



# The Origin of the Bible

## Part 3 ~ Transmission of the New Testament



# Series Outline

Accuracy of the Transmission (Lower Textual Criticism)

Old Testament

New Testament

More on the Apocrypha and the Canon

Inspiration (Scripture as God-Breathed)

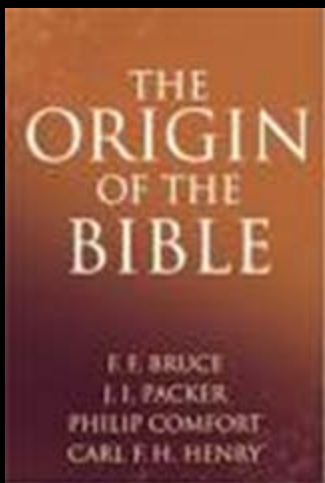
Inerrancy and Infallibility

Translation of Scripture

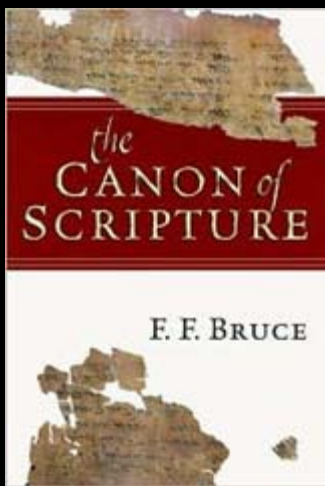




# Series Outline



Authority and Inspiration  
Inerrancy and Infallibility  
Canon of the Old and New Testament  
The Apocrypha  
Bible Literature / Comparative Literature  
Literary Genres  
Bible Texts and Manuscripts  
Bible Translation  
Biblical Languages  
History of the English Bible  
Versions of the Bible



Old Testament Canon  
Greek Old Testament  
Christian Canon of the Old Testament (Eastern Church & Western Church)  
Old Testament Canon During and After the Reformation  
New Testament Writings  
Early Heresies and the Development of the Canon  
Church Fathers and the Canon  
The Canon during the First Four Centuries  
The Canon in the Middle Ages  
Criteria for Canonicity  
Criticism of the Canon





# Transmission of the New Testament

## Some Background:

In the Hebrew Tradition: Oral transmission was often trusted more than written transmission.

In the Greek Tradition: The written word was often trusted more than oral transmission.

Jesus left no writings of His own.

The sayings of Jesus were highly cherished and widely taught by His disciples. They may have circulated in writing before any Gospels were authored in written form (i.e., “Q” Theory).





# Transmission of the New Testament

## Dating New Testament Books(\*):

Jesus died and was resurrected in 30 CE.

1.	James	45-49	14/15.	Philippians/Philemon	63
2.	Galatians	51	16.	1 Peter	63-64
3/4.	1 & 2 Thess.	51	17.	1 Timothy	63-66
5.	Mark	50s or 60s	18.	Titus	63-66
6.	Matthew	50s or 60s	19.	Hebrews	64-68
7.	1 Corinthians	55	20.	2 Peter	66
8.	2 Corinthians	56	21.	2 Timothy	67
9.	Romans	57-58	22.	Jude	68-80
10.	Luke	60	23.	John	85-90
12.	Acts	61	24-26.	1, 2 & 3 John	85-90
12.	Colossians	61	27.	Revelation	90-95
13.	Ephesians	61			

(\*) No purchase necessary. Actual results may vary. Check local listings. Not valid in all states. Must be 18 to play.





# Transmission of the New Testament

Early on, we start to see Jesus words referenced as “Scripture”

1 Timothy 5:18:

“For the scripture says, ‘*Do no muzzle the ox while it is treading out the grain,*’ [Deut. 25:4] and ‘*The worker deserves his wages*’ [Luke 10:7].”

We also see Paul’s letters referred to as “Scripture”

2 Peter 3:15:

“Bear in mind that our Lord’s patience means salvation, just as our dear brother Paul also wrote you with the wisdom God gave him. He writes the same way in all his letters, speaking in them of these matters.

His letters contains some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.”





