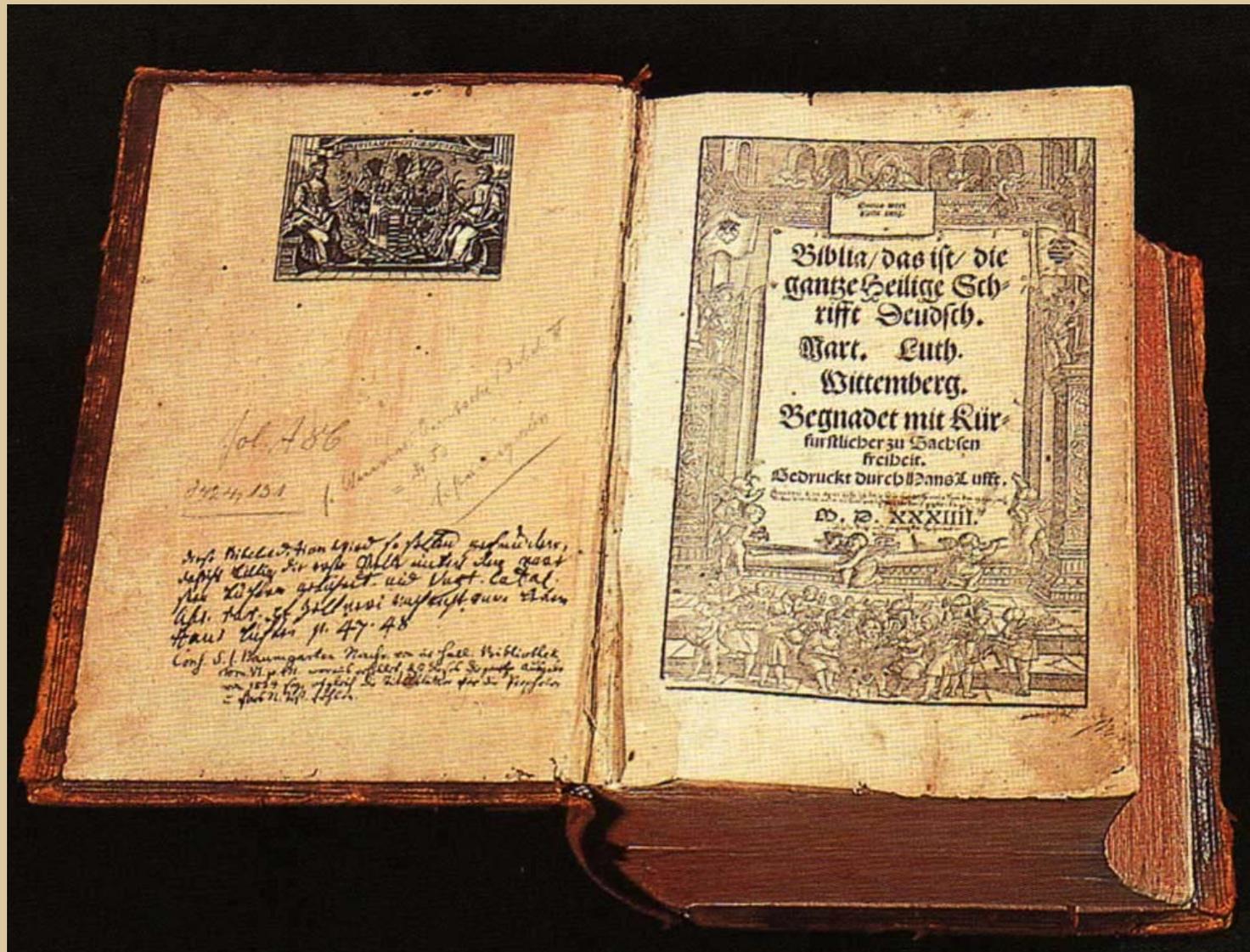
a complete Bible today

The Gutenberg Bible · British Library · Genesis 1



# The Canon of Scripture the Luther Bible

**Martin Luther** German NT • 1522 German Bible • 1534



# The Canon of Scripture

## the Tyndale Bible

**William Tyndale · 1526**

English NT · 1526 · 1<sup>st</sup> 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!”*

