

God Spoke

*The Story of How We Came to Have the
Bible As We Know It Today*

Audiobook Supplemental Material



Figure 3.1. The cover of Codex Amiatinus, the oldest surviving complete manuscript of the Latin Vulgate (8th century). The four evangelists are depicted in the four corners.

Christian		Jewish (<i>Tanakh</i>)	
<i>Pentateuch</i>	<i>Poetry/Wisdom</i>	<i>Torah</i>	<i>Ketuvim</i>
1. Genesis	18. Job	1. Genesis	14. Psalms
2. Exodus	19. Psalms	2. Exodus	15. Proverbs
3. Leviticus	20. Proverbs	3. Leviticus	16. Job
4. Numbers	21. Ecclesiastes	4. Numbers	17. Song of Songs
5. Deuteronomy	22. Song of Songs	5. Deuteronomy	18. Ruth
			19. Lamentations
			20. Ecclesiastes
<i>Historical Books</i>	<i>Prophets</i>	<i>Nevi'im</i>	21. Esther
6. Joshua	23. Isaiah	6. Joshua	22. Daniel
7. Judges	24. Jeremiah	7. Judges	23. Ezra-
8. Ruth	25. Lamentations	8. Samuel	Nehemiah
9. 1 Samuel	26. Ezekiel	9. Kings	24. Chronicles
10. 2 Samuel	27. Daniel	10. Isaiah	
11. 1 Kings	28. Hosea	11. Jeremiah	
12. 2 Kings	29. Joel	12. Ezekiel	
13. 1 Chronicles	30. Amos	13. The Twelve	
14. 2 Chronicles	31. Obadiah		
15. Ezra	32. Jonah		
16. Nehemiah	33. Micah		
17. Esther	34. Nahum		
	35. Habakkuk		
	36. Zephaniah		
	37. Haggai		
	38. Zechariah		
	39. Malachi		

Figure 5.1. The arrangement of the Old Testament according to the Jewish ordering of the *Tanakh* and the standard Christian ordering.



Figure 5.2. The caves at Qumran where the Dead Sea Scrolls were discovered.

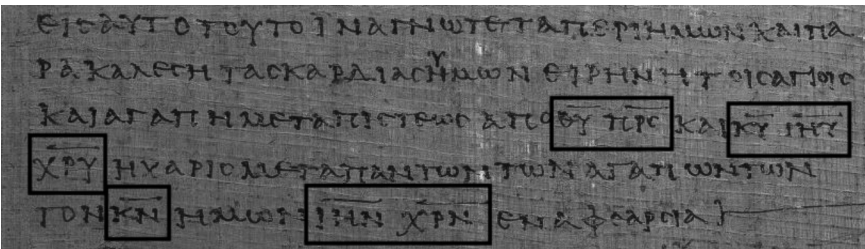


Figure 7.1. Examples of the *nomina sacra* in the late 2nd-/early 3rd-century manuscript, P46. Note the combination of the two letter and three letter abbreviations. In order, the *nomina sacra* are for ΘΕΟΥ (God), ΠΑΤΡΟΣ (Father), ΚΥΡΙΟΥ (Lord), ΙΗΣΟΥ (Jesus), ΧΡΙΣΤΟΥ (Christ), ΚΥΡΙΩΝ (Lord), ΙΗΣΟΥΣ (Jesus), and ΧΡΙΣΤΩΝ (Christ).



Figure 8.1. A page from the late 2nd-/early 3rd-century manuscript P46, which contains surviving portions of eight of Paul's epistles and Hebrews. Depicted is the end of Ephesians and the title and beginning of Galatians.



Figure 8.2. The locations of Christian writers who bear witness to the core canon during the 2nd and 3rd centuries. The core canon spread far and wide geographically.

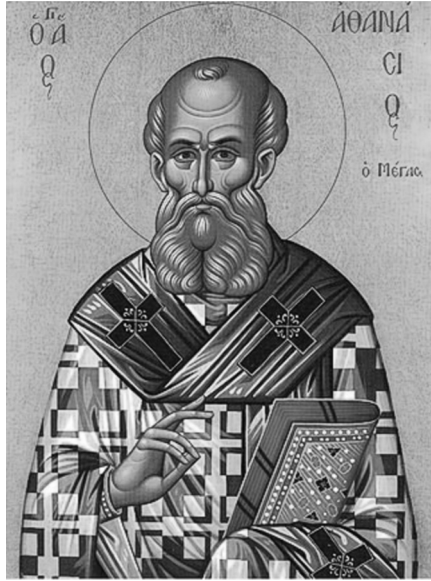


Figure 9.1. An image depicting Athanasius of Alexandria. His 39th Festal Letter is the earliest unambiguous canon list of all 27 New Testament books.

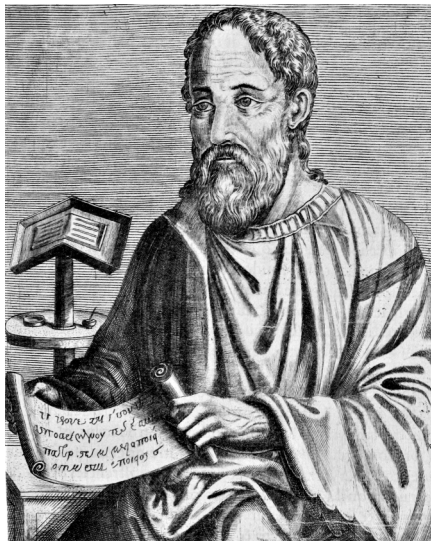


Figure 10.1. An image depicting Eusebius of Caesarea, who is known as the “Father of Church History.” He preserves much testimony regarding the canon of the New Testament.

