

## APPENDIX Early Documents

The Biblical canon evolved over many centuries, subject to many political pressures and conflicts. This appendix summarizes many of the earliest key biblical documents still available to modern scholarship.<sup>1</sup> Many other manuscripts, versions, and translations exist. These will suffice to show very clearly how far removed most scriptural sources stand from the original events; a few comments give some idea of their variability and imperfection. Even so, our modern texts generally provide an adequate reading.

p = Greek Papyri

★ = Greek uncial manuscripts (think of these as written in all separate capital letters)

✓ = Greek miniscule manuscripts (think of these as continuous lower-case cursive)

• = Other versions or general comments

century CE	Selected documents, with dates and comments	Notes
first	<ul style="list-style-type: none"> <li>• 50's-60's Paul's letters written—no originals remain</li> <li>• 70's? Mark's gospel written—no originals remain</li> <li>• 80's? Matthew's gospel written—no originals remain</li> <li>• 90-100+? John's gospel written—no originals remain</li> </ul>	

<sup>1</sup> Based largely on Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968. pp. 36-85.

second	<ul style="list-style-type: none"> <li>• Early or mid-second century, Luke’s gospel written—no originals remain.  p<sup>52</sup>, the oldest portion of <b>any</b> NT document, a papyrus fragment dated to the first half of the 2nd century and measuring 2.5 by 3.5 inches. It contains only a few verses from John’s gospel.</li> <li>• p<sup>66</sup>, one of the oldest more substantial portions of the Greek NT, dated at about 200 CE, though possibly from the first half of the century. It includes “about four hundred and forty alterations, introduced between lines, over erasures, and in the margins. Most of them seem to indicate the scribe’s corrections of his own hasty blunders, though others seem to imply the use of different exemplar. Several passages present unique readings that previously had not shown up in any other manuscript.” (Metzger, p. 40)</li> <li>• p<sup>75</sup> includes the earliest known copy of Luke, and one of the earliest of John. Dated at roughly 175-225 CE, about two-thirds of it remains.</li> <li>• p<sup>46</sup>, at ~200 CE, includes 86 slightly mutilated leaves from ten of Paul’s letters and Hebrews. It lacks 2 Thessalonians, and parts of Romans and 1 Thessalonians.</li> </ul>	<p><b>Recognized textual validity (or lack thereof)</b></p> <ul style="list-style-type: none"> <li>• Origen and Melito compile their lists of approved texts.</li> <li>• Marcion of Sinope accepts as valid only his edited versions of ten of Paul’s letters, and Luke’s gospel.</li> </ul>
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third	<p>p<sup>45</sup>, the first of the Chester Beatty papyri, includes parts of the gospels and Acts.</p> <p>p<sup>72</sup> includes Jude and both of Peter's epistles, plus several apocryphal documents (e.g., the Nativity of Mary, the eleventh Ode of Solomon, the Apology of Phileas). Four scribes appear to have contributed to the manuscript.</p> <p>p<sup>47</sup>, from the middle to late third century, includes the midsection of Revelation.</p> <p>★ (0220) from the third or fourth century contains little more than a chapter of Romans.</p>	<p><b>Recognized textual validity (or lack thereof)</b></p> <ul style="list-style-type: none"> <li>• Clement and Tertullian consider Shepherd of Hermas, 1 Clement, the Letter of Barnabas, and Sibylline oracles valid NT documents.</li> </ul> <p><b>Critical comments</b></p> <ul style="list-style-type: none"> <li>• "The earliest [second and third century] versions of the New Testament were prepared by missionaries... Not only were some of the translations prepared by persons who had an imperfect command of Greek, but certain features of Greek syntax and vocabulary cannot be conveyed in a translation."<sup>2</sup></li> <li>• The Latin Vulgate (my italics): "Toward the close of the fourth century the <i>limitations and imperfections</i> of the Old Latin versions became evident to the leaders of the Roman Church... [in] about A.D. 382 Pope Damasus asked the most capable Biblical scholar then living... St. Jerome, to undertake a <i>revision</i> of the Latin Bible... [Jerome] treated the current Latin text as conservatively as possible, and changed it only where the meaning was <i>distorted</i>... When and how thoroughly Jerome <i>revised</i> the rest of the New Testament has been <i>much debated</i>. Several scholars have argued that... the work of some other translator came to be circulated as Jerome's work... it is apparent that the rest of the New Testament was revised in a <i>much more cursory manner</i> than were the gospels... It was <i>inevitable</i> that, in the course of the transmission of the text of Jerome's revision, scribes would <i>corrupt</i> his original work, sometimes by <i>careless transcription</i> and sometimes by <i>deliberate conflation</i> with copies of the Old Latin versions... a number of recensions or editions were produced during the Middle Ages... the more than 8,000 Vulgate manuscripts which are extant today exhibit the <i>greatest amount of cross-contamination</i>..."<sup>3</sup></li> </ul>
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<sup>2</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968. pp. 67-68.

