

# HOW WE GOT OUR NEW TESTAMENT

## PART ONE

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## How We Got The New Testament

We have already concluded that Jesus endorsed the OT, but who endorsed the NT? The apostles clearly interpreted the OT in light of the NT Christ, who authenticated the NT by the Holy Spirit who would come (John 14:26).

There's a saying that goes something like:

***The new is in the old concealed, the old is in the new revealed.***

Again we need to look at the definition of Biblical Inspiration

Inspiration – Breathed out of God into mind and spirit of man. “Biblical inspiration can be defined in these words: “God’s superintendence of the human authors so that using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original autographs.” (Fruit from the Frucht, Winter 2001)

A reminder of our inspiration scriptures is on the slide above.

II Tim 3:16-17

*“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”*

II Peter 1:21

*“For prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”*

## **Significant Factors that helped form the NT Canon**

**First**, the church was **growing** and **questions** were being asked of issues such as divorce, the Sabbath, food laws, fasting, death and the return of Christ.

**Secondly**, some churches were embracing the religion called **Gnosticism** that taught that people could be saved by secret knowledge only revealed to Gnostics.

**Thirdly**, other churches were accepting the false teachings of **Docetism** which believed that Christ only appeared to be a man, but was in fact a pure spirit being that was uncontaminated by the material world.

So what are Gnosticism and Docetism?

### **Gnosticism**

Gnosticism traces its roots back just after the beginning of the Christian Church. Some researchers state that evidence of its existence even predates Christianity. Whichever the case, the error of Gnosticism had affected the culture and church of the time and possibly even earned a mention in 1 John 4.

The word Gnosticism comes from the Greek word "gnosis" which means "knowledge." There were many groups that were Gnostic and it isn't possible to easily describe the nuances of each variant of Gnostic doctrines. However, generally speaking, Gnosticism taught that salvation is achieved through special knowledge (gnosis). This knowledge usually dealt with the individual's relationship to the transcendent Being.

A more detailed Gnostic theology is as follows. The unknowable God was far too pure and perfect to have anything to do with the material universe that was considered evil. Therefore, God generated lesser divinities, or *emanations*. One of these emanations, Wisdom desired to know the unknowable God. Out of this erring desire the *demiurge* an evil god was formed and it was this evil god that created the universe. He along with *archons* kept the mortals in bondage in material matter and tried to prevent the pure spirit souls from ascending back to god after the death of the physical bodies. Since, according to the Gnostics, matter is evil, deliverance from material form was attainable only through special

knowledge revealed by special Gnostic teachers. Christ was the divine redeemer who descended from the spiritual realm to reveal the knowledge necessary for this redemption. In conclusion, Gnosticism is dualistic. That is, it teaches there is a good and evil, spirit and matter, light and dark, etc. dualism in the universe.

The danger of Gnosticism is easily apparent. It denies the incarnation of God as the Son. In so doing, it denies the true efficacy of the atonement since, if Jesus is not God, He could not atone for all of mankind and we would still be lost in our sins.

### **Docetism**

Docetism was an error with several variations concerning the nature of Christ. Generally, it taught that Jesus only appeared to have a body, that he was not really incarnate, (Greek, "dokeo" = "to seem"). This error developed out of the dualistic philosophy, which viewed matter as inherently evil, that God could not be associated with matter, and that God, being perfect and infinite, could not suffer. Therefore, God as the word, could not have become flesh per John 1:1,14, *"In the beginning was the Word, and the Word was with God, and the Word was God...And the Word became flesh, and dwelt among us.. "* This denial of a true incarnation meant that Jesus did not truly suffer on the cross and that He did not rise from the dead.

The basic principle of Docetism was refuted by the Apostle John in 1 John 4:2-3. *"By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; <sup>3</sup>and every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world."* Also, 2 John 7, *"For many deceivers have gone out into the world, those who do not acknowledge Jesus Christ as coming in the flesh. This is the deceiver and the antichrist."*

Ignatius of Antioch (died 98/117) and Irenaeus (115-190), and Hippolatus (170-235) wrote against the error in the early part of the second century. Docetism was condemned at the Council of Chalcedon in 451.