INTHEBEGININGWASTHEWORDANDTHEW
 ORDWASWASWITHGODANDTHEWORDWA
 SGODHEWASINBEGINNINGWITHGODALLT
 HINGSWEREMADETHROUGHIMANDWITH
 OUTHIMWASNOTANYTHINGMADETHATW
 ASMDEINHIMWASLIFEANDTHELIFEWASTH
 ELIGHTOFMENTHELIGHTSHINESINTHEDA
 RKNESHASNOTOVERCOMEIT

Figure 12.1. John 1:1–5 in the ESV written in an English representation of *scriptio continua* (with four errors introduced).

Original	Alteration A	Alteration B
<p>“Logic!” said the Professor half to himself. “Why don’t they teach logic at these schools? There are only three possibilities. Either your sister is telling lies, or she is mad, or she is telling the truth. You know she doesn’t tell lies and it is obvious that she is not mad. For the moment then and unless any further evidence turns up, we must assume that she is telling the truth.”</p>	<p>“Logic!” <i>he said, hlaf</i> to himself. “Why don’t <i>people</i> teach <i>children</i> logic at these schools? There are only three possibilities. Either <i>Lucy is a liar</i>, or she is mad, or she is telling the truth. You <i>all</i> know she <i>is not a liar</i> and it is <i>plain</i> that <i>Lucy</i> is not mad. For the moment then and unless any further evidence <i>comes to light</i>, we must <i>assume</i> that she is telling the truth.”</p>	<p>“<i>It is logic!</i>” <i>the Professor said, mostly to himself.</i> “Why <i>have they stopped teaching</i> logic at these schools? <i>It is very puzzling to me.</i> There <i>can only be</i> three possibilities. Either <i>she is telling lies</i>, or she is <i>insane</i>, or she is <i>being truthful</i>. You know she doesn’t tell lies and your <i>sister is obviously not insane.</i> <i>Unless anything</i> further turns up, we must assume that she is <i>being truthful.</i>”</p>

Figure 12.2. A paragraph from *The Lion, the Witch, and the Wardrobe* with textual variation introduced.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ

בראשית ברא אלהים את השמים ואת הארץ

Figure 13.1. The text of Genesis 1:1 with and without vowel pointings.



Figure 13.2. Genesis 14:12 – 15:13 from the Leningrad Codex.



Figure 13.3. The divine name, YHWH, written in Paleo-Hebrew. As found in the manuscript 11Q5.

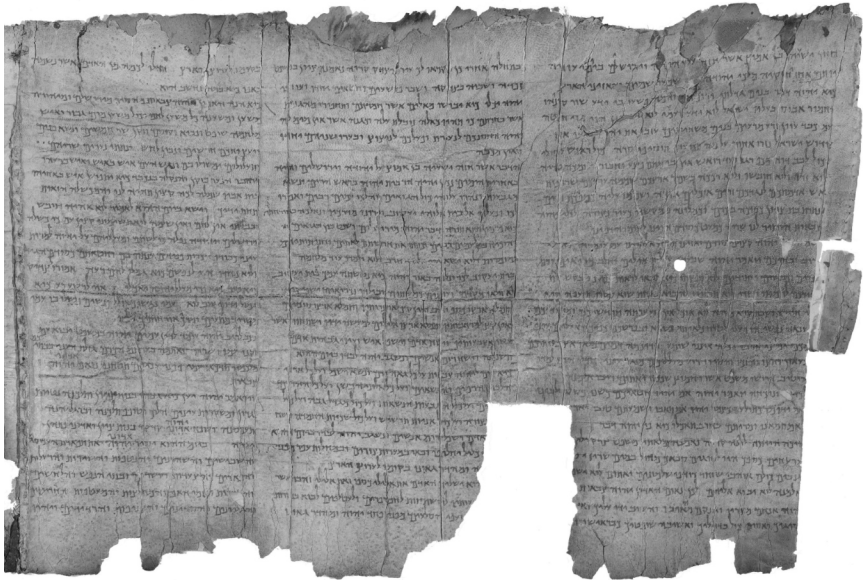


Figure 13.4. A portion of the Great Isaiah Scroll.

