

GRACE SCHOOL OF THE BIBLE

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MANUSCRIPT EVIDENCE 102 - 1

Tonight, we're starting the second semester officially, and will begin really to study manuscript evidence. Up until now, we've been studying the Bible doctrines about inspiration and preservation to try to give you an understanding of exactly what those things are in the Bible.

I'm very open with you when I tell you that I have a subjective bias about the Word of God. Anybody who says he doesn't is not telling you the whole truth. We all work from a viewpoint. We all have our attitudes and perspectives, and it's critical, folks, that you and I have a perspective that matches His viewpoint if we're going to serve God. So what you want to have as your subjective bias, that is, the basis upon which you view and evaluate things, is that divine viewpoint.

So we've spent the whole semester studying the issue of inspiration and then preservation. Now we're going to center this semester on manuscript evidence and the identity of the New Testament text. If you go to seminary or other schools of that nature - the University of Chicago in the School of Religion, that is, - they'll tell you that it's improper to do that. They tell you that you should come with a neutral viewpoint and not with preconceived notions. Well, that's a preconceived notion in itself.

You understand that the only way to approach this subject, if you're going to be effective for the Lord, is from a believer's viewpoint. If you come with a believer's viewpoint, you have to come to it with an understanding about what God's Word says.

We're going to find that the textual critics - that is, the men who gather the manuscript evidence together and evaluate it - are just like modern psychologists: they're very capable of gathering together a lot of data but not very capable at interpreting the data.

Did you ever notice that psychologists can get all kinds of ideas about human nature together, but when you begin to try to get them to explain why it works that way, they can't interpret it very well. Well, it's the same way with manuscript evidence. They don't have the divine viewpoint on the subject.

We're going to concern ourselves basically with the issue of the identity of the New Testament text. Now, why would we do that? Why would we leave out the Old Testament text? Well, you already know, as we studied in great detail in the last classes, that both the canon and the text of the Old Testament were fixed at the time of the Lord Jesus Christ, Himself.

Do you remember the two canonical statements He made? What are they?

Luke 24: 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Luke 11:51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Those canonical statements, where Christ sets the boundaries for what the Old Testament is, Himself, He says the Apocrypha is not part of the Old Testament. He says the Pseudepigrapha is not part of the Old Testament. He establishes what it is and authenticates what is called the Massoretic Hebrew text which was the text in His day. He authenticates that text as the proper Old Testament text. That is the text in our Bible; therefore, the identity of that text has already been established.

Now, we've demonstrated in the study of preservation how the New Testament gives its weight of evidence to the Old Testament. It says the Old Testament is inspired and it's preserved. Jesus goes into the synagogue in Nazareth and picks up a copy of the Book of Isaiah, and He says: *This is what God said*. That's authority.

You remember what I told you about the New Testament text. There isn't any later scripture given after the New Testament that identifies the canon in the text for us, so what do we have to do? This is where it is critical: we have to walk by faith based on a scriptural understanding of the process and procedure of God's design in preservation. There is no way that you're going to be able to identify properly what the New Testament text is unless you understand the process and procedure of God's design in preservation because you won't know where to go in history to identify His Word.

That's the reason we started off with preservation. Get that information; it ought to be in your frame of reference. I'm going to expect you to function on the basis of that information. Maybe you can't throw those two verses at me, but you need to understand the fact that Christ did validate it, and you should be able to fumble around in your Bible and sooner or later come up with the verses. If you can't, then write them down in the front of your Bible or some place where you keep notes.

I expect that information to be in your frame of reference, now; you'll be tested on it. But our subjective bias has to be that of the divine viewpoint: that God is going to preserve His Word. He said He was going to, and He has demonstrated that He did. We're going to see that He's planned to preserve it through a multiplicity of copies. We've seen that God's process is two-fold:

1. To preserve it through a multiplicity of copies.
2. To have a certain group of people specifically designed, authorized and commissioned to preserve those copies, to reproduce and preserve them.

We saw in our last studies in preservation that the New Testament text is exactly the same that He had people collect so that the canon was authorized and fixed by the time of the death of the apostles when it was written. There was a procedure to identify the

canon and then it was placed in the hands of Bible-believing, Bible-preaching, local churches for them to copy and distribute and to preserve throughout history. We're going to see as we go on that that's what happened.

Now, I want you to notice two passages where there are two great issues that are going to show up before the Second Coming of Christ, just before Christ comes at His Second Advent back to the earth.

The crucifixion of Christ takes place. He ascends into heaven. Then the Body of Christ is formed and is raptured out. The Tribulation period is next and then the Second Coming of Christ and His Kingdom. This time is called the "Last days," and in that period of time there are going to be two overriding issues. One of them is in 2 Peter, Chapter 3.

2 Peter 3:3-4 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

In this time period, the issue is going to be the Second Coming of Christ, and there is going to be a bunch of saints running around out there saying that "He's coming." There will be a bunch of scoffers asking: *When is He coming - if He's coming. Everything is going on just the same since the fathers died back there, and He hasn't come yet, but you're saying He's going to come. When is He coming? Where is the sign of His coming?*

The Second Advent is going to be an issue; in fact, even the time element is identified in the scriptures back there.

Now, another issue is in Amos 8, Verse 11.

Amos 8:11-12 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing **the words** of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*.

Folks, there's going to be a time, a situation, in that Tribulation period over there where the Word of God is going to be a scarce commodity, not just a message from God or things about God, but where to find the Words on the page. God said what's going to happen in that Tribulation is that you're going to have difficulty identifying the text of the Word of God.

Now, the closer we come to the Rapture and the Tribulation to follow, the more and more prevalent that issue is going to be. Before the Rapture of the Church, the professing believers are going to be in total apostasy (1 Timothy 4; 2 Timothy 4).

Those two issues are going to be particularly important. The doctrine of a Post-Tribulation Rapture will run rampant, as it is today. There'll be the issue of where to find God's Word. There'll be a Bible Babel show up like you haven't seen yet.

I say that to you because you men are looking to the ministry. If the Lord tarries and you live out your life for another fifty years you'll preach and teach until you drop, I suppose. (A little encouragement there.) Grace preachers don't get a retirement. You get the kind of retirement they gave John Wycliffe. They dug up his bones and burned them because they were so mad at him. (He's the first man to translate the Bible into English.) After he died and was buried, the Catholics dug up his bones and burned them because he translated the Bible into English. Friendly folks, you see. You know, there are a lot of folks around that profess to believe the Bible but they don't want those Words out.

The thing about it is that these issues are critically important, and that's why it's important that you're able to identify where the Words are. You need to be equipped and able to do that.

Come with me to 2 Corinthians, Chapter 2.

2 Corinthians 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Now notice: "We are not as *many*" (not as *few*). There are a lot of people that do this, folks. This is not a characteristic that is limited to a few people. It's the characteristic of most people, a great number. What do they do? They corrupt the Word of God.

Now what does he mean when he says they corrupt the Word of God? It has to do with changing the Words on the page before you use it. Corrupting the Word of God has to do with taking the words that you have on the page and changing them before you use them.

Now, if you look over to Chapter 4, Verse 2, you'll see the other side of that.

2 Corinthians 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully;

Now to handle the Word of God deceitfully is to use the Bible for your own interests; that is, to take it and try to make it prove what you want it to prove and show what you want it to show regardless of what it really says. That's deceitfully handling the Word. But when he talks about corrupting it he's talking about taking that actual text of the Bible itself and changing it to make it say what you want it to say. He says that there are a whole lot of people doing that. And, flat out, there are, folks.

Come with me to three passages. Now, the Bible tips you off, to start with, about what people are going to do to it. Somebody has said that the Bible has placed three guardians - one at the beginning - one in the middle and one at the end of it - to warn you about what not to do to it.

In Deuteronomy 4:2, Moses is talking to Israel about the Word of God that He has given to them.

Deuteronomy 4:2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

What are they not to do? They're not to add nor diminish (take away or subtract) from it. Somebody's going to come along and add to the Words God gave Israel. He said: *Don't go along with them.* Somebody's going to come along and take away from the Words. What does he say? *Don't you be a part of it or you won't be obedient.*

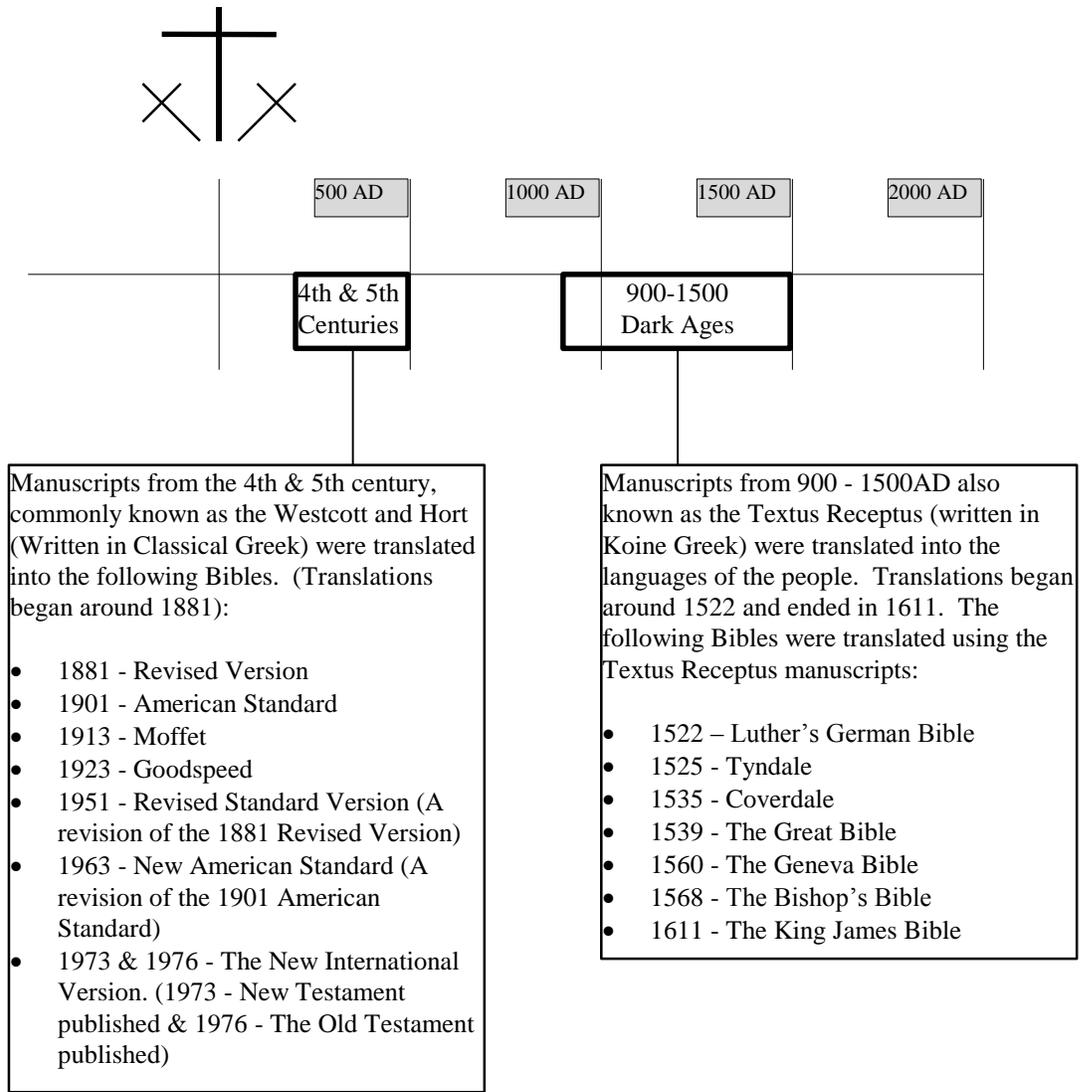
Proverbs 30:5-6 Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Revelation 22:18-19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

Don't add. Don't subtract. So when you begin to try to examine manuscript evidence there are two things you want to be sure that somebody doesn't try to do and that is that they don't add something that ought not be there and that they don't leave out something that ought to be there.

Now, manuscript evidence simply means the examining of manuscripts to find out something. That's pretty evident by the words. Manuscript evidence just means you examine the manuscripts for evidence about something.

Tonight I want to go over some verses with you. There is a line through history down to the present time where God has preserved His Word. It looks like this:



The original text is written by 100 A. D. It's divided up into sections: 500 to 1000; 1500 to 2000. What is that period between 500 and 1500 called in history? The Dark Ages. History is divided up that way. It starts in 500 A. D. The Reformation starts over here [in the 16th century], and you come out of it. In here is what's called "the Dark Ages." Rome runs the show, basically, and the feudal system fits in there in history.

Now, your Bible comes down through history and is preserved right on down to where we are today. It's first written down by the authors and collected together in copies which are not just cast on the sea of time but rather are placed in the hands of Bible-believing, Bible-preaching people who take them and copy and multiply them. That text

is what we call the "*Textus Receptus*." That's a Latin expression that's used in about 1624 for this Greek text that means the "Received Text;" that is, the text that is commonly used among the people.

Now, when you get over here in the 1500s, these copies are made of this Greek text. But, you know, most people don't speak Greek, so in Syria there's the version called the Syriac Translation in about 150 A. D.

In Egypt, the Coptic is made. Over in Rome, the Old Latin is made. These are translations, and all down through time translations are made from these Greek texts into the languages of the people.

Now, when you come to the 1500's (look at that chart I gave you) you'll see that a number of Bibles are translated in 1525. In fact, in 1522, you have Luther's German Bible. Luther is really the granddaddy of Bible translating. Luther translates the *Textus Receptus* into German for the people he ministers to in Germany. In 1525, you have Tyndale, then Coverdale, then the Great Bible, then you have the Geneva Bible and then you have the Bishop's Bible.

Now, after them you have, in 1611, the King James Bible and it comes down to us today. You see, you have that Greek text running along here [1525-1611], and you've got a group of English translations in here, and what happens is literally this: these men begin to translate and cull and put together translations of this Greek text into English. They begin to work through a process of identifying, sifting out and refining the translation until they come down to the point where that King James Bible is produced. It is the process of about a hundred years of translating, refining, putting together and identifying this and taking that out. They come down to what they finally conclude is the proper text and the translation of the text.

We discussed briefly last semester the issue of preservation being placed into their hands and the refining process it would go through. The believers would weed out the wrong and include the right. You've got a hundred years in the time element that we're talking about if you look on that chart I gave you. Come up to 1382 - Wycliffe translates the Latin Vulgate into English; then Wycliffe dies in 1384. In 1482, Wycliffe's bones are dug up and burned because he had translated the Bible into English.

You're not a "system man" if you're doing Bible translating back in those days. William Tyndale was hated and hounded all over England and was finally betrayed into the hands of the papists by a "friend" who invited him to go out and have a meal. *Come on and I'll take you out and buy your supper*, and then he betrayed him into the hands of the papists, and they took him and killed him. Why did they hate him and hound him? For translating the Word of God.

The preface of this Bible here talks about being saved out of the hands of popish persons. What they're doing is that they're coming out of the darkness with the reclaiming of that Bible. Now, in 1611, Bible translating ceased. That tells me something.

There's a refining process going on through here (from 1382 to 1611) and finally they have the proper text identified. Of all the different texts, this one [the King James Version] identifies the proper one. Instead of leading the Church to continue the refining process, which was completed, God now leads the Church to use that text, to spread that text all over the known world. And for over 390 years that text has gone throughout the known world and brought revival and blessing the likes of which were only known on the earth during the days of the apostle Paul.

By the way, do you see where, in 1609, the Douay-Rheims is introduced? While all this is happening out there with the Protestants, the Catholics say: *We have to stop that*, so they produce their own translation from a different set of manuscripts in order to try to counteract what was going on [in the Reformation]. These men down here reject it and say: *they're bad manuscripts, and we don't want them!*

Now, the manuscripts that these men [who are using the *Textus Receptus*] are using are manuscripts that come in this line here between 900 and 1500. They're taking manuscripts from this time period and are translating them into Bibles right there.

Now, you say, "Why aren't there any older ones that these men use?" Well, there are two reasons:

1. There are more than 5,000 manuscripts available today. (We'll study this more next week when we talk about the material that we have to examine.) Most of these manuscripts have been discovered in the last one hundred fifty years. Most of them weren't available back there because the men that were involved in copying these manuscripts down through history had a practice that, when they made a new copy of an old manuscript, then they destroyed the old manuscript. It gets old and worn out. The printing press was invented around 1450, so Gutenberg's printing press wasn't available. Everything has been in longhand before the mid-1400's.

When they would copy a manuscript, make a new copy of an old one, they would throw the old one away. They would destroy it in order to keep the better ones in circulation. So these manuscripts that produced these Bibles are copies of the *Textus Receptus* from around 900 to 1500 A. D.

- [2. The second reason is that it is historically certain that the NT text endured a very hard time in the first centuries. Many good and official editions of the text were confiscated and destroyed by the authorities during the time of the persecutions. Such official activity seems to have come to a climax in Diocletian's campaign to destroy the New Testament manuscripts around A. D. 300.]

Now, there is another set of Bibles. In 1881, the Revised Version was published. Then in 1901, the American Standard Version was published. In 1913, there was the Moffatt Translation. In 1923, Goodspeed came out. Then, in 1951, the RSV came out.

The Revised Standard Version is put out by the National Council of Churches. Men who translated this Bible are modernists. There were Unitarians on the translating committee; that is, men who didn't believe in the deity of the Lord Jesus Christ. Modernists don't believe in anything, but they were involved in translating this Bible.

There were Jewish people involved in translating that Bible. It is difficult to see how good a job they'd do for us - modernists and unbelievers. The American Standard Version was translated by conservative, evangelical, fundamental men, so the conservative men had their Bible, and the modernists had their Bible.

In 1963, the New ASV came out; that is, the ASV was updated and redone. Then, in 1973 and 1976, the New International Version came out. In '73, the New Testament came out, and in '76 the whole Bible came out. Now, of these Bibles - over a hundred of them - "the Big Four" are the ASV, the RSV, the New ASV and the New International Version.

The Revised Version was done in England and is not popularly available in America today. Cicero Bible Press told me two years ago that they sell about two of them a year, which is not very many because they sell thousands of Bibles. It is available and I have one, but you don't see them very often. There are private revisions: J. B. Phillips and others. The others are done by committees.

Now, those Bibles are an entirely different Bible than the *Textus Receptus* (the Received Text) which was translated into English from 900 to 1500 A. D. manuscripts. Those Bibles [from the Alexandrian text] come from fourth- and fifth-century manuscripts, and they're basically translated from those manuscripts.

Look on that little chart [[History of the English Bible](#)] I gave you. It says on the left, "Ancient Scrolls, Ancient Copies." Those are the originals and then the copies. Do you see where it says, "95 %?" Ninety-five percent of all the manuscripts available today are in agreement with these [TR] manuscripts. On the right hand side, it says "5 %." Only five percent agree with these fourth- and fifth-century manuscripts.

(Comment on a student's question - What they're really talking about are the variant readings. There are X number of different readings between the manuscripts. That's basically what they were judging, the number of manuscripts. That's just an easy way to remember it.)

If you take 5,000 manuscripts - five percent of that would be 250 manuscripts that have these variant readings. There would be 4,750 that match the ninety-five percent. That's a great difference between them.

Now, what I want you to see in the rest of this class is that this line of manuscripts [the five percent] and these Bibles are not the same as [the ninety-five percent and the TR]. These are two different Bible lines of manuscripts - two different Bible texts.

The introduction to the Revised Standard Version says the King James Version of the New Testament was based on a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying translated from the original tongues and being the version set forth in 1611, revised in 1881 and 1901 and now again here.

The introduction of this Bible [the RSV] makes you believe that there's just one line of manuscripts and that this is just a little further refinement of one continual line. I am

going to demonstrate to you tonight by comparing the verses that that's not true by any stretch of the imagination.

Now here is the standard Greek text of the day – Nestle's Greek text with the apparatus in it. That's this text from which all the modern versions come. Here's a copy of the American United Bible Society's Greek text, which is a modern one. Here's a copy of Stephen's *Textus Receptus*. Here's a copy of the Jehovah's Witnesses' Greek Bible which happens to be from the text of Westcott and Hort. The only way you can buy, popularly, a translation from the Westcott and Hort Greek text is from the Jehovah's Witnesses.

Westcott and Hort - you're going to learn those names very well - are the two men who, in 1881, convinced the revision committee to forsake these [TR] manuscripts and go for these fourth- and fifth-century manuscripts.

Now, all that I want you to see tonight is that they're different. I want you to see that because, folks, that's what the whole battle is about in what we're going to be doing.

Take your Bible and turn to Matthew. Now, I want you to see that these two lines of manuscripts are different. They're not the same. The way I know they're not the same is by reading these verses to you and just letting you see that they are not the same. We're not going to discuss which is better tonight. We're not going to discuss whether it's better to use these manuscripts [from 900 to 1500] or those manuscripts [from the 4th and 5th Centuries].

I just want you to understand that these [oldest] manuscripts produced those Bibles [the modern versions] over there, and those [later] manuscripts produced these [the Received Text]. [The AV came from the Received Text and the modern versions came from the oldest texts] and they're different. We'll discuss all the rest of that later, but I want you to see that they are different.

Matthew 1:25 (New American Standard) And kept her a virgin until she gave birth to a son and he called his name Jesus.

Didn't your Bible have something about His being a firstborn Son? The New American Standard and the New International Version leave out the expression "her firstborn."

Folks, you've got a passage that leaves out words. Do you remember that verse: *Don't take away anything?* Now, you take that Greek text [the Received Text], and it's got "firstborn" in it. You take that other Greek text [NAS], and it doesn't have "firstborn" in it. This is not a translating issue where somebody decided that the word should be translated one way and another guy decided it should be another way. This is, What Greek text are you translating?

There isn't any way under God's heaven that you can say that those two Greek texts are the same when they've got different words in them.

Matthew 6:13 (New International Version) And lead us not into temptation but deliver us from evil.

That's it. Didn't you ever wonder why the Catholics quit there and don't read the rest of that: "For thine is the kingdom, and the power, and the glory, for ever." Didn't you ever wonder why, when they say the "Our Father prayer," they don't finish it? Their Bible doesn't read that way, folks. Do you know what these Bibles read like? Just like any Roman Catholic Bible.

Now, this Greek text [the Received Text] has the last phrase included. The Greek text, used by every faculty member of every seminary in the United States – used by Moody Bible Institute professors, Trinity professors, Grace Bible College professors and all the rest - they use that one. It doesn't have it included. They're different.

Matthew 17:21 (New International Version)

Okay, I just read that verse to you. It isn't there. It goes from Verse 20 to Verse 22. Matthew 17:21 is not there.

Matthew 23:14 (I just read you that one.)

Matthew 27:35 (I just read you that.)

Those verses aren't in there. They just left them out.

Matthew 27:35 [KJV] And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

All that is left out.

Come over to Mark 16. How many of you have a Scofield Reference Bible? Do you see the note that he has at the bottom of that page where it says that Mark 16:9 to the end ought not be in there, that the oldest manuscripts leave it out? In the New International Version, it's got a line drawn across the page after Verse 9 and it's got a note right there that says, "The most reliable early manuscripts omit Mark 16:9-20," and then they print it.

Now, you talk about a weasel - that's a weasel! I mean, if I believe it ought not to be in there, folks, I'd be scared to death to put it in there, but if I didn't care what the Bible text was I'd tell you that it ought not be there and then I'd print it anyway.

Well, you're getting a little upset, Brother Jordan. Yeah, you're right. They put it in and then put a note saying that it shouldn't be there. It's not in some of the manuscripts they translated from. We're going to study that passage in great detail, and you'll see that these guys are inconsistent in the way they operate. They're trying to get rid of the "snake handler" passage.

Luke 2:14 (New American Standard) Glory to God in the highest and on earth peace among men with whom he is pleased.

Now, is that anything like the one you've got? Do you know why it's not that way? Because these two books right here aren't alike. They're different. Two texts - different texts.

He says: *Don't subtract*. I'll show you some verses where they subtracted. They're different, folks. One of them is making a mistake. One of those sets of manuscripts either has too many verses or one has too few, but they're not the same. Don't sit there pie-eyed and blank faced and tell me they're the same when they're not. I don't care which one you say is right; just don't say they are the same. All I'm trying to do is to establish the fact that they are different.

Look at Mark 16. I showed you how the New International does it. The New American Standard puts it in brackets which means they don't think it should be there and puts a footnote that says that "a few late manuscripts and versions contain this paragraph." See? "A few late ones." The two earliest ones don't have it, just a "few" late ones. Do you know what they didn't tell you? I'll tell on them. There are approximately six hundred manuscripts that have Mark 16 in them. Do you know how many leave it out? Two. "A few late manuscripts!" Six hundred aren't many compared to five thousand: "a few."

That's like the Russian headline that said, "The Russian car came in second to the American car in world-class stockcar racing." What they didn't tell you was that there were only two cars racing. If you come in second in a two-man race, you lost, folks, but you can put a good face on it if you want to.

There are six hundred copies of Mark 16 available in different forms: some of these manuscripts back here and some of those over here.

Look at Mark 16:20.

Mark 16:20 (NASV) And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed. (And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.)

That adds a verse. They don't have it numbered but just add it in parentheses. First, they take the ending out (Verses 9-20) and then they add that other one. The New American Standard is recommended by Moody Bible Institute, Trinity Divinity School and probably about two-thirds of the Bible Church preachers in Chicago.

Come over to Matthew 24.

Matthew 24:36 But of that day and hour no one knows, not even the angels of heaven, nor the son, but the Father alone. (NASV).

Hear "nor the son?" They add that. That's an addition.

Acts 18:7 And he departed from there and went into the house of a certain man named Titus Justus (NASV).

Does your Bible have "Titus" Justus in it? If it's got lines around it, (you've got a New Scofield Bible?) then it's lying to you. How many of you have "Titus" Justus? The New Scofield Bible says that every time they change the text they put lines around it. Well, they lied to you right there because the King James Bible doesn't have "Titus" in there and never did have "Titus" in there. They just told you something that they were going to do, and they didn't do it.

Come with me to Mark, Chapter 1. I hate having to hurry through this. Do you see, folks, that the lines are different? Do you see that they are not the same Bibles? It's not too hard to grasp, is it?

I'll tell you what I'm going to do. We don't have more than ten minutes before class is over so I'm going to give you some verses on this. I have a list of about twelve or fifteen verses to show you that this difference is very serious. That's too important an issue for me just to hurry over here tonight. Next week, we'll go over them slowly and then go on to other things. I don't want to skip over this so fast that you don't grasp the serious nature of what's being done here.

I want you to see tonight, (and if there's any question, please raise it) that these are two different sets of Bibles up here. These down here that culminate in the King James Bible reflect the Greek text that's called the "*Textus Receptus*." These up here that are used in the new Bibles that have been put out in the last hundred years, starting in 1881 (along about there), and are a product of what is generally called the "Westcott and Hort Greek Text"; that is, a new critical textual theory that identifies this small number of manuscripts as the ones to use.

Now, if you don't understand how God Almighty has designed in His Word to preserve His Word, you'll never be equipped to identify which one is the right one and which is the wrong one. You'll never be able to stand against the pressure and the tactics of the adversary in the days ahead when you get out into the ministry.

Somewhere down the line you're going to have to decide: "I've got God's Word in my hands," or "I don't," and if you don't, let me tell you once again: please, get out of the ministry and go get a job digging ditches and make an honest living. I mean that with every ounce of sincerity that I can muster in ten years.

Now, I'm not trying to be unkind about it, and I'm not trying to sound like I know more than everybody else - that I'm some brilliant guy that I'm not. There are people that study this stuff and can run this manuscript evidence by you and can just blow me right out the window and I wouldn't be able to keep up, but I know something that they don't know: I know how God's going to do it. And listen, folks, God Almighty is going to preserve His Word so that fellow on the street out there can get it. He's not going to preserve it in some library in the Vatican for ten centuries in a language that nobody on the street can read, anyway.

These [oldest] manuscripts back here are written in classical Greek. Your New Testament was written in *koine* Greek which is called "the vernacular." You know the word "vulgar?" Common, ordinary - it's the street language of the day, not the classical. The manuscript, the Vaticanus, sat in the Vatican all this time, nobody using it, nobody copying it, nobody studying it. We'll study those things when we get involved in it, but this line down here has been in the hands of the people and being used.

Let's look at a couple other verses. I'll give you some more verses that show you the differences.

Acts 9:5,6 (NASV) And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting, but get up and enter the city, and it will be told you what you must do."

Doesn't your Bible have something there about how hard it is" to kick against the pricks," and that he "trembled and was astonished and said: Lord, what wilt thou have me to do?"

In the New American Standard Version, you don't have any statement in that text that tells you that Paul ever got saved on the road to Damascus. You don't see him getting saved in that text until he gets water baptized down later on in the chapter. Any old Campbellite in town would love to have that version of the passage. You know what a Campbellite is, don't you? That's just a Southern Roman Catholic - follower of Alexander Campbell, the Church of Christ, always baptizing people.

Let me show you a couple that even the best [people] nibble at. I don't know one out of fifty men, good, conservative, fundamental, Bible-believing, Scofield men (and better) - that won't bite on this one.

Romans 8:1 (NIV) Therefore, there is now no condemnation for those who are in Christ Jesus.

Romans 8:1 (NASV) There is therefore no condemnation for those who are in Christ Jesus.

Scofield put a note in the margin and said, "The last ten words are interpolated." It was a copyist error in putting them up there from Verse 4.

What does the New Scofield say? (Scofield didn't write the notes for the new one.) What does E. Schuyler English say? Does he say the same thing? Same thing. E. Schuyler English, who put the New Scofield together, also put the Pilgrim Bible together years ago. Nobody would buy it so the next time he put one together, he used Scofield's name so he could sell it.

Here's another verse that most people want to bite at.

Acts 4:25 (NASV) Who by the Holy Spirit, through the mouth of our father David Thy servant didst say,

Acts 4:25 (KJV) Who through the mouth of our father David thy servant hast said

...

Does your Bible have "by the Holy Spirit" in it? So, what you've got is adding, subtracting and changing. People, it isn't a translation issue. I'm not talking about the places where one is translating one way and one another. I'm talking about one Greek text and another Greek text that have different words in them. The Westcott and Hort produced those new Bibles. The *Textus Receptus* produced those Bibles that resulted in the Authorized Version. They're just as different as that. **They are different Bible lines.**

Now, next week I want to show you that the difference is serious and deadly. Then we'll go about a process of trying scripturally to identify which is the right one.

Answers to questions following the lesson:

The grammar of the *koine* Greek is entirely different from the classical Greek. It would be like something in Spanish where you've got two different dialects of Spanish.

Some of the manuscripts have the last ten words of Romans 8:1, and some don't have them. So they say, "Well, since it's the same in Verse 4, what the guy was doing was reading along and copying, and sometimes when you're copying it down, you'll look up and see you're on the wrong line." So they say that's the way it was. That's just a guess, a conjecture.

They had these [oldest] readings available and rejected them. The idea that nobody had these readings until here [Luther's day] is not true. I'll demonstrate to you that these men here had the readings that are found in Vaticanus, the Sinaiticus and the Alexandrian, etc. They had those readings available and didn't use them. They rejected them and kept the right reading.

These changes took place within the first two centuries after the time of Christ. There were a number of corruptions (2 Corinthians 2:17). There were a number of intentional changes made in the text, the result of which was that there were a number of corruptions that showed up, a number of variations. Part of the issue for the textual critic is the reconstructing and identifying of the text and trying to sort out that material.

What I am going to do for the rest of this semester is first to trace the thing through properly and then after I've given you the proper way, so you've got that fixed, show you how the critics up here (Westcott and Hort) have redone the thing in order to justify their viewpoint.

WORLD EVENTS IN RELATION TO THE PRINTED BIBLE

SECULAR HISTORY	DATE	BIBLE HISTORY
	1952	REVISED STANDARD VERSION
	1901	AMERICAN STANDARD OF 1901
	1881-88	REVISED VERSION BIBLE PUBLISHED
CIVIL WAR	1860-64	
AMERICAN INDEPENDENCE OF ENGLAND	1776	
CHARLES I, KING OF ENGLAND	1625	
PILGRIMS LAND AT PLYMOUTH	1620	
DEATH OF SHAKESPEARE	1616	
	1611	KING JAMES BIBLE PUBLISHED
	1609	DOUAY ENGLISH OLD TESTAMENT FROM LATIN VULGATE PUBLISHED
JAMESTOWN SETTLEMENT	1607	REVISION OF BIBLE BEGUN (BY 54 SCHOLARS)
HAMPTON COURT CONFERENCE	1604	NEW EDITION OF ENGLISH BIBLE AUTHORIZED
JAMES I, KING OF ENGLAND	1603	
	1602	SPANISH VALERA BIBLE-FROM TEXTUS RECEPTUS
DESTRUCTION OF THE SPANISH ARMADA	1588	
	1587	FRENCH GENEVA BIBLE PUBLISHED
RALEIGH'S COLONY IN VIRGINIA	1585	
	1582	RHEIMS NEW TESTAMENT PUBLISHED
	1582	FIRST BIBLE PUBLISHED IN SCOTLAND-GENEVA BIBLE
ST. BARTHOLOMEW'S MASSACRE-FRANCE	1572	
	1568	BISHOP'S BIBLE-NEVER POPULAR
SHAKESPEARE BORN	1564	
	1560	GENEVA BIBLE BY PURITANS AT GENEVA, SWITZERLAND FROM TEXTUS RECEPTUS
ELIZABETH, QUEEN OF ENGLAND	1558	
	1555	JOHN ROGERS BURNED AT STAKE-300 OTHERS ALSO AT SMITHFIELD
MARY, QUEEN OF ENGLAND	1553	
	1545-51	STEPHANUS'S GREEK N.T. (4 TOTAL-14 MANUSCRIPTS) VERSES IN 1551 EDITION
	1539	GREAT BIBLE (MATTHEW BIBLE EDITED BY COVERDALE)
	1537	MATTHEW'S BIBLE BY JHN ROGER
	1536	TYNDALE BURNED AT STAKE
	1535	COVERDALE'S ENGLISH BIBLE
	1525	TYNDALE'S ENGLISH NEW TESTAMENT
MAGELLAN'S VOYAGE AROUND THE WORLD	1522	MARTIN LUTHER'S GERMAN NEW TESTAMENT
LUTHER THESES-WITTENBERG	1519-22	
HENRY VIII KING OF ENGLAND	1516	FIRST PUBLISHED GREEK N.T.-ERASMUS (5 TOTAL) (8 MANUSCRIPTS AVAILABLE)
MICHELANGELO AT WORK PAINTING	1509	
CABOT SAILS TO AMERICA	1508	
COLUMBUS DISCOVERED AMERICA	1497	
	1492	
	1491	GREEK FIRST TAUGHT AT OXFORD

	1488	FIRST PRINTED HEBREW BIBLE
	1476	FIRST GREEK GRAMMER PUBLISHED
	1458	GREEK TAUGHT IN UNIVERSITY OF PARIS
	1456	GUTENBERG BIBLE PRINTED-LATIN VULGATE
TURKS CAPTURE CONSTANTINOPLE	1453	WEALTHY FAMILIES FLED TO EUROPE WITH LIBRARIES (GREEK)
PRINTING PRESS INVENTED	1437	
	1422	WYCLIFFE'S BONES DUG UP & BURNED FOR TRANSLATING BIBLE INTO ENGLISH
	1388	WYCLIFFE DIED 1384, PURVEY FINISHED & PUBLISHED INTIRE BIBLE-LONG HAND
	1382	WYCLIFFE TRANSLATED LATIN VULGATE N.T. INTO ENGLISH-LONG HAND
MAGNA CARTA SIGNED BY KING OF ENGLAND	1215	
	382-402	JEROME MADE A LATIN BIBLE-THE VULGATE

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Grace School of the Bible

List of Greek Texts and Dates Published

1. Erasmus
2. Ximenis
3. Stephaus
4. Beza
5. Elzeuir
6. Brian Walton (1600-1661)
7. John Fell (1625-1686)
8. John Mill (1645-1707)
9. Edward Wells (1667-1727)
10. Richard Bentley (1662-1742)
11. Johann Bengel (1687-1752)
12. Jakob Wettstein (1693-1752)
13. Johann Seurler (1725-1791)
14. William Bowyer (1699-1777)
15. Johann Griesbach (1745-1812)
16. Johann Scholz (1794-1852)
17. Karl Lachmann (1793-1851)
18. Dean Alford (1849)
19. Samuel Tregelles (1813-1875)
20. L.F. Constantin Von Tischendorf (1815-1874)
21. Wordsworth (1870)
22. Runzers (1881)
23. Brooke Foss Wescott (1825-1901) / Fenton J.A. Hort (1828-1892)
24. F.H.A. Scrivener (1886)
25. Weymouth (1886)
26. Weiss (1901)
27. Eberhard Nestle (1898-1963)
28. United Bible Societies Text (1966)
29. The Majority Text – Zane Hodges and Arthur Farstad

MANUSCRIPT EVIDENCE 102 - 2

Last week, we started looking at the various Bible versions and issues about them. From the first semester lessons you should have in your frame of reference a clear understanding of the issue of inspiration, exactly what it is - the Bible definition of it - and the issue of preservation; that is, how God has designed to preserve His Word. Not just the fact that He's going to - that's something - but how He's going to do it and the process that He's going to use through history.

Now, we're going to take that information and begin to apply it in an interpretive way to the events of history from the time of the conclusion of the New Testament autographs down to where we are now, here in the 20th century. We look about us, and we try to locate God's Word. God has said He is going to preserve it so it's out there somewhere, and we're going to try to look around us and locate where God has preserved His Word. We're equipped to do that based on the issue of faith.

In other words, we can take a believing viewpoint, and by doctrine that we have assimilated with regard to inspiration and preservation we should be able to find God's Word. So these are issues of faith not just speculation, not just janglings.

Last week, we spent the whole period looking at verses in different Bible versions. I did that to try to demonstrate to you that there are available on the market today basically two different types of Bible texts.

For example, there is the Greek text of the United Bible Society; I showed it to you last week. Here's a copy of the Westcott and Hort's Greek text. Here's a copy of the Twenty-third Edition of Nestle's Greek text. All these Greek texts vary among themselves just a very little bit. Here's Nestle's Twenty-sixth Edition. These Greek texts are basically the same. The American Standard Version is one. There are the Revised Standard Version and others that I took home. I've got other Greek texts on my desk because I've been using them this week. That's one line of Bible texts. Those texts represent these translations: the Revised Version, the American Standard, the Revised Standard Version, the New American Standard Version, the New International

and basically all of the hundred or hundred fifteen different translations that have come out since 1881 have been based on a Greek text that's reflected in those books there.

We saw last week that the Greek texts, and hence the translations from those Greek texts, are different from the Greek texts that we call the *Textus Receptus* and the translations in English that come from it which we have as the Authorized Version. There is a basic textual difference between those two lines of translations and the Greek texts and manuscripts.

We read passage after passage last week where we were not dealing with translation issues - how a word can be translated or a tense or part of speech - but rather what should be translated, whether a verse should be there or shouldn't be; what word are you going to translate? That's the issue. What Greek text are we talking about?

I trust that you understand from the list of verses we looked at that there are hundreds of verses that you can choose from. We've got a tract downstairs that has a list of two hundred, just in one tract. The reason you stop at two hundred is that sooner or later you have to stop somewhere. If two hundred are not more than enough, five thousand won't be. But there are basic textual differences between these two lines.

Now, we saw last week and I put this chart up here - the time of Christ, then the Apostles; the original autographs are written. And then immediately, copies are made. The New Testament canon is established by 100 A. D. You know exactly how that thing was established. It was not left to Church Fathers, historians and a bunch of apostate churchmen to establish the canon. They only ratified and passed upon what God had already done among the people. The scholars are always playing catch-up with the people.

The copies come through and they go down through history. There's a line of the majority of manuscripts - ninety-five percent of the manuscripts are in textual agreement. Those manuscripts are called the *Textus Receptus*. It wasn't called that back there, but when you get over here in this time zone that's what they call this line of manuscripts.

Now, these other manuscripts up here and these witnesses were available all during this period of time. These two lines of manuscripts go down through history; you can find them and demonstrate their presence through history.

Luther had available these readings that are up here. He had that witness and that text line available, but he rejected it as did the Protestant Reformation. They used just this line (the Received Text), and they translated these Bibles: Tyndale's New Testament, Coverdale's, the Great Bible, the Geneva Bible, the Bishop's Bible, and the culmination of these English Bibles is the Authorized Version - what we call the *King James Bible*. That was the last translation of a line of English translations that were sorting out, going through and determining through that process what the proper text of the ones up there should be.

By the way, these translations here have been translated from manuscripts whose age is approximately the 9th to the 15th century. These men that did the translating -

Stephen's text, the 1550 Text, Erasmus, the Elzevirs - these men had manuscripts to use that were date-wise approximately 900 to 1500 A. D. They're called *late* manuscripts.

Now, there was a common practice recognized by all the scholars (Metzger and all these others). They say that this is what happened: when a copyist would make a new copy of a manuscript, the practice was to destroy the one that he was copying from so that the old, worn-out, tattered copy didn't sit around. So that's why there's a gap in the manuscripts [in here] because as these things were copied there'd be a three or four hundred period that would kind of slide through here where they're being copied because they'd wear out (they last something like seven generations) and then they're destroyed.

So there's a process that they'd go through, and these Greek manuscripts in here (the Received Text) wind up in these translations. These manuscripts have continued on until today.

In 1881, with the publication of the Revised Version, a basic change in textual criticism took place, a change in philosophy and a change in scholarly viewpoint. Until that time all the scholars' viewpoint was that this Majority Text was the one to use. That's the reason all these men used it. They considered it to be the right one, a text whose transmission had been unified down through history.

In 1881, with the advent of the Revised Version, a new philosophy came on the scene, and it was promoted by two men whose names you are going to have to remember: a man by the name of Westcott and a man by the name of Hort – “Westcott and Hort.”

Westcott and Hort were two Anglican churchmen (Church of England – that's where they lived). We'll study a great deal about them later on. They proposed that the *Textus Receptus* was corrupt, a bad text, and what should be done is to go back to a few old manuscripts. There were a few manuscripts of the fourth- and fifth-century vintage available. They proposed to go back to those manuscripts and use the variant readings of those manuscripts. Now, these manuscripts are the ones that we saw last week where the differences between the two lines come from. When we read those passages where a verse would be omitted, or a verse would be added, or it would be in different words, etc., that's the difference between these two lines of texts. All I wanted you to see last week - and I want you to understand this tonight - is that they're different.

Now, we'll talk about the significance of that in a little while, but you have to grasp the fact that they're different, that there are two different lines. The Alexandrian Text was available to these men here [KJ translators]. Alexandrian took up its residence in the city of London in 1624. It was available to the King James translators. Tischendorf found the Sinaiticus manuscript in the mid-eighteen hundreds. None of these men ever could see the Vaticanus manuscript because it's in the Vatican, and Protestants scholars can't go see it. They've known it's there. Hort's readings were available all during this time, but we'll study that and I'll show you that in history books.

About these new readings: say, the manuscript was just discovered over here, and there was some difference in the readings (where it would leave out a verse or put a

verse in), there were other ways of determining what the reading should be that were available back here.

So they didn't discover new information; in fact, they didn't really discover any information of any significance. What they found was a bunch of old manuscripts so now they begin to argue about how to decide which of the two text types is right. Do you use the old ones which represent five percent of the readings, or do you use the majority of ninety-five percent of the readings?

Now, why would these manuscripts be preserved? The papyrus fragments have been discovered recently. There have been a lot of papyrus manuscripts discovered in the last one hundred fifty years, and you have many more manuscripts today, numbers-wise, than they did back [earlier]. There are between five and six thousand available today.

Most of these manuscripts have been found in Egypt. Write that down. These manuscripts are basically found in Egypt and represent a text type which was found predominately in Egypt.

Now, why would you find them in Egypt? The climate is very dry and is conducive to preserving something. If you put a thing out in Egypt and a similar thing out in Greece, it'll last two millennia in Egypt, and it won't last three hundred years in Greece because of the climate difference. Hence, they are called the Hesychian type texts. That's just a big old fancy word for Egypt.

Now, this bulk of manuscripts down here come from Syria, and they're called the *Syrian* or the *Antioch* Texts. They are from Antioch, Syria, and Turkey - that part of the world. In history, during this period of time - do you know what that's called? It's called the *Byzantine Empire*. Constantinople was the capital. So this text is called the Byzantine-Text because of the locations where their major witnesses are. So sometimes you'll hear the *Textus Receptus* called the Byzantine-type text. You'll hear this critical text up here called the Hesychian Text. That's why they do that.

Now, think a minute about your Bible. The brethren, I know, get all upset when you do this, but think a minute. Where was the Bible written? Where was your New Testament written? Where do you reckon the Book of Romans was sent from? Corinth. Where is that on a modern map? Greece. Where is Ephesus? In Turkey. Colosse, Thessalonica, Philippi, Corinth. Where are they? That's Greece and Turkey. You see, this area here is where the manuscripts were written. Well, if you're going to go look for one of the books Paul wrote, where would you go first? You'd go where he wrote it, first. This is the home area.

Here's something else. All of the world, after about the 2nd century, quit speaking Greek, but these people kept speaking it. So where would Greek texts naturally be preserved? Where would Greek be spoken? I've got a bunch of Greek and some English texts there; which ones are you all going to read? You look with interest at the Greek, but you're going to read the English. Your Bible is in English.

When these people began to speak other languages, they began to translate the Bible into their own languages, the Syriac version, etc. People interested in preserving Greek manuscripts were here in the Greek-speaking part of the world. If you were a Bible-believer in Egypt, you'd use a Coptic version (200 A.D.) They had versions in their own languages.

In the Bible, where were the Christians first called "Christians"? In Antioch. Remember that. What's Egypt a type of in the Bible? The world. Don't forget that. That's just a sideline; he that hath an ear, let him hear.

Now, we basically went over this last week, and I'm just trying to refresh your memory of it. And I'll say these things to you over and over because I want you to grasp what's going on. The little chart there is not the best, maybe, I do want you to remember to keep the chart that I gave you last week on the history of the English Bible with the versions. Keep it in your notebook, and you probably ought to bring it with you to the class for a while because we'll make references to it.

Two basic lines result in two basic different types of translations available today. When we looked at those verses last week we saw a difference in our English Bibles: one Bible, the Authorized Version, saying one thing in its text, the Greek text behind it saying the same thing; another set of Bibles - these up here that we looked at - with their Greek texts saying something else. They're different.

Tonight, I want you to see the fact that the difference is serious. This is not, as is commonly reported, an insignificant matter. Come with me to Mark, Chapter 1. These are not minor differences. Now, if you read the critics' books, you'll read that there are no doctrinal differences between these two lines. I am going to show you tonight that that is a lie. Maybe I shouldn't call it a "lie" because I don't know the motivation behind the guy who is saying those things, but if it isn't a lie it sure is a statement based on misinformation. Either that or it is somebody writing who doesn't care much about a Bible.

Mark 1:1-2 (NIV) The beginning of the gospel about Jesus Christ, the Son of God; it is written in Isaiah the prophet: I will send my messenger ahead of you.

Where does your Bible say it is written? "As it is written in the prophets." Now look carefully. The King James Bible along with all these other Bibles from these majority Greek texts say that "it is written in the prophets." I just read to you out of the New International Version. The New American says "as it is written in Isaiah the prophet." These Bibles up here, without exception, along with their Greek texts say, "It is written in Isaiah." Now, that is different, isn't it? Is that a significant difference? Well, look at the rest of Verse 2:

... Behold I send my messenger before your face who will prepare your way.

What is that a quotation from? Do you have a footnote there in your reference to tell you?

