

# What Are Bible Text-Types?

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Before you read this, there are a few caveats you have to be aware of. The first is this was a personal investigation, not a research paper. If you're looking a bibliography or a works cited page, you won't find one. I studied hundreds and hundreds of sources over the course of several months before I was fully convinced of what you're about to read. Second, it is not my intention to argue or debate, and I'm not interested in an argument over sources. I only wrote this because I wanted to educate myself about the subject matter. I encourage you to study every point in this paper on your own, as I do not consider myself in any way an expert. And finally, I believe the Scriptures, both Old and New Testaments in their entirety, to be the verbally inspired Word of God. They are the final authority for faith and practice. The Scriptures are inerrant in the original manuscripts, infallible and God-breathed. I believe God chose this method of manuscript-evidence to preserve His Word as opposed to using a single translation as the "only preserved Word of God."

## Section 1: Terms & Definitions

<b>What is a Manuscript?</b>	
<b>Manuscript (MSS)</b>	<ul style="list-style-type: none"> <li>• The word manuscript comes from the Latin manu (hand) and scriptum (written).</li> <li>• A Biblical Manuscript is any handwritten copy of a portion of the text of the Bible.</li> </ul>
<b>Number of Manuscripts</b>	
There are more than 24,000 partial and complete manuscript copies of the New Testament.	
<b>Greek</b>	5,760 complete or fragmented Greek Manuscripts (Feb. 2008)
<b>Other</b>	There are over 19,000 (perhaps as many as 25,000) Manuscript versions in the Syriac, Latin, Coptic, Aramaic, and more languages. Added to the Greek Manuscripts, the total supporting New Testament manuscript base is over 24,000.
<b>Versions</b>	A Manuscript (hand copied) translated from the original language into another language.
<b>KJV/AV</b> (King James Version – a.k.a the Authorized Version)  <b>NKJV</b> (New King James Version)	<b>The Peshitta Version</b> (AD 150) <b>The Old Latin Vulgate</b> (AD 157) <b>The Italic Bible</b> (AD 157) <b>The Waldensian</b> (AD 120 & onwards) <b>The Gallic Bible</b> (Southern France) (AD177) <b>The Gothic Bible</b> (AD 330-350) <b>The Old Syriac* Bible</b> (AD 400)

<p><b>NASB/NASU</b> (New American Standard Bible - New American Standard Updated)</p> <p><b>NET</b> (New English Translation)</p>	<p><b>The Armenian Bible</b> (AD 400) There are <b>1244 copies</b> of this version still in existence.</p> <p><b>The Palestinian Syriac</b> (AD 450)</p> <p><b>The French Bible</b> of Oliveton (AD 1535)</p> <p><b>The Czech Bible</b> (AD 1602)</p> <p><b>The Italian Bible</b> of Diodati (AD 1606)</p> <p><b>The Greek Orthodox Bible:</b> From Apostolic times to present by the Greek Orthodox Church.</p> <p><small>*Dialect of Middle Aramaic that was once spoken across much of the Fertile Crescent. Having first appeared around the 1st century AD, Classical Syriac became a major literary language throughout the Middle East from the 4th to the 8th centuries, the classical language of Edessa, preserved in a large body of Syriac literature.</small></p> <p><b>The Italian Bible</b> of Diodati (AD 1606)</p>
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- 1400 BC?: Perhaps the first written Word of God. The Ten Commandments delivered to Moses.
- 500 BC: Completion of all original Hebrew manuscripts which make up the 39 Books of the Old Testament.
- 200 BC: Completion of the Septuagint Greek manuscripts which contain the 39 Old Testament books and 14 Apocryphal books.
- 1st century AD: Completion of all original Greek manuscripts which make up the 27 Books of the New Testament.
- AD 367: Athanasius, the Bishop of Alexandria, identifies the 27 books of the New Testament which are today recognized as the canon of Scripture.
- AD 382: Jerome's Latin Vulgate manuscripts produced which contain all 80 books (39 OT + 14 Apocrypha + 27 NT).
- AD 500: The Scriptures have been translated into over 500 languages.
- AD 600: Latin declared the only language permitted for Scripture.
- AD 995: Anglo-Saxon (early roots of English language) translations of the New Testament produced.
- AD 1384: John Wycliffe is the first person to produce a (hand-written) manuscript copy of the complete Bible, all 80 books.
- AD 1455: Gutenberg invents the printing press. Books may now be mass-produced instead of individually hand-written. The first book ever printed is Gutenberg's Bible in Latin.
- AD 1516: Erasmus produces a Greek/Latin parallel New Testament.
- AD 1522: Martin Luther's German New Testament.
- AD 1526: William Tyndale's New Testament. The first New Testament printed in the English language.
- AD 1535: Myles Coverdale's Bible. The first complete Bible printed in the English language (80 Books: O.T. & N.T. & Apocrypha).
- AD 1539: The "Great Bible" printed. The first English language Bible authorized for public use (80 Books).
- AD 1560: The Geneva Bible printed. The first English language Bible to add numbered verses to each chapter (80 Books).
- AD 1568: The Bishop's Bible printed. The Bible of which the King James was a revision (80 Books).
- AD 1609: The Douay Old Testament is added to the Rheims New Testament (of 1582) making the first complete English Catholic Bible. Translated from the Latin Vulgate (80 Books).
- AD 1611: The King James Bible printed, drawing on the Bishop's Bible and also Tyndale's earlier work, originally with all 80 Books. The Apocrypha was officially removed in 1885 leaving only 66 books.
- AD 1841: English Hexapla New Testament. An early textual comparison showing the Greek and 6 famous English translations in parallel columns.
- AD 1881: The English Revised Version Bible; The First Major English Revision of the KJV.
- AD 1901: The American Standard Version. A major revision of the KJV, still in use today.
- AD 1971: The New American Standard Bible is published as a modern translation of the Bible using the principle of formal equivalence.

	<ul style="list-style-type: none"> <li>• AD 1973: The New International Version is published as a modern translation of the Bible using the principle of dynamic equivalence.</li> <li>• AD 1982: The New King James Version is published as a modern revision of the King James Version.</li> <li>• AD 2002: The English Standard Version is published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.</li> </ul>
<b>Manuscript Quotes</b>	Quotes of New Testament written by the Church Fathers
	<p>The text of the New Testament could be reproduced within 250 years from its composition by the writing of the early Christians. In commentaries, letters, etc., these ancient writers quote biblical text, thus giving us another witness to the text of the New Testament.</p> <p>John Burgon has catalogued more than 86,000 citations of the New Testament in the writings of the early church fathers who lived before A.D.325.</p>
<b>Autographs</b>	Original manuscripts written by Bible authors, mostly on Papyrus.
<b>MSS: 4 Types</b>	Papyri (plural of Papyrus) –to ca. A.D. 120
	Uncials
	Minuscules
	Lectionaries
<b>Definitions</b>	
<b>Papyrus</b> 1 <sup>st</sup> - 3 <sup>rd</sup> centuries	<p>Thick paper-like material produced from the pith of the papyrus plant, used to write on.</p> <p><b><u>There are approximately 124 papyrus fragments existing.</u></b></p> <p>The New Testament Papyri are named with a P followed by a number. For example, P-52 (A.D. 125) is the oldest known manuscript. It is a small piece of papyrus containing four verses of the gospel of John and is only about 30-40 years removed from the original.</p>
<b>Parchment</b> 4 <sup>th</sup> century on	<p>Leather specially prepared to form a thin smooth paper-like writing material. From the fourth century on, parchment gradually became the most common writing material. <b><u>The vast majority of N.T. manuscripts are on parchment (also called vellum).</u></b></p>
<b>Codex</b>	<p>Book instead of scroll. The codex (book) came into use about the time of the NT.</p> <p>The church made extensive use of the codex from its earliest days.</p>
<b>Uncials</b> 4 <sup>th</sup> – 9 <sup>th</sup> centuries	<p>All capital letters with no spaces or punctuation marks.</p> <p><b><u>There are about 318 Uncials existing.</u></b></p> <p>The majority of 4th-9th century mss. were written in uncial handwriting on parchment.</p> <p>Uncial manuscripts have a zero added in front of the manuscript number. Thus Codex 01 (Codex Sinaiticus) is a famous uncial manuscript.</p>
<b>Minuscules</b> 9 <sup>th</sup> -16 <sup>th</sup> centuries	<p>Greek manuscripts written in lower case letters, more like handwriting, with spaces between words and some degree of punctuation.</p> <p><b><u>There are at least 2,882 cursive New Testament manuscripts known today.</u></b></p>