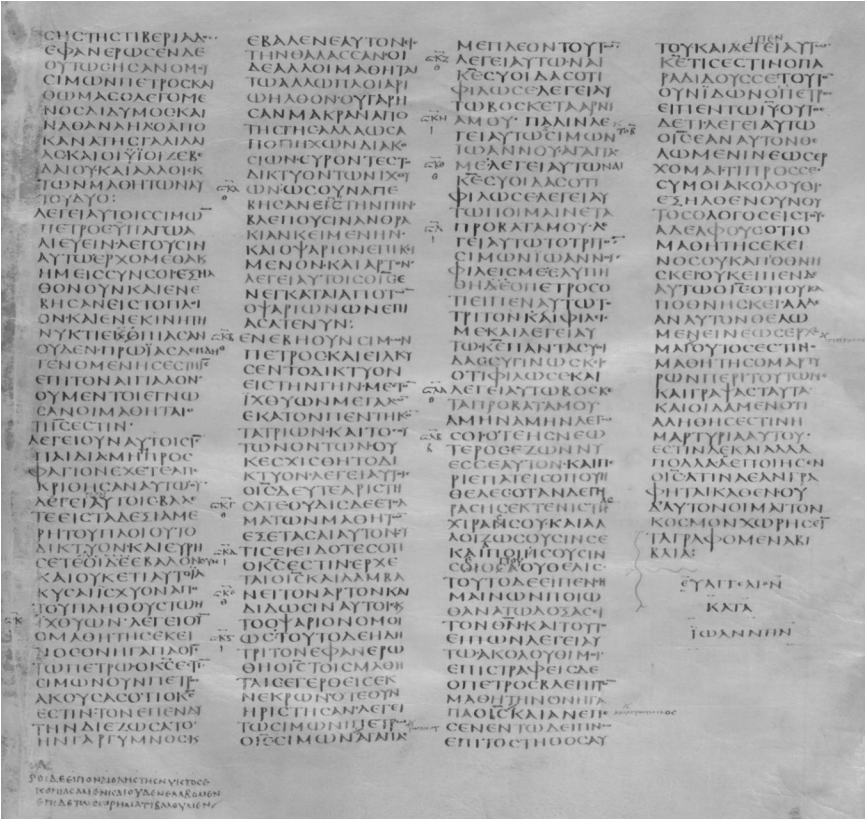


Figure 14.1. John 21:1b–25 in the 4th-century Codex Sinaiticus. The title may be seen at the end of the fourth column.

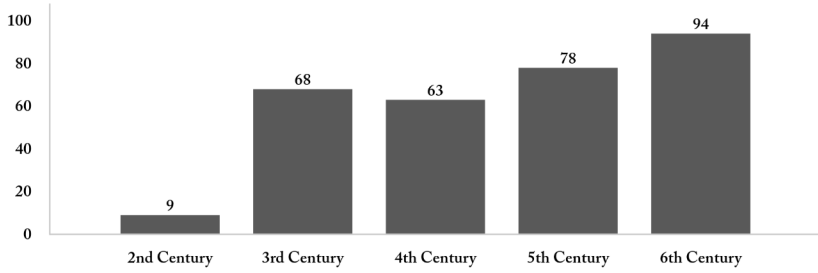


Figure 14.2. The number of extant Greek New Testament manuscripts by century.

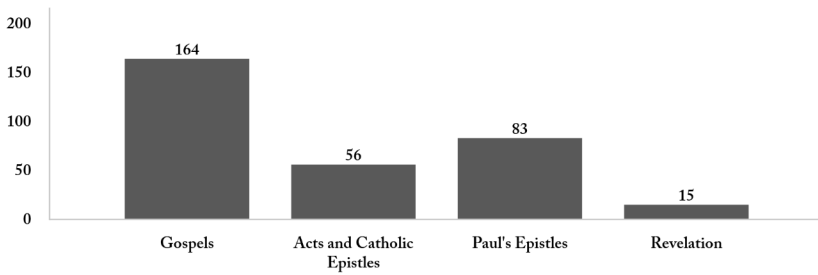


Figure 14.3. The distribution of the New Testament books in Greek manuscripts from the 2nd through 6th century.

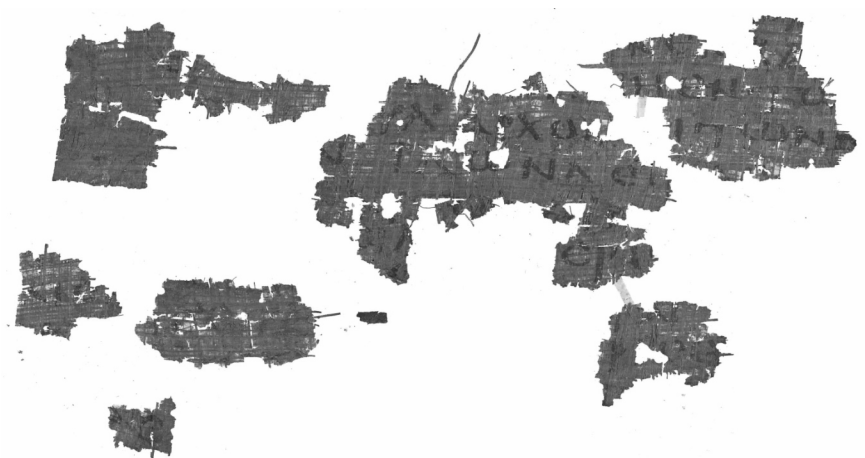


Figure 14.4. The fragmentary 4th-century manuscript, P21. Portions of Matthew 12:24–26 are here shown.