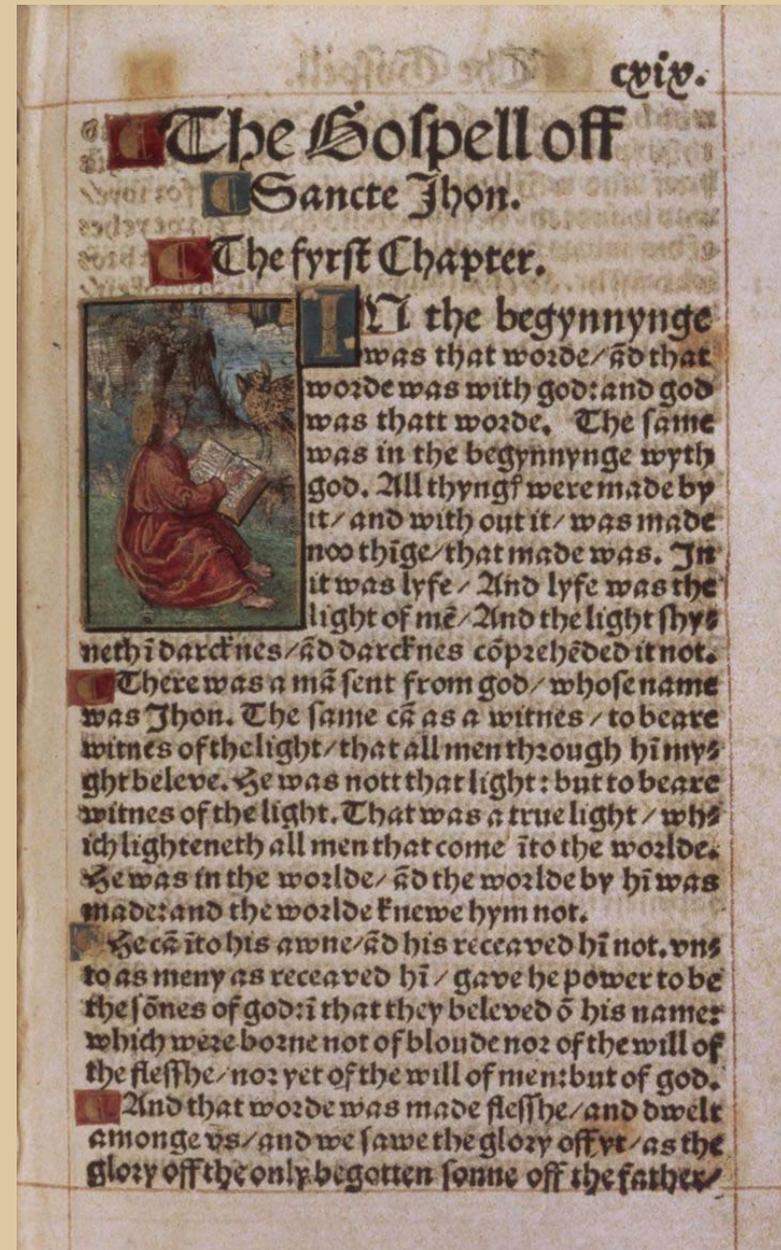
Tyndale’s prayer recorded by John Foxe

Miles Coverdale · 1535 · 1<sup>st</sup> complete

English Bible from Hebrew

