

KING JAMES BIBLE CONFERENCE

**Bible Baptist Church
Ellijay, GA**

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THIS IS WHAT SOME PEOPLE WANT TO DO TO THE KJB



BIBLE

- BASIC
- INFORMATION
- BEFORE
- LEAVING
- EARTH

KJB Conference Schedule

- **1 HOUR**. The Problem of Hearing the Voice of God
 - What Does the Scripture Say?
 - May Your Hearts Be Encouraged!
- **2. HOUR**. The Problem in the History of the Texts:
There Are Many Who Would Corrupt the Words of God.
 - Hx of the MSS.
 - Important Men, Cities, and Locations.
- **3 HOUR**. The Problem With the Modern Versions
 - Texts, Translation Techniques, Some Examples.

HE THAT READS, HEARS, AND KEEPS

- (KJB) “Blessed *is* **he that readeth**, and **they that hear the words** of this prophecy, and **keep those things** which are written therein: for the time *is* at hand.”
 - Revelation 1:3
- Keep = ~~threw~~ (**throu**t **ej** present, active, participle) start doing it, preserving, keeping, guarding, protecting

The Two Routes

- Matthew 7:13-14 “Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and **few there be that find it.**”



Chapter 9 of Book of Revelation

- A white horse carries Him who was called:
- “**Faithful and True**;”
- whose “eyes [are] as a flame of **fire**;”
- “the armies in heaven **followed him**;”
- “out of his mouth goeth **a sharp sword**;”
- “he shall rule them with a **rod of iron**;”
- “he treadeth the winepress of the fierceness and wrath of **Almighty God**;”

Chapter 9 of Book of Revelation

- “and his name is called
- THE WORD OF GOD”

YET, FROM THE VERY BEGINNING

- The enemy has opposed: “The Word of God,” “the voice walking in the Garden,” The “I am that I am,” “The Good Shepherd,” “The Door,” The Bread of Life,” “The Light of the World,” and on and on, by saying:

● **“YEA HATH GOD SAID...”**

Gen. 3:1

UNDERSTANDING THE SCRIPTURES

- Must have:

- the Holy Spirit, the Spirit of Truth (Jn. 16:13, 1 Cor 2:13).
- Must have “the Mind of Christ” (1 Cor. 2:16).
 - The Testimony of Christ.
 - The Wisdom of God.
 - The Power of God.

The Spirit of Truth

- (KJB) “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.”

John 16:13

- (KJB) “Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.”

1 Corinthians 2:13

The Mind of Christ

- (KJB) “For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.”

1 Corinthians 2:16

Context of Chapter 2:

“testimony of God;” “power of God;” “speak wisdom;” “it is written;” “deep things of God;” “things of the Spirit;” “words...the Holy Ghost teacheth;” “we have the mind of Christ”

Is “The Testimony of God”... a Concept, a Message, or Words?

- If it is Words, are they God’s specific Words, any Words, man’s words, man’s thoughts?
- Are they a Covenant, Testament, Testimony, Contract, Last Will? The Testator, according to Heb. 9:16, is Christ.
- (KJB) For where a testament *is*, there must also of necessity be the death of the testator.
Hebrews 9:16

God's Contract With Man

- Have you ever signed a Contract? (for a home, job, car, washing machine? Have you ever used a credit card?)
- May I change anything I desire in your contract?

OUR CONTRACT WITH THE LORD HAS VERY SPECIFIC WORDS!!!

- How do we know that? That is what many have said:
 - Leland Ryken said
 - Martin Luther said
 - Apostle Paul said
 - Most importantly:
- **What The Lord Jesus Christ said**

Leland Ryken

- Dr. Ryken said:
- **“There is no meaning without words, if we change the words, we change the meaning.”**

Martin Luther

- In response to John 6:63:
- “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.”

John 6:63

MARTIN LUTHER SAID:

- “Christ did not say of His thoughts, but of His words, that they are spirit and life.”

Apostle Paul

•(KJB) “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

Galatians 3:16

In this verse, Paul is pointing out that even letters in Scripture are important among other important theological “things”!!

SOME OF THE THINGS JESUS SAID

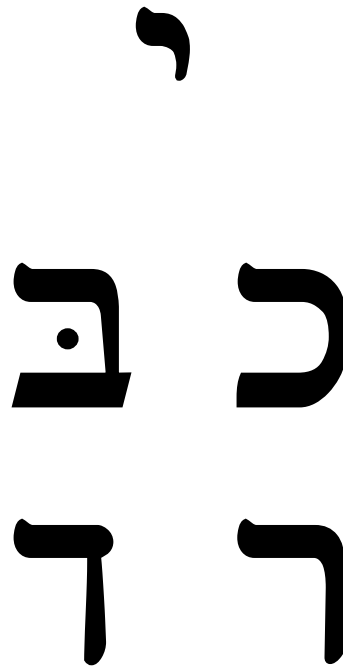
- 1. (KJB) “But he answered and said, **It is written**, Man shall not live by bread alone, but by **every word** that proceedeth out of the mouth of God.”
(cf. Deut. 8:3)

Matthew 4:4

JESUS SAID AT THE BEGINNING OF THE NEW TESTAMENT:

- “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:18

JOT
AND
TITTLE



SOME OF THE THINGS JESUS SAID

- (KJV) “Heaven and earth shall pass away, but **my** **words** shall **not** pass away.” Matthew 24:35
- (NOT = ou mē = **strongest Greek negative** = never, never, never)
- **This verse is repeated 3x:**
 - Mk. 13:31
 - Lk. 21:33
- (KJV) “For **God speaketh once, yea twice**, *yet man* perceiveth it not.” Job 33:14

What is the Lord Jesus Christ's Name?

- (KJB) “In the beginning was **the Word**, and the Word was with God, and the Word was God. The same was in the beginning with God.”

John 1:1-2

(KJB) “And **the Word** was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) **full of grace and truth.**”

John 1:14

His Word is Truth

- (KJB) “Sanctify them through thy truth: thy word is truth.” John 17:17
- DO YOU BELIEVE THIS?
 - Jesus said: “MY WORDS SHALL NOT DISAPPEAR” “EVERY WORD,” “ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS,”
 - So,
 - where are the Words
that are His Truth?

HIS WORDS WILL JUDGE US

- (KJB) “And if any man hear **my words**, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not **my words**, hath **one that judgeth him**: **the word** that I have spoken, the same shall judge him in the last day.”

John 12:47-48

GOD'S OPINION OF HIS WORDS

- (KJB) Psalms 138:2 “I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth:

• “...for thou hast magnified thy word above all thy name.”

GOD'S OPINION OF HIS WORDS

- Psalms 12:6-7 (KJB) The words of the LORD are pure words: *as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*
- Proverbs 30:5-6 (KJB) 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.*

“The Inspiration of the Almighty”

- (KJB) Job 32:8 “But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.”
- (KJB) 2 Timothy 3:16 “All scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:”
- GRAPHE, THEOPNEUSTOS, HIEROS GRAMMA, AUTOGRAPHS, APOGRAPHS

THE PROBLEM WITH MAN IS HEARING

- 1. HE BELIEVES HIS THOUGHTS, IMAGINATION, AND CONSCIENCE ARE THE VOICE OF THE LORD, THE MIND OF GOD, WISDOM OF GOD, THE POWER OF GOD.
 - OR
- 2. HE BELIEVES SOME SCHOLAR KNOWS THE ANSWER

(KJB) “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;” 2 Corinthians 10:5

BONDAGE TO THE WORLD

(KJB) “**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.”

Colossians 2:8

GOD SAYS: “MY WORDS”

- (KJB) “Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.”
Jeremiah 6:19

(KJB) “And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”
John 12:47-48

WILL YOU RECEIVE INSTRUCTION?

- (KJB) “And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to **receive** instruction.”

Jeremiah 32:33

IT IS A GIFT!

GOD SAYS: “My Words” Are For All Generations: Year to Year

- (KJB) “The **words** of the LORD *are* pure words: as silver tried in a furnace of earth, purified seven times. **Thou** shalt keep them, O LORD, thou shalt preserve them **from this generation for ever.**”
Psalms 12:6-7
- (KJB) “The counsel of the LORD standeth for ever, the thoughts of his heart **to all generations.**”
Psalms 33:11³⁴

GOD SAYS: “My Words” Are For All Generations

- (KJB) “For the LORD *is* good; his mercy *is* everlasting; and his truth endureth to all generations.” Psalms 100:5
- (KJB) “Thy word *is* true *from* the beginning: and every one of thy righteous judgments endureth for ever.” Psalms 119:160

GOD SAYS: “My Words” Are For All Generations

- (KJB) “The works of his hands *are* verity and judgment; all his commandments *are* sure. They stand fast for ever and ever, *and are* done in truth and uprightness.”

Psalms 111:7-8

(KJB) “For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.”

Psalms 117:2

GOD SAYS: “My Words” Are For All Generations

- (KJB) The grass withereth, the flower fadeth:
but **the word of our God shall stand for ever.**

Isaiah 40:8

GOD SAYS: “My Words” Are For All Generations

- (KJB) “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

1 Peter 1:23-25

Recent Article From Singapore

- “Although it [preservation] claims to be based on passages of Scripture which speak on **the preservation of the Scriptures** (e.g. 1 Peter 1:23-25), **it is really a subjective opinion that has no biblical authority. Nowhere in the entire Bible is there a verse which says that God will restore the 100 % purity of the Greek and Hebrew texts of His Word to make them exactly like the original autographs.**”

Why Is It Important To Have Every Word: A Summary

- 1. Man shall live by every Word (Mat. 4:4)
- 2. “Faith cometh by hearing and hearing by the Word of God.” (Rom. 10:17, Eph. 2:7-8)
- 3. Doctrine is formed from an inductive, literal interpretation and examination of the Words
- 4. His Words will judge us.

God's Warnings

- (KJB) “Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep (Heb. shamar the commandments of the LORD your God which I command you.” Deuteronomy 4:2
- DOES “KEEP” MEAN OBEY OR SOMETHING ELSE?

God's Warnings

- (KJB) “**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.”
Proverbs 30:5-6

God's Warnings

- (KJB) “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.”

Revelation 22:18-19

God Commands Us to Translate His Words

- (KJB) “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”

Romans 16:25-26

God Commands Us to Translate His Words

- (KJB) “And the gospel must first be published among all nations.” Mark 13:10
- (KJB) In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.
- 1 Corinthians 14:21

God Commands Us to Translate His Words

- (KJB) “For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, *as it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:” Colossians 1:5-6

A Question

- **WHICH TRANSLATIONS ARE THE BEST TRANSLATIONS OF GOD'S INSPIRED, PRESERVED WORDS IN THE HEBREW, ARAMAIC, AND GREEK, WHICH HE CALLS "MY WORDS"?**
- **If the Words will judge you and they are the Words of Life, do you want the Words or a non-specific message?**

Another Warning

- (KJB) “Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:”

Exodus 34:12

- NO COMPROMISE: DO NOT ADAPT HIS WORDS TO THE CULTURE—THAT IS, DO NOT USE DYNAMIC EQUIVALENT TRANSLATING—PARAPHRASES or INTERPRETATIONS
- See Word-For-Word Translating

OUR CONTRACT

- Tertullian (c155-230 A.D.) said:
- “Now, what is “the dead” but the flesh?

And what is ‘the voice of God’ but the Word? And what is the Word but the Spirit, So much has been settled by the voice of God; such is

the contract

with everything which is born:”

SIMPLE LANGUAGE IN THE CONTRACT IS NOT UNDERSTOOD

- “What has caused so many people to **be unable to** understand simple language?”
- Jesus said:
- *“Heaven and earth shall pass away, but my words shall not pass away.”*
- (Double negative, **ou ne**, Matthew 24:35, Mk. 13:31, LK. 21:33)

- A physician is trained to look for one unifying “disease” which causes the symptoms he is seeing—why they cannot understand simple Words.



WHAT IS THE ELEPHANT?

Postmodernism

- **EXTREME SELFISM**

AND

TOTAL UNCERTAINTY

- This know also, that **in the last days** **perilous times** shall come. For men shall be

lovers

- **of their own selves, ...**

- (2 Timothy 3:1-2)

OUR NEED AND THE MOST **NEGLECT DOCTRINE**

- “If a man love me, he will **keep** **my words.**”
(Jn. 14:23)
- To defend our beliefs, we must “know our enemy;” we must know where he is attacking; what is his strategy; who are his soldiers; what are their weapons; where he is lurking.
- “Yea, hath God said...?”
(Gen. 3:1)

The Problem Is Real

- R. Albert Mohler, Jr., President, Southern Baptist Theological Seminary, said in 1995:
- A massive intellectual revolution is taking place that is perhaps as great as that which marked off the modern world from the Middle Ages. The foundations of the modern world are collapsing, and we are entering a postmodern world. The principles forged during the Enlightenment... are crumbling
- TCOP, 55-56

THE PROBLEM(S)

- **1. The Philosophy of Postmodernism:**
- **Some say: Postmodernism is “the rejection of every expression of certainty.”***
- **This author prefers to call postmodernism extreme selfism and the rejection of truth from any external source. Truth is “centered in the self.” (i.e. internal)**

* John MacArthur, *The Truth War, Fighting for Certainty in an Age of Deception* (Thomas Nelson, Nashville, TN, 2007) 12.

SO, WHERE ARE THE PRESERVED WORDS OF GOD?

- **Do we have them?**
 - **Every Word?**
- **Every jot and tittle?**

**• DO YOU KNOW
WHERE THE WORDS
OF GOD ARE THAT HE
SAID WOULD NEVER,
NEVER, NEVER
DISAPPEAR?**

THIS IS WHY YOUR PASTOR ASKED US TO COME

- To answer the questions:
- 1. Why is the KJB the best translation?
- 2. Exactly where are the preserved Words of God?
- 3. Why don't we use Modern Translations or Versions?



Second Hour

- The Neglected Doctrine of the Churches:
– “Keep My Words”

- We need to know something about the manuscripts and the men who kept them or corrupted them
 - Need to know how the enemy operates
 - Need to know God’s method for preserving His Words



SO, WHERE ARE THE PRESERVED WORDS OF GOD?

- They are:

- *The Received Words* from God,
 - passed from the nation Israel and the sanctified churches from generation to generation in the Dispensation of Law and the Church Age
- Received from the two institutions
 - commissioned by God to preserve His Words

The Two Institutions Commissioned by God

- (KJB) “What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that **unto them were committed the oracles of God.**” Romans 3:1-2 (cf. Acts 7:38, 9:3-5)
- (KJB) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is **the church of the living God, the pillar and ground of the truth.**

Received from the two institutions commissioned by God to:

- **Receive them,**
- **Record them,**
- **Regard (guard) them,**
- **Revere (copy) them.**

Receive Them

- (KJB) “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true.” **John 3:31-33**

Receive Them

- (KJB) “For I have given unto them **the** **words** which thou gavest me; and **they have received *them***, and have known surely that I came out from thee, and they have believed that thou didst send me.”

John 17:8

Record them

- (KJV) **Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.**

2 Peter 1:20-21

Record them

- (KJB) “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.” John 16:13

Record them

- (KJB) “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon **the foundation of the apostles and prophets**, Jesus Christ himself being the chief corner *stone*.” Ephesians 2:19-20

(KJB) “If the foundations be destroyed, what can the righteous do?” Psalms 11:3

Regard Them

- (KJB) “Jesus answered and said unto him, If a man love me, he will **keep** (t h r e o = tereo) my words: and my Father will love him, and we will come unto him, and make our abode with him.”

John 14:23

- (KJB) “Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the **words of the book** that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have **not kept** (Heb. shâmar) the word of the LORD, **to do** after all that is written in this book.”

2 Chronicles 34:24⁶⁹

Revere Them

- (KJB) “For we can **do nothing against the truth**, but for the **truth**.”

2 Corinthians 13:8

do = **duna ma i**

(KJB) “If we say that we have fellowship with him, and walk in darkness, we lie, and **do not the truth**.”

1 John 1:6

Do = **poieo**

Revere Them

Hebrew âsâh = do

- (KJB) “Wherefore ye shall do (âsâh) my statutes, and keep (shâmar) my judgments, and do (âsâh = obey, do) them; and ye shall dwell in the land in safety.
Leviticus 25:18
- (KJB) “And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep (shâmar) my judgments, and do (âsâh) *them*.”
Ezekiel 36:27

The Hebrew Words: shâmar & natsar

- (KJB) Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God: Which made heaven, and earth, the sea, and all that therein *is*: which keepeth (shâmar) truth for ever: Psalms 146:5-6
- (KJB) Blessed *are* they that keep (natsar) his testimonies, *and that* seek him with the whole heart. Psalms 119:2

Hebrew shamar

- shamar *shaw-mar'*: properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:--beward, be circumspect, take heed (to self), keep(-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch(-man).

