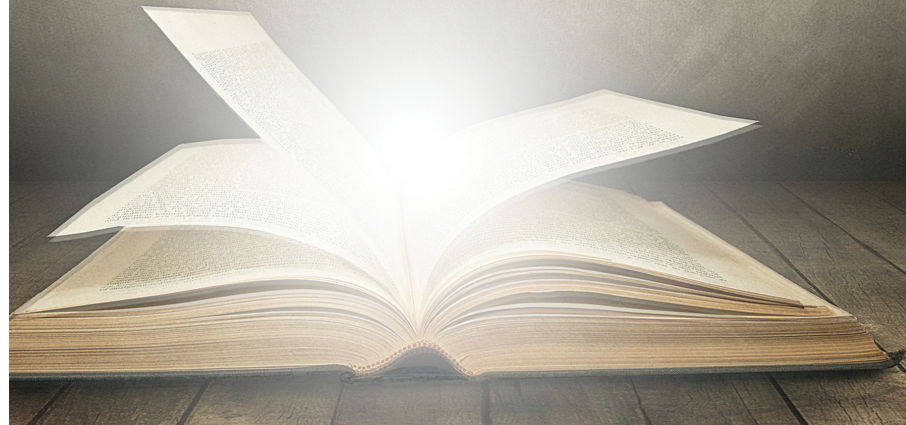




# How We Got the New Testament

- 10 Charts
- Manuscript Differences
- Textual Criticism
- Earliest Copies



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## What If the Copies Are Corrupted?

Suppose you own a Bible, but it's translated in a style that's difficult to understand. Or maybe your Bible has simply worn out from years of usage. If so, you can easily walk into any Christian bookstore and pick up a different version of the Bible.

The earliest Christians couldn't do that.

There was no "Polycarp Standard Version" or "Saint James Study Bible with Limited Edition Camel-Knee Binding" on anyone's bookshelf, and there were no printing presses or photocopy machines. Early Christians read the Scriptures from codexes and scrolls. These copies of the Scriptures were hand-written from whatever manuscripts the copyists happened to possess when a copy was needed. And so, it was crucial for copyists to reproduce these texts accurately.

But did they?

Certain skeptics give the impression that ancient copyists changed the biblical texts in ways that ought to worry Christians today. Here's how one agnostic scholar describes the status of the New Testament manuscripts:

*Not only do we not have the originals [of the Greek manuscripts of the New Testament], we don't have the first copies of the originals.*



A copyist's life was a hard one—or at least that's what some copyists thought. Here are a few comments that copyists left in the texts they copied: "Writing is excessive drudgery. It crooks your back, it dims your sight, it twists your stomach and your sides. ... As the sick man desires health even so does the scribe desire the end of the volume."<sup>2</sup>



... What we have are copies made later—much later. ... These copies differ from one another in so many places that we don't even know how many differences there are. ... Christianity ... is a textually oriented religion whose texts have been changed, surviving only in copies that vary from one another, sometimes in highly significant ways.<sup>3</sup>

Such statements suggest that the process of copying the Scriptures worked something like the Telephone Game (much like skeptics have depicted the oral histories you learned about in a previous chapter). In the Telephone game, of course, you might start with "I like pepperoni pizza" but end up with "Don't let the purple aliens build pyramids when the zombies attack." Could it be that the verses in the New Testament have been similarly corrupted by careless copyists? If so, even if the original New Testament texts told the truth, how can we be sure that what we read in the New Testament today is true, since it may have changed over the centuries? Has the message of Jesus been lost in transmission?

**Textual Criticism**

The analysis of various copies, fragments, versions, and translations of a text with the goal of recovering the wording of the original manuscript in its final form.<sup>5</sup>

Truth be told, the skeptics' claims are overblown. The New Testament has not changed significantly over the centuries, and nothing essential to the message of Jesus has been lost in transmission.<sup>4</sup> In the first place, manuscripts weren't copied a single time and then tossed aside, like the individual sentences whispered around the circle in a Telephone Game. Manuscripts were kept, repeatedly copied, and sometimes used to check later copies.