# Transmission of the New Testament

The Early Church Fathers continued this view:

Clement of Rome (c. 96 CE) – Quotes the words of Jesus along with other quotations of scripture and attributes the entire string of quotations to what “The Holy Spirit says...”

Ignatius, Bishop of Antioch (c. 110 CE) – Answering in the affirmative the question, “Is the gospel scripture?” and summing up the authority of Jesus Christ.

Epistle of Barnabas (c. 130 CE) – “It is written” referring to NT

Others: Polycarp, Bishop of Smyrna (110 – 120)  
Dionysus, Bishop of Corinth (170)







# Transmission of the New Testament

## Manuscripts

### Oldest Surviving Manuscript:

“P52” – Fragments of John 18 (c. 110-125 CE)

### Chester Beatty Papyri:

“P46” – All of Paul’s Epistles + Hebrews (Late 1<sup>st</sup> – Early 2<sup>nd</sup> Century CE)

“P45” – Portions of all Four Gospels and Acts (2<sup>nd</sup> Century CE)

“P47” – Portions of Revelations (Ch. 9-17) (3<sup>rd</sup> Century CE)

### Bodmer Papyri:

“P66” – Most all of John (c. 175 CE)

“P72” – All of 1 & 2 Peter and Jude (3<sup>rd</sup> Century CE)

“P75” – Large Portions of Luke 3 – John 15 (c. 200 CE)







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ΕΠΙΟΤΑΞΕΝ ΕΝΕΧΟΝ ΗΛΑΠΤΗΝ  
ΚΑΘΑΡΑ ΗΛΥΤΟΥ ΟΛΕΘΗΘΑΝ  
ΛΗΘΕΚΕΦΑΛΙΣ ΕΝ ΗΛΥΤΟΝ ΕΝ ΠΙ  
ΦΥΛΑΚΗ ΚΑΙ ΗΝ ΕΓΚΕΝΤΕΝ ΕΝ  
ΦΑΛΗ ΗΛΥΤΟΥ ΕΠΙ ΠΕΙΝΑΙ ΕΤΕΝ  
ΕΛΘΟΚΕΝ ΗΛΥΤΗΝ ΤΩ ΚΟΡΕΩ  
ΚΑΙ ΤΟ ΚΟΡΑΙΟΝ ΕΛΘΟΚΕΝ ΗΛΥΤΗ  
ΤΗ ΚΑΙ ΗΛΥΤΗ ΚΑΙ ΚΟΡΑΙΟΝ ΕΛΘΟΚΕΝ  
ΟΙ ΜΑΘΗΤΑΙ ΗΛΥΤΟΥ Η ΑΘΗΝΑΙ  
ΠΡΑΝΤΟΝ ΤΩ ΜΑΛΥΤΟΥ ΚΑΙ ΕΟΝ  
ΚΑΝ ΗΛΥΤΟΝ ΜΗΤΗ ΜΟΙΩ

24  
25

ΚΑΙ ΕΥΝΑΤΟΝ ΤΑΙΟΙ ΑΠΟΕΤΟΛΟΙ  
ΠΡΟΕΤΟΝ ΤΗ ΚΑΙ ΠΗΓΕΙΩΝ  
ΗΛΥΤΟΝ ΠΑΝΤΑ ΚΑΙ ΟΣ ΕΠΟΙΗΕΚ  
ΚΑΙ ΟΣ ΕΛΕΙΔΕΤΗ

26  
27

ΚΑΙ ΕΠΕΝ ΗΛΥΤΟΙΣ ΕΥΤΕΥΜΕΙΟ  
ΗΛΥΤΟΙ ΚΑΙ ΤΑΙ ΑΝΕΙΣ ΕΡΗΜΟΝ  
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28  
29

ΦΑΓΕΙΝ ΕΥΚΑΙΡΟΥΝ  
ΚΑΙ ΑΠΗΛΘΟΝ ΕΙΣ ΕΡΗΜΟΝ ΤΟΝ  
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ΕΑΝ ΗΛΥΤΟΥ ΕΠΟΛΛΟΝ ΚΑΙ ΠΕΖΗ

