

***THE TRADITIONAL TEXT  
OF THE HOLY GOSPELS***  
***Vindicated and Established 1896***

**By Dean John William Burgon**  
**Edited by Edward Miller**

***A Brief Summary By Pastor D. A. Waite, Th.D., Ph.D.***

# Dean Burgon's Legacy

**“The death of Dean Burgon in 1888, . . . cut him off in the early part of a task for which he had made preparations during more than thirty years. . . . he examined manuscripts widely, making many discoveries at home and in foreign libraries; collated some himself and got many collated by other scholars, encouraged new and critical editions of some of the chief Versions; and above all, he devised and superintended a collection of quotations from the New Testament as he found in the words of the Fathers and in other ecclesiastical writings, going far beyond ordinary indexes, which may be found in sixteen thick volumes amongst the treasures of the British Museum.”** [Dean John William Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, pp. v-vi]

# Divine Bible Preservation

**“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.”****

**[Dean Burgon, *The Traditional Text*, p. 11]**

# Two Rival N.T. Textual Schools

**“Indeed there exist but two rival schools of Textual Criticism. And these are irreconcilably opposed. In the end, one of them will have to give way: and, *vae victis!* unconditional surrender will be its only resource. When one has been admitted to be the right, there can no place be found for the other. It will have to be dismissed from attention as a thing utterly, hopelessly in the wrong.” [Dean Burgon, *The Traditional Text*, p. 18]**



# Dean Burgon's Seven Tests of Truth

**“I proceed to offer for the reader’s consideration seven Tests of Truth . . . where these seven tests are found to conspire, we may confidently assume that the evidence is worthy of all acceptance, and is to be implicitly followed. **A reading should be attested then by the seven following *NOTES OF TRUTH*:****

# SEVEN NOTES OF TRUTH

1. Antiquity, or Primitiveness;
2. Consent of Witnesses, or Number;
3. Variety of Evidence, or Catholicity;
4. Respectability of Witnesses, or Weight;
5. Continuity, or Unbroken Tradition;
6. Evidence of the Entire Passage, or Context;
7. Internal Considerations, or Reasonableness.

[Dean Burgon, *The Traditional Text*, pp. 28-29]

# Seven Tests of Truth–Antiquity

**“The more ancient testimony is probably the better testimony. That it is not by any means always so is a familiar fact. To quote the known dictum of a competent judge [Dr. F. H. A. Scrivener]: ‘It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers and the whole Western, with a portion of the Syriac Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen, thirteen centuries after, when moulding the Textus Receptus.’ Therefore Antiquity alone affords no security that the manuscript in our hands is not infected with the corruption which sprang up largely in the first and second centuries.” [Dean Burgon, *The Traditional Text*, p. 40]**

# Seven Tests of Truth–Number

**“Number is the most ordinary ingredient of weight, and indeed in matters of human testimony, is an element which even cannot be cast away. Ask one of Her Majesty’s Judges if it be not so. **Ten witnesses (suppose) are called in to give evidence: of whom one resolutely contradicts what is solemnly deposed to by the other nine.** Which of the two parties do we suppose the Judge will be inclined to believe?” [Dean Burgon, *The Traditional Text*, p. 43]**

# Seven Tests of Truth–Variety

**“Witnesses of different kinds; from different countries; speaking different tongues:–witnesses who can never have met** and between whom it is incredible that there should exist collusion of any kind:–such witnesses deserve to be listened to most respectfully. Indeed, when witnesses of so varied a sort agree in large numbers, they must needs be accounted **worthy of even implicit confidence.**” [Dean Burgon, *The Traditional Text*, p. 50]

# Seven Tests of Truth–Variety

**“It is precisely this consideration which constrains us to pay supreme attention to the combined testimony of the Uncials and of the whole body of the Cursive Copies. They are (a) dotted over at least 1000 years: (b) they evidently belong to so many divers countries,–Greece, Constantinople, Asia Minor, Palestine, Syria, Alexandria, and other parts of Africa, not to say Sicily, Southern Italy, Gaul, England, and Ireland:**