**How Can the Bible Be Inerrant If the Copyists Made Mistakes?**

Inerrancy refers to the *original autographs* of Scripture, not to every copy made afterward. God inspired the authors of Scripture and safeguarded their words from error, and so the original autographs were inerrant. God did *not*, however, choose to prevent the thousands of copyists across the ages from making mistakes as they copied Scripture. The surviving copies of Scripture are sufficiently accurate for us to recover the inerrant truth that God intended and inspired, but they have not always been copied with perfect accuracy.



What's more, textual critics today don't start with the manuscripts left over at the end of the copying process, like the last sentence uttered in the Telephone Game. The Greek text that stands behind today's New Testament is the result of careful reconstruction using the earliest surviving manuscripts, not a few leftovers at the end!

In this chapter, you'll learn that, yes, copyists made mistakes, and some copyists even altered texts. And yet, such lapses were relatively rare. Copyists worked hard to keep their copies correct and, for the most part, they got it right. Even when they didn't get it right, most of their mistakes were mere misspellings or slips of the pen—variants that are easy to spot and easily corrected. When it comes to more difficult variants, so many manuscripts and fragments of the New Testament have survived that scholars can almost always reconstruct the original reading of the text. In those few instances where uncertainty about the right reading remains, none of the possibilities changes anything that Christians believe about God or about his work in the world.

**Scriptio Continua**

Certain skeptics like to point out that early copyists were dealing with what's known as *scriptio continua*—texts that included no punctuation and no spaces.<sup>6</sup> (If you don't think spaces between words matter, consider this sentence: youarenowhere. Are you "now here" or "nowhere"? Or how about this one: lastnightsawabundanceonthetable. Does this sentence describe a usual or an unusual event? An "abundance" of food on the table happens all the time, after all. But "a bun dance on the table"? Not so much—not on my dining room table, anyway!) *Scriptio continua* does not mean, however, that manuscripts had no spaces or punctuation whatsoever. It simply means that they didn't use spaces and punctuation like we have today. Even in the early New Testament manuscripts, there were punctuation markers, paragraph divisions, and occasional marks to show when a new word starts. Furthermore, ancient copyists and readers were familiar with this form of writing, so they were quite capable of copying and reading *scriptio continua* accurately.

### Many Manuscripts Means Many Variants

So did copyists make changes in the manuscripts?

Of course they did!

The copyists were human beings, and being human means making mistakes. Since God chose not to override their humanity as they copied the New Testament, these human beings were every bit as prone to short attention spans, poor eyesight, and fatigue as you or me. They had no eyeglasses or contact lenses to sharpen their vision, and they relied on the flickering light of lamps to see.

Since God did not “re-inspire” the text each time it was reproduced, sometimes the copyists miscopied their sources. Once in a while, they even tried to fix things that weren’t broken by changing words that they thought a heretic might misconstrue.<sup>7</sup> The result is hundreds of thousands of copying variants scattered among the New Testament manuscripts.

One popular skeptic’s much-repeated soundbite is that “there are more variations among our manuscripts than there are words in the New Testament”; this statement is technically true but—unless his listeners are aware of the vast number of New Testament manuscripts that survive today—it’s also a bit misleading.<sup>8</sup> There are around 138,000 words in the Greek New Testament, and hundreds of thousands of variants can be found scattered among the Greek manuscripts—but that number of variants comes from adding up every difference in every surviving manuscript from the Greek New Testament.<sup>9</sup> Well over 5,000 Greek New Testament manuscripts have been preserved as a whole or in part—more than any other text from the ancient

The reason there are so many variants among the Greek manuscripts of the New Testament is because so many manuscripts have survived—well over 5,000 manuscripts, in whole or in part! But having so many manuscripts also means that scholars are able to reconstruct the original text with an extremely high degree of accuracy.

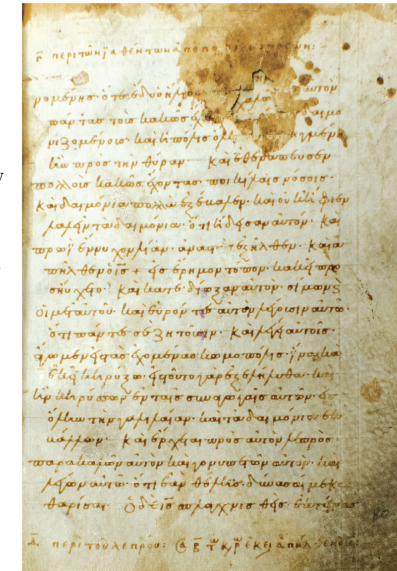
“The interval between the dates of the original composition and the earliest extant evidence [is] so small as to be negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed.”—Frederic Kenyon, Director of the British Museum, 1909–1931<sup>13</sup>

world!<sup>10</sup> With so many surviving manuscripts, it doesn’t take long for the number of variants to exceed the number of words in the Greek New Testament.