Malachi 3:1 (KJV) Behold, I will send my messenger and he shall prepare the way....

Mark 1:3 (NIV) The voice of one crying in the wilderness, make ready the way of the Lord; make his paths straight.

Do you have a reference on that? That's Isaiah 40:3

Isaiah 40:3 (KJV) The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Okay, he quotes Malachi, and he quotes Isaiah. Now, is there any problem with that in your Bible? He says he quotes "the prophets." But, folks, I've got a Bible here - this line up here with their Greek manuscripts [critical text] - that says that it is written in Isaiah. And, it isn't written in Isaiah, dearly beloved. I have read Isaiah time and time again, and there is not one verse in the book of Isaiah that even dimly resembles Malachi 3:1. There is no commentary, there is no cross-reference in any Bible in print that I ever looked at, or even heard about, that claims Verse 2 is in Isaiah. It's Malachi 3:1.

Now, the problem with that is that you have one of two alternatives. Either Mark 1:2 is wrong, and he just made a mistake when he wrote it and it's really Malachi. Well, you know God the Holy Spirit would have known where He wrote it so that means that God the Holy Spirit didn't write Mark 1:2. Then where is your doctrine of inspiration gone? Out the door.

Or you can say it is right. Well, what does that tell you about the book of Isaiah? It's incomplete. It's telling you that that verse should be in Isaiah somewhere and it isn't. So, Isaiah in every manuscript, Hebrew or English or any other language ever found, is incomplete.

All of a sudden you're up against some bad choices there. Or you can say this is what this man said: Stuart Custer, professor at Bob Jones University, was involved in a debate which several of us attended on the south side of Chicago at a Baptist Church. It was a debate about the Bible versions and texts. After it was over, we went down to the front of the room and asked him about this passage. I asked Dr. Custer, "How could he say *Isaiah* if it isn't Isaiah? How can I believe in plenary, verbal inspiration; that is, that God put the words on the page if the words on the page aren't right?"

And he said, "You have to understand that to the first-century man that wasn't a mistake. When the first-century man quoted, he just referred to the more important man that he quoted."

Well, I can understand that, but do you know what that tells me? That tells me that verbal inspiration isn't true. It tells me that dynamic inspiration (Do you remember when we studied that?) is true because it isn't the words, it's the thought to that first-century man - the idea was there. That's what he told me. That man believes in absolute, total, verbal inspiration. Now, don't get me wrong. Bob Jones University takes a clear stand

for that, and that man is a proponent of verbal inspiration and yet he has that kind of inconsistency.

2 Timothy 2:2 will go out the door when you do that because that third generation guy you train won't believe it. You'll lose it. You'll teach him to believe one thing and you practice something else, and he'll teach that next generation to practice that, and then that guy will teach the next generation to believe and practice that. It's dangerous.

We're not talking about verses that deal with doctrine; we're just talking about a verse that's taking a quote, and that quote denies the issue of verbal inspiration. They're different, and that difference is serious because you cannot maintain the doctrine of verbal inspiration in these new versions. You have to reduce your position to that of dynamic inspiration.

Luke 2:33 (NASV) And his father and mother were amazed at the things which were being said about him.

Doesn't your Bible say something about *Joseph* and His mother marveling? This Bible up here says "His father and His mother." These Bibles up here say, "His father," and the texts down here say, "Joseph." That isn't an English translation problem; that's the Greek texts.

Now, that's a watering-down of the issue of the virgin birth of Christ. Let me show you how it is. Look down at Verse 48.

Luke 2:48 And when they saw him they were amazed and his mother said unto him, Son, why hast thou dealt with us. Thy father and I sought thee sorrowing.

There, Mary calls Joseph *His father*, but notice what the Lord Jesus Christ says to her in Verse 49:

And He said unto them, How is it that ye sought me? Wist thou not that I should be about My Father's business?

"My Father's" – (capital F). Do you know what he did to His mother? He rebuked her. Now, what Mary was doing was what any mother would do. She was just trying to soothe over an embarrassing situation, or what could have been one, and the Lord rebuked her for calling Joseph His father.

Now, Verse 33 is not like that. It's not Mary making a mistake or just trying to cover up the situation. Verse 33 is Luke writing by inspiration of the Holy Spirit, and Luke - and no Bible writer ever writing by inspiration of the Holy Spirit - ever makes the mistake of calling Joseph the father of the Lord Jesus Christ.

What you have there is basically a watering-down of the issue of the virgin birth of Christ. You see what the new translations have missed? I can go in the Book of Luke in any of these translations and teach you the virgin birth of Christ, but then you can go to Luke 2:33 - and don't we study the Bible verse compared to verse? Isn't that the way we study? So if I've got an absolute verse about the virgin birth and I've got the Holy

Spirit saying something else over here that modifies that, it just waters it down a little bit, and that's where the problem comes in. '

I am going slowly because I want this to sink in. We looked last week at a number of passages that were omitted, either verses or half-verses or phrases or a word that are found in this text [Received Text] down here that are not found in this text up here.

A lot of those things might not seem very significant to you. You look at them and say, "They didn't lose a lot." Granted. You're not going to lose your faith over leaving out a phrase or a word here or there. I say, if that's God's Word, you'd better not mess with it. I mean, it's a serious matter. Either these are putting in or those are taking out - something's wrong. They both can't be right, and they both can't accurately reflect this one back here, the Received Text. So it's a serious matter. Let me show you an omission that doesn't look serious but can be deadly.

When you look at a problem and say, "Well, I don't see anything wrong with that," it doesn't mean that there isn't something that might show up later.

Matthew 5:22 (NASV) But I say to you that everyone that is angry with his brother shall be guilty before the court.

Now, does your Bible have something in there about being angry with his brother *without a cause*? All these new Bibles up here leave out the expression "without a cause." They just simply say, "But I tell you that anyone who is angry with his brother will be subject to judgment."

Now, that doesn't seem to be too bad an omission. I mean you're not going to lose that much, are you? Is it really that bad? Well, you look at that and say, "I could live with that. I can get the idea and the thought out of the verse."

But now watch what happens when you compare that with Mark 3:5.

Mark 3:5 (NIV) He [the Lord Jesus] looked around at them in anger, and deeply distressed at their stubborn hearts ...

The New American Version says: And after looking around them with anger grieved at the hardness of their hearts, he said to the man ...

Do you know what Mark 5:3 says in all these versions? It says that Jesus Christ looked at some people and was angry with them because of the hardness of their hearts.

Now, according to Matthew 5:22 in these versions, if you're angry with your brother, is it right or is it wrong? It's wrong. Then Jesus Christ here condemns Himself and His own actions in another passage. There is a uniform acceptance of that omission in Matthew 5:22.

Again, I asked Stuart Custer about this, and Mr. Custer said, "Well, the idea in Matthew is different from the idea in Mark. Again, dynamic inspiration is the way you get around the problem posed by these texts. These texts deny *verbal* inspiration, and they force

you to deny it on the basis of your doctrine of the sinless nature of Jesus Christ. And that, my friend, is a serious problem.

Come to Luke 23:42. There is a heresy in church history that is called Docetism. All you need to know about Docetism in your whole lifetime is that what they teach is that Jesus was “the Christ from His baptism,” (“This is my beloved Son in whom I am well pleased.”) “to the cross,” (“Why hast thou forsaken me?”) In that interval He is “the Christ, the Son of the Living God.” After that event on the cross, He is no longer the Christ; God forsook Him.

That reading and that idea is contradicted by Luke 23:42.

Luke 23:42 (KJV) And he [the thief] said unto Jesus, Lord, remember me when thou comest into thy kingdom.

Luke 23:42 (NASV) And he was saying, “Jesus, remember me when you come into your kingdom.”

Luke 23:42 (NIV) Then he said, “Jesus, remember me when you come into your kingdom.”

Do you see what they did? They took the word “Lord” out of the text and then put the comma behind “Jesus” and put it in front of “unto” and put “Jesus” inside the quotation. Do you know what they did?

I’ve talked to some of you men lately about changing punctuation. Here are some guys that left the word out and changed the punctuation and in doing it entered the Docetic reading in the passage.

Now, as you begin to study the changes in the text, you’ll find that passage is an example of a heretical reading being added into these manuscripts. The process can be demonstrated where that kind of a thing is done. What happens is that the people that develop these deviate doctrines take the texts that contradict their viewpoints, and they change the manuscripts that they’re using - their Bible.

If that’s a problem to you, there’s another one right there. What does that note say? “The Kingdom Interlinear Translation of the Greek scripture.” Who puts that out? The Russellites do. They wrote their own, folks. Do you know what Greek text they used? That’s Westcott and Hort’s text exactly. They don’t use Nestle’s or the United. That’s the only place I’ve ever been able to find a Westcott and Hort text. I had to write to New York and get it from the Russellites. They’ve got their own private interpretation.

Take John 8, in the passage where Jesus says, “Before Abraham, I AM.” They change it.

Take John 1:1 “In the beginning was the Word and the Word was God.” They change it. They write it to reflect their own view.

Colossians 1:16 (KJV) For by him were all things created,

They change it to read: "By him were all other things created." Now, these people do it in the 20th century. Some men did it back here and corrupted these manuscripts, and they come over here into the critical text and wind up there in the new versions.

Let me show you a verse that does that same thing with another heresy. John 1:18.

There is a heresy called "Arianism." Arianism says that Jesus Christ was "a begotten god," that sometime before Genesis 1:1 God the Father begat Jesus Christ, God the Son and that there was a time that God the Son did not exist. He was not Eternal God, but He was begotten by God the Father in eternity past.

I am reading from the New American Standard Version which is promoted by Moody Bible Institute, by Trinity, by Dallas, by Wheaton as the best translation available. Some of their men translated this version.

John 1:18 (NASV) No man has seen God at any time. The only begotten God who is in the bosom of the Father, He hath explained it.

Don't get hung up on "explained;" get hung up on the "only begotten God." Jehovah's Witnesses teach Arianism. Their denial of the deity of Christ is Arianism, and, brother, they're right if that Bible is right. If the New American Standard Version is the Word of God, then you might as well chuck your religion and go join the Russellites; they're right because that's what it says.

Now, the New International Version says: "No one has ever seen God, but God the One and Only." Footnote e says: "*but the only (or only begotten) Son.*" So the New International puts that reading in the footnote instead of in the text.

Now folks, if you see me get a little wound up about this issue sometimes, it's because I've got verses like that in the back of my mind. They are heresy.

Let me read you a passage out of the old American Standard Version. It's in John 9:38:

John 9:38 (ASV) And he [the blind man that Jesus healed] said, Lord, I believe and he worshipped Christ.

The verse says that the blind man who got his sight worshipped the Lord Jesus. Footnote on the word "worshipped": "The Greek word denotes an act of reverence whether paid to a creature, as here, or to the Creator."

Do you need me to read that to you again? "The Greek word denotes an act of reverence whether paid to the creature, as here" – (it's Christ who healed the blind man so that makes Christ a creature) – "or to the Creator."

Doesn't John 1:1 say He was the creator? Now, they claim all these men were orthodox, but that isn't orthodoxy. If that is orthodoxy, then I'm not orthodox. That's wild to me.

Do you know what the introduction to the New American Standard says about the American Standard? It says it is "the bedrock of Biblical honesty in translation - a new plain." How could anybody believe that after they read it, and if they hadn't read it, they have no right to say it. I mean, you've got no right to commend something you haven't read. I would never recommend a book that I hadn't read and say it was the most wonderful thing going. That's crazy. If I did that you'd have no reason to believe anything I said to you. You'd be crazy if you did.

Now, this is serious business, folks, and I know sometimes you say that I'm all bent out of shape. But I'm not for that; I want to get the emotion out of it and get the facts on the table because when you do, they'll take care of themselves.

This is a passage where they tend to rewrite it and make it different.

Romans 9:5 (RSV) To them [Israel] belong the patriarchs and of their race according to the flesh is the Christ. God who is over all, be blessed forever. Amen.

Do you see the difference in how that reads from the way yours reads? Yours reads something like "of whom as concerning the flesh Christ came, who is over all, God blessed for ever."

That's a great statement on the deity of Christ. (Use it with any Jehovah's Witness.) But in this new version here, it's no statement on the deity of Christ at all. It says that Christ came (period). God who is over all, be blessed forever. "Christ came." Praise God! It makes a difference. That's the Revised Standard Version.

That's one that you won't see consistently translated that way in these new versions. You find that in just some of them. These two I've been reading from just because it's convenient. The New International and the New American Standard agree with this reading of this text down here (the Received Text). They got it right. So just some of them change it. It's the kind of thing they do, and that's what you have to watch out for. That's punctuation change that makes the verse read differently.

We're going to see, as we begin to compare these things, that these men say this one is the best one [the critical text], but they don't always follow it. A lot of times they'll come down and take this one [the Received Text]. They're very inconsistent in their application of the principle.

This whole line through here is the culmination in English of the preservation of the Majority Text here. It's preserved in Greek, then it's translated over into English, and it works through a process where it finally comes to a fixed state and condition here. If you were an Englishman working through the Bible it would have been one of these Bibles - whichever date you lived. Before that, if you'd been looking for one, there wasn't anything for you. That man there [Wycliffe] is the first man who ever put it in English.

Do you remember that process of preservation where He puts it in the hands of the local assemblies, the Bible-believing, Bible-teaching people? There is a purification process

coming through here with regard to the English translation and it winds up over here with the Authorized Version. Now, there are probably a hundred fifty different English translations between here and there. None of them ever get any circulation because this is the one [Authorized Version] that the Holy Spirit takes and gives witness to and causes the Church to accept. These never gain the acceptance. The Holy Spirit's witness in the Church to this one stops any further attempts to develop a text beyond that.

Romans 14:10 (NASV) But you, why do you judge your brother? Or again, why do you regard your brother with contempt? For we all shall stand before the judgment seat of God.

Does your Bible say the "judgment seat of God?" "No, it says "of Christ." That's a great statement on the deity of Christ for the next verse says, "As it is written, 'as I live' saith Jehovah . . ." (Isaiah 45:23) Christ is Jehovah in the passage. If you take "Christ" out and put "God" in, you lose a verse on the deity of Christ.

Ephesians 3:9 [NASV] and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

Doesn't your Bible say something about Him creating all things "by Jesus Christ"? That's left out.

Colossians 1:14 [NASV] In whom we have redemption, the forgiveness of sins.

Doesn't your Bible say something about "In whom we have redemption through His blood"? "Through His blood" is left out.

1 Timothy 3:16 [NASV] By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit,...

Doesn't your Bible say "God was manifest in the flesh?" This one just says "He who was," and the "He" doesn't have any antecedent in the Greek or the English. You don't know whom it has reference to.

Turn to 1 John 5:7. We'll take a whole class studying on this text. This is what is called the "Johannine Comma." I'm going to begin reading at Verse 6.

1 John 5:6-8 This is the one who came by water and by blood - Jesus Christ, not with water only but with the water and with the blood. And it is the Spirit that beareth witness because the Spirit is truth. For there are three that bear witness: the Spirit and the water and the blood and the three are in agreement.

I read you Verses 6, 7 and 8. Verse 7 is omitted. That is the only flat-out Trinitarian statement in the Word of God. That is *the* Trinitarian statement, *the* statement on the Trinity, and it's omitted. Now, we'll study the manuscript evidence behind the omission later on. That's one of the "spurious" passages, so-called, like the end of Mark 16 and John 5:4 and those other passages. I just want you to see that Verse 7 is left out of the critical text. When you follow this tradition that's where you come to.

I want you to see a couple passages about what these new Bibles do to dispensational truth. Folks, these translations make it very difficult to teach dispensational truth. Any of these books up here make it almost impossible.

Now, let me say this to you: God has fixed it so you can't, no matter what you do with these things, you can't destroy dispensational truth in the Bible. Paul's distinctive ministry is here even in these books up here. You can't get it out. It isn't going to go, but they've managed to cover it up and to obscure it considerably by their translation changes.

Now listen to me: none of the translators of any of these texts, not one man that was involved in any of those translations, believed or recognized the truth of the Mystery - not one of them. Now, what does that mean? That means that none of the translators of these texts, these English versions, recognized the advances in recovered truth in our day. Truth that has been recovered in our day about the distinctive ministry of Paul, the truth of the difference between the Body of Christ and Israel, and the pre-tribulation rapture. Those truths these men do not recognize, they don't revel in; they don't recognize the advances in truth. These men down here [who translated from the Majority Text] didn't have all the truth we have today, but they were walking in the light that they had.

Can you see the difference between spiritual viewpoints between men like that? Here's a bunch of men who don't have all the truth but they're walking in the light they had. These men up here, folks, there was light and information available for those men, but they're political church operators interested in perpetuating institutions and not [concerned about] truth being made a lie. All you've got to do is sit down with them at their table and try to show them the history and you will have checked their meter right now about that. You'll find out where their allegiance lies.

The men down in this group lost their lives for standing for truth that was just being recovered. You don't find that kind of people up there. That makes a difference in the way they translate the Bible.

Let me give you some verses for you to write down and check out.

2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Instead of saying "rightly dividing the word of truth," they say "correctly handle the word of truth." The word is *orthotemeo* ("*orthos*" means "straight," and "*temeo*" is "to cut"; that is., to cut straight.) Instead of translating the Greek word, they follow the Latin Vulgate (Jerome's Bible). That's Jerome's Latin translation that matches these texts up here. So the Roman Catholics follow his translation and don't translate the Greek. Why? Because they don't understand the principle of right division in the context.

Galatians 1:11 (KJV) But I certify you, brethren, that the gospel which was preached of me *is not after man*.

Galatians 2:7-8 (KJV) But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

The new Bibles have Peter and Paul preaching the same gospel. Instead of the Gospel of the Circumcision and the Gospel of the Uncircumcision, they take the genitive case and translate it as a dative case and make it “the Gospel to the Circumcision” and the “Gospel to the Uncircumcision.” The New King James Bible does exactly the same thing.

1 Corinthians 9:16-17 (KJV) For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

They leave out the word “dispensation.” The new Bibles don't have the word “dispensation” in them.

Colossians 1:25 (KJV) Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Paul's special ministry is translated out of the New International Version.

All these verses here I'm giving you are to check in the New International Version. By the way, that's the new official Bible in the Grace movement.

Ephesians 3:1-6 in the New International Version denies the difference between Prophecy and the Mystery.

Ephesians 3:1-6 (KJV) For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

MANUSCRIPT EVIDENCE 201 - 3

I want to pick up tonight where I left off last week with regard to the different translations before we go into the lesson for tonight about the material to reconstruct the text. I want to look at a couple of these verses so that I know that you know exactly what we were talking about with regard to the NIV last week.

We were talking about the fact that the difference between the new Bibles and the King James Bible is a serious issue. The translation that's being popularly touted today is the New International Version. The translation makes it very difficult to teach dispensational truth. I just want you to listen to a couple of these verses.

God has fixed it so that they can't destroy the distinctive ministry of Paul with the new translations. You can teach it out of these versions, but they've managed to cover it up and obscure it tremendously and it's very difficult. They've gone to key passages and eliminated dispensational truth from them.

None of the translators of the New International or New American Standard, the Amplified, the Good News nor any of the modern Bibles - none of them recognize the mystery. None of them recognize the distinctive ministry of the apostle Paul. None of them recognize the advances in the recovery of the truth that has taken place in the last fifty to eighty years. Most of the men that work on the modern translations are not even dispensationalists. A great majority of them are not. So what you've got is a situation like this the comparison of the translators.

You've got the King James translators who didn't know a lot of things that we know now. They were a product of the Protestant Reformation. There were several things they didn't know or understand, including the issues of the Second Coming. They didn't understand the issues about water baptism. They didn't even understand some of the issues that we understand about justification, and so forth. They didn't have all that straight. Neither did Martin Luther. Neither did John Calvin. Neither did Zwingli or the other Reformers.

But they walked in the light they had and were true to that light. In other words, they lived up to the understanding that they had. They weren't denying any truth that God had given to them. The whole issue in the Reformation was justification by grace through faith, plus nothing, as opposed to the works of the religious system.

I have here a prayer card where it says that a lady paid a priest to say a mass for her sinus condition, and that was supposed to make her well. That's called "indulgences"; that is, you go out and sin and pay them so much money to get you free from it, and it is okay. You can go out and get drunk tonight or commit adultery or rob a bank or something, and if you pay enough money you get these indulgences. That's what the Reformers in the Reformation stood against - the abuses of the papacy. They walked in light they had. They didn't deny it.

The modern Bibles have been translated by men who have a great array of light and information available to them and yet they have rejected it. They don't walk in the light of it and aren't taking advantage of the advances of dispensational truth. They aren't going forward in the recovery of truth. In fact, the church at large fifty years ago said, *We don't want the advances in dispensational truth*, and since then there's been a consistent slide downward.

If you read Mr. Stam's book The Controversy (which you should read sometime soon) you'll see how the failure of the church to progress is a direct result of the failure to go on in the advancement of truth, especially that truth recovered about the distinctive ministry of Paul and the revelation of the mystery given to Paul.

As the church is advancing with additional light and understanding of the scripture, hundreds of new translations come out purporting to help you to understand the Bible. When the church was going forward in the recovery of truth - they didn't have it all, but they were recovering it - a translation came out that replaced all others (the Authorized Version). The way to understand the Bible is to recognize the dispensational issues that are being raised.

So what I am saying is that the translators didn't recognize the mystery. They're not a good source. Anytime a person is not walking in the light that they have received, they're not open to more light. God won't give them more if they haven't received what He's given them. They might not have everything, they might not know everything that you or I know, or somebody else knows. That isn't the issue. It's not how much you know; it's what you're doing with what you do know.

The secret of the spiritual power of Wesley, Luther, Calvin and Zwingli and those other men back there - it wasn't that they had everything figured out. You read their books and you see that they didn't, but they were walking in the light that they had. These men [who translated these new versions] were not that way. You want to remember that about translators. We'll talk more about that later but just let me read Second Timothy 2:15:

2 Timothy 2:15 (NIV) Do your best to present yourselves to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

Now, does your Bible say "correctly handles the word of truth?" No, your Bible says "rightly dividing the word of truth." The Greek word there is *orthotomeo*. *Orthos* (we use the word orthodontics, to straighten your teeth). "Straight" is the word. *Tomeo* is the verb "to cut." The word literally means "to cut straight." When you cut something straight you divide it into sections. The word means to divide the thing into sections; to cut straight; to rightly divide. Rather than translating it, they have just invented a translation: "who correctly handles the word of truth."

The New American Standard says "handling accurately the word of truth." That's not an accurate translation at all. That's interpretation, and with that out goes the principle of "rightly dividing the word of truth."

In other words, the dispensational principle for Bible study stated in 2 Timothy 2:15 is erased in the modern translations. So you don't have a verse to go to, to authorize you to "rightly divide the word of truth."

Where they get that reading, as best I can determine, is from Jerome's Latin Vulgate which reads like these new Bibles read. Evidently they've incorporated that reading as a translation of the Greek text.

Galatians 1:11 (NIV) I want you to know, brothers, that the gospel I preached is not something that man made up.

It says it is "not something that man made up." Doesn't your Bible say that "it's not after man?" The word there is *kata*, and it means after or according to. It never means "made up". That's a made-up translation.

What Paul is saying when he says that "the gospel which was preached of me is not after man," is that it was not a gospel that any man had ever preached before him. He's not saying, "It's not one that I made up."

Galatians 2:7 (NIV) On the contrary, they saw that I had been entrusted with the task of preaching the gospel to the Gentiles.

Doesn't yours say "preaching the gospel of the uncircumcision"? They eliminate the term "uncircumcision" every time it appears. They change it to the word "gentile."

In Ephesians 2:11 and 12, the chief characteristic that the apostle Paul points out about what he calls "time past" - which is a phrase that does not appear in any of these Bibles - is the difference between the circumcision and the uncircumcision, the issue of "the middle wall of partition." They eliminate these terms that help you understand right division of the Word of God, and they don't do by translating it at all; in fact, they've got a footnote that says, "The Greek says 'uncircumcised.'"

When you hear somebody say, "It's a shame that the King James Bible translators didn't translate this word "_____" [a different way]."

You say, "Brother, what translation would you say would be a good one?"

And if he says, "The New International," don't make fun of him and make him aggravated. It's better to make some unemotional attempt to show him the issue. These people are not translating at all; they're paraphrasing, and that's dynamic equivalent. It's that dynamic view of inspiration that says, "It's not the words but the thoughts that are the issue." Do you remember studying that? It's that dynamic equivalency; that is, they take the thought that God wrote down, and they put the thought into another language. But it's not the job of a translator to interpret a passage. It's the job of the pastor-teacher to interpret the passage.

What I want you to see there, though, is the special issue of the gospel to the gentiles. Do you see that? What does yours say? "The gospel of the uncircumcision." "Of" and "to" are two different cases. "Just as Peter had been given the task of preaching the gospel to the Jews." [They say] that means that Peter and Paul are preaching the same gospel; they are just preaching it to different people. They've got the same gospel, and they take it out to different people.

Galatians 2:8 (NIV) For God, who was at work in the ministry of Peter as an apostle to the Jews, was also at work in my ministry as an apostle to the Gentiles.

What are they preaching? Peter is preaching the gospel to the Jews, and Paul is preaching the gospel to the Gentiles. Do you see how that waters that down? Even the New King James does that, instead of translating the preposition "to" as a genitive, which it is, they translate it as a dative, which it isn't.

The New International Version does not translate literal equivalency - to try to find an equivalent word as close as possible in your language for the word in the Greek text. Rather, they read the verse and try to get the thought in their mind and then put it into the mind of the guy reading in the language of the translation. They're taking what they call a "dynamic equivalent"; that is, the thought and the idea rather than the word transfer.

That's what they claim to be doing, but they don't practice it, and as I've told you, it's the practice that's the real issue. A teacher can claim one thing, but if he practices something else, the second or third generation after the one he teaches is going to profess what he is practicing.

Do you remember we studied what a successful ministry is? It's not just you holding to a position, and it's not just the guy you teach holding the position; it's the guy you teach teaching another guy who then holds to the position and can go out and teach somebody else. It's that ability to accurately reproduce down the line.

Translation is taking the meaning of a word in one language and putting the same meaning in another language. We wouldn't say "cutting straight the Word of God." "Rightly dividing" would convey the idea a little more accurately. That's why they translated it that way. It was translated consistently that way. That's not a new translation. "Rightly divide" literally comes off the word that means "to cut straight." That's a literal meaning of the word. Now, how do you fit that meaning into an English sentence? Well, they chose "rightly divide."

There are a number of dynamic equivalents in a King James Bible. Any translation is going to have dynamic equivalents in it because there are certain expressions that are literal in one language that you can't quite get the same punch in another or sometimes an idiom just won't transfer over. It would be like the expression "God forbid!" "Have they stumbled that they should fall? God forbid!" (Romans 11:11) There's no term in Greek for "God forbid." The term in Greek is "Don't let it be." When we say, "Don't let it be," that doesn't convey what "God forbid!" does. But the expression in Greek means "**NO!**" That's what it means. Well, they use a dynamic equivalent and translate it that way.

Now, every translation is going to have dynamic equivalents in it, but they don't use that as a method of translating. The New American Translation uses the same method of translating as the King James does. That's a literal equivalency; it's a literal translation.

The New International Version is not a literal translation. They don't profess it to be. They profess it to be a dynamic equivalent. The Living Bible, which is a dynamic equivalent, calls itself a paraphrase. That is exactly what that dynamic equivalency is. It's not a real translation; it's a paraphrase.

I gave you these verses last week, but I just want to read them to you.

1 Corinthians 9:16-17 (NIV) Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel! If I preach voluntarily I have a reward; if not voluntarily, I am simply discharging a trust committed to me.

Doesn't your Bible say there that "a dispensation of the gospel is committed to me"? That word "dispensation" is gone out of all these translations. These new Bibles take that word "dispensation" and do away with it.

I was out in Southern California for a meeting, and a man sitting there in that meeting was very antagonistic toward the messages he was hearing, and he said to me, "What is this dispensationalism? What is that? Who invented that?"

I opened up my Bible to Ephesians, Chapter 3, and I said, "Read that for me, will you, please, sir?"

When he saw the word in the Bible, do you know what he did? He said, "Maybe I'd better listen a little more closely. I never saw that before."

But if the word isn't in there, do you know what you've got to do? You have to explain why your human viewpoint uses the word "dispensation" and the Bible doesn't.

Now, if he wants to know what a dispensation is, then you take your Bible and you teach him what it is. You explain and show it to him. When they take the word out of the text, it makes it more difficult, more obscure. It's just more of a cover-up of these issues. You see that the men who translated these new Bibles don't see the need for the perpetuation of dispensational truth or the terminology. So when I come to Colossians 1:25:

Colossians 1:25 (NIV) I have become its servant by the commission God gave me to present to you the word of God in its fullness.

Do you want me to read that to you again?

Colossians 1:25 I have become its servant by the commission God gave me to present to you the word of God in its fullness.

Doesn't your Bible say something about a "dispensation of God which is given to me for you, to fulfil the Word of God"?

Come over to Ephesians, Chapter 3. In Ephesians 3:6, the New International Version makes the prophetic program and the mystery program the same.

Ephesians 3:6 (NIV) This mystery is that through the gospel the gentiles are heirs together with Israel, members together of one body, and sharers of the promise in Christ Jesus.

Well, folks, if you're heirs together with Israel today, what is that? Romans 15:8-12 says that that's the prophetic program. I just want you to get the idea. I gave you those verses and wanted to look at them with you last week, but we didn't have time. So there they are.

2 Timothy 1:13 (NIV) What you heard from me, keep by the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit entrusted to you - guard it with the help of the Holy Spirit who lives in us.

I wouldn't say they were holding "the form of sound words" in that translation. Second Timothy 1:13 says to "hold fast the form of sound words, which thou hast heard of me,

... keep ...” The form in which the sound words come is important. The reason men in our past were able to recover the distinctive truth of Paul’s ministry was because they had a Bible that accurately reflected that truth. Unless you want to give up on that truth and make it nonessential, you’d better not go grab a Bible that does that or you’ll lose it that truth.

It’s like that issue about the virgin birth in Luke 2:33. You can teach the virgin birth out of any of those Bibles, but you have to modify it by comparing it with Luke 2:33 where the new Bibles say that Joseph is really the father of Christ. So there’s that modification, that watering down and weakening of the impact.

Now, in this class I want you to head your papers “Materials to Reconstruct the Greek Text.” I want to give you a list of materials that are available and sources to work with when you begin to try to reconstruct a Greek text. There are about eight or ten of them, and I am going to go slowly enough to try to explain them to you. We will not try to cover but a couple of them tonight. As we begin to search for the identity of the New Testament text, we need to know where we’re going to be looking. You need to be familiar with the material you’re going to be looking at.

If you’re a mechanic on the job you have to learn what a socket wrench is, and you’ve got to learn what a crescent wrench is, needle-nosed pliers, a ball-peen hammer and all that stuff. That’s like what we’re going to talk about. I am going to try to lay the tools out on the table and describe them for you.

This is not very exciting information. Here is a socket wrench. This is a quarter-inch and this is a three-eighths inch drive and that kind of stuff. That is not really going to tell you how to fix that old rusted-out Model-T Ford that you can’t get to take you to work, but you’ve got to understand this stuff. You’ve got to get it. You wouldn’t think much of a mechanic if you went in and said, “Hand me the box-end wrench,” and then he handed you a screwdriver, would you? You’d begin to worry about the fellow fixing to work on your car. So you need to get the material down.

There are materials available, and there are ways that the textual scholars and critics and people who study these things reconstruct the text. In other words, when you’re out here with all these manuscripts, how do you go about finding out and reconstructing the text? How do these men who put these Greek texts together - like this Nestle’s text - go about doing that? What does it all mean?

First of all, the manuscript evidence comes in a group of about seven or eight categories:

I. GREEK UNCIAL MANUSCRIPTS

Learn that terminology. You remember the abbreviation for manuscripts (plural) is MSS. Manuscript (singular) is MS. What is meant by “uncial manuscripts” is codices written in block capital Greek letters. (*Codices* is plural for *codex*, which means book.) When they find these manuscripts in a book form they call them a “codex.” That’s just terminology that you just need to learn. They have a number of scrolls and codices

written in block capital Greek letters. An uncial is a block capital Greek manuscript. The manuscripts are written with block capital letters.

Now, what that means is simply that, instead of the small Greek letters you're used to seeing, they write in capitals. THEOS is the word for God, but when they write it in Greek, it looks like ΘΕΟΣ.

Another term you'll see used for them is "majuscules". According to the most current books I have, there are about 212 (or between 200 and 250) of these manuscripts that have been discovered. So you're not talking about a great number of them. They're written in upper case Greek letters. It would be like your taking a typewriter, and you shift it to caps and type everything in caps. That's what uncial manuscripts are. There are three important ones that you need to know about.

A. The first is called "the Vaticanus." The Vaticanus is probably the most important uncial manuscript. It is important for you to know the form in which these manuscripts are written because for the scholars it means a lot.

Vaticanus is described by the letter B. Sometimes you will see "Manuscript B" or "B Vaticanus." [In the critical apparatus] that's the way these manuscripts are listed by scholars.

A man by the name of Kurt Aland (of the Nestle-Aland translation) is a German scholar, and he is the man whom the textual scholars have given the job of classifying manuscripts today as they are discovered. When they find them, they list them in one of these categories that I'm going to give you. When they list them they give them a name or a number. They have a way of systemizing them, like if we would take a notebook and make a list: 1, 2, 3, 4, 5, and so forth. Well, they don't do anything quite that easy. It's a little more complicated than that because they've got more complicated minds, I guess. But, anyway, in the apparatus, Vaticanus is referred to as B. It was discovered in the Vatican library in 1481. Somebody discovered that it was still there. It was written about 350 to 370 A. D. so it's a fourth-century manuscript.

Nobody argues with this. I wouldn't argue with it nor would anybody who holds the opposing view as far as the interpretation of the data argues with the dating of it (from Carbon 14 dating), the style of writing, the kind of Greek it is, and so forth.

It's written on vellum. It's important that you understand that vellum is a very fine writing material. In a few minutes, we'll discuss how people wrote around the time of the New Testament, but vellum is an animal skin like the cover of my Bible. Vellum is a tanned animal skin that is worked until it is very pliable and then they write on it. They used that because it lasts a long time. The Talmud, the Jewish commentary on the Old Testament, said that the scripture should be copied on animal skins because it is the living Word of God. They wanted to copy it on something that had been alive. Now, I don't suppose that has anything to do with these things written on it, but wasn't an uncommon way of doing it with certain types of manuscripts, and these block manuscripts are all like this; they're on this very fine vellum.

Some technical information: Vaticanus has 759 pages; the pages are ten and a half by ten in perimeter, and they contain three narrow columns of forty-one lines each with the text written on them. It's like your Bible, except that yours has just two columns. This one has three, and, of course, they're all hand-written. Originally, the thing had 820 pages or leaves and evidently was altered or miscopied several times and some of the pages were removed.

The contents of the book: It contains, for example, the Apocrypha. You want to remember that. It contains the Old Testament, the New Testament and also contains the Apocrypha; that is, the non-inspired readings (books found in the Catholic Bible). It contains the Apocrypha in the Old Testament text, not separately, but in the text. If you have a Catholic Bible today it'll have the Apocrypha scattered all through the Old Testament. The Vaticanus has the Apocrypha scattered through the Old Testament as part of the Old Testament text.

It also has the Epistle of Barnabas in the New Testament. The Epistle of Barnabas is part of the Pseudepigrapha of the New Testament. It omits a number of portions of the scriptures (and we'll talk about that a little later). For example, it leaves out the Pauline pastoral epistles. It omits the Book of Revelation. The Book of Hebrews (this is something you want to write down) ends at Chapter 9, Verse 14. From Chapter 9, Verse 15, to the end of the chapter and Chapters 10, 11, 12 and 13 are left out, along with the ending of Mark and other passages.

Now, there is something about this manuscript that I want you to remember. This is the reason I'm giving it to you.

Tischendorf is the man that found the Sinaiticus. (That's the second one I am going to put up here.) Tischendorf says that the man that wrote the Sinaiticus also wrote the Vaticanus. Tischendorf says these two manuscripts are written by the same man. Now, I don't know whether they were or not, but Tischendorf, who is a friend of these manuscripts, says they were. (International Standard Bible Encyclopedia, page 2,952). That's just bare information about the Vaticanus. It is the first in importance of the Greek uncial manuscripts. It's a fourth-century manuscript.

B. Now, the Sinaiticus has a symbol, too. It looks like this: \aleph , the letter *Aleph*. When you see the Hebrew *Aleph* in the text it's talking about the Sinaiticus manuscript. If you see a funny-looking Hebrew letter that looks sort of like a capital N that got all bent out of shape, that's the manuscript there. (B is talking about the Vaticanus.)

The Sinaiticus was written about the same time as the Vaticanus. It was discovered in the mid-1800's by a man by the name of Tischendorf in St. Catherine's Monastery on Mt. Sinai - hence the name "Sinai-ticus." Critics of these texts are fond of saying he found it in a garbage can. Now, that's literally true, although that's a rather flamboyant way of saying it. He found it among a pile of manuscripts that had been discarded and were going to be destroyed. We would call that a garbage can or an incinerator. He didn't find it in a garbage can by somebody's desk but in a pile of stuff about to be incinerated. They don't have the date it was found but it was the mid-1800s.

It also contains the Epistle of Barnabas and the Shepherd of Hermas, non-inspired New Testament additions.

C. Then you have a manuscript called "the Alexandrinus," and it has the title of A. Alexandrinus is a fifth-century manuscript.

Now, when you hear people talk about the "best manuscripts available," they mean one of two things:

1. They're the oldest.
2. They're in the best shape. (They want to imply to you that they are the better readings and can be trusted the most, but what it really is, is that they're in the best shape.)

These three manuscripts are the oldest (fourth- and fifth-century manuscripts) and are the ones that are usually referred to as "the best," particularly the Vaticanus and Sinaiticus. The Alexandrinus, not so much, because it resembles the *Textus Receptus* in many, many cases. These others do, too, in places, as we'll study later on.

Now, there are two or three other ones I want you to write down:

D. *Codex Ephraemi Rescriptus*, and then there's

E. *Bezae Cantabrigiensis*.

Now, *Codex Ephraemi Rescriptus* is called C, and *Codex Bezae Cantabrigiensis* is called D. These are fifth-century manuscripts. *Bezae Cantabrigiensis* - that's Latin. *Ephraemi Rescriptus*: the writings of Ephraem. That's the name given to these manuscripts, and it's not important that you know a lot about them. If you see C or D, that's what these are. They are uncial manuscripts.

Now, there are a number of others, about 220 of them, and they're listed from A to Z; they are listed A, B, C down to Z. Some of them have Greek capital letters as their designations: Alpha, Beta, Gamma. This one [Aleph] is stuck in here with the Hebrew because of where it is found, I guess. The titles are quite arbitrary.

Now, if you ever want to see one of these manuscripts there's one by the name of *Codex Washingtonensis*, a fourth-century manuscript, and it's called W. It's in the Smithsonian Institute in Washington, D.C. (Sinaiticus is in a museum in London.)

You can get this information out of the encyclopedia or in some books on manuscript evidence if you want to look up the technicalities of it. I want you to be familiar enough with this material so that you know that these things here, especially that the Vaticanus, the Sinaiticus and the Alexandrinus are uncial manuscripts. What is an uncial manuscript? Capital letters, upper case letters. Not just first cap but all caps (majuscules - upper case). *Majuscule* means big.

II. GREEK CURSIVE MANUSCRIPTS

Now, there's another kind of Greek manuscripts that are called "minuscules." These are lower case, cursives. Instead of writing THEOS in the upper case letters, you write it in the lower case like that: θεος. These are the manuscripts that are all in cursive.

The Greek texts that you buy, the interlinear, are all written in cursive, in the lower case script. That's because these manuscripts make up the vast majority of available manuscripts. There are as many as 220 of the uncials. There are more than 2,800 cursives, these lower case manuscripts. The way the words are written and spelled on the page determines if they are uncial or cursive.

These cursive manuscripts date between the ninth and sixteenth centuries. The caps go back to the fourth and fifth centuries. They're that old, not all of them, but a lot of them.

I'm not so interested in your knowing the exact number as your getting the idea that the vast majority are in the lower case letters. In other words, when they go back and find manuscripts or fragments of papyrus they're all these lower case manuscripts, not the upper case ones. Somebody purposely wrote the other ones in upper case.

This something I want you to get, so come back with me to Second Timothy 4 and Jeremiah 36. You'll notice that there is a difference in the way the words are written in the Greek text that we talked about. Some of these first two are called uncials and cursives. The reason is because one of them is written in upper case letters and the other is written in lower case. This is something that is important, and I want you to see the idea and what's being done. It's very important that you understand the difference between uncial and cursive manuscripts.

In order to explain that to you let me just say this to you: in the first century (the time of Christ) and prior to that, people had different writing materials than we have. They didn't have India ink or felt-tipped pens or paper like this. They didn't have Hammermill to make paper. What did they write on? They basically wrote on five materials:

1. Stone. You find inscriptions from the time of Christ and prior to that and after that, on stone. We do that today. You go to any cemetery, and you'll see that. I have two uncles who made their living writing in stone, engraving monuments to be used in cemeteries. Back then, they wrote in stone because it lasts.
2. They wrote on clay tablets. We don't do much of that today, but it would be something similar to writing in plastic or some softer material.
3. They had paper. Sometimes people think they didn't have paper, but they did. The Egyptians had paper by 3500 B. C. They used the papyrus plant to make paper. They had paper and ink and pens. "Papyri" is the plural.
4. They wrote on wood. We do that today. You know, that's not such a wild idea.
5. They wrote on leather - that's *vellum* (the Latin word).

Now come with me to Jeremiah 36, and notice Verse 23:

Jeremiah 36:23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

Now, Jehudi had a scroll, and he is unrolling that scroll and reading it. He'll read this column and then another column and he takes a penknife. (A penknife was a knife used to sharpen quill pens. A quill pen was made out of a feather that you dip in ink. When that quill got worn down they would sharpen the end of it with a penknife.) How would you erase if you were writing on a leather scroll? You'd scrape it off with a knife. It's sharp and it'll scrape.

Jehudi was taking that penknife and cutting a hole in the scroll. Where Jeremiah wrote those words, he was taking that leaf out and throwing it in the fire. Then he reads further and cuts that out and throws that in the fire. He's using that penknife to do it. He's got the scroll, and he's reading it, but he doesn't like it, so it goes into the fire.

Now come to Second Timothy, Chapter 4.

I am just trying to get you to see that they wrote and erased and did all that kind of thing like we do. Sometimes you get the idea that these people back there were in a terribly benighted age and couldn't do much of anything. Don't you believe that.

2 Timothy 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

Now, Paul had some books. A book is not a scroll like Jehudi had. A book is made of leaves that are glued together at one side so you can thumb through them.

A guy on the plane with me one time was sitting there reading a novel. You know, he wouldn't have cared if that had been on a scroll. Do you know why? He's just reading. He could have unrolled a little and kept on reading. It would be just a continuous, unfolding story for him. Whom do you know who needs a book? Students who are going to study. "I am reading this, but I want to go back and read something over." I'd have to unroll the scroll to find it back there. That's not practical. It wouldn't take long for somebody to figure out how to cut that thing up and put the leaves in a book.

Well, Paul had books. My personal conviction is that it's probable that Christians invented books, if not New Testament believers, then Old Testament believers. People that studied the Bible, no doubt, invented books.

Christianity - the faith - is a religion of a Book, folks. Nobody in the world would want a book instead of a scroll except a student of a particular book. He wants to study that book over and over. A doctor or somebody would just read the scroll and put it up and maybe six months from now would go look at it again. He's not going to waste all that time to make a book. All this stuff is handmade, folks. But a believer wants a book.

Paul says: *Bring me the books and the parchments*. Now, that word “parchment” has the idea of paper. As I said, it comes from the word *papyrus*, and it has to do with the papyrus plant from which paper is made. Egyptians had been doing it since 3,000 or 3,500 B. C.

That’s what they wrote on: scrolls, papyrus. Papyrus looks like a cheap form of paper. The nearest thing you’d get to it is today is newsprint. It’s not highly refined; it’s a cheap form of paper.

Now, I want you to get this: there are cursives and uncial manuscripts. You want to know that and that the most important uncial manuscripts are the Vaticanus B, Sinaiticus Aleph, and Alexandrinus, which is A. It’s important that you know about those. I want you to understand that they’re written on vellum scrolls, and they’re all written in upper case letters; that is different from cursives, lower case letters.

The majority of the manuscripts that we have are in cursives. Their date is between the ninth and sixteenth centuries. The block letters, the uncials, are fourth- and fifth-century manuscripts.

Next time, we’ll discuss why that difference is important because the way those people wrote is different.

MANUSCRIPT EVIDENCE 102 - 4

Minuscules, Versions

We’ve been talking about the materials to reconstruct a text; that is, the materials involved in manuscript evidence.

Last week, we went over the first two issues which are the Greek uncial manuscripts and then the Greek cursive manuscripts. Do you know what an uncial is? It's written in the big, block capital letters. Write this number down: there are 267 uncials, according to Kurt Aland. He is the man - a university professor in Germany - designated by the textual critics to classify, identify and number the manuscripts. In the latest publication that I can find, he lists 267 uncial manuscripts. You need to know that the Vaticanus B, Sinaiticus Aleph and the Alexandrinus A are the main representatives of the uncial manuscripts.

The next thing you need to know are the cursive manuscripts, the Greek cursives, the minuscules. According to Kurt Aland, there are 2,764 of these manuscripts that have been discovered. The word is "extant," and it means "in existence," where people can get their hands on them. We'll see that word "extant" a lot of times in the books about this; that is, "2,764 extant."

Now, these are, of course, lower case cursives, just like we've talked about - not printing in block caps. They are written in lower case letters. Those ought to be exact numbers. (Last time I gave you estimates.)

The way to keep up with the most current figures is by checking when the United Bible Society puts out a new text. They always have an index at the beginning of it. If you've got the Twenty-sixth Edition of Nestle's, you've got one that is just a little bit dated. They come out with them every now and again. Of course, they update them. The figures I gave you last time came out of the 1963, Twenty-fifth Edition. In 1963, when they printed that book, they gave the number they had in hand then.

As excavation goes on more manuscripts are being found. There are 5,255 manuscripts available, and they are made up of uncials, cursives and two other categories: papyri and lectionaries. That's where you get the manuscript readings, so you're talking about over 5,000 manuscripts.

Now, last week we ran out of time. We were discussing the issue of the different Greek styles of writing between these manuscripts. I want you to notice something about the difference in them.

A man by the name of Adolph Deissmann did some research back around the turn of the twentieth century, and he wrote a book called Light From The Ancient East and another book entitled New Light on the New Testament. This man is important because he went back and studied the first-century Greek inscriptions, and he found Bible words in those inscriptions. He demonstrated that the Bible, when it was originally written, was written in the common, business language of commerce of the day. In other words (you already know this, but the scholars don't like to believe these kinds of things), when God wrote His Book, whose language would He write it in? The language of the common, ordinary man on the street or the fellow out in the university somewhere? Well, you've got sense enough to know He'd write it in the common man's language, and that's what He did.

Up until that time, there had been a contention among scholars who think that if God is going to say anything, He has to be just like them and talk like they do. Deissmann demonstrated by studying these first-century inscriptions that, because there were Bible words in these inscriptions, that it wasn't written in the language of the universities and theological institutes. In other words, there's a companionableness that shows that the Bible is written in the "street language," we would say, of the common man of the first century.

