



HOW WE GOT OUR BIBLE

Church Revival • September 5, 2015

"People of The Book"

Introduction:



1. Sola scriptura
"Scripture alone"
2. Sola fide "faith alone"
3. Sola gratia "grace alone"
4. Solo Christo "Christ alone"
5. Soli Deo gloria
"glory to God alone"

“People of The Book”

Introduction:

Mat 5:18

I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

Heb 4:12

For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart.

2 Timothy 3:16-17

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

“People of The Book”

Introduction:

Bible is Built on Two Foundations:

1. Historical Record

Example of Luke: wrote down eyewitness testimony, names 32 countries, 54 cities, 9 islands, & hundreds of specific details without any error

2. Supernatural Miracles

Example of Jesus miracles & resurrection

"People of The Book"

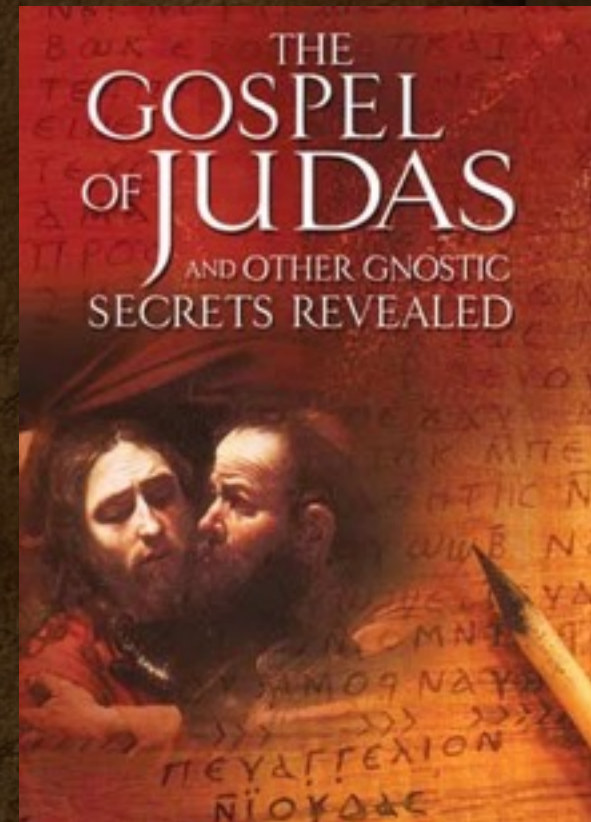
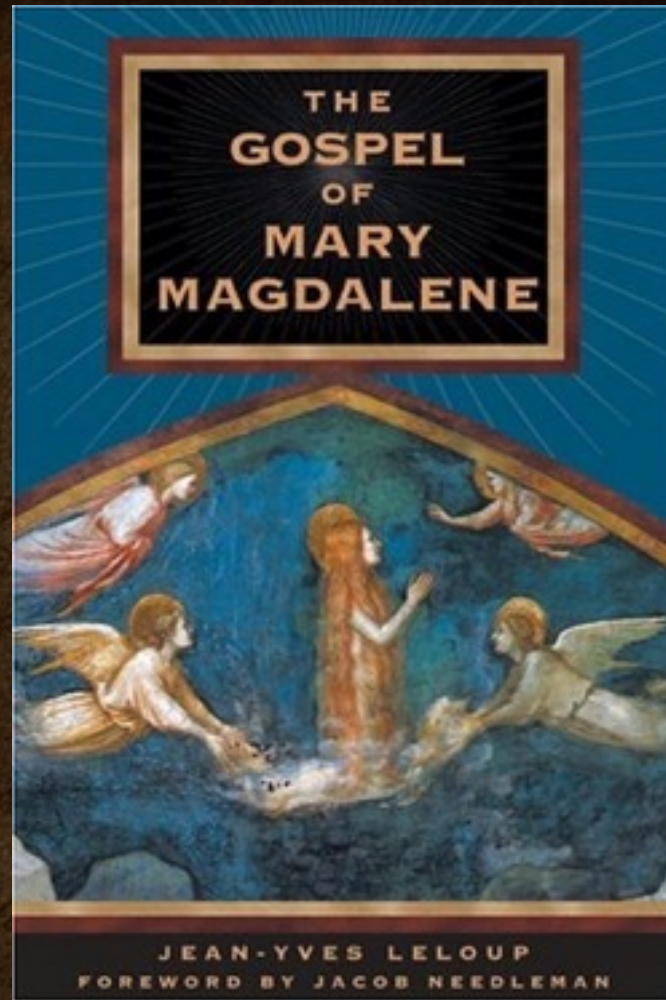
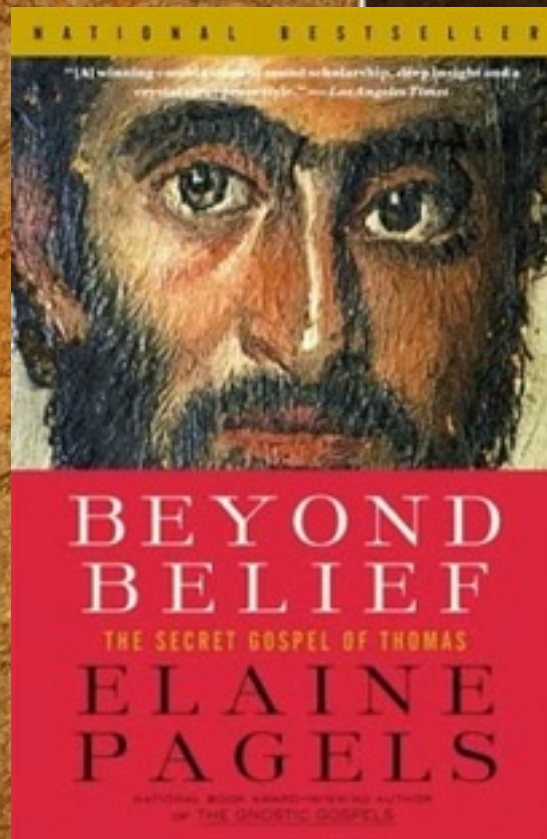
Introduction:

Questions:

- Where did the Bible come from?
- Who decided on what books to include?
- How did they decide?
- Did the Catholic Church choose the books of the Bible?
- How do we know the Bible is Reliable?
- How did we get the 27 books of the Bible?
- What year was the Bible written?
- Where other books left out?