**A fourth significant factor** that helped form the New Testament Bible was that the churches in the east, especially in Alexandria, Egypt were reading certain books of the **NT Apocrypha**. In Luke's Gospel he implies that his purpose of writing his gospel was to confirm the truths of the history of Christ no doubt to

dispel and halt false teachings that were starting to spread throughout the known world. (Also see John 20:30)

## **NT Apocrypha or Extra Canonical Literature**

### **The New Testament Apocrypha**

*Epistle of Pseudo-Barnabas* (c. A.D. 70-79)

*Epistle to the Corinthians* (c. A.D. 96)

*Ancient Homily, or the so-called Second Epistle of Clement* (c. A.D. 120-40)

*Shepherd of Hermas* (c. A.D. 115-140)

*Didache, Teaching of the Twelve* (c. A.D. 100-20)

*Apocalypse of Peter* (c. A.D. 150)

*The Acts of Paul and Thecla* (A.D. 170)

*Epistle to the Laodiceans* (4th century?)

*The Gospel According to the Hebrews* (A.D. 65-100)

*Epistle of Polycarp to the Philippians* (c. A.D. 108)

*The Seven Epistles of Ignatius* (c. A.D. 100)

And many more . . .

There was also the **Agrapha** is a collection of supposed sayings of Jesus that are not mentioned in our canonical gospels (Acts 20:35). New Testament Apocrypha writings have been introduced even until 1959 where a work called *The Gospel of Thomas* was published with 114 supposed sayings of Jesus. No doubt the Apostles and Jesus were familiar with the Old Testament Apocrypha. According to Ken Chant, author of “Understanding Your Bible” says that there are many allusions (over 100 of them) in the New Testament from the Old Testament Apocrypha. Such an example is Jude 14-15 which is also a quote from Enosh 1:9.

In (1945) collections of ancient Gnostic writings were found at Nag Hammadi in Egypt. In recent times the Gospel of Judas has received a lot of attention.

## **A Reminder of the History on the Old and New Testament Apocrypha**

The same reasons the Old Testament Apocryphal literature did not meet the requirements for canonicity are also used to determine why New Testament Apocryphal literature was not accepted. The following are the four reason we previously looked at:

1. They abound in historical and geographical inaccuracies and anachronisms.
2. They teach doctrines, which are false and foster practices, which are at variance with inspired scripture.
3. They resort to literary types and display an artificiality of subject matter and styling out of keeping with inspired scripture.

4. They lack the distinctive elements, which give genuine scripture their divine character, such as prophetic power and poetic and religious feeling.  
(Taken from Unger's Bible Dictionary – Moody Press 1966)

**A fifth significant** event in early New Testament times that caused the church to start to determine New Testament Canon happened about **140 A.D.** A heretic named Marcion adopted his own NT canon. It contained 10 epistles and a mutilated gospel of Luke (the first two chapters in Luke were missing.) He rejected the entire OT, which forced the church to fix the limits of the NT canon.

Marcion held that the OT had been superceded by the NT, or the NT made all the OT obsolete. In fact, he promoted the two were opposed and taught that the God of the OT was not the God of the NT. Marcion's swing may have been his attempt to repudiate the allegoricalization of the OT (trying to fit the NT into the OT). Origen and Clement are associated to doing this to a detrimental fault (improper hermeneutics). Typology differs from allegory in that the historical meaning of the OT text is taken seriously. In allegory, the literal meaning of the text is overlooked. In typology, a person, thing or event that had a real existence and significance of its own symbolizes, represents, or prefigures someone or something greater at a later time. The Bible itself validates the typology method, particularly by the NT, where Christ is seen as the fulfillment of that which was typified in the OT (1 Corinthians 5:7). Yet typology can be over-abused if every time we see a reference to wood, it is made to symbolize the cross or every reference to water, baptism, or every reference to the color red to Christ's blood.