<sup>3</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968. pp. 75-76.

<p>fourth</p>	<ul style="list-style-type: none"> <li>★ Codex Vaticanus (B) from mid-century contains most of the OT, most of the NT except the last few books, and most of the Apocrypha. It's followed by codex Sinaiticus, the only known complete NT in uncial; some of the OT survives.</li> <li>★ (W), from the late fourth or early fifth century, contains the four gospels. It includes a peculiar addition after Mark 16:14, partly known to Jerome.</li> <li>★ (0171), two Egyptian parchment fragments, contains only a few verses of Luke.</li> </ul>	<p><b>Recognized textual validity (or lack thereof)</b></p> <ul style="list-style-type: none"> <li>• Cyril of Jerusalem's list.</li> <li>• Athanasius' 39th Festal Letter outlines the canon commonly accepted by most Protestant and nondenominational Christians today.</li> </ul> <p><b>Critical comments</b></p> <ul style="list-style-type: none"> <li>• German scholar Johann Jakob Griesbach (1745-1812) acknowledges that ancient scribes commonly added material "through errors of the eye, ear, memory, imagination, and judgement."<sup>4</sup></li> <li>• Metzger<sup>5</sup> quotes Hort re: the Western type of text: "Words, clauses, and even whole sentences were changed, omitted, and inserted with astonishing freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness..."</li> </ul>
<p>fifth</p>	<ul style="list-style-type: none"> <li>★ Codex Alexandrinus (A) contains most of the NT, and the OT with a few mutilations.</li> <li>★ Codex Ephraemi (C) was erased in the twelfth century and painstakingly recovered. It contains portions of both testaments.</li> <li>★ Codex Bezae (D), from the fifth or sixth century, contains most of the gospels and Acts, plus a little of 3 John. "No known manuscript has so many and such remarkable variations from what is usually taken to be the normal New Testament text. Codex Bezae's special characteristic is the free addition (and occasional omission) of words, sentences, and even incidents." (Metzger, p. 50)</li> <li>★ The Washington Manuscript (I), from the fifth or sixth century, contains Paul's letters.</li> <li>★ Codex Borgianus (T) preserves 179 verses of Luke and John.</li> </ul>	<p><b>Critical comments</b></p> <ul style="list-style-type: none"> <li>• St. Jerome refers to the possibilities of scribal errors in the 4th/5th century through "confusion of similar letters, confusion of abbreviations, accidents involving dittography<sup>6</sup> and haplography<sup>7</sup>, the metathesis<sup>8</sup> of letters, assimilation<sup>9</sup>, transpositions and deliberate emendations<sup>10</sup>..."<sup>11</sup></li> </ul> <p>Further, scribes may have erred when working from two sources.<sup>12</sup> Given two different readings, they sometimes incorporated both<sup>13</sup> or favored readings that endorsed their own beliefs and practices.<sup>14</sup></p>

<sup>4</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968. pp. 119-120.

<sup>5</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968. p. 132.

<sup>6</sup> Incorrectly repeating letters.

<sup>7</sup> Omitting correctly repeated letters.