There are basically two kinds of Greek that were spoken around that time. One is called "attic," which is the classical Greek. It came from Attica and Athens, and it's the classical Greek of the poets, philosophers and that kind of people. The word simply means "purity" or "simplicity." In other words, it's a very pure form of Greek, and it's the Greek of the classics. Classical Greek literature is all in *attic* Greek. Sometime you'll hear it called "Literary Common."

Now, the other kind of Greek is what's called *koine* Greek. That word just means "common." This is the Greek of the common, everyday man on the street. It's just as if you went out here on Belmont Avenue and talked to somebody in everyday English. The Latin word is *vulgar*. We have a little shadier definition of that word, but there's a Latin translation that we'll talk about later called the "Latin Vulgate."

Koine Greek is the type of Greek that your Bible was written in. That's important for you to know: *koine* Greek.

Now, there are all kinds of different Greeks. We have Greeks over there at the church. If you talked to them in *koine* Greek, they wouldn't understand you because the pronunciation is different, the spelling is somewhat different, and the grammar is somewhat different. The pronunciation is so different that they wouldn't understand you.

In *koine* we'd pronounce the word *kai*: "kaee," but they'd say "kee." There are two different ways to pronounce the word. The word for "grace," *charis*, is pronounced "karis," but in modern Greek pronunciation you'd say "ka-reece."

The *attic* is a very highbrow, pure, simple Greek. The *koine* Greek is the every-man Greek of the street. Now, what happens to the everyday language of the street? What happens to English? It changes. How does it change? You move into Chicago, and there are Latinos in Chicago so you get Puerto Rican words. You get into a German community, and you get German words in your language. With French people you get French in your language. Words are constantly being added to your language.

English, today, is basic English modified by German, French and Spanish. If you look in a dictionary you'll be amazed at how many words you find that are exact words from another language. And that's not uncommon; that's the vulgar language - the mixed-up language of the guy on the street.

Koine Greek is Greek modified by Persian, Hebrew and Latin words. They just get jumbled up through commerce and the flow of life in society. So you've got all those words sort of blended together. No street language, folks, is pure.

Your Bible, for example, has words like that in it. I'll give you a list of some of them. We're talking about the Greek language of the first century. For now, I just want you to think about these two kinds of Greek.

You know the word "mammon." ("Ye cannot serve God and mammon.") The New Testament is written in *koine* Greek, but the word *mammon* is an Aramaic word; it's not a Greek word at all.

There's the word *maranatha*. Do you ever listen to the radio broadcast? The last word I say is *maranatha*. That's another one of those words. We use the word *anathema* in our language; it's a derivative like that.

There are Syrian words in your Bible. When Jesus raised the little girl, Jairus' daughter, He said to her, "*Talitha cumi*." Did you ever wonder what that was? That's Syrian.

There are Latin words like *legion*, *tribute* and *denarius*. There are Hebrew words and names. *Barabbas* is a Hebrew name. There are all kinds of mixtures of languages, so *koine* Greek is not pure.

What Deissmann proved was that the New Testament was written in the *koine* Greek, in the language of the common, ordinary man. Why is that important? Well, on page 63 of Nestle's introduction to their Greek text, they have a statement that I just want to read to you. Under section two, subheading 1a, it says:

"The standard Greek orthography [the standard way to write or spell a word] which in HTW [H is Westcott and Hort; T is Tischendorf; W is Weiss] was substantially that of the Greek writers of the 4th and 5th centuries has now been regulated according to that accepted by philological scholars for the time in which the New Testament originated."

Do you remember that I drew a little chart there on the board for you: the time of Christ, the crucifixion of Christ, etc. You've got some fourth- and fifth-century manuscripts; then you've got some ninth- through the sixteenth-century manuscripts. These over here (the early manuscripts) were uncial manuscripts. These later ones are cursive manuscripts.

These over here (uncials) are Vaticanus B, Sinaiticus Aleph and Alexandrinus A - the so-called "older" manuscripts.

Then over here you've got the *Textus Receptus* from which your King James Bible and others come.

The manuscripts that Deissmann is talking about are the fourth- and fifth-century manuscripts. The Greek orthography of the 4th and 5th centuries has now been regulated according to what is accepted as that of the 1st century. What they've done is to take these manuscripts in the *koine* Greek and put it in the style of writing of these classics of the first century. You go back here to the Greek classics - that would be 300

to 100 B. C. - and you'll see that the style of writing of these classics is the style of writing that those manuscripts are in. The way people wrote in the 1st century was in the style of those manuscripts over there. Do you see what I am saying? The manuscripts that you have over here are called "late manuscripts," but these manuscripts have been changed to read exactly the way it's been demonstrated that people wrote in the first century.

These fourth- and fifth-century manuscripts (of Nestles') are not written like these (in the Received Text). They're written like the classical scholars wrote back before the time of Christ.

Now, what makes the difference? What they've done is that they've changed the orthography; that is, the way the words are written and spelled. They've used the fourth- and fifth-century manuscripts (Vaticanus, Sinaiticus, and Alexandrinus) in order to change the first-century *koine* way of writing and spelling so you'd think there's no difference between these (fourth- and fifth-century) manuscripts and those (first-century) manuscripts.

Well, there's a tremendous difference between them - just the way they're written and spelled. There's a line of manuscripts that comes out of the 1st century, and these manuscripts have branched off and been redone in the style of writing of these (classical) people back here. In order to cover that up, they've changed the spelling and the way of writing. I'll give you an illustration:

Take the word "auto." The way it would be written in the first century would be "auto" with an iota subscripton.

Someone asked the other day, "How do they date the writings?" This is what orthography is. The presence of the iota subscription under there is the way it was written in the first century. The absence of that subscription is the way it would have been written back in the Classics (the 4th and 5th centuries). (Around the 1st-3rd century they used *Koine*.)

Another word would be "tês." That would have a circumflex in the classical. In the *koine* it would look like "tès" with a grave accent - different accents, different ways of writing the words. Accents mean a lot in Greek. You misspell a word when you get a wrong accent on it. When I took Greek, if I left off a subscription, the word was spelled wrong. When you study Macchon's First Year Grammar, and if you don't put the *iota* subscripts where they belong, they're wrong.

Well, there's difference in the spelling; the orthography is different. What Westcott and Hort and others do is to take these fourth-and fifth-century manuscripts which are not written in the language of the 1st century and change them back into the orthography of the 1st century so that you'll think there is just one continuous flow out here when there isn't. These manuscripts have been changed.

You're going to hear me tell you over and over and over and over again that these manuscripts have been corrupted, and that's just one demonstrative proof. Even in the

style they're written in has been tampered with, and there's been a changing of the orthography back into this classical Greek.

Now, that might not seem important to you, but it does to me. It seems important enough to these men that even in their introduction they tell you they're going to change it.

The *Textus Receptus* (the TR) is what they call "late readings"; the majority of the *Receptus* manuscripts that you have date between the 9th and 16th centuries. Now, tell me something: if these manuscripts from the 9th to the 16th centuries were late readings, how in the world did those people in that time period know what first-century Greek was like so they'd know how to change it from *koine* Greek to classical Greek? How would they know how to take these later manuscripts and change them into the classical? They wouldn't have known how. Deissmann is the man that found out about this. He's the one who identified what it is. So, although these might be late readings, the evidence is pretty clear that the late readings are like first-century readings and match manuscripts that are lost and that we don't have.

You're going to have to remember this: the cursive manuscripts make up the vast majority of all New Testament manuscripts. You can see by the numbers I gave you - 2,700 compared with about 250 - make up the vast majority of all the manuscripts, and they agree ninety-nine percent of the time with the Authorized Version. There's very, very, little disagreement.

(Number 1 was Uncials; Number 2 was Cursives.)

III. PAPYRUS FRAGMENTS

Papyrus is a paper-like material that is made from the papyrus plant. It was made by taking a stalk, cutting it in half, pulling out the inner pith and placing layers of it crosswise. The next layer would be placed over the hollow areas. They would strip the pith very thin and press it together, and it made a paper-like material that they call "papyrus."

Papyrus was used until the 3rd century when parchment came on the market and replaced it. Remember that parchment was the skins they used before vellum. Also some real, sure-enough paper began to be developed and was imported from China. (It's interesting about some of the things the Chinese have developed, and paper was one of them.) As these things began to be developed, papyrus began to fall from use. The closest thing to papyrus you have ever seen is cheap, rough newsprint. It was a poor man's cheap writing material and didn't cost a lot.

Now, most of the papyri fragments have been found in Egypt. Why do you reckon that would be? Why would they find something like this mainly in Egypt? Because of the climate; it's so dry. That doesn't mean that they weren't used anywhere else because they were evidently used all over, but in the Egyptian desert the climate is so dry that it is conducive to preserving something like this.

Now, you'll see papyrus identified as a capital P and a 1, a capital P and a 2, a capital P and a 3. There are eighty-one papyrus fragments. P 66 and P 75 are the "big shots" that you hear a lot about. P 45 is an important one. You hear a lot about these. When you see something written with a capital P 1 or a P 2 or P 45, they're talking about these papyrus fragments. They are collected in three different groupings. Three different fellows have collected these things together. They're not all in these collections, but these are three major collections.

A. The Chester Beatty fragments. (I give you these names just because this is information you need to know. When you read about this in a book you'll know what they are talking about.)

B. Then there is the Ryland papyri.

C. And there is the Bodmer papyri which is the last collection that has been printed. You can get these things in print so that you can study them.

Many of the papyri date back to the 2nd and 3rd centuries. They are old readings, and that's why they're important. Many of these match the late readings of the *Receptus*.

In fact, it is interesting that P 45 has portions of the Book of Revelation in it. The Vaticanus, a fourth-century manuscript, omits the Book of Revelation. They say the Book of Revelation is a late reading, and yet it shows up in a second-century reading in P 45. Here's Vaticanus in the 4th century without it. Somebody took it out of there.

So the papyri are interesting, and we'll talk more about them as time goes on, but you need to know what they are. They are all fragments. There are no whole New Testaments. Most of the papyri that have been found have nothing to do with the Bible. They found a grocery list of Homer's and things like that. Most of them are not Bible, but eighty-one pieces of Bible have been found.

IV. LECTONARIES

What in the world would they be? It would be like in the back of a hymn book where you have the responsive readings. Have you ever been in a Lutheran, Episcopalian or Catholic Church where they use lectionaries? It is a service book, a book with the order of service in it. They put, oftentimes, great sections of scripture in it. I was in a Lutheran Church for a meeting, and I looked in the back of the songbook; in fact, I looked in the lectionary, and they had Psalm after Psalm in there. Well, when you find these lectionaries that early Christians used for their corporate worship, often times they have great portions of the scriptures.

So these things are important to know about when you study manuscripts because you've got the readings that the people commonly accepted among themselves.

Now, there are 2,143 lectionaries, both in cursives and uncials, according to Aland. That's an important source of information.

This style of writing was preserved in the universities. The university professors took these things and transferred them into that orthography. The common, ordinary man on the street spoke in this other language, and the autographs were written in the *koine*. They had to be transferred into the language of the universities, the classical Greek. It was in practice then in certain places, and it still goes on.

When you go to school today you can learn classical Greek. In fact, I was in a meeting some time ago when a Greek word came up, and a fellow wanted to argue with me on how to pronounce it. I've never been one to stand on profundities of pronunciation. (The way I talk, I pronounce a lot of English words differently than you folks do.) He insisted that this was the way it had to be done, and I told him, "Fellow, that's okay if that's the way you want to do it, but what you don't know is that you're not pronouncing it with *koine* pronunciation. You're using a classical pronunciation."

I was in a meeting out in the West, and there was a kid there who had been to a school up in Oregon where they teach you to read Greek and make you think you know what you're doing with it. He was questioning why Brother Blades put that word up there and pronounced it that way when it ought to be pronounced this way. Well, he didn't understand; nobody had ever told him that the way he learned to pronounce Greek words was the modern pronunciation, and Keith was using *koine* pronunciation.

You see, you can still learn it today; it's not unknown, even today. Those languages are still around. They're just not in use, and that's the key. Those are not being used by the common man on the street at this time. What he learned was the language that the professors in the theological seminaries, institutes, and so forth, would be using.

V. EARLY TRANSLATIONS

This is a very interesting area to consider. We're going to spend a little time on this one. Right here, folks, I just wish you and I had more church history under our belts. It's a constant frustration for me to write things up there because if you don't know what was happening in the 4th and 5th centuries in the world and in church history, it doesn't mean as much as it could. If you don't know what was happening in England and Europe in the 9th to the 16th centuries, that period of time doesn't mean as much to you as it could, especially if you don't know what was happening in church history at the time.

The unfortunate thing is, if you go out and just pick up a book like Philip Schaff's (he was a Protestant but a Roman Catholic sympathizer), he doesn't tell you all that was happening. He tells it from a slanted view. And if you go out and get another book, it might be by a Baptist, you get a Baptist view. You have to spend a lot of time filtering through the information. But when you begin to consider the fact that at the very earliest time, before the 2nd century (along in there), the Bible was being translated into other languages by missionaries going out. Wycliffe Bible Translators have people all over the world translating languages and putting them into writing, but they are not doing anything that wasn't being done in the 2nd century (100 A. D.). You can read about that in church history.

The Gothic translation was done by the "Little Wolf" (Ulfilas). That fellow went over there and developed the Gothic alphabet, their language, and translated the Bible into Gothic. Do you know what that is? That's missionary zeal, brother. The same thing going on today was going on back there. So if you can understand how God takes His Word today and gets it out, then you can understand how it has worked all the way down through history. It hasn't been any different.

People give you the idea that because we've got computers, televisions, videos, electric light bulbs, etc., that something's different today. The thing they don't calculate on is that people are the same, and God Almighty works in the same way; He works in people. He does the same thing today that He did seventeen hundred years ago. The mechanics might be a little different, but He still works the same.

Now, there are two very important early versions:

A. The Syriac version. You know where Syria is - up in the area of Antioch. It originated around Antioch, which, of course, is in Acts 11:26 where the disciples were first called "Christians."

What do you know about Antioch, Asia Minor and Syria that is interesting with regard to Bible manuscripts? That's where Paul traveled. Where were most of the New Testament books written from or sent to? That territory, brother, that area: Asia Minor, Greece, Syria - all that territory. In other words, all these translations are being made as early as 90 A. D. In a part of the world where the original autographs are available to these people, it's very possible that some of the early Syrian versions were translated directly from some of the original autographs, so these versions are very important.

1. The first one you want to know about is called "the Peshitta," the Syriac Peshitta. That word Peshitta means "simple," and it has the idea of being easily understood. The Peshitta originated in the 2nd century. It's a Byzantine text and matches the *Receptus*, and it could very well have been copied directly from original manuscripts.

Now, originally, the Peshitta contained the standard Old Testament and New Testament that you have in your Bibles. I want you to follow this now. Originally, it contained the same things that you've got - all the verses you've got, the readings you've got. It was translated by missionaries into the Syrian language. In 90 A. D. there were missionaries working in Nineveh, which is in Syria. Before 90 A. D., the Bible was translated into the language of the people, so it's an old book. These people are going out trying to win people and saying, "We want you to be able to read the Bible," so they're putting it into their language.

In the middle of the 3rd century, this Peshitta was corrupted by a man by the name of Rubulla - Bishop Rubulla. He revised the Peshitta.

You need to get really familiar with two names. One is the name of Origen. First he was in Caesarea and then he moved down to Alexandria, Egypt. Eusebius was the bishop of Caesarea, which is in the southern part of Syria. Now these two guys, Origen and Eusebius, corrupted some manuscripts and in the mid-third century Bishop Rubulla,

using their readings, revised the Syriac Peshitta around 411 to 435. When he did, he left out Second Peter, Second and Third John, Jude and Revelation. So what you've got is a second-century Syriac Peshitta that matches the *Receptus*, and then you've got a third-century revision of that translation using these older corrupt manuscripts, and then - you have two Peshittas running around. You have one that's like the *Receptus*, and you have one that's from the corrupted text. So you can find different Peshittas today: the Jerusalem Syriac, which matches the Received Text and the Sinai Syriac which matches the minority text.

The original Peshitta matched the *Textus Receptus* (the Authorized Version) that you have. It's been revised, and the *Receptus* readings have been replaced by the Vaticanus readings. Or, to put it another way, the Authorized Version readings have been replaced by the New American Standard and the New International Versions.

You see, the thing that's happening today, folks, isn't anything new. Mark 16, Luke 2:33, John 5:4 and John 3:13, John 9:35, Luke 23:42 - all those verses we looked at - have been changed in the modern versions.

All right, the next thing you ought to know is about the different Syriac versions. There were different Bibles put into the Syrian language. I'm going to give you three different Syriac translations. The Peshitta is the first.

2. The Diatesseron (meaning "the four"), and that is a harmony of the gospels - Matthew, Mark, Luke and John - written by a man by the name of Tatian of Assyria (110-175 A. D.). So you see that he lived just after the time of the apostles. Now, he's called a heretic in Church history by the Catholics and Catholic historians. The reason was because he refused to drink fermented liquor. You can read about it in Schaff's writings and others'. You learn to kind of read between the lines when they call a fellow a heretic. I usually try to learn more about him because he might be a friend. You know what they call us today. Some of our own people call us a cult.

Now, Tatian's Diatesseron will match the *Receptus*; it is a witness to the *Textus Receptus*, the Authorized Version reading. In Luke 2:43, it's got "Joseph," not "father." John 9:35 it says "the Son of God," not "the Son of man." You see? It matches these readings (the Received Text), not these (the older texts). Those (the TR) are late manuscripts, but they are readings that you find in the first-century manuscripts.

3. Now, the last of the Syriac readings is the Old Syriac, and that's actually older than the Peshitta. That probably was the one they were using in Nineveh in 90 A. D.

So you've got the Peshitta, the Diatesseron and the Old Syriac.

The other version that's really important is the Latin. First are the Syrian versions; now there are the Latin versions. Under Syrian, you ought to have three translations: Peshitta, the Diatesseron and the Old Syriac.

B. The Latin Versions.

1. Old Latin

2. Latin Vulgate

Now, I want you to notice the difference between the Old Latin and the Vulgate. (You're going to hear these terms a lot, so you need to be familiar with them.) You hear people talk about "The Old Latin" and "The Latin Vulgate" like they're both the same. Most people don't know the difference between the two. I can't tell you how many people I've talked to in the past five years who didn't know there's a difference between them. They talk to you like the Latin Vulgate is the only witness that there ever was. There is as much difference between the Old Latin and the Latin Vulgate as there is between the Received Text and the Minority (Critical) Text, and they're entirely different manuscripts just as the Authorized Version and the NASV are different.

Now, the Old Latin is a second-century Byzantine-type translation; it's the second-century translation of the *Textus Receptus* into Latin. Tertullian - a Western Church Father - talks about a complete Latin Bible circulating in North Africa by 190 A. D. Where that came from is like this: it was translated in Antioch, up in Syria, so those Syrian manuscripts were used. It was translated by missionaries to Africa. Then the North Africans copied it and circulated it all over creation. By 190 A. D., Tertullian was carping about this thing being all over.

So the Old Latin is a *Receptus*-type version like the King James Bible manuscript, translated in Syria into Latin (which was the Roman Empire language) and then taken to Africa and circulated around. Now it goes up into Europe, too.

In 382, Pope Damasus chose a fellow by the name of Jerome to revise the Old Latin translation. Jerome's version is called the "Latin Vulgate." That is Jerome's official Roman Catholic revision of the Old Latin.

Brethren, they did exactly to the Old Latin what the revision committee of 1881 did to the Authorized Version. Jerome followed the Hesyhian scholarship of Origen. He added the Apocrypha. He took out the verses that the pope said to take out. And he's got the Vaticanus readings in his revision at the end of the 4th and beginning of the 5th centuries. He's got the Vaticanus readings in the Vulgate back there a thousand years before the Vaticanus ever showed up (around 1480). It was supposed to have been written in 350. It's not impossible that Jerome could have been using the Vaticanus manuscript when he revised the Vulgate. So what you've got there is a revision.

When you hear about the Latin Vulgate of Jerome, you're reading about the official Roman Catholic revision of that Old Latin manuscript. You're talking about a revision of the Authorized Version by a bunch of people that come out with an RV or an ASV or a NASV or New International Version. All the same kind of thing.

Jerome considered the Old Latin to be very corrupt, much like Westcott and Hort considered the *Textus Receptus*, and yet, it's interesting that the Old Latin survived in the hands of the Waldenses. Do you know who the Waldenses were, up in Europe? And the Albigenses?. The Waldenses were persecuted all over Europe for following the Pauline epistles.

People say, "Where are you in history?" Well, if you check out the Waldenses and the Paulicians, you'll find people who look a lot like us. Those people used the Old Latin. When Augustine got to England - the British Isles - guess what was there when he got there. The Old Latin Bible. And he blew a gasket. (Now, he wouldn't have said it quite that way; but you understand I don't talk like he did.)

The Coptic is an Egyptian language.

The Gothic Version was produced by a man named Ulfilas. That means "the Little Wolf." He was a missionary to the Goths, and he developed their alphabet and translated the Bible into their language, and it was in common use by 340 A.D. I like that "Little Wolf." If you get a chance to read about him, you ought to do it. The Gothic version came from the Byzantine manuscripts.

Do you see a pattern in those things, folks? You get the thing written, and then, sooner or later, somebody comes along and revises it with some "better" manuscripts.

You see missionaries all over the place back then. You get the idea that those poor benighted heathen were having to go up to the church because they only had Bibles in the church. These people were doing the same thing in 340 A. D. that you and I are doing tonight. And do you know where they were doing it? They were doing it in back alleys and in back rooms of Bible schools just like this. The guys that controlled the seminaries, schools and the church out there were apostate rascals trying to make them follow those manuscripts right there (Vaticanus, etc.) and the real Bible version is out here on the street using those. If you think it's going to be different in the 21st century, you haven't thought very long about it.

C. Versions

1. Coptic
2. Gothic
3. Armenian (a fifth-century version)
4. Georgian, 897 A.D.
5. Ethiopic (a fourth- to sixth-century, Byzantine version)
6. Arabic (translated from the Syrian Peshitta in the seventh century)
7. Persian (a fourteenth-century translation of the Syrian version)
8. Slavonic (translated by missionaries to the Slavs in the 9th century. I believe their names were Cyril and Method, if I remember correctly.)
9. Frankish (an eighth-century, Western European version)

They're translating all over - Africa, Middle East, up through Europe.

I want you to notice the pattern once again. Between 150 and 400 A. D., there was what is called in church history a "tunnel effect." They get that from the Roman persecution (when Christians were driven underground and hid in the catacombs), that kind of thing. That tunnel period produced a bunch of Bibles that people were using to get out the Word of God, and they match your Bible today. But when they came up out of the ground after that tunnel period was over some people came along and said, "You need us to update your Bible for you. You need a little better Bible. The one you have is archaic, and we need to update it."

They came along and begin to revise these Bibles that had been produced, and they incorporated the corruptions that Origen had introduced. (These corruptions were introduced before 200 A. D.) They began to revise, using the corruptions of Origen and company. After that, you have two lines of manuscripts and two lines of versions. You've got one that came from here [the Received Text] and one that came from there [the corrupted text].

MANUSCRIPT EVIDENCE 102 - 5

We are studying the reconstruction of the text of manuscript evidence, and what we've been going over is basically the materials involved in reconstructing the texts. We've talked about five or six things so far, and this is going to be the last lesson on that. What we're doing here in these lessons is trying to give you a basic understanding of the tools and terminology - the nomenclature - and the things you are going to need to be familiar with.

Next week, and the following weeks, we're going to start really analyzing and dealing with the history and the development of these things. Unless you understand what we mean by these terms it isn't going to do you much good to hear about them.

Now, in the next class, we're going to have an exam over this material so that I know you understand the material. We'll have an exam over the things in Lessons 1-5, and we'll zero in especially on your notes about the materials to reconstruct the text. The Greek uncial manuscripts and the Greek cursive manuscripts - you need to know what those terms mean. You need to know what kinds of writing materials they're written on: vellum scrolls and vellum codices; know what vellum is, what papyrus is. Know who Adolph Deissmann was, what he did and why he's important, and those kinds of things. You need to know about the papyrus fragments and what they are, lectionaries, the early translations and versions. You'll need to know about those.

We'll pick up tonight with item number six of the materials available to reconstruct the text. We've already covered five things. I'll give you a total of nine, and we'll get through three tonight, Lord willing. Down South they say, "The Lord willing and the creek doesn't rise." Up here you say, "The Lord willing and the snow doesn't hit."

VI. PATRISTIC QUOTATIONS

Now all that means is the quotations of the Church Fathers. You know the word "patriarch," and you can see the similarity between that and "patristic." The quotations from the church fathers are useful evidences. We know what the quotations of the fathers are, due to the fact that a lot of these men back in the 1st through the 5th centuries wrote books and tracts. We have some of the books and tracts that they wrote.

Take, for example, some of Mr. Stam's books. You just finished going through Things That Differ. Just think about a page in that book and how many verses are quoted. You can reconstruct large parts of verses if you're looking at how Ephesians, Chapter 3, reads. Well, you can take his books and find him repeatedly quoting that passage and find certain words consistently quoted. You'd recall a passage, and you'd say, "That's the reading that was accepted by people at that time." That's what the Patristic Quotations are - quotations of Church Fathers.

There are four groups of Church Fathers:

- A. Alexandrian Fathers
- B. Western Fathers
- C. Cappadocian Fathers
- D. Syrian Fathers

Now, when you study church history, the early fathers are usually divided up into those classifications. To give you an idea whom you are talking about in the Alexandrian Fathers, there were Clement of Alexandria and a man by the name of Origen. The names of Clement and Origen are two fellows you need to write down in your notes. We discussed Origen at some length last week, if you recall, when we discussed the corruption of the Syrian and the Old Latin Versions. Origen is the source of a great deal of the corruption of the Bible text. We're going to have a lot to say about him in the days ahead.

Dionysius, Athanasius and Cyril - these men are of the Alexandrian Fathers.

The Western Fathers are Irenaeus, Tertullian, Cyprian, Jerome, Augustine and Justin Martyr. Those men are along in the 2nd to 4th centuries.

The Cappadocian Fathers - that's a minor group of men, but they're usually listed in the history books: Basil, Gregory of Nazianzus and Gregory of Nyssa.

The Syrian or the Antiochan Fathers - You'll see this name "Syrian" and often "Antiochan"; the terms are used interchangeably, over and over. I'm giving you this information so that you can decipher some of this stuff when you hear it. There's a cult in almost every epistemology that you study about. They develop their own nomenclature - their own way of talking - and they use their own terms. They'll use three different terms that are hard to understand, but if you know exactly what they mean, they are about the same thing. They sort of exclude people who aren't part of the group.

When a medical doctor, for example, writes you a prescription, can you read that? Not very often, can you? It's not usually his handwriting that is the problem. That can be a problem, but if you could read his handwriting, it would all be in Latin or Greek, and most of us don't speak or read Latin or Greek very well. The reasons they do that is that is, first of all, they are dead languages, and they don't change very much. Secondly, if he just wrote down something simple, you might just go get it from somebody else. What do you need him for if you can decipher it? So there's a closed system in the way they develop this nomenclature, the way they describe something.

One of the things that you're going to find is that scholars and educated people, in general, dislike more than anything else when you take something they've made complicated and make it simple. They despise that. That just makes them crazy. Your job as a minister of the gospel is to take things and, you know, do what with them? Make them simple. You look better before the world if you make everything look complicated.

When I was a freshman in college, I was taking a class - and this was my first experience with this kind of thing - and we had a test, and the teacher asked the question: "What is mythology?" I didn't have any idea what kind of answer he wanted so I wrote a page and a half of absolute nonsense. I still have the paper, and I don't know what in the world I said. I didn't know what I was talking about; I just wrote. When I got that exam back, he had put a note in the margin: "This is one of the best answers you've given me all year." I've got the paper at home in my file, and I can show it to you. It's the craziest thing I ever saw.

Sometimes things are complicated, and you have to be able to think through complicated situations, but a lot of the time people take things that could be made simple and make them difficult and hard to grasp so that you have to come to them to get it.

Now, the opposite of that is what you want to do in your ministry. What we're doing in this manuscript evidence class is trying to take things you read in these textbooks that sound so complicated and difficult and make them simple and do justice to them at the same time. A lot of times, I spill the beans on these guys; I'll tell you that Syrian and Antiochan are the same thing - just two different names. An author of a book will call them both names in one sentence or in two sentences in one paragraph. If you don't know they're the same you're going to be lost. You need some information about this nomenclature so you know what you're dealing with.

Ignatius, Polycarp, Lucian, Diodorus, Chrysostom and Theodoret are the major examples of the Syrian Fathers. Lucian: you ought to write that name down because it will come up later. Westcott and Hort, with their Conflate Theory, say that Lucian is the man who is responsible for the Syrian Recension. Chrysostom was a great preacher, great man of God.

Now there's something you need to notice about these men. (In a few minutes, we'll talk about them from a different angle.) But the Alexandrian, the Western and the Syrian Fathers (Cappadocian is a minor witness) these three big groupings represent in manuscript evidence a trend and a text type of reading. Alexandria, Egypt, on mouth of the Nile where the great library was, is known for its gnosticism (a second-century heresy), for its allegorical method of interpreting the scripture. An allegorist, Philo, is one of the first men who ever did that. Origen is a man who popularized it.

Do you know what allegorizing is? That's spiritualizing the scripture. Spiritualizing is like when you say that Jerusalem is not really Jerusalem but is something else, and Israel is the Church, and all that kind of stuff. They're the people that developed the allegorical method of interpretation. They're big on Greek education.

Those men of Alexandria take the standard approach of dead orthodox scholars of the 21st century. When you go to the average college or seminary, and you talk to the professors about the Bible, listen to what they say about the Bible. They'll be saying the same kind of things that those men in Alexandria would have said to you. That stuff didn't die out when Alexandria was destroyed. It lives today in the viewpoint and philosophy of dead orthodox scholars up there in the seminaries. You want to remember that so that when you see that stuff around you today you know what you're dealing with.

I've told you before, in studying the Bible, people talk about Judaizers and the Gnostics. What does that mean to you? You don't see any Judaizers and Gnostics running around today, do you? But a Judaizer, in modern, twenty-first-century terminology is a denominationalist. You see a lot of them, don't you? So when you find passages in Galatians that deal with Judaizers, you know that's a denominationalist, and you know where to go in the Bible to deal with it. You know the scriptures instructing you.

You see, there is that terminology gap again. It goes by a different name so you can't identify it, but a Gnostic is just an intellectual today. The Judaizers would match the orthodox scholars of today.

Now, the Western Fathers worshipped and followed tradition and an authoritative hierarchy. They take what we would call the "Roman Catholic approach" - tradition and the hierarchy of the church. Their headquarters were in Rome.

Then there's the Syrian group, and that's what I call the "Bible Believers" - Bible-preaching people. That is where the real business of the Church was being done. We talked about the Old Latin; these people (the Syrian group) translated that Old Latin and took it down into Africa. Those folks (the Alexandrian group) corrupted it when it got down there.

If you want to see the intelligentsia, it's the Alexandrians. They're the university professors, the dead orthodox scholars. The Western Fathers would be the Roman Catholic traditionalists. The Syrian Fathers would be the plain old Bible-believing people out on the street preaching and teaching the Bible, getting people saved, building local churches and sending out missionaries. Maybe you can see a parallel in that today. It is certainly evident.

This is important. You've got these groupings of Fathers. The Church Fathers quote scripture so you can see the kind of text that was in evidence among the Alexandrian Fathers, the Western Fathers, the Cappadocian and the Syrian Fathers. You can see the text type that was in evidence in their territories, so if you're going to reconstruct the text, and you've got a quote from one of these men, that helps as an authority because these men write down and send out for public dissemination these texts and versions. So this is another witness. It isn't as good a witness as a manuscript; but it is a witness like the lectionaries.

VII. SERMONS OF THE EARLY FATHERS

Numbers six and seven - the Patristic quotations and the sermons of the early preachers - are basically about the same thing. You have a lot of Chrysostom's writings and sermons recorded. A lot of times they didn't just print sermons, they printed books and journals.

The problem with those two things is this: Have any of you people met any of those men? No. Did you ever hear a tape recording of any of those men? No. How did they communicate with us? They had to write it down. There's an assumption - and it's an assumption that you'll have to watch out for, for the rest of your spiritual life - that the so-called "great men" of the church are the men that wrote books and whose books have been left around for us.

There's an assumption that people make that if you write a book you're something special. I hope you know that that is not always so. You can prove anything in a library. Did you know that? You name what you want to prove, and you can go down to the library at the University of Chicago or any library that's big enough, and you can prove black is white and white is black, up is down and down is up and that you're here, but you're not here. Somebody wrote a book about it. So just because somebody wrote a book doesn't make it so, but it's interesting to have the books around.

Number eight is the least reliable of all of them:

VIII. CONJECTURES OF THE SCHOLARS

Now what would that mean? A conjecture is just a guess, so this is just guesswork. It's the least reliable of all of them. It's listed in Nestle's text in the Critical Apparatus as "cj." That means a conjecture. All that means is that a scholar just made a guess.

This is the reason, by the way, you'll find variations between different Greek texts put out by the same editor over the period of ten or fifteen years when no new manuscript evidence has come to light. You take the United Bible Society text in the seventies - it changed from one revision to the next with no new manuscript evidence developed at all, and yet the new, latest revised edition was changed in numerous places from the old edition. What they have done was just reevaluate the information they had and decide that it wasn't right and "this is right." They just made a guess. In other words, instead of having solid evidence, a lot of times these guys guess at something, and they just have to figure it out the best they can. So they give you an "educated guess" or the best guess they can give you. That's the most subjective and least reliable of all of them, but it is something that is done.

I've never seen this one (Number nine) listed as part of the materials to reconstruct text, but I am going to put it here because you've got to be familiar with this terminology.

IX. FAMILY DIVISIONS OF THE MANUSCRIPTS

This is something you're going to have to get, and we'll spend the next half hour on this.

There was a man by the name of Johann Griesbach (1745-1812). Now, this fellow was a textual critic; he published three different editions of his Greek text during his lifetime,

and he departed completely from the *Textus Receptus*. He's what we'd call a "Critical Text" man. He departed from the *Textus Receptus*, the Majority Text, which he thought was a bad thing. He proposed - the proper word would be "invented" - what is called "the Families of Manuscripts." Now, Westcott and Hort called that the "Genealogical Method."

Number seven was the *Fathers*; now here are the *Families*. Now, understand what happened. Griesbach developed and proposed this invention, and he said that *this is a new way to examine the manuscript evidence. Here's a way to look at all the manuscripts that are different.* So he invented what he calls "The Four Families" or "The Four Genealogies." *We're going to trace the family trees of the manuscripts*, in other words.

First there's the Alexandrian Family.

Then there's the Western Family. (See how they're matching these things?)

Then there's the Caesarean Family.

Then there's the Syrian Family.

He puts in the Caesarean Family, but otherwise the names are exactly parallel to the groups of the church fathers. The reason for that is that there are basically two ways he developed these families. He decided:

1. The manuscripts came from the same area; hence, he's trying to identify them with the four groupings of the early Church Fathers. So he takes the geographic divisions.
2. He says that these four manuscripts are grouped together by location and by readings. In other words, these manuscripts basically read the same (the Alexandrian, Western and Caesarean Fathers). The Syrian Fathers' manuscripts read the same.

Now, this ("the Families") is an arbitrary classification. Griesbach just did this on a very arbitrary basis. Westcott and Hort proposed a Genealogical Method of classification. Now write this down and don't forget it: nobody has ever, at any time, in the study of manuscript evidence applied the genealogical method to the manuscripts that are available. This is a theory. It's guesswork. It's something that nobody has ever tried to do with the actual manuscripts to demonstrate and prove.

So when you go to the debates and hear the guys talk about "the Families" and "the Genealogies," just know that this is the conjecture, the invention, the arbitrary decision of the scholars, and they've never been in the laboratory to prove it. Anybody that is familiar with the writings of the men that developed these things knows that. Most of the people that you're going to talk to won't know, and they won't believe you when you tell them that the principle of the Genealogical Method has never been applied to manuscripts. They won't believe you because it sounds so preposterous.

I didn't believe it the first time I read it. I read a critic of the Genealogical Method, Wilbur Pickering. You've got the book, The Identity of the New Testament Text. They build all this stuff on something that they didn't prove. I say that's crazy. So I went and got the

source material that he quotes, and I read Colwell's book. I read it, and I see that he's right. I didn't think Pickering would lie about it but just figured he might have misunderstood the information. So that's what you're dealing with.

Remember when we went down to that debate on the South Side, and those guys put up all that genealogical stuff with that overhead projector? Every bit of that stuff is guesswork. That man just sat down in his wildest dreams and drew that stuff. He never looked at one of those manuscripts, not one of them, and he doesn't know anyone who ever looked at one because no one ever did. He put eighty manuscripts up there on the board and tried to line them up, and no one ever sat down with those manuscripts and tried to do that. (This is theoretical, just like the "natural selection" of Darwinism.)

You see, folks, you come along, and they'll ask, *Where did you go to school? Who taught you? Some transplanted fellow from Alabama? What does he know about it? Where did he go to school?* That's what they're always going to ask you. *Who taught you, and who taught him, and who is the who that taught the who that taught the who that taught you?* Do you know what you did when you did that? You cut your spiritual jugular vein and just bled all over the ground because who somebody is, is your authority.

I'll tell you what, folks, you don't have to believe anything I say, but that Book that sits on that table right there is going to judge you one day. That had better be your authority. When I say "that Book," I mean this one right there in the English text, the King James Version. I'm not worried about the Greek text. You can't read that. God put it right there in English for you to read and that English one right there is going to get you, and I don't care who tells you differently. That's what God's going to face you with, and that's serious. The people you're going to minister to - that's the one they're going to face.

Now, if you're going to minister in Spanish or German or Russian, it might be a little different deal for you when you get into that language, but you're not in that language. Well, if that bothers you, and if you can't find God's Word in your own native language, how are you going to find it in somebody else's language?

That's preaching, but that's the kind of conviction you're going to have to have because when you get out and deal with men's souls, you begin to deal with people about heaven and hell, about life and death. You'll be dealing with them about whether their marriage is going to stick together or whether they're going to stand for the Word of God rightly divided - the truth - and take it in the neck, lose their family and friends, their position, their pension and everything. You'd better know why you're telling them that.

Somewhere down the line, some poor old soul is going to look you in the eyeball and say, "Are you sure about what you're telling me?" They're going to believe it because you tell them. You tell them that it's in that Book, and you're going to show it to them.

More people are going to listen to you preach and teach that are going to believe what you say because you say it, so you'd better be right. What you'd better do is be sure you say it because it's in that Book so when they believe it, they're believing that and not just your own viewpoint.

I know that's preaching, but listen, I'll be honest with you. Something that is needed with regard to what we're studying here is a little conviction along the way. There is a viewpoint that you have to have about this material that is as important as the facts about the documents and the information. If you don't get that viewpoint, I'm wasting my time.

Old man Bob Jones used to say, "If you keep your heart straight, the Lord will take care of your head." He'll iron the wrinkles out of your head if you keep your heart right. That's important.

The Alexandrian Text is a text type. You'll hear that term "text type," and this is what they're talking about - the Alexandrian text type, the Western text type, the Syrian text type.

Just like the Cappadocian is a minor group, that Caesarean text is a very minor witness. In fact, most of the books and the classifications and discussions deal with only three: Alexandrian, Western and Syrian; and when you get right down to it, they really deal with only two - the Alexandrian and Syrian.

Now, another name for Alexandrian is "Hesychian." You'll see that called the Egyptian type text, the Hesychian text; in fact, that's the terminology used in Nestle's Apparatus. It's just another word for Egypt. So you'll see it called the Alexandrian text (Alexandria is a city in Egypt), the Egyptian text, the Hesychian type text. All those terms refer to that one classification.

These texts here are represented by A, by B and by Aleph. Do you remember what those manuscripts are? Vaticanus is B. Westcott and Hort say the Vaticanus is the best manuscript going. They say that's "an island of purity in the sea of corruption." That's their terminology for Vaticanus. They're big on it, you see. They want it to win.

What's A? Sinaiticus. What about Aleph? Alexandrinus. Now, you need to know those things, especially A, B and Aleph. When you read down through a paragraph, and it says, "B says so-and-so, therefore we know the Vaticanus Manuscript is correct, and the Hesychian Family triumphs over the Syrian." What did he say? Well, if you can't decipher that stuff, and you don't believe they talk like that, you wait awhile and see what you get to read.

These are Greek uncial manuscripts; we talked about them (number one on your list). That's the Alexandrian, Hesychian, type text. Do you remember when I added those 4th and 5th century manuscripts to that list?

Now the Western Text - the delta and theta. Those are not of a lot of importance to you, but the center is in Rome and Carthage, North Africa.

The Caesarean is just another name for Palestine. Sometimes the Syrian is called the "Antiochan Text." Do you know another name for it? The Byzantine Text. The reason that the term "Byzantine" is used is because in history the Byzantine Empire took over Turkey and the area of Antioch.

The Greek Empire - they used the Greek text. What Griesbach did was to take the Patristic Fathers, the Church Fathers, and just arbitrarily divide up the manuscripts into four classifications that matched the territorial divisions. Then he arbitrarily assigned all the early manuscripts to that line right there [the Alexandrian line] because he believed ahead of time - he had a subjective bias when he approached the subject - that these texts are the best and are correct, and that these down here [the Syrian or Received Text] are poor and are incorrect.

But he's got a problem. Now, what's his problem? Well, the problem is that that group up there (the Alexandrian line), although they have some of the older manuscripts, this witness down here has the vast majority of manuscripts that agree. And let me say this to you: this Caesarean thing is not discussed very much. Griesbach had a block of witnesses here so he divided it into two sections to try to take away some of the manuscripts from the Syrian line.

Eighty to ninety-five percent of all of the readings are of this group; the vast majority of the manuscripts are the Syrian. Do you remember that the uncial manuscripts were fewer than three hundred? These down here (of the Received Text) were 2,700, almost 3,000. The vast majority of the manuscripts are this family group, the Byzantine, the Syrian type text from the area of Antioch.

Now, Griesbach had a problem. In order to take the manuscripts and to make these Alexandrian more important than these Syrian, he had to devise a system to divert attention from the Majority Text. If you've got 3,000 books out there and they all read the same way, and you've got two over here that disagree with them, how are you going to get people to believe these two are more important than the 3,000? That's the issue he faced.

What he did was to develop a classification index for the 3,000 and then develop a classification index for the two. Now, we're going to vote for what's the best reading. How many votes do the 3,000 have? One vote. They're just one classification. The two in the other classification get one vote. So you've made these few manuscripts equal to the majority. Each classification gets one vote.

I'm oversimplifying it, but this is what is called "the skinny" on the situation. So each one of them gets one vote, and you divide it up so that the oldest manuscripts will agree against the Majority Text. That way you can out-vote the Majority Text with only a few witnesses; and, therefore, you can have a text that's based on just a few manuscripts that negates the vast majority of the manuscripts. That's how they did it. Every one of these guys tells you that the Majority Text is not the one to use.

(I have a book by Guisler, who was out here at Trinity. He's a big shot, a manuscript guy, and he runs all over the country. He wrote a book, and he says that the Majority Text is a poor witness.)

The way they arrive at that is that they develop a system that allows, not 3,000 votes, but one vote. They give their vote up here for the oldest manuscripts. *We've already decided that these are the best.* Therefore, if there's a standoff between the two, which

one is going to be right? *This has to be right because we've already agreed that it's the best. It's got to be the best because it's the oldest.*

Now, you know which one of these things to take on the basis of what you studied on the doctrine of preservation. How does God preserve His Word? Not by taking the original text and preserving it intact in one manuscript but through a multiplicity of copies. If I'm going to reconstruct a text, where am I going to look? In one or two witnesses? Am I going to believe that Papyrus P76 or P66 is the right text, and for eighteen hundred years of church history it was hidden? Am I going to believe the church had the wrong text for eighteen hundred years and that God kept the right text preserved in papyri buried in the sands of Egypt? Is that the way God said He was going to preserve His text? The answer is "no," and you know that because we've already been through the Bible doctrine of preservation. You do already have all that information in your frame of reference to make a value judgment on that. Right?

There's a problem with all this business, and that's this: eighty to ninety-five of all these manuscripts agree in the readings. So that tells you immediately that there are not four clearly defined divisions among them. There's too much agreement among them to make four separate divisions. So what you've really got is a situation where the original autograph is written like that, and that there's a train of transmission that comes down, and God preserves His Word. Copies are made, and they come down through history, and at various points in history copies are pulled off like these: some are the Alexandrian-type copies, some of the Western-type copies, etc.

Now, here's something you want to write down: Alexandrian type texts have a basic similarity. Do you know what it is? They're always the shorter readings. The Western type texts are the longer readings. The Western text translators characteristically added to the text. Do you remember when we read in Mark 16, and we said that very last verse was added on after Verse 20? That's a Western reading. Over in Acts, where it talks about Justus Titus; that's an addition. That's characteristic of this Western text. The Alexandrian text leaves off the end of Mark 16; it subtracts, takes away. So the characteristic of the Alexandrian is that they omit verses. The Western adds verses.

So you've got a text being transmitted through history with deviations being made - some subtractions, some additions to the text - just like you were warned against. This thing over here (the four "Families") is a man-made kind of thing simply to try to divert attention away from this bulk of manuscripts to these variants on the side and to support the claim that they're the right ones.

Let me show you how to be subjective. Consider Alexandria, Egypt. If you know anything about the Bible, folks, you know what you're looking at. Do you know where Alexandria got its name? Do you know somebody else's name that is like Alexandria? Alexander, the Great. Alexandria is the namesake of Alexander the Great. In Daniel, Chapter 8, Alexander the Great is a type of the antichrist. That would be a strange place to go look for your Bible, wouldn't it? Do you know whose Bible you're going to find in Alexandria? The Western text - that's Rome. Who would add to the Word but Rome? All Rome ever did was crucify the Lord Jesus Christ and kill the apostle Paul. The only manuscripts of any value in Rome were in a jail cell somewhere, written by an apostle of Jesus Christ while he was in prison.

There's the Caesarean - that's Palestine. That never was the headquarters of the Church, the Body of Christ. (It was destroyed in 70 A. D.) Antioch was the headquarters of the Church, the Body of Christ. Do you remember, in Acts 11:26, that the disciples were called "Christians" first at Antioch. It's the church at Antioch that Paul and Barnabas were separated and sent out from. Antioch is the center, folks, of New Testament activity after the setting aside of Israel and the raising up of the apostle Paul.

So when you know some things about the Bible, you can back off and recognize those things. Listen, people, if God gave you a Book, and that Book says you are "thoroughly furnished unto all good works" by the Words in this Book, then you can take that Book and study that Book, and you are equipped to critique, analyze, interpret and authoritatively define everything that comes along. If you can't do it, you haven't spent enough time in the Book looking for the answer. The Book is adequate. You can do it. With knowledge from that King James Bible, you can critique all this stuff. You can look old Griesbach in the eyeball (or anybody that comes along and parrots what he says) and tell them just what it is. They'll laugh you to scorn, but you can just say, "Thank you very much for your testimony, brother." That's what the Book says they're going to do to you.

One time a preacher was witnessing to a guy on the street. The man was saying, "The Bible isn't true. The Bible isn't true. The Bible is this, the Bible is that." The preacher reached up and twisted the man's nose and wrung it real tight, and the man was bleeding all over the place. "What are you doing that for?"

"Well, thank you for the testimony."

The guy was pretty upset, "What do you mean, 'Thank you for your testimony'? You wrung my nose and got blood!"

"Well, in Proverbs the Bible says 'The wringing of the nose bringeth forth blood'. I was just seeing if the Bible was still right or not."