Hebrew natsar

- natsar *naw-tsar*': to guard, in a good sense (to protect, maintain, obey, etc.) or a bad one (to conceal, etc.):-- besieged, hidden thing, keep(-er, -ing), monument, observe, preserve(-r), subtil, watcher(-man).

Greek tereō

- tereo; **to guard** (**from loss or injury**, properly, by keeping the eye upon; to detain (in custody; figuratively, to maintain); by extension, to withhold (for personal ends; figuratively, **to keep unmarried**); **hold fast**, keep(- er), (**pre-, re-**) serve, **watch**.

Manuscripts

- **Divided into:**

- 1. Hebrew and Greek MSS.
 - Copies, called apographs
 - Autographs are the originals
 - Greek MSS (3 groups):
 - (1) Traditional, Received, Erasmanian, Byzantine, Universal,
 - (2) Alexandrian, Egyptian, Westcott-Hort, UBS, Nestle-Aland
 - (3) Majority Text
- 2. Lectionaries.
- 3. Versions or Translations: Peshitta, Coptic, Old Latin, Gothic, Aramaic.
- 4. Writings of Church Elders/Pastors/Bishops.
- - **The Concept of “Families” of MSS is false!**

<u>IMPORTANT MEN</u>	<u>IMPORTANT MSS</u>	
	<u>HEBREW</u>	<u>GREEK</u>
Philo Clement of Alex. Origen Pamphilius Polycarp, Irenaeus, Tertullian Eusebius Jerome Fell, Bently, Bengal, Semler, Griesbach, Lachman, Tishendorf Westcott Hort Tregelles Phillip Schaff	2 nd Rabbinical Masoretic Text of Jacob ben Chayyim published by Bomberg (1525); Kittle's Hebrew Text, BHS BHL	Vaticanus or B; Sinaiticus or Aleph; Beza (D); Alexandrinus (A); C (Paris); TT/RT/ Byzantine MSS; Alexandrian MSS; Uncials, Minuscules; Septuagint;

The Necessity of Faith

- (KJB) ... the just shall live by his faith (belief and trust).
Habakkuk 2:4
- (KJB) So then faith cometh by hearing, and hearing by the word of God. Romans 10:17
- (KJB) But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.
Hebrews 11:6

THE Faith Delivered Once

- (KJB) “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for **the** **faith** which was **Once delivered** **unto the saints.**”

Jude 1:3

Where is That Faith **Once** Delivered?

- **The Words of the Old Testament?**
- **The Words of the New Testament?**

The Certain Sound

- (KJB) “For if the trumpet give an uncertain sound, who shall prepare himself to the battle?”
1 Corinthians 14:8
- (KJB) “That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?” Proverbs 22:21

THE SPECIFIC OLD TESTAMENT

- **“The Hebrew Masoretic Text:
The one prepared in 1524–25 by Jacob ben Chayyim and known, after David Bomberg the publisher, as the Bomberg text. This text underlies the Old Testament in the Authorized Version.” It is known as the 2nd Rabbinical Bible.**

THE DEAD SEA SCROLLS



THE CARPENTER'S WORDS, THE CERTAIN SOUND, ARE PRESERVED, AS HE PROMISED

- Dr. Green reports:
- **“Much more recently, at Qumran, two manuscripts of Isaiah have been found. One of them is complete, and dates from the 1st century before Christ. The surprising and amazing thing about this textual evidence, is that the 10th century A.D., Masoretic text is in substantial agreement with the text of Isaiah, that has been buried for two thousand years. The two texts are in amazing agreement, except for a number of minor punctuation-type variations.”**





The Received New Testament

- **The Traditional/Received Greek Text of the New Testament which underlies the King James Version.**
- **This is the Greek Text Underlying The English Authorized Version of 1611—**
 - **THE KING JAMES BIBLE**

THE GREEK TEXT RECEIVED BY THE LOCAL CHURCHES

- The Greek Received Text represents over 5,000 handwritten manuscripts (uncials and minuscules written on papyrus and velum) which the churches had “received” and followed from the Apostolic times to the present. Our King James Bible follows Beza’s 5th edition, 1598, with a few minor changes. Dr. F.H.A. Scrivener published his editions in the 1890s, which follows Beza and the few places where the King James Bible followed other editions. Therefore, Scrivener’s edition is the exact Greek text underlying our King James Bible.

The Best English Translation

- The Traditional English Translation of the Bible
- **The King James Bible** –
is a
true, faithful, and accurate translation
from the underlying original Texts
which have been providentially preserved for us,
which Translation has no equal in our time
among all of the other English Translations.

***THE MAJOR REASON FOR
CORRUPTION OF THE
ORIGINAL TEXTS***

“Yea hath God said...”

THE FOREMOST ERROR IN CORRUPTED TEXTS

- “The foremost error regarding the Person of Christ, is of course, to deny His true Deity and true Humanity. The chief means by which this was done...is technically known as “**ADOPTIONISM**” or “**Spirit Christology.**”

Jack Moorman

CENSURED WORDS

(In the Critical Text and the New Versions)



“The separation of “Jesus” from “Christ” occurs far too often to look for any cause other than deliberate editing in certain N.T. manuscripts.”

**DR. JACK MOORMAN, ONE OF THE WORLDS BEST
MANUSCRIPT SCHOLARS**





1. LITHUANIA
2. LUXEMBOURG
3. LIECHTENSTEIN
4. CZECH REPUBLIC
5. BOSNIA & HERZEGOVINA
6. YUGOSLAVIA

ALEXANDRIA, HOT BED OF CULTS

- **“Even Bruce Metzger, a supporter of the Alexandrian Text, is compelled to catalogue the vast amount of religious corruption which came from Alexandria:”**

ALEXANDRIA, HOT BED OF CULTS

- **1. Philo: (20 B.C.-50 A.D.) Neo-Platonist, scholasticism**
- **2. Basilides: (c120) lived in Alexandria, “chief seat of Gnosticism,” and Neo-Platonist, rejected Pastoral epistles, Hebrews, added other Gnostic books.**
- **3. Isidore: (Basilides son)**
- **4. Valentinus: (100-150) Alexandrian Gnostic, “said by Tertullian to have corrected the text and to have boldly maintained that readings introduced by him were older than the words received.”**
- **(Miller, “A Guide To Textual Criticism,” p. 70)**

- **5. Ptolemaeus (c.90-168) he attempted to adapt horoscopic astrology to the Aristotelian natural philosophy of his day.**
- **6. Heracleon (c125) was a Gnostic.**
- **7. Pantaenus (c190-210) Stoic Gnostic; Founded the School at Alexandria.**
- **8. Clement of Alexandria (c150-217) Plato was inspired**
- **9. Origen (182-251) (Arian, Allegorist, Gnostic, Greatest Corrupter of Scripture)**
- **10. Pamphilius (d. 309) a student and disciple of Origen**
- **11. Eusebius (260-339) Bishop @ Caesarea, Constantine's theologian.**

Cults in Alexandria in Second Century

- **[From Metzger, Early Versions of the New Testament, p. 101]**
- **1. Valentinians**
- **2. Basilidians,**
- **3. Marcionites,**
- **4. Encratites,**
- **5. Docetists**
- **6. Haimetites,**
- **7. Cainites,**
- **8. Ophites,**
- **9. Simonians, and**
- **10. Eutychites**

Dr. Jack Moorman said:

- **“Alexandria was the worst possible place to go for a Bible! Yet it is precisely the place that our present-day translators have gone in gathering the major sources of the modern Bible.”**
- (Moorman, “Modern Bible Versions: The Dark Secret,” as quoted by Cloud, p. 67)

THE APOSTOLIC ORIGIN OF THE TRADITIONAL TEXT

- Edward Miller said:
- “But I claim, not only that my attempts have been honest and fair even to self-abnegation, [but that the copies, versions, writings]...**abundantly establish the antiquity** of the Traditional Text, by proving the superior acceptance of it during the period at stake [Ante-Nicene] to that of any other.”
- “And we trace it back to **the earliest ages** of which there is any record.”
- [The Traditional Text of the Holy Gospels, Preface, p. x, 5]

Early Evidence of the TT/RT

by Dean John William Burgon (BFT #1139) (350 Pages)

<u>DATE</u>	<u>EARLY BIBLE VERSION</u>
<u>1. 100-199 A.D.</u>	<u>PESHITO SYRIAC</u>
<u>2. 100-199 A.B.</u>	<u>VETUS ITALIA (OLD LATIN)</u>
<u>3. 200-299 A.D.</u>	<u>CURETONIAN SYRIAC</u>
<u>4. 200-299 A.D.</u>	<u>THEBAIC (SAHIDIC) EGYPTIAN</u>
<u>5. 300-399 A.D.</u>	<u>MEMPHITIC (COPTIC) EGYPTIAN</u>
<u>6. 350 A.D.</u>	<u>GOTHIC OF ULPHILAS</u>
7. 382 A.D.	LATIN VULGATE
8. 400-499 A.D.	PHILOXENIAN SYRIAC
9. 300-699(?) A.D.	ETHIOPIC
10. 500-599(?) A.D.	GEORGIAN

Dates of Early Church Fathers

100-150 A.D.---*Didache*, Diognelus, Justin Martyr

150-200 A.D.---*Gospel of Peter*, Athenagorus, Hegesippus, Irenaeus

200-250 A.D.---Clement, Tertullian, Origen, Clementinus, Hyppolytus

250-300 A.D.---Gregory Thaumaturgus, Novatian, Cyprian, Dionysius, Achelaus

300-350 A.D.---Athanasius, Macarius Magnus, Eusebius, Hilary, Didymus, Basil, Titus of Bostra, Cyril of Jerusalem, Gregory Nyssa, Apostolic Constitutions, Epiphanius, Ambrose.

19 EARLY CHURCH FATHERS SUPPORTING THE LAST 12 VERSES OF MARK (Mark 16:9-20)

According to *THE LAST 12 VERSES OF MARK* (pages 19-31)
by Dean John William Burgon (BFT #1139) (350 Pages)

DATE

CHURCH FATHER

PLACE

1. 100 A.D.	Papias (Mark 16:18)	Heirapolis (Near Laodicia)
2. 151 A.D.	Justin Martyr (Mark 16:20)	Asia Minor, Rome
3. 180 A.D.	Irenaeus (Mark 16:19)	Lyons
4. 200 A.D.	Hippolytus (Mark 16:17-18)	Portus (near Rome)
5. 256 A.D.	Vincentius (Mark 16:17-18)	Africa

DEAN BURGON SAID:

- “The one great Fact, which especially troubles him [HORT] and his joint Editor [WESTCOTT],---(as well it may)---is *The Traditional Greek Text* of the New Testament Scriptures. Call this Text Erasmian or Complutensian,---the Text of Stephens, or of Beza, or of the Elzevirs,---call it the ‘Received,’ or *Traditional Greek Text*, or whatever other name you please;---the fact remains, that a Text *has come down to us* which is **attested** by a general consensus of **ancient Copies, ancient Fathers, ancient Versions.**”

• [Burgon, Revision Revised, p. 269]

The Traditional Text Was Attested by the Evidence

	TOTALS	# of MSS WH/TR	% of MSS WH/TR
PAPYRUS	81 (88)	13/75	15%/85%
UNCIALS	267	9/258	3%/97%
CURSIVES	2764	23/2741	1%/99%
LECTIONARIES	2143	0/2143	0%/100%
<hr/>			
TOTALS:	5255	45 vs. 5210	1% vs. 99%

Significant Men Important in the **Battle Over The Bible**

Good Scholars: Dean Burgon and The Dean Burgon of Our Times

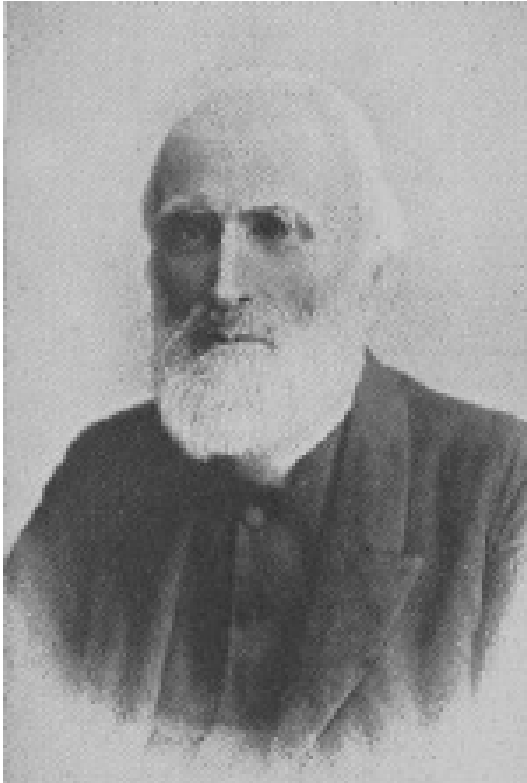


Dean John W. Burgon

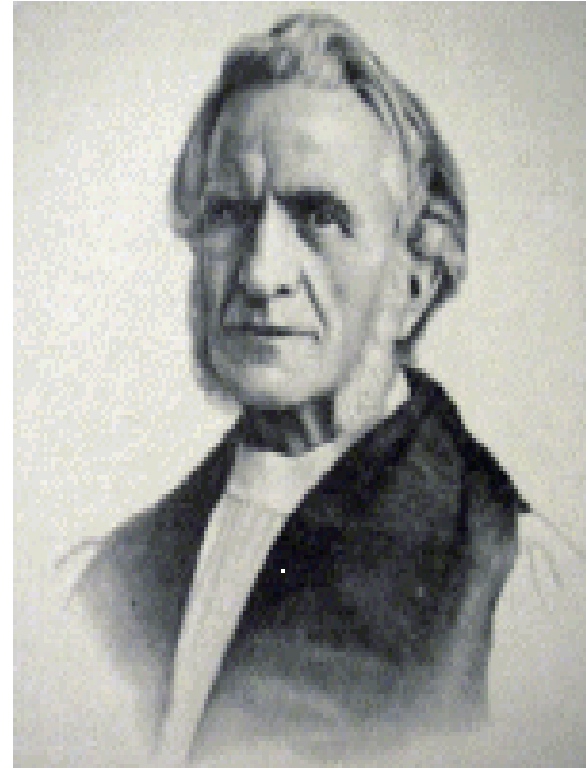


Dr. D. A. Waite and his wife

Deceiving Scholars



Dr. Hort



Bishop Westcott

SOME OF PROFESSOR HORT'S STATEMENTS:

- **“I HAVE SORT OF A CRAVING THAT OUR TEXT SHOULD BE CAST UPON THE WORLD BEFORE WE DEAL WITH MATTERS LIKELY TO BRAND US WITH SUSPICION.” “I SHOULD HAVE BEEN PROCLAIMED A HERETIC.”**
- **“THE COMMON ORTHODOX HERESY: INSPIRATION”
[HORT]**
- **“THE VILLAINOUS TEXTUS RECEPTUS” [HORT]**
- ****SEE DR. WAITES: “HERESIES OF WESTCOTT AND HORT” AND “WESTCOTT’S DENIAL OF CHRIST’S BODILY RESURRECTION”******

IN REGARD TO INSPIRATION: VPI DEMANDS VPP

- **DEAN BURGON SAID:**
- **Dean Burgon DID say in the *Traditional Text*, pp. 11-12: "There exists no reason for supposing that the Divine Agent, who in the first instance thus gave to mankind the Scriptures of Truth, straightway abdicated His office; took no further care of His work; abandoned those precious writings to their fate.**
- **(R. R. as quoted in Faith versus The Modern Bible Versions, p. 30)**

IN REGARD TO INSPIRATION: VPI DEMANDS VPP

- **Dr. Cloud said: “If you and I believe that the original writings of the Scripture were verbally inspired by God, then of necessity they must have been providentially preserved through the ages”**
- **(R. R. as paraphrased in Faith versus The Modern Bible Versions, p. 30)**

John 6:63

- (KJV) It is the spirit that quickeneth; the flesh profiteth nothing: **the words** that I speak unto you, *they* are spirit, and **they are life.** John 6:63

Bodmer II – P66, 125 A.D., EGYPT

- Uncial (Majuscule)
- Mixed Text
- Gospel of Jn.
- Codex~ 12" x 14"
- Although it is “perverted by means of additions and diminutions,” you are **not** told it has TT words, but is an Alexandrian Text.
- This is not a theory.