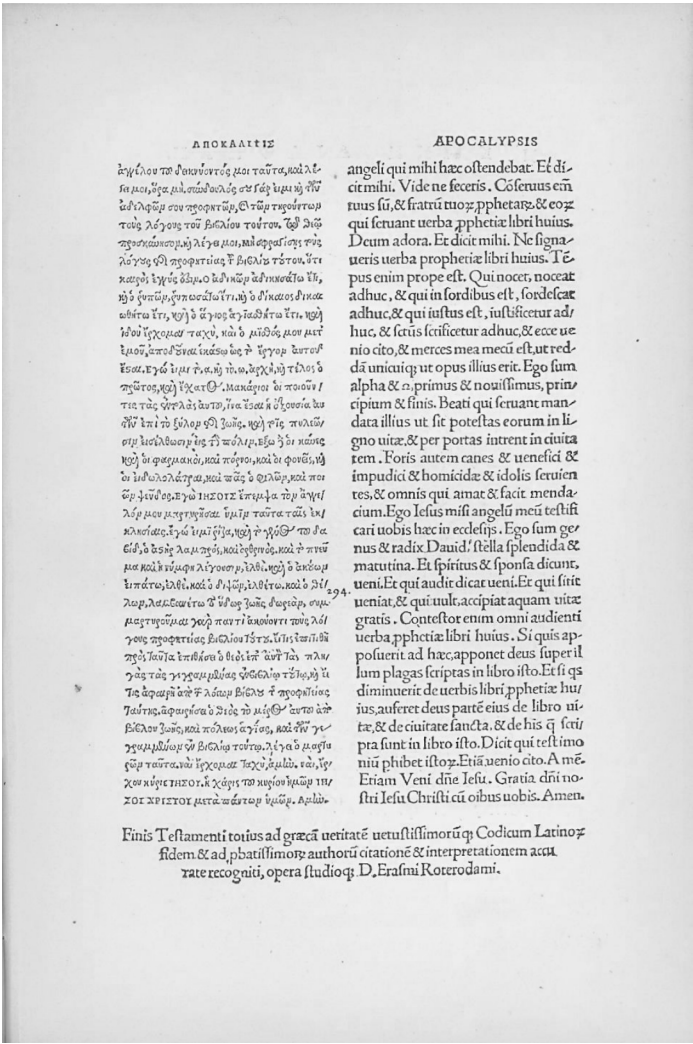


Figure 14.5. The final page of Revelation in Erasmus's *Novum Instrumentum Omne*. The lefthand column contains the Greek, while the righthand column contains his Latin translation.

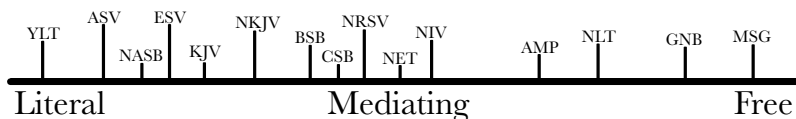


Figure 16.1. A chart of the spectrum of Bible translations

1388 Wycliffe Bible	1395 Wycliffe Bible
<p>Manyfold and many maners sum tyme God spekinge to fadris in prophetis, at the laste in thes daies spak to us in the sone: whom he ordeynede eyr of alle thingis, by whom he made and the worldis. The which whanne he is the schynge of glorie and figure of his substaunce, and berynge alle thingis bi word of his vertu, makyng purgacioun of synnes, sittith on the righthalf of mageste in high thingis; so moche maad betere than aungelis, by how moche he hath inherited a more different, or excellent, name bifore hem.</p>	<p>God, that spak sum tyme bi prophetis in many maneres to oure fadris, at the laste in these daies he hath spoke to vs bi the sone; whom he hath ordeyned eir of alle thingis, and bi whom he made the worldis. Which whanne also he is the brightnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertu, he makith purgacioun of synnes, and syttith on the right-half of the maieste in heuenes; and so myche is maad betere than aungels, bi hou myche he hath eneritid a more dyuerse name bifor hem.</p>

Figure 18.1. A comparison of Hebrews 1:1–4 showing the difference accomplished by the 1395 revision of John Purvey.

The Epistle off the

**Apostle Paul / to the Ro/
maynes.**

The fyrst Chapter.



Paul the seruaunte
off Iesus Christ / called
vnto the office off an apostle/
putt a parte to preache the gos
spell of God / which he promys
sed afore by his prophet / i the
holy scriptures that make mes
sion of his sone / the which was
begotten of the seebe of David
as pertaynyng to the flesshe

and declared to be the sonne of God with power
of the holy goost / that sanctifieth / sence the tyme
that Iesus Christ oure lorde rose agayne from
death / by whom we have receaved grace and as
postle shippe / thatt all gentiles shulde obeye to
the fayth which is in his name / of the which nos
umbre are ye also / which are Iesus Christes by
vocation.

**To all you of Rome beloved of God / ad sans
ctes by callynge. Grace be with you and peace
from God oure father / and from the lorde Ies
us Christ.**

Fyrst verely I thanke my god thorow Iesus
Christ for you all / be cause youre fayth is publis
shed through out all the worlde. For god is my
A # mes.

Figure 18.2. The opening of the Paul's epistle to the Romans from from the 1526 Peter Schöffer printing of William Tyndale's translation.

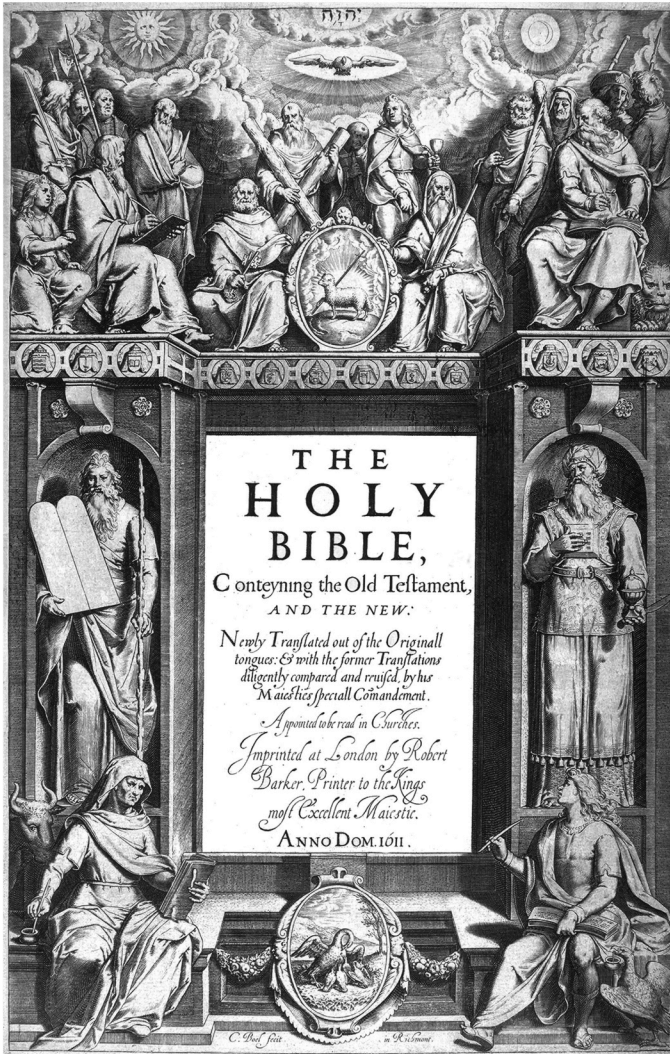


Figure 18.3. The cover of the 1611 King James Version. The twelve apostles are at the top, Moses and Aaron are on either side of the centerpiece, and the four evangelists are represented in the four corners.