Well, I know that's foolishness, but you understand, folks, you don't have to be afraid to look at this stuff and evaluate it on the basis of what that Book says. You'll be better off believing what the Bible says and looking at things and understanding them the way the Bible says. It's good to understand history. It's good to understand all those things, and that helps your breadth and ability to communicate, but, people, if you had to have that to be able to understand that Book, do you know where it would be? It would be in that Book.

Now, what I just did was to kick out of the second floor window most of the methods of interpretation used in fundamental, conservative, orthodox circles today, but I told you the truth. You'll see that more as we study together.

The shorter readings are the Alexandrian. Don't forget that. The longer readings are the Western. The Syrian type text is the standard.

Now, there are some theories that have been developed by these brethren to try to overturn the Majority Text. This Genealogical Method is used to try to demonstrate that the Syrian text (the T.R. or Majority Text) is inferior to the oldest texts. I've drawn this chart for you to demonstrate how the genealogical method is used to try to support this theory.

*** (Chart) ***

(Probably the best term to use is the "Traditional Text," which is basically what the "Received Text" means. It's the text that is generally received. It's better to say the "Traditional Text" or the "Received Text" because "Majority Text" puts more emphasis on being able to count a number of witnesses than it does upon the corporate witness of what is received by believers. You'll understand that more as we go along and get into some of the particulars.)

Let me give you a couple of ideas about how people do these things. Here's a chart that I took from a book. The autographs (the originals) are basically two kinds. They are the Western and the Alexandrian text type copies. Then, in the 2nd and 3rd centuries, there were some people in Antioch, Syria, who took these copies and had a recension. They conflated; that is, they worked together and put together the Western and Alexandrian texts and came up with the Syrian Text. That's what is called the Conflate Theory. That's the basis of Westcott and Hort's explanation as to why the Syrian Text is the Majority Text and other texts are the Minority. They say that Lucian did it. We'll study more about that later on, but the idea is that there is a recension - a revision - of the text. They bring these two texts together, and they develop a third text from them.

They argue about which of these is better. A man by the name of Clark, for example, at Oxford University, says that the Western Text was first and that the Alexandrian Text was copied from the Western Text and omissions were made.

A man by the name of Ropes says, "No, you've got that wrong. The Alexandrian Text was first, and the Western Text copied the Alexandrian Text and made additions to it." So you see, they argued about which is the older.

Now, Westcott and Hort followed Ropes. They said that the Alexandrian type text was a Neutral Text; it's the oldest and best. It's the original; in fact, the Western was just one step later and that the Byzantine text was taken by the Syrians and polluted with the Western editions.

Now, there's a third man by the name of Dean John Burgon. He said that, rather than these two guys having originals, a recension and then corrupting the majority text,

"Logic would tell you that they had a third text which was the original from which they add and subtract."

So he says that the Syrian Text is the standard text and that the Western Fathers added to it and the Alexandrian Fathers subtracted from it. And that's the history of the texts.

What I did there is really simple, but that's what all the argument is about in current scholarship. Now, if you ever tell anybody that I am a scholar, I'll swear you are a liar and come after you with a club. I would never confess to being a scholar. All I've ever confessed to - or will confess to - is being a student of a Book. That's all I want you to be: a student of a Book. I want you to be equipped to understand this kind of stuff. I'll tell you, folks, you won't meet five men in ten years that can understand this stuff and discuss it with you, but you will meet those five, so you need to be equipped so that you understand where they're coming from.

That's the argument in very basic, simple terminology. Westcott and Hort said that the Alexandrian Text - and especially B, the Vaticanus - is the best manuscript, the most reliable, the closest to the originals.

You would expect that B, A and Aleph would agree among themselves about the critical verses. The problem is that a lot of times they don't. I am going to show you, in the weeks to come, places where they not only do not agree, but where Westcott and Hort, in order to do away with passages in manuscripts supportive of the deity of Christ, will flee from these passages that agree with the *Receptus* and go to others. They'll just evade their whole theory instead of being consistent with it. So they don't even follow their own theory, but they've developed a scheme to try to get away from the importance of the Majority witness.

Now, for you and me, we understand from the teaching of the Word of God that the Majority witness is the issue. That is the Traditional Text maintained by the Bible-believing, Bible-preaching Church.

You shouldn't be surprised. We started 'way back in the beginning, in Genesis 3, and what was Satan doing? Adding, subtracting, watering down and, "Yea, hath God said?" That's all this stuff is.

I know most of the people you talk to are not doing it consciously, but you see, there is that mentality, and that's where you have to be careful. There is a mentality that worships and honors human viewpoint above God's Word. People professing to believe the Bible as the final, absolute authority in matters of faith and practice can still exalt human viewpoint. And, folks, they have brains bigger than anybody's in this room. If you took all us in this room and added up our IQ's, we couldn't match some of these guys. If they can be deceived by that stuff, you'd better be careful; you can too.

Answers to Questions after the lesson:

1. A is Alexandrinus. Aleph (which is the Hebrew A) is Sinaiticus. Vaticanus is B. You ought to have that in your notes correctly now from the first lesson.
2. The uncial manuscripts weren't changed. What they did, when they began to use those manuscripts in their critical texts, was that they didn't use block caps. They changed them over to the cursive. In other words, they copied it out in cursives.

Grace School of the Bible MSS Evidence 102, Test 01

On a separate sheet of properly headed paper, please answer the following questions. Remember to use complete sentences when appropriate.

1. What is meant by the term “MSS Evidence”?
2. Since there are no later Scriptures by which to verify the New Testament canon, by what procedure are we to identify the New Testament text?
3. What is Satan’s policy of evil against the Word of God (as stated in I Cor. 2:17, etc.)?
4. List five verses you would use to demonstrate that there is a difference in Bible lines.
5. List seven verses you would use to show that this difference is serious.
6. What is meant by Uncial MS?
7. What is a Cursive MS?
8. Who proved that the New Testament was written in Koine Greek?
9. Which type MS makes up the vast majority of extant New Testament MSS: cursive or uncial?
10. What are three leading representatives of Uncial MSS?
11. By what letter title are each of these MS identified?

12. What is vellum?
13. What is papyrus?
14. Are any Bibles available today in papyrus?
15. Which version did Jerome translate: the Latin Vulgate or the Old Latin?
16. What ancient version originated in Asia Minor and Antioch?
17. What version did the “little wolf” produce?
18. Service books of the early Church which contain extracts from the New Testament are called what?
19. Who originated the “family” divisions for the MSS?
20. What are the four families of MSS?
21. Only three of these families are generally considered significant and each has a characteristic reading. Identify this family reading characteristic for each.
22. What is meant by Hesychian?
23. What is the origin of the term Byzantine?
24. What are Majuscule MSS?

Draw a chart that represents the proper view of the development of the New Testament text through history since its completion.

MANUSCRIPT EVIDENCE 102 - 7

Origen

I want you to meet a man tonight that you need to know about. Adamantius Origenes is his name, but you usually see him referred to as “Origen.” Origen is a man who plays a very central role in the issue of manuscript evidence. We’ll probably not spend a whole class on any other one individual except for one other man in the 16th century when we get to that point. Origen is worth a little time, and since we have a half a class here I wanted to spend a little time talking to you about him and sort of take the measure of the man.

There are three sources of corruption in the early Christian church. When you study Church history, you see Augustine, Eusebius and Origen. When you see those names you need to be aware of the fact that Augustine, Eusebius, and Origen lived in the 3rd and 4th centuries, along in there. Those men are sources of tremendous corruption in the early church.

Augustine was a source of theological corruption. He’s the corrupt theologian whom John Calvin followed in a lot of things. Augustine believed that what salvation meant is that you are one of the elect through being sprinkled with water in a baptismal ceremony

- when you're a baby. And if you aren't sprinkled when you're a baby, if you die you're going to hell. He believed in the doctrine of baptismal regeneration through sprinkling.

He said that the Second Coming was one piece at a time on the altar of the Roman mass. That's an interesting idea. The Second Coming of Christ - He comes back one piece at a time. So, Augustine is a source of theological corruption.

Eusebius was a corrupt historian that the Roman Catholic Church follows. But the man we're interested in is Origen because he is the corrupt Bible revisionist, and we're studying about Bible texts. The text that he originated and developed is the text for the views that Westcott and Hort began to propagate in the 19th century in order to produce the new Bible lines that are being propagated today.

Last week, I was asked about some folks in Syria called "Nestorians." Nestorians are called heretics in church history because they have a defective view of the nature of Christ. We'll have a discussion in the next couple of weeks, when we get into Romans, about the nature of Christ - Who He was.

There's a doctrine that's called "the Hypostatic Union." Are you familiar with that term? The hypostatic union is the joining together of the man Christ Jesus and God, the Son, as the eternal God. He is begotten as a man, but Christ did not have two separate entities; He is not man and God, but, rather, He is the God-Man. He's one personality with the two natures - the human and divine natures - are so completely joined that there's only the one Person.

The Nestorians said that there are two people, that He's a human and He's divine. They separate between the two, and they don't put them together, so they were branded as heretics. Their views were serious. I don't want you to misunderstand and think that they weren't deviant; they were. But when you read about Origen in church history he is called "a great translator, a man ahead of his time, the first great scientific exegete or scientific collator of the scripture - the first great Bible scholar." That's why I'm going to spend the time talking about him tonight. Philip Schaff says all that about Origen. Origen is not called a heretic by the scholars today. Nestorius is called a heretic by historians but not Origen.

I want to read some things about Origen and let you make up your own mind whether or not you think he's a heretic. I'm reading to you out of Schaff's History of the Christian Church, Volume 2, from his article on Origen.

"Origenes, surnamed Adamantius, on account of his industry, is one of the most remarkable men in history in genius and learning for the influence exerted on his age and for the controversies and discussions to which his opinions gave rise. He was born of Christian parents at Alexandria, Egypt, in 185, probably baptized in childhood according to the Egyptian custom which he traced to apostolic origin. Under the direction of his father, who was probably a rhetorician and a follower of the celebrated Clement of the catechetical school, he received a pious and learned education.

I read that to you so you get the idea that Schaff thinks a lot of the guy. He's an educated fellow and so Schaff likes him. Educated people tend to like educated people. Did you know that? A fellow came over to my house at 6:30 one night, and we talked until two o'clock in the morning. When he left, my wife said, "Do you know what he said over and over and over and over again? He said, 'Education, education, education, education.'" I got to thinking back about that conversation, and she was right. All the guy talked about was education.

Now, you understand that I'm for education, for learning, but when you get in that scholars' union, boy! No matter what you do, you're okay. That's where Origen is; he's a card-carrying official in the scholars' union. So anything he believed, they don't care. Schaff's going to tell you; just watch:

"In the year 203, when only eighteen years of age, he was nominated by the Bishop Demetrius, afterwards his opponent, president of the catechetical school of Alexandria left vacant by the flight of Clement."

He's nominated to be the president of this great school in Alexandria at eighteen years old. He's a brilliant guy.

"To fill this important office he made himself acquainted with the various heresies, especially the Gnostic and Grecian philosophies."

Do you know what he means when he says he's a great philosopher? He's like Plato and Aristotle - those guys. Origen was a man who was fascinated by great philosophy. In fact, he was dominated and controlled in his thought patterns by Greek philosophy. When the Bible agreed with Greek philosophers, Origen agreed with the Bible. When the Bible disagreed with the Greek philosophers, do you know what Origen did? Guess which one he disagreed with. The Book. It's not any different with Origen than it is down at the University of Chicago in the theological department. They do the same thing. They're birds of a feather. I keep telling you that in church history those birds write these books.

Do you know where you'll show up? You'll show up in the same place in a history book of the 20th century as that fellow would have put you in. You won't show up. He would look at you and say, "You're insignificant and you're of no value; you don't make any contribution to society." And yet God Almighty preserves His Word through people like you: Bible-believing, Bible-preaching people, and He ignores that ecclesiastical board down there.

So if you can understand how it worked back there and kind of read between the lines, you can see how it works today. Mr. O'Hair used to call that "sanctified common sense." If I talk as though I have a bias, I do, but my bias comes out of the pages of the Word of God. I can open the book and show you the verse and say, "That's why I am biased the way I am biased." If you understand Proverbs 18:1 and 2, you understand exactly what these guys are doing.

"He was not even ashamed to study under the heathen, Saccus, the celebrated founder of NeoPlatonism."

He goes on to say that Origen's view of God and salvation is all platonic (from Plato) and Greek philosophy. Now he's going to get down to his theology. He spends a page or two talking about what a great contribution he made, what a great man he was – "a leader of his times, just the scholar of his age. For by no means can he be called orthodox ..."

Oh, oh.

"For by no means can he be called orthodox even in the Catholic or the Protestant sense. His leaning to idealism and his preference for Plato, his noble effort to reconcile Christianity with reason ..."

Do you have any trouble reconciling Christianity with reason?

"... and to commend it even to the educated and Gnostics ..."

You see, he has taken Christianity into the educated circles, and he's getting them to like it. That's exactly what's going on today.

"This led him in to many grand and fascinating errors, ..."

This guy blasts the Nestorians and people like them. These are the things he calls "grand and fascinating errors."

"... among these are his extreme asceticism, his denial of the material resurrection."

Denial of the bodily resurrection doesn't seem "grand and fascinating." That sounds like unbelief to me.

"Material resurrection, his doctrine of preexistence and the pre-temporal fall of the soul, including the preexistence of the human soul of Christ, of eternal creation, of the extent of the work of redemption with the inhabitation of the stars and all the rational creatures and to the final restoration of all men and fallen angels."

He believes everybody is going to get saved, by and by, even the devil. That's called "Universal Reconciliation."

"Also, in regard to the dogma of the divinity of Christ, though he powerfully supported it and was first to teach expressly the eternal generation of the Son..."

Now listen ;

"... yet he may be almost as justly considered a forerunner of the Arian heresy."

Do you know what Arianism is? You go talk to a Jehovah's Witness about the deity of Christ, and you're listening to Arianism. Origen believed about the deity of Christ exactly what a Russellite believes at this present time. And, folks, if a Russellite is a cultist and heretic and outside of the pale of the Christian faith - and we all say that they are - then Origen is a cultist and a heretic and outside the pale of the Christian faith. He's not a sound person to get your Bible from or to get any information about your Bible. So it doesn't surprise me that Origen and the text that he developed matches - guess what? That Russellite Bible I had here the other night - the New World Translation - that Westcott and Hort Greek text. The only place I could get a Westcott and Hort text was from the Watchtower Society. Birds of a feather flock together, folks.

Now, the next time somebody tells you what a great man Origen was, just remind them that, according to Schaff, he's the first exponent and originator of what the Jehovah's Witnesses believe today. That man was a nut!

1. He believed that Genesis 1-3 was not literal, true history. He did not believe in the literal creation and didn't believe that Adam and Eve were real people. He didn't believe there was a literal fall of Adam and Eve.
2. He believed that infants must be baptized or they go to hell (baptismal salvation of infants).
3. He denied the physical, bodily resurrection.
4. He believed in the reincarnation of the soul. (A real fundamental, Bible-believing fellow, you see.)
5. He believed in transmigration of the soul after death. (It moves out and goes from one fellow to another.)
6. He believed in the preexistence of the human soul. (The soul existed before birth; even the soul of Christ existed before birth.)
7. He was the forerunner of Arianism. (I want you to remember that one.)
8. He believed in the eternal generation of God the Son. (That's what Arianism is.) Anytime you see anyone with a NASV, they have an Arian Bible. Their Bible text denies the deity of Christ. John 1:18 says that Jesus Christ was a "begotten God" in the NASV. That's exactly what a Russellite believes today. That's their translation. (By "generation," he means created or begotten in eternity instead of in time.)
9. He believed in purgatory.
10. He was an Ebionite, a sect of people who believed the only part of the Bible that was the issue were the four gospels and the rest of it was just to be forgotten about.)

Folks, Origen was just about a Bible dumbbell, that's the best way to put it - just a blockhead when it comes to the Bible.

Take your Bible and turn with me to Matthew 13 and let me give you a couple ideas on how he handled the Word. Now, you can read this in books about him. I never read any of his stuff because I never had access to it but I've read a lot of books about him and books that quote him. The best books about him are by his friends because they tell you more about him sooner or later.

Matthew 13:44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

What's the field? The world. Origen says this: "The field indeed seems to be according to these things to be the scripture." Now, what's the field in the scripture?

Matthew 13:38 The field is the world.

Who said that? Jesus Christ. So, when it comes to interpreting the Bible, Origen just says: *Jesus Christ doesn't know what He's talking about. I'll tell you.*

He's a part of what's called the "Allegorical Method of Interpretation." Allegoricalism is propagated with Origen. There are two guys you want to remember. Origen is the origin of the Allegorical Method. That is, you look at something and you try to imagine what it ought to be. We call it "spiritualizing" it.

Chrysostom is a literalist. He just gives the Bible the literal sense. You'll see him among the Syrian and Antiochan Church Fathers.

Look over to Matthew 19, now. Here's how a devoted a guy Origen was.

Matthew 19:12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.

Do you know what that verse is talking about? In obedience to that verse, Origen castrated himself.

Come over to Matthew, Chapter 10. Christ gives the apostles their very first commission.

Matthew 10:9-10 Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves.

So, Origen goes around the country barefooted. He refused to wear shoes because of that verse right there. This man has penetrating insight into the scriptures, folks, and is conducting and executing his walk as a believer - if he was a believer. I mean, he's got

some real high standards for himself. Imagine this fellow, you know, just emasculating himself like that and going around barefooted and that kind of stuff.

You've got to admire his zeal. Really, you do. The guy took persecution all over the land - not from everybody, but from a lot of people. And, he stuck with it. And to stick with whacky ideas like that, you've got to say something for his zeal. You have to appreciate a man's zeal even though he's wrong. He's bad wrong, but he's zealous.

Come over to Matthew 19. Here's one of the classic bloopers that Origen makes when he changes the Bible.

Matthew 19:16-17 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments.

When He says, "Why callest me good?" Origen changes that to read, "Why askest thou me concerning the good?" Now you might not know what that is right off unless you studied a lot of the philosophers, but the great subject of pagan philosophy is what is called the *summum bonum* - the supreme good. If you go to a philosophy class at the university, in the humanities department (the history, literature and arts department of studies - away from biology and math), and you study philosophy and logic, you'll soon find people who want to talk about "what's the supreme good in life?" They sit around and polish their heels on the desks, eating moon pies, drinking RCs and whatever else they do and talk about "what is the great good in life."

Origen has this Greek philosopher coming to Christ and saying: *Let's have us a little philosophical, intellectual discussion here.*

Listen folks, any Jew would have known how to answer that question. All of the philosophies and all of the questions posed by all of the Greek philosophers were answered in the Wisdom Literature of the Old Testament (Job, Psalms, Proverbs and Ecclesiastes). Every philosophy that has been brought to the front in human history was brought up by those men back there, and they're all dealt with in the Wisdom Literature of the Old Testament. Any Jew would have known the answer to that. Origen has that man come and ask a dumb question like an old Greek pagan.

How does that kind of tip you off as to Origen's viewpoint? Origen was taught by Clement in Alexandria, Egypt. Clement taught that the writings of Plato, the Greek philosopher, were inspired just like the Bible. So the guy that taught Origen believed that what the Greek philosophers said was just as important as what Moses and Paul said. So what kind of view is old Origen going to get? That's a classic illustration of what Colossians 2:8 says. (Now, here's verse you ought to commit to memory sometime along the way.)

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

That's exactly what happened to Origen. Clement had taken over the school in Alexandria. A heathen fellow had the school before him. Now, he got this mentality because the leader of the school professed to be a Christian, as Clement professed.

After Clement, Origen took over the school. Because these guys professed to be Christians, what happened? Therefore, the school must be a Christian school. That's like the president of the University of Chicago professing to be a Christian, and he goes to the Episcopal Church downtown. That means that the University of Chicago is Christian? You know better than that.

The approach that these men took of Christianity is the approach of men who give intellectual assent to the philosophical truths of a system. They don't have any heart faith in a Saviour that died at Calvary for their sins. *That's for these benighted, dumb folks that don't know any better. But we - smart, intelligent, brainy people - we know the Bible is just like all these other philosophy books.*

You remember that we've talked about (and we'll talk a lot more) about these textual critics who consider the Bible to be just like any other book - not special, just like any other book. That is exactly the view that these guys had back there. They're all birds of a feather. They give intellectual assent to the philosophical concepts of Christianity. There's no one anywhere that has any testimony in any form that Origen was ever a saved man at all. Now, you say, "How could that be?" Well, how could the pope be an unsaved man? That's no problem for me to understand.

I lived as a religious man for years and was unsaved. I gave philosophical assent to the truths of Christianity, and I was lost and on my way to hell. I was a religious leader; I "held the bag" in my assembly. That's no problem for you to understand. You know the difference between being religious and being saved. You see, these guys never get that. They're all part of the group. That's why I keep warning you about denominationalism. Denominationalism says: *Hey. They're one of us. They have to be right.* Man, they don't have to be right, either.

Origen's attitude toward Christ would doctrinally be Arianism. What's the Pope's attitude when he has a religious pilgrimage? It's all this religious activity. It's just religion - working your way to heaven.

According to Schaff, Origen had the castration for two reasons: 1) in obedience to Matthew 19, and 2) to rid himself of any diversion so he could give himself to his faith.

(Apologetics is simply the issue of being able to defend the faith. We'll have a class on Apologetics before this course is over. It's something I plan to do. You see, Apologetics is taking the Bible and proving the truth. It's not going out here in the world and saying, "I'll stand on equal ground with you and argue my case," because when you stand on equal ground with the world, the best you can do is to be equal with it. You'll never do any better than be equal because you have to say, "You have your opinion, and I have mine." That's what it comes down to. But when you've got this Book, you've got "Thy Word is Truth." You've got something different. You've something you bow down before and say, "I'm wrong and it's right." So Apologetics is a legitimate area of study when you approach it from the right foundation.)

Origen spent most of his life in two areas: Alexandria, Egypt and Caesarea in Palestine. Both of these cities, Alexandria and Caesarea, produced corrupt manuscripts after Origen was there. You remember that we talked some time ago about those translations, and I told you about the Syrian Peshitta and the Palestinian Syriac. After Origen left that area, corrupt editions of that Syrian Peshitta showed up. There was the original Peshitta and then it was corrupted. That's like what happened to the Old Latin when Jerome was commissioned by the pope to revise it.

The important thing that Origen did was to create a book called The Hexapla. We're going to study that a little more next week. The Hexapla is a book containing six different versions of the Bible, Old and New Testaments. They're in vertical columns, sort of like a parallel-column Bible. The fifth column of that Hexapla is the Vaticanus manuscript. That Old Testament fifth column is what scholars today call "the Septuagint."

Next week, we're going to study about the Septuagint, and I am going to try to show you that it is not a pre-Christ translation of the Old Testament. The Septuagint is said to be a translation of the Hebrew Old Testament into the Greek in the 2nd and 3rd centuries before Christ. Next week, I am going to try to show you that there is absolutely, positively no possibility that can be true, but when you go and tell somebody that, they think you're wacko. (So you'll have to tell them I told you. Then they'll know you're wacko.)

But where that Septuagint comes from is the fifth column of Origen's The Hexapla. In fact, Mr. Schaff, right here in his article on Origen, has a picture of The Hexapla, and if you look under the fifth column, you'll see that he calls it "the Septuagint."

By the way, read pages 81 through 90 in Which Bible? and follow carefully the origin of corruption with Origen.

MANUSCRIPT EVIDENCE 102 - 8

Origen - The Hexapla - The Septuagint

We want to continue our discussion about Origen tonight. Last week, I tried to introduce him to you and to point out to you that Origen is a tremendous source of corruption in the Bible. He's a tremendous source of corruption of the Bible text. He was a Bible reviser, a Bible critic, a man who handled, tampered with, changed, and corrupted early manuscripts. He lived in 180 to 240 (along in that time period, at the end of the 2nd

century and the beginning of the 3rd century.) He had opportunity to corrupt very old manuscripts - what we would consider to be old. He took great advantage of it.

Now, tonight I want to talk to you about his great work. The great contribution of Origen in literary form is what is called The Hexapla. The Hexapla is a six-column book. It's a six parallel-column version of the Bible. Back then, of course, the columns would have been written in longhand because there was no printing press.

In the first column, there is the Hebrew New Testament. Then there is a Greek transliteration, not a translation, but a transliteration of the Hebrew. Then there is a Greek version of the Hebrew Old Testament by a man by the name of Aquila. Then another one by a man by the name of Symmachus. Then the fifth column is Origen's version. The sixth column is one by Theodosian.

Occasionally, there are three (and sometimes more) other versions placed in the margins outside of the columns. They are anonymous, and nobody knows where they came from. They'll be placed beside that sixth column. It is basically a six parallel-column version of the Bible, and it has that Hebrew Old Testament version, a Greek transliteration, and the other four versions. Now, the Hebrew is considered to be the Hebrew text available in Origen's day in North Africa, and it is said to be (and supposed to be) a representative of the text of the day.

You know what a transliteration is. Suppose I take the word *kai* - that's in Greek letters - and I transliterate it: K for the *kappa*, A for the *alpha*, and I for the *iota*. Now, if I translate that and make an English word out of it and tell you what that word means in English, I would write the word "and." The word *kai* means the word "and." It's a conjunction.

Column 1 - the Hebrew.

Column 2 - A transliteration; that is, Greek letters placed for the Hebrew letters, as I placed English letters for the Greek letters. The Hebrew letters, the Hebrew words, spelled in Greek letters.

Column 3 - translation

Column 4 - translation

Column 5 - translation

Column 6 - translation

Now, the version by Aquila is in Column 3. You need to know something about Aquila, so you get some kind of a measure of the man. He lived from 95 to 137 A. D. Aquila was an Ebionite who was excommunicated from the Christian Church. He was a Jew, by the way, who was converted to Ebionism in the Christian Church and then was excommunicated from the Christian Church because he refused to give up astrology. After being excommunicated he apostatized back into Judaism, and he wound up making idols in Jerusalem for the Jews to use in their worship there.

You are familiar with Isaiah 7:14, I hope, and the controversy that goes on around it. Aquila took this passage, where it says "Behold a virgin shall conceive and bare a son," and in his Greek translation he uses the Greek word *miames* which means "a young woman." In the Revised Version it is translated "a young woman." The Hebrew word is

almah, and it can mean “young woman, maid, or virgin.” The Holy Spirit’s commentary on Isaiah 7:14 is found in Matthew 1:23, so if you want to know how to translate a Greek word, you just look over in Matthew 1:23 and see how God the Holy Spirit did it:

Matthew 1:23 Behold, a virgin shall be with child,

The word “virgin” there is not the word *miames*, but the word *parthenos* which means “virgin.” It never means anything else. It’s like our word. It’s clear. It’s concise. It’s straight to the point. So when the Holy Spirit translates it, He translates it “virgin.”

Aquila, in his version, puts “young woman” in there, so he’s one of the sources of that controversy in history and the Bible texts.

By the way, Aquila suggested that the father of the Lord Jesus Christ was a blond German soldier by the name of Panther. Now, that’s interesting; if you’re familiar with contemporary church history, there’s a liberal theologian by the name of Neils Ferri who came along in this century. Do you know who he said the daddy of the Lord Jesus was? (I heard this guy speak in Mobile, Alabama, when I was just saved; I mean, just weeks old in the Lord. That was when I was fifteen years old, in 1963.)

Neils Ferri preached at the Dolphin Way Methodist Church where I was taking organ lessons at the time. He preached and taught there, and he wrote and was quite a sensational man at the time because he expounded the idea that the Lord Jesus Christ was not virgin born but that His daddy was a blond-haired, blue-eyed German soldier by the name of Panther. Everybody acted like he had just discovered that. What they do is to take that Greek word in Matthew 1:23, and they try to make a comparison between the Greek and Hebrew words. He just got that idea from Aquila. There’s nothing new under the sun. Didn’t you read Ecclesiastes?

The next guy, Symmachus (160 to 211 A. D.) was an Ebionite and an agnostic. His version is in The Hexapla. There’s not too much said about him.

Then Theodosian was an Ebionite, also, who apostatized back to Judaism. Now, his claim to fame is in Zechariah 12:10. If you have a Revised Standard Version, one of the old ones, you’ll find Theodosian mentioned in the footnote on this passage.

Zechariah 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, ...

Jehovah is speaking, and He says, “they shall look upon me whom they have pierced.”

Look in the footnote of the Revised Standard Version. (By the way, the RSV text says, “They will look upon him whom they have pierced.” Not me, but him; they change it. They take away the fact that the speaker, Jehovah, is pierced at Calvary.) The footnote says, “Hebrew ‘me’.” They use Theodosian and his translation of the sixth column in The Hexapla as the authority to change the Hebrew text when they translate their Bible. Their authority is that man right there. So you still see him around, and he does have

an influence. Theodosian had some of the Apocrypha in his version. Aquila didn't have any of the Apocrypha in his version.

The fifth column is our old buddy, Origen. In the International Standard Bible Encyclopedia, on page 2,726, he is called "the greatest Septuagint scholar of antiquity." (Now, please understand that I didn't say that; the scholars said that.)

"These versions played a large part in the history of the text of the Septuagint. This was due to the labors of the greatest Septuagint scholar of antiquity, the celebrated Origen of Alexandria whose active life covers the first half of the third century."

Now, Origen spent most of his life trying very hard to reconstruct a Greek Old Testament. His fifth column in The Hexapla is an attempt to have a Greek translation of the Old Testament. That was his goal.

By the way, can you see that "LXX"? What is that? That's the Roman numeral that equals seventy. LXX is the standard abbreviation and symbol for a certain book. Do you know what it's called? It's called "the Septuagint." The Septuagint is the Greek Old Testament. They use the Roman numeral "seventy" as an abbreviation and identification. When you see LXX written somewhere, you should know that's the Septuagint. In your notes, instead of writing out "Septuagint," just write LXX, and you should know what it is.

Now, that fifth column, Origen's translation, is what the modern scholars call "the Septuagint." When you hear people talk about the Septuagint, what they're talking about is the fifth column of Origen's Hexapla. That's all they're talking about, but they don't know that.

What I'm going to offer you in the rest of this class is an alternative view. I don't ask you to believe this. I don't demand that you accept what I'm going to say to you. I am going to give you the leeway to disagree with me (which you can always do, anyway), and I won't be mad at you, but I want you to know that I'm going to give you an alternate viewpoint to consider about the Septuagint. I do not believe that there ever was a pre-Christian Septuagint.

The scholarly opinion is this: there was a complete translation of the Old Testament in the Greek before the time of Christ (200 to 250 B. C.), and that translation was the one that was used by Christ and by the apostles during their lifetime. Since it contained the Apocrypha, Jesus Christ and the apostles approved the Apocrypha, too. Now, we've already studied the canonical statements of the Lord Jesus Christ and have seen how He excluded the Apocrypha. I want you to weigh with me the evidence for there being a pre-Christ, Greek Old Testament in common use.

When I say that, I want you to understand that, first of all, I assume and I believe that there were people translating the Old Testament into Greek in order to reach Greek-speaking people. I understand that. But what I am saying to you is that what the scholars call a "standard Greek text" (that is, that there had been a standard, Greek, authorized translation of the Old Testament - out of Hebrew into Greek) they say was

the standard translation for all Jews. And that is a bunch of baloney. That's a case of a pig picking up a piece of baloney and going too far with it. I didn't say it; the scholars say it.

In Schaff's History of the Christian Church, on the bottom of one page there's a facsimile of the Septuagint. There's the Hebrew text (Column 1), then the Greek transliteration (Column 2), then Aquila's (Column 3), Symmachus' (Column 4) and Origen's (Column 5), Theodosius' (Column 6) and then the other unidentified edition. Notice that he has Origen identified as LXX.

Folks, Philip Schaff says that the Septuagint is Origen's fifth column. In other words, he says that Origen's fifth column of the Hexapla is the LXX, the Septuagint. Now, I believe just what he's got there. I believe that the source of the Septuagint is that fifth column.

I have a copy of the Septuagint, the Greek Old Testament. There is the Greek, and there is the translation of it beside it. This Greek Old Testament is what is called the "Cambridge Edition of the LXX."

Now the Cambridge Edition, according to the International Standard Bible Encyclopedia (you'll be really interested, I hope, to know this) is the Vatican manuscript, the Vaticanus. On page 2,728 it says,

"The following are the chief uncials which once contained the LXX:

1. B (The Vaticanus)
2. Sinaiticus
3. A (Alexandrinus)

[They're 'the big three' of the new Bibles.] The text of the LXX is that of B, the Vaticanus, or where B fails (that is, they don't have B) or A, and the apparatus contains the reading of the principle uncial manuscripts."

What these people say is that this Septuagint is Vaticanus manuscript B. Folks, the LXX, the Septuagint, is the Vaticanus manuscript just copied right straight out of Origen's Hexapla. The fifth column is copied right out - that's all it is. That's what they say it is. I believe that you can demonstrate it to be just that.

Where does the idea of the LXX come from? Well, the whole legend is built on one writing which is called "the Letter of Aristeas." The Letter of Aristeas is admitted to be, and is historically demonstrated to be, false. It's a forgery. Everybody recognizes that it is a forgery. No one claims that it is not a forgery. Everyone recognizes that it is historically inaccurate. No one claims that it is not historically inaccurate. In other words, it's a bogus letter. Somebody sat down and forged "The Letter."

What "The Letter" was supposed to have been is a request from Ptolomy Philadelphius, the pharaoh, king of Egypt. He is said to have sent a request to Israel inviting seventy-two translators, six from each tribe of Israel, to come to Alexandria, Egypt, to make a Greek translation for the library there in Alexandria. The seventy-two scholars went.

Ptolomy examined them, asked them some questions about Greek philosophy - never asked them about their credentials as Bible translators, as the story goes - saw that they were fit, superb philosophers, gave them the job, and, miraculously, in seventy-two days the job was finished. That's what "The Letter" says, and we're all supposed to believe that.

That's just like last week where we saw that Philip Schaff gives you all this stuff about Origen's not being a heretic, and he says, *We can't call a man who has done as much as he has, and we think so much of, a heretic.* They tell you: *Well, yeah, we think it's a forgery, and, yeah, it's historically inaccurate, but everybody believes it; we've got to believe it, too.* And so the story goes.

Now, notice that there are some problems. LXX. What is that? It isn't seventy-two. Wonder where that came from? Why not call it the Seventy-Two? Why call it the Seventy? The reason you call it the Seventy is in Numbers 11:16 when Moses picks out seventy elders in Israel. They try to pass it off as God-ordained and authoritative.

Question number 2: How are you going to find six guys from the tribes of Israel? Don't you know they've been scattered? Don't you know they were scattered all over the face of the earth at that time? Do you not realize that there are not many people in the New Testament that have their tribal ancestry identified for you? There are not more than a half a dozen at the outside, maximum. God knows where they are, but how are these guys going to find them? They lost all their genealogy. The impossibility of finding them would be enough.

Let me ask you something. On the basis of what you know about the doctrine of preservation - the process and the people God is going to use to preserve His Word - why would any group from the twelve tribes go to translate God's Word anywhere when God ordained that one tribe alone was to be entrusted to be the custodians of the Scripture?

Would a group of Bible-believing, God-authorized, Holy Spirit-led Jews - six from each of the tribes of Israel - go to translate the Bible from Hebrew into Greek and God be in it? Would God the Holy Spirit lead them to do that when He Himself has ordained that one tribe, not twelve, was to be the custodian of the Scripture? You see, all of a sudden, we run into all this business, but then we read Augustine and Irenaeus.

Augustine and Irenaeus believed that the Septuagint was (guess what?) inspired. They believed that God inspired those seventy-two men that they called "Seventy" to do the job in the seventy-two days. I mean, you talk about a bunch of heretics.

Listen, people. If somebody comes up to you and says, "Do you believe the King James Bible is inspired?" and that same guy bows down at the shrine of Augustine when you mention his name, you just look at him, and you scratch your head. What's going on? You know the answer to that. You're not going around telling people that you believe the King James Bible is inspired. You tell them that it's preserved. *The inspiration has been preserved.* You understand that the difference between inspiration and preservation. I hope you do, at this late date. Augustine didn't understand it, and

he was going around saying the LXX was inspired. People come around with just a little half-information - or no information.

The only "evidence" for a Greek translation before the time of Christ is a bunch of people with imagination. I know what goes through people's minds when I say that. I realize that so many people today say, "Hey, preacher, wait a minute! Everybody says ..." I know what everybody says; I read the books. I am familiar with it, and I evaluate what everybody says on the basis of what God says. If you come at it with that point of view, maybe you'll be better off facing the judgment seat of Christ and being "wrong" because you just took a verse of Scripture and went on the basis of that verse rather than being "right" on the basis of human viewpoint.

Now, there are verses that are used to prove that the apostles used the Septuagint. I want you to look at some of them with me. I want to show you that these verses, just as easily, just as assuredly, demonstrate that Origen had a New Testament right there in front of him as he worked and wrote.

You see, the people that tell you about this don't believe that the New Testament canon was ever fixed until the 3rd century. So they don't believe that Origen had an authoritative New Testament sitting on his desk, but you know better. You know that by the end of the 1st century, according to the Scripture, the canon was fixed and was being copied, collated and circulated under the instrumentality of the Spirit of Almighty God's activity through the Church, which is the pillar and ground of the truth.

Origen had a New Testament on the table in front of him, and the verses that are used to prove that the Septuagint is the version that the apostles used really demonstrate the corrupting effects of Origen, and men like him, on the Bible. I believe that what Origen did (and I told you I am not going to make you believe it) as he translated the Old Testament was to use the New Testament he had in front of him. He did exactly what I told you a minute ago you should do with Matthew 1:23 and Isaiah 7:14. If you're translating from Hebrew to Greek, and God translated it for you in the New Testament, you should go there and get His translation. That seems logical enough to me.

That's exactly what Origen did. He took New Testament readings and wrote them back into the Old Testament Greek translation. People point to those verses they read in the New Testament and say, "Oh, that's Septuagint." They didn't originate in the Septuagint; they originated from a guy putting them back into a Greek translation of the Old Testament.

Let me show you. Hebrews 1, and notice Verse 6. Also get Deuteronomy 32:43.

Hebrews 1:6 (KJV) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Now, if you've got a cross-reference in your Bible, where does it say to go? It says "Deuteronomy 32:43 in the LXX." (That's what mine says.) If you look up that passage in the commentary, it will say, "And let all the angels of God worship him' is found in Deuteronomy 32:43 in the LXX." Look with me at Deuteronomy 32:43 in your Bible.

Deuteronomy 32:43 (KJV) Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

Read down through there. Do you see anything like “let all the angels of God worship him?” Nary a thing. Let me read it to you from the Septuagint.

Deuteronomy 32:43 (LXX) Rejoice, ye heavens, with him, and let all the angels of God worship him. Rejoice, ye gentiles, with his people and all the sons of God strengthen themselves in him, ...

Well, I got the latter part of that: “Rejoice, ye gentiles, with his people.” The LXX just added “Rejoice, ye heavens, with him, and let all the angels of God worship him.” So they’ve added it back into Deuteronomy to cover up what they thought was an error in Hebrews. Because the guys, when they studied Hebrews, couldn’t find that verse in Old Testament, they wrote it back in. If you want the reference, the writers are actually citing Psalm 97:7 in the Hebrew, not in the Greek.

Now, here’s another one that is actually rather screwy - Hebrews 11:21. You might not be very familiar with these passages, and they might not mean a lot to you, but if you read the commentaries a lot (God help you! I hope you never get in that habit.), sooner or later you’re going to run into these things. When you do, you’re going to see that, in a passage like this, they just spend page after page.

Genesis 47:31 (KJV) [Jacob talking] And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

Israel (Jacob) blessed Joseph’s boys bowing himself upon the bed's head. Now, the LXX puts it like this: “And he said, Swear unto me. And he sware unto him, and Israel did reverence leaning on the top of his staff.”

There’s a great deal of difference between a bed’s head and a staff. A staff is a cane, and you know what the head of a bed is. Jacob is leaning on his bed and puts one hand on one boy and the other hand on the other boy. Joseph thought he got them mixed up, but Israel said to leave them that way, and he blesses the boys.

The LXX has Israel leaning on his staff, and you say, “Where in the world did he get that?” Well, he got it from Hebrews 11:21. This is why I say to you that what they’re doing is taking the New Testament reading and putting it back into the Old Testament, and they get it out of place. The only explanation for it coming out “staff” in Genesis 47:31 is Hebrews 11:21.

Hebrews 11:21 (KJV) By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

So, they say, *see? He wasn’t leaning on the bed; it was a staff.* So they help out the Old Testament by writing the New Testament reading back into it. The reason you know that is that the reading in Hebrews 11:21, in any reference Bible, is not in Genesis

47:31, but it's in Genesis 48:12. It's not even in the same chapter. What's being referred to in Hebrews 11:21 hasn't anything to do with what's going on in Genesis 47:31 but with what's going on in Genesis 48. But, making a mistake in where it ought to fit, Origen has the New Testament on his table, he sees this verse and writes it back into Genesis.

Come with me to Genesis 11 and Luke 3.

Genesis 11:12 (LXX) And Arphaxad lived an hundred and thirty-five years, and begat Cainan.

Now, does your Bible have anything in there about begetting Cainan? Doesn't your Bible say something like "begat Salah?" Where in the world would they have gotten Cainan?

Genesis 11:13-14 (LXX) And Arphaxad lived after he had begotten Cainan, four hundred years, and begot sons and daughters, and died. And Cainan lived a hundred and thirty years and begot Sala.

Well, all that stuff isn't in there. Do you read all that? Where did he get all that from? Well, look over in Luke 3, and I'll show you. The LXX adds Cainan. Cainan is missing in the Hebrew. Origen, as he translates the Hebrew, has a copy of Luke 3 sitting on his table, and he goes back and "corrects" - adds in - something he thinks is missing in the Hebrew text.

Luke 3:35-36 ... which was *the son* of Sala, Which was *the son* of Cainan, which was *the son* of Arphaxad.

Arphaxad - Cainan - Sala. Cainan is left out of the genealogy in Genesis, and in order to fix it, since it's missing in the Hebrew (This passage is one you can't win for losing.) the scholars point to Luke 3 and they say [about Genesis 11], *Spurious. Bad reading.* It is found in the LXX in Genesis, but Luke 3 is where he got it. I mean, you can't win for losing. What I am saying to you is that Origen writes Genesis 11 with Luke 3 sitting on the table, and he just copies that back into it.

You can just do this all day long. We're not going to do it all day long because we don't have but another minute left. You've got to get this one. This is a real corker. Get Acts 7 and Genesis 46.

Now, this passage is one of those classic "contradictions in the Bible." It's one of those places people go when they talk to you about contradictions. When we have a class on problem texts, we'll study some of these so-called "contradictions." This is one of them. It's a difficult one, and it's one that Origen fixed real simply.

Acts 7:14 (KJV) Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

How many souls? Seventy-five. Now, notice Genesis 45, beginning in Verse 20:

Genesis 46:20 (LXX) And there were sons born to Joseph in the land of Egypt whom Aseneth, the daughter of Potipheras priest of Elopalas bore to him Manassas and Ephraim.

Now, the wording is a lot different, but so far so good. Now, Verse 20 continues on like this: (You'll notice that your verse is finished. Here's the rest of Verse 20 in the LXX):

“And there were sons born to Manassas which the Syrian concubine bore to him even Machir. And Machir begat Galad the sons of Ephraim, the brother of Manassas, Sutelam and Tame the sons of Sutelam, Edom.”

Now, what he's done is that he's added five names into Verse 20 that aren't in any Hebrew text ever found, anywhere, at any time. He got the names from First Chronicles 7. He went over yonder and brought them back into Genesis 46. The reason he did that was in order to make Genesis 46:27 match Acts 7:14. How many people did it say in Acts 7:14? Seventy-five.

Now, get Genesis 46:27: ... all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

How many is that? Seventy. Well, Acts 7 says there were seventy-five. Genesis 46:27 says there were seventy. So Origen knew; he had Acts on the table, and he knew what Acts 7:14 says. So he goes over to First Chronicles 7 and picks out five extra names and adds them back into Genesis to make seventy-five, and then he says, “All the souls of the house of Jacob which came with Joseph into Egypt were seventy-five (Genesis 46:27 in the LXX).

You see how the fellow is trying to help God out? Now, there are better ways to deal with the difficulty than changing God's Word and adding five names that don't belong in the text.

Now, you're interested; you want to know what's going on. Let me offer you a suggestion. There are actually three figures there. In Acts 7, it's seventy-five; in Genesis 46, there are two figures: seventy and sixty-six. Look back at Verse 26: “All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six;”

Now, that's sixty-six. And in Verse 27: “And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.”

So now you're got three numbers. You have seventy-five, seventy and sixty-six. Or if you add those extra five that the Septuagint adds you have eighty, seventy-five and seventy-one. Now, you talk about a nightmare, brother! You try to figure that out.

Now, the seventy-five would be in Acts 7. That would be fifty-nine descendants, twelve sons and four wives. That would make seventy-five.

The seventy would be omitting the four wives of Jacob, and Dinah, back in Verse 15.

And the sixty-six indicates the fact that Er and Onan had died in Canaan and that Ephraim and Manasseh didn't make the trip (historical issues). So you've got the numbers; you can account for these numbers, but I don't know how in the world you could get the eighty and the seventy-one.

But you see, what is going on is the dude just trying to help out. We could go on if you'd like to compare Psalm 40:6 with Hebrews 10:5-7 and Amos 9:11 with Acts 15:16, and there are a lot of others.

Folks, you have to remember that the New Testament writers made their own translations directly from the Hebrew. And you have to remember that God the Holy Spirit often used His own knowledge of Hebrew and His own knowledge of His original intention when He wrote the Hebrew to properly interpret the verses and properly suit the verses to the Greek thought and the surrounding New Testament context when the New Testament books were written.

If you'll remember that, it will account for the seeming differences in translations. It will illustrate to you that God is a living God of languages and can translate something from one language into another, and, though it is not exactly word-equivalent, it's still exactly what He said. That will help you when we get into the third semester, studying about the issue of translation into the English language.

Again, the Septuagint is Origen's fifth column. It's written in classical Greek, just like Vaticanus, not written in Biblical Greek. It's written in the classical Greek of the philosophers. It's a classical philosopher's counterfeit Bible; that's what it is. It contains the Apocrypha as part of the Old Testament text. Don't ever forget that the issue in containing the Apocrypha is that it is scattered throughout the books of the Old Testament as though it belonged in the text. The Shepherd of Hermes and the Book of Macabees are laid out just like they're on an equal basis with the Psalms. They are not set off in a separate part but are scattered through the text as though they belonged in the Bible, although Aquila didn't even include it.

Well, that's an alternate view about the Septuagint. I offer it to you, and I tell you that I think it commends itself. I believe it. I do not believe there's a pre-Christian, Septuagint, Old Testament translation of the Hebrew into the Greek that was authorized and used by Christ and the apostles during their lifetime. Rather, on the basis of what the scholars themselves say, it was a desire of Origen to produce what we have today as the Septuagint, Origen's fifth column of The Hexapla.

MANUSCRIPT EVIDENCE 102 - 9

Theories of Bible Transmission

In this class we're going to discuss the men of textual criticism. We've already covered the issue of the materials, and you now should have an understanding of the materials necessary to reconstruct the text and the materials that you deal with when you talk about textual criticism.

Now, we want to talk about the men, and we're going to begin a study, and, by the way, in the last two lessons we looked at one particular man, and that's Origen and his work, The Hexapla.

Tonight, we begin a study of the actual history of the actual transmission of the texts; that is, the history of how the text was transmitted down through time. We want to consider the problem of the differing versions and especially the origins of the differences between the manuscripts and the versions.