Marcion first tried to canonize the Bible. He claimed to be the Paraclete (Holy Spirit) and he had two prophetesses, Prisca and Maximillia. This caused the church to realize that prophesy could not be that open-ended in the church and the authoritative books needed to be recognized.

**A sixth significant factor was the edict of Diocletion.** The edict of Diocletian in A.D. 303 demanded **all sacred books be destroyed.** It forced the church to decide which writings were worth dying for.

### **Diocletion Edicts**

1. The destruction of all church buildings
2. All Christian literature be confiscated and burned
3. Dismissal of all Christians in the government or army
4. Imprisonment of the Clergy
5. All Christians must offer sacrifices to pagan gods (Added in 304 AD)

### **Why it Took So Long to Write the Gospels or Publish the NT Literature**

1. There were **eyewitnesses still alive** such as the Apostles and hundreds of others (1 Corinthians 15:6). The second century bishop Papius wrote, *“I don’t think that I derived so much benefit from books as from the living voice of those that are still surviving.”*

2. They had what they considered the Word of God – the **Septuagint** (the Old Testament or Hebrew Bible). And, who would be bold enough or prideful enough to say they penned scripture?<sup>1</sup>

3. Printing and writing was **laborious**, and not too many people could **read** anyway. Most people only listened to the scriptures (Matthew 5:27). The religious leaders were really the only ones that were able to read the scriptures in Hebrew (Mark 2:25).

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<sup>1</sup> How much of the Old Testament was used in the New Testament? See Appendix One

4. In the Jewish culture, many rabbis had a dislike of writing and exalted **oral transmission** which was also true for the writings that would become the NT (1<sup>st</sup> Cor. 11:2, 1<sup>st</sup> Cor. 15:3, 2<sup>nd</sup> Thessalonians 2:15). The Hebrew Bible as well as the oral law (*Mishnah*) was already memorized and passed on from teacher to student. When the oral law was finally written down in 200 A.D., it was about 800 pages of text.

5. Most Christians believed the Lord's **return** was imminent. Why bother to write down any history. Many people today, who are expecting the rapture to take place at anytime, do not make plans for the future.

### **Confirmation of the NT Scriptures**

In Paul's earliest epistle, 1 Thessalonians, he urges the readers (the church) to read the letter to all the believers in Colossi. He instructs the church to read the letter also to the Laodicean church. He writes in 1 Timothy 4:13, "*Until I come, devote yourself to public reading.*"

By **100 A.D.**, Paul's letters had been collected and widely accepted. There were two theories of collection: one, they were collected **over a period of time**, and two, the church called **for a collection**, administered by Onesimus or Timothy.

Some of the earliest writings are the letters of Paul. The Apostle Peter and the early church fathers acknowledged Paul's letters as scripture.

*Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and*

*unstable people twist to their own destruction, as they do also the rest of the Scriptures.* 2 Peter 3:14-16

**Mark's** Gospel is credited to be the first gospel written about **30 years** after the Lord's ascension. This accreditation came because of Irenaeus' statement in 170 AD that Mark was written after the exodus of Peter and Paul from Rome before returning for martyrdom. Also Irenaeus first listed the gospels in order of Matthew, Mark, Luke and John.

The gospels in *plural* are found in Justin Martyr's apology in A.D. 150. In A.D. 180, Irenaeus finds it necessary to defend the *fourfold gospel*. Evidently there had been an attempt to reduce the four into one. Marcion had only one gospel and Tatian also tried to blend the four into one in a gospel called Diatessaron. One of Irenaeus' teaching points were that the number of gospels lay in the nature of things: four points to the compass, four covenants, four living creatures.

When the fourfold gospel was established as Volume One, Acts was free to set the stage for Volume Two, which encouraged the epistles to be collected to further enhance the book of Acts. (Luke and Acts were originally one work).