“People of The Book”

Introduction:



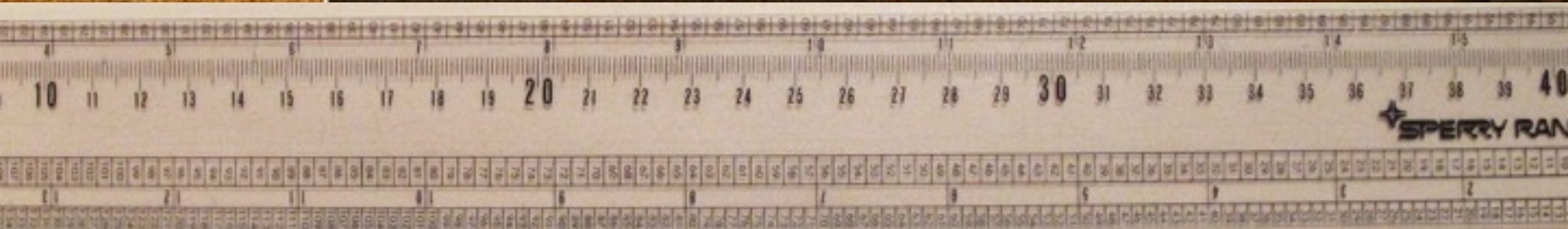
I. The Canon

Word “canon” derives from the Greek word κανών

In its original usage, the term referred to a “measuring rod,” “standard,” or “ruler.”

It later began to be used in reference to a collection of sacred writings.

“A collection or list of books accepted as an authoritative rule of faith and practice.”



I. The Canon

150 AD Marcion Bishop of Sinope puts together the first canon of Scripture



Marcion teaches that there were 2 Gods:

- Yahweh, cruel God of Old Testament
- Abba, kind father of New Testament
- Eliminates Old Testament & includes in New Testament only 10 letters of Paul and Luke's gospel
(deletes references to Jesus' Jewishness)

I. The Canon

The Muratorian Canon forces other Christian leaders, like Irenaeus, to decide on a core canon in 180 AD

Matthew

Mark

Luke

John

Acts

Romans

I Corinthians

II Corinthians

Galatians

Ephesians

Philippians

Thessalonians I

Thessalonians II

I Timothy

II Timothy

Titus

James (?)

1 Peter

1 John

Revelation of John

Shepherd of Hermas



I. The Canon

The earliest list of 27 books of New Testament, in exactly number & order which we presently have them, is written by Athanasius, Bishop of Alexandria, in 367 AD

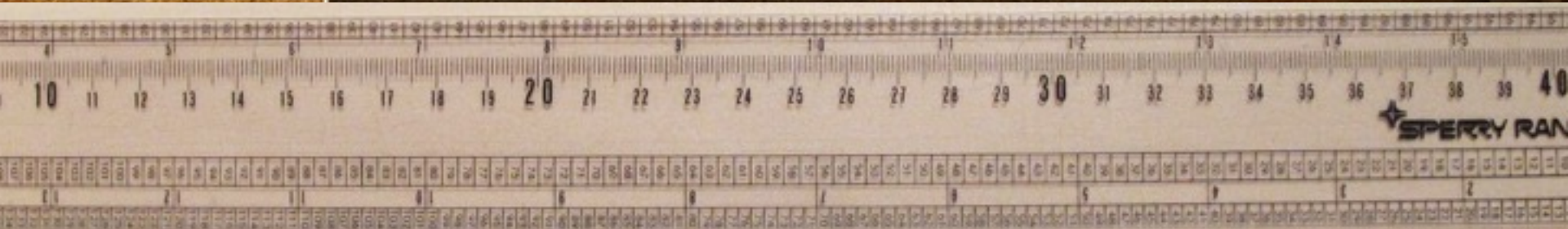


397 AD The Council of Carthage reproduces the same list and declares: "apart from the canonical Scriptures nothing is to be read in church under the name of the divine Scriptures."

III. The Stages of Canonization

4 Phases of Canonization:

1. Composition (50 AD – 100 AD)
2. Community (100 AD - 200 AD)
3. Compilation (200 AD – 300 AD)
4. Canonization (300 AD – 400 AD)



Phase 1: Composition (50 AD – 100 AD)

III. The Stages of Canonization

a. Apostles considered their writings to be Scripture:

1 Thess 2:13

And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.

2 Peter 3:15-16

Bear in mind that our Lord's patience means salvation, just as our dear brother Paul also wrote you with the wisdom that God gave him. 16 He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

Phase 1: Composition (50 AD – 100 AD)

III. The Stages of Canonization

a. Apostles considered their writings to be Scripture

I Timothy 5:18

For the Scripture says, “Do not muzzle the ox while it is treading out the grain,” and “The worker deserves his wages.”

Luke 10:7

Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house

Phase 1: Composition (50 AD – 100 AD)

III. The Stages of Canonization

b. Churches treated Apostle's writings as Scripture, authoritative, and Divinely inspired

Colossians 4:16

After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea.

I Thess 5:27

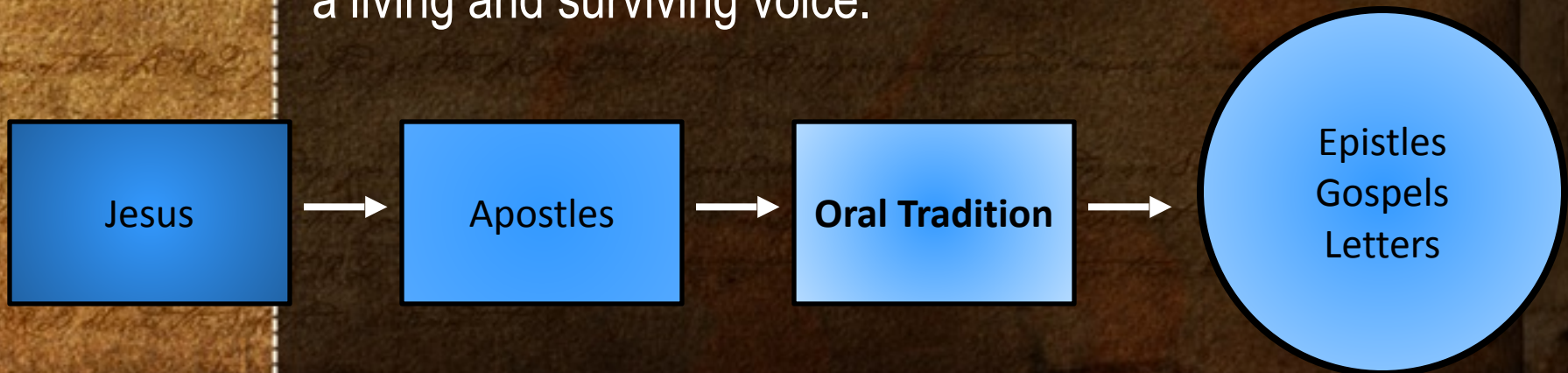
I charge you before the Lord to have this letter read to all the brothers

