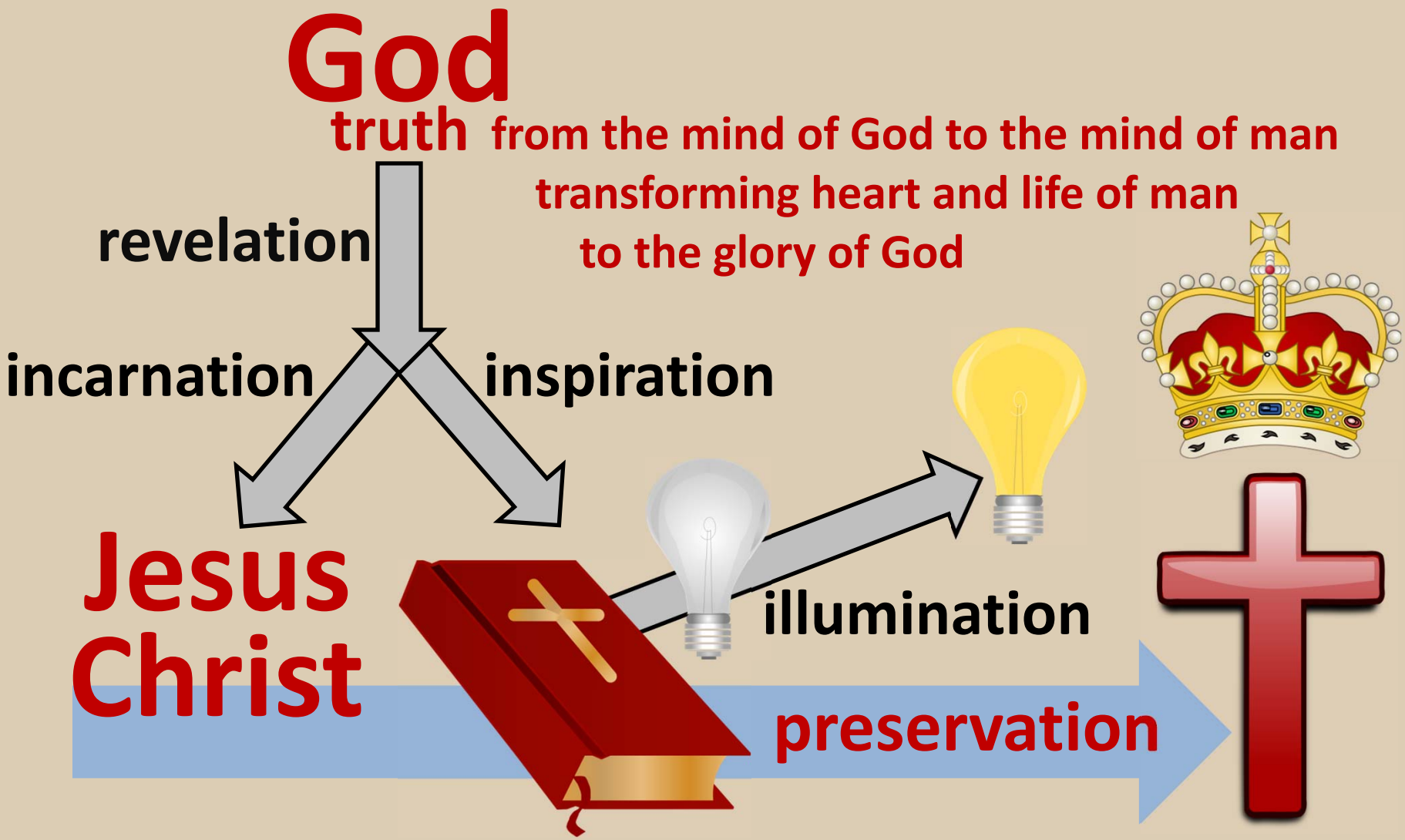
Christian World View

CANON OF SCRIPTURE

formation

The Canon of Scripture

the big picture



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 · 2nd century BC complete text · 4th 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

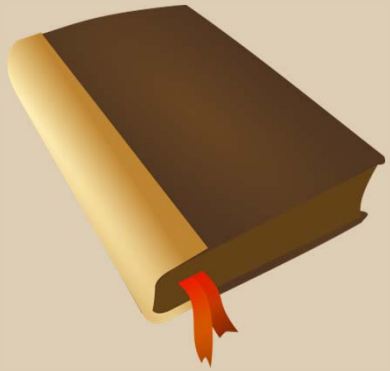
Hebrew Bible AD 600-800

the authoritative text added accents and vowel pointings

The Canon of Scripture

the New Testament

GREEK → ENGLISH

the original manuscripts	the copies	the formation	the collections	the translations
				
none	20,000 +	27 NT books	Greek NT	English NT

the accuracy of the copied manuscripts

"95%" identical	"5%" variant readings

majority text ↔ critical text

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

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:
1st – 4th 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:
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" 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 (א)

(N) Nestle-Aland text	1st edition 1898 · 27th 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

ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν
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 ἦν ἐν ἡμῖν, ὡς
ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γρα-
33 φάς; καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἰε-
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 λαλούντων, 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 διατί διαλο-
39 γισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ἴδετε τὰς
χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ 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, Ἔχετέ 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 ὢν
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 συνιέναι 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

μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη,
ἀρξάμενον ἀπὸ Ἰερουσαλήμ. ὑμεῖς δέ ἐστε μάρτυρες 48
τούτων. καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ 49
πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει
Ἰερουσαλὴμ, 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
αὐτὸν, ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγά-
λης· καὶ ἦσαν διαπαντὸς 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
Θεὸν, καὶ Θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν 2
Θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγέ- 3
νετο 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 φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐ-
τοῦ. 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 κόσμῳ ἦν, 10
καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ

The Canon of Scripture

KATA 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
ἕν.[a] ὃ γέγονεν[a] **4** ἐν[1] αὐτῷ ζωὴ ἦν[2], 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[b] ἀπεσταλμένος παρὰ θεοῦ, ὄνομα
αὐτῷ Ἰωάννης· **7** οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρ-
τυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

[1] **3–4** {C} *οὐδὲ ἕν. ὃ γέγονεν ἐν* $\mathfrak{p}^{75c}$ 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· ὃ γέγονεν· ἐν* (D 1071 *οὐδέν for οὐδὲ ἕν*) 28 700 892 1195 1241 1242^{c} Diatessaron^{e,syr} // *οὐδὲ ἕν ὃ γέγονεν. ἐν* ℵ^{c} K X Π Ψ 050 063 (*f*^{1} *οὐδέν for οὐδὲ ἕν*) *f*^{13} 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 ἓν ὃ γέγονεν ἐν* ($\mathfrak{p}^{66}$ *οὐδὲν for οὐδὲ ἕν and omit ἐν*) $\mathfrak{p}^{75*}$ (ℵ* *οὐδέν for οὐδὲ ἕν*) A B Δ

[2] **4** {A} *ἦν* (*see footnote 1*) $\mathfrak{p}^{66,75}$ A B C K L X Δ Θ Π Ψ 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 // *ἐστιν* ℵ D it$^{a,aur,b,c,e,f,ff^{2},q}$ syr^{c} cop^{sa,fay} Naassenes$^{acc.\ to\ Hippolytus}$ Theodotus$^{acc.\ to\ Clement}$ Valentinians$^{acc.\ to\ Irenaeus}$ Diatessaron^{l} Perateni$^{acc.\ to\ Hippolytus}$ Irenaeus^{gr,lat} Clement$^{2/5}$ mss$^{acc.\ to\ Origen}$ Cyprian Ambrosiaster Victorinus-Rome Hilary Augustine // *omit* W^{supp}

[a a] **3** *a* major, *a* none: WH BF^{2} RV^{mg} ASV^{mg} RSV^{mg} 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: Bov Nes BF^{2} 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,[c] ὃ φωτίζει πάντα
ἄνθρωπον,[c] 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** οἳ οὐκ[3] ἐξ αἱμάτων οὐδὲ ἐκ θελήματος
σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννή-
θησαν.[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. [d] **15** Ἰωάν-
νης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων, Οὗτος
ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος[4] ἔμπροσθέν μου
γέγονεν, ὅτι πρῶτός μου ἦν.[d] **16** ὅτι ἐκ τοῦ πληρώματος

[3] **13** {A} *οἳ οὐκ...ἐγεννήθησαν.* $\mathfrak{p}^{66}$ ℵ B^{3} C D^{c} K L W^{supp} X Π Ψ 063 ($\mathfrak{p}^{75}$ A B* Δ 28 1071 1365 *ἐγενήθησαν*) *f*^{1} *f*^{13} 33 565 700 892 1009 1010 1079 1195 1216 1230 1241 1242 1253 1344 1546 1646 2148^{vid} *Byz Lect* *l*^{69vid} it$^{aur,c,e,f,ff^{2},q}$ vg syr^{p,h,pal} cop^{sa,bo} arm geo Valentinians$^{acc.\ to\ Tertullian}$ (Clement) Origen^{lat} Eusebius Hilary Athanasius Cyril-Jerusalem Chrysostom Cyril Theodoret // *οὐκ...ἐγεννήθησαν.* D* it^{a} // *ὃς οὐκ...ἐγεννήθη.* it^{b} (syr^{c,pmss} *οἳ* [*sic*]) Irenaeus^{lat} Tertullian Origen^{lat} (Ambrose) (Sulpicius) Augustine Ps-Athanasius^{vid}

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

[c c] **9** *c* minor, *c* minor: Bov Nes BF^{2} RV (RV^{mg1}) ASV (ASV^{mg1}) (RSV) (NEB) (TT) (Zür) (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}

[d d] **15** *d d* no parens: TR Bov Nes BF^{2} 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

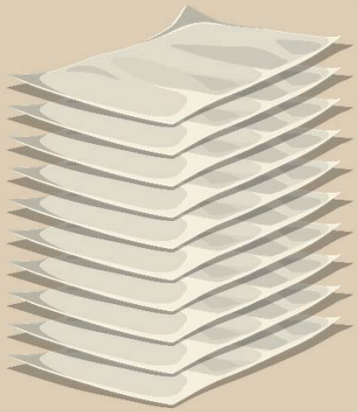
1966 1968 2nd edition

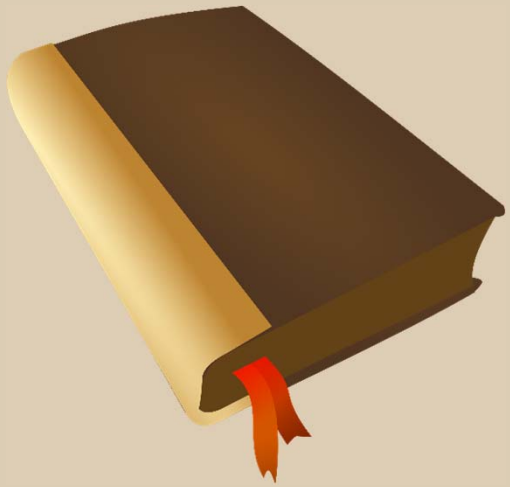
John 1

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





the manuscripts
Hebrew-OT & Greek-NT

the books
Hebrew-OT & Greek-NT