### **Approximate Time That the New Testament Books Were Written**

Paul's Letters	A.D. 51-62
Mark	A.D. 64-70
Matthew	A.D. 80-85
Luke	A.D. 80-85 (some evidence points to a date prior to 64 A.D.)
Acts	A.D. 80-85
John	Before A.D. 100

Early church fathers, Ignatius, Polycarp, Justin Martyr, Irenaeus, Clement of Alexandria and Tertullian were acknowledging NT scripture. However, seven books had a hard time being accepted: Hebrews, James, 2 Peter, 2 and 3 John, Jude

and Revelation. These books were finally accepted after several councils which we cover shortly. Please see **Appendix Three** for a chart on the progression of the different texts and their acceptance. (Show Power Point Slide)

### **The Significance of Athanasius**

**Athanasius**, in 367 A.D is credited for making the first exact list of our **27** New Testament books. He listed these in an **Easter letter**. Though Athanasius did not believe that the **Shepherd of Hermes** and the **Didache** was scripture, he believed these books were good for new believers to read.<sup>2</sup>

### **Church Councils Confirmed the Canonization of the NT**

In **313** AD, the Roman Emperor **Constantine** decreed that Christianity was the official religion of the state. This brought freedom to the Church to begin to hold open meetings and gather Bishops together for church-wide councils. **Four councils** took place over a period of 57 years that began to form the official acceptance of the New Testament Canon.

### **The Four Councils that Sealed the New Testament Cannon.**

**Synod of Laodicea 363 A.D.** The church met to forbade the reading of non-canonical books. From this, it is inferred that everyone knew what was conical.

**Council of Hippo in Africa 393 A.D.** The church laid down a list of New Testament Canonized books.

**Synod of Carthage 397 A.D.** The church decreed nothing to be read but scripture in the church. The book of Hebrews was listed separately from the canon.

**Council of Carthage 419 A.D.** This is a reaffirming of the NT canon with the book of Hebrews accepted.

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<sup>2</sup> See Appendix Two

## **The Rules These Councils Used to Determine the NT Canon**

A. The apostolicity of the writing - Was it firsthand knowledge by an apostle?

B. Canon of truth of faith - Did the writing support the authoritative source?

(Christ)

C. Catholicity - Is it universally accepted?

D. Chronology of composition - Is the content between the birth of Christ and the death of the apostles?

E. Self-evidence of the quality of the books - Did people come to know Christ through them?

F. Public worship - Were they regularly used and received in public worship?

## **Previous Steps Covered in Determining the OT Canon**

1. Is it authoritative? Did it come from the hand of God. (A Thus Saith the Lord)
2. Is it prophetic? Speaking forth the mind of God. (Twenty-five percent of the Bible is prophetic)
3. Is it authentic? (If in doubt throw it out was the early Fathers attitude)
4. Is it dynamic? (Life changing by the power of God)
5. Was it received, collected and used? (Accepted by the people of God)  
This is important as we will see later on in our study concerning different unused manuscripts that became popular in time.

## **Appendix One**

### **New Testament Use of the Old Testament By Roger Nicole**

THE NEW Testament contains an extraordinarily large number of Old Testament quotations. It is difficult to give an accurate figure since the variation in use ranges all the way from a distant allusion to a definite quotation introduced by an explicit formula stating the citation's source. As a result, the figures given by various authors often reflect a startling discrepancy.

#### **RANGE OF OLD TESTAMENT REFERENCES**

The present writer has counted 224 direct citations introduced by a definite formula indicating the writer purposed to quote. To these must be added seven cases where a second quotation is introduced by the conjunction "and," and 19 cases where a paraphrase or summary rather than a direct quotation follows the introductory formula. We may further note at least 45 instances where the similarity with certain Old Testament passages is so pronounced that, although no explicit indication is given that the New Testament author was referring to Old Testament Scripture, his intention to do so can scarcely be doubted. Thus a very conservative count discloses unquestionably at least 295 separate references to the Old Testament. These occupy some 352 verses of the New Testament, or more than 4.4 per cent. Therefore one verse in 22.5 of the New Testament is a quotation.