Phase 1: Composition (50 AD – 100 AD)

III. The Stages of Canonization

c. Oral tradition passed on to Written Word

“From the beginning, the proclamation about the death and resurrection of Jesus, as well as the teaching of Jesus, circulated among the Christian churches in oral form. Some of the tradition was down quite early (ca. 35-65), (Hymns & creeds) The early Christians took oral tradition very seriously. Eusebius quoted Papias as saying, “For I did not suppose that information from books would help me so much as the word of a living and surviving voice.”



Phase 1: Composition (50 AD – 100 AD)

d. The Entire NT was written before 100 AD

Galatians	49	Philippines	61
I & II Thess	50-51	I& II Timothy	62-63
I & II Cor	54-55	Titus	62
Romans	55	I & II Peter	63-64
James	40-50	Matthew	60s
Mark	60s	Hebrews	60s
Philemon	60	Jude	60-70
Colossians	60	John	90s
Ephesians	60	1,2,3 John	90s
Luke	60	Revelation	90s
Acts	61		

Phase 2: Community (100 AD – 200)

III. The Stages of Canonization

Early Church Father's use of the Scriptures:

(70) Psuedo-Barnabas: Mat, Mrk, Luk, Eph, Tim, Tit, Heb, Pet

(70-160) Papias: all four Gospels

(95-87) Clement of Rome: Mat, John, Rom, Cor, Eph, Tim, Tit, Heb, Jas, Pet

(110) Ignatius: Eph, Phil, Col, Thess, Tim, Pil

(110-150) Polycarp: All but Tim, Tit, Jas, Rev

(140) Justin Martyr: All four Gospels, most Paul, & Rev



Phase 2: Community (100 AD – 200)

III. The Stages of Canonization



Accepted by 110 AD

Matt, Mark, John

Acts-Luke

13 Pauline
Epistles

1 Peter

1 John

20 of 27

Questioned (Accepted by 200 AD)

Hebrews

James

2 Peter

2/3 John

Jude

Revelation

Rejected

Barnabas

1/2 Clement

Shepherd of Hermas

Didache*

Apocalypse of Peter

Acts of Paul

Laodicean Letter

Gospel to Hebrews

Polycarp's Phillipians

Ignatius's seven letters

NT Pseudopigrapha

~280 books now known

Phase 3: Compilation (200 AD – 300)

III. The Stages of Canonization



a. Early Compilations and commentaries

Origen (185-254) wrote commentaries & homilies on most of NT books

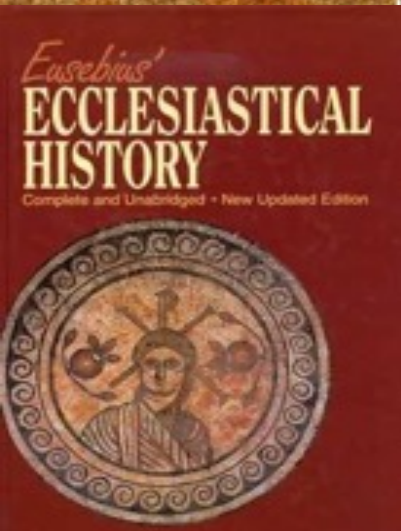
“So too our Lord Jesus Christ...sent his apostles as priests carrying well-wrought trumpets. First Matthew sounded the priestly trumpet of his Gospel. Mark also, and Luke, and John, each gave fourth a strain on their priestly trumpets. Peter moreover sounds with the two trumpets of his Epistles; James also and Jude. Still the number is incomplete, and John gives forth the trumpet sound through his Epistles and Apocalypse; and Luke, while describing the deeds of the apostles. Latest of all, moreover, that one comes who said, “I think that God has set us forth as the apostles last of all”, and thundering on the fourteen trumpets of his Epistles he threw down, even to their very foundations, the walls of Jericho, that is to say, all the instruments of idolatry and the dogmas of the philosophers (Hom. In Jos. Vii, I).
Circa AD 240 (near end of Origen’s life)

Phase 3: Compilation (200 AD – 300)

III. The Stages of Canonization

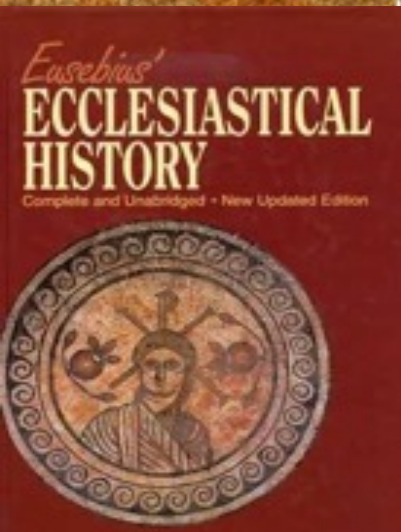
b. Early Church History: Eusebius

(270-340) Eusebius: lived through the Great Persecution under Diocletian and served as the bishop of Caesarea during the reign of Constantine. He was one of the bishops present at the Council of Nicaea (325). He is best known for writing his Ecclesiastical History



Phase 3: Compilation (200 AD – 300)

III. The Stages of Canonization



b. Early Church History: Eusebius' 4 Categories:

1. Recognized: The four Gospels, Acts, Paul's letters, 1 John, 1 Peter and Revelation
2. Disputed: James, Jude, 2 Peter and 2 & 3 John
3. Spurious: Acts of Paul, Shepherd of Hermas, Apocalypse of Peter, Letter of Barnabas, the Didache, the Gospel of the Hebrews
4. Heretical: Gospels of Peter, Thomas, Matthias, etc., Acts of Andrew, John or other apostles

Phase 3: Compilation (200 AD – 300)

III. The Stages of Canonization

c. The 'disputed' books:

A. Hebrews: questioned because of its anonymity.

B. James: James was slow to be accepted by the church because of its statements on the relationship of faith and works which seemed to differ from Paul's epistles. Luther questioned its canonicity on this basis.