If only one manuscript of the New Testament had survived, there would have been zero variants (and this single manuscript would probably have become an idol to which people would make pilgrimages today!). But early Christians believed that all of God’s Word should be accessible to all of God’s people. And so, every church seemed to have possessed its own codexes of apostolic texts—and that’s why more than 5,000 whole or partial manuscripts survive today.

Spread across millions and millions of words in more than 5,000 manuscripts, the variations represent a small percentage of the total text. According to one scholar, the New Testament text is 92.6% stable.<sup>11</sup> In other words, all these differences affect less than 8% of the New Testament text! What’s more, the overwhelming majority of these differences have to do with words that are misspelled or rearranged—differences that have no impact on the translation or meaning of the text.<sup>12</sup> What this means practically is that the text of the New Testament has been sufficiently preserved for us to recover the words that God intended and inspired. What’s more, several portions of the New Testament survive from the second century—a century or less after the time when God first inspired eyewitnesses of the risen Lord to write!

The New Testament is, in fact, the best preserved text from the ancient world—better than the writings of Homer, Herodotus, or even Plato.



Codex Robertsonianus, 11<sup>th</sup> century AD. Acquired by Greek scholar A. T. Robertson in 1927, this manuscript is a *minuscule*—a text written in lower-case letters. The splotch may be the result of someone spilling liquid on the page, perhaps while celebrating the Lord’s Supper. (Photo courtesy of Southern Seminary)

Works of Plato	New Testament
<ul style="list-style-type: none"> <li>• Written around 400 BC.</li> <li>• Only 210 copies have survived.</li> <li>• The earliest surviving manuscript was copied in AD 895, more than 1,200 years after the original documents were written.</li> </ul>	<ul style="list-style-type: none"> <li>• Written between AD 49 and 96.</li> <li>• Well over 5,000 portions have survived.</li> <li>• Fragments survive from a few decades after the texts were first written.</li> <li>• Complete books survive from the 2<sup>nd</sup> century, less than a century after the books were written.</li> <li>• Complete manuscripts of the New Testament survive from the early 4<sup>th</sup> century, less than three centuries after the original documents were written.</li> </ul>

“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 one million quotations by patristic writers. In comparison with the average ancient Greek author, the New Testament 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 a *mile* high! This is indeed an embarrassment of riches.”—Daniel Wallace<sup>14</sup>

With that in mind, let’s take a look together at the different types of variants found in the New Testament manuscripts. After that, we’ll learn about a few important Greek manuscripts and examine the textual variants in one of the most famous verses in the New Testament.

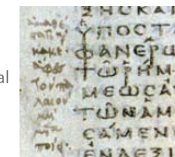
### What Kinds of Changes Did Copyists Make?

Variant	Description	Importance/Example
Nonsense	Simple copying mistake resulting in a phrase that clearly doesn’t make sense, typically easy to recognize and to correct	In one manuscript, for example, Galatians 1:11 begins, “For I would have you know, brethren, that the gospel the gospel the gospel...” Clearly, this copyist was serious about the gospel—either that, or he accidentally copied a phrase two extra times and thus introduced an easily-corrected variant into the text.
Change in spelling	Alternatively spelled word, typically easy to recognize and to correct	These variants rarely affect the translation or the meaning. Most often, the spelling errors are simply spelling variations, similar to the difference between the American form of the word “color” and British form, “colour.” Even when actual spelling errors may have occurred, the meaning of the text hasn’t changed. Even in English, misspellings don’t change the meaning. (Yoo kould stil unnderstand teh meening off ah sentense, evven iff evry wurd happned two bee misspelled!)
Change in word order	Some words rearranged	Word order does not matter as much in Greek as in English; changes in Greek word order do not affect the meaning or the translation of the text. (Of Yoda you must think, and make more sense it will.)