The materials that we've discussed are basically all the same. They're a static group of information. It's the arrangement of the materials that produces the different conclusions as to what the reading should be. Different people arrange the material in different ways so that they come up with different conclusions. So, to begin with, when you begin to study the transmission of the texts, you have to do what we did when we began to study inspiration; and that is, you have to identify the basis of the arrangement. You have to identify the biases of the arrangements that you're going to have to deal with.

So, tonight, in this class, we're going to study the issue of the different theories of Bible transmission, the transmission of the text. There are half a dozen different viewpoints as to how that history took place. Just as we studied the theories of inspiration, we're now going to study the theories of the transmission of the texts.

I am going to give you six of them, so you'll want to write them down in order:

1. The naturalistic approach. This simply says that the Bible text, the text of the Word of God, was transmitted through history just like any other text, any other non-Biblical text. Take Virgil, Plato, Caesar, Shakespeare, Homer or Socrates - any text that was written in ancient times and was transmitted. What happens is that a text written in ancient times, say Shakespeare's writings or Socrates', Homer's, Virgil's or somebody like that, and that text is cast out on the sea of time, and that text goes through time, and here we are today, and we have pieces and fragments of the original that is left. What happens is that through the passage of time, through various accidents, for example, some are lost.

Here's a mutilation - somebody gets mad and tears up some. Here's a guy who doesn't copy exactly, faulty copying. Here are some that sit on a library shelf and bugs eat

them up, neglect and loss. False information: somebody read it and said, "Here would be a better ending to it," that kind of thing. And then there'd be the destruction of the manuscript. What happens is that through time, what we wind up with over here is only a part of what was originally there [they say]. Sailing over the treacherous sea of time the books finally arrive in modern time, where we are here, in a damaged condition. Now, that's true of Shakespeare and of all of the texts that have been written down through history. Writings have been going on for millennia.

So there's that naturalistic approach as to how a text is transmitted. Hort, for example, took that approach with the Bible text. Hort said that there was no new principle in textual criticism needed for the Biblical text; that is, the common, ordinary rules and principles (which we're going to study later on in some detail) of textual criticism for Shakespeare, Homer and all the others, are the principles that you can apply to the Bible text. In other words, the Bible text was transmitted - just cast out on the sea of time - and God set its sails full of wind and let it drift. Whatever happened, well, that's what happened.

That's the naturalistic approach. Of course, that's the viewpoint of modernists, the National Council of Churches, etc.

Now, many of the early advocates of this view would have tended naturally toward rationalism. Many of the important names in textual criticism hold this view: Westcott and Hort, for example, the much-touted textual critics duo of our day. This was their view. In other words, their view was that nothing special happened in the transmission of the Bible. What happened just happened.

Lachmann, the classicist, was another man who had absolutely no regard for divine preservation as he attempted to reconstruct the fourth-century text. Tischendorf was similar. All these well-known names fall under this naturalistic approach.

Now, what these guys did is that in 1881, when the Revised Version came out, is to say they went back into the past, beyond the mistakes, and they were better able to reconstruct the text based on ancient evidence.

Now, you'll remember that, as we studied the issue of preservation, we saw very clearly that ancient evidence was not the issue with God. The issue in the preservation of the Word of God is not that God just allows the natural course of history to take place, but, rather, that God has a design through history. Well, of course, these guys ignore that. They say that until they publish their translation - basically the Vaticanus manuscript when it was resurrected in the Revised Version and in the Westcott-Hort text - they basically believe that the Word of God was lost until then.

In other words, if the Westcott-Hort is the proper text, then the traditional text of the church for 1800 years was the wrong text. If the verses that are left out and the changes that are made in the Revised Version (and hence, in the modern versions) are right, then for 1800 years the right, genuine text was lost. And only for the last hundred years has the real text been available for us. They don't bat an eye when they say that. That's no problem for them because they believe it. *Sure, that's exactly right.* That's exactly what most people say today when they talk about this.

So we've got the naturalistic approach. Now, you need to remember that one. It implies that God uses the textual critics to preserve His Word through their naturalistic and rationalistic approach. In other words, they believe the way that the Word is preserved is through scholars like themselves who take the naturalistic view and approach. They assume that the Biblical text should be left to the textual critics. They'll tell you (and you will be told this by a lot of people if you stick your neck out and ask them about it) that there were five leading textual critics in the 20th century: a guy by the name of Aland; a guy by the name of Metzger; a guy by the name of Black; a guy by the name of Willdren; a guy by the name of Elliot of the United Bible Society's Greek New Testament. They say you should leave textual criticism to these men.

Or course, a century before, it would have been Westcott, Tischendorf and Lachmann and those men.

But, anyway, that's the naturalistic approach. It says that the Bible is just like any other book, nothing special; it's just out there on the sea of time. That's very much like the naturalistic view of inspiration. You see how they match.

2. There is the supernatural preservation of Bible doctrine approach. (The first approach - the naturalistic view - is the view of the modernist.) This second view is the view of the average, conservative fundamentalist. It will compare with the dynamic view of inspiration.

The supernatural preservation of Bible doctrine approach simply says that all the texts and all the translations are good. They're all good. They're all fine. We ought to use all of them. There aren't any really bad texts. Hence, there's no need for a fight or a battle over this issue. They say: *you don't really need to fight for the Receptus, and you don't need to fight for the King James Bible. You don't need to fight about these passages; all of them are okay, and all of them are good because the Bible truth of the fundamentals of the faith (Biblical teaching) is found in all of the various witnesses.*

Therefore, because the truth that was received (the issue of the Virgin Birth, for example,) is found in all manuscripts to some extent or another, so, we won't worry about that one that denies it in one place or another because the truth is out there. What's been preserved is the doctrine, and the doctrine is what's important, anyway, isn't it?

Now, what does that tell you? For these guys, the words of the scripture are not the issue. The Words that God wrote down are not important as long as the teaching, the doctrine that they want to be in the Bible, is in evidence there.

Again, this is the view of the average, fundamentalist, conservative, orthodox preacher and teacher.

You've heard me refer to a debate I attended in 1983 out at the Marquette Baptist Church in one of the suburbs of Chicago. I listened to a debate between Dr. Stuart Custer from the Bob Jones University (he took the critical text side) and Donald A.

Waite who took the King James' side. Waite was an absolute bust. If we ever had somebody who did the other side good by being on our side, it was this guy.

After the meeting, I had an opportunity to talk with Custer, and I asked him about several of the issues, the verses, one in particular. There were questions during the debate, and his constant approach, his constant theme, his constant answer about particular verses was that *the words aren't the issue; the thought is there. You have to understand the mindset of the first-century men.*

Mark 1:2, for example, where it says in a King James Bible, in the *Receptus*, "As it is written in the prophets," and it quotes Malachi and Isaiah. His text says, "As it is written in Isaiah," an obvious mistake because it's written in both Malachi and Isaiah. I asked him about that: "What about that? There's a verse that says in your Bible, 'Isaiah,' and it's obviously Malachi and Isaiah."

And his answer was, "Well, you have to get into the mindset of the first-century man and understand that when the first-century man quoted someone like that, he would have referred to the greater of the two prophets that he quoted."

"Well, that's great. What about when it says that Isaiah wrote it and Malachi really wrote it? Either that's wrong or Isaiah isn't complete."

He said, "No, no, you're not listening," and then he goes through that explanation again. Then we were interrupted and didn't get to finish the conversation.

But my question was, "Then what's important. The words? What is inspiration all about anyway? Is it about words written down on a page? Is it really verbal, plenary inspiration or is it dynamic inspiration? Is it the content, the thought, the concept, the doctrine that's inspired? "

Now, you remember when we discussed that there is a concept that's called "dynamic inspiration," and that simply means that the concept, the idea, is the issue, not the words. We also studied the Bible and saw that in God's Word, what's the issue? The words. So, you know, we took our doctrine out of the Word of God. We're now examining the different views of men.

The supernatural preservation of Bible doctrine is the average fundamentalist's viewpoint - the average conservative. They believe a group of doctrines that they extract out of the Bible, but they don't believe the Bible that they get the doctrines from.

Now, I don't want you guys to go out into a ministry and not have a Bible to teach. I don't want you to go, fellows, just teaching doctrine. I want you go teaching the Bible because that's your authority. As you preach and teach the Bible you are teaching the doctrine. The doctrine won't be the authority; the Bible will be the authority, and you'll be a preacher and teacher of the Bible. That's the great difference here, and you need to be careful about it, and I hope you see this clearly.

This doctrine of preservation that says that "the words aren't the issue, it's the doctrine," will do you in. Now, Stuart Custer and Bob Jones University stand four-square for

plenary, verbal inspiration, but their approach to preservation and the textual issue, in two or three generations, is going to end with students who take their place teaching dynamic inspiration. Whether or not they are honest enough to say it, that's what they will do in practice. That's where the danger is. Do you remember Second Timothy 2:2?

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

There has to be a consistent, faithful communication of sound doctrine from the Word of God, or you're going to see declension in the second or third generation.

And, folks, you'll find people - and I know good men in the Grace Movement as well as in denominationalism - who say, "We believe in verbal, plenary inspiration," and yet their view of preservation is the supernatural preservation of the Bible doctrines. They say, "We believe all the versions are good. They all have the right doctrine in them, and we can't throw any of them out."

"What about these verses?"

"Well, that isn't the issue."

So that's the second theory. That one is dangerous because that one is going to affect people whom you minister to, and they're going to give ear to it. You're going to have to know how to stand against it.

3. The supernatural preservation of the true reading in at least one extant (existing) manuscript. Now, there aren't a great many people who hold that view, but there was one vocal man, Theodore Zahn. He held that the true text is always, at every time in history, to be found in at least one existing manuscript; that is, in every point in history, there has been one manuscript somewhere that had the complete, whole, correct text.

Now, I hope you can think your way through that problem immediately. The problem is two-fold: 1) How do you identify which one? You see, if we agree with him, how do we know which one it is?

The other question is 2) Why just one? The problem is that this just doesn't give you any method whereby to identify what the text is.

The naturalistic approach tells you that we must get back to the original and work this thing out. We just apply the principles of textual criticism for everybody.

The supernatural preservation of the doctrine says as long as the doctrine is intact we're not going to worry about how the verses look.

But this view - the divine, supernatural preservation of at least one existing manuscript - has a good idea. We're going to keep that thought. That's a good idea, but when it is limited to just one, then, all of a sudden, you don't know where that *one* is or which *one* it is, and why should there be just *one*. So it's beginning to make the right move in the

right direction, but the problem is that it doesn't give you an adequate basis for identifying whom and what you're really after.

1. The naturalistic approach
2. The supernatural preservation of Bible doctrine approach
3. The supernatural preservation of the true reading in at least one extant (existing) manuscript.

4. The supernatural preservation of the Majority Text through the church bishops. That's a really exciting sounding one, isn't it? Now, I mention that because that's the view that Dean John Burgon held. He held that the Majority Text was preserved by the church bishops through the centuries. By "the church" he meant the Anglican Church. It's interesting that he never endorsed the *Receptus* of his day because it was not compiled by the bishops of the Anglican Church.

F. H. A. Scrivener and Edward Miller also held this view. Now, you'll see the names of Scrivener and Miller around. Scrivener and Burgon were two of the leading textual critics of the 1800's. In other words, because of that view, they see that the church, as an organization, and their leaders were the ones whose job it was to preserve. That is that hierarchy idea. That's why Burgon put such a great emphasis on the quotes of the Church Fathers. He went back into the materials and looked at the Patristic quotations and would call them into a position of prominence. He put such importance on what they said that he would give them weight like most people would give to a manuscript.

You're going to find out something as you study and as you talk to people. Most people aren't going to realize that there are more than one or two ways to reconstruct a text. Most people never thought about patristic quotations. Most people don't know what a lectionary is, much less the other six or seven things I gave you. We've already studied about the uncials, the cursives, the codices, the papyri and all that business. Then you have all these auxiliary avenues of evidence.

Burgon believed that the majority text was right, and he understood that God's method of preservation is to preserve His Word through a multiplicity of manuscripts. He thought that multiplicity of manuscripts should be held and decided upon by the bishops of the church. So he places a great deal of emphasis on the quotations of the Church Fathers.

Now, we're not going to accept that view, either, but again, there are elements in it that are very true. It's just the hierarchy problem that he mentions there that's not sound.

I want you to be very attentive on this one, please.

5. The supernatural preservation of the text in one inspired translation, said to be the Authorized Version. This is the view that is commonly attributed to a man by the name of Peter S. Ruckman. Now, Dr. Ruckman is from Pensacola, Florida, and is the head of the Pensacola Bible Institute. He is said to hold the view that the King James Bible is inspired and that it is more important than the so-called "originals." Now, that is the common thing that is said about Dr. Ruckman, and I know the folks there. I've read his

books on Manuscript Evidence. I've talked to him, personally, about it, and I know that a lot of things that are said about him are not always accurate.

Dr. Ruckman would not really say all the things that are attributed to him, but I'm not so interested in what he says as I am about the idea here. I want you to understand that a lot of the stuff (a lot of the guff) that you hear attributed to Ruckman, is just from the inability to answer him so they make up false things. He's not that far off from what's right, but there are two problems with what he's saying there.

First, the issue of the translation - is the translation inspired? No. What's inspired? The words written on the page in that original manuscript. Those words written on the page are then preserved, and the issue today is not inspiration, because that's already over and completed. The issue is preservation. I asked Dr. Ruckman one time, "Do you say that the King James Bible is inspired?"

He said, "No, I never said that. I say that it is preserved." Well, if you're going to say the inspiration is preserved, that's a different thing

There is a problem with the idea of an inspired translation. Now, I know there are a lot of people that you'll meet who say, "Well, the King James Bible is inspired." I went down to a conference in Florida recently at Thanksgiving with one of the leaders of the Grace Movement. He is one of the men who works with one of the mission boards. I will tell you his name: Harry Rosbottom.

He and I were talking, and he said, "Ha, ha, ha. You believe if it was good enough for Paul, it's good enough for you. Ha, ha, Ha." I'd already dealt with Harry back and forth in the mail about that.

People will say, "You believe if the King James was good enough for Paul, it's good enough for me." That's an emotional argument that doesn't make any sense. They're just trying to poke fun at you. They're just trying to laugh at you, so you laugh with them, you know. It doesn't hurt anything. It doesn't cost anything.

But the second problem betrays a great deal of ignorance on their part about what the real issue is because they won't understand what preservation is, and they won't really understand what inspiration is. So you understand, folks, that if God wrote something down through Paul and God has preserved it until now, and we can get our hands on it, then we have the Bible Paul had. And if that Bible is translated into our language, then we have in our language what Paul had back there. Now, that's the point.

Translating is a part of the preservation process. Write that down, please. **So we can say that the Authorized Version is God's Word to us, the English-speaking people, but you can't limit it to English any more than you can limit it to Greek.** You don't limit it to one language because God has superintended, down through history - ever since less than a hundred years after Paul's death - the translation of Paul's epistles and the rest of the New Testament. They have been collected together and were being translated into the language of people in their area, and we have copies that still remain of some of those versions. That's one of the materials in reconstructing

a text - those versions. So those versions are a part of the preservation process but they're not the only part.

So the preservation is not done through one single version. It is certainly a part of it, and it's certainly correct to say that the Authorized Version is the Word of God for the English-speaking people. If you can't say that, as far as I'm concerned, then you can't say you have the Word of God if you don't believe that it's possible to translate the Word of God into your language.

Now, when we get into the third semester and talk about translating, you'll see how these things work together. You are going to see that the Authorized Version does, most definitely, establish the correct form of the printed Greek text for the Body of Christ. It establishes the correct form for the printed text, both Greek and English, for the Body of Christ in our day.

So there's a great deal of information there that you'll get from Dr. Ruckman's viewpoint that isn't so bad. You want to recognize that translating is a part of the process; it's not the sum total of the process.

6. (It's this view, of course, that I will try to validate for you.) That's the supernatural preservation of the text through Bible-believing, Bible-preaching believers, in other words, through the traditional text. The traditional text in printed form is what we call the *Textus Receptus*. This viewpoint, the supernatural preservation of the text through Bible-believing, Bible-preaching believers, matches the doctrine of preservation we've already studied. We saw in the doctrine of preservation that God's intent was to use believers in whom the Spirit of God indwells to guard the Word of God and to propagate the Word of God, to get out the Word of God. He's not going to use unbelievers, and He's not going to use liberals. He's not going to use the professing, visible church where the unbelievers and liberals find their haven.

You see, folks, the true remnant is always on the outside. Oh, guys, you've got to know that. Don't get the idea that you're going to go in and take over the power structure and win from the inside. Win! Win! Show me an example in history, would you, please, let alone in the Word of God, where that's ever been true.

God's people have always been the remnant on the outside. From the time of Paul until now, there have been believers on this earth that believe, preach and teach what you and I preach and teach, and they used the same Bible that you and I use. God hasn't preserved His Word by using this translation of it. Maybe they used a Syrian or Latin translation, or a German translation, or a French translation - whatever translation they needed - but they had the same verses in their Bible that you have in yours and I have in mine. God has preserved it.

You see traces of it all down through history. You say, "Where are they in history?" They're in the same place in history where you and I are going to be if the Lord carries another five hundred years. Would you please tell me where Grace School of the Bible is going to show up in history five hundred years from now if the Lord carries? Where are we going to be? You know where we are going to be in history? We are not going to appear. But we are here, and we're a force for the Lord.

You take an organization like Moody Bible Institute. They probably won't appear, and if they do, they'll be just one little small sentence that won't accurately reflect who and what they are. You take an organization like Dallas Theological Seminary - they won't show. Do you know why? The people who write history aren't our people. The people who write history are either Roman Catholics or Roman Catholic-sympathizing Protestants like Philip Shaff. They don't reflect us, and when they do reflect us, they do it in a very negative way. They call us heretics.

One of our own, a professor at Grace Bible College, identifies us as a cult. Well, folks, if one of our own does that, what do you think our enemies are going to do? You see, the point is, when you begin to look at history, you're looking at human viewpoint. What you look to is the Word of God. What you want to do when you develop an approach to the issue of the transmission of the text is to take the doctrine of preservation from God's Word, and you want to apply it to history.

Now, the position that will take the doctrine of preservation and match that to the transmission of the text is to say that the text has been done by Bible-believers. I say this on the basis of the doctrine, and I freely confess that I have that subjective bias ahead of time. I believe it is right, and I'm willing to face Him at the Judgment Seat of Christ and say, "Lord, I took this view of the Word of God because of this verse, this verse and this verse."

If you want to do it differently, you can say, "I did it because of this rationale and this rationale and whatever." It's up to you, but I trust that you will be willing to stand on the verses, on the doctrine. That's why we spent the first semester drilling that issue of the doctrine into your soul.

Now, you want to say that the transmission of the text has been done by the Bible-believing, Bible-teaching people who handle the Word of God. How did it work? Well, it would be like this:

Here's the text written, and then it's copied - there's a copy, there's a copy, there's a copy. These copies are copied - copies, copies, copies. But a copy comes up that indicates that it's not trustworthy. Here's a copy, and it's got mistakes in it. It has some verses left out, some things transposed, and there are errors. We come to a Bible conference and we study the Bible. We are the people who are interested in believing the Book. Do you know who's going to find a mistake in it? Do you know who is raising Cain all across America and the world today about the new versions? People like us, not the scholars. It's people like us. They look at us and they say, "You're just dirty lint, dummy."

Just the other day, this man who is the head of the denominational branch of the Grace Movement (He was the president of the organization in 1984. He's a friend of mine who lives in Chicago. I know him.), was talking with me about the new Bible issue, and I told him, "I don't believe the New International Version."

He said, "Well, you're taking a non-academic approach."

I said, "Well, Whoopee!"

He didn't understand that. He said, "You're being non-academic."

I said, "I know. That's okay."

A hundred years ago, I would have been very academic. A hundred years ago my view would have been the prevailing view. It's only in the last hundred years or so that anything else has been the view - since 1881. You see, that's no way to view things.

"Academic" - good night! Who cares about that! What's important is that God has preserved His Word. These people out here used the Bible, and they identified it, they copied it and they copied it and they copied it and they copied it. And you begin to see the multiplicity of copies go out, and there's one out there, and there's one, there's one and there's one and there's one.

Every now and then, there'll be a bad one that shows up. Because of the testimony of the Holy Spirit in the Church as they study the Word, as they compare verses, as they work through the process, the untrustworthy copies are set aside and the trustworthy copies are perpetuated through history. So, today, we wind up with the original readings faithfully preserved for us. It was not just put on the sea of time and left to float, but, rather, there is the activity of God the Holy Spirit through the believer as he takes His Word, as he identifies it and he bears witness to it. There's that active process of preservation through the multiplicity of copies. That's the doctrine.

Now, it's not through the hierarchy because you know what the hierarchy is. They're your academics. They're guys like Origen. They're a guy like Philip Shaff who was the head of the Revised Standard Version translating committee, lauding and bowing to Origen. Do you think God is going to preserve His Word through a fellow like that? I don't.

Well, you get the idea about the transmission of the text. God has preserved His Word through believers in Asia Minor (that's why it's called the Byzantine Text - from the Byzantine Empire, the Greek Empire), and it goes up throughout Europe.

As far as identifying what the text is, Erasmus was the man who began to identify the *Textus Receptus* and began to put it out in printed form. We're going to study and talk about Erasmus in the weeks ahead. He was under the influence of Bible-believing, Bible preaching people. He died, not with the Catholics but with the Protestants. You don't get last rites from the Protestants, and if you're worried about being a good Catholic, you're not going to die where you're not going to get the last rites. Amen? He didn't have nine Fridays - or maybe he did, but he didn't get a priest there. He was used of God to pass on the traditional text. The King James translators themselves are used to identify the text. We'll study these things as we get on down the road. So there are six theories:

1. The naturalistic approach
2. The supernatural preservation of Bible doctrine approach

3. The preservation of the true reading in at least one extant manuscript
4. The preservation of the Majority Text through the church bishops
5. The preservation of the text in one inspired translation
6. The supernatural preservation of the text through the Bible-believing, Bible-preaching segment of the Body of Christ; that is, the transmission of the text through the execution of the Bible doctrine of preservation

Now, of all those six theories, there are basically only two approaches. Let me make it simple. There are just two basic viewpoints that result in two different kinds of texts. One is the naturalistic viewpoint. (That's the top one on our list.) It has a reconstruction of the text based on the various principles of evidence. It's built on the Westcott-Hort Theory, it's very subjective, and the final result is a piecemeal book over here with its maximum uncertainty.

If you're basing your confidence on this reading being the right reading because you just discovered a fifth-century piece of parchment in Egypt, how do you know that a second-century text that contradicts the one you've got wasn't destroyed back in the late fifties when they built the Aswan Dam and flooded the Egyptian Delta? How do you know that? You don't know that. So the only thing you can do is to go on the basis of what you now see at the moment. You become an existentialist. What's it doing to me now? What do I know now? That, my dear friend, is maximum uncertainty because we don't know what the next moment may bring.

Then there's the supernatural approach which is the bottom one on the list. That's the approach that's based on the doctrine of preservation. You're going to see, as we continue to study this, that the evidence available in the issue of the transmission of the text affirms that God has done exactly what He said He's going to do in preserving His Word, and He's done it through the traditional text which today we call the *Textus Receptus* of which the Authorized Version is the English representation.

This gives you the maximum of certainty, not of uncertainty, but the maximum of certainty because it's based on faith. Faith, my dear friend, is not a blind leap into the dark. That's existentialism. Faith is confidence based upon doctrine, teaching, information that you get out of God's Word.

"Faith cometh by hearing, and hearing by the Word of God."

You guys learn that material and know it, please.

MANUSCRIPT EVIDENCE 102 - 10

Majority Text - Ancient Period

We've been talking about textual criticism, and last week we looked at a number of different theories of the transmission of the text. When we finished I came down to the point where I tried to show you the different ideas and theories, and I want you to have some passing acquaintance with the different theories of transmission just like we did with the different theories of inspiration.

I. BASIC APPROACHES OF TRANSMISSION OF TEXTS

You come down to where there are basically just two different approaches. And the two different approaches result basically in two different Bible lines, text types or forms - whatever you want to call them. I generally call them two different Bible lines. The critical books that you read call them text types and text forms. That's the more sophisticated terminology, so I usually try to avoid that terminology so as not to be mistaken for someone who has sophistication. (Anyway, I'm teasing.)

A. Naturalistic Approach

First of the two is the naturalistic approach, and that's just the reconstruction of the text based on human viewpoint. They take the various principles of evidence used to reconstruct any text and reconstruct the Bible text that way. In most of the six or eight different approaches that I gave you, you can see where they will fit on one of those two basic ones.

B. The Supernatural Approach

The other approach is the supernatural approach which is the opposite of the natural approach. The supernatural approach is just the reconstruction of the text based on the doctrine of preservation. You come to the evidence of the manuscripts and there you

see that the evidence affirms the fact that God has done just exactly what He said He'd do by preserving His Word in a multiplicity of accurate and reliable copies.

It is important that you understand that, even though there are all kinds of different ideas, with preservation you basically come down to just what we did with inspiration; either it is the Word, or it isn't the Word. With preservation, you come right down to the same thing: it's either man's human viewpoint, and you get it the best way you can (and they have different ways of getting it), or you come down to where you're going to base your view on the doctrine of preservation that the Bible teaches. That's why we studied it in such length, so you would understand what it is and base your faith hopefully upon that.

II. VARIATIONS IN TEXTS

Now I want to talk to you about some variations in the text and some other things. You have to understand that there are some variants in the text. In the some five thousand manuscripts and pieces of manuscripts, each one varies from the others a little bit, and some a lot. The variations in the existing manuscripts raise the questions of 1) how to explain the variations, and 2) which one of the readings is the correct reading.

So you need to understand that there is not a whole, big conglomeration of manuscripts and readings that are exactly alike. You can understand that pretty easily. Most of the variations are unintentional. We all have Bibles here; mine is an Oxford. If you've got Oxford Bibles, they'll all be exactly alike. That's because they were all produced on a printing press that didn't change between when one was produced and the next one was produced.

These ancient copies were hand copied, and for that reason unintentional errors sometimes crept in. If I gave you, tonight, fifty pages out of the Bible to copy, and you went home, sat down and copied those fifty pages, there would be variations in them through no intention of your own - not necessarily terribly critical things, but you may have a misspelled word. Maybe you'd make a word plural when it was singular or make it singular when it was plural.

I'll give you six different kinds of unintentional variations:

A. Unintentional Variations

1. Mistakes of sight

Now, variations, mistakes of sight have to do with a lot of different things. Take your Bible and turn to John, Chapter 6. I'll just give you an illustration. It's not a terribly critical variation of a verse, but it is an illustration.

John 6:39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

Now, the critical text and the new translations leave out the word “Father” in Verse 39. The reason they leave it out is that the text they’re translating from leaves it out. The explanation for the absence of the word “Father” is in Verse 38:

John 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Verse 38 ends with "the will of him that sent me." You see, in Verse 39, that it says, "And this is the Father's will which hath sent me." So what they say the guy did was, as he was writing along, he looked back and forth from Verse 38 to Verse 39. The fellow has maybe been copying for four or five hours and so possibly he gets up and takes a break, and he comes back and starts the similar line. So he winds up omitting the word “Father” because he looks and sees a similar line ending that way, and he picks up that line. When he does, he leaves out the last part of Verse 38 ("the will of him that sent me") and makes it the first part of Verse 39.

a. Similar endings

There’s a Latin word for that that you’ll see sometimes which is *homoioleuton*. I wouldn’t attempt to pronounce that for you. It means similar endings. A line will go along here with the same words at the end of one line and also in the next line. They’ll copy that line and next time they’ll come down and get the next line and omit a line. You’ve all done that. You’ve all had that experience.

Last night, I was typing a program into my computer, and my eyes went almost buggy trying to stay on the right line. I was running along here typing numbers, and I got this data statement; there are two lines of numbers, and it’s all one entry. I was looking at it up there, and I wanted to make sure I was typing it all in; I looked back down, and I had to hunt for it again. (Fortunately, there’s a key on the left hand side showing that it’s line 506 or 560, or whatever), but I had to go right back to the beginning. A lot of times you don’t do that, and I’ve found myself, several times, skipping one or sometimes two lines by looking back and forth, and my eye had dropped down two lines, and I’d left out what was in the middle. So you’ve got those kinds of errors.

b. Repetitions

Then, there’s another error of sight, and it’s *dittography*. You can figure out what that means. You know what *ditto* means: redo it. That word *graph* means write. You write it twice; you double it. Now, that is the explanation usually given for the ending of Romans 8:1. Come over there with me. Possibly you’ll have a note in your Bible.

Romans 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Look down to Verse 4: “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

You see that the last ten words of Verse 4 are identical to the last ten words of Verse 1. Do you have a note in your Bible saying that perhaps that is a copyist’s error and that

the words were erroneously copied from Verse 4? They say the guy is copying Verse 1, and he looks down to Verse 4, and he copies it up into Verse 1, and it shouldn't be there on the basis of dittography, double writing. Now, that is not a mistake in that passage, but they say it is. It's interesting that they leave out the last half of Romans 8:1.

In John 6:39, where the scholars say there is an example of similar endings causing a word to be omitted because of dittography, but they still leave out the word "Father." I would have thought they would have put it in since they recognized why it was omitted in the manuscripts, but they don't. A lot of times you have that kind of thing.

c. Mistaking similar Greek letters

Sometimes you mistake one letter for another. There's not much difference in the two Greek letters **** and *****. But there is a difference. Come over to 2 Timothy 3:16.

1 Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

That word "God" is the Greek word *Theos*. The critical text has the word *OE*. The reason they put that in there is that they say *Theos* is a mistake, that it should have been the pronoun "He" because the word for God is sometimes abbreviated like that, *OE*. That's what they say. I don't know of any demonstrative proof in the scripture that this is so, but that's how their reasoning goes. It's abbreviated like that: first letter, last letter. When the copyist for the Majority Text saw *OE*, they thought it should have been *Theos*, and he made a mistake of the eye. Maybe it just had a speck there or something, or maybe it just had an extra line, or maybe somebody wrote it wrong. The eye made a mistake and mistook one letter for another. So that's another way you can do it.

What is that letter? Does that look like a T to you? It looks like a T to me. An A looks like that: *** (looks like a small a, but not like this print in the Greek is an S. You could easily mistake them one for another. There are two ways to write a *sigma*. Unless an S appears at the end of a word, you write it like σ . If it appears at the end of a word, you write it like ς .

If you've been reading for a long time, or the fellow that copied before you had sloppy handwriting, you could make a mistake. These men who did the copying were careful. They weren't like you, just writing notes in class; they were being careful about what they were doing. But you have mistakes in reading letters.

2. Mistakes of the Pen

Now, the next kind of mistake is a mistake not of the eye; the eye sees it right, but it is copied down wrong (mistake of the pen). They don't show up too much in the English text, but there are times when your eye sees it right, but you write it down wrong, or you don't form the letter properly, or you write a wrong word down or something like that.

3. Mistakes of the Ear

Then there are errors or mistakes due to hearing - a mistake of the ear. I want you to write something down for me. Write down this question: Was the book read? Was the book red? You see the problem?

All right, I am dictating to you. I'm sitting here, and you're sitting there. You're writing it as I'm reading it to you. I read, "Was the book red?" What do you write down? You're not sure. It is *red*, but it could just as easily be *read*. Which would be right? A lot of the words in our language sound alike. They're spelled differently - there, their; one, won. Now, the Greek language is the same so there are variations that would slip in.

4. Failure of memory

Then there are variations that result from failure of memory. Sometimes there are differences in word order in the text; the words are not in the same order. The words are there, but the order is different. The way that probably came about is when the guy read the phrase and wrote it down, maybe he inverted the order of the words. In other words, he didn't write word for word. If you're getting a phrase of several complicated clauses in mind, you might get it all in your mind (I'll tell you, if you sit and copy all day long you're going to begin to gain a skill of putting longer phrases into your mind, but you may occasionally invert the word order.) It won't mean anything as far as the meaning of the sentence goes, but it'll be different. Therefore one manuscript has a different order than another. So that's a matter of memory. If a guy has been writing for hours, a lot of times he'll do that.

We've had 1) mistakes of the eye, 2) mistakes of the pen, 3) mistakes of the ear, and 4) memory lapses.

5. Mistakes due to harmonization

That is the influence of a parallel passage. I'll give you two verses to write down and you can compare them sometime.

Compare Luke 11:2-4 with the Lord's Prayer in Matthew 6. You need to compare them in a modern translation. If you've got a New American Standard Version or a New International Version, you'll read in Luke 11:2-4 (instead of starting out "Our Father which art in heaven," as in the King James Bible), they leave out "Our" and put a footnote that says, "the 'Our' appears in some manuscripts." It comes from a guy trying to harmonize it with Matthew.

At the end, it says, "Forgive us our sins, for we also forgive everyone that is indebted to us. And lead us not into temptation." They leave the last phrase ("but deliver us from evil") out of the new Bibles. They say that's an attempt to make it harmonize with Matthew.

What would be a more accurate explanation for the short ending in Matthew 6? Do you remember the ending of the Lord's Prayer in Matthew 6:13?

"For thine is the kingdom, and the power, and the glory, for ever." That's omitted. Why would they leave it out? The reason is that they tried to make it harmonize with Luke 11 - to make them match.

6. Errors in judgment

Look over at John 5:4, and I'll show you a classic one of these. This is what is called a "spurious" passage.

John 5:4 (KJV) For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

"An angel ... troubled the water" is said to be a spurious passage. What they mean by that is that at one time part of that verse was a marginal note. They said, "This is not true." (I am giving an illustration of an error in judgment.) They say, "Therefore, because it was in the margin, it's spurious. It's like somebody came along and started copying the notes I've got in the margin of my Bible and said, "Hey, that note explains the text a little bit," and instead of drawing a line by the margin, they put that note in the text. So they say that's how that got in there.

Those are things that are not intentional. The copyist is not trying to destroy or corrupt the Bible, but sometime you get legitimate mistakes. So you have to know how to discriminate between those mistakes.

Remember those six ways of making unintentional mistakes. Just be kind of familiar with them. The mistake of the eye, the pen, the ear, the mind, and the last two are of the heart. You have to be careful about the last two. The first ones are just technical, mechanical kinds of mistakes that are going to occur. The last two are by somebody trying to fiddle around with the text, and you have to watch out for them.

These [six] are what are called "unintentional" mistakes. Like I said, you have to realize that there are not any five groups of manuscripts that agree in every verse, in every word and in every letter. The reason is that they were hand copied, and when you hand copy vast numbers - thousands of exemplars - you wind up with unintentional mistakes: some due to the eye; some due to the pen; sometime not writing down what you see; sometime not hearing correctly; sometime your memory isn't accurate, and then sometime you try to harmonize verses, and you make bad judgments about what you should put in and take out. Those are what are termed "unintentional."

B. Intentional Variations (See Lesson 102 - 12)

Now, there is another category of variations - that's intentional ones. That's where there are doctrinal changes to produce theological results. They're the ones we are most interested in and we talk more about, but I want you to be aware that there are variations that are not doctrinally oriented.

What I showed you in Mark 1:2 about Isaiah - that's probably one of the unintentional ones. That's one that probably comes under the category of *bad judgment*. What doctrinal reason would a guy have to take out "the prophets" and stick in "Isaiah"?

What probably happened somewhere along the line was that they were copying a manuscript that had a cross-reference in the margin that had "Isaiah 40" written by Verse 3 (where it's a quote out of Isaiah), and some fellow said, "Well, I'll just help this thing out and put the reference in. I'll take out the general prophets and put in Isaiah." That's probably where the error in Mark 1:2 came from, but I don't know that. But if you've got to figure out where it came from, it wasn't that the guy misunderstood "prophets" and wrote "Isaiah." They're not spelled anywhere nearly alike, and he didn't look around and find it on the page somewhere else. Why would he have put it there? Well, probably, possibly (it's as good an explanation as anybody else has), maybe it was written in the margin, so he just decided to write it into the text and help out.

Or maybe somebody had taken out the word "prophets." You guys, haven't you had some preacher tell you to "scratch a word out and put such-and-such in"? Have you ever had anybody tell you that? Sure, you have. I have heard people say that. Maybe that's what happened. They scratched that word out and put in "Isaiah." Some preacher had done that and so that got into the text and got into a few copies that way. Then it fell by the wayside.

In a minute, we're going further into where you are going to see that these variations don't hurt any of the corporate witness of the multiplicity. There are not a great number of variations on each verse. Say that all of us have manuscripts, and every verse wouldn't match one hundred percent in every manuscript. It would be probable that every verse that you named, except for one person's, would agree. In other words, everybody else's would disagree with your mistake. It would be easy to figure out that the one was wrong.

Maybe there would be two people out of a hundred who would have a mistake, so it would be easy to figure out what was wrong and what was right on the basis of the majority of witnesses, but variations get in occasionally.

What you have to worry about are the intentional errors, and those are the doctrinal variations, the doctrinal changes that are seeking a theological result.

Now, Hort taught that all the scribes were "angels"; they never did anything bad like that - making doctrinal changes - but people don't believe that any more. One of the more modern critics, Colwell, says that the majority of the variations are for theological purposes. So the textual critics today, like Colwell, say that the majority of the variations, especially the serious variations (not just the one word that's spelled differently, but the majority of the real textual changes) are done for the purpose of gaining a theological viewpoint.

You see, the scholars forget about the fact that unsaved people have a prejudice against the Bible. So do churchmen, scholars and critics.

“Men don’t reject the Bible because it contradicts itself. Men reject the Bible because it contradicts them.”

Just have in your mind that there are variations in the text. Most are unintentional, but some, a smaller number, are intentional doctrinal changes. These are the major points of problems.

Now, you need to have a way to establish and explain the text since there are variations. There are all these variations, so you need to be able to explain where they came from, and you need to be able to establish which one of the readings is right. If there are two different readings, which one is right? In order to explain that, two different theories, two different views, of the transmission of the text from its original autographs down to the present have developed. They have basically developed over two periods of time.

I want to give you the names of some men that are involved in these things. I have struggled about how to give you this information, and I’m trying to condense it into as receivable a package as possible, without being overly technical and without being slothful in giving you the information. In other words, I want to give you enough information, and I’ve struggled about how to do it.

There are two issues about these men: 1) who's doing this? You need to know something about the men. Then you need to understand 2) how they operate. But since every man operates a little differently, if every time the man's name comes up, you deal with the way he operates, I’m afraid you’ll get lost in the shuffle pretty soon.

So I am going to go through the thing, starting with the Majority Text, and then go back to the beginning and bring it all the way through to the present. We’ll do that with the men: who did it, what kind of guys they were - the major people you need to know about.

Then we’ll go back and get the Minority Text, the Critical Text, and we’ll talk about those men. Once we do that, then we’ll go back and get the different working principles that the two groups used. All right? Say "yes," because that’s what we’re going to do.

The period of the Majority Text is in two sections. One is what I’m going to call the "Ancient Period," and the second period is what we’ll call the "*Textus Receptus* Period." In other words, there’s going to be an Ancient Period of the Majority Text and then the *Textus Receptus* Period.

THE ANCIENT PERIOD

The Ancient Period is when the hand-written manuscripts existed. But then there’s a tremendous event that takes place in the middle of the fourteen hundreds. A man by the name of Gutenberg invented the printing press. When the printing press came out, then you began to have the Greek text printed and published. Then whatever the type said, it said for hundreds and thousands of copies.

In other words, the variations (as long as you had all the typesetting mistakes out) would be consistent. So there was a period when the hand copying was going on and then there's a period when the printing press takes over.

Then you have what is called the *Textus Receptus* Period. The *Textus Receptus* is the only printed form in which the Majority Text has ever appeared. That will be important for you to know later on, but not right this second.

A. Hand-Written Copies

All right, let's talk about the Ancient Period of the Majority Text. We won't need to spend a lot of time here because we've already seen that the New Testament text was established at an early date. You already understand how the New Testament was brought together during the time of the apostles. It was being written, and copies were being made and distributed among the believers. We've seen the evidence in the New Testament and in our studies of preservation of how they were being collected, collated together, copied and distributed among the early believers.

B. Precautions Taken

Now, the early believers were careful -this is important! - they were careful in their handling of God's Word. The early believers (100 to 200 A.D.) were very careful in following the doctrine of preservation laid down in the New Testament to preserve His Word through copies of the original manuscript.

Now, the ways they were careful:

1. Warned about false teachers

The apostles warned the believers to be on guard against false teachers and those who would tamper with the Word of God. The apostles warned them that people were going to come along and mess around with their Bible. Now, if I'm warning you about somebody's coming along and being a false teacher and tampering with the Word of God, you're more and more apt to watch out for that.

Write down Acts 20:27-32; Second Peter 1 and 2; Jude 3 and 4. Take your Bible and turn with me to Second Corinthians 2 and Revelation 22. I want you to notice the clarity and the emphasis of these warnings.

2 Corinthians 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

Folks, corrupting the Word of God has to do with changing the Bible before you use it. That is, watering down what it says, diluting what it says and changing what it says for one's own advantage. You see he's warning them there, "We are not as many" Do you know what "many" means? It means a lot. There are a lot of people out there doing that, and he says, *That's not us*. There are people changing it, and he warns them about that.

Now look at Revelation 22:18 and 19, and notice the concern that John has for the words he has written down in the Book of the Revelation.

Revelation 22:18, 19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

That's as clear a statement as possible to indicate the expression of their concern about people's adding to and taking away. Now, folks, what that tells me is that the early believers, the early Christians, when they first had the Bible and were collecting it together, those people would have been on guard as to the identity and the purity of the Bible text because they're told to be on guard about it, so it isn't strange that you find that that's what they were doing.

I want to read you a statement here out of Pickering's The Identity Of The New Testament Text. He says this:

"The early fathers, from 100 to 200 A. D., furnish a few helpful clues as to the state of affairs at that time. The letters of Ignatius contain several references to considerable traffic between the churches of Asia Minor, Greece and Rome by way of messengers which seems to indicate a deep sense of solidarity binding them together and a wide circulation of news and attitudes. A problem with a heretic in one place would soon be known everywhere."

So these people had communications back and forth. The early Christians, folks, were not off sitting on a shelf with no communications; there was intercourse between them. There were messengers going back and forth, and they were communicating. When there was a problem here, and there was a problem over there, everybody began to know about the problems whenever they came up.

That there was strong feeling about the integrity of the scripture is made clear by Polycarp, who said,

"Whosoever perverteth the things of the Lord, that one is the firstborn of Satan."

Don't mess around with the Bible, see? Don't mess with the Book. They had a tremendous amount of concern about that issue.

I am just trying to say to you that the early fathers were convinced that they had received and that they had the pure Word of God. This is important in order to establish a beginning for the transmission of the text.

At the bottom of page 107 and the top of page 108 in The Identity of The New Testament Text, Pickering says this:

"The early fathers insisted that they had received a pure tradition. Thus, Irenaeus said that the doctrine of the apostles had been handed down by the succession of

bishops, being guarded and preserved, without any forging of the scriptures, allowing neither addition nor curtailment involving public reading without falsification."

Now, do you know what he is saying there? He is saying that we ought not let anyone add to it or let anyone take away from it, the way it's been done. It's the doctrine of the preservation to Bible-believing, Bible-preaching people. The church is taking care of it and has preserved it down through time. They were guarding it and not letting anybody add to it or take away from it and that kind of thing.

2. Care in copying

They were careful to be accurate. They had the original manuscripts, and they made copies of the original manuscripts. Those New Testament prophets had that responsibility to identify what scripture is and what it is not and to make copies. They began to collect those things together and make copies, and they were very careful to make accurate, reliable copies that didn't add anything and didn't subtract anything. That's what they were on guard against. The guy had to watch out if there was a marginal note; he wasn't going to add that marginal note. He knew not to, and he knew not to leave out a line.

Do you know how they knew to do that? It's a very ingenious thing. Here's a page, and down at the bottom there's a number. That number represents how many characters there are on that page. After that fellow got through, he went back and counted, and if the number of characters he had on his page didn't match the number on the bottom of the page of the original, he just scratched out that whole page he had copied. Then he started all over again.

Now, you're not going to let a whole lot of mistakes slip in if you do that. What I'm saying to you is that every place that they copied the manuscripts they didn't do this. Different places had their own procedures. I use this as an illustration. Again, I want you to understand I am not saying that everyone did it, but I am saying that these are some of the places where we know that they did. But where you can go and find out what they did, this is the type of thing that they would have done.

I am just trying to say they were careful. They had the originals, and these first-century believers started making copies, and they were being careful.

a. Possessed original manuscripts

Not only were they careful, but they possessed the original autographs. Do you know what that means? That means that if I had a question, and your Bible's got one word and mine has another, do you know what I could do? I could go look at the original and decide which one is right. We can't do that, but they could.

b. Made meticulous reproductions

There are other ways that you know they were producing accurate, reliable copies. If they wanted to know whether Ephesians 1:1 has "to the saints which are at Ephesus" in

it, do you know who they called? 'They'd get on the telephone' and call the church at Ephesus and say, "What does your manuscript have in it, over there?" And do you know what they'd do? They'd look it up and tell you what it had in it. They've got the originals for the final authority. They're making copies, but the originals are still available.

C. Distributed faithfully-executed copies

They took the copies and distributed them abroad. Faithfully executed copies from the holders of the autographs were being made and distributed.

D. Majority Text emerged

There emerged a Majority, or a Traditional, or a Received Text form. What was happening was that these believers had the original autographs, and they were making copies of those originals. They would get the copy made, and they collected those copies together. They didn't have just each other to compare with; they had the originals, and they were being careful to make accurate, reliable copies of the originals. As they began to make them, there emerged a text form. There emerged a bunch of copies of God's Word all over creation out there. As they copied there emerged what we call a Majority or a Traditional Text, a text that is received and used by everybody.

When variations appeared between verses there were a multitude of reliable copies to check by. You see, this isn't being done in one little house up on top of a hill with nobody looking over anybody's shoulder. There is safety in the constant looking over the shoulder of everybody else. If there was a variation here, they had all these things to check by, and beside that, if they couldn't decide that way, where could they go? Back to the originals. And that's what they did.

Let me read you another excerpt at the bottom of page 115 from The Identity of the New Testament.

"Dius, an orthodox father who wrote near the end of the second century, named four heretics who not only altered the text but had disciples who multiplied copies of their efforts."

In other words, Dius talks about four heretics that would take a copy of the text and alter it. They added mistakes into the text. Then they had a variant text, a corrupted text, and they had disciples who made copies of those corrupted texts. Notice what happened:

(Of special interest here is his charge that they could not deny their guilt because they could not produce the originals from which they made their copies.) *These fellows are as guilty as homemade sin, and they couldn't get around it and couldn't deny it because we went over there and got the originals, and they didn't match.*

Do you know what that implies? It implies that they couldn't get the originals, but somebody else could. Pickering says that this would be a hollow accusation for Dius if he could not produce the originals, either.

I have already argued that the churches in Asia Minor, for instance, still had either the autographs or the exact copies that they themselves had made. Thus, they knew absolutely what the true wording was and could compare the variant forms with confidence.

Men like Polycarp were still able to confirm, in 150 A. D. (letter by letter, if need be) the original wording of the text for most New Testament books. Polycarp was a disciple of the apostle John. In 150 A. D., if you needed to know what John wrote, you wouldn't have to take my word for it, you'd have Polycarp to talk to.

What happened was that variations came in, but they were quickly identified as that and were cast aside. There's a Majority Text form that can be authenticated.

For example, Paul writes a letter; that's an original. That's the letter I got from Paul. Now, you grow up in a church, and I tell you that this is the letter I got from Paul. Everyone knows it and agrees to it. The New Testament prophet is there, and he authoritatively identifies it for the collective assembly. There's no question about what the original is. That New Testament prophet's job is to say, "This and this is scripture," and he does it before the whole assembly, and the whole collective group knows about it. As the collective group knows about it, they know which copy it is they are to protect and guard, and they make exact copies of it so everybody's got one.