	The majority of later manuscripts are written in minuscule on parchment. Minuscule manuscripts do not have a zero in front of the manuscript number. Codex 1 is a famous minuscule manuscript known in Erasmus' day.
<b>Lectionaries</b>	The word lection comes from a Latin root word meaning "to read." Lectionaries are portions of Scriptures in Greek (or Latin) Bibles that were read in the church services during the year. <b><u>There are at least 2,436 known lectionaries in existence.</u></b>

#### Some Common Abbreviations

<b>P</b>	Papyri or Papyrus –to ca. A.D. 120	
<b>Ⲁ Hebrew Letter Aleph</b>	Codex Sinaiticus –ca. A.D. 330	Uncial - Alexandrian
<b>B</b>	Codex Vaticanus ca. A.D. 340	Uncial - Alexandrian
<b>A</b>	Codex Alexandrinus ca. A.D. 425	Uncial - Alexandrian
<b>C</b>	Codex Ephraemi Rescriptus	Uncial - Alexandrian
<b>M</b>	Majority Text	Uncial - Byzantine
<b>LXX</b>	Septuagint (Greek translation of the Hebrew Bible)	
<b>TR</b>	Textus Receptus	

#### Manuscript Text-Type

- We have to be careful not to put any text-type on a pedestal because inside every text-type there are several strands or arms that do not agree with each other, and decisions were made by men as to which strand they would follow when translating from Greek into English. This means that no text-type is perfect or pure in and of itself.
- There is no one definition of what a text-type is, as scholars disagree on many points as to how families or groups of manuscripts should be clustered. For example:
- Johann A. Bengel (1687-1752) was the first textual critic to suggest that the ancient manuscripts could be grouped into Text-Types: groupings of manuscripts that have the loosest sort of kindred relationship between them that can be recognized short of the autograph.
- In his 1725 essay on textual criticism, he notes that manuscripts need to be classified into "companies, families, tribes, [and] nations."
- Although all these levels of relationship exist, the highest level, Bengel's "nation," is what we now call a text-type.
- However, a text consists of manuscripts which display some sort of relationship, but whose kinship is so loose that it cannot possibly be classified or described in detail!
- Since Bengel there have been several groupings suggested, but Scholars are flailing around trying new methodological tricks to offer a workable definition for what a text-type is and how manuscripts should be categorized:
- Bengel, Semler, Griesbach, Westcott and Hort, Kurt and Barbara Aland, Clark and Vaganay, von Soden, Schmid, Streeter, Hutton, Colwell, Zuntz, Wisse, Epp, Robinson, and more have all suggested manuscript groupings and methodologies. For example:

<ul style="list-style-type: none"> <li>In 1995, Eldon Jay Epp offered this “working” definition: “A text-type may be defined as an established textual cluster or constellation of MSS with a distinctive textual character or complexion that differentiates it from other textual constellations.” He adds, “Such differentiations must not be based on general impressions or random samples but on full quantitative comparison....” Unfortunately, Epp has little to add from there; he goes on to work with the Colwell definition.</li> </ul>		
<ul style="list-style-type: none"> <li>A different approach, and also arising from Colwell, is the Claremont Profile Method. The CPM attempts to determine textual affinities by looking at a “profile” of readings in selected chapters. The CPM offers distinct advantages. It allows manuscripts to be quickly and easily measured against known groups. Its defect is that it has no ability to define groups (it finds groups, but no definition is offered of what constitutes a group).</li> </ul>		
<ul style="list-style-type: none"> <li>“At this point, we would appear to have reached an impasse. Some scholars, such as Hurtado, swear by the Colwell-Tune definition. Others, such as Richards, find flaws but produce nothing better. Yet others, such as Wisse, move down to such a level of detail that they not only can't see the forest for the trees, they can't even see the trees for the blades of grass between them.”</li> </ul>		
<ul style="list-style-type: none"> <li>Text-types, basically, are groups of manuscripts that read the same way. If they read differently they're categorized into text-types: Luke 4:4 for example</li> </ul>		
Alexandrian	Byzantine	Western
And Jesus answered him, It is written, That man shall not live by bread alone.	And Jesus answered him, <i>speaking</i> , It is written, That man shall not live on bread alone, <i>but on every word of God.</i>	And Je-s answered him, <i>saying</i> , It is written, That man shall not live on bread alone, <i>but by every word of G-d.</i>
<p>The biggest problem I find is that no one really knows for sure what a text-type is, or how different manuscripts should be grouped. Further, individual manuscripts have been found to contain Western, Alexandrian, and Byzantine readings all on the same page. Even though there are other problems with this type of Textual Criticism, we must endeavor to understand it, as we must be prepared to give an answer; and yes there is an answer. Hopefully this paper will help.</p>		
<p>Keep in mind:</p> <ul style="list-style-type: none"> <li>The text of the Bible is 98.33% pure no matter whether one used the Textus Receptus or another Greek text.</li> <li>“The amount of variation between the two most extremely different New Testament manuscripts would not fundamentally alter the message of the Scriptures.”</li> <li>In other words, it wouldn't matter if you used the King James, the New King James, the New American Standard, or the English Standard Version, the doctrines of the Bible wouldn't change.</li> <li>I do not make the same claim for the NIV, The Message, or the NLT (and others that are not true translations).</li> </ul>		
<p><b>There are four (4) basic Text-Types</b></p>		
<b>Text-Type</b>	<b>Also Known As</b>	
<b>Alexandrian</b>	Egyptian – Neutral – Critical	
<b>Caesarean</b>		
<b>Western</b>	Many critics contend that this type is actually older than the Alexandrian	

<b>Byzantine</b>	Antiochian – (K) Koine or Common – Ecclesiastical – Syrian– Lucian Recension – Oriental – Asiatic – Constantinopolitan – Traditional – A – Alpha Early: Primarily from Chrysostom on (latter 4 <sup>th</sup> century)
<b>Some Other Definitions Or Characteristics Of Text-Types:</b>	
1. A family or grouping of manuscripts that share the same characteristics and/or errors.	
2. A Text-Type may be classified or categorized by the location where the manuscript(s) was found or used.	
3. Manuscripts can be classified into a Text-Type by comparing its characteristic readings with the quotations of those passages used by the Church Fathers who lived near or in the chief ecclesiastical centers: Antioch, Constantinople, Alexandria, etc.	
4. Manuscripts can also be categorized into types based on the length of their readings. Longer readings are usually Byzantine, while shorter readings are usually Alexandrian, but this is not always the case.	
<b>Characteristics Of The Different Major Text-Types:</b>	
<b>Alexandrian text-type:</b>	
1. Larger number of abrupt readings: Mark 16:9-20 are omitted, but are in the Byzantine.	
2. Generally shorter than the text of other forms, and it does not exhibit the degree of grammatical and stylistic polishing that is characteristic of the Byzantine.	
3. Displays more variations between parallel synoptic passages: Luke 11:2.	
4. Higher proportion of “difficult” readings: Matthew 24:36 reads “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only”; whereas the Byzantine text omits the phrase “nor the Son”, thereby avoiding the implication that Jesus lacked full divine foreknowledge.	
<b>Western text-type:</b>	
1. Main characteristic is a love of paraphrase: “Words and even clauses are changed, omitted, and inserted with surprising freedom, wherever it seemed that the meaning could be brought out with greater force and definiteness.”	
2. Some long paraphrases and long additions.	
3. At the end of Luke (and in few other places in the New Testament) some words and passages are omitted that are present in other forms of text, including the Alexandrian.	
4. About ten percent longer than other texts and almost certainly reflects an early revision.	
5. May be argued that the Western text preserves the original NT text in some instances, as it has wider attestation than Alexandrian.	
<b>Byzantine text-type:</b>	
1. It is the form found in the largest number of surviving manuscripts.	
2. This text represents 85 percent of the known Greek manuscripts and fragments. Also found in the mass of minuscules; over 80% of manuscripts are purely Byzantine, over 90% are primarily Byzantine, and not more than 2% can be considered entirely free of Byzantine mixture.	
3. Longer readings.	