Variant	Description	Importance/Example
Substitution	Word or phrase changed to another word or phrase	Substitutions were sometimes accidental, sometimes intentional, but they rarely change the meaning of the text. For example, in some manuscripts, John 1:6 reads, "There came a man sent from God," while a few have, "There came a man sent from the Lord." A word has changed but the meaning remains the same.
Harmonization	Change to make one text more similar to a nearby text or to a parallel passage in another book	In many manuscripts, for example, the Lord's Prayer in Luke's Gospel (11:2-4) is expanded to sound more like the Lord's Prayer in Matthew's Gospel (6:9-13). The point of the prayer remains unchanged, and nothing is introduced that would change our beliefs about God or about his work in the world. Since copyists copied the four Gospels consecutively, it's not surprising that they sometimes adapted phrases from one Gospel to sound like a similar text in another Gospel.
Addition	Addition of a word, phrase, or section to the source text	Sometimes, copyists felt compelled to explain a custom that later readers might not know (John 5:3-4, for example, is added to explain the custom at the pool) or to include a well-known narrative (John 7:53-8:11 was added to John's Gospel hundreds of years after the Gospel was completed). Once again, these changes do not affect what we believe about God or about his work in the world.

Variant	Description	Importance/Example
Omission	Word or phrase left out of the text, usually accidentally	One copyist, for example, accidentally left out the Greek word in John 3:16 that's translated "he gave." In this particular instance, the copyist caught his own omission and corrected it—but sometimes copyists didn't catch their omissions, resulting in variants in the manuscripts.
Theological change	Change to emphasize a particular theological truth or to prevent misuse of a text by heretics	Theological changes were more the exception than the rule. A very clear pattern of changes would be needed to prove that the changes were theological. If there is no pattern, the scribe may have just made mistakes that happened to be theological. The addition of 1 John 5:7 in the Latin Bible could be an example of a change intended to emphasize a particular theological truth.

Codex Vaticanus, 4<sup>th</sup> century AD. When one copyist changed the wording in Codex Vaticanus, a later copyist rewrote the original word and added this marginal note (shown here): "Fool and knave! Leave the old reading, don't change it."



### A Fresh Look at a Familiar Verse

“JOHN 3:16.” When you see the sign at sporting events, it’s *not* because someone is searching for a friend named John who was supposed to be sitting in row 3, seat 16. It’s an attempt to point people to a particular Bible verse that beautifully summarizes the gospel: “For God so loved the world, that He gave His only begotten Son that whoever believes in Him should not perish, but have eternal life” (John 3:16).

Now, you’ve probably read John 3:16 at some point in your life; some of you may even have memorized this verse. But did you know that there are variants in the Greek manuscripts of this verse? Here’s a rough—almost word-for-word—translation of John 3:16 from four different Greek manuscripts. The differences you see in the English translations show the differences that you would see if you studied this verse in the Greek manuscripts.<sup>15</sup>

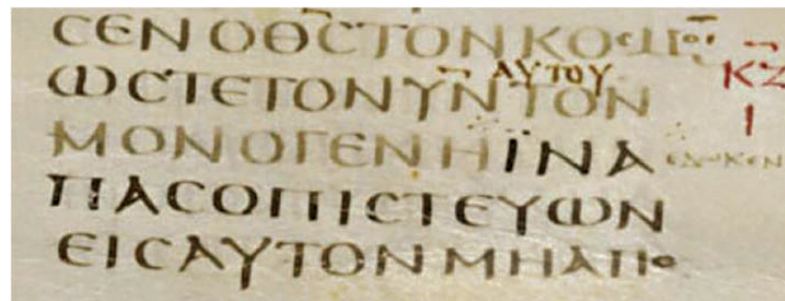
Papyrus 66 (Around AD 200 or later)	For in this way God loved the world, that the Son—the one and only—he gave so that everyone who believes in him would not perish, but would have eternal life.
Papyrus 75 (Around AD 200)	For in this way God loved the world, that the Son—the one and only—he gave so that everyone who believes <b>upon</b> him would not perish, but would have eternal life.
Codex Sinaiticus (original reading, 4 <sup>th</sup> century)	For in this way God loved the world, that the Son—the one and only—[ ]so that everyone who believes in him would not perish, but would have eternal life.
Codex Sinaiticus (corrected readings, 4 <sup>th</sup> and 7 <sup>th</sup> centuries)	For in this way God loved the world, that the Son <b>his</b> —the one and only—he gave so that everyone who believes in him would not perish, but would have eternal life.
Codex Alexandrinus (5 <sup>th</sup> century)	For in this way God loved the world, that the Son <b>his</b> —the one and only—he gave so that everyone who believes in him <b>is not perishing</b> , but would have eternal life.