<sup>8</sup> Transposing sounds.

sixth	<ul style="list-style-type: none"> <li>★ Codex Dublinensis (Z), possibly from the fifth century, contains portions of Matthew.</li> <li>★ Codex Claromontanus (D<sub>2</sub>) contains Paul's letters and Hebrews.</li> <li>★ Codex Laudianus 35 (E<sub>2</sub>), possibly from the seventh century, contains Acts in Latin and Greek. A ninth or tenth century copy of this is known as Codex Sangermanensis (E<sub>3</sub>).</li> <li>★ Codex Coislinianus (H<sub>3</sub>) contains Paul's letters. "A note appended to the Epistle to Titus states that it was corrected from the copy in the library of Caesarea." (Metzger, p. 53)</li> <li>★ Codex Purpureus Petropolitanus (N) contained the gospels. It was dismembered and scattered during the twelfth century.</li> <li>★ Codex Sinopensis (O) contains portions of Matthew.</li> <li>★ Codex Nitriensis (R) contains parts of Luke, overwritten in the eighth or ninth century.</li> <li>★ Codex Rossanensis (□) contains Matthew and Mark, adorned with watercolor miniatures.</li> <li>★ Codex Beratinus (□) contains Matthew and Mark.</li> </ul>	
seventh	<p>p<sup>74</sup> includes parts of Acts and the catholic epistles, poorly preserved.</p> <ul style="list-style-type: none"> <li>★ Codex Zacynthius (□), from the seventh or eighth century, contains most of Luke 1-11. This provides the earliest known NT manuscript including a marginal commentary.</li> </ul>	

<sup>9</sup> Making a sound more like another in the same or next word.

<sup>10</sup> Attempted corrections.

<sup>11</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, p. 153; Chapter Seven gives extensively detailed examples.

<sup>12</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, p. 159.

<sup>13</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, p. 200.

<sup>14</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, p. 217.

eighth	<ul style="list-style-type: none"> <li>★ Codex Basiliensis (E) contains the gospels.</li> <li>★ Codex Regius (L) is a near-complete copy of the gospels.</li> <li>★ Codex Athous (S<sup>ap</sup>), from the eighth or ninth century, contains Acts, the catholic letters, and some of Paul's letters.</li> <li>★ Codex Mosquenis (V), from the eighth or ninth century, contains a near-complete copy of the gospels.</li> <li>★ Codex Athous Laurae (□), from the eighth or ninth century, contains the gospels from Mark 9 on, and almost all of the usual NT.</li> <li>★ Codex Athous Dionysiou (□), from the eighth or ninth century, contains the gospels.</li> <li>★ Codex Vaticanus 2066 (046), from the eighth or ninth century, contains Revelation.</li> </ul>	
ninth	<ul style="list-style-type: none"> <li>★ Codex Bezae Cantabrigiae (F) contains the gospels.</li> <li>★ Codex Augiensis (F<sub>2</sub>) contains Paul's letters in Greek and Latin, Hebrews in Latin only.</li> <li>★ Codex Boernerianus (G<sub>3</sub>) contains Paul's letters in Greek and Latin.</li> <li>★ Codex Wolfii B (H), from the ninth or tenth century, contains the gospels.</li> <li>★ Codex Mutinensis (H<sub>2</sub>) contains most of Acts.</li> <li>★ Codex Cyprius (K), from the ninth or tenth century, contains the gospels.</li> <li>★ Codex Mosquenis (K<sub>2</sub>) contains Acts, the catholic letters, Paul's letters, and Hebrews.</li> <li>★ Codex Angelicus (L<sup>ap</sup>, L<sub>2</sub>) contains Acts, the catholic letters, and Paul's letters.</li> <li>★ Codex Campianus (M) contains the gospels.</li> <li>★ Codex Porphyrianus (P<sup>ap</sup>, P<sub>2</sub>) contains Acts, the catholic letters, Paul's letters, and Revelation.</li> <li>★ Codex Monacensis (X), from the ninth or tenth century, contains portions of the gospels.</li> <li>★ Codex Sangallensis (□) contains the gospels in Greek and Latin, except Jn. 19:17-35.</li> <li>★ Codex Koridethi (□) contains the gospels.</li> <li>★ Codex Tischendorfianus III (□) contains Luke and John, with the "Jerusalem colophon" (stating that it was copied and corrected "from the ancient manuscripts at Jerusalem.")</li> <li>★ Codex Petropolitanus (□) contains all but 77 verses of the gospels.</li> <li>✓ MS. 33, ninth or possibly tenth century, contains all the NT except Revelation.</li> <li>✓ MS. 565, ninth or tenth century, a deluxe copy of the gospels.</li> <li>✓ MS. 892, ninth or tenth century, contains the gospels.</li> <li>✓ Fam. 1424, ninth or tenth century, contains the gospels. All books except Revelation have commentary in the margins.</li> </ul>	