Tyndale translated Pentateuch and Jonah

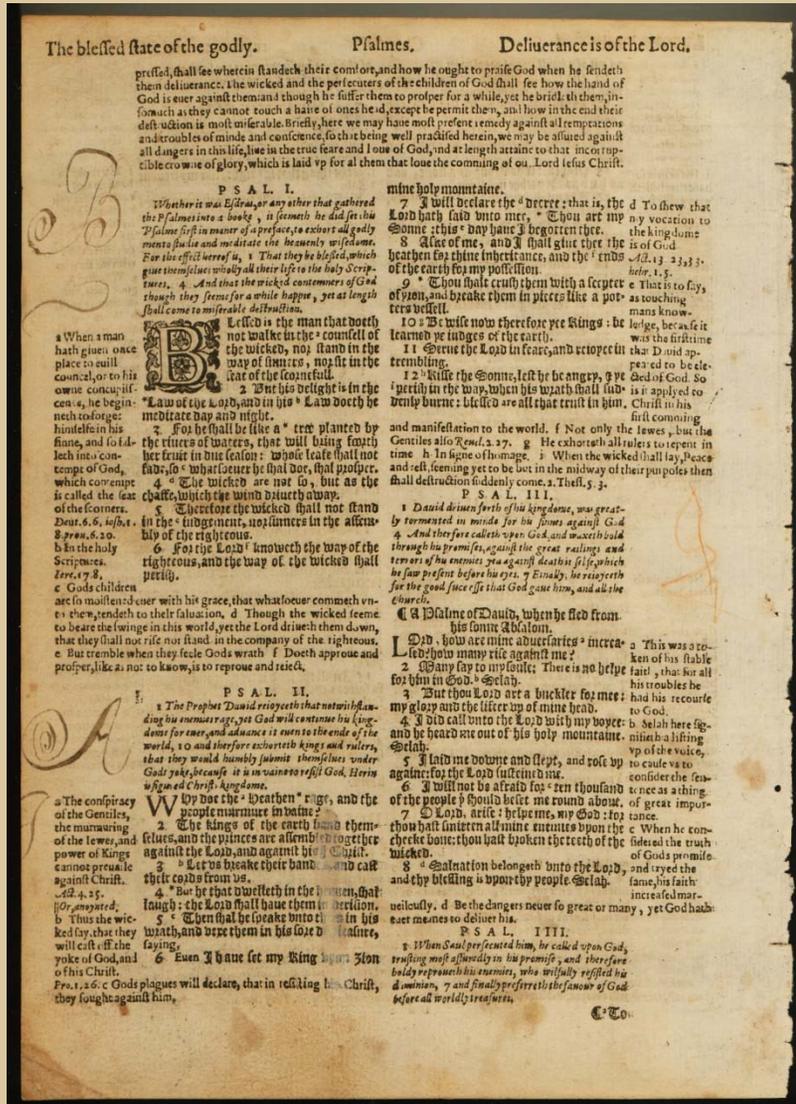
The Tyndale Bible · British Library · 1526 · John 1