Now there's an original and five hundred copies of it there. When they're going to make more copies, they're going to make exact copies of the copy, and if any questions come up about it they check by the original. So those things could have existed a couple hundred years - as long as that local church was active and functioning. Someone had the original in his keeping until it deteriorated. It was there for comparison, and when a guy came up with a copy, they said, "Where is the basis for your text?"

If he said, "Ephesians 1 says so and so," and all these copies that came directly from Ephesus say something different, what would they do?

Everyone would say, "Forget it. These things come from the originals, and if you keep arguing with us, well, we'll go over there and get a copy of the original and we'll show you." They could do something that you and I can't do, and it's important that you understand that at this early stage.

Now, during this time period (the Ancient Text) there are abnormal texts being transmitted, just like Dius talks about. Most of the changes - and write this down - and most of the damage was done by 200 A. D. Most of the damage is done early. Now, there's a reason for that because by about 200 the text had become so universally accepted that changes in it were no longer possible.

At first, there were a lot of guys changing it - Origen, Marcion, guys like that. Dius, a man I just told you about a minute ago, names four heretics. A lot of people were changing it, but by 200 the text has become so well established and this Majority flow is so well entrenched, and so many people have it that no longer is even Origen is able to add these things. Even as prominent and politically powerful a man as Origen was, he began to be unable to get variations accepted into the text. Origen's variations in

Matthew 19, for example, (the rich young ruler) - those things were set aside just as these are.

Let me read you another statement at the bottom of page 107.

"Dionysius, a bishop of Ephesus from 168 to 176 A. D., complained that his own letters had been tampered with, and worse yet, the scriptures also."

So there are changes being made. If you want an illustration in the Bible, write down Second Thessalonians 2:1 and 2 where Paul talks to the Thessalonians about somebody's saying, "We say so-and-so," or make out that it is a letter by us (Paul). They were forgeries, you see?

But, this (the Received Text) begins to be so well established that most of the damage - doctrinal deviations - was done by 200.

So what you've got is this: you've got a dominant stream, a majority river of manuscripts, beginning back here and going down through history of the church's being formed. Every now and then, there's a little eddy of variant readings that come off on the side - local variations in an area. In other words, the whole church out there has one basic text, one basic set of books, one basic set of verses in those books. Every now and then, there'll be a little group jump off out here in a particular location - Alexandria, Egypt, for example, Caesarea in Palestine, for example. In those locations they would develop various changes, variations. Those variations might last for a little while, but they are never able to gain universal acceptance because the great majority had that one text.

Now, you remember what protected that Received Text in the beginning and until 200 when most of the damage was done. During that first 200 years they had that tremendous advantage of possessing the autographs by which they could check the copy. That inhibited the spread of the variations during that early time.

Not only did they have this, but they had the various versions being translated around 150-170. You remember that we studied about those versions: they had the Syriac (the Syrian translation), the Gothic translation, the Old Latin translation. There were missionaries spreading those things all over the world, folks, and this (the Received Text) is the text that they were spreading.

So that Majority Text, that Received Text, is being spread over the whole world. That's why it's the majority because it's the one that the Holy Spirit in the Church preserves, using the doctrine of preservation.

Now, all these ancient manuscripts have been lost. This stream of manuscripts, the ones existing today, date from 900 to 1200 A. D. The reason the originals don't exist is because when a new copy was made, they destroyed the old one so they wouldn't go around all rag-tattered. All these books agree that when they made a new copy they destroyed the old copy. So when the exemplars became old and useless they destroyed them so there's a constant destruction of the old ones, but the fact is that the new ones we have are reliable because the old ones were reliable.

So we've got this 900 -1200 A.D. witness out here. You can find some of these fourth-century manuscripts lying around down in North Africa, manuscripts that had been cast aside by the Church. The modern critics go back and take these fourth- and fifth-century manuscripts and say, "These are the standard and not this (the Majority Text)." That's where our argument comes from. These (Minority Manuscripts) are the variant readings, B and Aleph (these two especially) and A.

Now, that's a basic overview of the ancient period of the Majority Text. Next week, we'll start with the *Receptus* Period.

Questions and Answers following the lesson:

Answer: In order for you to believe that the Minority Manuscripts are the standard, you have to accuse your brethren in the Church in the 1st and 2nd centuries of not being diligent. You have to take a naturalistic view that God the Holy Spirit and the believers would not preserve His Word. That's the view of the textual critic. That's the view they take. That's the reason I told you when we started, there are two views: the natural and the supernatural. The natural view is always for the Minority text.

Answer: I read you the statement about the concourse going on between the readings of distant locations. I've been telling you, now, don't get the idea that you're doing anything today that those guys back there weren't doing. The Wycliffe translators, the New Tribes Mission are not doing anything today that they weren't doing back there. In the 21st century, you're not behind these guys one whit. They communicated, but there weren't that many to communicate with.

Answer: There are two kinds of variances: unintentional and intentional. These manuscripts up here (Majority Texts) have unintentional variances in them. These down here (Minority Texts) have doctrinal corruptions made for a specific purpose and they were rejected. The individual variances could easily be checked.

Manuscript Evidence 102 - 11

Textus Receptus Period of the Majority Text

We're going to talk about the *Textus Receptus* Period of the Majority Text tonight. Last time, we discussed the Ancient Period of the Majority Text, and that's what they were basically using at the time the manuscripts were copied by hand. That would be from the autograph at the close of the New Testament all the way to the fourteen hundreds, the 15th century.

In **1454** - that's a date in history you ought to remember - Gutenberg, a German inventor, invented the movable type, and in so doing, invented the movable-type printing press. Gutenberg's printing press was something that revolutionized western civilization, for then the potential for producing books other than by long hand or by cutting a plate -

sort of like a die - and that takes a long time and is difficult to do. So with the movable type came the invention of the printing press and, consequently, the printing and publishing of books.

You and I are privileged to live in the last five hundred years where we take much for granted. We have typewriters where we can type a book in short order. In this room, for example, all day today we proofread books. Some of the workers were here almost all of the day proofreading the last section of a commentary. The author types it, someone sets the type, and we've got it all together, and all of a sudden, here it is. These people before Gutenberg didn't have it and had to copy laboriously by hand.

So when the printing press came in, you got into a new era for the study of and the dissemination of the Word of God. Historically, this period of time is called "The Renaissance." When you study Western Civilization, you go through a period which is a time of "the rebirth of learning," they call it, coming out of the Dark Ages which was roughly 500 to 1500 A. D. Coming out the Dark Ages there's the rebirth of learning, and as that happens tremendous advances are made.

1. Now, the first thing you want to know about the *Textus Receptus* Period of the Majority Text is: The *Textus Receptus* is the only printed form in which the Majority Text has ever appeared.

"*TEXTUS RECEPTUS*" are two Latin words (which in Latin are pronounced *Textus Receptus*). In those words you can see the word "text," and in "Receptus" you can see the beginning of the word "received." So the words really mean "the text received or the received text." All that term means is the text that is commonly used among the people. The abbreviated form - and if you put in your notes "T R," that's a good abbreviation.

Now, the *Textus Receptus* is the printed form of the Majority Text. That's important for you to know because, as we get further along in the studies, the terminology of the *Textus Receptus* becomes an issue.

By the way, do you know what the first book was that Gutenberg printed with the printing press? It was the Bible. It was a copy of Jerome's Latin Vulgate - the Roman Catholic Bible. That is just a piece of information; I won't require that of you on a test, but the first book he printed with the printing press (and it just happened to be the wrong text) was a Bible.

2. Here's the next thing for you to know. The first Greek text to be published was by a man by the name of Desiderius Erasmus. We'll have to talk about him tonight so you'll know who he is. He is a prominent figure in the Renaissance of Europe. Erasmus was a Roman Catholic. He never got out of the Roman Catholic Church but he played a balance between the reformers and the Catholic Church. He was a reformer, but he wanted reformation from within the church system. He was just enough of a Catholic not to want a schism or division, but he was a reformer and was against the scholasticism, and we'll get into that in a minute.

Erasmus published the first Greek text in **1516**, so that's an important date to remember. Now, he published five different editions of the Greek New Testament. The

first one was in 1516. Erasmus used five manuscripts, and I want to give you this information so you'll have it because it's a little difficult to find. He used five manuscripts to produce his Greek text.

Do you understand what I mean when I say he used five manuscripts to produce his Greek text? Here's my Greek text; I'm going to print a book on a printing press so it's not going to be a manuscript.

He had five hand-written manuscripts. (I want you to write this down.)

One of them was a second-century manuscript of the Gospels (Matthew Mark, Luke and John), the Acts and the Epistles.

The second manuscript was a fifth-century manuscript of the Gospels.

The third manuscript was a twelfth- to fourteenth-century manuscript that contained the Book of Acts and the Epistles.

The fourth manuscript was a fifteenth-century manuscript of the Book of Acts and the Epistles.

(So he had actually three manuscripts that contained The Acts and the Epistles.)

The fifth manuscript was a twelfth-century manuscript of the Book of The Revelation.

Those five manuscripts are the ones that Erasmus used. He did what every editor has done ever since - and surely what some of them did before - when he published his edition of the Greek New Testament. He took those manuscripts, and from what they now call "eclectic texts," the choosing from among the different texts, he decided which of the readings were the right ones, which one represented the true reading. So he used those five manuscripts to produce the reading, the verses, for his printed text.

In other words, if he'd used just the first four, he wouldn't have had the Book of The Revelation in it. If he'd just used the third manuscript with only Acts and the Epistles and wouldn't have had the Gospels or The Revelation in it. So he used all of them to produce his Greek text.

Now, there's something you want to notice and remember. I want to read to you from a page of Which Bible, and I want you to remember this about Erasmus.

Erasmus, as a scholar, had access to more than five manuscripts. He used five manuscripts. Now, you will hear people say, "Well, Erasmus only used five manuscripts; now we have five thousand, and these other men used all these others." Well, what's the deal?

Erasmus used those five, and it's obvious he had access to hundreds of other manuscripts. In fact, he had access to every library in Europe. He even had access to the Vatican library, something that modern scholars don't have. He was respected by

both camps and could go anywhere. He died among the Protestants and people say he was a Roman Catholic. (No Roman Catholic would die among the Protestants without a priest to give him last rites.) He was not a Catholic in the strict sense of the word, but you understand, at that time everybody was in the Catholic Church, but he never got out of it. He was a sympathizer with the Reformation, with the Reformers.

He had access to all these different manuscripts. If you've got access to all the manuscripts out there, and you only use five of them, what does it tell you about those five? They must be pretty representative of all the other ones. The reason he used those five was because he obviously considered them to be the standard readings in all the others.

Say you've got 2,000 manuscripts, and instead of using 2,000, you can use these five which represent what's in the hundreds out there. You don't need to be looking at hundreds when they're all the same.

Let me read you something out of Which Bible, page 225:

"The Revival of Learning [that's what the Renaissance is called] produced that great intellect and scholar, Erasmus. It is a common proverb that 'Erasmus laid the egg that Luther hatched.'"

You read that statement a lot in church history. That is, Erasmus produced the text and Luther used it and went out and produced the Reformation.

"The streams of Grecian learning were again flowing into the European plains, and a man of caliber was needed to draw from their best and bestow it on the needy nations of the West. Endowed by nature with a mind that could do ten hours' work in one, Erasmus, during his mature years in the early part of the 16th century, was the intellectual giant of Europe. He was ever at work visiting libraries, searching in every nook and corner for the profitable. He was ever collecting, comparing, writing and publishing. Europe was rocked from end to end by his books which exposed the ignorance of the monks, the superstition of the priesthood, the bigotry and childishness and coarseness of the religion of the day. He classified Greek manuscripts and read The Fathers."

I read that to you just to give you some idea of the kind of guy that Erasmus was. I want you to understand that the guy had access to all of the information available in his day. That's important because you're going to hear people say about Erasmus, "He only used five manuscripts." Again, remember why he used those five, because he had access to every important critical reading that the revision committee of 1881 used. Erasmus had access to all those variations.

For example, on page 253 of Which Bible: (You're supposed to be reading this, and I'm just highlighting it for you.)

"Erasmus had a thorough knowledge of variant readings and textual criticism. The problems presented by the Vaticanus and Sinaiticus manuscripts were well known, not only to the translators of the King James, but also to Erasmus."

We are told that the Old Testament portion of the Vaticanus has been printed since 1587, so he had the Vaticanus manuscript, which is an interesting thing. No Protestant scholar today has ever laid eyes on the actual Vatican manuscript. It is very probable that Erasmus had access to it so he would have known what the readings were. And do you know what he did with the readings that come out of it? He axed them. He didn't use them. He rejected them.

You see, people want to tell you that we have more information now: "The better texts say," and "better scholarship says." They're going to tell you that the Old King James translators and the people who developed the *Textus Receptus* - Erasmus and these guys - didn't have the information that we have today about the variant readings, but what history tells you is that they did have it, and they rejected it.

"A correspondent of Erasmus, in 1533, sent that scholar a number of selected readings from Codex B. [Now what is Codex B? The Vaticanus.] In 1533, Erasmus received communication from a fellow who sent him variant readings out of Vaticanus as proof of its superiority to the Received Greek Text. Erasmus, however, rejected these variant readings of the Vatican manuscript because he considered from the massive evidence of his day that the Received Text was correct."

Do you know what that tells me? Erasmus did exactly what you and I do today. He had the manuscripts and compared them, and he rejected them.

For example, Erasmus published his textual notes on Matthew 6:13 (that's the ending of the Lord's Prayer that they leave out); Matthew 19:17-22 (about the young ruler that comes to Christ and the "Why callest thou me good" statement of Origen); and Mark 16:9-20 that they leave out. He published critical notes on why those passages should be retained and not rejected. Luke 2:14 (the change in the angel's pronouncement); Luke 2:33, 34 (the sweat turning into blood); John 7:53- 8:11 (the woman taken in adultery); I Timothy 3:16 - all of those passages which are used today to demonstrate the inferiority of the Received Text and hence, of the King James translation of that text. They say all of those verses should be left out. Erasmus had that information and rejected it.

Do you follow the drift of what I am saying to you? Let me read to you here something about Erasmus. (This is from The History of the New Testament Church.)

"Erasmus of Rotterdam is one of the most controversial figures of the Reformation with both sides appealing to him for support and both sides hating his guts and cursing him for his neutrality. [This is a rather graphic writer here.] Erasmus, a true humanist."

Now, remember that: Erasmus was a true humanist, a Romanist. He was not a Protestant, he was a humanist. (We'll talk about what that means in a minute.)

That's why he is different. That's why Rome could claim him, and the Reformers could claim him, and yet he could be neither because he was a humanist, a true humanist and a true scholar. He had just enough Catholic in him to remain in the Church - to hate

church splits and schisms - and just enough Protestant in him for him to know that Jerome's Alexandrian New Testament (Jerome's Latin Vulgate) wasn't worth fifteen cents where it disagreed with the Old Latin of the *Bohemian Brethren* and the *Brethren of the Common Life* who were in Holland with Erasmus when he was raised. It is important that you understand that.

Erasmus was raised in Rotterdam, Holland. The *Bohemian Brethren*, the Bohemian Church, and the *Brethren of the Common Life* were Protestant groups who used the Received Text. They had their translation of it. Erasmus was raised among those people and that influence so he got started with the right Bible.

"Erasmus was an expert Greek scholar with classical and scholastic learning. He sought to free the Church from medieval formalism and tradition but would not leave the Church. He sought reformation from the inside in spite of Luther's later vicious polemics against him, it has been rightly said that 'Erasmus laid the egg that Luther hatched.'"

Luther hated Erasmus, to put it mildly because he was a humanist, and Luther was what we would now call a Calvinist. He contended with Erasmus about some doctrine with regard to the human nature and depravity of man. Luther didn't like him very much in light of that.

Now, here's something I want you to grasp:

"Erasmus had an open door to any library in Europe, including the Vatican; therefore, he actually had a much wider range of sources to pick from than the leading scholars of our day." [Erasmus could pick from any of the manuscripts, read and compare them, etc.] Every important variant reading taken up by the revisers was known more than 450 years ago by Erasmus."

These variant readings are not something new; the knowledge of these issues had been around. The King James translators knew about them, and they rejected them. They didn't use them because they didn't want them, not because they didn't know about them. (Are you with me? There's a lot of dry stuff there and I don't want to lose you.)

Not everybody rejected the variant readings. The Roman Church and Jerome didn't reject them; they used them. Erasmus knew about them and rejected them.

Erasmus edited five Greek New Testaments. By the way, he translated the Greek New Testament into Latin in 1505. His first Greek edition was in 1516; second edition: 1519; third edition: 1522; fourth edition: 1527; fifth edition: 1535.

Now, that third edition (you ought to make a note) is the edition with which he began to include 1 John 5:7, the Johannine Comma. The first two editions didn't have it; the third and subsequent ones had it. That's why you have it in your Bible today. We'll study that passage when we get to it, but you need to know that the third edition of Erasmus' text is where it came in.

Now, Erasmus was a humanist. The textbook here calls him "a true humanist." I want to spend a little time with you talking about that because it's something you people need to understand in the context of the modern debate over humanism.

When you talk to someone about the Bible issue, one of the pieces of information they'll throw at you is that the *Textus Receptus* was produced by a man who was a humanist.

Now, when you think of a humanist, what do you think of? Somebody who rejects God? You think of what Jerry Falwell, Tim LaHaye and all these guys running around the country - you think of them, don't you? No depravity and that kind of thing. "Up with man." That's right. Now, what you're thinking about is 20th century humanism. Humanism didn't start out like it is now. It has evolved into what it is now through the process of time since the Renaissance. There are three basic stages: 16th, 17th and 20th century humanism.

Let me just read you a definition of humanism from one of the encyclopedias. You just listen to this now. By definition,

"Humanism is an emphasis on part or all of human nature for man's accomplishment, more specifically, the intellectual movement to study the classics dealing with the study of the humanities. The humanities consisted of grammar, history, rhetoric, etc. and precluded theology."

If you go to a Liberal Arts College, like I did, they have a department in one of the divisions of the school of education called the Department of Humanities. In the Department of Humanities you'll find subjects like art, literature, history, philosophy and those kinds of things. You don't study math; there is a Department of Math. You don't study science; you have a Department of Science. You don't study theology; you have a School of Religion. But when you study the Humanities, you are going to study art, you are going to study literature (what men have written), you are going to study the Harvard's Five-Foot Shelf of Classics and that kind of stuff. You are going to study history, human growth and development. That is what you are going to study. That's what humanism is. It is the study of the humanities; that is, the things that man has produced.

There are various kinds of humanism, and there have been down through the centuries. The various kinds of humanism emphasize different things.

It's not my purpose to give you a course in history or in the movements of history, but you need to understand at least a little bit about this issue because of the red herring used to mislead people about Erasmus.

Last year we were down there at that debate at South Side, and the King James man was talking about the Roman Catholic leanings and the Mariology of Westcott and Hort. The other guy said, "Well, how come you can't trust Westcott and Hort, but you will trust some old humanist like Erasmus?" What everybody thinks of when they think of Erasmus is a secular humanist. They think of materialistic atheism.

Humanism, in the 21st century, is a particular kind. It is called "secular humanism." When people talk about humanism today, they're talking about that secular humanism, if they're talking about what's going on in the world today.

Humanism, as an intellectual movement, has developed in three basic stages. First, there is what is called "sixteenth-century humanism." That's what Erasmus was a part of. That's where the thing began in the fourteen to the sixteen hundreds. It began as a desire to return to humanity, to human writing, rather than the sacred writings of scholasticism. Now, scholasticism is basically just the tradition of the Roman Church. It's the intellectual straightjacket that the world was held in for a thousand years (or thereabouts in round numbers). Scholasticism is basically what produced the Dark Ages.

There began with the Renaissance the rebirth of learning. Marco Polo went to the East and came back and wrote the book, and it was the beginning of the rebirth of learning and trade, etc. Anyway, with the Renaissance there began to be a heightened interest, not in just Church tradition, but in going back and studying some of these other things. That's the reason the definition describes it as "the intellectual movement to study the classics dealing with the studies of the humanities"; that is, to go back and study, especially, guess who? The Greek philosophers. They were the favorites. But the idea was, "We want to study the classics": Biblical classics, human classics, both the Greek and the Latin variety.

Now, Erasmus was in that movement. Erasmus was a man who rejected the scholasticism of the Roman Church. He did not embrace the Reformation as a movement, but he didn't want the traditional trappings of the Roman Church, either. He was a humanist; he was a man who wanted to return to the study of human writings as opposed to the sacred and the traditional. He didn't break away from the Church, but he did branch away from them and travel all over Europe collecting manuscripts and writings of Cicero, Plato, Lucretius, Pliny, Lucian and all those men back there. He collected these things, and he became known as a man who wanted old manuscripts, so to speak. He collected Bible manuscripts too, because they were considered as important as the others. He was collating and bringing these things together.

Now, 16th century humanism was that rebirth of interest in the things that men had written, not just the church tradition. *Let's go back beyond the mess that the church has made of things and reach into the wisdom of the ages; go back to the great philosophers of the past.*

When I was in school, the head of the English department in Mobile College told us time and time again - this is the humanities department - that the greatest intellects that have ever lived were the Greeks. Did you know that modern American education is based on Greek philosophy? That's where it comes from - from that emphasis back there. Bible believers base it all on the Word of God, but these guys are going back to the Greeks.

Now, in the 17th century, this emphasis on human nature and knowing what man thought, felt and said began to lead to skepticism and the anti-supernatural. In other words, if you begin to emphasize man's ideas so much that you begin to produce

people two and three generations down the line who are skeptical of anything that is from God or sounds like it's from God.

Do you remember when we started I told you that you might maintain the faith, and the guy you teach might maintain the faith, but the issue is what is the guy going to do who is taught by the guy you teach? You've got to go three generations down to see the real thrust, the real fruit of your own ministry. Your ministry will be a success when you teach a guy, win him to Christ, equip him and he can go out and successfully reproduce himself in somebody else. Then you know you have him trained. Do you remember that study? A big "yes," okay?

Every movement, every intellectual process, has a flow through history. If you don't maintain the same, exact, rigid position through history then there begins to be change. There's an evolutionary process in human views.

So you have the rebirth; then the pendulum begins to swing away over here and a skepticism and rationalism begin to develop. Rationalism was the big thing in the seventeen and eighteen hundreds.

Then you get into the 20th century, and the skeptics are now atheists. So in the 20th century you have what is called "secular humanism." The Human Manifesto, 1933, is a secular humanist document. The humanist today doesn't just say, "Well, I don't know if there's a God or not." He says, "There is no God. Man is his own God."

If you forget the supernatural you have what is called in theology "Thanattheology." Do you remember back in the sixties when Altizer came out with the "God is Dead" movement? All the world was shocked. That is called "theopneumaolgy" and in the process of that thought came the secularization of society: *secular* as opposed to *sacred*; human viewpoint as opposed to divine viewpoint. All man, no God. *We're going to fix all of our problems. We'll take all of our resources and pool them.*

You get it on the television. You get it in the movies. You get it everywhere you go. You know, the last scene is up, up and away he goes! And man is going to solve all of his problems. We're coming up; we're rising and getting better and better in every way. If the show doesn't have that positive ending; it ends on a grueling note, then all the reviewers say, "How realistic. What a wonderful, penetrating analysis of realities of human existence." (And all that kind of garbage.)

I was reading the other day that thing by a guy talking about Jim Jones down in Guyana killing all those people. He said with all the dead bodies lying around, everything has been put to rest except the only nagging question of "Why?"

When I read that, I thought the jughead wouldn't believe it if you told him why. Romans 1-3 is why. Sin - that's why. He wouldn't believe that. Do you know why? He thinks we're all going up. That's secular humanism. That's where it winds up.

Erasmus lived in the beginning of the development. The relationship between 16th, 17th and 20th century humanism and Christianity is something you need to understand. That first category, 16th century humanism is what is called "Christian humanism." That is,

it's a desire among people to return to the primitive, pure Christianity, a desire to return to the basic, purist form of the faith - not the trappings of tradition, not doing it because "we've always done it this way and because the church said it," - but to go back and find the New Testament documents that tell us what to do, go back and find what the Church Fathers believed and did.

The second development, that 17th century humanism, is what is called "rationalism." That has produced in the Christian Church what we call "modernism" or "religious liberalism." The modernist is nothing more than a rationalist in religious garb.

Then the 20th humanism is, of course, secularism, and that's the "God is dead" movement, the theopneumaology kind of stuff.

Now, Erasmus gave the authority for defining the basic issues of life to the ancient, classical writers of Greek and Latin, not to the church and the scholasticism. He gave the basic authority for defining the issues of life, death, right, wrong to them. The basic issues of life were governed and decided by what the ancient writers said. Cicero was his favorite, but other ancient manuscripts were discovered and rooted out. He went after all of them.

In the process of examining Greek manuscripts (Plato, Cicero and others), New Testament manuscripts were also read, and that's what led Erasmus to collect and edit them and to be so familiar with them. His desire and ability to know what was right and what was wrong among them was based upon, not a religious preference one way or the other, but that natural respect that he had for those ancient writings and what was the real, true reading in them.

His humanism was the emphasis that God used to break the hold that Jerome's Vulgate had upon Europe by allowing for the study of the classical and Biblical works. So Erasmus' humanism was not the really humanism of the 20th century. It was humanism in its beginning form. It actually worked out to the advantage of the Church at that time.

Now, you've got Erasmus. You understand what it means when we say that he was a humanist, but not a secular humanist. He's what we would call a Christian humanist. He's a humanist in the sense of his desire to turn back to what the original guys said, go back to what the old Greek Biblical and classical writers said.

Now, there are four other guys that you need to know about that edited Greek texts at this time.

The second was a guy by the name of Stephanus. ("Stephanus" is the Latin form for Stephens.) He edited four Greek New Testaments (1546, 1549, 1550, and 1551). The 1550 text is the *Textus Receptus* that we have today. That's the form that's lasted for us.

Stephens' 1551 edition was the first text to be divided into verses. Stephens is supposed to have made the divisions while riding on horseback. When a guy reads it and says, "It shouldn't be divided there; that's where his horse jogged, and he made a

wrong division. It ought to be divided over here." (If you can believe that kind of stuff, I've got a bridge I'd like to sell you during the break. Okay?)

The third guy is Beza who put out ten different editions between 1565 and 1611. The last one was published posthumously because he died in 1605. He basically followed Stephens', and he, too, was aware of problem passages and puts notes in his texts about them.

The last are two brothers, Bonaventure and Abraham Elzevir - the Elzevir Brothers. They published seven editions between 1624 and 1678. The reason these guys are important is that in the introduction to their Second Edition, put out in 1633, the term *Textus Receptus* appears and is described for the first time: *Textum nunc ab omnibus receptum*, (the text now received by all.) Consequently, that text which is basically Erasmus' or Stephens' or Beza's is the same. That term - "the text commonly received by all" - began to be applied and the term *Textus Receptus* really came into use.

The reason that I point that out to you is this: every now and then you'll hear people say, "The King James Bible wasn't translated from the *Textus Receptus* because the *Textus Receptus* wasn't put out until 1613, and that's the first time the term was used. The King James Bible was put out in 1611, therefore it can't have been translated from the *Textus Receptus* which came out later."

But you know folks, that's like saying Columbus didn't discover America because it wasn't called "America" at the time. The land mass that we now call America was discovered by Columbus, and the text that we now call the *Textus Receptus* was the text translated by these men. You've got to be really desperate to go around and try to convince people that "well, it wasn't really translated from the *Textus Receptus*," and yet people do that. So you need to know about that.

I want you to read in Which Bible, Chapter 5, page 216 through page 243. That's "Our Authorized Bible Vindicated" section - Chapters 3 and 4: Chapter 3, "The Reformers Reject the Bible of the Papacy; and Chapter 4, "The Jesuit and the Jesuit Bible of 1582."

You need to know basically those four editions that I gave you. I want you to know especially about Erasmus' humanism so that when somebody blows that smoke at you, you will know just what it is so you don't choke on it, okay?

Remember this about the Elzevir Brothers: that the term *Textus Receptus* was first used in their text. Now, if they used the term, it was probably in vogue before, but theirs is the first text that had it printed in it. But their text is the same basic text; in fact, they used Erasmus', Stephens' and Beza's. They all knew about the missing part of Matthew 6:13, Matthew 19, Mark 16, Luke 2, Luke 22, John 7 and 8, 1 Timothy 3. They all knew about Mark 1. They knew all about that stuff, and they rejected it and maintained the same basic text.

These guys don't disagree with Erasmus. Beza never disagrees with him. Any time there's a variation, Beza agrees with him. That's important. It's a consistent text type going through history that becomes known as the Received Text, and these men used

this text type. Erasmus published his critical text notes vindicating those problem passages.

MANUSCRIPT EVIDENCE 102 - 12

Men of Textual Criticism

This is a list of Greek texts and the dates the texts were published. You'll see that they start with Erasmus and come on down, and, of course, five of them there we've already discussed. The rest of them we're going to talk about in this class. I'm not going to go over each one of them, but I want you to be familiar with these things. As we talk about them you might want to make some notes on your page. (Notice that four of the first five are the ones that we talked about last week.)

1. Erasmus is the man who had the first published Greek text. Erasmus is the man who collected, identified and established the *Textus Receptus* in printed form. He published five different editions of the Greek text. (You'll remember that after Gutenberg came out with the moveable-type press, it was possible to begin publishing these things more quickly.)

2. Ximenis is the man who put together the Complutensian Polygot Bible. Now, that's actually the first Greek text that was printed, but it wasn't published until 1522. So Erasmus' is the first one published, in 1516.

3. Stephens' text (1550) is the one we use. The King James translators used it.

4. Beza's Fifth Edition is the one used by the Authorized Version translators. He put out ten editions in all, but the AV translators used his Fifth Edition.

5. The Elzevir Brothers put out seven different editions. The one in 1612 is the first to use the term *Textus Receptus*. All of those editions are basically the same. They all come from Erasmus and are basically alike.

From 1 to 5, you have the *Textus Receptus* established. Beginning with 6 and running down to 14, you have a group of texts that were published as a reaction against the *Textus Receptus*. They are basically early works with variations. They are texts that look into the differences and are reacting negatively toward the establishment of the Received Text.

6. Walton, 1600-1661

Then, when you get down to 15, you have Griesbach. Beginning with him, the Minority Text becomes the standard text. In other words, the Received Text is from 1 to 5. Then there's a transition in 6 to 14 where these guys begin subtly to change the text. Walton (6) is the first one to use Stephens' 1550 text with just the variations from Alexandrinus sprinkled in.

7. Fell used Elzevirs' text with the variants from about a hundred different manuscripts that he'd collected.

8. Mill used Stephens' 1550 text, which is 3, except he added in the variations of the Fathers, the different editions before him and the manuscripts. By this time, there were 30,000 variants.

9. Edward Wells - You ought to remember 9 because it is the first complete New Testament in printed form that did not follow the *Textus Receptus*. This is one to remember. You've got a little transition coming there.

10. Bentley (1662-1742) From here, they progressively get a little worse.

11. Bengel is the first guy to begin to establish the principles. He said that the variants don't alter doctrine. He said that you have to weigh the witnesses, not count them. He said that the manuscripts can be grouped under two headings: the Asian and African manuscripts. He's the guy that came up with the idea that the more difficult reading is to be preferred over the easier reading. He rated the variations in the margin and that kind of thing.

You're going to study, in the next couple of lessons, all those principles he used. When you get down to 15 through 25, you have the principles that these guys seized upon, solidified and used.

What I am trying to get you to see is that the further down the line you go, the further away from the *Receptus* you get, and the more leaven comes into the process and the more departure comes in.

12. Wettstein

13. Seurler

14. Bowyer had the first printed Greek text from which the *Textus Receptus* was printed, but he put brackets around the verses that he held as suspect. So he still had the *Receptus*, but he has brackets around the "questionable" readings.

15. Griesbach - I've already given you his name. He's the man that developed the family divisions of the manuscripts: the Alexandrian, the Western, the Byzantine and the Caesarian. He listed fifteen different canons of textual criticism and then he developed his text on those canons. He departed completely and totally from the Received Text.

16. Scholz

17. Karl Lachmann is another name you need to remember. You see his name a great deal. He, too, completely abandoned the *Textus Receptus*. By the time you get to 15, the *Receptus* is out the door. Between 6 and 14, you've got a period in there where it's kind of muddled. From 15 on down, it's completely gone.

18. Dean Alford

19. Tregelles

20. Tischendorf - do you remember who he is? Tischendorf was the man that discovered the Sinaiticus manuscript in St. Catherine's Monastery on Mount Sinai. He, of course, having discovered it, propagated that manuscript as being the best and pushed it all of his life.

23. Westcott and Hort were Englishmen. They built on the German scholars, and they used Lachmann, Griesbach and Tischendorf to produce their text in 1881-82. These were two of the men on the revision committee that put out the Revised Version in 1881. These were the two men who were responsible for having this new text translated into English in the Revised Version of 1881. The RV is the first major translation to translate this new text.

24. F. H. A. Scrivener was a *Textus Receptus* man, interestingly enough. He discovered the *Codex Bezae*. He is a TR man but he doesn't go very far with it. He made some very significant contributions to manuscript research. He classified and listed all the known manuscripts. He was a great man.

25. Weymouth also made his own translation later on.

26. Weiss

27. Nestle put out the most complete combination of all the other texts. It's so complete that Nestle really is the end of them. His text is still current today. You can still buy it today. It's still the standard text used by most people.

28. The United Bible Society's text came out in 1966.

So you go from about 1920 to 1966 without any new texts coming out. Nestle's was *it*, and he goes through about twenty-six revisions of his text before he dies. He just keeps coming out with them, coming out with them and coming out with them. It's the critical text.

The only representative of the TR after 15 is 24, Scrivener.

Now, the United Bible Society's text was edited by Kurt Aland. Do you remember who Kurt Aland is? He's the top textual critic who lives today. He lives in Germany. He's the man who is responsible for identifying and cataloging any manuscripts that are found today. The critics and scholars have given him that job. The UBS's text was also edited by Matthew Black, Bruce Metzger and Allen Wikgren. This text is based on the Westcott-Hort text with comparisons to Nestle's. So what they've done is to go back to 23 as their basis. This text is popularly used today because it is in a nice, readable form.

I have the Stephens' 1550 interlinear Greek text with the English wording underneath. You can see how bunched up it looks. It's a little difficult to use sometimes. Its Greek text is the *Textus Receptus* that we have today.

I also have a Westcott-Hort interlinear text. Interestingly enough, the only place I can find it today happens to be the Kingdom Interlinear Translation of the Greek Scriptures put out by - guess who? The Russellites' "Watchtower."

I also have the United Bible Society's text. You can see how big the letters are and how nice it looks. That's Nestle's text, the Twenty-third Edition. You can see how much

smaller and harder Stephens' is to read and how much easier the United Bible Society's would be to read? One of the reasons Nestle's has become popular is because it is easy to use and easy to read.

29. The Majority Text - Zane Hodges and Arthur Farstad put out, in 1982, a new edition of the Majority Text. Now, their Majority Text does not match in every form the *Textus Receptus* (Stephens'), but it is a return to the first five on the list. So it's an attempt to go back to 1 through 5 instead of using 6 to 28.

Now, I want you to notice that I divided that for you, especially the early divisions there:

1 to 5 (Erasmus to Elzevir) - the establishment of the *Textus Receptus*. As the *Receptus* was established, there was a reaction against it. We've talked about Erasmus, Stephens, Beza and Elzevir - who they were, what they thought, etc. But as these guys began reproducing the *Receptus* and putting it in the hands of people it began to be spread abroad, and there was a tremendous reaction against the *Textus Receptus* by the Roman Catholic Church.

Now, you've got to understand the situation that existed at the time so I'm going to have to give you a little history here. If you've been reading what you should have been reading in Which Bible?, you need to go on and read Chapters 5 and 6, and you'll be all the way through "Our Authorized Bible Vindicated." That's pages 244 through 276. Read it at least two times, at least two times. Read it thoroughly; don't just skim it. Read it and let that information sink into you. This is the best section in this book. It is a fantastic section because it goes back into history and puts it together. It's not just the best-written thing I've ever read, but the information is very good, and the spirit that it's done in is really good.

So you want to read the chapter "The King James Bible Born Amid the Great Struggle Over the Jesuit Version" and the chapter "Three Hundred Years' Attack Upon the King James Bible."

Now, if you've been reading the chapters up until now, you've come to understand something of the struggle that was going on. Try to get in your mind where you are in history - the fourteen and fifteen hundreds - the Renaissance is on. The Dark Ages are dying out, and the Renaissance is coming into activity. There's the printing press.

When you study U. S. History in college, do you know what they tell you? The event usually listed as the very first step that led to the discovery of America was when a guy by the name of Marco Polo traveled to the Far East, and he came home and wrote a book about his travels. He told about the luxury and all the different things that were available there. That book came back to Europe and was published. People were eager to read, and that book fanned the flame. Trade and commerce with the East began. That book sparked an interest in finding a shorter trade route to the East until they finally got to the American continent.

My point to you is that the Renaissance was the time period we're talking about right now; the Renaissance is on. The rebirth of learning and understanding is taking place;

the New World has been discovered. "In 1492, Columbus sailed the ocean blue." There is an excitement rippling all over Europe.

In the midst of that political and economic activity, the Reformation is going on. The Reformation was a time period when Bible-believers were preaching and teaching the gospel. They were crying out against the indulgences and corruption of the state church, which was the Roman Catholic Church. They were crying out against all the abuses, the selling of indulgences to make money, the corruption and all that kind of thing. The protest was beginning to heat up.

Something had happened that hadn't happened up to this time for twelve or fifteen hundred years and that is that the Bible-believing people were no longer just small pockets of people scattered across Europe but now they were beginning to gain some political clout, some force and some steam. Something happened as the reformers rejected the Bible of the papacy. Remember this: what they did was to reject the Latin Vulgate of Jerome. Now, the Vulgate had ruled for centuries; it had been the standard Bible.

You'll remember that we studied about the Vulgate - Eusebius, Origen, Jerome - and the trail of corruption through their translation of the scriptures. Jerome borrowed all this corrupted information and readings from Origen and translated that Latin version [the Vulgate] in order to get rid of the Old Latin text which was the *Receptus*. Because they had the clout and power of the established church, Jerome's Vulgate became the standard that they published.

Now, there were Bible-believing people all over the place that didn't use Jerome's Vulgate, and the most prominent ones that we're talking about were the Waldensens. They were Bible-believers just like you and I are. In fact, they believed the doctrine just like we believe it. They preached it. They were street-preaching, pre-millennial Bible believers. They had a *Textus Receptus* in Latin. They rejected Jerome's Vulgate. They affected the Protestant Church. They had a tremendous influence on the Reformation.

Erasmus restored the Greek *Textus Receptus*, and it was printed and made available. Last week I read you the piece where it said that "Erasmus laid the egg that Luther hatched"; that is, he produced the scripture that Luther used to do what he did.

Erasmus restored the *Textus Receptus* in the early 1500's. It isn't long after that, in 1525, that William Tyndale took the *Textus Receptus* and translated it into English. Tyndale was a man who was fluent in seven different languages.

Turn to page 229 in your text; I want to go over something here with you about Tyndale's motive for translating. Folks, God blesses motive first. He blesses motive before He blesses technical correctness. You want to keep your heart right because if your heart is right and your head is wrong, your heart is going to win and God's going to bless that. Let me just read you a paragraph:

"When William Tyndale left Cambridge, he accepted a position as tutor in the home of an influential landowner. Here, his attacks upon the superstitions of

popery threw him into sharp discussions with a stagnant clergy (the bunch of deadheads in the church there) and brought down upon his head the wrath of the reactionaries."

The Bible-believers stood up and preached the gospel and what happened? The Romans reacted against them. Tyndale preached, and what happened was that the clergy [the dead dudes out here] reacted against him. So there's a reaction against the preaching of the *Receptus*.

"It was then, in disputing with a learned man who put the pope's law above God's law that he made his famous vow: 'If God spare my life, 'ere many years I will cause a boy that driveth the plow to know more scripture than thou dost.'"

He said: *If the Lord gives me breath long enough, I am going to make sure that every little boy out there taking out the garbage or farming on the hillside has a Bible that he can read. And he'll know more about the Bible than you do because he will read it, and all you want is church tradition.*

That was his motive: to take the Bible and put it in the hands of the people.

Now, Tyndale translated all of the New Testament and most of the Old Testament. What he hadn't translated of the Old Testament his followers finished for him after he died.

The Authorized Version is basically Tyndale's version. It passed through three revisions and came out as the AV. Tyndale wrote it, and it went through three kinds of purification steps to the AV, but your Authorized Version is basically Tyndale's Bible.

Now, Tyndale was translating in England. The great German reformer, Martin Luther, did the same thing in Germany. He took the *Textus Receptus*, and he translated the first complete Bible ever in a modern vernacular. Luther had the manuscripts and studied them, and he would decide that he didn't want "that one" because it was corrupted. You see, this issue was being discussed in Luther's day, which Bible to use, just we discuss it today.

I keep telling you, folks, we're not doing something today that hasn't been done before. People out here try to convince you that "we're so wonderful. We're doing something great that nobody else ever did."

You're not doing one cotton-picking thing today that nobody else ever did. Now, you might know a little truth that somebody else never knew, but I wouldn't bet too much on that. Pretty soon you'd be carrying your head around in a wheelbarrow, but it wouldn't be big enough to put in your back pocket in reality. The thing is (we'll see as we go down through this stuff) which Bible should be used. This was a point of great controversy; in fact, this was the issue at the time.

By this time, Luther has gotten out of the Roman Church and had to strike out on his own. Luther translated into German the first complete Bible in a modern vernacular from the original language, Luther's *Receptus*. His German translation is what the King

James is in English: it's the *Textus Receptus*, God's Word to the German-speaking people. His German Bible was then translated into Dutch, Danish, Swedish, Icelandic, Hebrew, Slovakian, Croatian, Hungarian and about twenty other European languages.

Do you see what was happening? All of a sudden there was Bible after Bible after Bible in the language of the people. Everybody had a Bible and was reading that Bible, and do you know what Rome does when everybody's got a Bible in his hands and starts believing the Bible and using a Bible for himself? Rome always gets quite upset about that. Rome gets quite upset when everybody gets a Bible of his own, and everybody can read it in his own language and can study it and believe it. When you get people out there doing that, folks, revival was just spreading all over Europe. People were reading that Book, studying that Book, believing that Book, preaching the Book. The pope down there in Rome got real upset. Let me read you something.

The Council of Trent published its findings, and in the index of the Council of Trent, Rule 4 of the index says (and I am reading this out of The History of the New Testament Church, and I am quoting):

"Rule 4. Inasmuch as it is manifest from experience that if the Holy Bible is translated into the vernacular tongue and indiscriminately allowed to anyone, more evil than good will arise from it."

Now, that doesn't sound like they want everybody to get it, does it? Do you know what Rome says in her official document, her official canonical statements of the *ex cathedra*, from the pope, "the Chair in the Council of Trent? He says: *If everybody out there gets a Bible in his own language, and can sit and study it at home and have Bible classes, if he can preach and teach it, more evil than good is going to come.*

You see how they get all worked up when everybody gets a Bible. It continues:

"Therefore, the following rule must be adopted. "

This rule states that nobody can read a Bible in his own language unless (now, you remember this) 1) he is permitted to do so by a priest or a bishop, 2) he has written permission to do it, and 3) it can only be a Roman Catholic translation.

Now, what's Rome going to translate? The *Textus Receptus* or Jerome's Latin Vulgate? Well, they're going to translate Jerome's Latin Vulgate.

Listen, Jerome's Vulgate matches (not a hundred percent, but basically) the critical text that is reproduced in the New American Standard, the Revised Standard, the ASV, etc. The readings we've been objecting to in these new versions are from the Vulgate. The Douay-Rheims, the Catholic Bible, has ninety percent of all the variations in it. It's from the Vulgate. So, you see, what they're saying is: *We don't want people to have a Bible, but if everybody's going to get one, it's got to be this translation.*

Do you know why Rome isn't objecting to the modern translations today? They come from the text that the Council of Trent says is okay to use. Did you get that? The

Council of Trent said it is okay for you to have a Bible in your language if it comes from the right text.

Rule: "This permission they must have in writing. The priest may obtain a reading of the Bible and translate it into the vernacular tongue by Catholic authority."

No Catholic Authority ever gave permission to translate any book except what we've now come to call "the Critical Text." In fact, the Council of Trent officially cursed anybody who uses the *Textus Receptus*. So what you've got is the reaction by the Catholic Church to the spread of the *Textus Receptus*, not only in its Greek form but in the language of the people.

Now, there are three important events that took place in reaction to the appearance of the *Textus Receptus* that I want you to know about so that you understand the times in which they were living. I want to take a minute to read you something first. Let me read you two illustrations of the kind of problem that Rome was facing at this time in England:

"The Catholics burned Anne Askew and Joan Boucher at the stake. Anne was arrested and thrown into the Tower of London for not attending Mass. Then she was stretched out on the rack. Bishop Gardiner and Chancellor Realfacily could not attain a lying confession from her under torture, and when they ordered the torturer, who was the Lieutenant of the Tower, Sir Anthony Conavette, to increase the torture, he refused. He said she'd had enough. [This is a woman, now. She's of a ripe old age of 25. She's just a young woman.]

"Whereupon the Chancellor, being a faithful son of the Holy Mother Church, threw off his robe and turned the rack so severely that he nearly tore Anne's body in pieces. Anne still refused to recant. When asked about the cannibalism in the Mass [a little Protestant prejudice there, you know, taking the bread and making it into flesh and eating it. What do you call someone who eats human flesh?], she simply said, 'I have read that God made man, but that man can make God, I have never read.'"

That's good logic, isn't it? You know, she's on the rack, and they're pulling her bones apart, and she says that. But you know Rome's problem there? "You're reading that fool Book again, woman." And the old boy reached up and increased the torture. The record says that she was so badly maimed from the rack that she had to be carried in a chair to the stake where she was burned. She couldn't even walk. They had to put her in a chair and carry her out to the stake to be burned, in 1546, twenty-five years old.

Now, their problem was "I never read" You got a verse for that, Papa? The problem was that they didn't have one. They didn't want people to have that Book.

Joan Boucher had been busy circulating Tyndale's "heretical translations." She was getting out the Bible in May of 1549 when she was arrested. She was condemned immediately as a terrible heretic because she denied that Mary was sinless. A number of ecclesiastical worthies tried to get Joan off the hook - Ridley, Kramer, King Edward, Rogers, guys like that - but still she was burned at the stake on May 2, 1550.

A certain Bishop Scorey preached at her; now listen to this: he preached at her all the while she was burning and vilified her as she suffered, throwing accusations at her as she was dying. No one remembers to this day what the bishop's text was, but Joan's reply to him from the flames will be remembered because it constitutes one of the most potent sermons ever preached to an apostate in less than ten seconds.

While burning, Joanne looked the Catholic rascal dead in the eye and said, "You lie like a rogue. Go read the scripture!"

Now, do you know what he did? He fumed and fussed and cussed and carried on for six months. "Go read the scripture!" *They've got that fool Book! We can't let them have that Book!* (That's why they say that no good comes of it.) *More ill than good comes from their having a Bible.* Do you know why they say that? People getting that Book, believing that Book - then Rome has all kinds of problems.