<p>tenth</p>	<ul style="list-style-type: none"> <li>★ Codex Wolfii A (or Harleianus) (G) contains the gospels.</li> <li>★ (S) contains the gospels.</li> <li>✓ MS. 1739, contains Acts and some letters.</li> </ul>	
<p>11th and after</p>	<ul style="list-style-type: none"> <li>✓ MS. 81, dated in 1044, contains Acts.</li> <li>✓ MS. 2344, 11th century, contains the NT without the gospels, some OT.</li> <li>✓ Fam. 1: MSs. 1, 118, 131, 209, from the 12th-14th centuries.</li> <li>✓ Fam. 13 includes about a dozen MSs. copied between the 11th-15th centuries. They place the Jn. 7:53-8:11 account after Lk. 21:38.</li> <li>✓ MS. 28, 11th century, contains the gospels.</li> <li>✓ MS. 700, 11th or 12th century, contains the gospels. It diverges 2,724 times from the Textus Receptus, and has 270 unique readings.</li> <li>✓ MS. 157, 12th century, the gospels, including the Jerusalem colophon.</li> <li>✓ MS. 1071, 12th century, contains the gospels.</li> <li>✓ MS. 1241, 12th or 13th century, contains the whole NT except Revelation.</li> <li>✓ MS. 383, 13th century, contains Acts, catholic letters, Paul's letters.</li> <li>✓ MS. 579, 13th century, contains the gospels.</li> <li>✓ MS. 614, 13th century, contains Acts, catholic letters, Paul's letters.</li> <li>✓ MS. 2053, 13th century, contains Revelation with commentary.</li> <li>✓ MS. 69, the complete NT, copied in the 15th century.</li> <li>✓ MS. 61, the NT, dating from the 15th-16th centuries.</li> </ul>	<p><b>Notes on textual validity (or lack thereof)</b></p> <ul style="list-style-type: none"> <li>• The book of 4 Ezra still held "Biblical" status until the Council of Trent, 1546.</li> <li>• Luther dismisses James; he and Zwingli still view John's Revelation skeptically.</li> </ul> <p><b>Critical comments</b></p> <ul style="list-style-type: none"> <li>• Dutch scholar Desiderius Erasmus (1469-1536) prepared the first published Greek NT, most of which relied on inferior 12th-century manuscripts. He introduced occasional spurious passages from the Latin Vulgate (Ac. 9:6; 1 Jn. 5:7-8 in a later edition, which appears to have been produced to confuse him) and sometimes created his own unique translations from the Latin. Further, this volume contained hundreds of typographical errors.<sup>15</sup></li> <li>• The 1633 second edition of what became known as the Textus Receptus Greek testament grew up around a hodgepodge of late manuscripts. It includes a dozen readings that have <i>no</i> support of known Greek witnesses.<sup>16</sup></li> <li>• Metzger estimates that we had over 1000 different Greek New Testaments by early in the twentieth century.<sup>17</sup></li> </ul>

<sup>15</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, pp. 99-100.

<sup>16</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, p. 106.

<sup>17</sup> Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. (2nd Ed.) New York: Oxford, 1968, p. 146.