C. 2 Peter 2 Peter was the most disputed book in the New Testament. Its dissimilarity with 1 Peter and the claim that it was a second century work have caused many to doubt its authenticity.

Phase 3: Compilation (200 AD – 300)

III. The Stages of Canonization

c. The 'disputed' books:

D. 2 and 3 John These books were questioned because of their limited circulation and private nature.

E. Jude Jude's authority was questioned mainly because of its references to the pseudepigraphic work, Enoch.

F. Revelation This book was clearly accepted in the early church but became questioned later because of its teaching of a millennium.

Phase 4: Canonization (300 AD - 400)

III. The Stages of Canonization

a. Council of Carthage (397) 27 books of New Testament formally confirmed as canonical



Phase 4: Canonization (300 AD - 400)

III. The Stages of Canonization

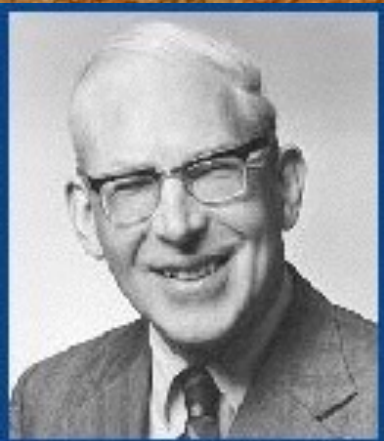
b. The Tests of Canonization

1. **Ancient:** had to be written in Apostles' life time, nothing after 90 AD
2. **Apostolic:** had to be written by an Apostle or a close associate
3. **Orthodox:** had to conform to the universally accepted teaching of the Apostles
4. **Accepted:** had to be accepted by all the church, not just local



Phase 4: Canonization (300 AD - 400)

III. The Stages of Canonization



c. Did the Catholic Church pick the books?

J.I. Packer

“The church no more “gave us” the canon than Sir Isaac Newton “gave us” the force of gravity. God gave us gravity by the work of His creation, and similarly, He gave us the New Testament canon by inspiring the original books that make it up.”

(God Speaks To Man, p. 81)

Phase 4: Canonization (300 AD - 400)

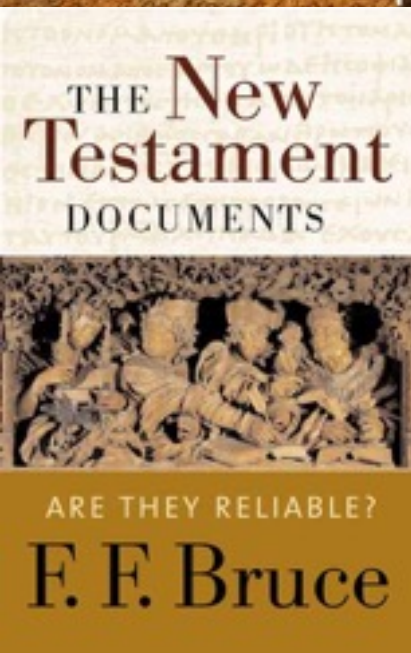
III. The Stages of Canonization

c. Did the Catholic Church pick the books?

F.F. Bruce

“The books did not become authoritative for the church because they were formally included in a canonical list – but on the contrary, the church included them in her canon because she already regarded them as divinely inspired.”

(The New Testament Documents: Are They Reliable, p. 27)



IV. Other Books

- Typically, non-canonical books were read in specific geographical locations and were not written during the lives of the apostles.
- No book written by an Apostle has been left out of canon
- All books written under a pseudonym were rejected
- Recent attention from scholars: Bart Ehrman, Elaine Pagels and Dan Brown (Da Vinci Code)
- Only the Original documents were inspired by God

V. The Manuscripts

1. Manuscript Terms:

Scribes: all manuscripts were copied by hand, NT scribes not as careful as OT scribes

Papyrus – Ancient writing paper made from the papyrus plant.

MS – Two letters used to denote a handwritten copy of the scriptures.

Parchment – Animal skins used like paper.

Uncials: Manuscripts written in all capital letters (362 unicals) oldest

Minuscule: Manuscripts written in lower case cursive (9th century) later

Codex: Papyrus sheets put together like a book

Scrolls – Papyrus sheets glued together and rolled around a stick, usually 20-30 feet

****There are over 5,300 ancient manuscripts most are not complete****

V. The Manuscripts

1. Early manuscripts

- Uncials (322) (oldest)
- Minuscules (2,907)
- Papyri (127)
- Lectionaries (2,445)