30  
31

ΑΠΟ ΠΑΘΩΝ ΤΩΝ ΠΟΛΕΩ ΕΥΝ  
ΕΔΡΑΜΟΝ ΕΚΕΝΑ ΠΡΟΝΘΟΝ  
ΗΛΥΤΟΥ ΕΚ ΜΟΥΝ ΕΔΡΑΜΟΝ ΠΡΟ  
ΗΛΥΤΟΝ ΚΑΙ ΕΞ ΕΛΘΩΝ ΟΙΣ

32  
33

ΕΙΔΕΝ ΠΟΛΥΝ ΟΧΛΟΝ ΚΑΙ ΕΠΑΓ  
ΧΗΝ ΕΠΕΝ ΗΛΥΤΟΙΣ ΟΤΙ Η ΕΛΘΕ  
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ΚΑΙ ΗΡΑΤΟ ΗΛΥΤΟΥΣ ΑΙΔΑΣΚΕΙΝ

34  
35

ΠΟΛΛΑ ΚΑΙ ΑΝΩΡΑ ΕΠΟΛ  
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36  
37

ΗΝ ΑΛΛΗΛΟΟΝΤΕΣ ΕΙΣ ΤΟΥΣ  
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38  
39

ΚΑΙ ΕΦΑΡΟΝ ΠΑΝΤΕΣ ΚΑΙ ΕΧΟΡΤΑ  
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ΑΠΟΤΩΝ ΕΧΟΥΝ ΗΚΑΙ Η ΕΛΑΝΟΙΦΑ

40  
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ΓΟΝΤΕΣ ΤΟΥΣ ΑΡΤΟΥΣ ΕΠΕΤΑΞΕ  
ΧΕΙΜΟΙ ΑΝΑΡΕΕ  
ΚΑΙ ΕΥΘΕΩΣ ΗΝ ΕΓΚΑΕΝ ΤΟΥΣ ΕΛΑ

42  
43

ΟΝΤΑ ΗΛΥΤΟΥ ΕΜΕΝ ΗΜΕΙΣ ΤΟΠΟΙ  
ΚΑΙ ΠΡΟΚΕΙΝΕΙΣ ΤΟΠΟΡΑΝ ΠΡΟ  
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ΤΟΝ ΟΧΛΟΝ ΚΑΙ ΑΠΟΤΑΞΑΜΕΝΟΝ

44  
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ΗΛΥΤΟΙΣ ΕΠΗΛΘΟΝ ΕΙΣ ΤΟ ΡΟΕΠΡΟ  
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46  
47

ΗΙΖΟΜΕΝΟΥΣ ΕΝ ΤΩ ΕΛΛΥΝΟΙΝ  
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48  
49

ΛΕΝ ΠΑΡΕΛΘΕΙΝ ΗΛΥΤΟΥ  
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50  
51

ΓΑΡ ΗΛΥΤΟΝ ΕΙΔΟΝ ΚΑΙ ΕΤΑΡΧΟΝ  
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ΕΝ ΗΛΥΤΟΙΣ ΕΣΤΕ ΤΑΝΤΟ ΚΑΙ ΕΩ  
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## Codex Ephraemi Rescriptus – “C” (c. 5<sup>th</sup> Century CE)

- Most of the New Testament
- Covered over by other writing (“palimpsest”)







# Transmission of the New Testament

Overall, there are over 6,000 manuscript copies of all or parts of the Greek New Testament.

Closest number of existing manuscripts of Greek writing:

- Homer's *Iliad* – 650 manuscripts
- Euripides' Tragedies – 330 manuscripts

Alexandrian Scribes were attempting to recover the original text during the 2<sup>nd</sup> through 4<sup>th</sup> Centuries, long before our time.

Codex Sinaiticus and Codex Vaticanus were part of this Alexandrian scribal tradition.





# Transmission of the New Testament

What about the period between the original writing and the first manuscripts?

Speculation that Christian scribes did not copy accurately.

Scholars generally rebut this view:

1. Early Christians followed Jewish scribal customs
2. Many Christians already understood sacred nature of the text.
3. All early papyri indicate use of uniform *nomina sacra*
4. Christianity was unique in uniform use of codices
5. Paleographers note many papyri written in a “documentary hand”





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