[illegible]

μου
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The King James Bible

- **Dr. D. A. Waite's Book:**
 - **Superior Translators**
 - **Superior Texts**
 - **Superior Technique**
 - **Superior Theology**

The Man King James

- King James:
 - The British Solomon.
 - Linguist, Mastered the languages of Greek, Latin, & French by age 8, learned many others as Hebrew, Spanish, Italian, etc.
 - Remarkable theologian, godly politician, & academic
 - Exalted Womanhood and sanctity of marriage
 - United Scotland, Ireland, and England
 - Insisted on jury trials, which has been carried around the globe.
 - Pope & Jesuits hated him (Gun Powder Plot)
 - Believed no man could serve two masters
 - **HE WAS NOT A HOMOSEXUAL**

The Superior KJB Technique

- 1. 54 men, several died, 47 at the end. Started in 1604, finished in 1611.
- 2. 6 teams of 6-10 men.
- 3. 2 Teams at each location.
 - A NT & an OT team at three locations.
 - Westminster, Oxford, & Cambridge.
- 4. Each translator had to defend his work.
- 5. After the work was compiled it was sent to the other five groups.
- 6. A final group of 12 men reviewed the work.
- 7. The bottom line—the Bible was reviewed 14 times, plus it was not done in secret. As the translation progressed, copies were sent throughout the land for opinions.

Some of the Superior Translators:

Dr. Lancelot Andrews

- 1. Dean of Westminster, and Chairman of the group of ten men.
- 2. Conversant in 15 languages.
- 3. Prepared his own devotional in Greek.
- 4. Called the “Star of Preachers.”
- 5. Called a prodigious student and it is said of him that “the world wanted learning to know how learned this man was.”
- 6. It is said of him that he would have been the “Interpreter-General” at the tower of Babel.

Some of the Superior Translators:

John Bois

- 1. He was reading Hebrew at the age of 5.
- 2. At the ripe old age of 6, he was writing Hebrew.
- 3. Renowned for conversing with his professors in Greek at Cambridge at 15.
- 4. He chose the hardest Greek classic to read with Dr. Downe.
- 5. He had the most extensive Greek library EVER made.
- 6. He could turn to any word in the Greek NT at any time
- 7. He was just as skilled in Hebrew.
- 8. He left over 30,000 pages that he had written.
- 9. He would walk 20 miles just to have breakfast with his mother.
- 10. Secretary of the Committee.

Some of the Superior Translators:

Dr. John Overall

- 1. Noted scholar of Church Elder/Bishop/Pastor writings.
 - Important to affirm the authenticity of passages such as 1 Jn. 5:7
- 2. He spoke Latin so much that it was hard for him to speak English in a continued oration.
- 3. He was known for his opposition to Rome and their “Scriptural perversions.”
- 4. He was present at the hanging of Jesuit Henry Garnet, of the Gun Powder Plot, and tried to get him to make a profession of faith. Garnet died in his sins.

Some of the Superior Translators:

William Bidwell

- 1. Another scholar in Oriental languages.
- 2. He developed a Persian dictionary that is still available in the Bodelian Library at Oxford.
- 3. He published a book, “A Discovery of the Impostures of Mahomet and of the Koran.” (Attached to “Arabian Trudgeman”).
- 4. Scholars in Oriental Languages around the world came to England to study under him.
- 5. Invented a ruler for geometric purposes called “Bidwell’s Ruler.”
- 6. Thoroughly acquainted with Hebrew, Aramaic, and Arabic idioms.

Some of the Translators:

Miles Smith

All that needs to be said about him is:

- 1. He was called “the walking library.”
- 2. He was so respected that he was asked to write the preface to the 1611 KJB that is so often quoted in scholarly writing.

Some of the Translators:

John Laifield

- 1. Unique because of his ability in the area of architecture.
- 2. He lent his talents to the area in Scripture dealing with the tabernacle and temple.

Some of the Translators:

Dr. John Reynolds

- 1. Called “the living library, a third university.”
- 2. A fellow at Corpus Christi College at 17.
- 3. It is said of him: “that he was most prodigiously seen in all kinds of learning; most excellent in tongues,...a prodigy in reading, famous in doctrine, and the very treasure of erudition.”

Some of the Translators:

Dr. John Harding

- 1. Royal Professor of Hebrew at Oxford.
- 2. Regarded as one of the greatest scholars. Thousands sought him out as a teacher at a time when thousands upon thousands studied the Scripture intensely.

Some of the Translators:

Dr. Edward Lively

- **1. One of the best linguists in the world**
- **2. Surpassing skill in the Oriental languages.**

Some of the Translators:

Dr. Thomas Harrison

- 1. Chief examiner for Greek and Hebrew professors.
- 2. No one taught languages at the university without going through him.
- 3. Vice-Master of Trinity College.

Some of the Translators:

Dr. Richard Kelby

“A man so great in learning and wisdom, and so excellent a critic in Hebrew tongue, that he was made professor of it at the university.”

The King James Bible

- **The translators did such a fine job in their translation task that we can without apology hold up the Authorized Version of 1611 and say "This is the WORD OF GOD!" while at the same time realizing that, in some verses, we must go back to the underlying original language Texts for complete clarity, and also compare Scripture with Scripture.**

The King James Bible

- **All the verses in the King James Bible belong in the Old and the New Testaments because they represent words we believe were in the original texts, although there might be other renderings from the original languages which could also be acceptable to us today. For an exhaustive study of any of the words or verses in the Bible, we urge the student to return directly to the Traditional Masoretic Hebrew Text and the Traditional Received Greek Text rather than to any other translation for help.**

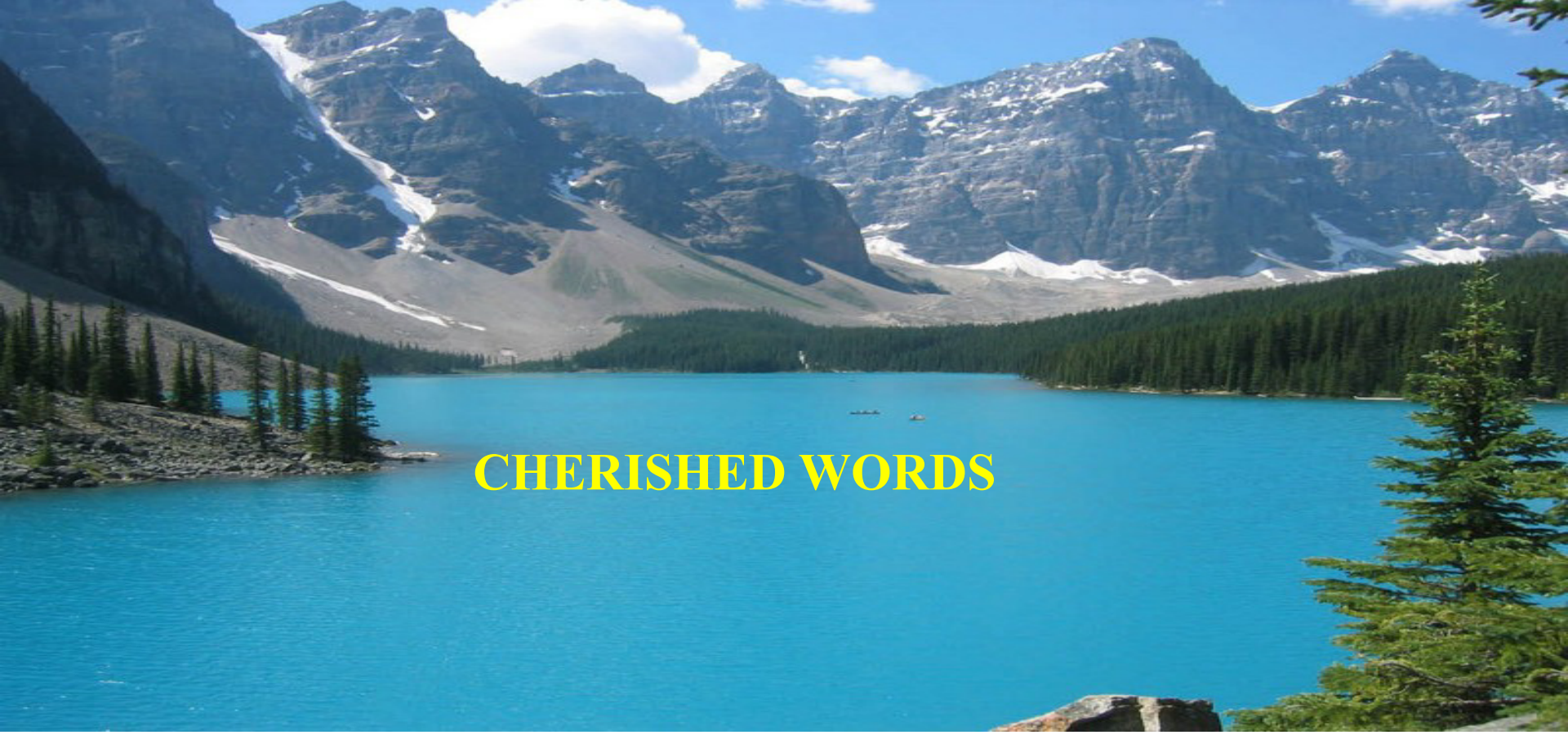
Are There Thousands of Changes in the KJB?

•NO!!!



- **Heaven and earth shall pass away, but my words shall not pass away.**

- **Matthew 24:35**



CHERISHED WORDS

- But what saith it? The word (r h m a) is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of (t h j) faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
Romans 10:8-10



08/09/2006

Third Hour

- Significant Facts Related to New Versions:
- United Bible Society Chairman: Cardinal Carlo Maria Martini
- Westcott and Hort denied:
 - Creation, Eden, Fall
 - Miracles
 - Inspiration
 - Heaven
 - Hell
 - Substitutionary Death
- They believed: Mariolatry, Idolatry, Moral Influence Theory, Sacrodotialism, Evolution



Westcott and Hort's Lie(s)

- #1. They prepared in secret a Greek text for 20 to thirty years to replace the Greek TT/RT.
- The Convocation of the Southern Province (CSP) of Great Britain specifically instructed them to change only:
- “the plain and clear errors [in the Greek text]. To construct a ‘new’ Greek Text formed not part of the instructions which the Revisionists received at the hands of the CSP.”

Westcott and Hort's Lie(s)

- # 2. W/H's critical apparatus depended primarily upon a concept called "Genealogy." They reported the transmission of the NT text through families based on their research.
- THEY NEVER APPLIED THEIR 'THEORY' TO THE MANUSCRIPTS AS THEY CLAIMED TO HAVE DONE.

Original

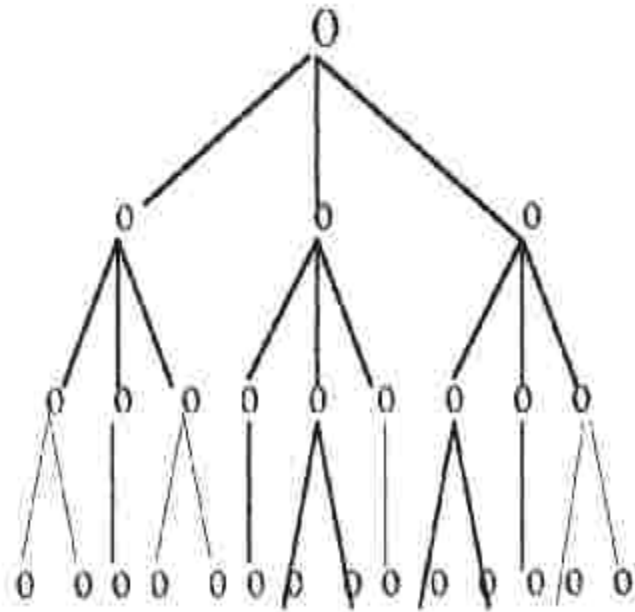


Figure A

Original

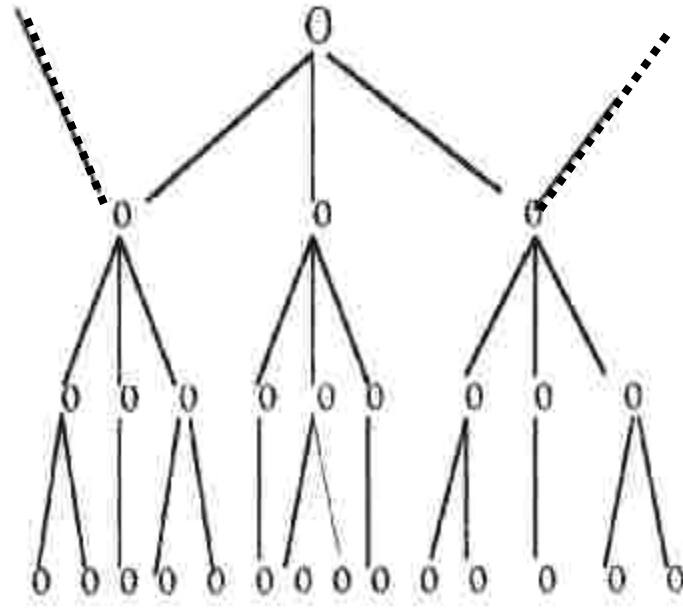


Figure B

Professor Hort's Statement

- Pickering said: “How then could Hort speak of only “occasional ambiguities in ;the evidence for the genealogical relation, or say:
- ‘So far as genealogical relations are discovered with **perfect certainty**, the textual results which follow from them are **perfectly certain, too, being directly involved in historical facts;** and **any apparent presumptions against them suggest by other methods are mere guesses against knowledge.**”

p. 192 The Lie

M. M. Parvis' Statement

- “Westcott and Hort never applied the genealogical method to the NT MSS...”

Westcott and Hort's Lie(s)

- **# 3.** Westcott and Hort declared the absence of readings of the TT/RT from the writings of the Ante-Nicene Elder/Pastors/Bishops:
- “Dr. Hort draws largely from his imagination and wishes” concerning absent readings.

p. 192, The Lie

Westcott and Hort's Lie(s)

- # 4. The claim that the 'true' NT text was lost for 1500 and restored (by them of course)
- Psalms 12:6-7 (KJB) "The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."
- Furthermore, Erasmus, KJB translators and many others rejected the false reading W/H incorporated.

Westcott and Hort's Lie(s)

- #5. They did not simply make corrections in the KJB, they prepared an entirely **NEW** English Version based upon their 'new' Greek text.

Westcott and Hort's Lie(s)

- #6. The English Revised Version of 1885 Preface states it is an “updating” of the KJB based upon discovery of older MSS.
- “The Holy Bible containing the OT and NT translated out of the original tongues being the version set forth A.D. 1611 compared with the most ancient authorities and revised.”

Westcott and Hort's Lie(s)

- #7. Conflation.
- W/H claimed at least 20% of the NT Greek text was conflated. They put forth 8 examples, but Dean Burgon disproved 6 of the eight before he died and had not found ANY others.

p. 194 The Lie

Westcott and Hort's Lie(s)

#8 They alleged at least two recensions of the TT/RT—one at Antioch about 250 to 350 by Lucian.

- There is absolutely no evidence of this per Dean Burgon and other textual critics.

Why Does the King James Bible Use Thee, Ye, est, eth, ith, Etc.

- 1. First, it is not the English language spoken in the 1600s. **IT IS BIBLE LANGUAGE**
- 2. Similar words beginning with “T” are singular pronouns. (thou, thine, thee, thy)
- 3. Plural pronouns begin with “Y” (you, ye).
- 4. “est” identifies 2nd person singular verbs (believest).
- 5. “Ith” and “eth” identifies third person singular verbs. (e.g. “He that believeth not is condemned already; thou believest not my words.” “He saith unto him, **Feed my sheep.**”

The Importance Demonstrated

- John 3:7 (KJB) “Marvel not that I said unto thee, Ye must be born again.”
- John 3:7 (NASB) "Do not be amazed that I said to you, 'You must be born again.'
- John 3:7 (NIV) You should not be surprised at my saying, 'You must be born again.'
- John 3:7 (NKJV) Do not marvel that I said to you, 'You must be born again.'

NAMES OF GOD IN VARIOUS VERSIONS								
By: Dr. D. A. Waite								
	KJB	NKJV	ASV	NASV	NIV	RSV	NRSV	NCV
Lord	6668	6584	1274	6571	6423	6605	6588	6438
My Lord	159	149	159	142	121	149	148	120
Lord Jesus Christ	81	81	65	63	60	63	62	62
Christ Jesus	58	69	62	86	86	83	82	79
Jesus Christ	187	176	140	134	132	136	135	139
Jesus	933	933	883	875	1196	886	954	1782
Christ	520	519	493	491	499	493	440	585
God	3861	3821	3554	3789	3472	3769	3741	4384
My God	138	138	137	140	133	142	143	149 120

My Wife Patricia's Card



NIV Removes
17 Verses; and
FNs remove 28
= 45 verses
gone.

NIV removes
major portions
of 147 verses.

NIV Lies—just
updates the
“archaic words”
making it easier
to understand
and read.

Older and
Better MSS
found since
KJB.

NIV is more
accurate.

I want you to know my Saviour is God himself.

1 Tim 3:16 (KJV) says: God was manifest in the flesh.

Other versions say: He who was revealed in the flesh.

I want you to know the miracle of my Saviour's birth.

Isa 7:14 (KJV) says: Behold, a virgin shall conceive

Other versions say: Behold, a maiden (or young woman) shall conceive

I want you to know why Jesus came to earth.