4. Tend to show a greater tendency to smooth, well-formed Greek, polished grammar, and change word order.
5. Display fewer instances of textual variation between parallel Synoptic Gospels passages.

#### **Caesarean text-type:**

1. Existence Disputed: Because what is distinctive about the Text-Type is that it contains a mix of Western and Alexandrian readings.
2. A common reading of the proposed text-type: Matthew 27:16-17, instead of Barabbas being released, "Jesus Barabbas" is released. No other witnesses have this particular reading.
3. Origen noted that the form "Jesus Barabbas" was common in manuscripts in Caesarea, but he had not found this reading in his previous residence in Alexandria.
4. It is called "Caesarean" because it has strong affinities with a text that was used by Origen (d. 254) in the city of Caesarea.

## **Section 2: Variations in the Text-Types**

- One major distinction between text-types is the variation in readings between the various manuscripts. The problem is that there is no one text that is pure (meaning there are variations even inside a specific text-type). It must also be understood that there have ALWAYS been variations in the different manuscripts:
  - The Bible contains textual variants. No manuscript type is perfect. The Bible Jesus used also contained textual variants, and He called them Scripture.
  - The Apostles used the Septuagint, which was an imperfect translation, and still they called it the Word of God.
- Just because our translations contain variations from manuscript to manuscript, doesn't mean we don't have the Word of God.
  - Men and women were saved using the various translations of Scripture they had at the time.
    - Romans 1:16 "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek."
    - 1 Peter 1:23 "having been born again...through the word of God"
    - Ephesians 1:13 "In Him you also trusted, ***after you heard the word of truth***, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise"
- Some Misconceptions about the Textus Receptus (TR)
  - The Textus Receptus has erroneously become interchangeable with the Majority Text. Here's why:

The TR is based on the Byzantine Text-Type. This text represents 85 percent of the known Greek manuscripts and fragments (the vast majority). Thus, because the "majority" of texts are Byzantine, and the TR is Byzantine, the mistake is made that the TR and the MT are the same.

- In order to make the TR and the MT the same, Pickering said that the TR would have to be corrected in over a thousand places, and Wallace counted 1,838 differences between the TR and the MT.
  - The Textus Receptus does NOT represent the Majority of Byzantine Manuscripts.
- Some thoughts about changes that have occurred in the Bible texts over the years:
- Tradition: people get used to a type of Scripture, and when a new translation comes along, they balk!
    - The Septuagint was said to have been translated by 70 Jewish scholars who translated the Scriptures into Greek, all alone, and by divine providence all came to the exact, word for word, translation. Some saw this as divine, and even saw the Septuagint as inspired.
    - Thus, when Jerome, c. A.D. 400, translated the Hebrew Scriptures into Latin using not the Septuagint, but actual Hebrew, people freaked out. They had become used to the Septuagint, and even accused him of changing God's preserved Word.
    - "As he translated from the Hebrew, his version [ The Vulgate] varied both in content and in style (the LXX having some additions and some deletions when compared with the Hebrew text)."
    - Jerome did not feel he had to accept every interpretive translation that was to be found in the LXX. This caused lots of problems.
    - For example, when he changed Jonah's gourd to a castor-oil plant, he caused a near riot in Carthage when it was read.
    - Augustine objected to his translations not based in inaccuracies, but because the new translation was unfamiliar to the flock.
  - Next, in c. A.D. 1450, Lorenzo Valla discovered errors in the present Vulgate while studying Jerome's notes and commentaries, and corrected them. He didn't publish his work because the Vulgate had been everyone's Bible for a thousand years, and to change it could bring the death penalty from the Roman Church.
  - Along comes Erasmus and his Greek New Testament that made many changes to the Vulgate
  - He found five Greek Manuscripts from which to create the first printed Greek New Testament.
  - When Erasmus created his Greek Text, he didn't have the last section of Revelation, and was forced to translate it into Greek from the Latin. This will come back later in this paper.
  - His first work, *Novum Instrumentum* – The New Instrument, was immediately edited for the 2<sup>nd</sup> edition.
  - His first edition was a two column work: One Greek, the other Latin. Latin was his primary interest, not the Greek.

- Erasmus changed the Vulgate, and wrote that there were copyists errors in the Greek manuscripts of the New Testament. “You must distinguish between Scripture, the translation of Scripture, and the transmission of both. What will you do with the errors of the copyists?”
- Erasmus changed Jerome’s Vulgate and received the same treatment Jerome did when he changed the Septuagint. The radical had become the norm, and the new tradition had become the new standard by which all other translations would be judged. Here’s how it breaks down:
  1. LXX is translated into the Vulgate by Jerome, making people angry.
  2. The Vulgate eventually becomes the norm.
  3. Erasmus translates the Vulgate into the Greek New Testament (New Instrument) that has a new Latin translation, angering the people.
  4. Erasmus’s work becomes the norm, eventually becoming the Textus Receptus (the basis for the AV).
  5. People translate the Greek Texts into modern English, moving away from the AV, and the people are angered again.
  6. Some said that it was not possible for the Vulgate to contain errors, but that if it be found that it differs from the Greek, the Greek is wrong.
  7. In the same way today, some KJV-Only advocates contend that if the Greek contradicts the English, the English should be used and the Greek dismissed.
- With all these changes (and there are many more examples), how can we trust the Bibles we have today?
  - The text of the Bible is 98.33% pure no matter whether one uses the Textus Receptus or another Greek text.
  - “The amount of variation between the two most extremely different New Testament manuscripts would not fundamentally alter the message of the Scriptures.”
  - The Tenacity of the New Testament Text means that the variants that exist in the text serve to demonstrate that the original writings are also in the text. Those mistakes that have survived for so long prove that the stuff around those mistakes that have also survived for so long are in all likelihood the original writings.
  - This is why, when compared to ancient manuscripts, the variations are very few and very minor.
- Some people believe that the TR is perfect, was not changed, and even go so far as to say that it is God’s preserved Word. The Textus-Receptus is not perfect, but neither is any other translation.
  - The TR was compiled by Erasmus drawing from various sources, accepting some readings and rejecting others as he saw fit.  
The word order in the TR (and the AV) at Romans 4:1, for example, was determined not by the majority of texts, but by Erasmus’s examination of the early Fathers and the Latin text, yet the doctrines are unaffected.

- In Romans 12 Erasmus wrote that he “liked” one reading better than another even though his choice was from the minority readings.
- Erasmus engaged in textual criticism, recognizing harmonizations, additions, and deletions of words and phrases. The biggest would be the Comma Johanneum (1 John 5:7) that did not appear in his first edition of the Greek New Testament. This is because it wasn’t in any of the manuscripts he examined. It was only in the Latin Vulgate.
  - “This longer reading is found only in eight late manuscripts, four of which have the words in a marginal note. Most of these manuscripts (2318, 221, and [with minor variations] 61, 88, 429, 629, 636, and 918) originate from the 16th century; the earliest manuscript, codex 221 (10th century), includes the reading in a marginal note which was added sometime after the original composition. Thus, there is no sure evidence of this reading in any Greek manuscript until the 1500s; each such reading was apparently composed after Erasmus’ Greek NT was published in 1516. Indeed, the reading appears in no Greek witness of any kind (either manuscript, patristic, or Greek translation of some other version) until AD 1215 (in a Greek translation of the Acts of the Lateran Council, a work originally written in Latin).”
- Erasmus himself said that “it is clear that the Greek and Latin manuscripts vary, and in my opinion there is no danger in accepting either reading.”
- The TR came through Erasmus, then Stephanus, then Beza, to the KJV translators. Every step along the way, the Greek text was altered because of variants in the differing manuscripts used. Some changes occurred without manuscript support at all.
- The TR was published in 1633, and was not the same text used by the KJV translators in 1611. It mainly followed Beza but also drew from other sources. Today’s modern TR is not the same as Erasmus, Stephanus, or Beza.
- The modern TR follows one stream of the Byzantine text-type; when the Byzantine has variant readings, the TR will follow one particular element, an element that is not always even the majority Byzantine-type reading.
- The TR is not identical to the Majority Text, and sometimes follows minority texts, or no texts at all.
- Erasmus didn’t have the last six verses of Revelation, so he translated them from the Latin into Greek, making several mistakes that continue in the TR to this very day:
  - Erasmus’ 1516 vs. Byzantine/Majority Text (2000)
    - V. 16 ὀρθρινός in place of πρωινος
    - V. 17 Replaces ερχου with ἐλθέ twice
    - V. 17 Replaced ερχεσθω with ἐλθέτω
    - V. 17 Replaced λαβετω with λαμβανέτω
    - V. 17 Inserts definite article τὸ
    - V. 18 Replaced μαρτυρω εγω with συμμαρτυροῦμαι γάρ
    - V. 18 Replaced εαν τις επιθη επ αυτα επιθησαι with εἴτις ἐπιτιθῆῖ πρὸς ταῦτα ἐπιθήσει
    - V. 18 Deletes definite article τω
  - V. 18 Replaced μαρτυρω εγω with συμμαρτυροῦμαι γάρ