# Seven Tests of Truth–Variety

(c) they exhibit so many **strange characteristics** and peculiar sympathies: (d) they so clearly represent **countless families of MSS.**, being in no single instance absolutely identical in their text, and certainly not being copies of any other Codex in existence,—that **their unanimous decision** I hold to be an **absolutely irrefragable evidence of the Truth.**”  
[Dean Burgon, *The Traditional Text*, p. 50-51]

# Seven Tests of Truth– Respectability or Weight

“In the first place, the witnesses in favour of any given reading should be respectable. ‘Respectability’ is of course a relative term; but its use and applicability in this department of Science will be generally understood and admitted by scholars, although they may not be altogether agreed as to the classification of their authorities.” [Dean Burgon, *The Traditional Text*, p. 53]



# Seven Tests of Truth–Continuity

**“When therefore a reading is observed to leave traces of its existence and of its use all down the ages, it comes with an authority of a peculiarly commanding nature. And on the contrary, when a chasm of greater or less breadth of years yawns in the vast mass of evidence which is ready for employment, or when a tradition is found to have died out, upon such a fact alone suspicion or grave doubt, or rejection must inevitably ensue.**

# Seven Tests of Truth–Continuity

**“Still more, when upon the admission of the Advocates of the opinions which we are opposing the chasm is no longer restricted but engulfs not less than 15 centuries in its hungry abyss, or else then the transmission ceased after four centuries, it is evident that according to an essential Note of Truth, those opinions cannot fail to be self-destroyed as well as to labour under condemnation during more than three quarters of the accomplished life of Christendom.” [Dean Burgon, *The Traditional Text*, p. 58]**

# Seven Tests of Truth–Context

**“A word,–a phrase,–a clause,–or even a sentence or a paragraph,–must have some relation to the rest of the entire passage which precedes or comes after it. Therefore it will often be necessary, in order to reach all the evidence that bears upon a disputed question, to examine both the meaning and the language living on both sides of the point in dispute.”**  
**[Dean Burgon, *The Traditional Text*, p. 61]**

# Seven Tests of Truth –Internal Evidence

“Accordingly, the true reading of passages must be ascertained, with very slight exception indeed, from the preponderating weight of external evidence, just according to its antiquity, to number, variety, relative value, continuousness, and with the help of the context. Internal considerations, unless in exceptional cases they are found in strong opposition to evident error, have only a subsidiary force.” [Dean Burgon, *The Traditional Text*, p. 67]

# Traditional Text, Ratio of 3:2 Before 400 A.D.

**“No one, I believe, has till now made a systematic examination of the quotations occurring in the writings of the Fathers who died before A.D. 400 and in public documents written prior to that date. . . . The testimony therefore of the [76] Early Fathers is emphatically according to the issue of numbers in favour of the Traditional Text, being about 3:2.**

# Traditional Text, Ratio of 3:2 Before 400 A.D.

**“But it is also necessary to inform the readers of this treatise, that here quality confirms quantity. A list will now be given of **thirty important passages** in which evidence is borne on both sides, and it will be seen that **530 testimonies are given in favour of the Traditional readings as against 170 on the other side.** In other words, the Traditional Text beats its opponent in a general proportion to 3 to 1.” [Dean Burgon, *The Traditional Text*, pp. 94, 101-102]**

# Traditional Text From the Earliest Years

**“As far as the Fathers who died before 400 A.D. are concerned, the question may now be put and answered. Do they witness to the Traditional Text as existing from the first, or do they not? The results of the evidence, both as regards the quantity and the quality of the testimony, enable us to reply, not only that the Traditional Text was in existence, but that it was predominant, during the period under review.”**

# Traditional Text From the Earliest Years



**“Let any one who disputes this conclusion make out for the Western Text, or the Alexandrian, or for the Text of B and Aleph, a case from the evidence of the Fathers which can equal or surpass that which has been now placed before the reader.” [Dean Burgon, *The Traditional Text*, p. 126]**