Unical Manuscripts fragments on Papyrus or Codex

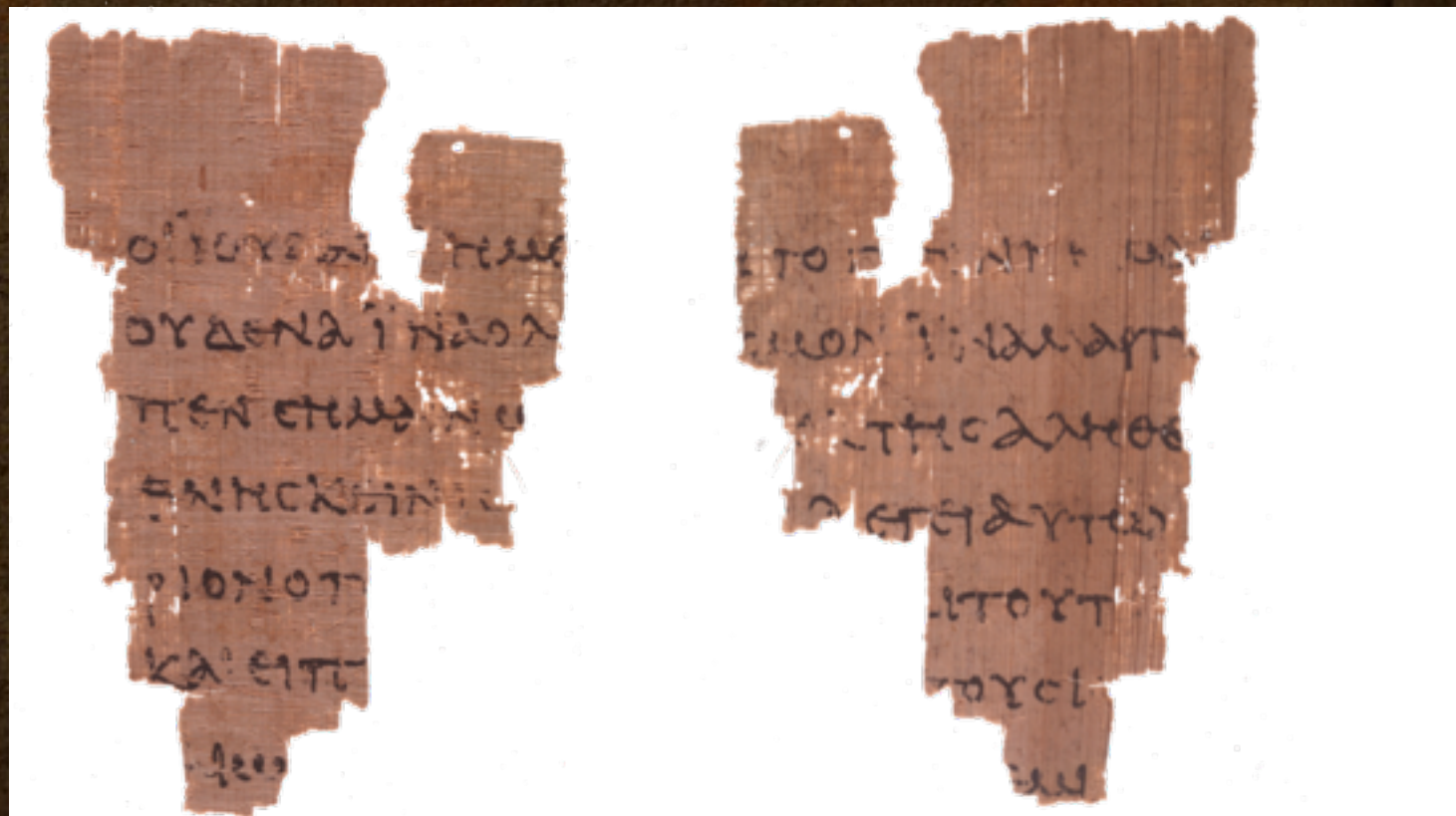
- Written all in capitals with no spacing or punctuation:

PAULASERVANTOFJESUSCHRISTCALLEDTOB
EANAPOSTLESETAPARTFORTHEGOSPELOFGO
DWHICHHEPROMISEDBEFOREHANDTHROUGH

V. The Manuscripts

1. Early manuscripts

- P52 (papyri 52) oldest fragment (110-125 AD)
- John Rylands fragment: John 18:31-33 & 37-38



V. The Manuscripts

1. Early manuscripts

- P64 (papyri 64) oldest fragment (110-125 AD)
- The Magdalen fragment: Matthew 26
- Scholar Carsten Peter Thiede re-dated the fragments to the first century, providing 'the first material evidence that the Gospel according to St Matthew is an eyewitness account written by contemporaries of Christ'. If Thiede was correct, they would be the oldest surviving text of the New Testament and pieces of a codex



V. The Manuscripts

1. Early manuscripts

- Unical Manuscripts on vellum & parchment (4th Century)
 - Codex Sinaiticus
 - Codex Vaticanus (not complete after Heb 9:14)
- These are most important witnesses to the New Testament
- Most modern translations of the Bible rely heavily on them

Also: Codex Alexandrinus (450)

Codex Ephraemi (345)

Codex Bezae (450-550)

(only one available to King James)

And many others



V. The Manuscripts

1. Early manuscripts

Constantine von Tishendorf



V. The Manuscripts

2. Textual Variants

Principles:

1. Oldest & earliest copies are best
2. More difficult readings are best
3. Not errors but textual variants
4. Unintentional Variants: spelling, numbers, missing words, proper names
5. Intentional Variants

V. The Manuscripts

2. Textual Variants

Critical text vs. Majority Text

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθημένῳ ἐν ταῖς ἀγοραῖς ἃ προσφώνουντα τοῖς ἑτέροις 17 λέγουσιν,

Ἡὐλήσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε,

ἐθρηνήσαμεν⁴ καὶ οὐκ ἐκόψασθε.*

18 ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μῆτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει. 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων⁵ αὐτῆς.*

Woes to Unrepentant Cities

(Lk 10.13-15)

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.* 21 Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 πλὴν λέγω ὑμῖν,

[E F G N Σ] *Lect* it^a, mt, h, c, f, ff¹, g¹, h, i, q vg syr^c, p, h, pal cop^{sa}, mgg, bo arm eth geo slav *Diatessaron*^{am} Justin Docetists^{acc.} to Hippolytus Chrysostom; Jerome

⁴ 17 [B] ἐθρηνήσαμεν (see Lk 7.32) B B D Z f¹ 892 / 211^{1/2} / 292 it^{mt}, c, d, f, ff¹, g¹, h, i vg cop^{sa}, mgg, bo Gregory-Nyssa Chrysostom^{1/2}; Augustine^{1/3} ἔθρηνήσαμεν ὑμῖν C L W Δ Θ f¹³ 28 33 157 180 205 565 579 597 700 1006 1010⁶ (1010⁶ *homoioteleutou*) 1071 1243 1292 1342 1424 1505 Byz [E F G N Σ] *Lect* it^a, h, ff², h, q vg^{mt} syr^c, s, p, h arm eth geo slav Gregory-Nyssa^{am} Didymus Chrysostom^{1/2} Hesychius; Jerome Augustine^{2/3}

⁵ 19 [B] ἀπὸ τῶν ἔργων B B* W syr^p, h cop^{am}, bo slav^{am} (Apollinaris); mss^{mt}, bo *Jerome* ἥ ἀπὸ πάντων τῶν ἔργων f¹³ ἥ ἀπὸ τῶν τέκνων B² C D L Δ Θ f¹ 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 1505 Byz [E F G N Σ] *Lect* it^a, mt, c, d, f, ff¹, g¹, h, i, q vg syr^c, s, h^{mt} cop^{am}, mgg, bo arm (eth) geo slav^{am} Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine ἥ ἀπὸ πάντων τῶν τέκνων (see Lk 7.35) 13 828 (/ 950 ἀπὸ τῶν τέκνων αὐτῆς πάντων) it^a

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Matthew 11:19 (intentional)

ESV

“The Son of Man came eating and drinking, and they say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.”