- V. 19 Replaced αφελη with ἀφαιρη
    - V. 19 Replaced αφελοι with ἀφαιρήσει
    - V. 19 Replaced ξυλου with βίβλου
    - V. 19 Inserts και
    - V. 19 Deletes τω
    - V. 21 Insertion of the pronoun ἡμῶν
  - Erasmus utilized better texts of Revelation in his later editions, but left the aforementioned errors intact.
  - Stephanus, Beze, the KJV translators, and modern KJ versions did not correct the mistakes.
  - Romans 1:8 in the KJV reads “saith the Lord,” while nearly ever Greek manuscript reads “says the Lord God.”
  - Revelation 14:1 in the TR lacks the words: **His name and** even though there are only six Greek manuscripts that DON’T have **His name and** in the text: uncial P and minuscule 1, 57, 141, and 159.
    - NASU: “Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having **His name and** the name of His Father written on their foreheads.”
    - KJV: “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.”
  - Revelation 22:19 **Book** of Life has **no Greek manuscript support**. It is only found in the Vulgate. Book should be translated Tree.
  - The TR includes Acts 8:37 and the Comma Johanneum (1 John 5:7-8), while the Majority Text excludes both.
  - Acts 9:5-6 reads “And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? **And the Lord said unto him**, Arise, and go into the city, and it shall be told thee what thou must do.
  - **Then the Lord said to him** (NKJV)...was added by Erasmus because it was in the Vulgate, but we find the Majority of Greek manuscripts do not have it.
  - Matthew 10:8 “raise the dead” is not in the Majority Text, but is in the TR.
  - Ephesians 1:18 “the eyes of your **understanding**” is translated **heart** in the Majority Text.
  - Ephesians 3:9 “the **fellowship** of the mystery” is translated **dispensation** in the Majority Text.
  - The KJV translators did not utilize just one Greek text when working on the New Testament. They drew from a variety of sources but mainly from Erasmus, Stephanus, and Beza. When these sources diverged, the decision lay with the translators themselves.
- The following chart provides the major passages where various editions of the Textus Receptus differ from one another, a brief listing of the manuscript support behind each

- reading, and when necessary, the editions of Erasmus or Stephanus when one edition differed from another.
- The TR is a representation of the Byzantine text-type. It is not what we find in the KJV. KJV-Only advocates are referring to the KJV version of the TR...the 1611 version (note, however, that the TR was not completed until 1633).
- Erasmus did not think his text was inerrant; Stephanus placed variant readings in the margins; Beza made corrections to improve the readings; The KJV translators chose between the differing readings of the different editions made by these men.

<b>The Textus Receptus vs. The Textus Receptus</b>		
Luke 2:22	<b>their purification</b> Erasmus, Stephanus, Majority Text	<b>her purification</b> (Beza, KJV, Complutensian, 76 and a few Greek minuscules, Vulgate)
Luke 17:36	Erasmus, Stephanus 1, 2, 3, and Majority Text omit this verse	<b>Two men shall be in the field; the one shall be taken, and the other left</b> Stephanus 4, Beza, KJV along with Codex Bezae and the Vulgate
John 1:28	<b>Bethabara beyond Jordan,</b> Erasmus, Stephanus 3, 4 Beza, KJV	<b>Bethany beyond Jordan,</b> Stephanus 1, 2, Majority Text, Papyrus 66, Papyrus 75, Codex Sinaiticus, Codex Vaticanus, Vulgate
John 16:33	<b>shall have tribulation,</b> Beza, KJV, Codex Bezae, f1 Lake Group, f13 Ferrar Group, Vulgate	<b>have tribulation</b> Erasmus, Majority Text, Papyrus 66
Romans 8:11	<b>by His Spirit</b> Beza, KJV, Codex Sinaiticus, Codex Alexandrinus, Codex Ephraemi	<b>because of His Spirit</b> Erasmus, Stephanus, Majority Text, Codex Vaticanus, Codex Bezae, Vulgate
Romans 12:11	<b>serving the Lord</b> Erasmus 1, Beza, KJV, Majority Text, Papyrus 46, Codex Sinaiticus, Codex Alexandrinus, Codex Vaticanus, Vulgate	<b>serving the time</b> Erasmus 2, 3, 4, 5, Stephanus, Codex Bezae, Codez Herleianus

I Tim. 1:4	<b>Godly edifying</b> Erasmus, Beza, KJV, Codex Bezae, Vulgate	<b>dispensation of God</b> Stephanus, Majority Text, Codex Sinaiticus, Codex Alexandrinus, Codex Herleianus
Heb. 9:1	<b>first tabernacle</b> Stephanus, Majority Text, KJV omits “tabernacle” and regards covenant as implied	Omit “ <b>tabernacle</b> ” Erasmus, Beza, Luther, Calvin, Papyrus 46, Docex Sinaiticus, Codex Vaticanus, Codex Bezae, Codex Herleianus
James 2:18	<b>without Thy works</b> Calvin, Beza (last 3 editions), KJV, Doces Sinaiticus, Codex Alexandrinus, Codex Vaticanus, Vulgate	<b>by Thy works</b> Erasmus, Stephanus, Beza 1565, Majority Text

- The KJV translators themselves state that the Bible should rightly be translated into English from the original Greek and Hebrew. They didn’t see the English version as inspired.
- The KJV translators themselves state they consulted “the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, Spanish, French, Italian, Dutch.”
- They didn’t mind hammering out what they discovered, and because they worked in committees, they checked each other’s work.
- They include alternative translations or marginal readings, demonstrating again they didn’t believe the text they were producing was inspired.
- F.H.A. Scrivener indicated that the original 1611 edition contained 6,637 marginal notes in the OT (4,111 expressing the more literal rendering of the Hebrew or Chaldee, 2,156 giving alternative readings “which in the opinion of the Translators are not very less probable than those in the text”), and 767 in the New Testament (thirty-seven of which relate to the variant readings, 112 providing a more literal translation of the Greek, 582 giving alternative translations, and 35 giving explanatory notes or brief expositions), making a total of 8,422 such marginal notes.
- Marginal notes of interest: Luke 10:22 reads, “Many ancient copies add these words, And turning to his Disciples he said.” Luke 17:36 reads, “This 36. verse is wanting in most of the Greek copies.” Acts 25:6 marginal note reads, “Or, as some copies read, no more than eight or ten days.”
- The KJV was revised and updated many times: 1612, 1613, 1616, 1629, 1638, 1659. William Kilburne wrote *Dangerous Errors in Several Late Printed Bibles to the Great Scandal and Corruption of Sound and True Religion* claimed 20,000 errors had crept into six different editions printed in the late 1650s. Most modern KJVs follow the revision made by Benjamin Blayney in 1769. This revision added 76 notes, and 30,495 marginal references.