# Why No Earlier Traditional MSS?

[Talking about B and Aleph] “How is it that we possess no MSS of the New Testament of any considerable size older than those, or at least no other such MSS as old as they are? Besides the disastrous results of the persecution of Diocletian, there is much force in the reply of Dean Burgon, that being generally recognized as bad MSS. they were left standing on the shelf in their handsome covers, whilst others which were more correct were being thumbed to pieces in constant use.” [Dean Burgon, *The Traditional Text*, p. 154]

## Later MSS Better than Old

**“Nay, it will be found, as I am bold enough to say, that in many instances a fourteenth-century copy of the Gospels may exhibit the truth of Scripture, while the fourth-century copy in all these instances proves to be the depository of a fabricated text.”**

**[Dean Burgon, *The Traditional Text*, p. 8]**

## N.T. Unique in Depravations

**“In fact, until those who make the words of the New Testament their study are convinced that they move in a region like no other, where unique phenomena await them at every step, and where seventeen hundred and fifty years ago depraving causes unknown in every other department of learning were actively at work, progress cannot really be made in the present discussion.”**  
[Dean Burgon, *The Traditional Text*,

# Early Heretics Corrupted N.T.

**“And the Written Word in like manner, in the earliest age of all, was shamefully handled by mankind. Not only was it confused through human infirmity and misapprehension, but it became also the object of restless malice and unsparing assaults. **Marcion, Valentinus, Basilides, Heracleon, Menander, Asclepiades, Theodotus, Hermophilus, Apollonides, and other heretics adapted the Gospels to their own ideas.**” [Dean Burgon, *The Traditional Text*, p. 10]**

# Traditional Text Incomparably Superior

“Accordingly, the text of which we are now treating, which is that of the later Uncials and the Cursives combined, is incomparably superior under all the external Notes of Truth. It possesses in nearly all cases older attestation: there is no sort of question as to the greater number of witnesses that bear evidence to its claims: nor to their variety:

# Traditional Text From the Earliest Years

“and hardly ever to the explicit proof of their continuousness, which indeed is also generally–nay, universally–implied owing to the nature of the case: their weight is certified upon stronger grounds: and as a matter of fact, the context in nearly all instances testifies on their side. The course of doctrine pursued in the history of the Universal Church is immeasurably in their Favour.” [Dean Burgon, *The Traditional Text*, pp. 206-207]

# Traditional Text– Unbroken Succession

“The history of the Traditional Text, on the contrary, . . . goes step by step in unbroken succession regularly back to the earliest times. . . . Erasmus followed his few MSS. because he knew them to be **good representatives** of the mind of the Church which had been informed under the ceaseless and loving care of mediaeval transcribers:

# Traditional Text– Unbroken Succession

**“and the text of Erasmus printed at Basle agreed in but little variation with the text of the Complutensian editors published in Spain, for which Cardinal Ximenes procured MSS. at whatever cost he could. No one doubts the coincidence in all essential points of the printed text with the text of the Cursives.” [Dean Burgon, *The Traditional Text*, p. 236]**



# W/H's Partial Evidence

**“To cast away at least nineteen-twentieths of the evidence on points and to draw conclusions from the petty remainder, seems to us to be necessarily not less even than **a crime and a sin,** and only by reason of the sacrilegious destructiveness exercised thereby upon Holy Writ, but also because such a method is inconsistent with conscientious exhaustiveness and logical method.”** [Dean Burgon, *The Traditional Text*, p. xii]

# Hort Tampered With Facts

**“Again, in order to prop up his contention, Dr. Hort is obliged to conjure up the shadows of two or three ‘phantom revisions,’ of which no recorded evidence exists. We must never forget that subjective theory or individual speculation are valueless, when they do not agree with facts, except as failures leading to some better system. But Dr. Hort, as soon as he found that he could not maintain his ground with history as it was instead of taking back his theory and altering it to square with facts, tampered with historical facts in order to make them agree with his theory.” [Dean Burgon, *The Traditional Text*, p. 93]**

# Four Errors of B & “Old Uncials”

“Now I submit that it is a sufficient condemnation of Codexes **B/Aleph/C/D** as a supreme court of judicature (1) That as a rule they are observed to be discordant in their judgments: (2) That when they thus differ among themselves it is generally demonstrable by an appeal to antiquity that the two principal judges B and Aleph have delivered a mistaken judgment: (3) That when these two differ one from the other, the supreme judge B is often in the wrong: and lastly (4) That it constantly happens that all four agree, and yet all four are in error.”