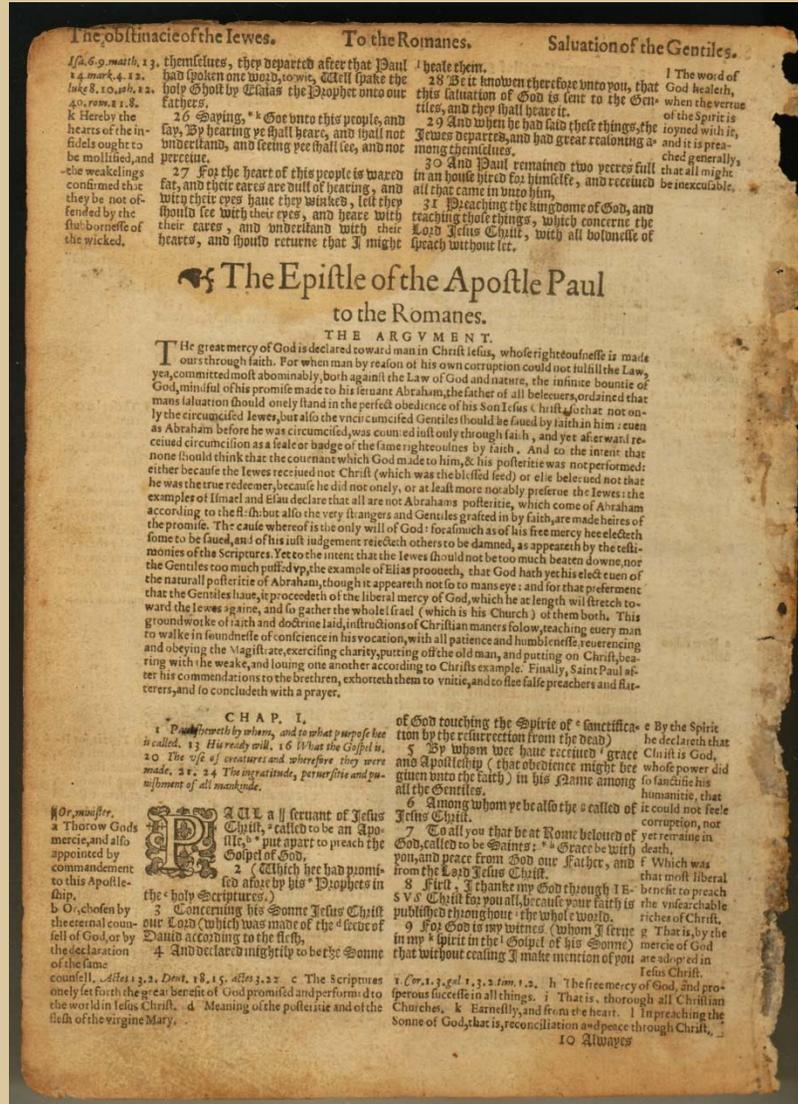
# The Canon of Scripture

Geneva Bible · 1560

Geneva, Switzerland · English Bible translation from Hebrew and Greek