- The point to all of this is that while the King James is a good translation of the manuscripts, it is not perfect, and it was changed, and notes were added. The editors of the New King James did nothing more than what has been done since the beginning.
- There are variations in the manuscript evidence, and no manuscript text-type is perfect. Let's look at some specific verses in the Bible and compare them using the differing manuscripts:
- Mark 7:16 reads "If anyone has ears to hear, let him hear!" This verse is absent in only seven early manuscripts (Alexandrian) but present in ALL other Greek manuscripts. Modern translations include the verses in question in brackets or in footnotes. So, which is correct? More to the point, does it change a doctrine?
  - John 5:3b-4 are not found in the early manuscripts, and don't find any Greek manuscript support until Codex Alexandrinus ca. A.D. 425, but it doesn't contain 3b. From the ninth century on it is found in almost all the Greek Byzantine evidence. Careful study finds evidence for its absence or inclusion, but again no doctrines are changed. Also, it's of interest to note that the modern translations include these verses even though they're disputed in the critical arena.
  - Often modern translations are accused of deleting Christ's blood. As an example, the words in Colossians 1:14 "through his blood" are not found in the Alexandrian texts. However, they're not found in the Majority or NU texts either. Even though these words are found in numerous other passages, word for word, modern translations are still accused. And even though the Majority texts don't have these words, the King James does. Manuscript evidence is limited to ninth century, and even the church fathers earliest mention is fourth century. Is a doctrine changed? No. So, which translation is correct? Which text-type is correct? This is one of the problems with textual criticism of this nature.
  - Luke 2:14 might be an example of an error in the Byzantine Majority that is corrected by the Alexandrian. The difference between the AV, "Glory to God in the highest, and on earth peace, good will toward men," and the RSV, "*Glory to God in the highest, and on earth peace among men with whom he is pleased!*" is not merely a matter of exegeting the meaning from the Greek, but is really a matter of examining the texts. Does the Angelic Hymn close with εὐδοκία or εὐδοκίας?
    - The genitive case, which is the more difficult reading, is supported by the oldest representatives of the Alexandrian and the Western groups of witnesses. The rise of the nominative reading can be explained either as an amelioration of the sense or as a paleographical oversight (at the end of a line εὐδοκίας would differ from εὐδοκία only by the presence of the smallest possible lunar sigma, little more than a point, for which it might have been taken — thus εὐδοκίας).

The meaning seems to be, not that divine peace can be bestowed only where human good will is already present, but that at the birth of the Savior God's peace rests on those whom he has chosen in accord with his good pleasure.<sup>1</sup> Prior to the discovery of the Dead Sea Scrolls it was sometimes argued that "men of [God's] good pleasure" is an unusual, if not impossible, expression in Hebrew.

Now, however, that equivalent expressions have turned up in Hebrew<sup>1</sup> in several Qumran Hymns ("the sons of his [God's] good pleasure," 1 QH iv.32 f.; xi.9; and "the elect of his [God's] good pleasure," viii.6), it can be regarded as a genuinely Semitic construction in a section of Luke (chaps. 1 and 2) characterized by Semitizing constructions.

<sup>1</sup>It should be noted that the Sahidic version employs the possessive pronoun, "And peace upon earth among men of his desire [pleasure]."

<sup>2</sup>According to J.A. Fitzmyer. S.J. (Theological Studies, XIX [1958], pp. 225-227) the expression "among men of this good pleasure" has been found also in an Aramaic fragment from Qumran.

- The overall point about this particular verse is that only through careful study will we uncover what the Biblical writers originally wrote – or get as close as we can anyway.
- The reading may be different, but again no doctrines change as a result.
- Here's an odd one: the word **YET** in John 7:8 is not in the modern translations even though it's found in early manuscripts (2<sup>nd</sup> and 3<sup>rd</sup> centuries), and is supported by most of the manuscript witnesses. One would think it would be in the modern translations since it has early manuscript support, but not this time.
- Remember that a characteristic of the Byzantine text-type is that it has longer readings and the Alexandrian has shorter ones. In Acts 4:25 we find some interesting facts:
  - KJV – "Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"
  - NASU – "who ***by the Holy Spirit, through the mouth of our father*** David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS?'"
  - Notice the fact the even though the NAS uses older manuscripts, the TR has the shorter reading. Does this mean that the KJV dropped this text? No.
  - This was likely a scribal error in the Hebrew, but that is only conjecture. It may have occurred when "the ך of ׀׀׀ was lengthened into ך."
  - There are other reasonings, but the fact remains that this is a difficult reading with varying attestation, and it cannot be said for certain which text-type is correct.
- Philippians 1:14
  - NASU – "and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word ***of God*** without fear."
  - KJV – "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."
  - The Byzantine text here is ***older*** than Alexandrian, and unique, yet even though those in the Alexandrian camp say they always use the oldest texts, the NIV and NAS use the Alexandrian, while the ESV uses the Byzantine.

This is an example of men looking at the same manuscript evidence and making translation decisions.

- What does Revelation 1:11 actually say?
  - KJV: “Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches ***which are in Asia***; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”
  - NASU: saying, “Write in a book what you see, and send it to the seven churches \_\_\_\_\_ : to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”
  - There are only two Byzantine manuscripts, 59 and 187, that support this reading. Even the Majority Text splits on this reading.
  - So, which reading is actually correct. In this case both the Textus Receptus and Alexandrian texts disagree with the Majority.

➤ All translations have some verses and words that are poorly translated. This has nothing to do with the texts used, but everything to do with how the same text is translated into English.

- The KJV has a few worth pointing out just to demonstrate that, in some cases, it would be better to use a modern translation.
- Acts 5:30 for example:

KJV	NKJV	NASB
The God of our fathers raised up Jesus, whom ye slew <b><i>and</i></b> hanged on a tree.	The God of our fathers raised up Jesus whom you murdered <b><i>by</i></b> hanging on a tree.	The God of our fathers raised up Jesus, whom you had put to death by hanging Him on a cross.

- The KJV has Jesus being killed THEN hanged on a tree.
  - The NKJV has Jesus being killed BY being hanged on a tree.
  - In this case, the NKJV and the NASB are a better choice for clarity.
  - HOWEVER! The NASB also translates the Greek word ξύλον *xulon* as ***cross***, while both the KJV and the NKJV translate the word as ***tree***.
  - This is significant as the context must drive the translation. While it is true that the word CAN be translated as cross, it can also mean wood, stocks, firewood, and several others.
  - By translating it ***tree***, we can reference Galatians 3:13 that says, “Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, ‘Cursed is everyone who hangs on a tree’),” thus referring back to Deuteronomy 21:23.
  - By rendering the word as ***cross***, we lose that picture.
- Thus, in this verse the NKJV is a better translation and a better choice.

- Another is 1 Chronicles 5:26:

KJV	NKJV	NASB
And the God of Israel stirred up the spirit of Pul king of Assyria, <b><u>and</u></b> the spirit of Tilgath-pilneser king of Assyria	So the God of Israel stirred up the spirit of Pul king of Assyria, <b><u>that is</u></b> , Tiglath-Pileser king of Assyria.	So the God of Israel stirred up the spirit of Pul, king of Assyria, <b><u>even the spirit of</u></b> Tilgath-pilneser king of Assyria,

- Though I'm not trying to showcase the NKJV, I find again that it does a better job of translating this verse for clarity.
- The KJV reads that there are two kings of Assyria, and the NASB has created a bit of ambiguity.
- The NKJV makes it clear that Pul king of Assyria is the same person as Tiglath-Pileser king of Assyria.

- An example of where the KJV seems to provide a contradiction in the Scriptures is at Acts 9:7 and 22:9.

Reference	KJV	NKJV	NASB
Acts 9:7	And the men which journeyed with him stood speechless, <b><u>hearing a voice</u></b> , but seeing no man.	And the men who journeyed with him stood speechless, <b><u>hearing a voice</u></b> but seeing no one.	The men who traveled with him stood speechless, <b><u>hearing the voice</u></b> but seeing no one.
Acts 22:9	And they that were with me saw indeed the light, and were afraid; but they <b><u>heard not the voice of</u></b> him that spake to me.	And those who were with me indeed saw the light and were afraid, but they <b><u>did not hear the voice of</u></b> Him who spoke to me.	And those who were with me saw the light, to be sure, but <b><u>did not understand the voice of</u></b> the One who was speaking to me.