[Dean Burgon, *The Traditional Text*, pp. 36-37]

## Old Uncials–No Good

**“No progress is possible in the department of ‘Textual Criticism’ until the superstition–for we are persuaded that it is nothing less–which at present prevails concerning certain of ‘the old uncials’ (as they are called) has been abandoned.” [Dean Burgon, *The Traditional Text*, p. 68]**

# B & Aleph–Inventing Facts

**“We oppose facts to their speculation. They exalt B and Aleph and D because in their own opinion those copies are the best. They weave ingenious webs, and invent subtle theories, because their paradox of a few against the many requires ingenuity and subtlety for its support. . . . In contrast with this sojourn in cloudland, we are essentially of the earth though not earthy. We are nothing, if we are not grounded in facts: our appeal is to facts, our test lies in facts, so far as we can **we build testimonies upon testimonies and pile facts on facts.**”**  
[Dean Burgon, *The Traditional Text*, p. 238]

# B & Aleph vs. Traditional Text

“During the life of Eusebius, if not under his controlling care, the two oldest Uncial Manuscripts in existence as hitherto discovered, known as B and Aleph, or the Vatican and Sinaitic, were executed in handsome form and exquisite caligraphy. But shortly after, about the middle of the fourth century—as both schools of Textual Critics agree—a text differing from that of B and Aleph advanced in general acceptance; and, increasing till the eighth century in the predominance won by the end of the fourth, became so prevalent in Christendom, that the small number of MSS agreeing with B and Aleph forms no sort of comparison with the many which vary from those two.” [Dean Burgon, *The Traditional Text*, p. 2]

## B & Aleph vs. Traditional Text

**“Are we for the genuine text of the New Testament to go to the Vatican and the Sinaitic MSS. and the few others which mainly agree with them, or are we to follow the main body of New Testament MSS, which by the end of the century in which those two were produced entered into possession of the field of contention, and have continued in occupation of it ever since?” [Dean Burgon, *The Traditional Text*, p. 3]**

# B & Aleph vs. Traditional Text

**“I am utterly disinclined to believe--as grossly improbable does it seem--that at the end of 1800 years 995 copies out of every thousand suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God’s promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked up by a German critic out...**



# B & Aleph vs. Traditional Text

...of a waste-paper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them.” [Dean Burgon, *The Traditional Text*, p. 12]

# B & Aleph vs. Traditional Text

“ . . . the testimony is not only that of all the ages, but of all the countries: and at the very least so strong a presumption will ensue on behalf of the Traditional Text, that a powerful case indeed must be constructed to upset it. It cannot be vanquished by theories grounded upon internal considerations—often only another name for personal tastes—, or for scholarly likes or dislikes, or upon fictitious recensions, or upon any arbitrary choice of favouring manuscripts, or upon a strained division of authorities into families or groups, or upon a warped application of the principle of genealogy.” [Dean Burgon, *The Traditional Text*, p. 13]

# B & Aleph vs. Traditional Text

“Does the truth of the Text of Scripture dwell with the vast multitude of copies, uncial and cursive, concerning which nothing is more remarkable than the marvelous agreement which subsists between them? Or is it rather to be supposed that the truth abides exclusively with a very little handful of manuscripts which at once differ from the great bulk of the witnesses, and—strange to say—also amongst themselves?