So what kinds of variants do we see in John 3:16?

- ❖ **Substitution:** The copyist of Papyrus 75 substituted “upon” for “in.”

The copyist of Codex Alexandrinus changed the verb tense from “perish” to “perishing.”

- ❖ **Addition or Correction of Omission:** The Greek word that means “his” is included in Codex Alexandrinus. Around 300 years after Codex Sinaiticus was originally copied, another copyist added this same word in Codex Sinaiticus. “The Son his” sounds awkward in English, but it’s a common construction in Greek that would be translated into English as “his Son.”
- ❖ **Omission:** The scribe who copied Codex Sinaiticus (original reading) left out the Greek word that means “he gave”—but then he caught and corrected his own mistake. Take a look at the manuscript, and you’ll notice how this mistake happened:



Do you see how the ink grows lighter leading up to the word that looks like “INA,” then suddenly the ink grows dark again? That’s the spot in the manuscript where the copyist left out the Greek word that means “he gave”—and it seems clear what happened. The copyist ran out of ink. When he re-inked his pen, he lost his place and left out a word.<sup>16</sup> Then, he saw his mistake and fixed it.

Notice the tiny word written in the right margin, with sign above it that looks sort of like a percent sign? That’s the missing Greek word that means “he gave”; the same sign appears between the lines in the text before “INA,” to show the reader where in the sentence the word belongs.

#### Uncial

Uncial is a writing script commonly used in manuscripts from the fourth until the eighth century AD. Uncial scripts are written in *majuscule* (all upper-case letters). Many important manuscripts of the New Testament—including Codex Sinaiticus and Codex Vaticanus—were copied in uncial script.

(If you're wondering about those red letters, this wasn't a red-letter Bible. It's an ancient cross-referencing system that helped readers to track down parallel passages in other Gospels.) A different "corrector" working about 300 years later also added "AYTOY"—the Greek word that means "his"—between the lines.

Now, notice how none of these textual variants changes the meaning of this verse! With or without the word "his," it's obvious that the "Son" in John 3:16 is God's Son. The point of the verse is identical in every manuscript: God showed his love for the world by sending his Son to save believers from perishing and to give them unending life.

So how much do these variants impact our English translations of the Bible? In truth, not very much at all! Most differences in English translations of the Bible aren't because of differences in Greek manuscripts; they're due to different approaches to the task of translating the Bible. Take a look at the same verse in five different English translations:

Bible Version	John 3:16
King James Version	For God <b>so</b> loved the world, that he gave his <b>only begotten</b> Son that <b>whosoever believeth</b> in him <b>should</b> not perish, but have <b>everlasting</b> life.
New International Version	For God <b>so</b> loved the world that he gave his <b>one and only</b> Son that <b>whoever believes</b> in him <b>shall</b> not perish but have <b>eternal</b> life.
Holman Christian Standard Bible	For God loved the world <b>in this way</b> : He gave His <b>One and Only</b> Son <b>so</b> that <b>everyone who believes</b> in Him <b>will</b> not perish but have <b>eternal</b> life.
English Standard Version	For God <b>so</b> loved the world, that he gave his <b>only</b> Son that <b>whoever believes</b> in him should not perish but have <b>eternal</b> life.
New American Standard Bible	For God <b>so</b> loved the world, that He gave His <b>only begotten</b> Son that <b>whoever believes</b> in Him should not perish, but have <b>eternal</b> life.

Notice that the English translations differ far more than the Greek manuscripts! The most noticeable difference in the English translations is

whether Jesus should be called God's "only Son," "one and only Son," or "only begotten Son"—but that's not due to a difference in the manuscripts. All of the Greek manuscripts have the precise same words at this point! Those are three different ways to translate the same Greek word into English.

### Where Did that *Comma* Come From?

So what about that clause in 1 John 5:7 that Elijah once used to prove the Trinity?

Sometime before the end of the fourth century, someone seems to have included this comment about the Trinity when copying a Latin text of 1 John: "There are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one" (5:7).<sup>17</sup> Over time, these words ended up being included in the Latin text of 1 John. In ancient Greek, the word *comma* means "short clause," so this added comment has become known as *Comma Johanneum* or "Comma from John's [Writings]."