- Both the KJV and the NKJV translate the Greek word ἀκούω akouo as **heard**, while the NASB correctly translates the word as **understood**.
- The NASB is the better choice because the seeming contradiction is cleared up.
- Some might make the accusation that an interpreter is simply cherry picking his favorite translations in order to make the verse fit his interpretation. This is not the case here. There is a seeming contradiction, but just like in English when faced with a seeming contradiction, we look to the context for our translation and our interpretation. This means the context of the verse, the chapter, the book, and the testament.

In English, for example, when the daughter of the pastor says, "My Dad married me," it doesn't mean she was wed to her father, it means that her father was the pastor who performed the ceremony. The context is what determines the meaning of the word married.

- A translation example the causes controversy is Acts 19:2.
  - Does the Holy Spirit come upon believers at the time of belief, or sometime after?
  - KJV: "Have ye received the Holy Ghost since ye believed?"
  - Every other modern translation: "Did you receive the Holy Spirit when you believed?"
  - The biggest problem is that the neither the Greek word for since or when are used in this passage.
  - The translation into English is extrapolated from the Greek construction of the verb "elabete."
  - The Greek aorist tense allows for both since and when to be correct, so the KJV is not in error, but the modern translations are more clear.
  - "The fundamental significance of the aorist is to denote action simply as occurring, without reference to its progress." (A Manual Grammar Of The Greek New Testament Toronto: Macmillan, 1927, p.193) Therefore, the words "since" or "when" both reflect the proper use of the aorist. In reference to what is called the Culminative Aorist, Dana and Mantey add,
  - "The aorist is employed in this meaning when it is wished to view an event in its entirety, but to regard it from the viewpoint of its existing results. Here we usually find verbs which signify effort or process, the aorist denoting the attainment of the end of such effort or process." (Ibid., pp. 196-197).
  - Some claim that this verse supports a second blessing of the Holy Spirit when the word since is used.
  - However, this is not the fault of the KJV or its translators.
  
- In the following passages modern translations are more clear and more accurate, given that the KJV mistranslates (or simply inserts) words and phrases that do not appear in the Greek and/or Hebrew:
  - 1 Samuel 10:24
    - KJV – "And all the people shouted, and said, God save the king."
    - NKJV – "Long live the king!"
    - The Hebrew word for God is not found in the texts. It may be that it was added during the 1500's since it was a popular idiom, or that it would only be logical that the Jews would make this plea only to God, but the fact remains that it's not in there and was added.
  
  - 1 Corinthians 16:2
    - KJV – "as God hath prospered him"
    - NKJV – "storing up as he may prosper"

The word God is not found in the Greek manuscripts, and even some King James Bibles have the word God in italics showing that it's not in there. Some, however don't include the italics, leaving one to believe the word is actually there.

- The phrase “God Forbid” riddles the pages of the King James Bible where the Greek word for God (in this phrase) is not found in any of the Greek manuscripts. The following verses in the KJV contain this phrase: Luke 20:16; Romans 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11; 1 Corinthians 6:15; Galatians 2:17; 3:21; 6:14.
  
- Names are often translated differently in the KJV. The translators sometimes used a Hebrew form, sometimes a Greek form, and sometimes even a Latin form:
  - Sheth and Seth
  - Pua and Puah
  - Cis and Kish
  - Agar and Hagar
  - Jeremiah, Jeremias, and Jeremie
  - Enos and Enosh
  - Henoah and Enoch
  - Jered and Jared
  - Noe and Noah
  - Johah, Jona, and Joanas
  - Jephthae and Jephthah
  - Balak and Balac
  - Sara and Sarah
  - Gidion and Gideon
  - Elijah and Elias\*
  - Kora and Core
  - Elisha and Eliseus
  - Zechariah and Zecharies
  - Judas, Judah, Juda, and Jude
  - Zera, Zara, and Zarah
  - Marcus and Mark
  - Lucas and Luke
  - Timothy and Timotheus
  - Jesus and Joshua (both for the OT character – Acts 7:45 and Hebrews 4:8).

\*Mormon creator Joseph Smith, while reading his King James Bible, erroneously believed that there were two prophets, Elias and Elijah, and was therefore able to have two visions, one from each man: Doctrine and Covenants 110:12-13 “12: After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. 13: After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:”

- Acts 12:4: Easter or Passover
  - The Greek word in question is πάσχα páscha, and is found twenty nine times in the New Testament.
  - It is translated as Passover by the KJV 28 times, except in Acts 12:4 where for some reason they translate it Easter.
  - KJV translators probably borrowed the term that is found in Anglo-Saxon service books, or from their copies of the Gospels in which the Greek is always translated Easter and not Passover.
  - KJV-Only people argue that Herod was celebrating the pagan goddess Ishtar (the word they say we get Easter from) not Passover.
  - Easter doesn’t come from Ishtar, but from the 8<sup>th</sup> century Anglo-Saxon word Eostre that is the name of a Saxon goddess of fertility and sunrise whose feast was celebrated at the spring equinox.
  - Hared was a political secularist, and would have been sensitive to the Jewish holiday, and wouldn’t have been celebrating pagan goddesses for fear of upsetting the Jews, and thereby Rome.

- Leviticus 14:10 is our last example of words poorly translated by the King James Bible:
  - KJV-“and three tenth deals of fine flour for a ***meat*** offering,”
  - NKJV-“three-tenths of an ephah of fine flour mixed with oil as a ***grain*** offering”
  - Dozens of times the KJV translates the Hebrew word מִנְחָה minchah as meat offering, when it only means a tribute, or offering, and often is associated only with vegetables, or just flour, not meat at all.

### Section 3: Textual Criticism

I know I’ve been picking on the King James for a while now, but this is only to prove a point. The KJV is not a perfect translation, it is not the inspired Word of God in English, and it is not, nor should it be, the only translation that is acceptable for understanding God’s message to His creation. That being said, I do favor the Byzantine Text-Type and the New King James Bible. I prefer the NKJV only because it places notes in the margins that explain the textual variations, and it changes the archaic words to more modern English. It is not a perfect translation. There is no perfect translation, but there is strong evidence that refutes the ideas of Westcott and Hort who almost single-handedly relegated the Byzantine text-type to the trash heap. Here is some of that evidence:

Let’s look at three reasons why the Byzantine Text-Type was rejected by Westcott and Hort in favor of their Alexandrian Texts or the Western Texts:

- **Conflate Readings:** Byzantine texts are not older and are useless in uncovering the original writings of the Apostles because they were written from older/better texts: Alexandrian and Western to be exact. The Byzantine texts, they said, were more recent in origin because they were formed by taking the older Alexandrian and Western texts and combining (or editing) them to form the Byzantine texts. This is called a conflate reading: the combining of older texts to make longer newer texts.
- One problem with conflate readings is that they’re not limited to just the Byzantine Text-Type:
  - John 5:15 of Codex Washingtonianus (W – 4<sup>th</sup> or 5<sup>th</sup> century) adds the words “and said Himself” making this Alexandrian text longer, and conflate from shorter Byzantine and Western (among other) texts.
  - Manuscript D (Codex Bezae – 5<sup>th</sup> century) seems to have a conflate reading that combines the Byzantine with the Alexandrian at John 5:37. The Byzantine has the word ***Himself***, while Alexandrian has the word ***That***, but D reads ***That Himself***. This demonstrates that the Byzantine is short, while Bezae is the longer, and seemingly a conflate reading.

Colossians 3:17: Byzantine reads of ***the Lord Jesus***, Alexandrinus reads ***Jesus Christ***, but Sinaiticus reads ***the Lord Jesus Christ***.