KJV

“The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ But wisdom is justified by her children.”

Apparatus

16 Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθημένῳ ἐν ταῖς ἀγοραῖς ἃ προσφώνουντα τοῖς ἑτέροις 17 λέγουσιν,

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Matthew 11:19

{B} Scale A, B, C, D in reliability
εργων = works/deeds

Χ (Alpha, 01) Sinaitcus (4th)

B Vaticanus (4th)

W Washington (5th)

manuscript families: syriac, Coptic, lectionary

// 'f' family of manuscripts

// τέκνων = children

B2 later variant of Vaticanus

C Ephraemi Rescriptus (5th)

D Bezae (5th)

L Rome (8th)

Δ St. Gall (9th)

(Luke 7:35) cross-reference

αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῇ.⁵⁰ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ⁵¹ ζῇ.⁵² 52 ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.⁵³ 53 ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη.⁵⁴ 54 Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.⁵⁵

The Healing at the Pool

5 Μετὰ ταῦτα ἦν ἑορτὴ¹ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.² 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά³ πέντε στοᾶς ἔχουσα. 3 ἐν ταύταις κατέκειτο

¹ 51 [B] παῖς αὐτοῦ ⁵⁰ 75 N A B C W⁴⁰⁰ / 1016 arm // υἱός αὐτοῦ ⁵¹ it^{mt}, c. d, f, n², l, r¹ vg Augustine⁵² // παῖς σου Δ Θ Ψ 0233 f¹ 28 157 180 205 565 597 700 1006 1010 1243 1292 1342 1424 1505 Byz [E F G H] Lect syr⁶ geo Heracleon⁵³ so Origen Origen Chrysostom // υἱός σου ⁵⁴ D L N 0141 33 579 892 1071 1241 / 68 / 211 / 387 / 547 / 672 (it², b, c, e) syr^c, p, ⁵⁵ 1072, p² eth slav Cyril⁵⁶ // παῖς σου ὁ υἱός αὐτοῦ f¹³

² 1 [A] ἑορτὴ ⁵⁶ 75 A B D T W⁴⁰⁰ Θ f¹³ 28 180 565 579 700 1006 1241 1292 1505 Byz⁵⁷ [G N] arm geo Origen Epiphanius Chrysostom // ἡ ἑορτὴ N C L Δ Ψ 0141 0233⁵⁸ f¹ 33 157 205 597 828⁵⁹ 892 1010 1071 1243 1342 1424 Byz⁶⁰ [E F H] Amphilo-
chius Cyril⁶¹

³ 2 [C] Βηθζαθά N (L it² Βηζαθά) 33 it¹ (it², n² vg⁶² Bet(h)zet(h)a) (Eusebius) (Cyril) // Βελζεθά D it², r¹ (it² Belzatha) // Βηθσαιδά (see 1.44) (⁵⁶ Bηδσαιδά, ⁵⁷ Bηδσαιδάν) ⁵⁸ 75 B T W⁴⁰⁰ (⁵⁹ Bησσαιδά) it^{mt}, c, 1072 vg syr⁶ cop⁶³, p⁶⁴, bo, ach⁶⁵ eth Tertul-
lian Chromatius Jerome // Βηθεσδά A C Δ Θ 078 0141 0233 f¹ f¹³ 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1241 1243 1292 1342 (1424) 1505 Byz [E F G H (N)] Lect it², e vg⁶⁶ syr^c, p, ⁶⁷ 1072, p² arm geo slav Amphiloichius Didymus⁶⁸ Chryso-
stom Cyril⁶⁹

⁵⁰ 50 SP: NA // P: TEV PC NIV VP ⁵¹ 51 P: TEV PC VP ⁵² 52 P: PC NIV VP ⁵³ 53 P: TEV Seg PC NIV VP NUB REB ⁵⁴ 54 P: AD NA M // MS: WH NUB

⁵⁵ 55 P: NA RSV Seg NRSV

John 5:2 (untentional)

ESV

Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades.

KJV

Now there is in Jerusalem by the Sheep Gate a pool, which is called in Hebrew, Bethesda, having five porches.

αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῇ.⁵¹ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. 51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ⁵² ζῇ.⁵² ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός.⁵³ 53 ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτός καὶ ἡ οἰκία αὐτοῦ ὅλη.⁵⁴ 54 Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.⁵⁵

The Healing at the Pool

5 Μετὰ ταῦτα ἦν ἑορτὴ¹ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.² 2 ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά³ πέντε στοᾶς ἔχουσα. 3 ἐν ταύταις κατέκειτο

¹ 51 [B] παῖς αὐτοῦ ⁵⁰ 75 ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

² 1 [A] ἑορτὴ ⁵⁰ 75 ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ <

ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι⁷ 22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.⁸

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται.⁹ 24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστιν⁸ εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 25 εὐκοπώτερόν ἐστιν κάμηλον⁹ διὰ [τῆς] τριμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς¹⁰, Καὶ τίς δύναται σωθῆναι; 27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ

⁷ 21 [A] δεῦρο ἀκολουθεῖ μοι (see Mt 19.21; Lk 18.22) K B C D Δ Θ Ψ 0274 157 565 579 892 1071 1342 2427 it^{ms}, b, c, d, f, g², k, l vg cop^{ms}, bo geo² Clement; Hilary || δεῦρο ἀκολουθεῖ μοι ἄρας τὸν σταυρόν A 180 597 700 1006 1010 1241 1243 (1292 1424 Lect^{ms} σταυρόν σου) 1505 Byz [E F H N Σ] Lect^{ms}, AD it^{ms} (syr^{ms}) (cop^{ms}) slav || ἄρας τὸν σταυρόν σου δεῦρο ἀκολουθεῖ μοι W f¹³ (G f¹ 205 omit σου) (28 omit σου and δεῦρο) (it^{ms}) (syr^{ms}) (cop^{ms}) (arm) geo² (Ptolemy^{ms}, to Iordanis omit δεῦρο)

⁸ 24 [B] ἐστιν K B Δ Ψ it^{ms} cop^{ms}, bo^{ms} || ἐστιν πλοῦσιον (W πλοῦσιον after εἰσελθεῖν) it^{ms} || ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν A C 0233 157 180 579 597 700 892 1006 1010 1071 1243 1292 1342 1424 (1505 omit τοὺς) 2427 Byz [E F G H N Σ] Lect it^{ms}, L, L, q vg syr^{ms}, b, h cop^{ms}, bo^{ms} arm eth geo slav (Diatessaron) || ἐστιν τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν (D verse 24 after 25) Θ f¹ f¹³ 28 205 565 1387^{1/2} (1387^{1/2} τὰ χρήματα) J^{AD} (it^{ms} b, d, n² verse 24 after 25) Clement || οἱ τὰ χρήματα ἔχοντες (and εἰσελεύσονται for εἰσελθεῖν) 1241 (it^{ms})