The "comma" is certainly true; the Father, the Word (Jesus, the Son), and the Spirit *are* three and yet one. Still, the clause wasn't part of John's original letter. In fact, not even one ancient Greek manuscript includes the *Comma Johanneum*. The first Greek manuscript to include it was copied more than a millennium after John's letter was written.<sup>18</sup> But the church's teaching about the Trinity has never depended on the *Comma Johanneum*. The Great Commission in Matthew's Gospel states the concept of one God ("in the name," singular) in three persons ("of the Father and of the Son and of the Holy Spirit") no less clearly than this clause that someone added to 1 John (Matthew 28:19–20).

And what about that additional line in the Lord's Prayer? At some point very early in the church's history, Christians began appending a paraphrased snippet from 1 Chronicles 29:11 when they recited the Lord's Prayer: "For yours is the kingdom and power and glory forever. Amen." Eventually, this addition became so familiar that a copyist included it when copying Matthew's Gospel. Still later, other copyists expanded the version of the Lord's Prayer that's found in the eleventh chapter of Luke's Gospel to fit the more-familiar version in Matthew's Gospel. Once again, the addition is true and taught elsewhere in Scripture. And, once again, the textual variant changes nothing that we believe about God or about his work in the world.

### Considering the Copyists

Elijah had thought he had a problem with his Bible, but he didn't have a problem with the Bible at all. He had a problem with his understanding of how we got the Bible. Once he learned how many copies we have, how early they were copied, and how well the text was preserved, he saw that there was no reason for the differences among the manuscripts to shake his faith—in fact, learning all of this ultimately increased his trust in the reliability of Scripture.

We are deeply indebted to those early copyists of Scripture. Many risked their lives making or saving copies of the New Testament. We may never know how many ancient Christians gave their lives trying to save those copies of Scripture. The Bibles that we have today are as reliable as they are because the early copyists preserved the text of the New Testament so well. We have their manuscripts. They should have our gratitude.

### What Are the Some of the Most Important Early Copies of the Greek New Testament?<sup>19</sup>

Manuscript	Description	Date
P52 (Papyrus Rylands Greek 457)	Fragment from a copy of John's Gospel (18:31-33, 37-38)	2 <sup>nd</sup> century AD
P90 (Papyrus Oxyrhynchus 3523)	Fragment from a copy of John's Gospel (18:36-19:1; 19:2-7)	2 <sup>nd</sup> century AD
P104 (Papyrus Oxyrhynchus LXIV 4404)	Fragment from a copy of Matthew's Gospel (21:34-37; 21:45)	2 <sup>nd</sup> century AD
P64 (Magdalen Papyrus) P67 P4	Fragments from a codex of the four Gospels (Matthew 3:9-15; 5:20-28; 26:7-33; Luke 1:58-2:7; 3:8-4:2; 4:29-35; 5:3-8; 5:30-6:16). Demonstrates that the New Testament Gospels were being copied together very early.	2 <sup>nd</sup> or 3 <sup>rd</sup> century AD
P98	Fragment from a copy of Revelation (1:13-2:1)	2 <sup>nd</sup> or 3 <sup>rd</sup> century AD

Manuscript	Description	Date
P103 (Papyrus Oxyrhynchus 4403)	Fragment from a copy of Matthew's Gospel (13:55-56; 14:3-5)	2 <sup>nd</sup> or 3 <sup>rd</sup> century AD
P75 (Hanna Papyrus 1 Mater Verbi; Papyrus Bodmer XIV-XV)	Portions from a manuscript that included Luke's and John's Gospels (Luke 3:18-John 15:8). Corrections in the manuscript show early copyists' concern for complete accuracy.	Around AD 200
P66 (Papyrus Bodmer II)	Codex of John's Gospel. Corrections in the manuscript show early copyists' concern for complete accuracy.	Probably around AD 200, perhaps as late as the 4 <sup>th</sup> century AD
P46 (Papyrus Chester Beatty II)	Portions from a manuscript that included Paul's epistles and Hebrews arranged in order of decreasing length. First and Second Timothy as well as Titus were not included in this manuscript, perhaps because those letters were addressed to individuals not churches. It is unknown whether the original manuscript included Philemon.	Around AD 200
P45 (Papyrus Chester Beatty I)	Portions from a manuscript that included all four Gospels and Acts collected and copied together (Matthew 20-21; 25-26; Mark 4-9; 11-12; Luke 6-7; 9-14; John 4-5; 10-11; Acts 4-17). Copyist sometimes smoothed or paraphrased wording while remaining true to the original meaning.	3 <sup>rd</sup> century AD