- Mark 5:42: Byzantine reads **they were astonished**, Alexandrian reads **immediately they were astonished**, and Western **they were all astonished**. Longer doesn't automatically mean later. If the Byzantine were created out of the Alexandrian and Western texts, then this should read, **immediately they were all astonished**, but it doesn't, and is in fact a shorter reading.
  - Another problem with conflate readings is that there is evidence of "conflate" readings that are very old, thus making null the idea that just because it looks conflate, doesn't mean it IS conflate.
- John 10:19's supposed conflate reading:
    - **Western:** **Therefore** there was a division among the Jews for these sayings.
    - **Alexandrian:** A division occurred **again** among the Jews because of these words.
    - **Byzantine:** There was a division **therefore again** among the Jews for these sayings.
    - The earliest papyri (p66) reads in the Byzantine, or longest reading. So, how can it be conflate from the Alexandrian and Western if it's older? If anything, it seems the Byzantine was shortened!
- John 10:31
    - **Caesarean:** Jews picked up stones to stone Him. (has neither **Then** nor **again**)
    - **Western:** **Then** Jews picked up stones to stone Him.
    - **Alexandrian:** The Jews picked up stones **again** to stone Him.
    - **Byzantine:** **Then** the Jews took up stones **again** to stone him.
    - The Caesarean text is supported by p45, Western by p75, and Byzantine by p66. So, which is conflate?
2. **Silence of the Church Fathers (Patristic):** The claim is that there are no Church Fathers who quote the Byzantine Text-Type before Chrysostom (late 4<sup>th</sup> century), thus rendering them newer than the Alexandrian and Western Text-Types.
- **Instances where Byzantine type is found in early Church Father quotations:**
    - **Clement of Rome (c. A.D. 91):** Luke 10:21; 12:22; 31; Romans 10:14; 1 Corinthians 4:11; Hebrews 11:32; 1 Peter 2:5
    - **Tertullian (c. 160-c. 225):** Luke 12:5; Ephesians 2:12;
    - **Origen (c. 185 - c. 254):** John 2:24; 4:31; 13:26; 1 Corinthians 4:11; 5:10; 7:5; 7; 9:7; 21; Ephesians 2:12; Philippians 1:14; 1 Peter 2:5
    - **Marcion (c. 85-160):** Luke 12:31; Philippians 1:14
  - A fact to consider with respect to the lack of early Church Fathers using the Byzantine Text-Type is that prior to Chrysostom (late 4<sup>th</sup> century), the Fathers left little to no writings from Byzantium to analyze. With no writings to analyze, how can the silence of the Fathers be used to date the Byzantine text-type? Silence would only be proof if there were an abundance of writings that were, say, Alexandrian.

- Another fact to consider is that Origen and Irenaeus used the text-type from the area where they served: Alexandria. It seems reasonable that they wouldn't use a different text-type than the one with which they were familiar and surrounded by.
  - Another fact to consider is that using a specific Church Father to date a text-type throws off the dates.
    - For example, Irenaeus was 2<sup>nd</sup> century while Origen was 3<sup>rd</sup>. Origen used Alexandrian, but Irenaeus used Western. Does that mean that Alexandrian didn't exist in the 2<sup>nd</sup> century because Irenaeus didn't use it?
    - Another fact to consider is that the Church Fathers all used different text-types, were still saved, still defended the doctrines of the Church, and were still instrumental in building the Church we have today. For example: Irenaeus used a Western Text (c. 180), Athanasius used an Alexandrian Text (c. 350), Chrysostom used a Byzantine Text (c. 380).
3. A third claim by Westcott and Hort stems from **Internal Evidence**: When compared to other text-types, the Byzantine is not only conflate, but inferior in other matters involving content and style, thus indicating an editing process.
- The conclusion is that the Byzantine Text-Type was formed from (copied from) the earlier/older texts, and therefore cannot be used to evaluate evidence for readings. Westcott and Hort believed that because there were no distinctive Byzantine readings prior to the middle of the 3<sup>rd</sup> century when compared to other text-types, this text-type must be thrown out.
  - Old Byzantine manuscript evidence:
    - Syriac Sinaiticus: (late 4th century manuscript containing a translation of the four gospels into Syriac) occasionally agrees with the Byzantine text in “distinctive” readings.
    - Chester Beatty Papyri - 3<sup>rd</sup> century: (group of early papyrus manuscripts of biblical texts. The manuscripts are in Greek and are of Christian origin. There are eleven manuscripts in the group, seven consisting of portions of Old Testament books, three consisting of portions of the New Testament (Gregory-Aland no. P45, P46, and P47), and one consisting of portions of the Book of Enoch and an unidentified Christian homily.) Metzger lists 23 instances of the agreements of Papyri 45, 46, and 66 (Bodmer) with the Byzantine text against all other text-types.
    - 150 distinctly Byzantine readings were found in Egyptian papyri from the 2<sup>nd</sup> to 3<sup>rd</sup> centuries. This means that because they were present in Egypt by the end of the second century they could not have been created or edited in the fourth century!
    - There is widespread evidence that the “early” Alexandrian and Western manuscripts don't provide a complete picture, as Byzantine readings were present in Egypt at the same time, or earlier.
    - In some cases, editing from Byzantine to Alexandrian can be seen in the Egyptian papyri evidence:
    - John 7:39, where p66 corrects from Byzantine to Alexandrian

- John 7:40 and 8:54, where p66 corrects from Byzantine to the combination of Alexandrian and Western
- Ephesians 2:12, where p46 corrects from Byzantine to Hesychian(Alexandrian)-Western
- Hebrews 12:25, where p46 corrects from Byzantine to Alexandrian
- Hebrews 11:4, where p13 and p46 read the distinctively Byzantine, but p13c corrects away to a reading supported by Clement of Alexandria.
- The conclusion can be drawn that the Byzantine text-type can be seen as competing with the Alexandrian in Egypt as early as the 2<sup>nd</sup> century.
- Sturz lists 170 Egyptian papyri that demonstrate a Byzantine-Western agreement against the Alexandrian Text-Type. This means that the Byzantine type must have existed before the 4<sup>th</sup> century, as these papyri were dated to the early 2<sup>nd</sup> century.
- Westcott and Hort believed that the Byzantine Text-Type was partially dependent on the Western text-type. With the alignment of the Byzantine and Western Text-Types found in the papyri, that theory falls apart because it shows Byzantine and Western types living together on the same papyri, thus proving that the Byzantine didn't come later and from the Western type.

## **Section 4: Geography**

- Since the early church began in and around Jerusalem, and spread to Antioch, it seems unlikely that the early church would send to Alexandria for manuscripts to correct their own texts of Scripture.
- Antioch was a center for Christian activity, being mentioned 19 times in the New Testament. Given that, they would have had a plethora of copies of the Scriptures, and would not likely need to obtain “superior” texts with which to correct theirs.
- Further, since the early church were primarily Jewish, they would have carried over their strict rules for copying the Scriptures, thus rendering their copies extremely accurate.
- Couple the above with the fact that papyrus was fragile and deteriorated quickly, it's not surprising that few fragments survived from this area.
- If the churches in Antioch were looking for copies of the Scriptures to correct their own, it seems more likely that they'd look to Ephesus, Galatia, Colossae, Thessalonica, Philippi, Corinth, or Rome before sending to Alexandria.

## **Section 5: Atticism in the Text-Types:**

- There is strong evidence that corrections took place in the various text-types, with the most changes occurring in Alexandria.
  - Alexandria's grammar school was known for their strict use of Attic Greek, as opposed to the common Koinê Greek used throughout most of the Hellenistic world, and used by the New Testament writers to write their letters.