So there developed what is called the "Catholic Counter-Reformation." Now, there are three things that take place that you want to remember:

1. The founding of the Jesuits by Ignatius Loyola.

Now, Ignatius lived from 1491 to 1556. You've already read about the Jesuits, I trust, in Which Bible? The Jesuits were a group of militant educators. Please write that word "educators" in capital, block letters. They were a militant group of EDUCATORS whose purpose was to meet the Bible-believers on an intellectual level and to demonstrate their intellectual superiority over *you bunch of dumb thumps that believe the Bible.*

If you want to see what kind of propaganda that is, look at the television any time of the day or the week. Don't worry about the Communists running the television or the eastern liberal establishment; Rome runs the television, the news media, the wire services and the print media. And if you want to prove that, all you have to do is to watch it when there's some fellow with his collar on backwards giving the *eenie, meenie, minie, mo.* He's built up like something great. Every time you see a Bible-believer, what is he? He's some snagged-toothed, Bible-thumping fellow quoting "an eye for an eye and a tooth for a tooth" and kicking kids around. Now, the reason for that is the people that control the thing.

The Jesuits are the source of all that business. Now, their objective - Loyola's objective for the pope and getting involved - if that the Jesuits want to capture the universities and colleges of Europe. *Let's go out and capture the educators!*

Now, according to Wilkerson here, by the 1580's, the Jesuits dominated in the teaching positions 287 colleges and universities in Europe. They went out and dominated leadership positions, the professorial chairs, in 287 colleges and universities.

The Jesuits spread out and have a very disciplined internship where they instill their information in a disciplined, mind-control, brainwashing fashion into the minds of young men who, when they come out the other end, are basically people who are going to do exactly what they've been told to do. They go out and take over the universities. That's number one. You've got the Jesuits moving out all over.

2. The calling of the Council of Trent:1554 to 1563.

You'll want to remember about the Council of Trent. The Council of Trent was called for the express purpose of defeating the Reformation. It was dominated by the Jesuits. Its purpose was to launch a counter-reformation.

Turn to page 235 in your textbook, and I want you to notice the main issue at the Council of Trent. What was the real issue of the day? The reformers' denunciation of the abuses of the church, the immorality and penalties, etc.? All of those things that marked so hot an issue were ignored. If you read Shaff, if you read the church histories today, all the things that you'd think they'd want to talk about - the indulgences and all that - weren't what they talked about. The church histories never tell you what they talked about. You have to get some firebrand or some one like Pickering to tell you the truth. You have to read Fox's Book of Martyrs or something like that to get that kind of information.

But the Catholic-controlled historians never mention all the things that were so terrible that the reformers were crying out against. Look at what the Council of Trent does. Page 235:

"So prominent had been the reformers in denunciations of the abuses of the church against her exactions and against her shocking immoralities that we would naturally expect that this Council, which marked so great a turning point in church history, would have promptly met the charges. But this they did not do. The very first proposition to be discussed at length, and with intense interest, were those relating to the scriptures, to which Bible should you be reading.

"Moreover, the propositions denounced by the Council, the Council, in fact, did not draw up itself. They were taken from the writings of Luther. We'll see how fundamental to the faith Protestantism is in the acceptance of these four points, while their rejection constitutes assent to the superstitions and to the tyrannical theology of the papacy."

What he is saying is that these four things that they denounced first, they took from Luther's writings. These are the things that Luther was saying and were basic to his viewpoint. First, the Catholics say: *This is not what we're going to have*. They condemned them. This is what they ruled:

1. Anybody that says that the Holy Scriptures contain all things necessary for salvation and that it was impious to place apostolic vision on the same level with the scriptures is accursed.

That is, they say that if you fail to elevate tradition to an equal ground with the scripture, if you say *sola Scripta* (the Scripture alone) - the crown of the Reformation - grace alone, faith alone, the Scripture alone. If you say, "Nothing but the Scripture," you're accursed. They elevate tradition, what the church says.

2. They condemned the statement that said that certain books accepted as canonical in the Vulgate are in fact, apocryphal and not canonical.

In other words, if you say that the Apocrypha is not inspired, you're cursed. Do you know what they're doing there? They're condemning every Protestant translation of the Bible because they all omit the Apocrypha. You see, folks, the Protestants were discussing, and the Catholics are reacting back about all the things we're talking about: what books ought to be in there, what verses ought to be in there, and that kind of thing.

3. They condemned the statement that said that scripture ought to be studied in the original languages and that there were errors in the Vulgate.

If you said the Vulgate has errors (Do you know what the Vulgate is? That's the modern critical text. The same reading.) If you say that the critical text of our day is incorrect, they curse you. Do you know what that is saying? That's saying that if you want the right Bible today, you can't use a King James because it's a bad translation, it's a bad text. The right text is the New American Standard or the New International Version or the American Standard or the Revised Standard or the Douay, or whatever, but you've got to use one of these.

Do you know what these new Bibles are, folks? They are official, Roman Catholic texts. When you hear me say that the King James Bible is a Protestant Reformation text, I am saying that on the basis of historical fact and evidence. The Roman Church condemns the Protestant text and blesses the new texts. If you say that the meaning of scripture is plain and can be understood without commentary, with the help of Christ's Spirit, you're accursed.

Well, what do they do? Rome is trying to consolidate her forces, so she takes a stand on the grounds that tradition is equal with the scriptures, that the Apocryphal books of the Vulgate are scripture, that the readings of the Vulgate are the correct readings and that the laymen of the church don't have any right to interpret the scripture apart from the clergy.

In other words, you can't just read your Bible. I have to tell you what it says. Did you ever have a Protestant do that to you? He says: *Look, the Greek says You don't know Greek, so what do you have to do? You've got to come to me because I know Greek. I know the Greek, and you don't know the Greek.* So he catches you in the Greek trap and you know what happens? He does just what they told him to do. You can't believe the Book that you have in your hand is God's Word, according to those guys. Now, that's the Council of Trent.

The real issue at the Council of Trent, folks, the first thing they got after was the fact that the *Textus Receptus* was dangerous and *we've got to get rid of it.* And they weren't doing anything differently, my friend, than what you are seeing done today, and you aren't seeing anything done today that wasn't being done then.

The Protestants are saying: *the scripture by itself,* and the Catholics are saying: *If you do that, and you don't elevate tradition up here like we do, then you are accursed.* So

they have already said all these things, and they are cursing anybody, excommunicating anybody, that doesn't agree with them. They already had the texts, and the King James Bible, folks, wasn't around then and didn't come out for fifty or sixty years. We're talking about the *Textus Receptus*, Tyndale's Bible, the Great Bible and especially the Geneva Bible which is the predecessor of the Authorized Version. The Geneva Bible was greatly influenced by the Waldensens.

4. Now, the last thing that they do is that they produce a Jesuit Bible.

They gather together and set out to produce, in 1582, at Rheims, France, at a Roman Catholic Seminary, an English translation. Let me read to you from the preface of this Douay Version.

By the way, Rheims, France is where the New Testament was translated and published in 1582. In 1609, in Douay, another city, is where the Old Testament was published. So you'll see it called the Douay (Old Testament) - Rheims (New Testament) - Douay-Rheims. What that means is that it's the Roman Catholic translation put out by the Jesuits in order to put into the common vernacular of English-speaking people a Bible to get rid of the *Textus Receptus*.

See? They curse people that follow the *Textus Receptus*. Anybody who's going to use Tyndale's or the Geneva Bible - they're cursed. So people say, "Well, where do we go for a Bible?" Okay, they produce one for them. That's where they go for a Bible.

"The Church has always realized that the Holy Scriptures were committed to her charge by virtue of its very origin and innate object. Like the apostolic tradition of Christ's teaching, the Bible, too, is a treasure of divine revelation. [Isn't that nice?]

"Like the apostolic teaching" - What's that? The tradition of the church, what the pope says. The Bible, also, is a treasure on an equal basis with the tradition of the church. A blanket statement, right there.

"In exercising this guardianship over the scripture, the church has given special sanction to the Latin version which, because of its common use for centuries, won the name "Vulgate." Her intention in this is primarily to declare which of many Latin versions is to be regarded as substantially accurate and safe."

Did you get that? There are a lot of Latin versions running around. The Waldensens, by the way, had a Latin version that matched the *Receptus*. Isn't that interesting? They had preserved it from the Old Latin of the 2nd and 3rd centuries. They preserved it for over a thousand years. How did they do that? Bible-believing, Bible-preaching people used it, kept it and passed it down.

The Council says, *There are a lot of them out there. We want you to be sure which one is the right one, which one is a safe one: Jerome's!*

"In 1560, the Catholic Church had been outlawed in England. The Catholics who remained in the country faced a particular danger to their faith from English

versions of the Bible [That's interesting, isn't it? Here's why they do this version.] which alter the true meaning of scripture. To meet this danger there was urgent need of a more faithful, a Catholic version."

When you hear some jughead say, "A more faithful manuscript or version is the New American Standard or the RSV or the New International," you remember that, will you? "A more faithful (comma) a Catholic version. They are quoting this thing, but that's what they are doing.

"This need was met by the Rheims and Douay Version. It is so called because the New Testament was printed in Rheims in 1582, and the Old Testament in Douay in 1610. It was the work of exiled English priests and educators, the chief of whom was Dr. Gregory Martin."

So these guys get over there and produce a Bible to send back to England with the hope that it'll replace the *Receptus*. On page 239 of your textbook, this guy quotes the preface, a preface that I do not have. My Douay-Rheims is not the original Douay-Rheims. This has been revised and changed, and according to the preface in this edition, it bears very little resemblance to the original. They keep the name, and you think it's the same.

They're doing the same thing today with the King James Bible. They've got King James II and a New King James and all that kind of business, and they're using the title. They did it with the Scofield Reference Bible. It's a "New Scofield" with an entirely new set of notes, and you think it is the Old Scofield because it's got the name.

Well, they did that with the Douay-Rheims. In that original preface it said that the principle object of the Rheims translators was not only to circulate their doctrines through the country but also to depreciate as much as possible the English translations. That would basically be Tyndale and the Geneva Bible (translations of the *Textus Receptus*).

So what we want to do is to put our Bible in place of that old Textus Receptus.

On page 223, he quotes the preface again:

"It has been almost three hundred years since James, Archbishop of Genoa, is said to have translated the Bible into Italian. Nearly two hundred years ago, in the days of Charles V, the Prince King, it was put forth faithfully into French [Now notice why was it put forth into French] to sooner take out of the deceived people's hands [That's the common people out there] the false, heretical translations of a sect called 'the Benzi.'"

We want to get out of their hands the King James Bible and throw it away. The poor, ignorant, benighted, deceived people - we're going to take it away from them. So we're going to translate our little Vulgate into French.

If it's their text, they don't care if you get it because if you get it from them you're going to have to say, "Well, the Roman Church is on an equal par with it," and they can interpret it and tell you what it means.

Jesus said, "But in vain they do worship me, teaching *for* doctrines the commandments of men."

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."

Now, on page 209, there's one more quote I want you to get:

"At Rheims, France, the Jesuits, assisted by Rome and backed by all the powers of Spain, brought forth an English translation of the Vulgate. In its preface that expressly declared that the Vulgate had been translated in 1300 into Italian and in 1400 into French the sooner to take out of people's hands the false and heretical translations of the sect called 'Waldensens.'"

This proves that the Waldensens' version existed in 1300 and 1400, so the Vulgate was Rome's corrupt scriptures against the Received Text of the New Testament of the apostles, and of the Waldensens, and of the Reformers.

You see the issue, folks. Jerome's Vulgate was translated into English in the Douay-Rheims (1582) as a challenge to the *Textus Receptus* which was then being translated into English.

Now, there are two things, and we have to quit. The center of the Reformation was now shifting from Germany to England. There were two great enemies that Rome gathered together to go after England:

1. From without, they're going to try to crush England with a tremendous Spanish Armada.
2. From within England, they're going to seek to crush her with a corrupt Bible.

But, interestingly enough, in 1588, the Spanish Armada was destroyed by the British Navy.

In 1611, the Douay-Rheims was destroyed by the Authorized Version. You can't find a copy in the market today of the Douay-Reims that was translated in 1582. The one I have is a completely different one, according to its own preface.

What you've got is a tremendously volatile historic situation going on right in this period of time. You've got the *Receptus* being established, translated and spread all over Europe and the Reformation burning just like a wildfire everywhere it goes. The Holy Mother Church isn't going to sit down and take that so she raises up a counter-reformation. Its first strike is to destroy the scriptures upon which that Reformation is being built in order then that it might destroy the doctrines being taught.

Listen, people. If you don't have a Book to get your doctrine out of, the doctrines are not of much value. They're just tradition, and when you're talking about traditions, they've got better traditions than you've got because they can go all the way back to the 3rd and 4th centuries, and you can't.

Grace School of the Bible
MSS Evidence 102, Lessons 6-12, Test 02

On a separate sheet of properly headed paper, please answer the following questions. Remember to use complete sentences when appropriate.

1. Origen was the creator of the Hexapla. Describe the contents of this work.
2. What was Origen's purpose in creating the Hexapla?
3. What is LXX?
4. Although the LXX is said to have originated before the time of Christ, what is its more likely origin?
5. There are a number of different theories as to the transmission of the Bible text. However, they can all be placed in two basic divisions or categories. Identify and define these two basic approaches.
6. What is the basic fallacy in "the supernatural preservation of Bible doctrines" approach to the transmission of the Biblical texts?
7. State your understanding of the proper view of the preservation of Biblical texts.
8. Variations in existing MSS are generally divided into (1) unintentional and (2) intentional variants. Give three reasons for unintentional variations.
9. What is the explanation for the intentional changes?
10. Most changes and damage to the text was done by what date?
11. What had happened to make it almost impossible to introduce changes into the text after this point?
12. Were the early Christians careful to follow the divine design through copies? Can you demonstrate this?

13. What special advantage did the early church have in checking any questions about the copies that were being distributed?
14. As the traditional text emerged and became established, there was also along the edges an abnormal text being transmitted due to occasional local variations temporarily gaining recognition. True or False?

Grace School of the Bible
MSS Evidence 102, Lessons 6-12, Test 02
(Continued)

15. What revolutionary invention came on the scene in 1454? Who was the inventor?
16. The T-R period of the Majority Text basically began with the publishing of the first printed Greek text. Give the date and editor of this text.
17. Erasmus used only five MSS and therefore did not have access to the many variant readings available today. True or False?
18. Explain what is meant by the statement: “Erasmus was a Humanist.”
19. Who was Robert Stephanus (Stephens)?
20. Why is Beza’s fifth edition of his Greek text important?
21. When was the term “textus receptus” used for the first time?
22. The Protestant Reformers accepted and used the Bible of the Papacy. True or False?
23. After the establishment of the T-R in printed form, Rome reacted with three important steps designed to destroy the T-R and the many translations being made of it. What are these three measures?
24. What type was used by Luther, Tyndale and the Waldenses in their translating and evangelistic work?

What text type is represented by Jerome’s Latin Vulgate?

MANUSCRIPT EVIDENCE 102 - 14

The Critical Text

We've been studying the history of the texts the last few weeks, and we've seen how God has preserved His Word, and not only that, but how the adversary has sought to corrupt it. We've talked about the history of the men God has used, and we've seen the corruptions. We've seen the *Textus Receptus* established and the reaction to it, etc.

We're mindful of 2 Corinthians 2:17 (or, at least, I hope you are mindful of it).

2 Corinthians 2:17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

There are *many*, folks; that's a lot. We're not unmindful of that. We're conscious of the fact that there are people out there who, when they handle the Word of God, their purpose is not to handle it in an honest manner - in sincerity before God - but, rather, they take it and corrupt it.

Now, in order to destroy the scripture, you have to corrupt it. That's the only way you can destroy it. You can't cause the text to cease to exist. That's impossible. Why is that impossible? Because God is preserving it. It's impossible for the adversary to come along and cause the true text to cease to exist because God has determined that He's going to keep it in existence. Therefore, being unable to cause it to cease to exist, the way the adversary seeks to destroy it is by corruption; that is, to call it into question, to make a person unable (or, what's worse, *unwilling*) to say, "This is it right here!" In other words, to destroy the final authority is by casting doubt or having competing testimony being established.

The Men of the Critical Text

Now, because of that attempt to destroy the Word by corruption, a critical text has been created. (I call it a "critical text" because that's exactly what it is. Someone has set himself up as a critic against God's Word, not a believing student, not someone who's trying in a believing fashion to locate and identify the Word of God, but it's someone who takes that naturalistic, critical approach, that unbelieving approach.)

A critical text has developed along side of the Received Text, the established text. We've seen all this. Now, that text was resisted by Bible believers, but it was accepted by the established powers.

I want you to put something in your notes. I want you to write down this statement and remember it: The *Textus Receptus* has never been an officially authorized text, not in any age. What we now call the *Textus Receptus* has never, at any time in church history, been the officially sanctioned and officially authorized text by councils and that kind of thing.

That's important for you to understand because there will be people who come along and tell you that through the Dark Ages the official Bible text was the Latin Vulgate. Now, that's not the *Receptus*. That's the new Bible text. They'll tell you that as though to make it appear that the *Receptus* was not around and was not available; therefore, it was just over in a corner. But it wasn't. It was everywhere out there. We've seen how the different groups through history have had it and used it.

The King James Version was first called "The Authorized Version," and yet it was never officially authorized by any council. It gained that title by popular usage. There's no record of any council or decree making it an officially authorized Bible. It got that name "Authorized Version" by virtue of the usage that it was given. It became the standard, and it gained that title on its own.

I don't want you to misunderstand what I am saying when I say that. That doesn't mean there wasn't a standard and accepted text. There was. By the 2nd and 3rd centuries, the standard text was there, and people recognized it and knew what it was. And they knew when it was being corrupted, but it wasn't established by a church council. They didn't call the Council of Nicea together, or whatever, and establish it. The ones that got established by those councils were like the one established at the Council of Trent. Anyway, you want to remember that.

Now, we've already seen that, after the early spread of the original text, copies were made; the versions went out across what is now the Christian world. There were early variations by Origen and these guys. Jerome produced the Latin Vulgate to change and tamper with and do away with the Old Latin. Later, the Roman Catholic reactions to the Waldensens and the Reformation produced the Rheims Bible.

You remember when we were studying through this list of men that I showed you there was a reactionary period after the Received Text was established by the first five guys. Then there was a reactionary period to the Received Text until you get down to around the time of Griesbach when the Minority Text was established in the scholarly community. So there was that reactionary movement.

Now, there is a methodology that you need to learn and be familiar with, with regard to the establishing of the Minority Text. There are two reasons that I want to go over with you:

1. The methodology of the Minority Text was designed with the purpose in mind of destroying the Received Text. The methodology that was developed by the critical text men was one that had as its purpose the destruction of the Majority Text. The second reason I want you to understand this issue about methodology, first, so that you can see their design and attempt to destroy the Received Text and why they say what they do.
2. The other thing is so that you can see the methodology of the Majority Text. The Majority Text has been formed through a consistent application of sound, textual principles. It didn't just float down out of the heavens in some foggy way. There have been good, godly, scholarly men, down through the centuries of church history,

who have applied consistent principles of evidence from a believing viewpoint in order to arrive at the Majority Text.

Now, folks, you have to remember that the Majority Text has had to be identified. It had to be established. Erasmus, and others of these men, as they did that and put it in printed form, had a consistent set of principles that are sound. I want you to be familiar with those principles so that you can be assured that what you have in your hand today is not the result of just a blind leap of faith into the dark, like existentialism and that kind of thing.

Let's talk about the methodology of the Minority Text. The lectures that we're going to have in the next couple of weeks are going to deal with the methodology of the textual criticism.

(By the way, we are almost at the end of the semester. I hope you realize that. We'll have two more classes and then final exams.)

The Methodology of the Minority Text

I. ITS CHARACTERISTICS

A. It takes the Naturalistic approach to the scripture.

Its proponents exclude the issue of the Holy Spirit's working in preservation of the Bible. In other words, they poke fun at the idea that you're going to have a providentially protected and preserved text. They take the unbelieving, naturalistic approach; that is, you approach your Bible in just the same way as you do any other book in any other time.

Here's a book entitled The King James Version Debate - A Plea for Realism by a man by the name of D. A. Carson. Carson is a professor at Trinity, out on the north side of Chicago. He has been involved in the promotion and production of the New International Version. This book is really a plug for the New International Version. It's not a very good presentation of the Minority Text view, but it is a presentation written in a popular and easily acceptable form. It only has 123 pages so you could read it fairly quickly. You're not going to get a lot of information about their point of view, but you can get an overview of it. He does critically assail Which Bible? and The Identity of the New Testament Text in its first edition (not in this edition that we have here).

Let me recommend to you that you read the opposition. You'll never thoroughly understand your position about anything until you can read the opposition. Do you understand that? The greatest help I've ever gotten for my views about almost anything has been by finding out what the other guy said. Most people don't want to consider what the opposition says. I talked to a pastor just recently, a graduate of Bob Jones University. He got his degree there. He told me, "I went all the way through the University and got my preacher's degree and came out as one of the preacher boys into the ministry. I never knew there was another side to this textual issue. I never even knew there was an issue."

Well, all he knew was the Minority Text side. He never had this information presented to him. He'd never heard of Dean Burgon, much less read any of his material. You see, that's the problem. I'm not for just knowing one side but both sides. I want you guys never to face somebody when they say, "Well, have you ever read the opposition?"

And you have to hang your head and say, "No." You ought to be familiar with what they say.

I tell you, folks, if you'll read it from a believer's viewpoint, you won't have any problem with it. You might not have all the particular little details of it, but if you'll read it from a believer's viewpoint you won't have any difficulty seeing through to the very heart of the issue. And, again, the heart of the issue goes to the difference between the Naturalistic and the Supernatural method of preservation - whether God wrote a book.

One of you said "The Naturalistic method says that 'God wrote it and man preserved it.' Supernatural preservation says, 'God wrote it and God preserved it.'" I wrote "Good" in the margin of her test. That's exactly the difference. It's a good definition of the difference.

Let me read you what this guy (Carson) says, on page 56. (In this chapter here, he has some theses that he presents.) He says,

"The argument that defends the Byzantine Text by appealing to the providence of God is logically and theologically fallacious."

In other words, logically and doctrinally it's false to believe that God is going to preserve His Word. That's a real good way to start, isn't it? That's thesis Number 7, I think. He didn't start in Number 6.

"It is argued that God has providentially preserved the Byzantine Text. That is true, but He has also providentially preserved the Western, Caesarean and Alexandrian tradition."

Wait a minute! Did God providentially the true Word and then providentially preserve the corruption of it? That's what he says.

"Yet has not God preserved the Byzantine Text for at least a millennium during which time the others were unknown?" [True enough.] He preserved it in one small corner of the world apart from which the Latin Vulgate reigned preeminent."

As I said a minute ago, don't you believe anything like that. Don't you believe that He providentially preserved His Word off in the little Byzantine Empire, and it was not available to everybody else.

We read just the other day in some of this material about the Waldensens and that the translation for the Rheims Bible, in its preface, says: *We had to go over into France and*

retranslate the Bible into their language and over into northern Italy and translate it into Italian. There are these hated Waldensens over there with their corrupt Bible.

Do you know what Bible the Waldensens had? The same one yours is - same text. You see, they still had that Old Latin that they had been preserving. It's all over the place. It was available, and those people had King James Bibles (I say that, and people say, "Hooo, hooo! It was good enough for Paul; it's good enough for me.") They still had your text - that Majority Text, the Received Text - translated into their language like you've got it translated into yours.

But, anyway, "He preserved it in one small corner of the world apart from which the Latin Vulgate reigned preeminent." If you want to say that the part where the Latin Vulgate reigned was the Roman Church, in the universities and that kind of thing, then you're right.

"A version based primarily on the Western Text."

What he's saying there is that God preserved everything. Now, if you believe that, you've got some screws loose. To say that God did it - I mean, does God do everything that goes on? Come on. (You can get in some pantheistic debate about whether or not God keeps the world together and all that stuff. I'm not arguing about that.) But I mean, listen, folks, when God Almighty wrote His Book, and some people came along and corrupted it, God let it happen, but He didn't instigate it, and He didn't providentially preserve the corruption. Do you know what His providence did? It set that stuff aside so the Church wasn't confused by it. His providence caused believers to turn away from those corruptions, not to preserve them. Do you know who preserved them? The Lord didn't. The other side did.

Anyway, the idea is that the methodology of the Minority Text - its first characteristic is naturalistic - looks to human viewpoint to produce the preservation. It approaches the Bible just like any other book.

On page 32 of The Identity of the New Testament Text - (Pickering quoting Westcott and Hort) - Hort started out and treated it just like any other book, it says this:

"The principles of criticism explained in the foregoing section hold good for all ancient texts preserved in a plurality of documents. In dealing with the texts of the New Testament, no new principle whatever is needed or legitimate."

The same principles that identify Cicero and Homer and Virgil are the principles that you use to reestablish your Bible text, and nothing else is legitimate.

Do you know what he didn't know? He forgot that God wrote that Book. God didn't write Homer and Virgil and Cicero. God wrote that Book, but Carson said, *You can't add that in; you've got to forget that.*

B. Inadequate View of Scripture

You see, these guys don't have any consistency. What they've done is that they've forgotten that there's a policy of evil against that Book to corrupt it. They are naturalistic in their approach. They obviously have an inadequate view of inspiration: that the concepts, the ideas are all there is. They talk a lot about the high and the low view of inspiration. When you hear somebody talk about the high view of inspiration or the low view of inspiration, you're dealing with somebody you have to watch closely.

These guys talk about the high view of inspiration. Well, what in the world is a "high view of inspiration"? This guy here gets all bent out of shape, and, man! He's hot when he says this, too. When you read this you kind of get to see this page glow.

"Lest I be dismissed out of hand as another modernist, I protest strenuously that when I sign the thoroughly conservative articles of the faith of the Northern Baptist Theological Seminary, I do so without the slightest reservation."

Whoopie! You know, fifty years ago when the modernist-liberal debate was going on, and the modernists were signing those articles, they didn't give a hoot about doctrinal statements.

A guy told me just the other day that he signs a doctrinal statement every year in the Grace Movement. One of the planks in it, he doesn't believe. I asked him, "How can you sign that thing?"

He said, "Well, in my view I believe it."

You old crook, you! In your view! You know, he redefines the terms so he can get by with it. That isn't the idea. You're a crook if you do that, just to get by with something.

A lot of people sign doctrinal statements with no conscience at all. It doesn't mean anything. It's what you say that counts. We've already seen that there are a lot of inadequacies in doctrinal statements. I don't want to get into the details of this.

C. *Anti-Textus Receptus*

I want you to listen to this on pages 31 and 32 in The Identity of the New Testament Text.

(The characteristics of the methodology of the Minority Text: 1) it's naturalistic, 2) it has an inadequate view of inspiration, 3) it is thoroughly anti-*Textus Receptus* text.)

"At the age of twenty-three, Hort wrote this to a friend: 'I had no idea, until the last few weeks, the importance of text having read so little Greek and dragged on by the villainous *Textus Receptus*. Think of that vile *Textus Receptus* leaning entirely on late manuscripts. It's such a blessing that there are early ones.'"

Doesn't that show a scholarly mind free of all bias coming to the subject without any ax to grind ahead of time? It doesn't sound like that to me. By his own admission, he had a real personal animosity for the *Textus Receptus*.

Colwell, one of the scholars of our day, has made the same observation. He says this about Hort:

“Hort organized his entire argument to depose the *Textus Receptus*.”

Let me read that to you again:

“Hort organized his entire argument [not to demonstrate the truth] to depose the *Textus Receptus*.” [To get rid of it.]”

Westcott and Hort wrote with two things constantly in mind. Colwell again:

“The TR and the Codex Vaticanus, they’re thinking of those texts all the time, but they did not hold them in mind with that same passive objectivity which romanticists ascribe to the scientific mind.”

That’s an understatement. When these guys go after the TR, folks, they don’t go after it objectively with a thorough examination for the facts. Hort went after it with a preconceived bias and viewpoint not gotten out of the Bible but from his school and his teachers.

Now, I’ve tried to show you that when you can find something in that Bible that tells you what to do, you go after it. Go do it. Don’t back up. Don’t bat an eye or look back. But when you’re doing it for some other reason, you’d better be very careful.

The characteristic of what these guys do is to get rid of the *Textus Receptus*. The fruits of this stuff - well, let me read you a few little quotes. The fruits of it are unfruitful. It’s got bad fruit.

Go back to Greisbach, 15 on your list of the texts. Griesbach said this:

“The New Testament abounds in more glosses, additions and interpolations, purposely introduced, than any other book.”

In other words, your New Testament is one of the sorriest books you’ll ever read. It’s got more falsehoods, additions, subtractions, interpolations and stuff added in there than any other book you know about. Isn’t that a fine view to have of your Bible? You know where that guy gets that? It’s that Naturalistic approach.

Kirsopp Lake, one of the textual critics of the past, said:

“We do not know the original form of the gospels [Matthew, Mark, Luke and John], and it is quite likely we never shall.”

Isn’t that wonderful?

Conybeare said this:

“Prior to the collection of the gospels and a canon, about the year 180, while they were still circulating singly in isolated churches, the text was less fixed and more liable to changes - doctrinal and transcriptional - than they ever were afterwards and that the ultimate text, if there ever was one that deserves to be so-called, is forever irrecoverable.”

R. M. Grant, Historical Introduction of the New Testament:

“The recovery of what the New Testament writers wrote is well nigh impossible.”

They believe in the Minority Text. They believe that God wrote it, and men have to preserve it. You see, all these guys say that God wrote it and read the manuscript. He just lost it. That’s what they’re doing; all these guys are trying to find it. They just say, “We’re not going to be able to find it. We’ll do the best we can [and make a living out of it].”

The conclusion of the matter becomes obvious when you get to studying the thing. Your approach to the question is the issue.

Now, there are two different phrases used in logic that you might want to write down: ***a posteriori*** and ***a priori***. They are two basic methods of approaching something.

The first one, ***a posteriori***, lets the facts of the situation lead you the true text. You take all of the evidence and lay it out here on the table, and you’re supposedly not going to reach any conclusion ahead of time. You sift through all these facts, and you’re going to find the true text. You’re going to come to a conclusion after you’ve examined all this information.

If that’s the approach you’re going to take, you’re never going to find the true text. How are you going to know it when you see it? You’re not going to be able to find it.

The other one, ***a priori***, approaches the subject with the idea that you’ve reached a conclusion ahead of time. You already know that God has preserved His Word, and you already know how He said He’s going to do it. You see, you’ve got a doctrine that tells you what to do. This guy is going to be able to find the text, and he’s never going to say that it’s “irrecoverable.”

This guy who uses the *a posteriori* method is like looking for a black cat in a dark room. He just can’t find it. So you want to remember, the fruit of this stuff is important. Their fruits are always the fruits of unbelief.

II. THE TECHNIQUES

You’ve had the characteristics, the fruits and now the techniques. There are three basic historical techniques that have developed in the Minority Text. When you go back over the list of texts that I gave you, starting with Walton (#6) and coming on down to about Griesbach, you have a reactionary period against the *Receptus*. Then, starting with Greisbach and going on, that Minority Text begins to be established, solidified and

accepted. In other words, you have the *Receptus*, and then you have a period where they're juggling them back and forth, and now you have a period where they'll take this one [the Minority Text].

They do that on a set of principles, and they gradually develop a set of rules by which they determine what the text is. I want to give you these rules so that you've heard them. These rules, though they're not generally in use today, are things you need to be familiar with because they're in the background of everything that's being done today. In other words, where textual criticism is today evolved from these basic rules. These rules were evolved, established and then moved on into the dark out there. There are three different procedures, approaches - three basic techniques.

A. The Classical Procedures for Defining a Text

1. An older reading is preferable to a later reading.

That's the law of antiquity which presumes the older reading will be closer to the original and have had less time to have mistakes. That rule makes sense within reason.

2. A more difficult reading is preferable to one that is easier.

The idea here is the tendency of a copyist, they say, would be to substitute an easy explanation for a hard verse rather than make the verse hard. This is used in a verse like Mark 1:2 where it says, "Isaiah the prophet" when it's really Malachi.

(In fact, I went down to Moody and looked through all those commentaries. What reason would they give to use "Isaiah?" This is always the reason that the critical texts give for making it say "Isaiah." Isaiah is obviously wrong, and they all know it is, but they say that was the original reading, but the copyist came along and recognized that it was wrong so he changed it to "the prophets" because "the prophets" would be right and easier to understand and be smoother. What that means is that God the Holy Spirit didn't have as many brains as the copyist did.)

We'll get into that verse [Mark 1:2] later on, and I'll show you how that thing came about. When Mark 1:2 was changed to read "Isaiah," it was clearly a copyist's mistake. It was an attempt by a copyist to harmonize Mark 1:2 with Matthew, Luke and John. It's easy to see that and figure out what happened. You look at that and say, "That's wrong! It should be Malachi." But this rule says that the harder is preferable to the easier.

3. A shorter reading is preferable to a longer reading.

Now, this is pure bias. There's no evidence for this at all anywhere. They say that the copyists have a tendency toward addition and insertion - adding to the text. If you know anything about copying, when you copy what kind of problem do you have? Skipping too much. They want the shorter reading to be preferable over the longer one because the Vaticanus, the Sinaiticus and the Alexandrian manuscripts all have the short readings in them. An illustration of this canon is Romans 8:1. They leave off the last half of the verse. If you go to the critical text, you'll see that they tell that "on the basis of the principle that says the shorter reading is preferred over the longer reading, we accept the shorter." That's how they get rid of the last part of Mark 16 and John 8.

4. A reading from which other readings in variant (other variations) could most easily have developed is preferred.

That means that if you've got a reading that explains where two or three other readings came from, that's the one you want to use. They don't use this canon very much any more because it turns out to be against Westcott and Hort, so they leave this one out a lot.

5. A reading in harmony with the author's characteristics is preferable.

In other words, if the author has a distinctive style of writing, you want a reading that matches that style of writing.

6. A reading that reflects no doctrinal bias (good or bad) is preferable.

Now, you can see right through that one. That is where Hort got his neutral text - the idea that you want one that doesn't say "yea" or "nay." I mean, folks, the Bible is a book full of doctrine. It is nuts to look for a verse in the Bible that doesn't have any doctrine in it, no bias. So they don't want you to have any preconceived notion. Why? Because they've got one they want to sell you. They work on this principle. What is this principle? They work on the principle that the TR has got to be destroyed and replaced, that it's a sorry text. Therefore, they teach you to work on this principle.

Now, those are the critical procedures. Those are basically the rules and principles that the men from 15 to 22 on the list of texts you have, used.

When you get to Westcott and Hort, you come to the next major change.

III. THREE PERIODS OF THE MINORITY TEXT

I'm trying to sectionalize the issues of the Minority Text into three basic movements for you. The *Textus Receptus* is established. After it's established and being translated and the Reformation is hopping like a jumping bean, then there is a reaction, a Catholic back up. We talked about it, and we had it on your test. What were the three things that they did? Do you know what they were?

A. Rome's Reaction to Text of the Reformation (Erasmus to the Elzevirs)

1. They established the Jesuits to go out and take over the universities, and they did it in fifty years.
2. They established the Council of Trent.

They said that if you believe that *Textus Receptus* is the Word of God, you're excommunicated. You can go to hell. They put the official power of the church, politically and religiously, behind the corrupt text and then they developed their own English Bible (the Rheims) because the center of the Reformation had moved to England. The Rheims was just a translation of the corrupt text. In the scholarly circles of the day there was a reaction against the TR.

3. These men, instead of just accepting this and going on and refining this one, began to develop another text. They developed principles, rules and procedures of evidence. (I just gave them to you.)

This is the first period. It takes you away from the Textus Receptus.

B. Transition (6. Walton to 23. Westcott and Hort)

1. Mixture of TR and Minority Text

Then you come to the Westcott and Hort period that we're going to talk about now. After it, we'll come to where we are now, today. Each one of these sections leads you to the next one. This is where we are in the 21st century.

2. The Westcott and Hort approach covers the "Rules and Procedures Period" which today are somewhat displaced and supplemented by the by the Eclectic approach.

Now, who are Westcott and Hort?

Brooke Foss Westcott was the bishop of Durham. He was a conservative, Anglican bishop. He wrote a number of commentaries on New Testament books, critical commentaries, many of which are still standard works in libraries today. You'll see him quoted a good bit.

Fenton John Anthony Hort was a professor at Cambridge University.

Both of these men subscribe to the Westcott and Hort theory, but it's Hort who is the real brains behind it. Westcott had the "big name," but it was Hort who was the brain child and had all the ideas behind this thing, and he's the guy that really promoted and came up with the things. Neither one of these guys were dummies - I don't want you to get that idea - but Westcott had the name and contacts, and Hort had these new ideas. Although Westcott was in full agreement with him, it was more Hort than Westcott.

They developed a text, a new Greek text which became the text of the Revision Committee of 1881. In 1881, the Revised Version was published. A committee had been established to revise and update the King James Version of the Bible. That was its mandate. Hort and Westcott were on the committee. They purposed to take the Received Text and substitute their text - their text being the critical text, the Minority text type. That text was accepted by the committee and has become the standard text ever since.

That date of **1881** is one that you want to remember. That Revision Committee of 1881 is where the Westcott and Hort text was substituted for the Received Text.

The Church of England established the committee to revise. They didn't establish or mandate the committee to give them a new text. They just wanted to update and revise the translation.

3. The Westcott and Hort Approach

There are three basic things to the Westcott and Hort approach:

- a. The genealogy and text type
- b. The Conflate Theory
- c. The Lucianic Recension

Now, those three things comprise the Westcott and Hort approach.

a. The genealogy and text types. What does that mean? What Hort did was to divide the manuscripts into four families. You know what a family tree is, don't you? Did you ever get somebody to trace your genealogy back and make one of these charts: here you are here, there's your mommy and daddy and there's their mommy and daddy. Pretty soon you've gone back to the birch bark canoe that all your ancestors floated over here on, or whatever it was, and that kind of stuff.

Well, the four families (by "families" they mean "family trees") are simply taking the family tree approach to finding out the predecessors of the Bible. Now, that's not an unusual approach. Griesbach is where the stuff started. He didn't invent the approach, but he began to apply it to the scripture. It's not an unknown approach in studying the classics because the classics were often analyzed by the families from which they came. So what you're doing is taking an approach to study the books of the world and applying it to the scripture.

Here is something you want to remember about this idea of grouping manuscripts into families. What is the criterion by which you group them? According to differences. These guys all have a verse, and this one doesn't have it. You have to group them according to the differences. What are the differences? The differences are errors - variations. So what you're doing is grouping things according to their mistakes. That is not exactly the way to go about it. That's not a real solid way of doing the thing. What you're doing is identifying bad things about the text. That's the way they say you have to group them, by their errors - their mistakes - and the things that have been added in.

Now, there are four basic text types, according to Westcott. I think I gave you this material some time ago when we studied the four basic Church Fathers, but Westcott names them a little bit differently so let me give them to you:

Four basic text types (Westcott's):

- i. The Syrian Text type. That's a smooth text, free from difficulties, and he says it was established about the 4th century. Remember that: 4th century. A smooth text means that it has all the difficulties out of it; that is, Mark 1:2 has been fixed and the prophet Isaiah is out of there. It reads easily and smoothly, and there's no problem.

- ii The Western Text. He says the Western text was an early text which was extensively different from the real, true text. The characteristic of a Western text is that it's larger. It is a longer reading.
- iii. The Alexandrian Text. That's the text used down in North Africa. It's a classical text with few real changes in it, according to Hort.
- iv. The fourth one is what Hort calls the "Neutral Text." He said that was a pure text represented by the Vaticanus manuscript and usually with very little other support. In other words, he said that the Vaticanus was, in essence, a copy of the original.

Let me give you the Conflate Theory and the Lucian Recension so that next week we can start with an evaluation of them.

Take your Bible and turn with me to Luke 24:53.

b. The Conflate Theory.

The word "conflate" simply means to combine things together. What the Conflate Theory is, is just that there has been a combination of two or more readings to make up a composite reading. In other words, you take one reading and a different reading and you conflate them, you combine them together and make a third reading.

Luke 24:53 is an example of what Hort would call a conflated reading. This is one of the examples that he gave:

Luke 24:53 (KJV) And were continually in the Temple praising and blessing God. Amen.

The Western Text says: They were continually in the Temple praising God. Amen.

The Neutral Text says: They were continually in the Temple blessing God. Amen.

The idea is that the Syrian Text says "praising" and "blessing." In other words, it combines the two readings and produced a third reading.

c. Lucian Recension

Now, he says that took place in the 3rd and 4th centuries at Antioch. That's between 250 and 350 A. D., and there was an authorized recension . An authorized committee, headed up by a guy by the name of Lucian of Antioch, got together and established these things. That's the Lucian Recension.

Lucian died in 311 so it would have to be mostly in the 3rd century. They don't know exactly when it happened. So Hort is saying that there are four families of manuscripts, four divisions: the Syrian, the Western, the Alexandrian and the Neutral. He puts the Alexandrian and the Neutral almost together. When he deals with them, he only really

deals with three, although he lists four. He says there are those four divisions of all the manuscripts.

Then he says there is a conflict within these three basic manuscripts types, so he develops the Conflate Theory. He says that where the Syrian (the Byzantine traditional text) came from was by adding these two (the Western and Neutral) together and producing the conflated text. Therefore, the *Receptus* is not a pure text but it's a conflate, a combination, of these two other texts: one which was bad, a corrupt text, and one that was a pure text. Therefore, you have a conflation, and what you have to do with this text is to go find all those (Syrian) readings and expunge them. And, Hort says, that conflation was done at Antioch, the capital of where the Syrian text came from, by a man by the name of Lucian.) That's called the Lucian Recension. Please understand that this not what I believe, this is what Hort says!

MANUSCRIPT EVIDENCE 102 - 15

Textual Criticism

We're in the midst of studying the methodology of the textual critics. We saw last time the issue of the techniques of the textual critics of the Minority Text, that is, the critical text.

Techniques of the Critical Text

The techniques of the critical text are basically in three time periods:

1. The classical procedures, the rules that were developed gradually over a period of time as the attempt was made to replace the Received Text.
2. Then you come to the Westcott-Hort period, and the Westcott and Hort approach is based on three basic things:
 - A. First, the genealogy and text-type division. We saw that Hort divided the manuscript into four family trees, which he called "text types."
 - B. The second element is the Conflate Theory. He takes the text types, these four family trees, and he applies this idea of the genealogical ancestry in what he calls the "Conflate Theory." You'll remember that the Conflate Theory has to do with the idea that there are two texts which are combined. "Conflate" means "to join together." The reading from this text (the Alexandrian) is taken, and the reading from this text (the Syrian) is taken, and they are combined together to form the conflated text, that is, the combined text.

In other words, they say that the *Textus Receptus* that your Bible comes from is a conflated text. It's a text that is a combination of other texts (maybe more than two, maybe three). The issue isn't how many, but it's said that this text [the Syrian text, or the *Receptus*] is a combination of two, three (or however many more) earlier readings, therefore, closer to the originals. That's called the Conflate Theory which is the basis of Westcott and Hort's text.

By the way, the combining texts together to produce another text, that theory - that idea, that process - embodies the rejection of the idea that this text (the *Receptus*) is, or could possibly be, the original text. Therefore, you'll see in footnotes in Bibles that *it has now been decided that this reading could not have been the original reading*. That's because they go for this idea.

Now, in order to execute this Conflate Theory, he had to find some place in history where it took place, and so you have the Lucianic Recension. That was the idea that in 250, 350 A. D., along in there, there was an official *recension*, revision, of the text, at Antioch by a man by the name of Lucian who put together these versions, these readings, to produce an official Syrian version. That's the Conflate Theory.

Now, tonight we want to evaluate that and talk about it just a little bit. It is very important that you understand it, that you know what it is, that you're conscious of what it is that Westcott and Hort have done.

They didn't just come along with a text; they came along with an idea - with a concept, with a basic approach - and that basic approach is what has been accepted. That approach is that the Syrian text is a late text, that the Western and the Alexandrian texts are early texts. And when they talk about the "older manuscripts," what they are basically aiming at is the late manuscripts. They say that the *Textus Receptus* is a conflated manuscript, one that has been combined together from these older readings. If this were true, they would be right; you would want to go back to the older manuscripts. The problem is demonstrating it and proving it to be true from history. Now, let's evaluate it.

The first thing you want to think about - and we'll just take it in three sections - is the genealogy and text type idea. On page 47 of the little book [The Identity of The New Testament Text](#), I want you to consider just for a minute a quote here with regard to the influence of this idea, "The Genealogical Method," as it's called today, that is, the text-type division into four families.

Hort listed four, but he actually used three, and when you really get into the thing, you find out that, instead of three, there are really only two. It goes right back to what we've said for two semesters now, that there are really just two basic lines, and because of that, you find there's the Majority Text and then there are divergent texts that run along the side of it. Since there are two sides, one side would be an added-to text, and the other side would be a subtracted-from text. The critics say that *this is a "fuller" text; this is a "lesser" text*. The "fuller" has more reading, and the "lesser" has less reading, so what you're really talking about is one that adds, one that subtracts, and then the standard.

By the way, with regard to this, Hort would read it from this approach: *This reading is combined with this.*

I would say that what you should do is to read it this way: "This is the standard text which has been altered into these other texts." It's a matter of approach, and I've been saying that to you ever since we started. The approach you take to this subject is going to determine where you are going to wind up. Let me read you something here. This is a quote from Caldwell again:

"Since Westcott and Hort, the genealogical method has been the canonical method of restoring the original text of the books of the New Testament."

Did you get that? "Since Westcott and Hort, the genealogical method [that is, the dividing of the manuscripts into family trees, into family text-type divisions] has been the canonical method of restoring the New Testament [texts]."

Now what does that mean? That just means that the genealogical method was the method they used to try to define the text.

"It dominates the handbooks: Sir Frederick Kenyon, C. R. Gregory, Alexander Souter and A. P. Robertson are a few of the many who declare its excellence."

In other words, all of the "scholars" (so called). When I say "all," I mean *relatively* all, the majority of them agree with, or have fallen in with, the idea that the genealogical method is the method to use.

So what Westcott and Hort introduced is not just the text, a Westcott and Hort text. It is very difficult to find their Greek text today. The Nestle's Text is the one that is most prominently available today (and now the United Bible Society has it), but those texts are developed using the same approach - the Genealogical Method - that Westcott and Hort used. So Hort's real influence in developing a new text is the approach that he takes, and that approach is basically the Genealogical Method.

Now, this genealogy idea is really an ingenious invention, and it was available before Hort, but he's the guy that really popularized it and made it an acceptable thing, and that was his motive. What was he trying to do? It was an ingenious invention used to justify the handling of the Majority Text as just one witness, one testimony.

I talked to you about this before. There are more than five thousand manuscripts. The great majority, ninety to ninety-five percent of all of the readings, agree with the *Textus Receptus* (TR). Ninety-five percent of the more than five thousand manuscripts agree with the Syrian-type reading. Five percent (now these are their figures) agree with the Alexandrian - the Vaticanus B - type readings from which they get their critical text.

Now, that is staggering evidence. No one, just looking at the evidence, would go for what they're saying. So they had to develop a way to eliminate these tremendous odds against their reading.

Take Mark 16, for example: there are some six hundred manuscripts that contain the last twelve verses of the Book of Mark, Chapter 16. They'll tell you that the last verses are to be left out because the most ancient, the "best manuscripts," leave them out. Do you know how many leave them out? Two! That's a ratio of three hundred to one saying that it ought to be kept.

Well, if you're going to maintain that they shouldn't be there, you have to do something with that majority witness, that great number of manuscripts, and so the Genealogical Method is used. What does it do? It takes the great bulk of manuscripts, it takes all these manuscripts, and it divides them into families. It says, *this is one family; this is another family; this is another family. I don't care how many are in the family; we're just going to give each family one vote.* Isn't that slick?