Manuscript	Description	Date
Codex Sinaiticus (X, 01)	Oldest complete copy of the New Testament. Includes all the books in the New Testament, as well as two additional texts copied after Revelation: <i>Epistle of Barnabas</i> and <i>The Shepherd</i> . Discovered at St. Catherine's Monastery near Mount Sinai.	4 <sup>th</sup> century AD
Codex Alexandrinus (A, 02)	Near-complete copy of the Old and New Testaments in Greek. Portions of the Gospels and of Paul's letters have not survived.	4 <sup>th</sup> or 5 <sup>th</sup> century AD
Codex Vaticanus (B, 03)	Near-complete codex of the Old and New Testaments in Greek. Includes some Old Testament apocryphal texts. Codex Vaticanus has been in the Vatican Library as long as the records go back. Both P75 and Codex Vaticanus may be traced back to a single late second-century manuscript from which the textual predecessors of Codex Vaticanus were copied. Since a century and a half separates these two manuscripts and yet they remain very similar, it is clear that copyists maintained a high level of accuracy in their copies.	4 <sup>th</sup> century AD

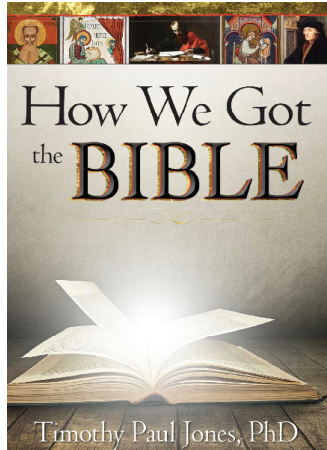
Manuscript	Description	Date
Codex Ephraemi Rescriptus (C, 04)	Bible codex that was erased and reused to preserve the sermons of a preacher named Ephraem the Syrian, hence the name "Ephraemi Rescriptus" ("of Ephraim, rewritten"). Parchment was expensive, so instead of purchasing more parchment, scribes sometimes scraped the ink off old manuscripts and reused the codex as a new book. These codexes are called "palimpsests" (from Greek, <i>palin</i> ["again"] + <i>psestos</i> ["rubbed smooth"]). Most of the New Testament survives. Enough traces of ink remain on this codex to read the original Greek, aided by chemicals and special photography. A. T. Robertson, a famous Greek scholar, once commented regarding this codex, "It is not the only time that sermons have covered up the Bible, alas."	5 <sup>th</sup> century AD
Codex Bezae (D, 05) Also known as Codex Cantabrigiensis	Dual-language manuscript of the Gospels and Acts, with Greek on the left-hand pages and Latin on the right. Once belonged to a French scholar and pastor named Theodore Beza. Particularly in Acts, the text has been altered at times to distinguish Christianity more clearly from Judaism.	5 <sup>th</sup> century AD

How We GOT THE BIBLE



How WAS THE NEW TESTAMENT COPIED?



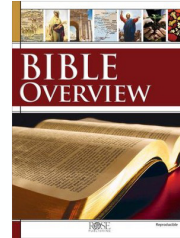


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## How We Got the Bible - Handbook

Have you ever wondered who wrote the books in the Bible and how they ended up together? Has anyone ever told you that some books were cut out of the Bible or that the stories of Jesus in the Gospels can't be trusted? In this book, dive into the fascinating account of the most amazing - and best preserved - book the world has ever seen. Dr. Timothy Paul Jones gives easy-to-understand answers to popular questions on the Bible's reliability and accuracy.

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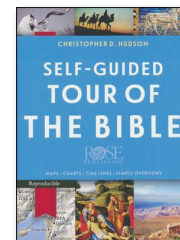


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### Bible Overview

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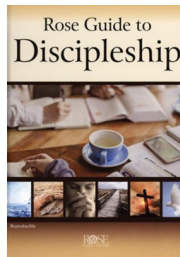


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