Tyndale	KJV
<p>Judge not that ye be not judged. For as ye judge so shall ye be judged. And with what measure ye mete with the same shall it be measured to you again. Why seest thou a mote in thy brothers eye and percievest not the beam that is in thine own eye. Or why sayest thou to thy brother: suffer me to pluck out the mote out of thine eye and behold a beame is in thine own eye. Hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to pluck out the mote out of thy brothers eye.</p>	<p>Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p>

Figure 18.4. A comparison of Matthew 7:1–3 in Tyndale’s translation and in the KJV. Spelling modernized for both.

APPENDIX A

GLOSSARY OF FIGURES FROM CHURCH HISTORY

Ambrose of Milan (c. 339 – 397) — Became the bishop of Milan by popular demand. He was an influential figure in his day and is remembered for demanding public penance from Emperor Theodosius. Played a role in Augustine’s conversion.

Andrew of Caesarea (563 – 614) — Bishop of Caesarea. Best known for his commentary on Revelation, the earliest known. Preserves some sayings of Papias in the commentary.

Aristides of Athens (active c. 120 – 140) — An early Christian apologist who delivered an apology to the Roman emperor Hadrian. His apology is likely the earliest surviving Christian apology.

Athanasius of Alexandria (c. 296 – 373) — Bishop of Alexandria from 328 until his death. Present at the Council of Nicaea (325) as a young man. The most prolific defender of the deity of Christ against the Arians in the aftermath of Nicaea and experienced multiple exiles for his faith.

Augustine of Hippo (354 – 430) — Bishop of Hippo in what is now modern-day Tunisia. He is likely the most influential theologian of the Western Church. A massively prolific author, he is best known for his *Confessions* and his *City of God*. Greatly influenced the Reformers.

Cerinthus (active c. 50–100) — An early Gnostic teacher who was likely a contemporary of the apostle John. Irenaeus indicates that John wrote to refute the teachings of Cerinthus.

Clement of Alexandria (c. 150 – c. 215) — Christian theologian who taught at the catechetical school in Alexandria. Greatly influenced by Greek philosophy, he

sought to synthesize it with Christianity. Commented on many canonical books and knew and quoted many non-canonical books.

Clement of Rome (c. 35 – c. 100) – One of the first bishops of Rome. The late first-century letter from the Roman church to the Corinthian church known as I Clement is attributed to him.

Cyprian of Carthage (c. 210 – 258) — Bishop of Carthage. Known for his role in the controversy over those who lapsed during the Decian persecution and the Novatian schism. Died as a martyr during the reign of Valerian.

Cyril of Jerusalem (c. 313 – 386) – Bishop of Jerusalem. Best known for his catechetical lectures, which were intended to introduce the faith to new believers.

Dionysius of Alexandria (died 264) — Bishop of Alexandria. Involved in the Novatian schism. Influenced Eusebius's views that the apostle John is not the author of Revelation.

Gaius of Rome (active c. 200) — A little-known presbyter of Rome who may have played a role in doubts about Revelation.

Gregory of Nazianzus (c. 329 – 390) — Also known by the title “the Theologian,” Gregory is one of the three Cappadocian Fathers. He was very influential in the formulation of the doctrine of the Trinity.

Eusebius of Caesarea (c. 260 – 339) – Bishop of Caesarea and the father of church history. Eusebius wrote the first church history (*Ecclesiastical History*), which is the single most important source for early Christianity, as it preserves much that would be lost otherwise. Also known for writing the *Life of Constantine*.

Hippolytus of Rome (c. 170 – c. 235) — One of the major Christian heresiologists, Hippolytus's best-known work is his *Refutation of all Heresies*. He is also remembered as an antipope due to his opposition to Pope Zephyrinus's alleged modalism and presented himself as an alternate bishop of Rome.

Ignatius of Antioch (died c. 108–117) — Bishop of Antioch. Known for his seven letters written while on the road to martyrdom.

Jerome (c. 342 – 420) — Probably the greatest scholar of his day, Jerome is responsible for the Latin translation commonly known as the Vulgate.

Justin Martyr (c. 100 – c. 165) — One of the early Christian apologists. Two apologies are extant, in addition to his *Dialogue with Trypho*. He died as a martyr in Rome.

Irenaeus of Lyons (c. 130 – c. 202) — Bishop of Lyons in modern-day France. A follower of Polycarp in his younger days. Best known for his work *Against Heresies*. Important witness to the state of the canon at the end of the second century and for his anti-heretical writings.

Marcion of Sinope (c. 85 – c. 160) — An early Christian heretic known for his anti-Jewish and dualistic theology. He created his own canon of an edited Gospel of Luke and ten of Paul's epistles.

Melito of Sardis (died c. 180) — Bishop of Sardis. Most of his writings have been lost, though some are preserved in Eusebius. He is an important witness to the shape of the Old Testament canon in the second century.

Origen of Alexandria (c. 184 – c.253) — Probably the greatest scholar of the third century. His work ranged across theology, apologies, and textual scholarship. He is known for his massive Hexapla. Many of his views were later condemned, as he was given to much speculation.