If clear allusions are taken into consideration, the figures are much higher: C. H. Toy lists 613 such instances, Wilhelm Dittmar goes as high as 1640, while Eugen Huehn indicates 4105 passages reminiscent of Old Testament Scripture. It can therefore be asserted, without exaggeration that more than 10 per cent of the New Testament text is made up of citations or direct allusions to the Old Testament. The recorded words of Jesus disclose a similar percentage. Certain books like Revelation, Hebrews, Romans are well nigh saturated with Old Testament forms of language, allusions and quotations. Perusal of Nestle's edition of the Greek New Testament, in which the Old Testament material is printed in bold face type, will reveal at a glance the extent of this practice. These facts appear even more impressive when one remembers that in New Testament times the Old Testament was not as today duplicated by the million but could be obtained only in expensive handwritten copies.

If we limit ourselves to the specific quotations and direct allusions which form the basis of our previous reckoning, we shall note that 278 different Old Testament verses are cited in the New Testament: 94 from the Pentateuch, 99 from the Prophets, and 85 from the Writings. Out of the 22 books in the Hebrew reckoning of the Canon only six (Judges-Ruth, Song of Solomon, Ecclesiastes, Esther, Ezra-Nehemiah, Chronicles) are not explicitly referred to. The more extensive lists of Dittmar and Huehn show passages reminiscent of all Old Testament books without exception.

It is to be noted that the whole New Testament contains not even one explicit citation of any of the Old Testament Apocrypha which are considered as canonical by the Roman Catholic Church. This omission can scarcely be viewed as accidental.

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## **Appendix Two**

### **Athanasius (c. 296-373)**

*Exiled defender of orthodoxy*

"Black Dwarf" is what his enemies called him. And this short, dark-skinned Egyptian bishop had plenty of enemies-enough to get him exiled five times by four Roman emperors. And enough to keep him exiled, off and on, for 17 of the 45 years he served as bishop of Alexandria.

These enemies were followers of Arius, who taught that Jesus was a created being, not of the same substance of God nor equal with him. The church council at Nicaea in 325 condemned Arius as a heretic, exiled him, and made it a capital offense to possess his writings.

Three years later, the bishop of Alexandria, who had led the council, died, and Athanasius was elected to replace him. He was so young that some resisted his election, arguing he was not yet 30, the minimum age for the bishop who would lead the churches of Egypt and Libya. But the majority recognized a maturity in the man who, while still in his early 20s, had written a theological masterpiece about the Incarnation.

Within a few months of Athanasius's election, supporters of Arius talked Emperor Constantine into recalling Arius from exile and ordering Athanasius to readmit him to the church.

Athanasius refused. "The Christ-opposing heresy has no fellowship with the catholic church," he said. Constantine chose not to force the issue, so the Arians launched a barrage of personal attacks against Athanasius. Over the next several years, Athanasius suffered through false charges that included murder, illegal taxation, and sorcery. But it was the charge of treason that led Constantine to exile him in 335. Athanasius was accused of preventing Egyptian grain ships from sailing to the empire's capital.

Constantine may have realized this charge was as false as the others, and he may have simply decided to end the church's squabbling and to get Athanasius out of the line of fire. He banished the bishop to what is now Germany but was then the kingdom of the emperor's oldest son. In addition, Constantine refused to allow the church to elect a new bishop.

Two years later, when the emperor died, Athanasius returned. But the Arian movement had grown, and in 339, a majority of church leaders voted to depose him again, and Athanasius fled to Rome. This time he was replaced.

Though he would return in 346, he would face three more exiles in his life. He was about 70 when he came home for the last time.

In his first year back, in 367, he wrote perhaps the most important document of his 77-year life. This was his annual letter to the church. In it was a list of Christian books he said were inspired of God. Christians had long debated which books should make up the New Testament, but Athanasius's list of 27 writings marks the first time a church leader identified the very books Christians today call the New Testament.