There's no "one man, one vote" to Westcott and Hort. You don't have a "one manuscript, one vote" system here. They divide them up. Now, those are the same people that are going to come along later on and tell you that *well, there isn't any real difference between all these manuscripts.*

If there isn't any real difference between them, then why divide them up as if you think there is? The point is that they divide up the manuscripts, and the reason they use four instead of two is because they need to divide up that big mass of witnesses, and the more divisions they can make, the better off they are.

Griesbach introduced the idea of the four families. Now, he labeled them a little differently than Hort, but that's where it came from. Hort used a standard that was set before him, taking it, claiming it, to divide the texts up and giving to each family only one vote.

Now, there is an expression that you'll hear that you need to be familiar with, and that is, "The manuscript evidence should be weighed, not counted. You should weigh the evidence, not count the evidence."

When you hear someone say, "Weigh it; don't count it," what they're telling you is that they're not going to accept the numbers of the Majority Text. They're trying to get around the fact that ninety-five percent of the readings stand with the *Receptus*, and they've got such a small minority that they want to say, "Our minority is more influential, has more weight, than the others."

Now, the truth of the matter is that the evidence should be both weighed and counted. These brethren (?) don't want to count it because the counting goes against them. The sole purpose for the Genealogical Method is simply to destroy the influence of the Majority Text and the numbers, the fact that it is the majority.

On page 33, Colwell says this about Hort's method, Genealogical Method:

"As the justification of their rejection of the majority, Westcott and Hort found the possibilities of the Genealogical Method invaluable."

Did you get that? The purpose is to reject the majority.

“As the justification for their rejection of the majority, Westcott and Hort found the possibilities of Genealogical Method invaluable.

"Suppose that there are only ten copies of a document and that nine are all copies from one; then the majority can be safely rejected. Or suppose the nine are copies from a lost manuscript and that this lost manuscript and the other one were both copied from the original. Then the vote of the majority would not outweigh that of the minority.

"These are the arguments with which Westcott and Hort opened their discussion on the Genealogical Method. They show clearly that a majority of manuscripts is not necessarily to be preferred as correct. It is this *a priori* possibility that Westcott and Hort used to demolish the argument based on the numerical superiority of the adherents of the TR.”

You remember that last week we talked about *a priori* reasoning having to do with a conclusion reached ahead of time and then going to the information. I tried to explain to you that these fellows try to make you believe that what they’re doing is *a posteriori*: *we put the evidence on the table and then we come to the conclusion*. They don’t do that. They come to the facts with the intention of manipulating the facts so as to destroy the Majority Text and the majority witness. Now that’s what their own man says about it.

Here’s Hort’s classic definition of the Genealogical Method. This is his definition:

“The proper method of genealogy consists in more or less complete recovery of the texts of successive ancestors, and by analysis and comparison with the varying texts of their respective descendants, each ancestry text so recovered being, in its turn, used in conjunction with other similar texts for the recovery of the texts of yet earlier common ancestors.”

That’s just a way to trace the "family tree" back to where it came from. Now, that’s a logical method of chasing family trees down, but when you use that just to destroy the majority witness, then you’ve got problems, especially when you go to the Word of God and you find in the Bible that God says the majority witness is the way to go. His purpose it to preserve His Word in a multiplicity of copies, and if you are trying to destroy the majority witness, you’re trying to destroy the way God set up the provision to do it.

Now, the interesting fact about the Genealogical Method is that it’s never been done.

Some years ago, some of us in the class were at a debate that was held here in Chicago. There was a professor there from Tennessee Temple University who was a critical text man and who sought to defend the critical text and the Genealogical Method. He put a chart of the family tree on the overhead projector (I believe it was in the end of the Book of the Revelation), and in that chart, he identified the Byzantine, the Syrian text, as one little speck.

You gentlemen that were there didn't realize it at the time, but that chart was a figment of that man's imagination. There has never one time, in all of human history, ever been individual, personal research done to develop that chart. If you don't believe what I am saying, you write Dr. Price who was then down there at Tennessee Temple and ask him if he ever did it. He's never done it.

The Genealogical Method is a hoax for it has never been applied, in spite of the fact that Hort claimed to have applied it. It has never been applied to the manuscripts.

The Identity of the New Testament Text, by Pickering, page 46:

"Scholars have agreed that the Genealogical Method has never been applied to the New Testament. And they state further that it cannot be applied. Thus, Zuntz says, 'It is inapplicable.' [That's a quote.]

"Vaganay says that 'it is useless.'

"Kurt Aland says that 'it cannot be applied to the New Testament.'

"Colwell declares emphatically that 'it cannot be applied.'"

"In light of all this, what are we to think of the Genealogy Method? [It's a hoax. That's what you think about it. It isn't a reality.] The Genealogy Method has not been applied to the manuscripts of the New Testament; therefore, it may not be or should not be used as an integral part of a theory of New Testament criticism. [That's pretty logical.]

"Since Westcott and Hort, The Genealogical Method has been the standard procedural technique to restore the text and yet it's never been actually done in the context of really going and tracing the genealogy to see if there really is such a thing. The results that Hort came up with are really just a fabrication."

There are other quotes here that probably would be good for you to read - maybe read page 47 to about page 50 - about the genealogy and just see that the scholars themselves have now come to the point of admitting that it's absolutely impossible to follow the Genealogical Method. Their reasons for that we don't have time to go into here, but it is impossible when you begin to compare the books and the chapters, one chapter in a book will have one comparison rating and the next chapter another, and when you compare them it doesn't bear out that there are any genealogies. It doesn't bear out that there are identifiable genealogical strands back here. What is demonstrated is that really all of the texts back there are mixed texts: that is, there is a unity among them rather than the individual, diverse, separate sources.

So the Genealogical Method in itself is a hoax. It has never been applied; its own proponents testify to that fact. The people you see going around talking about it and making charts, etc., are using information that is just guesswork. Now, they may be getting it out of a book somewhere, but it's still just guesswork.

Now the Conflate Theory: the Conflate Theory was developed by Hort in order to apply the system of genealogies. In other words, you've got two parent texts combined together to produce an offspring. These texts have histories of their own; that's the genealogy, the family tree. Two texts are combined to produce another text, the Conflate Text, which is the offspring, the combination, of the two texts. Now, the Conflate Theory was developed to demonstrate the application of the Genealogical Method.

Now, there are over eight thousand verses in the New Testament. How many verses would you think a man could find with which to demonstrate the Conflate Principle? You can state it, but you have to prove it. You've got to go to the New Testament and find some verses that demonstrate that they are the result of a conflate of two earlier texts.

Now, there are over eight thousand verses in the New Testament, and if your New Testament, the Syrian text, was developed on the basis of the Conflate Theory, how many verses do you think a man could find? Two hundred? Fifteen hundred? Three thousand? Four thousand? Do you know how many he had? Eight! Now, that isn't very many. Eight verses out of over eight thousand! All of them from two books - the Book of Mark and the Book of Luke.

Let me give you the eight verses. Folks, it is absolute foolishness for anybody to try to classify a whole text based on eight verses out of only two books. That's nonsense. Eight verses out of two books are going to determine the text type of twenty-seven books and eight thousand verses? Why, you understand, folks, just because you have a lot of letters after your name and more degrees than you have body temperature, that doesn't mean you've got common sense. If that sounds disrespectful, it was meant to be. I'm not trying to be unkind and not be sweet, but man! You know, this stuff is serious.

Write these verses down:

Mark 6:33

Mark 8:26

Mark 9:38

Mark 9:49

Luke 9:10

Luke 11:54

Luke 12:18

Luke 24:53 (This is the one I used last week as an illustration for you.)

Those are the eight verses that he used. Now the Conflate Theory is so silly, on the basis of just that, that it barely is worth any real discussion in an effort to rebut it. Questions can be raised, however, about whether the Syrian text is a conflated text, whether it came from a combination of two others.

Where did the information come from that is in the Syrian Text that isn't in the Western and Alexandrian texts? I mean, where did it get the material that is private to itself, if it came from these? That's a good question. Where did it get that information? Well, they don't have any idea.

What about inversion? You see, the idea here is that there can't be an inversion, so what's an inversion? An inversion would be a Syrian reading that existed before these other two texts (the Western and the Alexandrian). Where is a reading in the Syrian text that is not in the Western and Alexandrian texts and yet was in existence prior to these? That's what's called "an inversion."

In other words, if this text here - "the Neutral Text," Hort called it - contained a reading that you can identify as coming here [the Syrian] maybe this text has a reading that appears to be a conflate between the Western and the Syrian, and it went here [the Vaticanus]. How do you explain that? That would wreck that whole theory, and there are inversions. In fact, in Appendix B of The Identity of the New Testament Text, Pickering has demonstrated over one hundred inversions, over one hundred cases where the Neutral Text of Hort (which Hort says is the oldest) is either definitely or probably the result of a conflate between the Syrian text and another text.

In other words, these other texts are the ancestors to this [Syrian]. Well, if that's true, then this [Syrian] can't be the child of this [Vaticanus]. A hundred examples as against eight! Now, that's over ten times the evidence.

Now can you understand why they don't want you to count the evidence; they want you to weigh it? The way you "weigh it" is by predetermining that this testimony (the Neutral) is poor and that the evidence from the Vaticanus is the answer.

Hort said that Vaticanus was "an isle of purity in the sea of corruption."

What about the Syrian reading before these texts (the Neutral and the Alexandrian)? What about the Peshitta (170 A. D), a Syrian type text? What about it? Do you know what they do with that? Now you read about the Syriac Peshitta. Do you know what they tell you? *That was a Fourth Century translation - after this [the Vaticanus]*. I mean, the facts don't line up the way they want, so do you know what they do? They rearrange the facts.

Well, anyway. That's the Conflate Theory, and there are a lot of problems with it.

Then there's the Lucian Recension. We won't spend any time on that at all because there's no evidence anywhere in history, in any history textbook, at any time, that there was anything even remotely called a "Lucian Recension." That's just a figment of the imagination.

Pickering is quite interesting here. He says on page 94 of The Identity of the New Testament Text,

“The Greek Vulgate [which is the Syrian text] had in its origin no single focus as the Latin had in Jerome.”

Now, what does that mean? That means that there wasn't any one single place where the Syrian text originated, like in Antioch or Syria, under the hand of Lucian.

Jerome sat down and produced the Latin Vulgate, but the Greek Vulgate didn't have any one person sit down and do it. There's no evidence at all for a Syrian recension by Lucian in Antioch.

By the way, Lucian was a very vocal Arian. He was sort of a Jehovah's Witness of his day. Are we to believe that the Greek Church embraced a Bible produced by a Jehovah's Witness? Why, you've got to have better sense than that.

You see how the witness of God the Holy Spirit can show you things that Hort with his *dictum* couldn't see? (He had that rule, that *dictum*: A reading which reflects no doctrinal bias is preferable; you've got to have a Neutral text. You can't take into consideration the doctrinal issues). See how that ruins you?

Well, that's Hort. The Conflate Theory and the Lucian Recension have fallen into disrepute. The Conflate Theory and the Lucian Recension were meant to demonstrate, illustrate and apply, the Genealogical Method. The Genealogical Method is still used, and, according to Colwell, is the one tremendous influence in textual criticism today.

Now, as a result of this approach over the past hundred years, in the last few years of the 20th century, a methodology which is called “Eclecticism” has developed. Now, the word “eclectic” in the dictionary simply means “choosing what seems to be the best from various sources.” It's a term you'll hear used in the speech as applied to manuscript evidence: “one of the best illustrations; one of the best topics,” etc.

3. Eclecticism is defined as “the choosing of a text that suits the context and explains the origin of others to the end that one text, and then another, is chosen with the resultant eclectic text.” Now what does all that mean?

That just means that they sit down and decide on two rules that they will go by. They've gotten rid of all the other rules, and they basically go by two principles, and these are very subjective principles:

- A. The reading is preferred which best suits the context.
- B. The preferred reading is the one which best explains the origin of all other readings.

So what you do is that you read through a passage and you forget about the manuscripts. You forget about all the materials that are available for the reconstruction of a text, and you base your reading on conjecture. In other words, it's just subjective,

educated guesswork. Eclecticism is just the fact that you pull out the reading that you think fits the best. Colwell says:

“By 'eclectic' they mean, in fact, free choice among readings. This choice, in many cases, is made solely on the basis of intrinsic probability. The editor chooses that reading which commends itself to him as fitting the context, rather than style, idea or contextual reference. Such an editor relegates the manuscripts to the role of a supplier of readings.”

So now you're not weighing, you're not counting; you're just getting information out of the manuscripts and then you are using your own subjective decision-making process to figure out what one you want to use. Now that's eclecticism. That's where the modern United Bible Society text came from. That's the text of the New International Version. That's the reason why there's not a standard text, but these versions differ textually to a great degree. You can look in that little tract about two hundred differences, and you'll find that each one of the versions will differ a little bit. One will have one hundred eighty, and another will have one hundred fifty differences. The reason is that the revisers pick and choose which ones they want.

Those are basically the techniques of the modern textual critics.

1) There is, first, the Classical procedure where they had these rules that they went by to reconstruct the text. 2) Then you came to the Westcott and Hort approach where they moved away from that into the Genealogical application which has since been pressed into the 3) eclecticism which is used currently.

Now, we want to spend the rest of the class on the methodology of the Majority Text, that is, as opposed to the methodology that has been developed to produce the Minority Text, the Critical Text.

The Methodology of the Majority Text

What methodology was used to produce the Received Text? As I have said to you before, there was a methodology. It didn't just ... and there it was! There has been, and there is a clearly definable set of principles that have been used by Bible-believing, Bible-teaching people down through the years to establish what the text is.

Let me say two things first before we get into the techniques:

I. ITS CHARACTERISTICS

The characteristics of the methodology of the Majority Text.

A. Text of Bible-Believing Church for 1800 Years

You want to know that this is the text of the Bible-believing Church for eighteen hundred years. Now, the fact that it has been in the Church that long doesn't necessarily, by itself, demonstrate that it is right. I mean, if you want historic Christian positions, that's Rome; they're the history-makers. We're talking about a text, not the established text of the Roman Church because that's been the other one.

B. We're talking about a text that's been the text of the common, Bible-believing people, for eighteen hundred years. There's been one text that has an unbroken witness all through history.

It is also the text of eighty to ninety-five percent of all the existing manuscripts and versions of the New Testament. You have a united witness, not just a continuous witness, but a united witness. Even the Vaticanus manuscript agrees over eighty percent of the time with the *Receptus*. So it's a united witness, and it's a complete text. All of it is there as opposed to some of the texts that don't have all of the Bible.

You can't get a Vaticanus witness, for example, for First and Second Peter and the Book of the Revelation; it doesn't contain those books. You can't get a Vaticanus witness, for example, for Hebrews 11; it doesn't contain Hebrews 11. But the Majority Text has all of those witnesses and all those books available, so it's a complete text.

II. ITS RESULTS

A. Preservation of the Word

Now, its results. Well, we don't have to say much about that, but the results of the Majority Text has been the source of the preservation of the Word. It's been a source of light and revival and spiritual blessing.

B. Source of Believers' Stand Against Apostasy

It's been a source of people's standing against Rome and the apostasy of the religious system, etc.: good results. Bad results follow the other one: unbelief and no ability to identify the Word.

C. Source of Believers' Faith and Assurance

The result of the Majority Text is that people believe the Book; they've got the Book. I don't care what they say today about the people who carry a King James Bible. They sometimes go on and blow off all kinds of broad statements that can't be validated. At least, those King James people know they've got God's Word, and that's more than the opponents can say. That's something to think about.

Now, I don't want you to be foolhardy. I don't want you to spend your ministry making broad statements that can't be proven. You and I have to be technicians on this issue. We aren't spending three semesters studying the details of this information so that you can go off half-cocked and make dumb statements; other people are going to do that. You need to be a technician to have a clear understanding of both what the Word of God says and what the facts are so that you can make sane, intelligent, proper contributions to the discussions.

My friend, when you look around you, you see some of the brethren that don't do that, but they at least they know where the Word is. I don't think the end justifies the means in getting there, so I want you to get there in the right way. The point is, at least they're right. I've got more use for that guy because God is going to be able to use him more than the other guy who never is going to be able to stand up and be counted for anything.

III. THE TECHNIQUES OF THE MAJORITY TEXT

Now, I want to give you the seven Notes of Truth that are listed by Dean John Burgon. These Notes of Truth are the techniques of the Majority Text:

- A. Antiquity
- B. Number (or the consent of the majority of witnesses)
- C. Variety of the evidence
- D. Continuity (unbroken tradition)
- E. Respectability of the witnesses (or, as they say today, "the weight of the evidence")
- F. Context (the evidence of the entire passage or book)
- G. Internal considerations

Now, those seven things - those seven Notes of Truth - are seven basic principles for reconstructing the Majority Text. These are the principles that result in the acceptance of the Majority Text. The strength of these principles lies in their cooperation together. Instead of now having just two (or the other five, some of which sound very good), these seven principles, when cooperating together, produce a correct reading. When the text can be supported by the majority of these seven things (all of them can't always be applied, but when you can apply a number of them to a given reading), you know that you have the proper and correct reading. Let's talk about them.

1. Antiquity

In other words, a reading should be old; that makes sense. All manuscripts are old, folks. You need to realize that. So a reading ought to be an old witness. How do you determine the age of a reading? Now, that's an interesting question. You can determine the age of a reading in two ways, basically:

First, if you've got an old manuscript, or if you've got a large number of late manuscripts - later witnesses - then you've got an old reading. If you have an old manuscript, or if you have a number of later manuscripts that have a common source (they have the same reading), the reading is going to have to be considerably older than the manuscripts are. The reason for that is common logic: the reading had to be back there in time for these manuscripts to be produced. The production of the manuscripts is going to be on an *inverse* scale. There would have been a few and then more and more and more. The readings, because of their multiplicity, had to have gone back to the first manuscript. So if you have a large number of independent, late witnesses - if they meet the proper criteria of independence and variety - you can be sure that these witnesses demonstrate an old reading because they had to have time to be produced.

So you can determine antiquity in two ways: 1) the age of the manuscript, or 2) the number of late readings that are independent witnesses from one another. In other words, one guy didn't sit down and copy just one book. For example, there are forty thousand copies of Things That Differ, but that doesn't prove that it was written in the fifteen hundreds even though there's not just one copy, but there are a great number of them. But if a number of people, independently of one another and without having any concourse between one another, produce all these copies, then the text goes 'way back. So antiquity is important.

Now, before 400 A. D., there were witnesses available for us to determine an old reading; there are over seventy Church Fathers to be checked. There are Aleph and B. There are many, many uncial fragments. You also have the papyri and then you have the different versions.

Let me say this: age in itself is never enough! Did you get that? Age in itself is never enough. I know they say that the oldest is the best, but age in itself is never enough. You see, folks, the variants - the errors, the corruptions - are also old.

You'll remember that on your exam you had a question: "By what date did most of the corruption take place?" 200 A. D. Most of the corruptions are extremely old, also. So you need more than just the age of a manuscript; you need other things, also.

2. Number

In other words, how many witnesses to the reading do we have? Okay, the reading has to be old, but, also, the readings should be attested by a majority of independent witnesses; in other words, witnesses from different areas, different ancestries, witnesses that weren't together but were from independent sources. Again, that's logical

Now, on this point of numbers, there's an issue of *statistical probability*. There's a statistical probability issue that says that "the greater number of witnesses, the more nearly certain is the originality of the reading"; that is, the greater the number of independent witnesses you have to a reading, the greater the statistical probability is that that reading is the original.

Therefore, if you have unanimous consent, the only reasonable conclusion is that the reading is original. In other words, if all the manuscripts agree, then you know for sure that the reading is original.

Now, that's the value and that's the principle of the Majority Text. That's why the people who follow the Minority Text can never come to the conclusion that what we have is the absolute, total, completely reliable reading of the original. That's the reason why they say, "We'll never know what the text is." They lose that ability to say that, "Yes, this is surely the text," when they do away with the numbers, when they throw out the issue of the consent of witnesses.

In other words, the more agreement of the independent witnesses they have in their argument, the surer I am that it's the right one. That's the principle of the Majority Text.

When you have one-hundred-percent agreement, then you are absolutely, one-hundred-percent sure.

When you don't have that principle, and you're not willing to use that principle, admit that the principle is valid, you can never become one-hundred-percent sure because all these other techniques and principles never arrive at a certainty. Did you notice how they always use the word "preferable?" They're not absolutely sure. So number is important because that's where the issue of probability is held.

3. The Variety of the Evidence

Sometimes you hear this listed as "catholicity," the word "catholic" here meaning "universal."

A reading should be attested by a wide variety of witnesses. Now, if it's important that you have a large number of independent witnesses, you have to have some way to decide what witnesses are independent and which witnesses are not. This is the first issue.

Variety implies and assures independence. In other words, you need a wide variety of witnesses. You need witnesses from different geographic locations. You need witnesses of different types. You need manuscripts from a number of different geographic locations. You also need more than manuscripts. You need different Church Fathers from different centuries. You need the different versions. You need the lectionaries. You need all those things with the material that was available to reconstruct the texts. You need a variety of different kinds of witnesses.

You see, variety helps evaluate the independence of the witness. If you have readings that are common and yet they all come from one area - for example, they all come from North Africa - then the independence is doubtful. If they all come from an area where there's been a local corruption; for example, by Origen, Eusebius, or Jerome, then the independence of those copies is doubtful and is called into question.

So a variety of evidence implies independence, and it helps to evaluate that issue of the independence of the witness. You see, that issue of the large number of witnesses is the reason why Hort divided the texts up into families. He divided them up and then takes the Majority Text and says, "These are not independent witnesses; these are all one witness." He was trying to eliminate the independence of the witnesses of the Majority Text, giving them just one vote and taking away the independence of each one of them. The purpose of the Genealogical Method is to get away from that evidence of the independent witnesses. The purpose of the variety of the evidence, being from a lot of different types of witnesses and a lot of different locations, is to help evaluate their independence.

4. Continuity, or the Unbroken Tradition

A reading should be attested throughout the history of the transmission of the text. In other words, you should be able to find traces that that reading existed down through the ages. You might not find one line, but you find traces of it all through the ages. If

the reading shows up in the 4th century and dies out in the 5th century, you have the verdict of history against the reading. If the reading doesn't exist until the 12th century and up it pops, then you have the verdict of history that it's a late invention.

The number of the witnesses, the variety of the witnesses and the continuity of the witnesses - numbers two, three and four - form the backbone of sound textual criticism. Without those three issues, the age of a manuscript is of no value to you because, not only are the originals old, but the corruptions of the originals are old.

So number, variety and continuity are the backbone for validating the old readings.

5. The Respectability (or the Weight) of the Witness

This issue is concerned with the *credibility* of a witness judged by its own performance; for example, if you can demonstrate statistically that an older manuscript is habitually wrong, habitually has bad readings in it, then you can demonstrate that that's a manuscript of very little value. If you can demonstrate that a later manuscript consistently has good readings in it, then you have a manuscript of greater value. Witnesses should be counted and they also should be weighed; that is, the respectability of the witness should be considered.

By the way, on that issue, Vaticanus falls far short according to the critics themselves.

6. The Context

How does the witness behave in the immediate vicinity of the problem verse that you're looking at. Now, that's a technical one. It involves the evidence of the entire passage. Does this manuscript you're looking at, or this version (or whatever) habitually omit verses? Say that you've got a manuscript that regularly leaves verses out, and you come to a passage with an omission. You're trying to decide if this omission is genuine or not, and that manuscript has habitually, up to that point, been omitting verses, then you can assume that this is an omission in this text rather than it's being an addition in another text.

So the characteristic of the manuscript is important, and those things need to be considered.

7. The Internal Considerations

How reasonable is it? This concerns the readings which are grammatically, logically, geographically or scientifically impossible or improbable.

Well, the strength of these seven principles lies in their cooperation together. It's by taking these principles and applying them as much as possible to a reading and a text that you can come up with the proper reading which turns out to be what we call the Majority reading.

Now, I want you to do something for me; this is homework. I want you to take John 7:53 through John 8:11, the passage about the woman taken in adultery, which is omitted by

the new manuscripts - by Westcott and Hort - which leave that passage out. A lot of the new Bibles just put it in brackets. That is a passage which Vaticanus, the new manuscripts, the new texts, throw out.

I'd like for you to read John 7:45 through John 8 and see if you can find in that passage any internal reasons why the account of the woman taken in adultery should be retained. Just read it, and make a list of any reasons you see that would require that incident to be kept where it is in your Bible. There are reasons there in the text that, if you omit it, you have problems. We'll talk about that next time. See how many you can find. This last principle - number seven - is one of the considerations that is demonstrated in John 8. In fact, First John 5:7 also comes under that principle.

MANUSCRIPT EVIDENCE 102 - 16

Summations

I realized last week that some of the material might be a little confusing to you, and it might seem a little advanced for where you might think you ought to be, but if I'd thought you needed to understand it all completely and totally, we'd spend weeks on it because there's enough material there to spend weeks on.

Just because you know what some of those terms are, and you've heard them, doesn't mean that you understand them. Okay? But I just wanted you to have some exposure to it. I want you to get an overall viewpoint and just get a general idea about those things and know that the issues are there, especially the things about the Westcott and Hort's rules and critical procedures. You need to at least understand their views because you're going to be hearing them.

When you read after somebody in a commentary about Mark 1:2 and they say that the reason they use "Isaiah" instead of "the prophets" is because of the canon that says "the harder reading is preferred over the easier," you'll know where it came from. It won't just be "out of the blue" to you.

You need to be aware of the three issues involved in the Westcott and Hort approach because you'll run across that material. You'll see it around, and I want you to be at least familiar with what it is and maybe that will just put up a signal: "I've got something in my notes about that," and go look it up.

And then, I wanted you to understand a little bit about *eclecticism*; that's what you see being applied today, and it's very subjective.

But, then again, I wanted you to get those seven principles for the formation of the Majority Text. I want you to understand, folks, that the Majority Text is put together in a logical and rational method. It's not just a bugaboo that appears in history, and a bunch of dumb people with no understanding just accept it because they don't have sense enough to figure out something else. It's a logically-thought-through approach to the identity of the text, and there are very consistent principles of logic and evidence that result in faith in the Majority Text.

So those things are important for you to be at least exposed to, and that's the reason that I gave them to you like I did last time.

Now, tonight, we've come down to the very last class in the second semester. Next week, you'll have your final exam. Oh, joy! Everybody's happy, smiling and pleased. Did you realize that it's almost the end? This is the last class before the final exam for the second semester. The exam will cover the material in the second semester. This is not going to be over the first semester material. It will be over just the second semester material, but it will cover all of the class material.

I want to give you some things tonight, sort of a capsule summation statement. You've learned, or at least you've been exposed to, the doctrines of inspiration and preservation in the first semester. Now, we've talked about what the Bible says about inspiration and preservation, and we've seen how our faith can be based on the scriptural understanding of the process and the procedure of God's design in both inspiration and preservation.

Folks, you have to have faith based in something, and you want your faith to be based on what God says, not on just human viewpoint or logic, not in tradition. So that's why we studied inspiration and preservation, so that you can have an approach to the Bible text and the identity of the text based on those doctrines.

We've seen that the Holy Spirit guided the writing, the formation and the transmission of the Majority Text through history. I hope that you understand that from the scripture and know why you believe that.

We've also seen that Satan's policy is to corrupt the Word of God so as to destroy the authority and the power of the Word. He can't take the Word off the planet. God has

determined that it's going to be kept here, so Satan seeks to corrupt it so that when it's preached, its authority is lessened, so that the power of the Word is nullified and diluted, watered down.

So those things are very important. Do you remember how Paul warned about corruptions in his day? In his day, they were corrupting the Word. That tells you something. If Paul warned his followers about corruptions being made in the Word of God in their day, that should tell you that antiquity alone is not a guarantee of purity; that is, just because you have the older manuscripts, they aren't necessarily the more reliable manuscripts.

Paul is saying that in his day - and there would certainly have been old manuscripts in his day - corruptions were already taking place. So you have to remember that, and you need to be conscious of that fact. We've seen it on the basis of manuscript evidence: it's scriptural to believe that, just because a manuscript is old, doesn't necessarily mean that it's pure. When you read that "the most reliable manuscripts are the oldest," that's no guarantee that they are pure and reliable manuscripts.

We've studied, in this semester:

1. The details of how to reconstruct the text. You'll remember that I gave you the materials available to reconstruct the text. We went through eight items extensively. You need to understand those things.
2. We've seen a uniform history of the text, that is, a uniform transmission of the text through history.
3. We've studied about the men of textual criticism.
4. We saw that there is a Majority Text that emerged, and along side of that Majority Text that goes through history is a small line of locally-based corruptions. That text (the Majority Text) is kept intact all the way through history. There's a consistent text (the Majority Text) that goes through history, ever growing and expanding, and along side of that text there are corruptions, locally produced, not universally accepted, that occur. There is one text that's left intact all through history, and that's the Majority Text.
5. We talked about the methodology of the texts, and we saw there are basically two types of approaches to the texts:
 - A. The Naturalistic approach, which treats the Bible just like any other book.
 - B. The Supernatural approach that says, "Hey, this is God's Word," and recognizes God's providential preservation of the text.

I gave you a number of different approaches, but those two are very basic to them.

You need to study the text and consider the evidence, the verses and the words they put in and leave out.

Last week, when I ended the class, I think I asked you to read through John 8:1-11 and see if you could come up with any reasons *in the text, itself*, why this passage should be contained rather than expunged from your Bible. Come with me to John 8:

John 8, the first eleven verses. (It really begins in John 7:53 and goes through Chapter 8, Verse 11.) That passage that deals with the woman taken in adultery and the handwriting in the sand. That passage is omitted by the Revised Standard Version. It's put in brackets and lined off by most of the modern versions. All the modern versions cast doubt on its authenticity. They all say that passage is "spurious."

Now, next semester we're going to start out by studying "spurious" passages in the Bible. That means passages that the critics say don't really belong there, and they have a list of them. We'll study through them. This is one of them. This is a passage that they say shouldn't be there. It's omitted in Papyrus 65 and 75, the Aleph B, W and L – all Alexandrian-type manuscripts. They all omit it.

Some of the texts place it at the end of the Book of John. Some of them say it should be placed after Luke 21:38. (How they get it in over there, I'm not quite sure, but they put it there.) They list it as an independent fragment of unknown origin. And yet, if you read John 7 and John 8 from a believing viewpoint - this is my point in this with you - you can see that if you leave this passage out of John, you leave a hole, just like a page is torn out. If you read up to there (John 7:53), and you start again over here (John 8:12), there's a gap in between.

Did you find anything that shows it to you as you read it? Tell us about it.

Student answers: "In John 7, Verses 45 to 47, you have the officers and the chief priest in a discussion. If you skip from 7: 53 down to Chapter 8, Verse 11, you have different people talking to different people, because in Chapter 8, Verse 13, you have the Pharisees. You have a gap. If you skip that part, you go from the officers and chief priest to the Pharisees and scribes."

Do you see that? Do see the setting if you start in Chapter 7:45? Look at Chapter 8, Verse 12. If Chapter 8, Verse 12, begins the chapter, there's a gap. I'll tell you what you do. Let's start reading in Chapter 7, Verse 50:

John 7:50-52 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

That's not very smooth, is it? It's not very natural. You see, you go from the conversation with Nicodemus, the Pharisees and chief priests, and when you get to Chapter 8:12, it says, "Then" in the middle of that conversation. Then - when? The

point is just that. Then – while Nicodemus and the Pharisees and the scribes are talking. Then Jesus wasn't with them. Did you read Chapter 7? The Pharisees sent people down there to get Him, and they go back without Him, and the Pharisees are mad about it.

Then - it doesn't fit, you see? Verse 12 doesn't fit with the end of Chapter 7, but if you go back to Verse 3: "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

John 8:4 They say unto him, Master, . . ."

"Then spake Jesus again unto them ... " If you keep Chapter 8:1-11 in there, then you've got the context.

John 8:12 Then spake Jesus again unto them ...

Who's the "them"? If you've got the first part of that (Verses 1-11), you've got it. You know whom He's talking to. Otherwise, it's a blank out of nowhere.

The Pharisees are evidently out in front, standing there holding rocks to stone her, and then they drop back and mingle with the crowd and become part of the crowd, and then they speak up.

If you leave 8:1-11 out, you don't know where in the world you are when you get to Verse 12. You don't know who is speaking or where they came from. In fact, the whole thing gets to be really confusing.

There's a consistent pattern in the book of John if you've ever studied it and noticed it. John has a way of writing. He'll use an event like this as an illustration and as a way to introduce a discourse on truth.

The impotent man in Chapter 5 is healed; that's the text for the sermon that follows.

In Chapter 6, there's the feeding of the five thousand. What does he talk about in the rest of the chapter? The Bread of Life.

In Chapter 7, He won't go out and manifest Himself at the feast, and later in the chapter He talks about the manifestation of the Holy Spirit after He (Jesus) is glorified.

In Chapter 8, here, you have this woman taken in adultery. He says in Chapter 8, Verse 12: "I am the light of the world." Do you want to see what light will do? Look at that woman there and then at those men. It will expose and reprove; that's what the power of light does.

So John does that consistently. And if you leave out this event, you don't follow the consistent pattern of the Book of John.

Now, in almost every chapter of the Book of John the condition of the nation Israel is manifest:

Chapter One - They don't know who their Messiah is. They ask John, "Are you He?" They don't even know what John is doing. They ask: *What are you doing, John? Why are you doing this? Who are you?* They're totally ignorant of what's going on.

Chapter Two - There's the marriage in Cana of Galilee, and what do they say? *We have no wine. We have no joy.* A nation with no fruit - no fruit at all.

Chapter Three - There's Nicodemus, one of the rulers, and he doesn't even know the heavenly things of the New Covenant; he's got to be born again.

Chapter Four - Jesus went down into Samaria, and it says the Jews wouldn't have anything to do with Samaria. You see their indifference and their callousness to their ministry that they had.

Chapter Five - The impotent man, there's His nation. In fact, there are some fantastic parallels between that impotent man and His nation.

Chapter Six - How do we see them here? Sitting down in a pasture, and they're hungry. They don't have anything to eat so He feeds them.

You see picture after picture of the situation with the nation.

Chapter Eight - Israel is seen in the situation with the woman in her adulterous relationship. God called her an adulterous wife back in the prophets, and that's where she is.

Chapter Nine - There is a blind man. There sits Israel, blind.

Chapter Ten - There's Lazarus, dead. That's the spiritual condition of Israel.

The spiritual condition of Israel is illustrated over and over and over again in the Book of John.

If you study the Bible, you're going to believe that passage ought to be there. Now, if all you study is the books in a library and you study about the Bible and about criticism, you might believe it shouldn't be there. But if you study the Bible and you understand what the Bible's doing, you understand what the Book of John is all about, you're going to believe that it ought to be there.

Now, the passage was removed by Montanists centuries ago. You might wind up believing that since the Montanists took it out, it ought to be removed if you don't study the Book. You see, when you take the approach of a Bible-believing viewpoint, when you come to the Bible and you study the Bible, you know the passage belongs in there.

Who are the Montanists? They were some people in the first century of Church history who were not exactly fundamental, Bible-believing people. I don't want to get too involved in that, but it would be something good for you to look up and check out. I just

throw that name out. They, and others who followed their lead, took the passage out. That's where the first omissions of it began to show up.

The point is, if you believe the Bible and you go through a passage like that, the criticism isn't such a big deal to you. You can go by faith, folks. I mean, if you'll study your Book and stay in it, it genders faith. It creates faith; it gives you faith, and it expands your faith. I don't care what criticism somebody comes up with and how many manuscripts they tell me that passage isn't in. The more I read and study the Book of John, the more I know that passage ought to be there, right where it is, not in Luke 21 or at the end of the Book of John, not in the garbage can because it obviously fits where it is in the AV.

The whole issue about John 8:1-11 is that there's the nation, away from God. You go on down in the passage, and it talks about "your father, the devil." All of a sudden you wonder, "What's going on here?" Well, He's talking to the leaders of the nation about what they're doing to the nation. That's exactly what's happening there. There's the adulterous nation, and these leaders ought to be leading them "in the paths of righteousness for His name's sake." What are they doing? Why, they're not doing anything like that. They're going to be the problem.

I want to give you some conclusions. I want to give you six or seven things here to write down - just some concluding principles of consistently Christian, New Testament, textual criticism - just some conclusions I've come to and you may come to on the basis of what we've studied.

You know, folks, you can't follow human viewpoint. It isn't going to do you any good to treat the Bible like any other book. It's God's Book. Well, if you're not going to follow human viewpoint, the only alternative is to follow a method of dealing with the Bible - textual criticism - that is consistent with faith and consistent with the doctrine of inspiration and preservation. Now, you have to come up with principles of approach to the scripture that are consistent with what the Bible teaches.

So I want to give you seven things here that will lead you from the point of the beginning of the Bible all the way down to the end of the road:

1. God's design is to preserve His Word through a vast multiplicity of copies. Now, that's simple enough. You know all about that. If we allow their combined testimony to speak, it will furnish us with the inspired and preserved Word of God. I hope there wouldn't be any question about that principle. That's where everything starts.
2. The Old Testament was preserved by the nation Israel and, in particular, that special priestly class of scribes and scholars commissioned to do so. Again, that's very reminiscent of what we studied in detail the first semester.
3. Due to the fall of Israel, the New Testament text has since been preserved through the Bible-believing, Bible-teaching segment of the true Church, the Body of Christ. Again, that is fairly self-evident. These three principles are just

basically what we studied in the first semester. You have the doctrine already in your frame of reference to fill in the reasons for these conclusions.

4. Here we begin to apply the first three. There are sixty-six (66) books of Holy Scripture - thirty-nine (39) Old Testament and twenty-seven (27) New Testament books; that's what the sixty-six books consist of. The reason that I say it that way is to eliminate any possible addition of the Apocrypha or Pseudepigrapha. These are the sixty-six books in your Bible: thirty-nine in the Old Testament and twenty-seven in the New Testament. No Apocrypha, no extras. (As Earl Shibe says, "No ups, no downs, no extras.") The sixty-six books (thirty-nine in the Old Testament, twenty-seven in the New Testament) that are found in the traditional text - the Majority Text - is the true text because it represents the God-guided usage of His design for the preservation of scripture.

Now all that means is that there are sixty-six books which we identify as books that God, through His process of preservation, has preserved for us. Not seventy-seven but sixty-six. Not sixty-eight, not twenty-seven, not fifty-one but all sixty-six.

The sixty-six books of Holy Scripture found in the traditional, or Majority Text, is the true text because it represents the God-guided usage of His design for the preservation of scripture. He has applied and executed His design for preservation through history, and this is the result.

5. The first printed text of the Greek New Testament represents a forward step in the providential preservation of the scripture. Through this printed text the purification needed to identify the proper Greek text was accomplished. The few errors of any consequence occurring in the traditional text were corrected by the providence of God through the usage of various versions. (We'll come back to that in just a minute.)

You understand, folks, that we're going to study this more in the next semester. We're going to go through some places where there are apparent problems with the *Textus Receptus*. I am going to show you some verses (there are about a dozen, nine that we'll look at) where the Greek text that the King James came from - the Greek text that we believe (I believe) - is the right one and is not dependent on a Greek manuscript in the past.

For example, Revelation 22:19, a passage that is often used: it says, "God shall take away his part out of the book of life." The new versions say, "the tree of life," and they'll make a big deal out of that. They will say, "The Greek says 'the tree of life.'"

There are a lot of things that you want to remember. There aren't many Greek texts, and where the "book of life" came in yours is from a version rather than one of the manuscripts. We'll talk about how many manuscripts there are and how reliable they are. What you have to remember is that there must be the application of those seven principles. Do you remember those from last week? Just because one manuscript or a family grouping of manuscripts says one thing, if it isn't attested to by independent witnesses, then there are other ways to find valid information.

So there was a process by which the *Receptus* was developed through that time period, and through the usage of various versions (these versions were used by Erasmus, Beza, Stephens, etc.) came up with the right reading. They didn't use just one thing; they used a whole group of material that was available.

1 John 5:7 - the Johannine Comma is an example of that kind of thing. Although there is manuscript evidence to support it, it is very weak. However, the support in lectionaries, Patristic quotations and various versions are very impressive. So it was put in, and I believe it should be there.

Now, I am not going to press you. If you take those nine or so passages, and you want to leave them out and say they are not in the Majority Text of the Greek family, I'm not going to be mad at you about it. I believe there was a process of purification that went on back then that resulted in the establishment of the proper text in history. We're going to talk a lot about it next semester. So I put that (1 John 5:7) under this principle here so you understand that.

6. Through the usage of Bible-believing Protestants (and the opposition of papists) God placed his stamp of approval on this printed text, and it became the *Textus Receptus*, that is, the Received Text. It is the printed form of the traditional text.

You want to make yourself a mental note: the only printed form of the Majority Text that has ever appeared is the *Textus Receptus*. That is one of the very weighty reasons (in my thinking, at least) that when someone tells me that the Majority Text says one thing and the *Receptus* says something else, I accept what the *Receptus* says because the only form in which the Majority Text has ever been printed, and hence, widely distributed and widely accepted has been the *Textus Receptus*. Of course, all the others were handwritten and not printed. No one edition was that widely distributed.

7. The King James, 1611, Authorized Version (AV) is an accurate translation of the *Textus Receptus* (the TR). God has placed His stamp of approval on it through the long centuries of usage and blessing, demonstrating it to be the Word of God for the English-speaking people. Hence, it should be used and defended by Bible-believing Christians.

Now that's the conclusion. It takes those first six points to get to number seven, but that's the conclusion. That's a conclusion of maximum certainty as opposed to a conclusion of maximum uncertainty.

In number seven, when we talk about the actual work of the King James translators coming up with the Authorized Version, we're going to see that the King James Bible has used an independent variety of the *Textus Receptus*. It doesn't use any one edition. It doesn't use Erasmus only, Stephens only or Beza only. It uses all of these, and it agrees with each one of them at varying points and in varying numbers of points. (I'll give you the numbers and stats on them when we get there.) But the Authorized Version establishes the proper Greek text for us. In order to communicate to you and

me in the English language what God wanted communicated, that's the text that was necessary to do it.

Now, I don't know if you've ever thought much about translating, but you're going to think about it next semester. I don't know if anybody ever came along and tried to give you a hard time about translating, but I'll tell you what: it's interesting when you approach translating from the Bible point of view.

Do you know what language the Book of Exodus is written in? Hebrew. Do you know what language that Pharaoh spoke? Egyptian. When Moses went into Pharaoh's court and said, "Let my people go," he said that in Egyptian; he didn't say it in Hebrew. But when he wrote it down, in Exodus 5, he wrote it down in Hebrew. Moses translated the word from Egyptian to Hebrew and wrote it down. What God said (that Moses translated into Hebrew and wrote down in Exodus 5) is exactly what God wanted written down.

God said: *This is what Pharaoh said.* Now, Pharaoh said it in one language, and Moses translated it into another. When you hear people say, "You can't translate word-for-word (literal equivalency) from one language to another," they're exactly right. You can't. There are nuances and ideas, senses and movements from one language to the next that you can't make.

We are very fortunate. We have one of the most wonderful, versatile languages the world has ever known: English. They are translating from one of the most disciplined languages that the world ever knew: *koine* Greek. (Alexander the Great developed that language so things were exact. When he sent a command out, he didn't want somebody wondering what it meant; it was exact.) And the translators could ascertain the proper word and put it into our language.

Our language is very versatile and is not limited like many languages are. But people get all bent out of shape, and they say: *Well, this translation business, you know, you can't literally translate ...* If you can't literally translate it, then what you have to do to understand what God said is to go get the Greek and then you can't tell anybody what He said because they can't speak Greek. You can't tell it to them if you've got to be restricted to that one language.

You've got to translate it into English for anybody to understand anything. My point to you is simply that translating isn't that big a problem to God. He takes it out of Egyptian and puts it into Hebrew, and He says: *This is what Pharaoh said.* Well, then I don't have any problem in having God's Word preserved for me, translated for me into English and my picking it up and saying, "This is what God said." And when I preach it, it's just as authoritative and powerful as if I were reading in the Greek.

Now, it's wonderful to know that. It's fantastic to know that, but I understand a lot of people aren't going to accept that, and you have to nurture them and bring them along. I'm more interested now in your understanding these seven principles so that you know how it is we move from point one - where God's design is to preserve His Word - to how He's preserved the Old Testament and the New Testament, how He's put them together

and how, through history, He's transmitted the sixty-six books of Holy Scripture down to us, identified them for us as the right ones and then translated them into our language.

When you get out into your ministry, you don't always have to second-guess anybody; you can take that book and go do the work of the ministry with faith and confidence and with power - the power of God - and the authority of the Word of God in your own native tongue. Everybody can't do that, but you and I can, and we need to be grateful for it.

We're going to talk about translating, and I don't want you to go off half-cocked about translating. I want you to understand what the principles are. People say: *Well, you have to be really careful because it's "just a translation."* Ninety-nine percent of the time, the dude who tells you that has to use a translation every time he reads his Bible. So you have to remember that. And if he's going to change what you've got, he still translates. If those guys think translations are limited, they, themselves, are limited.

God, in His providence, has designed to preserve it and to place it into the language of the people. One of the mechanisms was the preservation of versions. Do you remember when we talked about that?

I'm trying to pick out the things that are the most critical for next semester. There are a lot of things I'd like to go over that we haven't, and I can see now that we're not going to have time for them, but you've been exposed to enough material now that you'll be able to handle your own research in the future. You ought to have the foundation of these seven principles upon which to build, in a believing manner, more information into your frame of reference on these issues.

Next time, second semester final exam.

Grace School of the Bible
MSS Evidence 102, Final Exam, Test 03

On a separate sheet of properly headed paper, please answer the following questions. Remember to use complete sentences when appropriate.

1. Since there are no later Scriptures by which to verify the New Testament canon, by what procedure are we to identify the New Testament text?
2. What is Satan's policy of evil against the Word of God as stated in II Corinthians 2:17?
3. List five verses you would use to demonstrate that there is a difference in Bible lines/
4. List seven verses you would use to show that this difference is serious.
5. List three passages you would use to show that new translations make it very difficult to teach dispensational truth.
6. What is meant by Uncial MS?
7. What are three major uncial MSS and by what letter titles are each identified?
8. Which type MS makes up the vast majority of extant New Testament MSS: cursive or uncial?
9. What is vellum?
10. What is papyrus?
11. What ancient version originated in Asia Minor and Antioch?
12. Service books of the early church which contain extracts from the New Testament are called what?
13. Who originated the "family" divisions for the MSS? What are the four "families" of MSS?
14. What are Majuscule MSS?
15. Who was Adamantius Origenes?

Grace School of the Bible
MSS Evidence 102, Final Exam, Test 03
(Continued)

16. Define the following schools of thought regarding the transmission of Bible text:
 - a. The supernatural preservation of Bible doctrines approach.
 - b. The naturalistic approach
 - c. The supernatural preservation of the text in one inspired translation approach
 - d. The supernatural preservation of the text through the Bible believing, and preaching believers approach.
17. State you understanding of the proper view of the preservation of the Biblical text.
18. Variations in existing MSS are generally divided into (a) unintentional and (b) intentional variants. Give three reasons for the unintentional variations.
19. Most changes and damage to the text was done by the year 200 A.D. What had happened by this point to make it almost impossible to introduce changes into the text beyond this time?
20. What special advantage did the early church have in checking any questions about the copies that were being distributed?
21. What revolutionary invention came on the scene in 1451? Who was the inventor?
22. The T-R period of the Majority Text basically began with the publishing of the first printed Greek text. Give the date and editor of this text.
23. If Erasmus used only 5 MSS, how could he possibly have had knowledge of the many variant readings available today?
24. Explain what is meant by the statement: “Erasmus was a Humanist.”
25. When was the term “textus receptus” used for the first time?