Papias of Hierapolis (c. 60 – c. 130) — An ancient man, follower of John, and companion of Polycarp. He collected traditions of the apostles and provides us the earliest direct testimony on the authorship of the Gospels.

Polycarp of Smyrna (69 – 155) — Bishop of Smyrna. Was a follower of John in his younger days and mentor to Irenaeus. He forms an important link to the apostolic age. The account of his martyrdom as an old man is preserved in The Martyrdom of Polycarp.

Rufinus (345 – 411) — A monk in the Western church. His greatest contribution has been the translation of many works from Greek to Latin, especially of Origen, whose writings largely survive in Rufinus's Latin translations.

Sozomen (c. 400 – c. 450) — A later church historian whose writings bring the history of the church into the fifth century.

Tatian (c. 120 – c. 180) — A disciple of Justin, he was later excommunicated for his ascetic views and may have founded the Encratites. He is responsible for the *Diatessaron*, a harmony of the four Gospels which proved especially popular among Syriac-speaking Christians.

Tertullian (c. 155 AD – c. 220) — An early Christian apologist from Carthage, known as the father of Latin Christianity. Credited with introducing the word *trinitas* into the Latin vocabulary. Converted to the Montanist sect later in life.

Theophilus of Antioch (died c. 185) — Bishop of Antioch. An influential early theologian, he is the earliest writer to use the word “Trinity.”

Valentinus (c. 100 – c. 180) — The founder of Valentinian Gnosticism.

APPENDIX B

CITATIONS CONCERNING THE CANON

THESE CITATIONS ARE INTENDED to serve as a handy reference guide for those looking to dig into the primary sources we use to establish the history of the canon. This is not a comprehensive list by any means, but one to help you in locating notable passages for further research. For the references to specific New Testament books, I have included direct quotations and those that may be considered to be allusions, in addition to statements about the books. The citations as a whole date to no later than the fifth century AD, except when a later figure refers to an earlier figure. I have arranged them in roughly chronological order.

Old Testament Canon Lists

Josephus, *Against Apion* 1.8.

Babylonian Talmud, *Baba Bathra* 14b.

The Bryennios List.

Melito of Sardis, in Eusebius, *Ecclesiastical History* 4.26.13–14.

Origen of Alexandria, in Eusebius, *Ecclesiastical History* 6.25.1–2.

Epiphanius of Salamis, *Panarion* 8.6.1–4.

Epiphanius of Salamis, *De mensuris et ponderibus* 4–5; 22–23.

Hilary of Poitiers, *Instructio Psalmorum* 15.

Jerome, *Prologus Galeatus*.

Jerome, *Epistle 107* 12.

Old Testament Canon Allusions

Sirach 1:1.

2 Maccabees 2:14–15.

2 Maccabees 15:9.

Philo, *On the Contemplative Life* 25.

Luke 11:50–51.

4 Esdras 14:44–48.

New Testament Canon Lists

The Muratorian Fragment.

Origen, *Homily on Joshua* 7.1.

Origen, *Homily on Genesis* 13.2.

Origen, cited in Eusebius, *Ecclesiastical History* 6.25.3–14.

Eusebius, *Ecclesiastical History* 3.25.1–7.

Complete Canon Lists

Athanasius of Alexandria, *39th Festal Letter*.

Cyril of Jerusalem, *Catechetical Lecture* 4.33–36.

Council of Laodicea, Canon 59.

Augustine, *On Christian Doctrine* 2.8.

Apostolic Canons 85.

Gregory of Nazianzus, *Carmina Theologica, Book I, Section I, Carmen XII*.

Amphilochius of Iconium, *Iambi ad Seleucum* 251–320.

Epiphanius of Salamis, *Panarion* 76.22.5.

Canon List in Codex Claromontanus.

The Mommsen Catalogue.

Breviarum Hipponense 36 (Third Council of Carthage, Canon 24).

Jerome, *Epistle 53 (To Paulinus)* 8–9.

The Doctrine of Addai.

Rufinus of Aquileia, *Commentary on the Apostles' Creed*.

Pope Innocent I, *Epistle 6 ad Exsuperium Tolosanum*.

St. Catherine's Monastery Syriac MS 10.

References to the Gospels

Didache 8.2; 9.5.

Epistle of Barnabas 5.9; 7.3.
Papias of Hierapolis, in Eusebius, *Ecclesiastical History* 3.39.15–16.
Polycarp of Smyrna, *Epistle to the Philippians* 2.3.
2 Clement 4.2; 6.1–2.
Ignatius of Antioch, *Epistle to the Smyrnaeans* 3.1–2.
Justin Martyr, *First Apology* 66–67.
Justin Martyr, *Dialogue with Trypho* 103; 106.
Irenaeus of Lyons, *Against Heresies* 3.1.1; 3.11.8–9.
Theophilus of Antioch, *To Autolytus* 2.13; 2.22; 3.2.
Clement of Alexandria, in Eusebius, *Ecclesiastical History* 3.14.2–17.
Clement of Alexandria, in Eusebius, *Ecclesiastical History* 6.14.5–7.
Hippolytus of Rome, *Commentary on Daniel* 1.17.
Tertullian, *Against Marcion* 4.2.
Origen, *Homilies on Luke, Homily* 1.2.
Cyprian of Carthage, *Epistle* 72 10.

References to Acts

Irenaeus of Lyons, *Against Heresies* 3.14.1–3.15.1.
Clement of Alexandria, *Stromata* 5.12.
Tertullian, *Against Marcion* 5.1–2.