## Appendix Three

### Books of the Bible Disputed or Accepted

#### AD 200

The Four Gospels

Acts

Paul's Letters

Romans

1<sup>st</sup> & 2<sup>nd</sup> Corinthians

Galatians

Ephesians

Philippians

Colossians

1<sup>st</sup> & 2<sup>nd</sup> Thessalonians

1<sup>st</sup> & 2<sup>nd</sup> Timothy

Titus

Philemon

James

1<sup>st</sup> & 2<sup>nd</sup> John

Jude

Revelation of John

Revelation of Peter

Wisdom of Solomon

#### To be used in private, but not public worship

The Shepherd of Hermes

#### AD 250

The Four Gospels

Acts

Paul's Letters

Romans

1<sup>st</sup> & 2<sup>nd</sup> Corinthians

Galatians

Ephesians

Philippians

Colossians

1<sup>st</sup> & 2<sup>nd</sup> Thessalonians

1<sup>st</sup> & 2<sup>nd</sup> Timothy

Titus

Philemon

1<sup>st</sup> Peter

1<sup>st</sup> John

Revelation of John

#### Disputed

Hebrews

James

2<sup>nd</sup> Peter

2<sup>nd</sup> & 3<sup>rd</sup> John

Jude

The Shepherd of Hermes

Letter of Barnabas

Teaching of the Twelve

Apostles

Gospel to the Hebrews

### **AD 300**

The Four Gospels

Acts

Paul's Letters

Romans

1<sup>st</sup> & 2<sup>nd</sup> Corinthians

Galatians

Ephesians

Philippians

Colossians

1<sup>st</sup> & 2<sup>nd</sup> Thessalonians

1<sup>st</sup> & 2<sup>nd</sup> Timothy

Titus

Philemon

1<sup>st</sup> Peter

1<sup>st</sup> John

Revelation of John

(authorship in doubt)

### **Disputed but well known**

James

2<sup>nd</sup> Peter

2<sup>nd</sup> & 3<sup>rd</sup> John

Jude

### **To be excluded**

The Shepherd of Hermes

Letter of Barnabas

Gospel to the Hebrews

Revelation of Peter

Acts of Peter

Didache (Teaching of the Twelve)

### **AD 400**

The Four Gospels

Acts

Paul's Letters

Romans

1<sup>st</sup> & 2<sup>nd</sup> Corinthians

Galatians

Ephesians

Philippians

Colossians

1<sup>st</sup> & 2<sup>nd</sup> Thessalonians

1<sup>st</sup> & 2<sup>nd</sup> Timothy

Titus

Philemon

Hebrews

James

1<sup>st</sup> Peter

1<sup>st</sup>, 2<sup>nd</sup> & 3<sup>rd</sup> John

Jude

Revelation

HOW WE GOT OUR NEW TESTAMENT  
PART TWO

## **How We Got Our New Testament Part Two**

### **Versions, Transliterations, Translations or Paraphrases?**

1. A version means a translation. Since the Old Testament was written in Hebrew we cannot speak of a Hebrew version of the Old Testament. Similarly, we cannot talk about a Greek version of the New Testament. But we can speak of a Greek version of the Old Testament or a Latin version of New Testament.<sup>3</sup>
2. A transliteration is converting a text to another language word for word usually based on phonetic equivalencies. (A transcription from one alphabet to another)
3. A translation is converting a text word for word or thought for thought from one language to another for readability in the “target language.” (Greek to Latin)
4. A paraphrase is rewriting a text into a different narrative to explain the text using different illustrations or words to explain the context, yet staying with the confines of the original language of the text. (KJV to Living Bible)

By 150 to 200 AD, the Peshitta, a Syriac or Antiochian translation of most of the New Testament began to be circulated. The translations were very good hardly no variants. There are currently 350 copies of the Peshitta dating from 400 AD. 2<sup>nd</sup> Peter, 3<sup>rd</sup> John, and Revelation are missing from the Peshitta.