Mt 18:11 (KJV) says: For the Son of man is come to save that which was lost.

Other versions say: Nothing! This verse is omitted or called into question.

I want you to know what Jesus has done for you.

1Pet 4:1 (KJV) says: Christ hath suffered for us.

Other versions say: Christ hath suffered

1 Cor 5:7 (KJV) says: Christ our passover is sacrificed for us.

Other versions say: Christ our passover also has been sacrificed.

I want you to know how to have eternal life.

John 6:47 (KJV) says: He that believeth on me hath everlasting life.

Other versions say: He who believes [?] has eternal life.

I want you to be a true Christian, not an imitation.

Eph 5:1 (KJV) says: Be ye therefore followers of God.

Other versions say: Therefore be imitators of God.

I want you to have a translation that is accurate.

How important is it? The Bible tells us we will one day be judged by
the words that Christ has spoken. (John 12:48)

I want those very words, don't you?

Examples of Translation Errors

VERSE	KING JAMES BIBLE	VARIOUS VERSIONS
Isa. 7:14	(KJB) “behold a <u>virgin</u> shall conceive	(JB, NEB, RSV, NJB) “the young woman is with child
John 1:18	(KJB) “only begotten <u>Son</u> ”	(NIV) “but God, the one and only;” (NASV) “only begotten God”
Acts 20:28	(KJB) “church of <u>God</u> ”	(NIV) “church of the Lord” in FN,
Phi. 2:6	(KJB) “ <u>who being in the form of God, thought it not robbery to be equal with God.</u> ”	(TEV) “He always had the very nature of God, but he did not think that by force he should try to become equal with God”
1 Tim. 3:16	(KJB) “ <u>God</u> was manifest in the flesh”	(NIV) “He appeared in a body”
Mat. 6:13	(KJB) “ <u>for thine is the kingdom, and power, and the glory, forever, Amen</u> ”	(NIV, NLT) missing
Mat. 18:11	(KJB) “ <u>For the Son of man is come to save that which was lost</u> ”	(NIV) Verses skip from 10 to 12. Verse 11 is missing.

Examples of Translation Errors

VERSE	KJB	VARIOUS VERSIONS
Mk. 1:1	(KJB) “The beginning of the gospel of Jesus Christ, <u>the Son of God</u> ”	(NIV) FN, “Some manuscripts do not have ‘the Son of God.’ (most do, HDW)
Mk. 9:24	(KJB) “said with tears, <u>Lord</u> , I believe”	(NIV, ERV, ASV, RSV, NEB, NASB, NRSV) Lord is missing
Jn 3:13	(KJB) “which is in heaven”	(NIV) phrase is missing. Many do not believe in heaven or hell and Jesus’ omnipotence is denied
Jn. 7:53-8:11	(KJB) the woman caught in adultery pericope	Many versions FN—”earliest and most reliable MSS do not have...”
Jn 21:25	(KJB) And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain	Tischendorf removed it from his 8 th edition because the Sinaiticus drops the verse.
Acts 8:37	(KJB) Ethiopian’s confession	(NIV, NLT) verse is missing

DEAN BURGON'S CHALLENGE

- IF ANY CRITICAL TEXT SCHOLAR ANSWERS WHY THEY WOULD LEAVE OUT OR CHANGE THESE VERSES, THEN WE CAN GO TO THE NEXT PROBLEM:
- 1. The Last 12 Verses of Mark (Mk. 16:9-20).
- 2. The Angelic Hymn (Luke 2:14): “good will toward men”
- 3. 1 Tim. 3:16: “God was manifest in the flesh”

OTHER EXAMPLES

- **Mark 1:1-2: (KJB)**“(1) The beginning of the gospel of Jesus Christ, the Son of God; (2) As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”
- **Dr. Brown reports: “In Sinaiticus and Vaticanus it says “In the Prophet Isaiah.” The RV, ASV, RSV, NIV and 95% of all of the New Bibles read this way. But there is a problem. While Mark is a quotation of Isa. 40:3, verse 2 is a reference to Malachi 3:1. Therefore, the KJV is right.” Any evidence. YES!**

- Dr. Brown continues:
- “But what about the early church; is there any evidence that indicates whether the (erroneous) reading of the modern versions or the reading of the King James (which is based on the received text) is correct?
 - The answer is yes.
- Irenaeus (130-202 A.D.) said this: *“Mark does thus commence his Gospel narrative ‘The beginning of the Gospel of Jesus, Christ, the Son of God, as it is written in the prophets.’ . . . Plainly does, the commencement of the Gospel quote the words of the holy prophets, and point out Him., whom they confessed as God and Lord.”*
- (Against Heresies III: 10:5, :11:4, :16:3)

EXAMPLE: JOHN 1:18

- Next, I turn your attention to John 1:18 in the KJB. The verse says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." However, the NASB (New American Standard Bible) says "No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him."

- The "older manuscripts" give us the reading of the NASB. This is a Gnostic perversion. They taught there were various levels of spiritual beings or lesser Gods between God and man. J. P. Green clearly identifies the problem. He says, Vaticanus "in John 1:18 refers to Christ as the 'only begotten God.' How can anyone claim that one that is begotten is at the same time essential God, equal in every aspect to God the Father, and to God the Holy Spirit? This makes Christ to be a created Being. And it is a Gnostic twist given to the Bible by the heretic Valentinus and his followers, who did not regard the Word and Christ as one and the same; who thought of the Son of God and the Father as being one and the same Person. Therefore, they determined to do away with '*the only begotten Son*' in order to accommodate their religion. (*Unholy Hands on the Bible* edited by Jay. P. Green, Sr.; Sovereign Grace Publishers; p.12).

EXAMPLE: LUKE 22:44

- **Consider Luke 22:44:**
-
- **"And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."**
- **There is the claim by those who hold the Critical Text Position that verses 43-44 did not exist before the Byzantine Era (the 4th or 5th centuries). It that true?**

- **The answer has to be NO! Why? Because Justin (100-165 A.D.), says:**
- ***"For in the memoirs which I say were drawn up by His Apostles and those who followed them, it is recorded that His sweat fell down like drops of blood while He was praying, and saying, 'If it be possible, let this cup pass..."***
- *(Trypho 103:24)*

ENORMOUS SUPPORT FOR THE RECEIVED TEXT

- "A prevailing chorus of the critical text position is that there is no historical record of the Byzantine Text (i.e., Received Text) to be found prior to the last half of the fourth century." (*Touch Not The Unclean Thing* by David H. Sorenson; p.76)
- However, nothing could be further from the truth. **There is enormous support for the Traditional Text found in Armenian, Ethiopic, Gothic, Old Latin, Anglo-Saxon and Syriac translations, many of them predating the earliest Greek manuscripts we possess**"

THE TEXTUS RECEPTUS NAME ALLEGEDLY CAME FROM:

- ELZIVER'S FAMILY OF DUTCH PRINTERS, 2ND EDITION (1633), SAID:
- “You have therefore the text now received by all (textum ab omnibus receptum) in which we give nothing changed or corrupt.”
- FROBEN (ERASMUS, 5X), STEPHAUS, 4X (1503-1539), BEZA, 10X
- KJB IS 98 % BEZA'S 1598 EDITION.



Desiderius Erasmus 1466 - 1536



Theodore Beza 1519 - 1605¹⁶³

A VERY RESPECTED PREACHER SAID:

- **“Long ago I ceased to count heads. Truth is usually in the minority in this evil world. I have faith in the Lord Jesus for myself, a faith burned into me as with a hot iron. I thank God, what I believe I shall believe, even if I believe it alone.”**

The Bible's First Question

**“YEA,
HATH GOD
SAID?”**

(Satan's question) Genesis 3:1

This is an attack on faith in God and His Words!

The Bible's 2nd Question

**“WHERE
ART
THOU?”**

(God's question) Genesis 3:9

“THE ANVIL OF GOD'S WORD”

**Last eve I passed beside a blacksmith's door
And heard the anvil sing the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with blasting years of time.
“How many anvils have you had,” said I,
“To wear and batter all these hammers so?”
“Just one,” said he; and then, with twinkling
eye,
“The anvil wears the hammers out, you know.”**

“THE ANVIL OF GOD'S WORD”

**And so I thought, the anvil of God's Word
For ages, skeptic blows have beat upon.
Yet tho' the noise of falling blows was
heard
The anvil is unharmed--the hammers gone.**

By John Clifford

RELATIONSHIPS OF VPI, VPP, AND **VPT**

- **VPP IS A RESULT OF VPI**
- **THEREFORE, VPI DEMANDS VPP**
- **VPI AND VPP DEMANDS VPT**
- **[NOT D.E. (INTERPRETIVE TRANSLATING), BUT FE (LITERAL, WORD-FOR-WORD TRANSLATING ACCORDING TO SYNTAX), NOT FunE translating**

PETER SAID:

- Then Simon Peter answered him, Lord, to whom shall we go? thou hast the **WORDS** of eternal life. John 6:68

WORDS COMMANDED TO BE WRITTEN AND COPIED:

- The Lord said: “Write this for a memorial in a book...” (Ex. 17:14)
- “Moses wrote all the words of the Lord.” (Ex. 24:4)

WORDS COMMANDED TO BE WRITTEN AND COPIED:

- The Lord said: “Write thou these words...” (Ex. 34:27)
- The Lord said: “Now go, write it before them in a table, and note it in a book,” (Isa 30:8)

WORDS COMMANDED TO BE WRITTEN AND COPIED:

- **The Lord said: “Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.” (Jeremiah 30:2)**

Psalms 78

- “Give ear, O my people, to my law: incline your ears to **the words** of my mouth...
- We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:
- That the generation to come might know *them*, even the children *which* should be born; *who* should arise and declare *them* to their children:¹⁷⁴

Psalms 78

- “That they might set their hope in God, and not forget the works of God, but keep (natsar) his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God.”
- **PRESENT THE PASTOR WITH THE RECEIVED GREEK NEW TESTAMENT**

PETER SAID PAUL'S WRITTEN WORDS WERE SCRIPTURE:

- “...even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* [Paul's] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.”
- (2 Peter 3:15-16, cf. 1 Tim. 5:18, Lk₁₇₆ 10:7)

Paul said:

- “Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. (1 Corinthians 2:13)
- (IN PRECEEDING VERSES NOTE: “things,” “wisdom,” “It is written”)

- **“Thus saith the Lord” and similar words occur over “1787 times in the Old Testament exclusive of the Psalms.”
(WOLE)**
- **“word of the Lord” occurs 255 times**
- **“It is written,” “write” or similar 457 times**
- **What about “words,” “word,” (523 + 675 = 1198x)**

THE READILY AVAILABLE WORDS IN CERTAIN COPIES:

- **1. ARE THE SAME WORDS THE LORD
COMMANDED TO BE PRESERVED AND
COPIED,**

AND

- **2. ARE THE SAME WORDS THAT THE
LORD VERIFIED HOW THEY WERE TO
BE COPIED:**

III. GOD'S PATTERN FOR COPIES THE FIRST WORDS COPIED.

- 1. THE FIRST WORDS COPIED WERE COPIED BY GOD. THEY WERE THE SAME WORDS.
- “And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.” (Exodus 34:1)
- SHOULD WE FOLLOW GOD'S EXAMPLE? DID ISRAEL FOLLOW GOD'S EXAMPLE? IS THERE EVIDENCE?

THE RULE OR PATTERN FOR COPYING GIVEN BY GOD:

- “And he wrote on the tables,
according to the first
writing...” (Deuteronomy 10:4)
- THIS IS LIKE A MODERN LEGAL
CONTRACT, CONVENANT, LAW. THEY
ARE COMPOSED OF SPECIFIC WORDS
AND NUMBERS

THE WORDS FORM THE MESSAGE, NOT THE MESSAGE THE WORDS

- “And the LORD said unto Moses, Write thou **these words**: for after the **tenor** of **these words** I have made a covenant with thee and with Israel.” (Exodus 34:27)

III. GOD'S PATTERN FOR COPIES OBEYED:

- **COPIES MADE FOR EVERY KING AND EVERY PRIEST, THEN JUDGES, AND THEN STUDENTS (e. g. DANIEL), AND THEN OTHERS.**
- **“And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:” (Deut. 17:18) (cf. 2 Chron. 17:7-9; Dan. 9:2 “books;” Psa. 1:2, 119)**

COPIES: THE PATTERN IS REINFORCED:

- **GOD TOLD JEREMIAH:**
- **“Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.” Jeremiah 36:28**

THE READILY AVAILABLE WORDS IN COPIES:

- **ARE FOUND:**
- **(1) IN THE MANY MANUSCRIPTS RECEIVED**
 - **FROM MANY AREAS AND NATIONS**
 - **FROM MANY CHURCHES AND THE JEWISH NATION,**
- **(2) WHICH WERE PRESERVED FROM PERSECUTIONS AND FROM CORRUPTERS**
- **(3) WHICH WERE COLLATED FOR UNINTENTIONAL ORTHOGRAPHIC AND SCRIBAL MISTAKES AND BECAME THE PRINTED RECEIVED TEXTS**

THE READILY AVAILABLE WORDS IN COPIES:

- ARE FOUND IN THE MANY MANUSCRIPTS RECEIVED FROM THE CHURCHES AND JEWISH NATION, FROM MANY AREAS OR NATIONS,
- (4) WHICH WERE TRANSLATED INTO MANY LANGUAGES FROM THE DAYS OF THE APOSTLES UNTIL MODERN TIMES.
- (5) WHICH ARE FOUND IN QUOTES IN MANY WRITINGS OF CHURCH ELDERS
- (6) WHICH ARE DIFFERENT FROM THE WORDS OF ANOTHER ROUTE BY 8,000 WORDS IN THE NEW TESTAMENT ALONE

THE READILY AVAILABLE WORDS:

- **ARE FOUND IN THE MANY MANUSCRIPTS RECEIVED FROM THE CHURCHES AND JEWISH NATION, FROM MANY AREAS AND NATIONS,**
- **(7) WHICH PRESERVE WITHOUT DIMINISHING OR CREATING UNCERTAINTY FOR LEAST 356 DOCTRINES**
- **[Dr. Waite's *Defending the King James Bible*, and Dr. Moorman's, Early Manuscripts, Church Fathers, and the Authorized Version]**

THE READILY AVAILABLE WORDS:

- ARE FOUND IN THE MANY MANUSCRIPTS RECEIVED FROM THE CHURCHES AND JEWISH NATION, FROM MANY AREAS OR NATIONS,
- (8) WHICH WERE COLLATED AND PRINTED BY SEPARATE INDIVIDUALS WORKING IN DIFFERENT LOCATIONS AND IN DIFFERENT NATIONS IN THE 16TH CENTURY A.D. WITHOUT COLLABORATION
- (9) WHICH ARE
VIRTUALLY IDENTICAL

IV. VIRTUALLY IDENTICAL WORDS

- BURGON SAID: “Aware that the Received or Traditional Greek Text (to quote their own words,) ‘is virtually identical with that used by Chrysostome and other Antiochian Fathers in the latter part of the IVth century:’ and fully alive to the fact that it ‘must therefore have been represented by Manuscripts as old as any which are now surviving’...they have invented an extraordinary Hypothesis (theory) in order to account for its existence.” (R. R. 271) (“Yea, hath God said?”)**

IV. VIRTUALLY IDENTICAL WORDS

- Dr. D. A. Waite said:
- “If you are talking about the Textus Receptus of the New Testament, we find those manuscripts virtually identical one with the other...a seamless garment. There are a few spelling differences but other than that not much else.”
- (“Fuzzy Facts,” p. 65)

YOU MAY WONDER ABOUT THE 400,000 DIFFERENCES THAT ARE REPORTED IN MSS :

- **Dr. Jack Moorman said:**
- **“Again, Wallace says: ‘There are over 400,000 textual variants among the N.T. manuscripts. But the differences between the Textus Receptus and the texts based on the best Greek witnesses number about 5000.’**
- **“He should have explained how he arrived at 400,000. Had he gone to the trouble, he would have tacitly revealed a very uncomfortable fact for his position. A hugely disproportionate amount of the variation is to be found among the relatively few manuscripts supporting the Aleph-B text. The critical editors, Barbara Aland and Klaus Wachtel admit this:**

YOU MAY WONDER ABOUT THE 400,000 DIFFERENCES IN MSS THAT ARE REPORTED:

- **“Aland et al said: ‘The papyri and majuscules are for the most part individual witnesses: despite sharing general tendencies on the forms of their texts, they differ so widely from one another that it is impossible to establish any direct genealogical ties among them.’”**
(*"The Greek Minuscule Manuscripts of the N.T.", The Text of the N.T. in Contemporary Research*, p.46).
- **Dean Burgon said: “It is in fact easier to find two consecutive verses in which these two MSS differ from one another. Than...agree.”** (p. 12, R. R.)
- **(HDW, Burgon is speaking of Ɀ and B)**

V. TWO EXAMPLES (OUT OF MANY)

- **KJB** (RT): **Luke 2:14**: *Glory to God in the highest, and on earth peace, good will toward men.*
- .
- **NIV** (UBS) Luke 2:14 : *"Glory to God in the highest, and on earth peace to men on whom his favor rests."*
- **ERV** (WH) Luke 2:14 : *"Glory to God in the highest, And on earth peace among men in whom he is well please."* The margin has "Many ancient authorities read *peace, good pleasure among men* and "Gr. *Men of good pleasure*."

