Compass Life Adult Sunday School

Pastor Pete

May 5, 2019

**“5,800 Ancient Greek Manuscripts”**

**I. The History of the New Testament Canon**

1. The New Testament Canon was not decided by any \_\_\_\_\_\_\_\_\_\_\_\_\_\_. While regional church councils made declarations about the canon, these councils \_\_\_\_\_\_\_\_ the books they believed had functioned as foundational documents for the Christian faith. The councils merely declared the way things had been since the time of the \_\_\_\_\_\_\_. The councils did not create, authorize, or determine the canon. They simply were part of the process of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a canon that already existed. Early Christians believed that canonical books were self-authenticating. Another authenticating factor was the \_\_\_\_\_\_ qualities of each book. These books established themselves within the church through their internal qualities and uniqueness as depicting Christ and his saving work. The New Testament canon we possess is not due to the collusions of church leaders or the political authority of Constantine, but to the unique message possessed by these writings. The New Testament books are the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and best Christian writings we have regarding Jesus. The New Testament was completed in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This means the writings include testimonies from \_\_\_\_\_\_\_\_\_\_\_\_ and were written within fifty years of the events. This is particularly evident when it comes to the four gospels. Matthew, Mark, Luke, and John are the only gospel accounts that originate from the \_\_\_\_\_\_\_\_\_\_\_\_. The New Testament books come to us directly from \_\_\_\_\_\_\_\_\_\_\_ testimony. Unlike any book from that period or the following century, the New Testament books were directly connected to the apostles and their testimony of the resurrected Christ. The canon is intimately connected to their activities and influence. The apostles had the very authority of \_\_\_\_\_\_\_\_ himself (Mt. 28:18-20). The church is “built on the foundation of the apostles and the prophets” (Eph. 2:20). New Testament writers quote other New Testament writers as Scripture. The belief in new revelation or a testament of books was not a late development. From the days of the apostles themselves, these writings were seen as \_\_\_\_\_\_\_\_\_\_\_ in their authority and witness. This belief seems to be present in the earliest stages of Christianity. In 2 Peter 3:15-16, Peter refers to Paul’s letters as “Scripture,” which would have put them on a par with the books of the Old Testament. This is a significant fact that is often overlooked. Early Christians used noncanonical writings without analogous authority. Christians often cited noncanonical literature with positive affirmation for edification. Yet, Christians were simply using these books as helpful, illuminating, or edifying texts. Rarely was there confusion as to whether they were on a par with Scripture. These books were eventually rejected according to the criteria of whether they had general acceptance, apostolicity, and self-authentication.

**II. Organization of the New Testament**

Gospels: Matthew, Mark, Luke and John

History: The Acts of Apostles

Pauline \_\_\_\_\_\_: Romans, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians

Pauline \_\_\_\_\_\_: 1&2 Timothy, Titus, Philemon

General Letters: \_\_\_\_\_\_\_\_, James, 1&2 Peter, 1,2&3 John, Jude

Prophecy: Revelation

Stephen Langton (1150-1228) English Cardinal of the Roman Catholic Church and Archbishop of \_\_\_\_\_\_\_\_\_\_\_ between 1207 and 1228. The dispute between King John of England and Pope Innocent III over his election was a major factor which produced the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in 1215. Scrolls of the books of the Bible have always been divided by blank spaces at the end or middle of the lines. Langton divided the Bible into the standard modern arrangement of \_\_\_\_\_\_\_\_\_. Robert Estienne (1503-1559), known as Robertus Stephanus (Latin) was a printer and classical scholar in \_\_\_\_\_\_\_. He was a former Catholic who later became a Protestant. He created an alternate numbering in his 1551 edition of the Greek New Testamentwhich was also used in his 1553 French Bible. Estienne's system of division is found in almost all modern Bibles. He

produced a 1555 Vulgate that is the first Bible to include the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ integrated into the text. Before this work, they were printed in the margins. The first English New Testament to use the verse divisions was a 1557 translation by William Whittingham. The first Bible in English to use both chapters and verses was the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ published in 1560.

**III. Greek Papyri Everywhere**

Papyrus fragment known as “[P52](http://www.ethosapologetics.com/what-is-the-oldest-manuscript-that-we-have-of-the-new-testament/),” is encased within a climate-controlled cabinet located inside the John Rylands Library of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The manuscript fragment was among a group acquired on the Egyptian market in 1920, but not translated until \_\_\_\_\_\_\_. The fragment contains words from the account of Jesus’ trial before Pilate. As the papyrus contains writing on both sides, it must be from a \_\_\_\_\_\_\_\_, a type of book, rather than a scroll. From P52 we know that already in the first half of the second century there were Christians along the Nile and these Christians were reading the very \_\_\_\_\_\_\_\_\_\_\_ of God that we read today.