Koinê Greek is an outgrowth of Classical (Attic) Greek, with the differences being that Koinê was more practical than academic, putting the stress on clarity rather

- than eloquence. Koinê grammar was simplified, exceptions were decreased and generalized, inflections were dropped or harmonized, and sentence-construction made easier. Koinê was the language of life and not of books.
  - The Byzantine text tends to be simple, lucid, full, unpretentious, and plain in style, which was the style of the Hellenistic Greek writings of the first century. The Alexandrian texts tend to favor the more brief, precise, and Attic-like forms of expression that came out of Alexandria's exact grammatical school.
  - Changes were made to common Greek words and idioms to Classical (or Attic) Greek words, idioms, spellings, grammar, as well as the voice of verbs. For example, in Classical Greek the future active voice is used and the middle voice is condemned, but in popular use, such as the Koinê, the middle voice is most often used.
  - Early papyri from Alexandria demonstrate that changes occurred away from the Koinê to the Attic in the second century, the century of Atticism.
  - What this shows is that the early Christian writers used the Koinê, or common, Greek, (the Greek used to write the New Testament) and that this was later changed to the Classical, or Attic, Greek in Alexandria.
  - It seems very unlikely that the Byzantine (Koinê) would come from the Alexandrian (Classical or Attic). Rather, it seems more likely that the Alexandrian was changed or corrected from the Koinê, as was the case with the second century scribes.
  - Since the New Testament writers used the common Greek, and the Byzantine Text-Type is more simplistic and more closely resembles the common Greek, it seems reasonable that when attacks on the New Testament came from pagans like Celsus (A.D. 161-180) who ridiculed and spoke contemptuously of the New Testament when compared to the writings of the philosophers, that it would be the Byzantine and not the Alexandrian texts that were being spoken of.
  - Origen attacked the use of Attic Greek and even defended the common Greek as the language chosen by Jesus and the Apostles as being best suited to reach both the common man and the educated, not just the educated alone who used the Attic Greek.
  - It cannot be said that the rule of shorter/more difficult readings are the earliest, as the Alexandrian text-type supporters contend, yet neither can it be said that the longer/more simplistic readings are the earliest. In light of the above evidence, it must be concluded that these rules should be applied with greater restraint.
- **Early changes to the Scriptures**
    - Dionysius, Bishop of Corinth c. A.D. 168-176, Irenaeus 178, Tertullian – North Africa c. 160-200, Clement of Alexandria 194, and Origen c. 200 all wrote about and complained about changes to the copies of the Scriptures.
    - Origen wrote about changes because of scribal neglect, evil intent, and improvements in grammar or content.

- Eusebius c. 230, wrote in *The Fathers of the Church Ecclesiastical History, Books 1-5*:

They have tampered with the divine Scriptures without fear; they have set aside the rule of the primitive faith; they have not known Christ. For they seek not for what the divine Scriptures declare, but laboriously set themselves to find a form of syllogism which may support their godlessness. And if one puts before them a text of divine Scripture, they try whether a conjunctive or disjunctive form of syllogism can be made out of it. And deserting the holy Scriptures of God, they pursue the study of geometry, since they are of the earth and speak the things of the earth and know not him that cometh from above.<sup>165</sup> Thus, to study Euclid is for some of them a labour of love; Aristotle and Theophrastus are admired; aye, Galen in like manner by some is even worshipped. But, that those who use to the full the arts of unbelievers to establish their heretical opinions, and corrupt the simple faith of the divine Scriptures<sup>166</sup> with the craftiness of godless men-what need is there even to say that such are nowhere near the faith? Therefore they laid hands fearlessly on the divine Scriptures, saying that they had corrected them. And whosoever desires can find out that in saying this I do not falsely accuse them. For anyone who will collect their several copies together and compare them, one with another, will discover marked discrepancies. For instance, Asclepiades' copies do not agree with those of Theodotus. And you may get possession of many of them, because their disciples have vied in copying their several corrections (as they call them), that is, disfigurements. And, again, those of Hermophilus are not in accordance with the first named. Aye, and those of Apolloniades do not even agree among themselves. For you may compare the copies they made at an earlier date with those they again altered later, and find great divergence. Nor is it likely that they themselves are ignorant of the audacity of this offence. For either they do not believe that the divine Scriptures were spoken by the Holy Spirit, and, therefore, are unbelievers; or they consider themselves wiser than the Holy Spirit, and what is that but devil-possession? For they cannot deny that the audacious act is their own, since the copies have been written in their own hand; and, since they received<sup>167</sup> no such Scriptures from their instructors, they are unable to show any copies whence they transcribed them. But some of them disdained even to falsify them, and absolutely denied the law and the prophets. Thus under the cover of a lawless and impious teaching<sup>168</sup> they have sunk down to the lowest depths of perdition.

165 John iii. 31.

166 Cp. 2 Cor. ii. 17.

167 A conjectural emendation of Schwartz has been adopted.

168 Omitting *χάρτις*, which is probably corrupt.

- Note here that corrections were being made without having a parent manuscript to double-check against.
- Early on, variations in the different texts of the times were well known, as were the reasons for the changes.

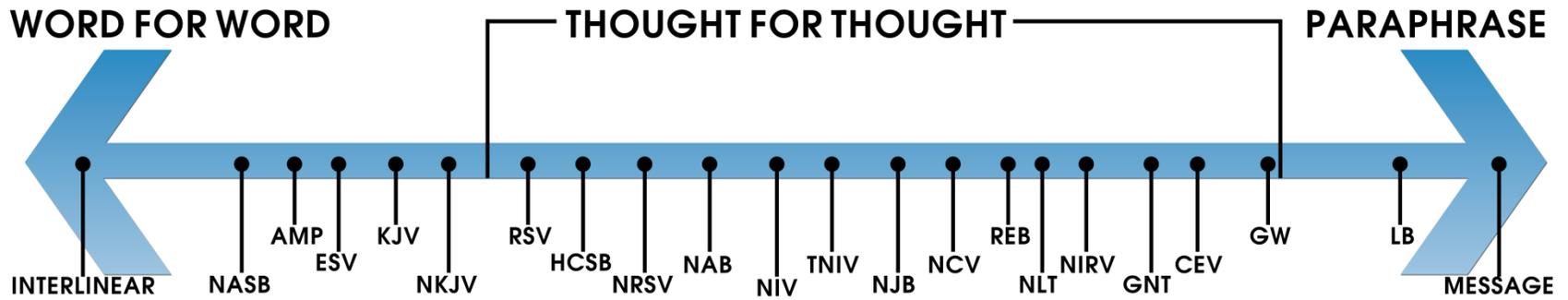
- These Fathers were staunchly against any changes to the texts.
- If the Byzantine Text-Type is to be rejected, or at least, relegated to an early type formed from the Alexandrian and Western texts, it must be noted that when both the Alexandrian and Western texts were altered there were complaints written about it. The same is true when Jerome changed the Septuagint and created the Vulgate.
- The opposite is true of the Byzantine texts. There is no evidence to show that changes were made to this text-type, even as the K strand can be traced to before A.D. 200.
- This is not to say that the Byzantine didn't undergo revision and changes. It is, however, appropriate to say that the Byzantine didn't undergo the same level of change as did the Alexandrian in Egypt.
- The Byzantine text is an independent witness that has roots in the local region of Antioch, and can be dated, at least in part, to A.D. 200.

## **Conclusion**

There is enough evidence through manuscripts, comparative readings, reason, and history to demonstrate that the Byzantine Text-Type should be used for its value in determining the original writings of the Apostles. It is my opinion that the King James and the New King James are sound witnesses to God's Word, and can (and should) be used by serious students of the Christian Faith. I believe that anyone attempting to study God's Word will benefit more from the New King James because of the changes to the archaic language, and for its diligence in providing notes on the variations in the differing texts. That is not to say that the New King James is superior. It is not. No translation is perfect, and it is incumbent upon the reader to pay careful attention to study each and every word in the original languages (as best as he/she is able) that God chose to use in His Scriptures. The exact meanings of words (not just the ideas) are paramount to understanding God's Word. (see chart below) Which Scriptures are the correct ones? I endorse the King James, the New King James, the New American Standard, the New English Translation (NET Bible-only because it includes thousands of notes explaining why translations were done the way they were). While the New International Version is popular, it is not, in my opinion a good enough translation to be considered for serious study. The Message is NOT a translation at all and should NEVER be read! There are countless other "translations" out there, but the above are the ones that I believe are safe for any student of God's Word. Remember that each translation has its share of problems, but as no doctrines are affected by any translation endorsed above, the reader/student can and should feel comfortable using each for reading and study.

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Chart is for reference purposes, is not exhaustive, is not mine, and is not perfect.  
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AMP - Amplified  
 CEV - Contemporary English Version  
 ESV - English Standard Version  
 GNT - Good News Translation  
 GW - God's Word

HCSB - Holman Christian Standard  
 KJV - King James Version  
 LB - Living Bible  
 NAB - New American Bible  
 NASB - New American Standard Bible

NCV - New Century Version  
 NIRV - New International Reader's Version  
 NIV - New International Version  
 NJB - New Jerusalem Bible  
 NKJV - New King James Version

NLT - New Living Translation  
 NRSV - New Revised Standard Version  
 REB - Revised English Bible  
 RSV - Revised Standard Version  
 TNIV - Today's New International Version