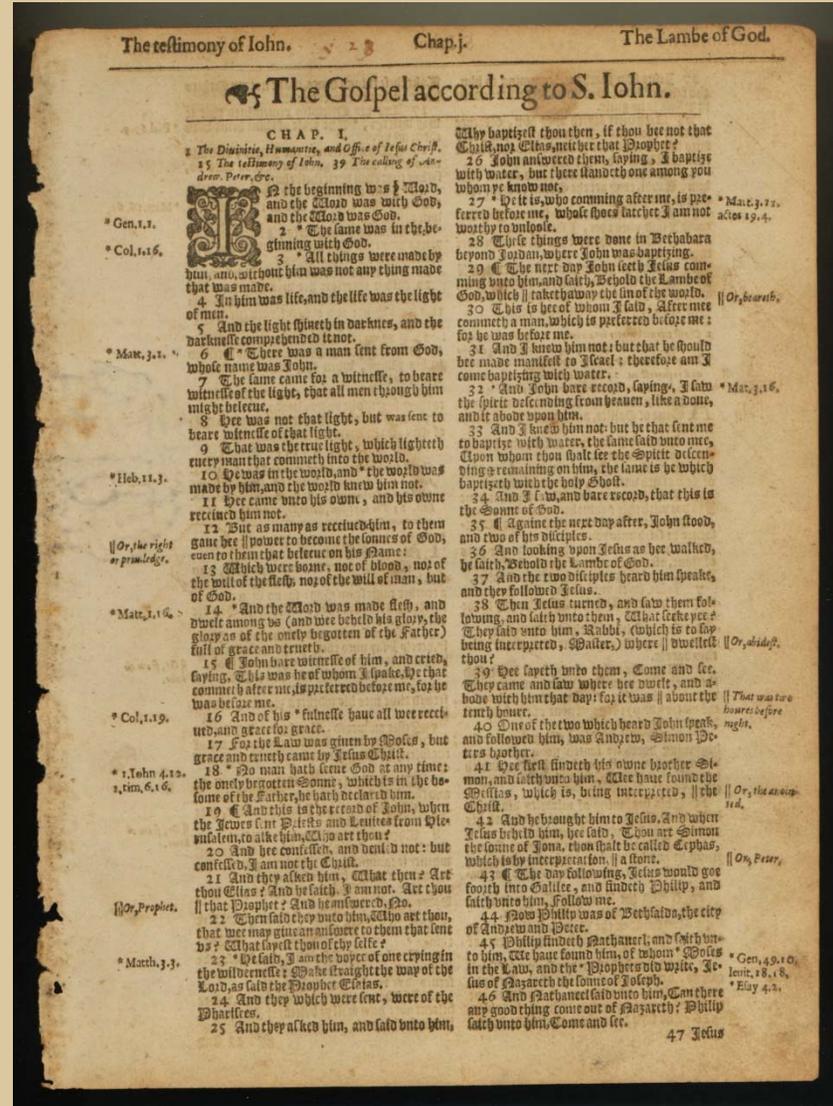
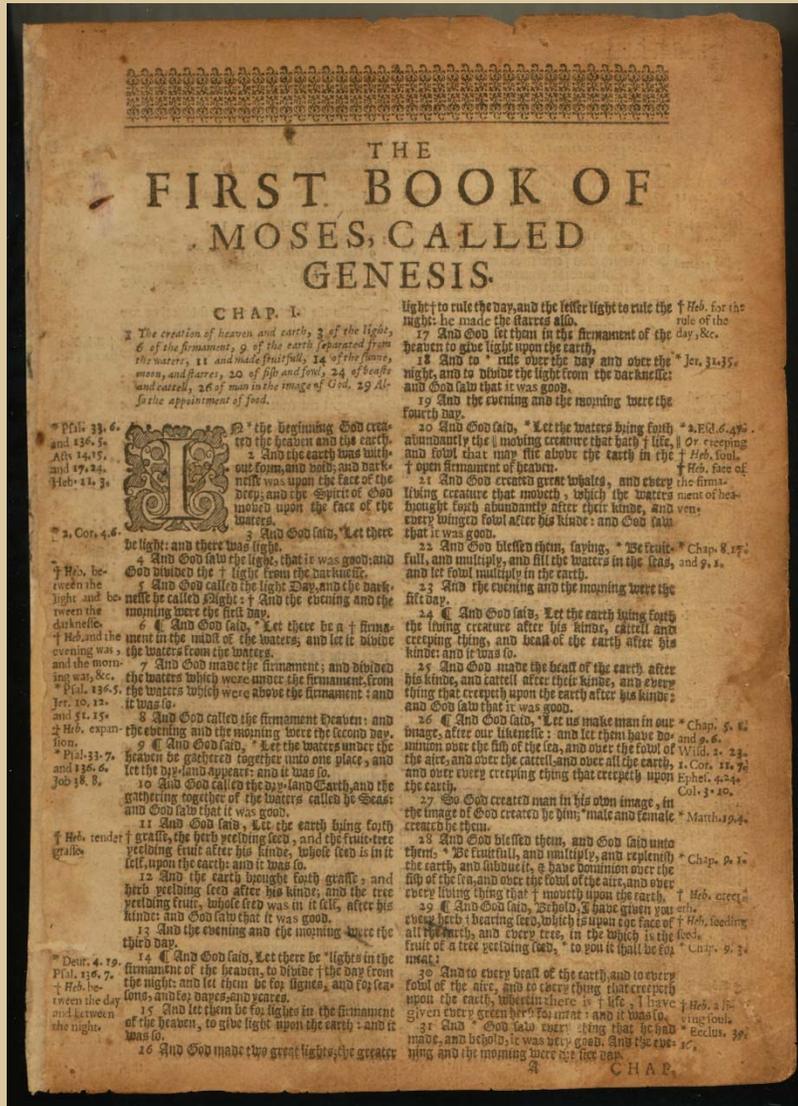
The Geneva Bible · printed from 1560-1644 · Psalm 1 & Romans 1 · The Custis Library and Museum