By 200 AD, there were Old Latin translations of all the books of the Bible but no one had translated the New Testament as a whole.

In 382AD, Eusbius Hieronymus Sophronius or better known as Jerome, was hired by Pope Damasus to make the first “authorized” church translation of the New Testament. It became known as the Latin Vulgate - meaning the common [vulgar] language translation. It took him 25 years to complete the work. He also translated the Old Testament Apocrypha but refused to call it scripture. He referred to the current copies of Greek manuscripts Old Latin Translations and no doubt, the Peshitta that was in circulation during his time for his sources. Jerome could speak eight languages. Jerome’s work stood firm for 1,000 years and the Latin Vulgate

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<sup>3</sup> How We Got Our Bible, pg 59-60

was the base manuscript for revisions and translations until Erasmus translated the Latin back into the Greek. This is important to remember when we discuss the “earlier manuscripts” promoted by Westcott and Hort.

In 1380, John Wycliffe gets the credit for the first English Translation. John Hus follows in his footsteps and gets burned at the stake. (His foot notes get him in the fire)

In 1454-55, Johannes Gutenberg printed the Gutenberg Bible and is credited for paving the way for the reformation movement. However, the actual first job Johannes landed with his new Guttenberg Press in 1454 was given to him by Pope Nicholas V who paid him to print slips to sell for indulgences from the Catholic Church.<sup>4</sup>

In 1516, Erasmus translates the Latin Vulgate back into Greek. Why is this important? His translation of the New Testament became known as the Textus Receptus or Received Text. Other names given to this Greek text are Byzantine Text, the Ecclesiastical Text or the **Majority Text**. This text now becomes the standard for use of translating the New Testament.<sup>5</sup>

In 1522, Martin Luther translates the Bible into German (from the Textus Receptus) and is credited to be the first person to list the Apocrypha separate from the Bible (previously it was always scattered through out the New and Old Testament).

1525 William Tyndale translates the Bible into English and gets burned at the stake (footnotes again). However, Miles Coverdale, Tyndale’s understudy, gets the credit for the first accepted Bible one year later. (Coverdale basically removed Tyndale’s footnotes).

In 1560 the Geneva Bible was the first to totally shed the Apocrypha (The pilgrims did it). Also this was the first Bible (English translation) that included the divisions of chapter and verses which is accredited to Robert Stephanus.<sup>6</sup>

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<sup>4</sup> There is a fascinating 6 part series on the Gutenberg Press hosted by Stephen Fry on YouTube <http://www.youtube.com/watch?v=4Zqgs4iS76c&feature=related>

<sup>5</sup> Why did Erasmus want to retranslate the Latin back into Greek? There was a wide interest developing during the Renaissance and Reformation periods of people who wanted to study the Bible in the original Hebrew and Greek languages. How We Got Our Bible, pg 148-149

<sup>6</sup> The Bible was divided into chapters by Stephen Langton about A.D. 1228. The Old Testament was divided into verses by R. Nathan in A.D. 1448. The entire Bible divided into chapters and verses by Robert Stephanus in the Geneva Bible of 1560.

In 1611 AD, the next world wide church translation came called the King James Version. The base text was the Textus Receptus. This translation stood as the authorized version for the next 250 years.

In 1852 AD: Westcott and Hort begin to convince the academic world that a new translation was needed. Actually their first request to a committee that was formed to revise the KJV was to suggest that the KJV should have about 3,000 archaic word and grammar changes which the committee believed to be appropriate. However, they introduced different Greek manuscripts to be used arguing that these manuscripts were better than the received texts that had been used for 1500 years. The reason? That these manuscripts were older than any previous Greek manuscripts that had been used to translate the Bible ever. They were able to convince the committee (though most of the original committee members resigned over this) they came up with an entirely new translation they called the Revised Version translation. This version ended up embracing over 30,000 changes that were variant from the KJV. The “new old” manuscripts are listed below.