V. TWO EXAMPLES (OUT OF MANY)

- **Luke 2:14**
- **The corruption is reflected in the English Revised Version and the “New Greek Text” of 1881 by Westcott and Hort, and carried forward to the “new” versions. It occurs because a “j” was added to eudokia nom. sg. f. n. = good will to form a genitive.**

Lk. 2:14: Manuscripts and Versions

- **Received Text:**

- **Every known copy of the gospels contain the RT reading except X, A, B, D, but the first and third were brought into conformity with the RT by correction.**
- **Syriac Versions, Coptic, Armenian, Georgian, Ethiopic, Slavonic, Arabian, Every Lectionary.**

Lk. 2:14: Church Elders (Fathers)

- Received Text:

- 2nd Century: Irenaeus
- 3rd Century: Origen, (5 places)
- 4th Century: Eusebius, Aphraates the Persian (2 places), Titus of Bostra (2 places), Didymus (3 places), Gregory of Nazianzus, Cyril of Jerusalem, Epiphanius (2 places), Gregory of Nyssa (4 times), Ephraem Syrus, Philo bishop of Carpasus, Chrysostom (9 places), a nameless preacher in Antioch
These are contemporary with B and X

Lk. 2:14: Church Elders (Fathers)

- Received Text:

- 5th Century: Cyril of Alexandria (14 places!), Theodoret (4 places), Theodotus of Ancyra (5 places, once in a homily preached on Christmas-day in Ephesus), Proclus, Paulus bishop of Emesa (preached before Cyril of Alexandria on Christmas-day, A.D. 431), All Eastern bishops at Ephesus collectively, A.D. 431 (an unusual weighty piece of evidence), Basil of Seleucia. **These were contemporaries of codex A.**

Lk. 2:14: Church Elders (Fathers)

- Received Text:

- **6th Century:** Cosmas, the voyager (5 places), Anastasius Sinaita, Eulogius, archbishop of Alexandria: contemporaries of codex D
- **7th Century:** Andrea of Crete (2 places)
- **8th Century:** Cosmas bishop of Maima near Gaza,—and his pupil John Damascene,—and Germanus archbishop of Constantinople

Lk. 2:14: Critical Text Evidence

- **“NEW GREEK (CRITICAL) TEXT**

- **None**

- **but some old Dead Sea scrolls attest to a “difficult reading” ευδοκία IN Hebrew (not Greek) found in non-scriptural writings in Hebrew***

- **“FURTHER, WE KNOW FOR SURE THAT THE KJV TRANSLATORS REJECTED THE CRITICAL GREEK TEXT THAT UNDERLIES THE MODERN VERSIONS.**
- **From the time of Erasmus in the early 1500s to 1611 when the King James Bible appeared the Greek editors and Reformation Bible translators were aware of the alternate readings of manuscripts such as the Vaticanus. They knew that some manuscripts removed the last 12 verses of Mark 17, for example. In 1533, Sepulveda furnished Erasmus with 365 such readings from the Vaticanus, but these were rejected not only by Erasmus but also by Stephanus, Beza, Luther, Reina, Valera, Olivetan, Tyndale, Whittingham (the Geneva Bible), and by all of the roughly 50 translators on the KJV committee. Beza owned a famous old Greek manuscript containing some of the readings preferred by the modern textual critics, but he considered it of little value and gave it away.**
- **(“Trusted Voices In Translation,” Way of Life Literature, FBIS, Jan. 19, 2007)**

- 1. The differences between the various editions of the Greek Received Text are extremely slight and cannot be compared to the differences found in the Alexandrian manuscripts.
- According to Scrivener's extensive comparisons, there are only 252 places in which the Erasmus, Stephanus, Elzevir, Beza, and Complutensian Polyglot disagree sufficiently to affect the English translation. The 3rd edition of Stephanus and the 1st edition of Elzevir differ only 19 times in Mark. **The editions of Beza differ from the 4th edition of Stephanus only 38 times in the entire New Testament.**
- In contrast, consider three of the chief Alexandrian manuscripts, Sinaiticus, Vaticanus, and Codex D. In the Gospel of Mark alone, Vaticanus disagrees with Sinaiticus 652 times and with Codex D 1,944 times. **Sinaiticus and Vaticanus disagree with one another in more than 3,000 places in the four Gospels alone!**

WHY WOULD WE WANT TO SWITCH TO A “NEW” TEXT OR “VERSION” OF THE BIBLE?

- (1) WHICH WAS “REBUILT” OR TRANSLATED FROM MANUSCRIPTS THAT DIFFER FROM THE OLD TESTAMENT AND NEW TESTAMENT RECEIVED TEXTS BY THOUSANDS OF WORDS**
- (2) WHICH COME PRIMARILY FROM A REGION OF THE WORLD (EGYPT). GOD COMMANDED HIS SON AND HIS PEOPLE TO COME OUT OF EGYPT**

WHY WOULD WE WANT TO SWITCH TO A “NEW” TEXT OR “VERSION” OF THE BIBLE?

- **WHICH WERE “REBUILT” OR FABRICATED
BY MEN WHO HAVE BEEN SHOWN TO BE
HERETICAL BY THEIR WRITINGS**
- **NO MATTER WHAT MANY
MODERN AUTHORS DENY**

- WHO ARE MORE INTERESTED IN BEING CONCILIATORY, AGREEABLE, NICE, NON-CONFRONTATIONAL
 - ACCORDING TO THEIR PROCLAMATIONS
- YET WHO CALL THE MEN, WHO DEFEND THE RECEIVED TEXTS THAT HAS BEEN HONoured THROUGH THE CENTURIES, AS “EXTREME,” “SCHISMATICS,” “HERETICAL,” “CULTIC,” “ROMAN CATHOLIC,” (p. 12, Burning Bush, 1/07) “A SECT” (Price)
- YET THE MEN DEFENDING THE RECEIVED TEXT ARE NOT THE “NEW KID ON THE BLOCK”

BY THEIR OWN WORDS, PICTURES, AND BOOKS, THE FOLLOWING IS WHAT THEY WOULD LIKE TO DO TO THE KJB:

- BECAUSE THEY CLAIM THE LANGUAGE IS “ARCHAIC,”**
- BECAUSE THEY HAVE DECIDED IT IS BASED UPON THE WRONG TEXT,**
- BECAUSE THEY BELIEVE IN THE “SCHOLARS” WHO “REBUILT” THE “NEW” TEXT.**

**ONLY BIBLE LANGUAGE TELLS YOU
THE TRUTH. THE BIBLE WORDS AND
THEIR TRANSLATION ARE IMPORTANT**

- **REMEMBER** : “Marvel not that I said unto thee, Ye must be born again.” John 3:7

**THIS IS THE CASE IN THOUSANDS OF
PLACES IN SCRIPTURE. IT IS VITALLY
IMPORTANT THAT A BELIEVER
UNDERSTAND WHETHER THE LORD WAS
SPEAKING TO THE INDIVIDUAL OR TO
YOU, ALSO!!!**

- **Also consider this statement by Leland Ryken, a professor of English at Wheaton College:**
- **"An English Bible translation should strive for maximum readability only within the parameters of accurately expressing what the original actually says, including the difficulty inherent in the original text. The crucial question that should govern translation is what the original authors actually wrote, not our speculations over how they would express themselves today or how we would express the content of the Bible.**

Phil Comfort said:

- **“Aided by the work of scholars such as Tregelles and Tischendorf, two British scholars, Brooke Westcott and Fenton Hort, workED together for 28 years to produce a volume entiled *The New Testament in the Original Greek (1881)*”**

Continued

- “Along with this publication, they made known their theory (which was chiefly Hort’s) that Codex Vaticanus and Codex Sinaiticus...represented ...the Neutral Text...that had the least amount of corruption...to reproduce in their edition *The New Testament in the Original Greek (1881)*. Their work is historically significant in that it dethroned reliance on the Textus Receptus.

Continued

- **Dr. Comfort, WHO GOES TO EGYPT LOOKING FOR GOD’S WORDS IN GARBAGE DUMPS AND GRAVES said:**
- **“In my opinion, the text produced by Westcott and Hort (The New Testament in the Original Greek) is still to this day, even with so many more manuscripts discoveries, a very close reproduction of the primitive text of the New Testament.”**

- **The papyrus MSS are being uncovered from graves in Egypt.**
- **They are constantly being “redated.”**

Received Text First

- **Dr. Moorman said: “The present volume places before the reader an entire range of evidence, and demonstrates how the early manuscripts, versions, and fathers bear witness to the doctrinal heart of the Authorized Version...A battle has raged over the doctrinal heart of Scripture. As early as the days of the Apostle Paul, there were many who were seeking to *corrupt the words of God (2 Cor. 2:17)*”**

Who is the Author of Confusion?

- **DO YOU TRULY KNOW AND BELIEVE WHO IS THE INSTIGATOR?**
 - **“Yea hath God said...?”**

Egypt a Type of the World

- Come now therefore, and I will send thee unto Pharaoh, that thou mayest **bring forth my people** the children of Israel **out of Egypt**.
Exodus 3:10

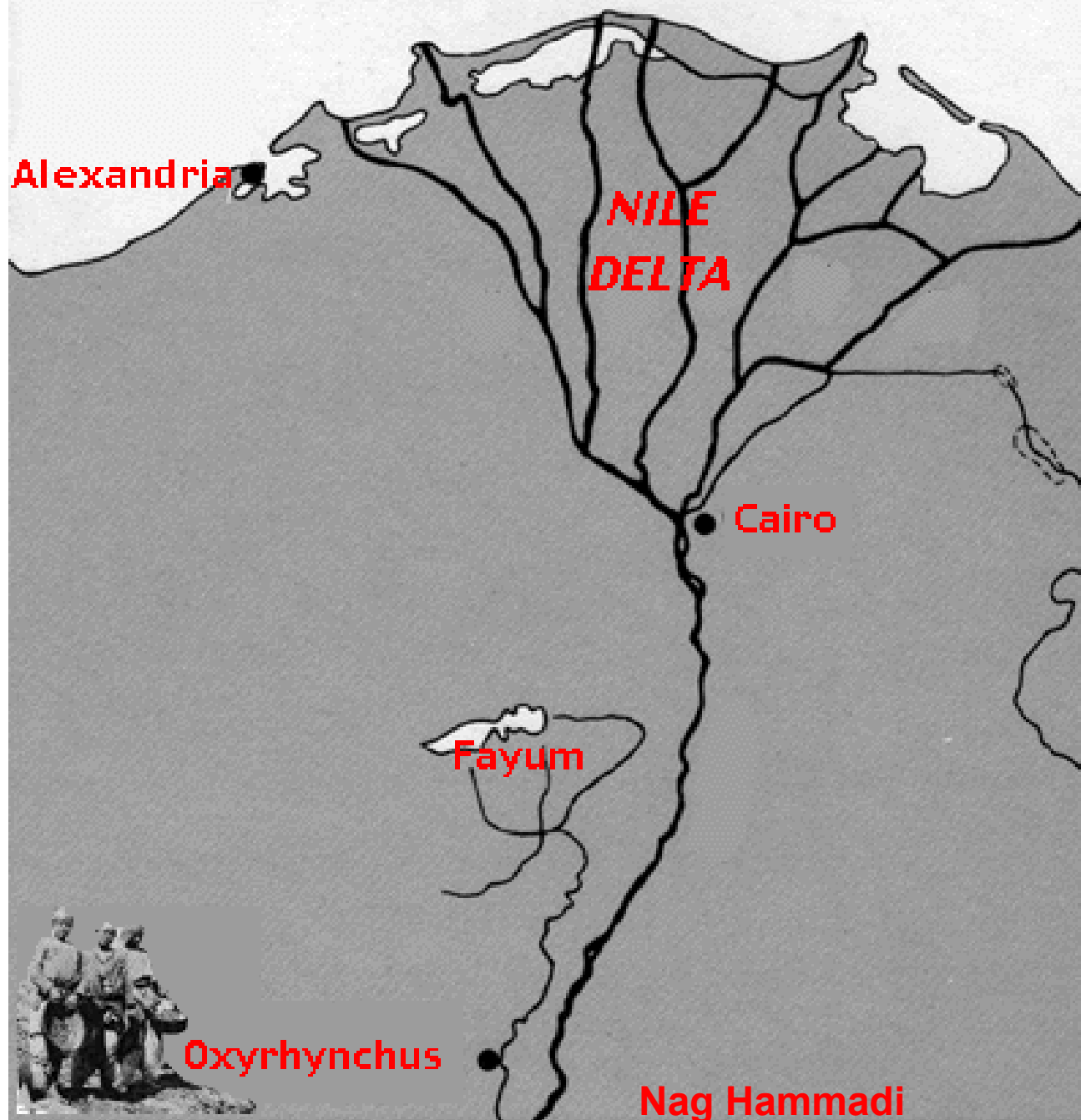
When Israel *was* a child, then I loved him, and **called my son out of Egypt**. Hosea 11:1

DIDN'T ERASMUS USE A MERE HANDFUL OF MANUSCRIPTS?

- **Frederic Kenyon -- "Erasmus used only a handful of MSS..." (The Text of the Greek Bible, p. 155).**
- **D.A. Carson -- "Although Erasmus published a fourth and fifth edition, we need say no more about them here. Erasmus's Greek Testament stands in line behind the King James Version; yet IT RESTS UPON A HALF DOZEN MINUSCULE MANUSCRIPTS, none of which is earlier than the tenth century.**
- **... the textual basis of the TR is a small number of haphazardly and relatively late minuscule manuscripts" (D.A. Carson, The King James Version Debate, 1979, pp. 35-36).**
- **Daniel Wallace -- "[Erasmus] only used half a dozen, very late MSS for the whole New Testament any way" (Why I Do Not Think the King James Bible is the Best Translation Available Today).**
- **FBIS, 11/28/05**

- **1. Erasmus had knowledge of many manuscripts other than those he used for his first edition.**
- **Erasmus "began studying and collating NT MSS and observing thousands of variant readings in preparation for his own edition" (Eldon Jay Epp, "Decision Points in New Testament Textual Criticism," Studies in The Theory and Method of New Testament Textual Criticism, edited by Epp and Gordon Fee, p. 18; quoting Bentley 1983: 35, 138). "It is well known also that Erasmus looked for manuscripts everywhere during his travels and that he borrowed them from everyone he could.**
- **Hence although the Textus Receptus was based mainly on the manuscripts which Erasmus found at Basel, it also included readings taken from others to which he had access. It agreed with the common faith because it was founded on manuscripts which in the providence of God were readily available"**
- **(Edward Hills, The King James Bible Defended, p. 198) FBIS, 11/28/05**

- **“2. Erasmus knew about the variant readings that are known to modern textual critics.**
- **a. As Frederick Nolan observed: "With respect to Manuscripts, it is indisputable that he [Erasmus] was acquainted with every variety which is known to us; HAVING DISTRIBUTED THEM INTO TWO PRINCIPAL CLASSES, one of which corresponds with the Complutensian edition [the Received Text], and the other with the Vatican manuscript [corresponding to the modern critical text]. And he has specified the positive grounds on which he received the one and rejected the other.**
- **FBIS, 11/28/05**



THE LORD'S BIBLIOLOGY

- Dr. Thomas Strouse , Dean of Emmanuel Baptist Theological Seminary, declares: Mat. 4:4 summaries the Lord's bibliology. 1) He affirms the doctrine of the verbal, plenary inspiration of the *autographa* by stating the source of Scripture—"the mouth of God.:
- 2) He affirms the authority of Scripture, and consequently its infallibility and inerrancy, by upholding it as a standard by which "man shall live."

THE LORD'S BIBLIOLOGY

- 3) He affirmed the doctrine of the verbal, plenary preservation of Scripture by the expression “It is written” (Gegraptai). The **perfect tense** which He utilized expresses a completed action with the resulting state of being. In effect, the Lord said “It was written and still is written.” The Living Word (Christ) validated His written Words since He believed He had the verbal, plenary preserved OT Words intact in His

John 1:18

- DEAN JOHN BURGON DEMONSTRATED THAT THE "THE ONLY BEGOTTEN GOD" READING IN JOHN 1:18 IN THE VATICANUS AND SINAITICUS MANUSCRIPTS CAN BE TRACED TO VALENTINUS
- (BURGON AND MILLER, CAUSES OF CORRUPTION, PP. 215, 216).