# B & Aleph vs. Traditional Text

**“The advocates of the Traditional Text urge that the Consent without Concert of so many hundreds of copies, executed by different persons, at diverse times, in widely sundered regions of the Church, is a presumptive proof of their trustworthiness, which nothing can invalidate but [by] some sort of demonstration that they are untrustworthy guides after all.”** [Dean Burgon, *The Traditional Text*, p. 16]

# B & Aleph Corrupt & Wrong

**“It will be found in the end that we have been guilty of no exaggeration in characterizing B, Aleph, and D at the outset, as three of the most corrupt copies in existence. Let not any one suppose that the age of these five MSS [B, Aleph, A, C, and D] places them upon a pedestal higher than all others. They can be proved to be wrong time after time by evidence of an earlier period than that which they can boast.” [Dean Burgon, *The Traditional Text*, p. 25]**

## B & Aleph Verdict Easy

“To abide by the verdict of the two, or five, or seven oldest Manuscripts, is at first sight plausible, and is the natural refuge of students who are either superficial, or who wish to make their task as easy and simple as possible.” [Dean Burgon, *The Traditional Text*, p. 26]

# B & Aleph = Systematic Depravation

“But when we study the New Testament by the light of such **Codexes as B/Aleph/D/L**, we find ourselves in an entirely new region of experience; confronted by phenomena not only unique but even portentous. The text has undergone apparently an habitual, if not systematic, depravation; has been manipulated throughout in a wild way. . . .

# B & Aleph = Systematic Depravation

“There are evidences of persistent mutilation, not only of words and clauses, but of entire sentences. The substitution of one expression for another, and the arbitrary transposition of words, are phenomena of such perpetual occurrence, that it becomes evident at last that what lies before us is not so much an ancient copy, as an ancient recension of the Sacred Text.”

[Dean Burgon, *The Traditional Text*, p. 32]



## B & Aleph Differ Constantly

**“The consent without concert of (suppose) 990 out of 1000 copies,—of every date from the fifth to the fourteenth century, and belonging to every region of ancient Christendom,—is a colossal fact not to be set aside by any amount of ingenuity. A predilection for two fourth-century manuscripts closely resembling one another,**

## B & Aleph Differ Constantly

**“yet standing apart in every page so seriously that it is easier to find two consecutive verses in which they differ than two consecutive verses in which they entirely agree:—such a preference, I say, apart from abundant or even definitely clear proof that it is well founded, is surely not entitled to be accepted as conclusive.”** [Dean Burgon, *The Traditional Text*, p. 33-34]

## B & Aleph Fragments of Many

“Although for convenience we have hitherto spoken of Codexes B/Aleph/D/L as exhibiting a single text,—it is in reality not one text but fragments of many, which are to be met with in the little handful of authorities enumerated above. Their witness does not agree together. The Traditional Text, on the contrary, is unmistakably one.” [Dean Burgon, *The Traditional Text*, p. 34]

## Short Text from Full

**“There is no difficulty in producing a short text by omission of words, or clauses, or verses, from a fuller text: but the fuller text could not have been produced from the shorter by any development which would be possible under the facts of the case.” [Dean Burgon, *The Traditional Text*, p. 34]**

# B & Aleph+

## Fabricated & Depraved

**“Codexes B/Aleph/C/D are the several depositories of a fabricated and depraved text: . . . [and] are probably indebted for their very preservation solely to the fact that they were anciently recognized as untrustworthy documents.**

# B & Aleph+

## Fabricated & Depraved

“Do men indeed find it impossible to realize the notion that there must have existed such things as refuse copies in the fourth, fifth, sixth, and seventh centuries as well as in the eighth, ninth, tenth, and eleventh? And that the Codexes which we call B/Aleph/C/D may possibly, if not as I hold probably, have been of that class?” [Dean Burgon, *The Traditional Text*, p. 36] <sup>50</sup>

# B & Aleph– Older Evidence Exists

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“But though there are in our hands as yet no older manuscripts [than B or Aleph], yet we have in the first place various Versions, viz., the Peshitto of the second century, the group of Latin Versions which begin from about the same time, the Boharic and the Thebaic of the third century, not to speak of the Gothic which was about contemporary with your friends the

## B & Aleph– Older Evidence Exists

**“Next, there are the numerous Fathers who quoted passages in the earliest ages, and thus witnessed to the MSS which they used. . . . So that there is absolutely no reason to place these **two MSS upon a pedestal** by themselves on the score of supreme antiquity. They are eclipsed in this respect by many other authorities older than they are.” [Dean Burgon, *The Traditional Text*, p. 74]**