### **The Three Main Codices Westcott and Hort Endorsed:**

The Codex Alexandrias dated at 350 AD was brought forth 1627. Included were 1<sup>st</sup> and 2<sup>nd</sup> Clement. This manuscript is not considered as good as the Sinaiticus or Vaticanus.

The Codex Vaticanus dated at 325 was brought forth 1475. Last books are missing.

The Codex Sinaiticus dated at 350 brought forth 1844 was not published until 1862. Included were the Shepherd of Hermes and the Epistle of Barnabas. Most of Genesis is missing (46 chapters) and parts of 2<sup>nd</sup> Samuel and Psalms are missing.

Currently, there are over 5,500 Greek manuscripts and 10,000 Latin Vulgate manuscripts. There are hundreds of ancient Bible texts in other languages. The whole Bible could be reproduced simply by using the quotes of the Early Church Fathers between 100-400 AD.

There are two camps that hold significant different views on what are the best translations of the Bible. These camps are based on what are the better Greek manuscripts. The ones promoted by Westcott and Hort – or – the ones held to by the church for 1500 years. One camp has the historical characteristic of being held by the “Spirit filled believers” who spent their lives for the soundness and

preservation of the scriptures, the other camp holds the historic characteristic of being rooted in academia & science.

Camp One: Holds to the history and lineage of the Latin Vulgate and Majority Text translations from 382 AD to 1611 AD). The most popular Bibles that came from this line of texts are the Latin Vulgate, the King James Version, and the New King James Version Bible. There are over 5,000 Greek texts that support the Majority Text in which there has been 1500 years of unchallenged use. Those in this camp believe Westcott and Hort used manuscripts that were intentionally ignored by the early church fathers and translators such as Jerome and Erasmus because they were believed to have been butchered by Gnostic teachers based out of Alexandria Egypt.

Camp Two: Holds to the history and lineage from the 1882 Revised Standard work of Westcott and Hort. The most popular Bibles that came from this line of texts are; All the Rest of the modern translations. There are about ten Greek texts that support the Westcott and Hort Text and most of them disagree with each other. Of the three that agree, some text is missing. Bibles from this camp have been popular for the last 110 years. Those in this camp believe that those who translated from the Textus Receptus inserted scriptures that were not originally included in the text when first written.

I have an interesting teaching tape of the defense of the King James Bible and the Majority Text if you would like to hear it – check it out on the Canon Website. So does this mean you should go and burn all your NIV Bibles? Certainly not. All major accepted versions of the Bible today are good translations but are not necessarily the most complete.

Let me explain this in the context of eating your vegetables.

Do you preferred canned vegetables, frozen or fresh?  
Canned or frozen vegetables will not hurt you but they are not as nourishing as fresh.

Do you prefer vegetables grown synthetically in a hot house or organically in the field without pesticides?

Again, you'll get nourishment from either one but organic is better for you.

In 1900 AD, the Apocrypha was shed from many protestant Bibles.

## **Bible Trivia Quiz**

How many books are there in the Hebrew Bible? **24**

How many books are there in the Protestant Old Testament? **39**

How many books are there in the Protestant New Testament? **27**

How many books are there in the Roman Catholic Bible Old Testament? **46**

What is the shortest verse in the Old Testament? **1 Chronicles 1:25**

What is the longest verse in the Old Testament? **Esther 8:9**

What is the shortest verse in the New Testament? **John 11:35**

What is the Longest verse in the New Testament? **Revelation 20:4**

What is the name of the first English Bible to be divided into chapters and verses?

## **Geneva Bible**

What is the last word in the Bible: **Amen** (Rev. 22:21)

Number of times the word “God” appears: **3,358**. The word God appears in every book except **Esther** and **Song of Solomon**.

What part of the Bible was not written by man and why? **Ten Commandments**. It was written by **The Hand of God**

What verse contains all letters of the English alphabet except J - **Ezra 7:21**

What verse contains all letters of the alphabet except Q - **Daniel 4:37**

Where is Baseball first mentioned in the Bible? **Genesis 1:1**