

# Christian World View

the canon of Scripture

the formation

# The Canon of Scripture

## the big picture

**God**

truth from the mind of God to the mind of man  
transforming heart and life of man  
to the glory of God

revelation

incarnation

inspiration

**Jesus  
Christ**

illumination

preservation



# The Canon of Scripture

## the formation of 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
- 5 **the translations** • the language of the people

Greek: βιβλία = “books” → Bible

# The Canon of Scripture the Old Testament



**TaNaKh** · Hebrew Bible

**Ta** = TORAH · teachings

**Na** = NEVIIN · prophets

**Kh** = KETUVIM · writings

original manuscripts

Moses to Malachi

BC 1450-417

**1** prophetic

Was it written by a prophet of the LORD God?

**2** orthodox

Is it true to the LORD God?

**3** accurate

Is it true in time? Has it been fulfilled?

# The Canon of Scripture

## the Old Testament

### 1 the Septuagint

Greek Old Testament BC 300-100  
early fragments · 2<sup>nd</sup> century BC complete text · 4<sup>th</sup> century AD

### 2 the Dead Sea Scrolls

Hebrew · Aramaic · Greek BC 150 – AD 70  
40% Old Testament 30% second Temple period 30% secular

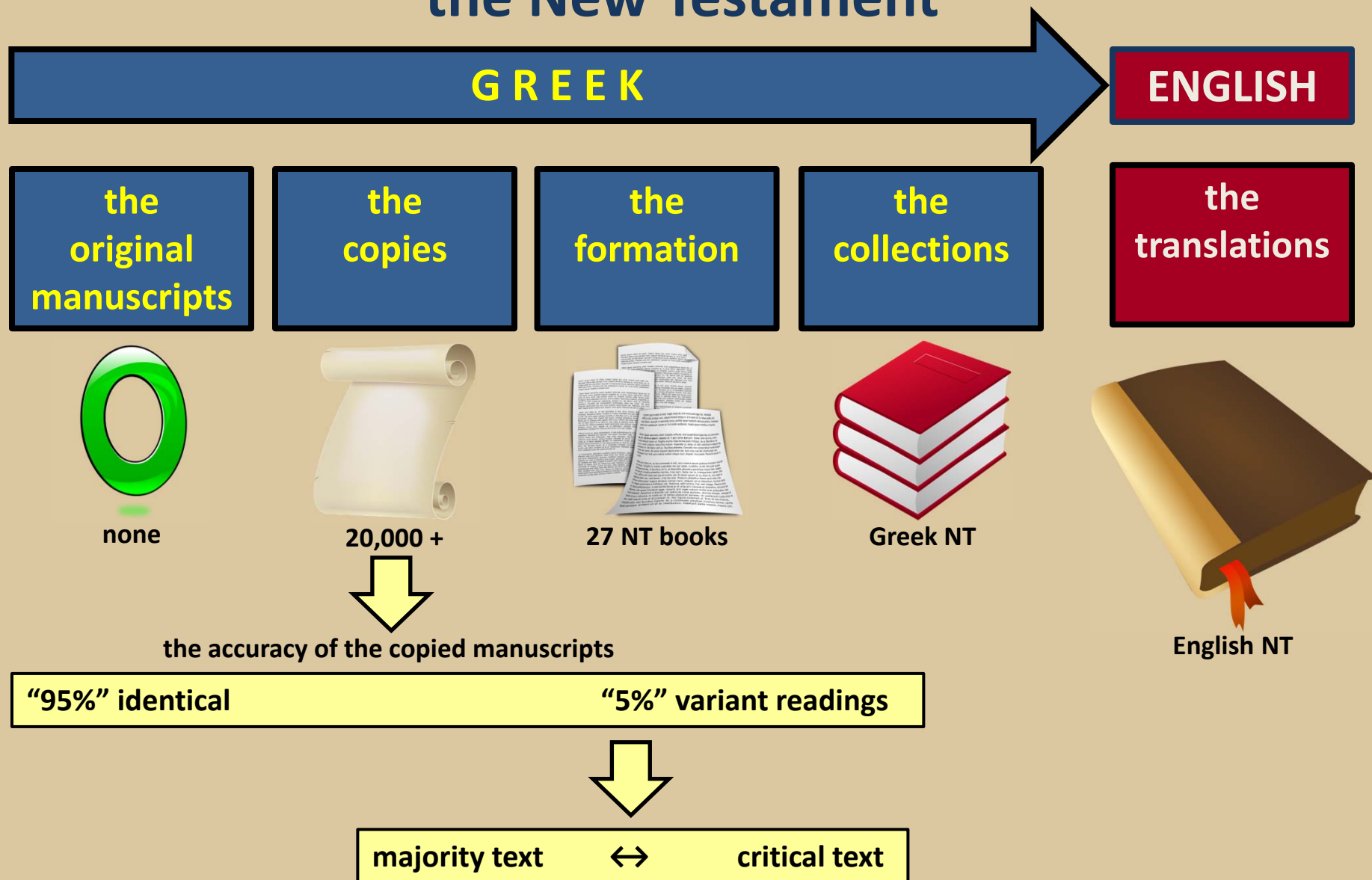
### 3 the Latin Vulgate

Latin Bible AD 404  
39 Old Testament books 16 Apocryphal “*hidden, secret*” books

### 4 the Masoretic Text

Hebrew Bible AD 600-800  
the authoritative text added accents and vowel pointings

# 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 ἑνδεκα 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. ΚΑΤΑ ΙΩΑΝΝΗΝ. 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, αἰνούντες 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 Ν 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>169vid</sup> 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>mss</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>66c,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</sup>.p,h,pal cop<sup>sa,bo</sup> arm geo Origen Nonnus // λέγων, Οὗτος

<sup>c</sup> c e 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 big picture

- 1 revelation of the Word of God by divine inspiration
- 2 acceptance of books as God's Word by the church
- 3 formation of authoritative books: OT-39 & NT-27
- 4 collection of manuscripts into the canon of Scripture