Martin Bodmer began amassing his collection of the world’s best books and early writings at the age of 16. In 2003 the present [Bodmer Library of World Literature](https://www.viator.com/Geneva-attractions/Martin-Bodmer-Foundation-Fondation-Martin-Bodmer/d578-a26202)opened in Cologny, near Geneva, Switzerland. Among the approximate 160,000 items is a copy of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Bible, and a group of manuscripts — “P66,” “P72,” and “P75,” some of the world’s earliest Christian writings. “P66,” dating from AD 200 or earlier, contains most of \_\_\_\_\_\_ gospel. This codex is just one century removed from the time of the autograph. “P72” is the earliest copy of the epistle of Jude and the two epistles of \_\_\_\_\_\_\_\_. “P75,” which scholars date between AD 175 and 225, is the earliest known copy of the Gospel according to the Luke and one of the earliest of the Gospel according to John. Third century papyrus codices were purchased by British mining engineer A. Chester Beatty in the 1930s from a dealer in Egypt. Also known as “P45,” “P46,” and “P47,” they are housed in Beatty’s gift to the world: the Chester Beatty Library in \_\_\_\_\_\_\_\_\_\_\_\_\_. “P45” contains part of a codex of Matthew, Mark, Luke, John, and Acts. “P46” contains letters written by Paul: Romans, Hebrews, I and II Corinthians, Ephesians, Galatians, Philippians, Colossians, and I Thessalonians. “P47” contains the oldest known text of the Book of \_\_\_\_\_\_\_\_\_\_\_\_\_. The Diatessaron, which means “Harmony of Four” was created by Tatian, a Christian writer in the second century. It combines the four canonical Gospels into a single harmonious narrative. Though Tatian closely followed the wording of the Gospels, he put the verses in a different sequence. The Diatessaron was used as the standard Gospel text in the liturgy of the Syrian Church for two centuries. It has significance as an early manuscript because the remaining copies bear witness to the earlier Gospels.

**IV. The Mind of the Biblical Scribe**

Those who accepted the documents as Scripture would have a desire in making, keeping, maintaining, and passing around \_\_\_\_\_\_\_ of these works. The process of copying would have begun as soon as the works were penned. After the books of the New Testament were written they were carried all over the \_\_\_\_\_\_\_\_\_\_\_\_\_\_. The Christians everywhere took care of them, and copied and multiplied them in the century immediately following their production. Many of the first copies of the Gospels were made, not by \_\_\_\_\_\_\_\_\_\_\_\_ scribes, but by literate lay copyists. As the early church rapidly expanded throughout the Roman world in the first centuries A.D., there was a pressing need for multiple copies of authoritative Christian documents. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ copyists must have stepped in to meet this need. The earliest copies of Christian writings were probably made for the local church by \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the congregation. However, that not all were professional copyists should not be confused with the desire they had to take great care in making copies, for there would have been a strong conviction that they were copying the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. A scribe would not be seated at a desk, but rather sitting on a stool of some kind with the manuscript on \_\_\_\_\_\_\_\_\_. His pen was likely a reed, sharp and split for a nib. His ink came from soot mixed with gum and water. A scribe might draw lines on his materials so he could keep his text \_\_\_\_\_\_\_\_\_\_. By the third century A.D., scribes would do their work in a scriptorium. The scribe would \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and copy what he heard. This practice, utilized by the Romans, could facilitate making numerous copies at once. Of course, it would also give the added risk of errors due to misunderstood communication. Errors do not mean that the copyists were \_\_\_\_\_\_\_\_\_\_\_\_\_\_. Sometimes changes were made precisely because they were trying to be more exact. 95% of the errors found in ancient biblical manuscripts were unintentional and very little impact on the meaning and context of the Bible. The wealth of material that is available for determining the wording of the original New Testament is staggering: more than fifty-seven hundred Greek New Testament manuscripts, as many as twenty thousand versions, and more than \_\_\_\_\_\_\_\_\_ quotations by patristic writers. In comparison with the average ancient Greek author, the N.T. copies are well over a thousand times more plentiful. If the average-sized manuscript were two and one-half inches thick, all the copies of the works of an average Greek author would stack up four feet high, while the copies of the New Testament would stack up to over \_\_\_\_\_\_\_\_\_\_\_\_\_.

**5/12 “Sinaiticus and the Creation of the Greek New Testament”**