John 1:18

- **"THE GNOSTICS SAID THAT CHRIST WAS 'THE BEGINNING,' THE FIRST OF GOD'S CREATION, AND VALENTINUS REFERRED TO HIM AS 'THE ONLY-BEGOTTEN GOD' AND SAID THAT HE WAS THE ENTIRE ESSENCE OF ALL THE SUBSEQUENT WORLDS (AEONS)" (JAY GREEN, THE GNOSTICS, THE NEW VERSIONS, AND THE DEITY OF CHRIST, 1994, P. 74). IN THE RECEIVED TEXT THERE IS NO QUESTION THAT THE WORD IS ALSO THE SON AND THAT BOTH ARE GOD. THE WORD IS GOD (JN. 1:1); THE WORD WAS MADE FLESH AND DWELT AMONG US (JN. 1:14); THE WORD IS THE SON (JN. 1:18). BY CHANGING JN.**
- **1:18 TO "THE ONLY BEGOTTEN GOD," VALENTINUS AND HIS FOLLOWERS BROKE THE CLEAR ASSOCIATION BETWEEN THE WORD AND THE SON.**

8 of the Rules Used by the Jews to Guard God's WORDS:

- “1. The parchment must be made from the skin of clean animals; must be prepared by a Jew only, and the skins must be fastened together by strings taken from clean animals.**
- 2. Each column must have no less than 48 nor more than 60 lines. The entire copy must be first lined. . . .**

8 of the Rules Used by the Jews to Guard God's WORDS:

3. The ink must be of no other color than black, and it must be prepared according to a special recipe.

4. No word nor letter could be written from memory; the scribe must have an authentic copy before him, and he must read and pronounce aloud each word before writing it.

8 of the Rules Used by the Jews to Guard God's WORDS:

5. He must reverently wipe his pen each time before writing the word for “God” [which is *Elohim*] and he must wash his whole body before writing the name “Jehovah” [which is translated “LORD” in our KING JAMES BIBLE] lest the Holy Name be contaminated.

8 of the Rules Used by the Jews to Guard God's WORDS:

6. Strict rules were given concerning forms of the letters, spaces between letters, words, and sections, the use of the pen, the color of the parchment, etc.

7. The revision of a roll must be made within 30 days after the work was finished; otherwise it was worthless. One mistake on a sheet condemned the sheet; if three mistakes were found on any page, the entire manuscript was condemned.

8 of the Rules Used by the Jews to Guard God's WORDS:

8. Every word and every letter was counted, and if a letter were omitted, an extra letter inserted, or if one letter touched another, the manuscript was condemned and destroyed at once."
[Miller, *op. cit.*, pp. 184-185] [My comments in brackets.]

THE MANUSCRIPT EVIDENCE SUPPORTING THE LAST 12 VERSES OF MARK (Mark 16:9-20)

SUMMARIZED (In Burgon's Day):

- a. **AGAINST Mark 16:9-20:**
 - (1) **Codex "B" (Vatican)** [p. 70]
 - (2) **Codex "Aleph" (Sinai)** [p. 70]
- b. **FOR Mark 16:9-20:**
 - (1) **18 Uncials** [p. 71]
 - (2) **c. 600 Cursive Copies** [p. 71]
 - (3) **Every known Uncial or Cursive
in existence! [p. 71]**
 - (4) **Every known Lectionary of the
East!** [p. 210]

Two Final Thoughts

1. “My covenant (b@riyth, contract)
Will
I not break (chalal, wound, defile,
pollute),
Nor alter (shanah, duplicate, do again)
the thing that is gone out
of my lips” (saphah, words, language,
speech).”

Psalms 89:34

Two Final Thoughts

2.

“I will worship toward thy holy temple,

- and praise thy name for thy lovingkindness and

- **for thy truth:**

**for thou hast magnified thy
word above all thy name.”**

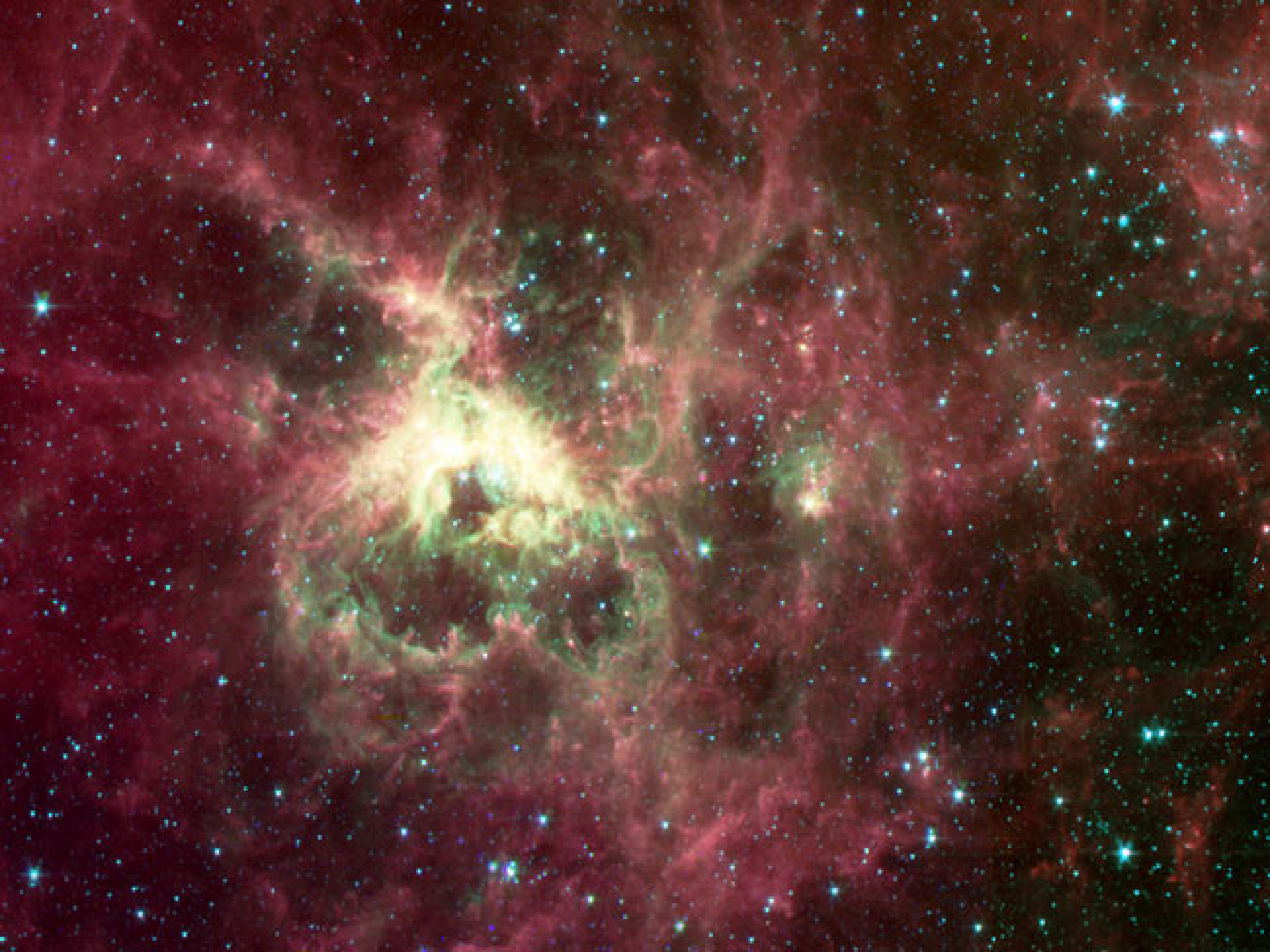
Psalms 138:2

Where TOP Originated

Jeremiah 6:16

- Thus saith the LORD, Stand ye in the ways, and see, and ask for
 - **T**_{he} **O**_{ld} **P**_{aths}
- where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.





- Pastor David Nettleton in the 1960s by the General Association of Regular Baptist Churches (GARBC) said:.
- I have recently read a religious article by a great evangelist. He deplores the moral conditions in America. He deplores the conditions in our schools. He speaks against the liquor traffic and against juvenile delinquency. **But nothing is said against America's greatest enemy--THE MODERN BELIEF WHICH GOES FORTH FROM SUPPOSEDLY CHRISTIAN CHURCHES.**
- **We need no new message. We need no new method. We need only the spirit of obedience found in Paul when he testified, "For I have not shunned to declare unto you**

all the counsel of God."

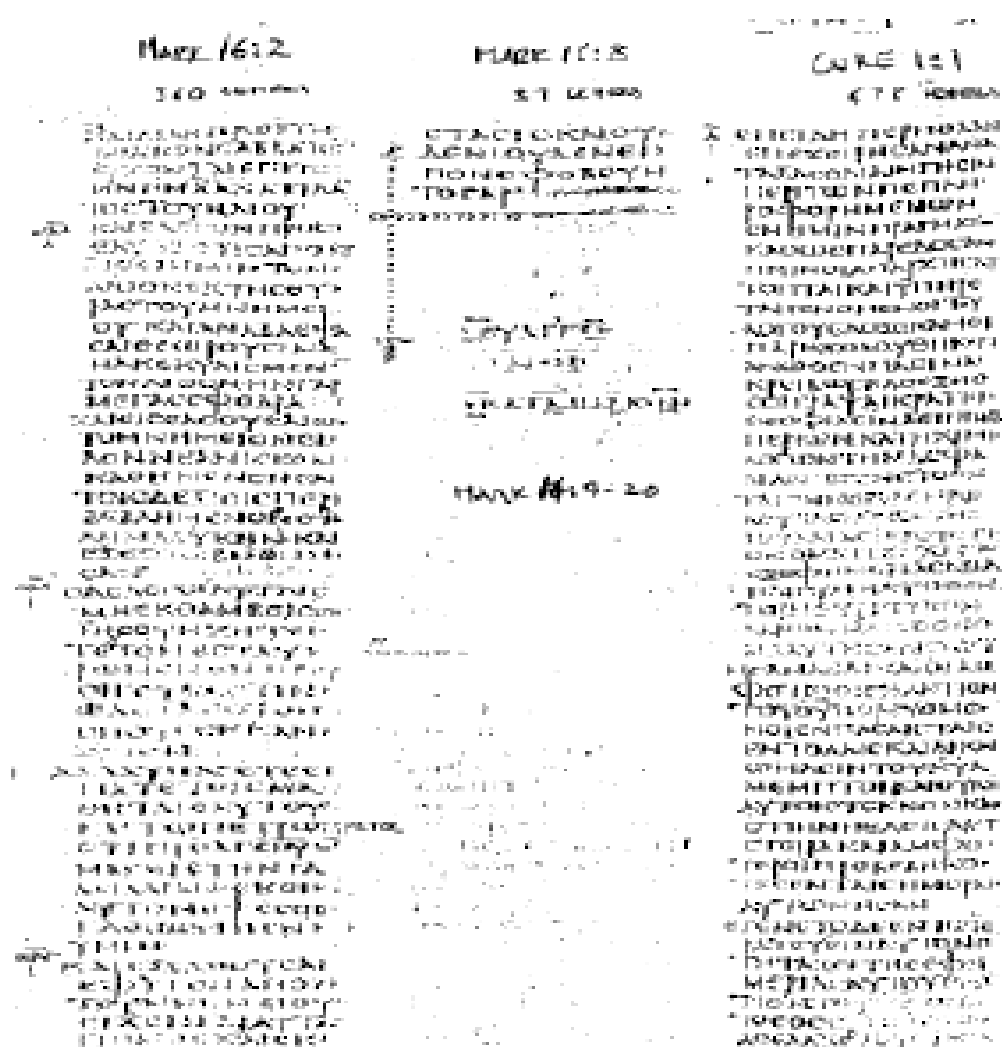
EXAMPLE OF A NKJV PROBLEM

- 1 Cor. 1:18 **[KJB]** “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”
- 1 Cor 1:18 **[NKJV]** “...but to us who are **being** saved it is the power of God.”

3. NKJV IS A PROVISIONAL TEXT

- THE EDITORS OF THE NKJV SAY:
- “The Greek New Testament According to the Majority Text, Is both preliminary and provisional. It represents a first step in the direction of recognizing the value and authority of the great mass of surviving Greek documents.
- **THEREFORE, THE NKJV IS ONLY A RESEARCH PRODUCTION**

CODEx SINAITICUS, ALEPH, G, LXX,



4. NKJV IS AN INCONSISTENT TEXT

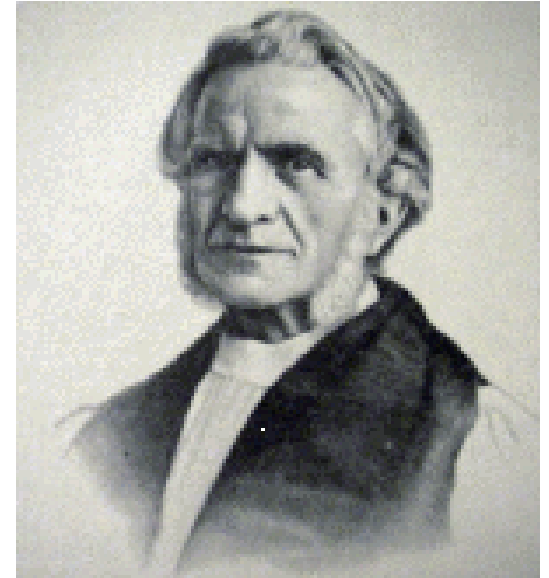
- **BECAUSE:**
- **1. First, it is inconsistent in that it does not always follow its own majority principles. It has minority readings**
- **2. Secondly, it is inconsistent in that some Westcott-Hort principles are employed even though the editors call these principles defective. [e.g. genealogical method]**

EDITORS OF NKJV PARTICIPATED IN MOONSHINE

- Dean Burgon says,
- "High time, however, is it to declare that, in strictness, all this talk about 'genealogical evidence,' when applied to Manuscripts is Moonshine. . . .
- And perforce all talk about 'Genealogical evidence,' ...is absurd"

THE ANSWER: HUMANISM AND RATIONALISM

- THEN WHY DO SOME INDIVIDUALS EVER USE OR CONSIDER A BOOK OR VERSION NOT BASED ON GOD'S PRESERVED WORDS?



Brooke Foss Westcott
1825-1901 BISHOP OF
DURHAM

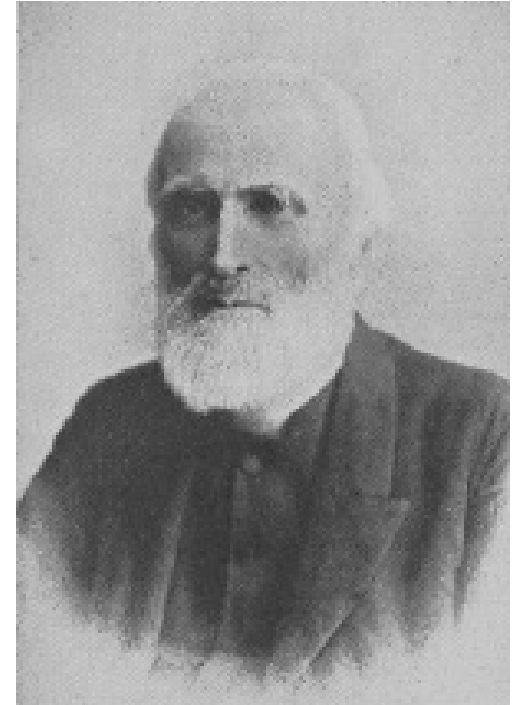
- Man says: **"I AM"**
RESTORING God's Words.

MAN IS CONFUSED

- How does man know when he has arrived at restoring God's words?
- What **standard** is he to use, if he believes God's words have been lost AND HE IS RESTORING THEM TO THE ORIGINAL?????????????????
- WHAT ORIGINAL?????????????????
- **This is man's confused reasoning.**

WHY SHOULD WE USE A TEXT “PUT” TOGETHER BY MAN?

- WHY DO SOME INDIVIDUALS, WHO CALL THEMSELVES “A CHILD OF GOD,” EVER USE A VERSION BASED UPON A TEXT CONSTRUCTED BY MEN?
- NOT ONLY THAT, BUT USE A TEXT “PUT” TOGETHER BY APOSTATES, W/H



Fenton John Anthony Hort 1828-1892, Cambridge Professor

DAVID SAID:

- **THOU** shalt keep them, O Lord, **THOU** shalt **preserve them** from this generation **for ever**. [Psalm 12:7]
1. Though there are many verses that proclaim this truth, this is the locus classicus, along with ALL OF Psalm 119.
 2. Modernists know this VERSE destroys their claim that God's words are in **ALL** the MSS and their claim that **they must restore them**.