⁹ 25 [A] κάμηλον (see Mt 19.24; Lk 18.25) K A B C (D κάμηλος) L W Δ Θ Ψ 0233^{1/2} f¹ 157 180 205 565 597 700 828 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 2427 Byz [E F G H N Σ] Lect it^{ms}, a, b, c, d, f, g², k, l, q vg syr^{ms}, b eth slav Clement || κάμηλον (by itacism?) f¹³ 28 579 1514

¹⁰ 26 [B] πρὸς ἑαυτούς A D W Θ 0233 f¹ f¹³ 28 157 180 205 565 579 597 700 1006 1010 1071 1241 1243 1292 1342 1424 1505 Byz [E F G H N Σ] Lect it^{ms}, (a, b, c, d, e, f, g², k, l, q vg syr^{ms}, b, h arm eth geo slav || πρὸς ἀλλήλους M^{ms} (M^{ms} ἑαυτούς) it^{ms} syr^{ms} || πρὸς αὐτόν K B C Δ Ψ 892 2427 cop^{ms}, bo || omit (see Mt 19.25; Lk 18.26) 569 cop^{ms}

¹ 21 P: PC NIV VP ² 22 NO P: TR AD Seg TOB ³ SP: WH ⁴ S: VP NJB ⁵ 23 SP: NA ⁶ P: TEV FC NIV VP

23 Πῶς ... εἰσελεύσονται Mk 4.19 27 πάντα ... θεῷ Gn 18.14; Job 42.2; Zch 8.6 LXX; Mk 14.36

Mark 10:24 (intentional)

KJV

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

ESV

And the disciples were amazed at his words. But Jesus said to them again, "Children, how difficult it is to enter the kingdom of God!

****ESV has footnote for variations****

γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.
 4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.^b 5 τίς [δέ] ἐστὶν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;^c

The Witness concerning the Son

6 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος³, Ἰησοῦς Χριστός, οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα⁴, καὶ οἱ

1852 2138 2298 2344 2464 it^m vg syr^h cop^{sa} bo arm eth geo Lucifer Augustine || τηρῶμεν (see 5.3) K (A^{ms} τηρῶμεν ... τηρῶμεν omit by homoioteleuton) (048) 1175 1241 1243 1735 1846 1881 Byz [K L P] Lect vg^{ms} slav

³ 6 [A] αἵματος B Ψ 322 323 1175 1739* 1881 2298 Byz [K L] Lect it^m vg syr^p geo Clement^{ms} Cyril²⁴; Tertullian Rebaptism || πνεύματος (see Jn 3.5) 945 1241 / 165 / 170 / 422 πνεύματος ἀγίου / 593 / 617 / 1441 Cyril¹⁴; Ambrose || αἵματος καὶ πνεύματος K A 436 1067 1292 1409 1505 1611 1735 1739* 2138 2344 / 598 vg^{ms} syr^h cop^{sa} bo eth slav Cyril¹⁴ || πνεύματος καὶ αἵματος P 81 1243 1844 1846 1852 2464 / 884 it^l vg^{ms} arm

⁴ 7-8 [A] μαρτυροῦντες, 8 τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα K A B (Ψ 1844 1852 μαρτυροῦσιν) 048^{ms} 33 81 322 323 436 945 1067 1175 1241 1243 1292 1409 1505 1611 1735 1739 1846 1881 2138 2298 2344 2464 Byz [K L P] Lect (I 884 βάπτισμα for αἷμα) it^m vg^{ms} syr^h cop^{sa} bo arm^{ms} eth geo slav Clement^{ms} (Origen¹⁴) (Cyril) Ps-Dionysius^{ms} (John-Damascus); Rebaptism Ambrose Augustine Quodvult-deus Facundus || μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ πατήρ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα, καὶ οὗτοι οἱ τρεῖς ἐν εἰσιν. 8 καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα 221^{ms} 2318 (61 629 omit the following καὶ οἱ τρεῖς ... εἰσιν; 61 88^{ms} 429^{ms} 629 636^{ms} 918 with other minor variants) I^{AD} vg^{cl} arm^{ms} || testimonium dicunt (or: dant) in terra, spiritus (or: spiritus et) aqua et sanguis, et hi tres unum sunt in Christo Iesu. 8 et tres sunt, qui testimonium dicunt in caelo, pater, verbum et spiritus it^l vg^{ms} (Cyprian) (Ps-Cyprian) (Priscillian) Speculum Vari-madum Ps-Vigilius Fulgentius

⁴ P: NA M # S: NJB # S NO P: WH AD NA M NJB TOB # P: TR RSV Seg NIV REB NRSV

³ αὕτη ... τηρῶμεν Jn 14.15, 23, 24; 2 Jn 6 αἱ ... εἰσίν Dt 30.11; Mt 11.30 5 Ro 8.37; 1 Jn 4.4 6 Οὗτός ... Χριστός Jn 19.34 7 Jn 15.26

I John 5:7 (one of biggest variants)

ESV

For there are three that testify: the Spirit and the water and the blood; and these three agree.

KJV

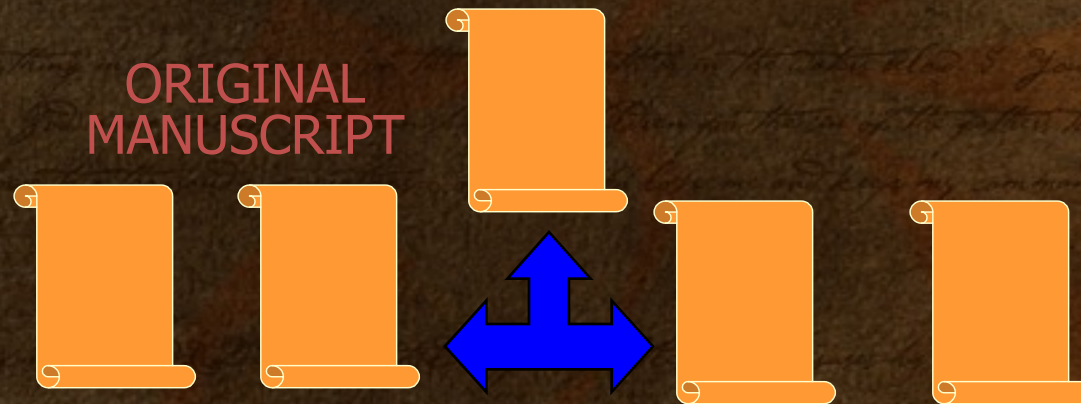
For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

Very late manuscripts (16th century)

V. The Manuscripts

2. Many manuscripts

- 5,366 partial & complete ancient manuscripts
- Alleged Discrepancies in the ancient documents (remember Only the originals were inspired)



Copy 1: God is #ust and the justifier of the one who has faith in Jesus.