# The Canon of Scripture

Authorized King James Bible · 1611

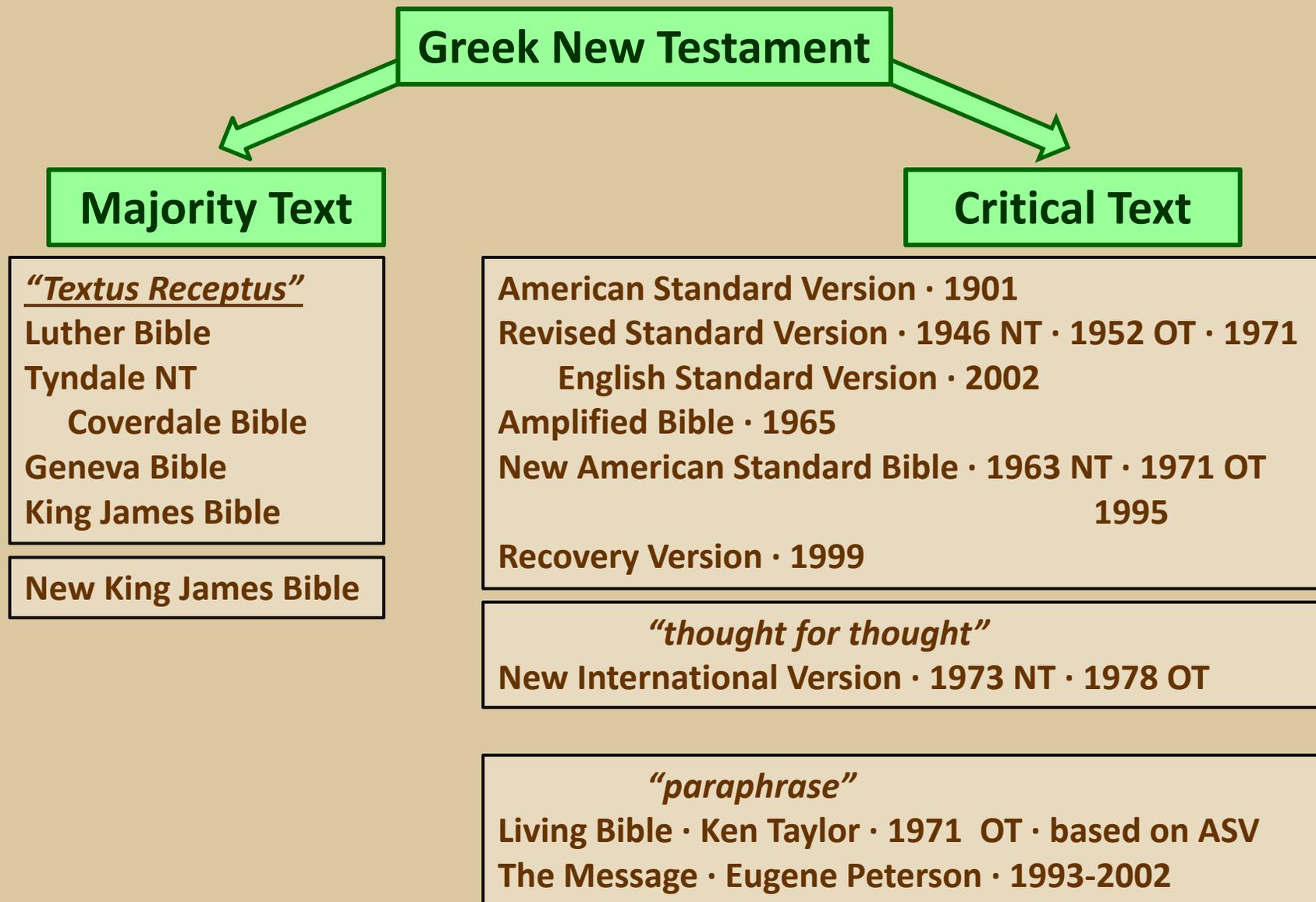
England · King James I · English Bible · the most popular English version