References to the Pauline Epistles

2 Peter 3:15–16.
1 Clement 47.1–3.
Ignatius of Antioch, *Epistle to the Ephesians* 12.2.
Tertullian, *Against Marcion* 5.1–21.
Gaius of Rome, summarized in Eusebius, *Ecclesiastical History* 6.20.3.
Clement of Alexandria, cited in Eusebius, *Ecclesiastical History* 6.14.2–4.
Eusebius, *Ecclesiastical History* 3.3.5.

References to Hebrews

1 Clement 17.1, 5; 19.2; 27.2; 36.2–5.
Polycarp of Smyrna, *Epistle to the Philippians* 6.3; 12.2.
Irenaeus of Lyons, summarized in Eusebius, *Ecclesiastical History* 5.26.1.
Gaius of Rome, summarized in Eusebius, *Ecclesiastical History* 6.20.3.
Tertullian, *On Modesty* 20.
Origen, cited in Eusebius, *Ecclesiastical History* 6.25.11–14.

Eusebius, *Ecclesiastical History* 3.3.5.

References to the Catholic Epistles:

Papias of Hierapolis, summarized in Eusebius, *Ecclesiastical History* 3.39.16.

Polycarp of Smyrna, *Epistle to the Philippians* 7.1.

Irenaeus of Lyons, *Against Heresies* 3.16.5.

Irenaeus of Lyons, *Against Heresies* 5.7.2.

Eusebius, *Ecclesiastical History* 3.3.1.

References to Revelation:

Papias of Hierapolis, summarized in Eusebius, *Ecclesiastical History* 3.39.11–13.

Justin Martyr, *Dialogue with Trypho* 81.

Tertullian, *Against Marcion* 4.5.

Dionysius of Alexandria, cited in Eusebius, *Ecclesiastical History* 7.25.1–27.

Andrew of Caesarea, *Commentary on the Apocalypse* 12.34.

APPENDIX C

NOTABLE BIBLICAL MANUSCRIPTS

AS AN AID TO READING the manuscript titles, here is a breakdown of how the manuscripts are labeled. This is only a small sampling of manuscripts; these are only listed to give you an idea of what some of the more notable manuscripts are.

Dead Sea Scrolls (DSS) — Broken down into cave number, location, and number or name. For example, 1QIsa^a may be broken down as follows: 1 = Cave 1; Q = Qumran; Isa = Isaiah; ^a = the first Isaiah scroll found in the cave.

Papyrus Manuscripts — New Testament papyrus manuscripts are symbolized by the letter P or a Gothic **Ɔ**. They are numbered according to the order they were discovered and catalogued, not by chronological date, e.g., P52 is the 52nd papyrus manuscript catalogued.

Majuscule Manuscripts — Majuscule refers to a type of script consisting of all capital letters. Manuscripts starting with a 0 are majuscules, e.g., 02 or 0304. The more significant manuscripts can also be referred to by letters, such as **א** (*aleph*) or A. I include both the number and letter for clarity. These are typically earlier manuscripts.

Minuscule Manuscripts — Minuscule refers to a cursive-type script consisting of both lowercase and capital letters. Manuscripts starting with a number other than 0 are minuscules. “GA” stands for the Gregory-Aland numbering system. These are typically later manuscripts.

Manuscript	Notes
Nash Papyrus	Dating to around 150–100 BC, this manuscript was once the oldest OT manuscript in existence. It is very fragmentary, only containing Ex. 20:2–17; Deut. 5:6–21.
Great Isaiah Scroll (1QIsa ^a)	Perhaps the best-known manuscript from among the Dead Sea Scrolls. It dates to about the 2nd century BC. Approximately 54 feet in length, it is incredibly well preserved and contains a text that mostly accords with the MT, with some slight differences.
1QIsa ^b	A more fragmentary text of Isaiah preserved among the Dead Sea Scrolls. It dates to about the 1st century AD and preserves a proto-Masoretic Text type.
P52	Commonly recognized as the earliest NT manuscript; likely early 2nd century. It is a credit card sized fragment containing parts of John 18:31–33 on one side and 18:37–38 on the other.
P45	A 3rd-century manuscript containing portions of all four Gospels and Acts. The earliest extant example of all four Gospels being collected in a single manuscript.
P46	The earliest collection of Paul's epistles (including Hebrews). Lacks 2 Thessalonians, Philemon, and the pastoral epistles. Dates to the 3rd century.
P66	Nearly complete manuscript of the Gospel of John, dating to the late 2nd or early 3rd century
P75	A 3rd-century manuscript containing significant portions of Luke and John. Its text very closely agrees with B.
P72	Contains 1 Peter, 2 Peter, and Jude, along with several apocryphal works and other Christian writings (e.g., Nativity of Mary, Apology of Phileas). Dates to the late 3rd/early 4th century.
Codex Siniaticus (01/8)	Dates to the 4th century. Originally contained the complete OT (LXX) and NT. Now lacking some of the OT. One of the oldest complete Bibles still extant. Also contains Epistle of Barnabas and Shepherd of Hermas after the NT.