Copy 2: God is j#st and the justifier of the one who has faith in Jesus.

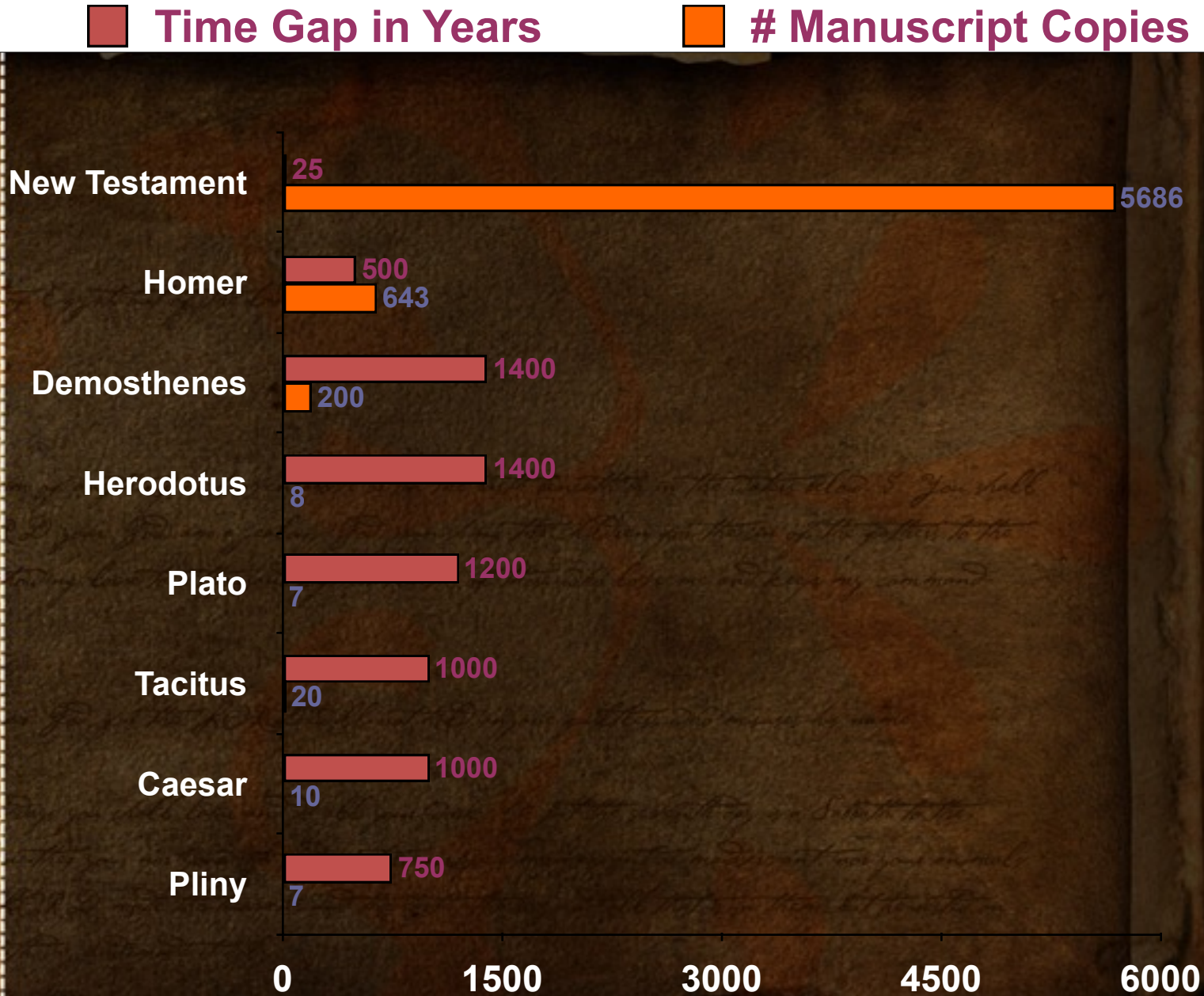
Copy 3: God is ju#t and the justifier of the one who has faith in Jesus.

Copy 4: God is jus# and the justifier of the one who has faith in Jesus.

Original: God is just and the justifier of the one who has faith in Jesus

Work	When Written	Earliest Copy	Time Span	No. of copies
New Testament	A.D. 40-100	A.D. 125	25 yrs	5,366
Homer (Iliad)	900 B.C.	400 B.C	500 yrs	643
Sophocles	496-406 B.C	A.D. 1000	1,400 yrs	193
Aristotle	384-322 B.C.	A.D. 1100	1,400 yrs	49
Caesar (Gallic Wars)	100-44 B.C.	A.D. 900	1000 yrs	10

V. The Manuscripts



VI. English Translations

Hebrew Bible

Greek Septuagint

Greek New Testament (Koine Greek)

Old Latin

Latin Vulgate

Wycliffe (1382)

Textus Receptus (Eramus 1511)

Tyndale (1524)

Geneva

King James (1611)

VI. English Translations

Types of Modern Translations:

1. Formal equivalency: (literal)

King James Version (1611)

Revised Version (1885)

Revised Standard Version (1952)

New American Standard Bible (1995)

New King James Version (1982)

English Standard Version (2001)

New Revised Standard Version (1989)

VI. English Translations

Types of Modern Translations:

2. Dynamic equivalence

New International Version

Today's New International Version

Holman Christian Standard Bible

New Living Translation

3. Paraphrase

The Message (2002)

The Living Bible (1971)

VI. Conclusion

Our Bible is Absolutely Reliable and Trustworthy, Inerrant and Authoritative