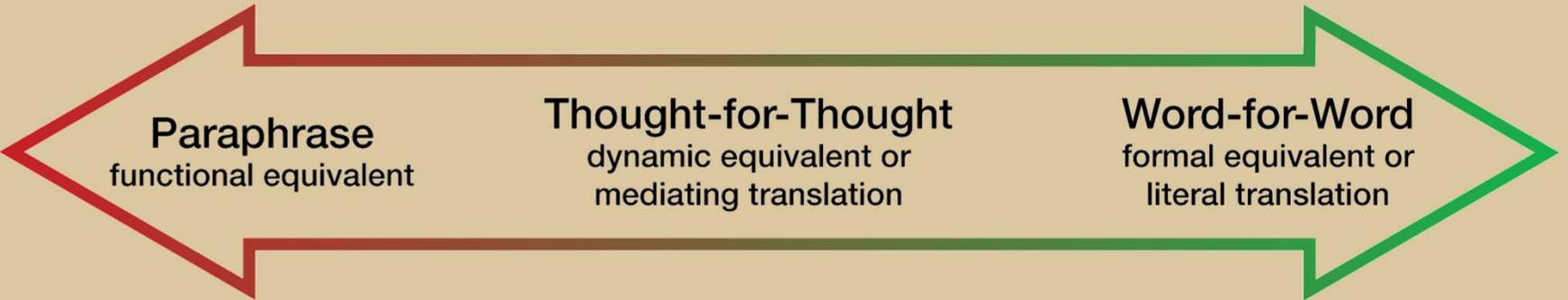
The King James Bible · printed before 1650 · Genesis 1 & John 1 · The Custis Library and Museum

# The Canon of Scripture

## the New Testament · the modern translations



- 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)
- Easy to Read Version (ERV)
- The Voice (TV)
- Living Bible (TLB)
- Phillips Modern Translation (PMT)
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\* Indicates varying degrees of gender neutral language  
 Most common translations in **bold**

# The Canon of Scripture

## the New Testament · translating Scripture

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

- emphatic:
- ① an authoritative quote = Deuteronomy 31:1-8 (6, 8)
  - ② “himself” = impressive repetition & 1<sup>st</sup> word
  - ③ “said” = perfect tense = completed action with continuing effects
  - ④ “no never” = double negatives = οὐ μή = two times & 1<sup>st</sup> word
  - ⑤ parallel statement = double promise

interlinear translation – Greek to English:

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

NASB ... for He Himself has said, “I will never desert you, nor will I ever forsake you.”  
ESV ... for He has said, “I will never leave you nor forsake you.”  
NIV ... because God has said, “Never will I leave you; never will I forsake you.”  
KJV ... for He hath said, “I will never leave thee, nor forsake thee.”  
NKJV ... for He Himself has said, “I will never leave you nor forsake you.”  
GWC (?) ... for He Himself has said, “I will no-never drop you / let go of you;  
I will no-never abandon you / give you up in affliction.”

# The Canon of Scripture

## the Old Testament · translating Scripture

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

a shālēm heart ↔ shālēm = שְׁלֵמָה

Hebrew and Aramaic Lexicon (HAL)

shālēm = intact · untouched · complete · perfect · whole · undivided



### English translations:

- NASB “... whose heart is completely His.”  
ESV “... whose heart is blameless toward Him.”  
NIV “... whose hearts are fully committed to Him.”  
KJV “... whose heart is perfect toward Him.”  
NKJV “... 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

# The Canon of Scripture

God preserves His Word