Therefore they retranslate Psalm 12:6-7

- Psalm 12:6-7 [NIV = THE NEARLY INSPIRED VERSION.]
- [6] And the words of the Lord are flawless,
- like silver refined in a furnace of clay,
- purified seven times.
- [7] O Lord, you will keep us safe
- and protect us from such people forever.
- [Incidentally, flawless does not mean pure]

Psalm 12:6-7:

- “**The words** of the Lord are **pure** words: as silver tried in a furnace of earth, purified seven times. [7] Thou shalt keep them, O Lord, thou shalt **preserve** them from this generation **for ever**.”
- [See Mat. 4:4; 1 Pe 1:23-25, and dozens of other verses]

FORSYTH COUNTY NEWS

7/08/2005

to be at least 21 years old, a regis-

See **BOARD**, Page 2A

Harry Potter goes to VBS

Church uses popular book to teach Bible

By Nancy Smallwood

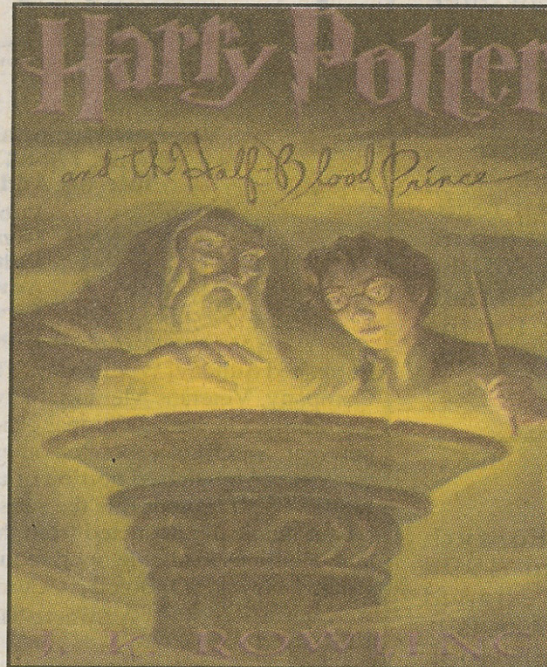
Associate Editor

What better way to get a child's attention than latching onto a popular children's film and book character? One local church is doing this with their own version of vacation Bible school featuring Harry Potter.

There have been Harry Potter-themed art classes and day camps. Now, the Episcopal Church of the Holy Spirit in Cumming will launch a vacation Bible school program July 11 with a theme centered around J.K. Rowling's first book titled, "Harry Potter and the Sorcerer's Stone." The Bible school will take events from the first book and relate them to Bible scripture, according to Don Harrison, organizer of the program.

"We will be finding parallels with the story and the Scripture such as finding friends and fitting in," said Harrison.

The Bible school also will coincide with the July 16 release of the "Harry Potter and the Half-Blood Prince," which is the sixth of Rowling's seven-book fantasy series. Scholastic Inc., a global children's



Pictured is the cover of J.K. Rowling's sixth book which is due in stores July 16.

publishing company, has announced a first printing of 10.8 million which is 4 million more than the last book, "Order of the Phoenix."

Curriculum for the Bible school program was purchased from the Episcopal Leader Resource and somewhat altered to be utilized by the local church. Children ages 4 through 12 will see different themes each day and learn daily Bible verses.

"There will be people dressed up as some of the characters and we will use some of the scenes from the story such as the train station and the school," said Harrison.

Even a popular version of the game of the series, "Quidditch," will be played during the week at the church.

Typically, the church sees an average of 30 to 75 attend the vacation Bible school program. However, Harrison said family vacations and summer plans often conflict with the schedules, causing attendance to rise or fall. Despite the two or three phone calls from outsiders who don't approve of this year's theme, Harrison said he believes the use of use of Bible parallels, such as the calling for disciples, will overshadow

See **POTTER**, Page 2A

THE ADVOCATE-MESSENGER

DANVILLE, KY 7/15/2005

Cooperative Baptist Fellowship deletes mention of Jesus Christ in constitution

GRAPEVINE, Texas — The Cooperative Baptist Fellowship, an alliance of 1,800 congregations that oppose conservative leadership of the Southern Baptist Convention, removed mention of Jesus Christ from its constitution at an annual meeting, Baptist media reported.

Previously, the fellow-

ship's stated purpose was to bring Baptists together "in order that the Gospel of Jesus Christ will be spread throughout the world in glad obedience to the Great Commission," referring to Jesus' call to recruit and win win disciples.

The new language says the purpose is "to serve Christians and churches as

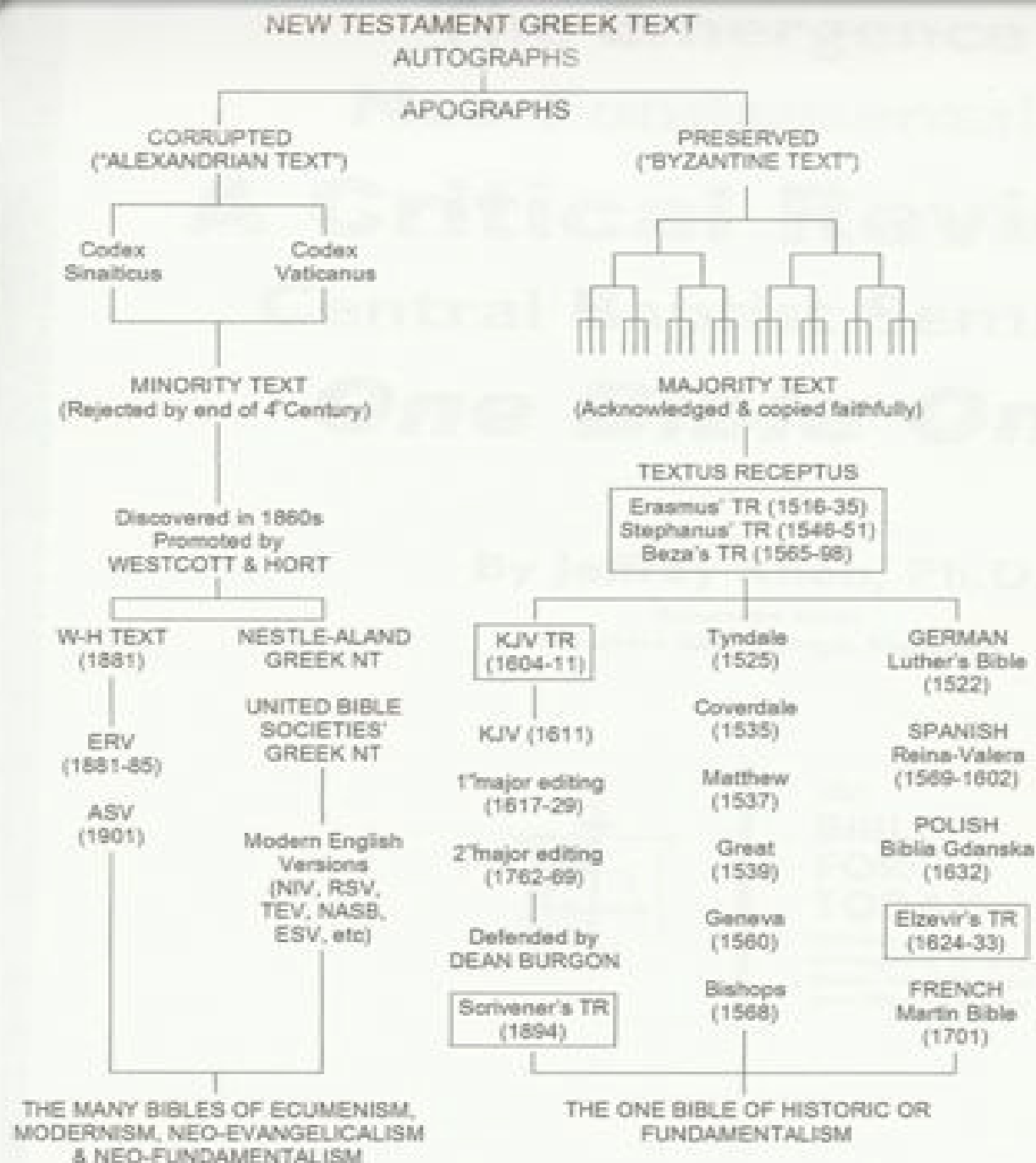
they discover and fulfill their God-given mission."

The 2,300 voters defeated two bids from the floor to refer the change to a committee.

Southern Baptist Convention leaders criticized the rival group for making the change. The Rev. Russell Moore, a dean at the Southern Baptist Theological

Seminary in Louisville, Ky., said "this represents the eclipse of Christ."

But the Rev. Bob Setzer of Macon, Ga., moderator of the Cooperative Baptist Fellowship, said "Jesus is present in all we think, do and say in CBF, and anybody who reads that statement otherwise is not being fair to (Jesus) or us."



Α	α	α	Alpha
Β	β	β	Beta
Γ	γ	γ	Gamma
Δ	δ	δ	Delta
Ε	ε	ε	Epsilon
Ζ	ζ	ζ	Zeta
Η	η	ῆ	Eta
Θ	θ	θ	Theta
Ι	ι	ι	Iota
Κ	κ	κ	Kappa
Λ	λ	ι	Lambda
Μ	μ	μ	Mu
Ν	ν	ν	Nu
Ξ	ξ	χ	Xi
Ο	ο	ο	Omicron
Π	π	ρ	Pi
Ρ	ρ	ρ	Rho
Σ	σ,ς	σ	Sigma
Τ	τ	τ	Tau
Υ	υ	υ	Upsilon
Φ	φ	φ	Phi
Χ	χ	χ	Chi
Ψ	ψ	ψ	Psi
Ω	ω	ω	Omega

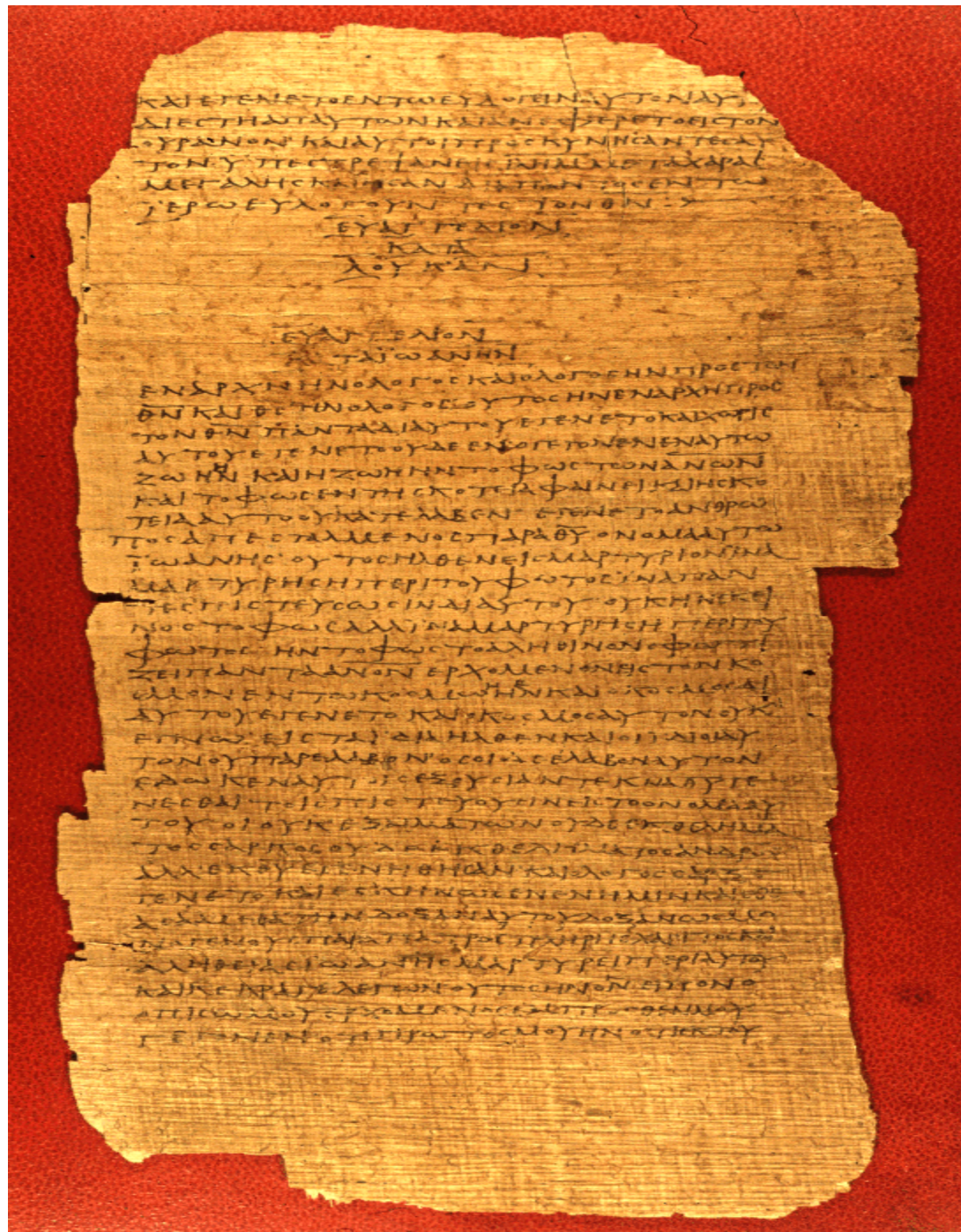
Greek Alphabet

- For study of manuscripts:
- **Example of Textual Criticism - John 1:3**
- **Not one TT/RT presented**



P66 Bodimer

- Papyrus Bodmer II (p66) 200 C.E.



P75 Bodmer

- Papyrus Bodmer XV (p75)175-225 C.E.

Vaticanus (B)

- Codex Vaticanus (B or 03) mid fourth (Biblioteca Apostolica Vaticana, Ms. Vat. gr. 1209)

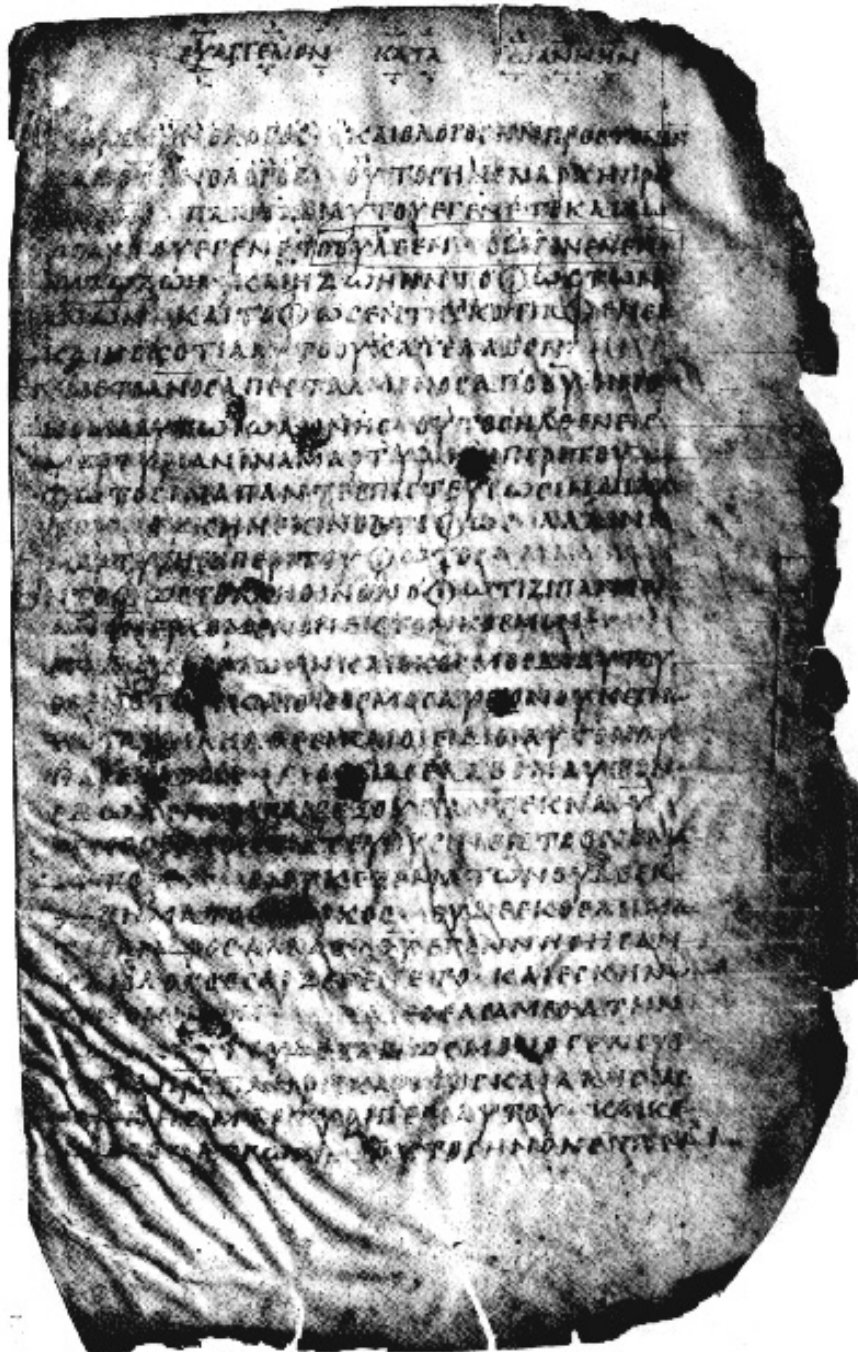
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Sinaiticus (Aleph)

- Codex Sinaiticus
(01) Mid-Fourth
Cent.