Manuscript**Notes**

Codex Vaticanus (03/B)	Dates to the 4th century. Originally contained the complete OT (LXX) and NT. Lacking significant portions of the NT. Considered one of the most significant witnesses to the text of the NT.
Codex Washingtonianus (W/032)	From the 4th/5th century, contains the text of the Gospels. It is one of the more important witnesses to the text of the NT.
Codex Sinaiticus Syriacus	A 4th/5th-century Syriac manuscript of the Gospels. It is a palimpsest that was written over in the 7th century. It represents the Old Syriac tradition.
Codex Alexandrinus (02/A)	Complete Bible containing the OT (LXX) and NT from the 5th century; now lacking portions of the OT. The Gospels are an early witness to the so-called Byzantine text type.
Codex Ephraemi Rescriptus (04/C)	A 5th-century manuscript that once contained the entire OT (LXX) and NT. It is a palimpsest; its original text had been washed off and the manuscript was reused for treatises of Ephrem the Syrian. The surviving original text was deciphered by Constantin von Tischendorf in the 19th century.
Codex Bezae (05/D)	A 5th-century manuscript of the Gospels, written on facing pages with Greek on one side and Latin on the other. Considered one of the most eccentric manuscripts and is the primary Greek witness to the so-called Western text type.
Quedlinburg Itala fragment	The oldest extant illustrated biblical manuscript. Dates to the 5th century. Contains parts of 1 Samuel and is representative of the Old Latin tradition.
British Library, Add MS 14470	One of the earliest manuscripts of the Syriac Peshitta, dating to the 5th/6th century. Contains 22 books of the NT, which would have been considered a complete NT for the Syriac-speaking church at the time.
Codex Amiatinus	The earliest extant complete Latin Vulgate. Dates to the 8th century.
GA 461	The earliest extant minuscule manuscript. Contains the Gospels. It can be dated to 835 based on its colophon. Copied by a monk named Nicolaus.

Manuscript**Notes**

Cairo Codex of the Prophets

Its colophon dates it to c. 895. Contains the text of the Prophets. One of the earlier extant Masoretic manuscripts.

Petersburg Codex of the Prophets

The colophon dates the manuscript to 916. Contains the text of the Prophets. Notable for containing the Babylonian vowel pointings as opposed to the Tiberian.

Aleppo Codex

Dates to c. 920–930. It was the oldest complete Hebrew OT until portions of it were lost after the 1947 anti-Jewish riots in Aleppo.

GA 1739

Copied by a scribe named Ephraim in the mid-10th century. Contains Acts, Pauline Epistles, and Catholic Epistles. Preserves an early text that is similar to P46 and B.

Leningrad Codex

Can be reasonably dated to 1008 AD. It is now the oldest extant complete OT manuscript in Hebrew.

GA 304

Dated to the 12th century. It is one of the few Greek manuscripts to lack the longer ending of Mark.

Codex Gigas

A 13th-century Latin manuscript of the OT and NT that has the reputation of being the largest manuscript from the Middle Ages. Each page is about 36 inches tall and 20 inches wide, and the whole manuscript weighs about 165 pounds.

APPENDIX D

TIMELINE OF ENGLISH BIBLE TRANSLATIONS

- c. 735 Bede completes a translation of the Gospel of John into Old English on his deathbed.
- c. 875 Alfred commissions translations of portions of the Old Testament and personally translated 50 of the psalms.
- c. 990 The four Gospels are translated into Old English in the Wessex Gospels.
- c. 1384 Complete Wycliffe Bible first published.
- 1395 John Purvey's revision of the Wycliffe Bible.
- 1525 William Tyndale publishes the New Testament.
- 1534 Tyndale publishes the revision of the New Testament.
- 1535 The Coverdale Bible is published.
- 1536 Tyndale Martyred
- 1537 The Matthew Bible is published.
- 1539 The Great Bible published and authorized for use in the Church of England.
- 1557 William Whittingham publishes the New Testament for the Geneva Bible.
- 1560 The complete Geneva Bible is published.
- 1568 The Bishops' Bible is published.
- 1582 The Rheims New Testament is published.

- 1604 King James commissions a new Bible translation.
- 1609 The Douay Old Testament is published, completing the Douay-Rheims Bible.
- 1611 The King James Version (KJV) published.
- 1660 The monarchy restored; the Geneva Bible fades away in aftermath.
- 1768 Edward Harwood publishes his New Testament.
- 1769 Benjamin Blayney publishes the Oxford Standard Edition of the KJV.
- 1808 Charles Thomson publishes his translation of the Bible.
- 1833 Noah Webster's revision of the KJV is published.
- 1862 Robert Young publishes his Young's Literal Translation.
- 1876 Julia Smith publishes her own translation of the Bible.
- 1881 The New Testament for the Revised Version (RV) is published.
- 1885 The Old Testament is completed and the full RV is published.
- 1890 John Nelson Darby publishes his translation of the Bible.
- 1901 The American Standard Version (ASV) is published.
- 1903 Richard Weymouth's New Testament in Modern Speech is published.
- 1926 The complete Moffat Translation of the Bible is published.
- 1950 The New World Translation (NWT) is published.
- 1952 The Revised Standard Version (RSV) is published.
- 1965 The Amplified Bible (AMP) is published.
- 1970 The New English Bible (NEB) is published.
- 1971 The complete New American Standard Bible (NASB) and The Living Bible (TLB) are published.
- 1976 The Good News Bible (GNB) is published.
- 1978 The complete New International Version (NIV) is published.
- 1982 The complete New King James Version (NKJV) is published.
- 1985 The New Jerusalem Bible (NJB) is published
- 1989 The New Revised Standard Bible (NRSV) is published.
- 1996 The New Living Translation (NLT) is published.
- 2001 New English Translation (NET) and English Standard Version (ESV) published.
- 2002 The Message (MSG) published.

- 2004 The Holman Christian Standard Bible (HCSB) is published
- 2005 Today's New International Version (TNIV) is published.
- 2012 The Lexham English Bible (LEB) is published.
- 2014 The Modern English Version (MEV) is published.
- 2016 The Berean Standard Bible (BSB) is published under the name of the Berean Study Bible.
- 2017 The Christian Standard Bible (CSB) is published.
- 2021 The Legacy Standard Bible (LSB) is published.
- 2023 The BSB is released to the public domain.