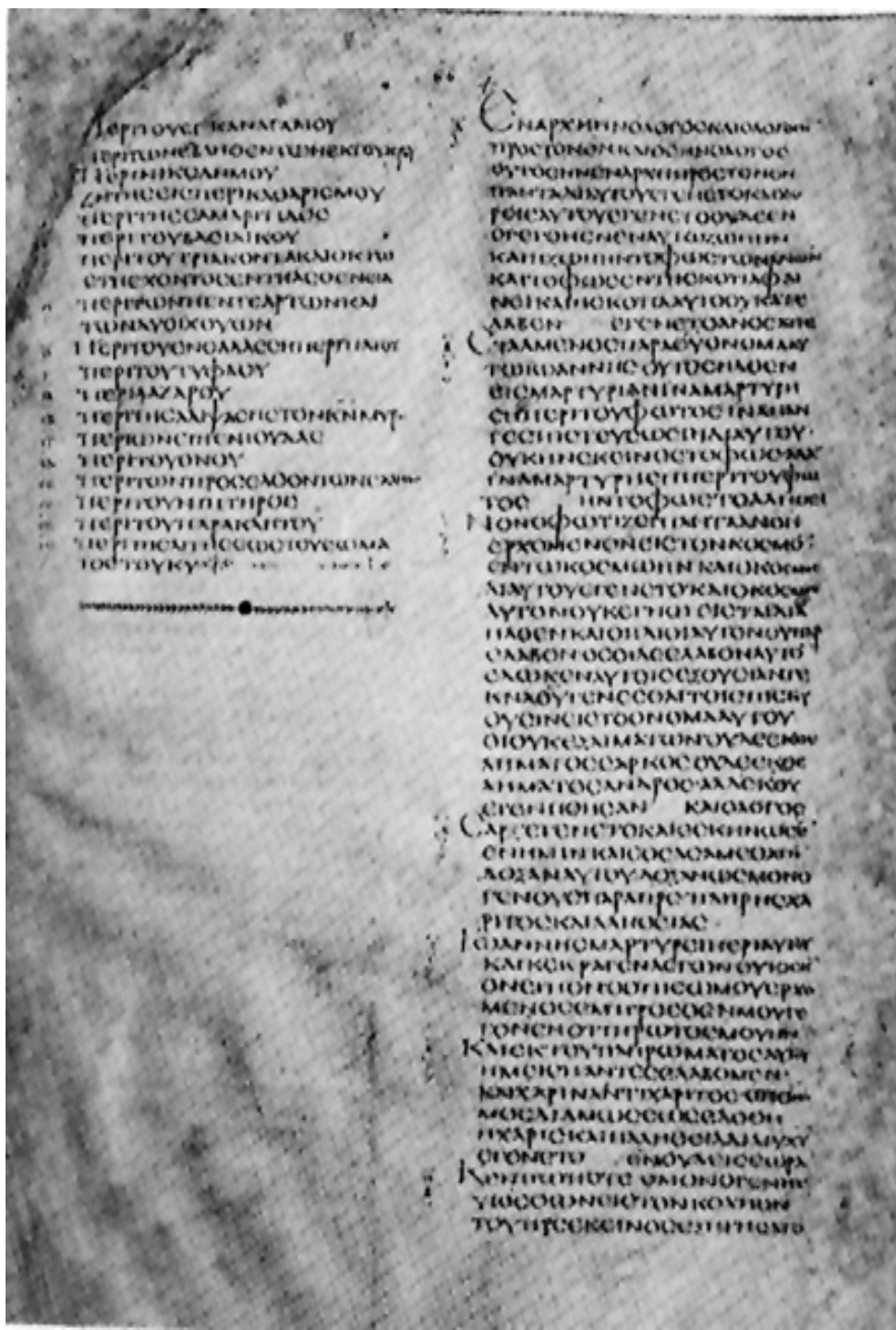


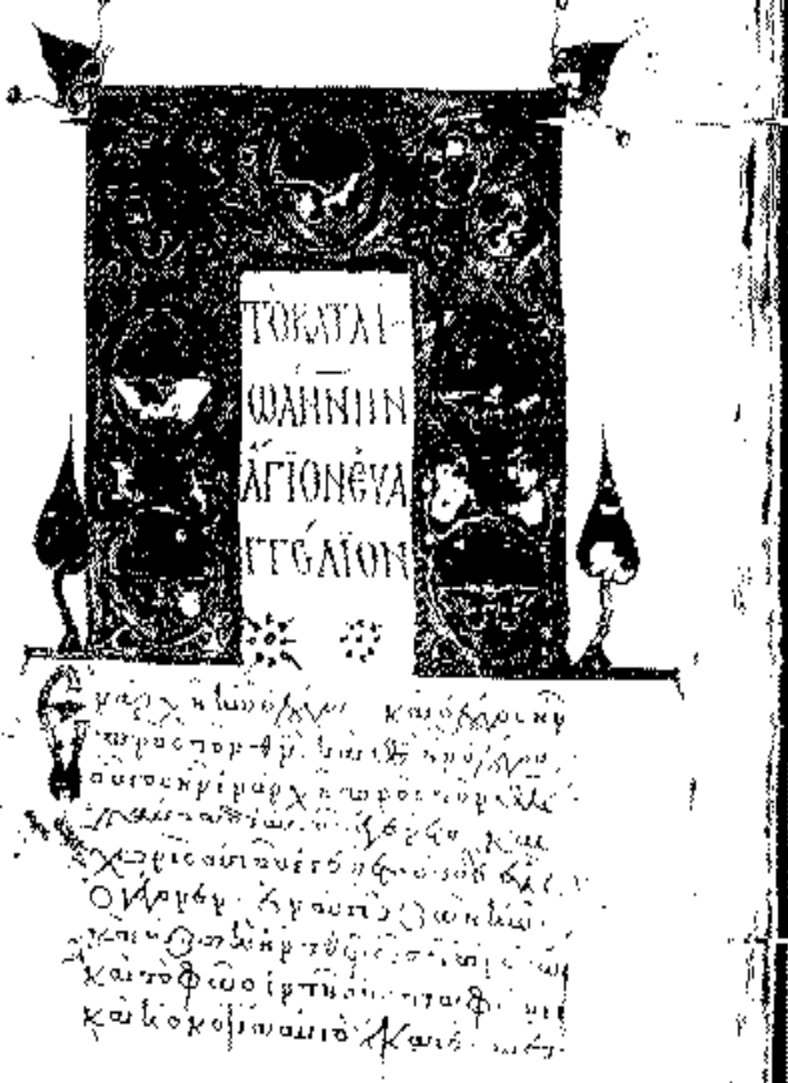
Codex Washingtonensis

- Codex
Washingtonensis
(W, 032) 5th/7th
Cent.

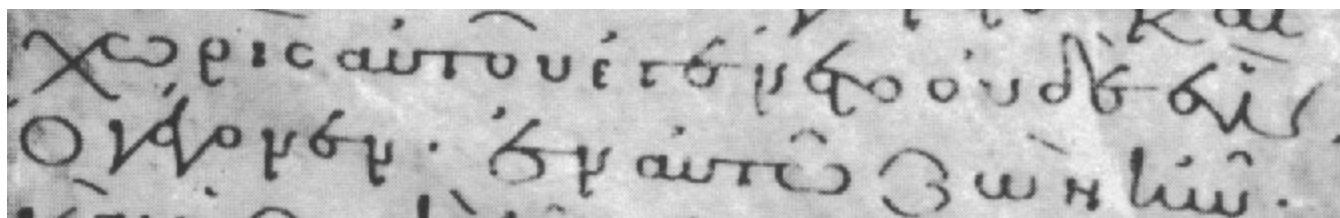
Codex Alexandrinus (A)

- Codex
Alexandrinus (A,
02) Fifth Century





- **Codex 666**
- Codex 666 (Ms. Gr. 1) 12th or 13th Cent.
- http://www.earlham.edu/~seidti/iam/tc_codex666.html



Brief History of Textual Criticism

- The method of textual criticism which has been generally practised by editors of classical Greek and Latin texts involves two main processes, recension and emendation. Recension is the selection, after examination of all available material, of the most trustworthy evidence on which to base a text. Emendation is the attempt to eliminate the errors which are found even in the best manuscripts.
- The application of critical methods in the editing of classical texts was developed principally by three German scholars, Friedrich Wolf (1759-1824), one of the founders of classical philology, Immanuel Bekker (1785-1871), and Karl Lachmann (1793-1851). Bekker devoted his long life to the preparation of critical editions of Greek texts. Bekker collated some 400 manuscripts, grouped existing manuscripts of an author into families where one was derived from another, and published sixty volumes of improved editions of Greek authors. Lachmann went further than Bekker, showing how, by comparison of manuscripts, it is possible to draw inferences as to their lost ancestors or archetypes, their condition, and even their pagination.
- The basic principle which underlies the process of constructing a stemma, or family tree, of manuscripts is that, *apart from accident, identity of reading implies identity of origin*. Often, **however, difficulties hinder the construction of a stemma of manuscripts. A disturbing element enters when mixture has occurred, that is, when a copyist has had two or more manuscripts before him and has followed sometimes one, sometimes the other; or, as sometimes happened, when a scribe copied a manuscript from one exemplar and corrected it against another. To the extent that manuscripts have a "mixed" ancestry, the genealogical relations among them become progressively more complex and obscure to the investigator.**
- Metzger, *The Text of the New Testament*, pp. 156-159.

Principles of Textual Criticism

Canons of Tischendorf

- Lobegott Friedrich Constantin von Tischendorf (1815-1874)
- The text is to be sought from the most ancient evidence, meaning especially the oldest Greek manuscripts; (2) a reading peculiar to a single document is to be considered suspect; (3) an obvious scribal error is to be rejected even though well supported in the manuscripts; (4) in parallel passages the tendency of copyists would be to make the readings agree, and therefore, in such passages, testimonies are to be preferred which are not in precise accordance; (5) that reading is to be preferred which could have given occasion to the others, or which appears to comprise the elements of the others; and (6) that reading is to be preferred which accords with NT Greek or with the style of the individual writer.
- (Summarized by Finegan, *Encountering NT Manuscripts*, p. ²⁵⁹63)

Metzger Criteria

- EXTERNAL EVIDENCE, involving considerations bearing upon:
 - The date of the witness or, rather, of the type of text.
 - The geographical distribution of the witnesses that agree in supporting a variant.
 - The genealogical relationship of texts and families of witnesses: Witnesses are weighed rather than counted.
- INTERNAL EVIDENCE, involving two kinds of probabilities:
 - Transcriptional Probabilities depend upon considerations of palaeographical details and the habits of scribes. Thus:
 - In general the more difficult reading is to be preferred.
 - In general the shorter reading is to be preferred.
 - That reading is to be preferred which stands in verbal dissidence with the other.
 - Intrinsic Probabilities depend upon considerations of what the author was more likely to have written, taking into account:
 - the style and vocabulary of the author throughout the book,
 - the immediate context,
 - harmony with the usage of the author elsewhere, and, in the Gospels,
 - the Aramaic background of the teaching of Jesus,
 - the priority of the Gospel according to Mark, and
 - the influence of the Christian community upon the formulation and transmission of the passage in question.
- Metzger, *The Text of the New Testament*, pp. 209-210.

Twelve Basic Rules of Aland/Aland

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- Only one reading can be original, however many variant readings there may be.
- Only the readings which best satisfies the requirements of both external and internal criteria can be original.
- Criticism of the text must always begin from the evidence of the manuscript tradition and only afterward turn to a consideration of internal criteria.
- Internal criteria (the context of the passage, its style and vocabulary, the theological environment of the author, etc.) can never be the sole basis for a critical decision, especially when they stand in opposition to the external evidence.
- The primary authority for a critical textual decision lies with the Greek manuscript tradition, with the version and Fathers serving no more than a supplementary and corroborative function, particularly in passages where their underlying Greek text cannot be reconstructed with absolute certainty.
- Furthermore, manuscripts should be weighed, not counted, and the peculiar traits of each manuscript should be duly considered. However important the early papyri, or a particular uncial, or a minuscule may be, there is no single manuscript or group of manuscripts that can be followed mechanically, even though certain combinations of witnesses may deserve a greater degree of confidence than others. Rather, decisions in textual criticism must be worked out afresh, passage by passage (the local principle).
- The principle that the original reading may be found in any single manuscript or version when it stands alone or nearly alone is only a theoretical possibility. Any form of eclecticism which accepts this principle will hardly succeed in establishing the original text of the New Testament; it will only confirm the view of the text which it presupposes.
- The reconstruction of a stemma of readings for each variant (the genealogical principle) is an extremely important device, because the reading which can most easily explain the derivation of the other forms is itself most likely the original.
- Variants must never be treated in isolation, but always considered in the context of the tradition. Otherwise there is too great a danger of reconstructing a "test tube text" which never existed at any time or place.
- There is truth in the maxim: *lectio difficilior lectio potior* ("the more difficult reading is the more probable reading"). But this principle must not be taken too mechanically, with the most difficult reading (*lectio difficilima*) adopted as original simply because of its degree of difficulty.
- The venerable maxim *lectio brevior lectio potior* ("the shorter reading is the more probable reading") is certainly right in many instances. But here again the principle cannot be applied mechanically.
- A constantly maintained familiarity with New Testament manuscripts themselves is the best training for textual criticism. In textual criticism the pure theoretician has often done more harm than good.
- Kurt Aland and Barbara Aland, *The Text of the New Testament*, pp. 275-276.

Hypothetical Text Types

- *Introduction*
- New Testament manuscripts can be classified according to certain major types or families. A family is the name given to a group of texts with a common ancestor. These texts are discovered through the deviations common to a group of manuscripts. For example, the errors made in copying the text in Alexandria were perpetuated in later reproductions. Classification according to families is the basic point of departure in the actual work of textual reconstruction. One reading of a text that represents a good family may provide more support for the original text than a dozen readings from a poor family. Caution is required at this point lest a generalization become misleading. Families are not represented by entire manuscripts but often only segments of them. The modern practice of copying an entire manuscript of the New Testament at once was seldom followed in antiquity. Thus, several families of texts may be represented in a single manuscript. Four types of families of texts have been sufficiently defined to merit discussion.
- *The Alexandrian Text*
- This text arose in Egypt and is generally conceded to be the most important one. Westcott and Hort, who named this the Neutral Text, thought that Codex Sinaiticus and Codex Vaticanus had preserved a pure form of the Alexandrian type of text. It is now evident that these manuscripts had been corrected by later scribes, but they are the most ancient uncials and preserve the Alexandrian text at an early stage. Some of the important papyrus manuscripts also represent this family.
- *The Byzantine Text*
- This family has been designated by many names. It is called Byzantine because it was adopted in Constantinople and used as the common text in the Byzantine world. It was produced in Antioch, Syria, under the direction of Lucian near the beginning of the fourth century and has been called the Syrian or Antiochene text. It was used almost universally after the eighth century. Both Erasmus, who created the first printed Greek text, and the translators of the King James Version of the Bible used this type of text. It was produced by combining earlier texts and has less value than the Alexandrian text. A (Codex Alexandrinus, fifth century) and C (Codex Ephraemi, fifth century) are the oldest representatives of the Byzantine family. A great majority of late uncials and minuscules belong to this group.
- *The Western Text*
- This family of texts was closely related to the church in the west, particularly in North Africa. Although it can probably be traced to the second century, its value has been disputed. It was used by the early church fathers. Its age would seem to suggest great importance, but there are clear indications that it was not carefully preserved. It is best represented by the Old Latin translations, by the Syriac versions, and the church fathers. Its most famous representative is manuscript D (Codex Bezae) for the book of Acts.
- *The Caesarean Text*
- This family of texts was widely used in Caesarea from which it derived its name. It seems to have arisen out of the Alexandrian text but was also mixed with the Western text. Consequently, its value is limited. Metzger suggests that it is necessary to distinguish between two stages in its development, the pre-Caesarean and the Caesarean (Bruce M. Metzger, *The Text of the New Testament*, p. 215). Some of its more prominent representatives are W (Washington Codex, fifth century), P45, and two groups of minuscules and lectionaries.
- This material is based on R. C. Briggs, *Interpreting the New Testament Today: An Introduction to Methods and Issues in the Study of the New Testament*, (Nashville: Abingdon, 1982), pp. 45-47).