## B & Aleph–Bad Witnesses

“. . . there is a continual conflict going on all through the Gospels between B and Aleph and a few adherents of theirs on the one side, and the bulk of the Authorities on the other, and the nature and weight of these two Codexes may be inferred from it. They will be found to have been proved over and over again to be bad witnesses, who were left to survive in their handsome dresses whilst attention was hardly ever accorded to any services of theirs.” [Dean Burgon, *The Traditional Text*, p. 77]

## B & Aleph–No Mark 16:9-20

“Copies much more numerous and much older than B and Aleph live in their surviving descendants. . . . No amplification of B and Aleph could by any process of natural development have issued in the last twelve verses of St. Mark. But it was easy enough for the scribe of B not to write, and the scribe of Aleph consciously and deliberately to omit, verses found in the copy before him, if it were determined that they should severally do so.” [Dean Burgon, *The Traditional Text*, p. 78]

# B's Many Omissions

**“First the Codex B is discovered not to contain in the Gospels alone 237 words, 452 clauses, 748 whole sentences, which the later copies are observed to exhibit in the same places and in the same words.”**  
**[Dean Burgon, *The Traditional Text*, p. 78]**

# B & Aleph Have Semi-Arian Opinions

**“The fact is that B and Aleph were the products of the school of philosophy and teaching which found its vent in Semi-Arian or Homoean opinions. . . . In the first place, according to the verdict of all critics the date of these two MSS coincides with the period when Semi-Arianism or some other form of Arianism were in the ascendant in the East, and to all outward appearance swayed the Universal Church.**

## B & Aleph Have Semi-Arian Opinions

“In the last years of his rule, Constantine was under the domination of the Arianizing faction; and the reign of Constantius II over all the provinces in the Roman Empire that spoke Greek, during which encouragement was given to the great heretical schools of the time, completed the two central decades of the fourth century.

## B & Aleph Have Semi-Arian Opinions

**“It is a circumstance that cannot fail to give rise to suspicion that the Vatican and Sinaitic MSS. had their origin under a predominant influence of such evil fame. At the very least, careful investigation is necessary to see whether those copies were in fact free from that influence which has met with universal condemnation.” [Dean Burgon, *The Traditional Text*, pp. 160-161]**

# B & Aleph Have Semi-Arian Opinions

**“Now as we proceed further we are struck with another most remarkable coincidence, which also as has been before noticed is admitted on all hands, viz. that the period of the emergence of the Orthodox School from oppression and the settlement in their favour of the great Nicene controversy was also the time when the text of B and Aleph sank into condemnation. The Orthodox side under St. Chrysostom and others became permanently supreme: so did also the Traditional Text.”**  
**[Dean Burgon, *The Traditional Text*, p. 161]**

## B & Aleph-3 False Reasons For

**“Of course, they have their reasons for dismissing nineteen-twentieths of the evidence at hand: but–this is the point–it rests with them to prove that such dismissal is lawful and right. What then are their arguments? Mainly three, viz. (1) the supposed greater antiquity of their favourite text, (2) the superiority which they claim for its character, and (3) the evidence that the Traditional Text was as they maintain formed by conflation from texts previously in existence.”** [Dean Burgon, *The Traditional Text*, p. 205]



## B & Aleph Condemned

**“B and Aleph . . . may be regarded as the founders, or at least as prominent members of a family, whose descendants were few, because they **were generally condemned by the generations which came after them.**”** [Dean Burgon, *The Traditional Text*, p. 233]

# B & Aleph—From a Lost Family

**“But I suspect that in the little handful of authorities which have acquired such a notoriety in the annals of recent Textual Criticism, at the least of which stand Codexes B and Aleph, are to be recognized the characteristic features of a lost family of (once well known) second or third-century documents which owed their existence to the misguided zeal of some well-intentioned but utterly incompetent persons who devoted themselves to the task of correcting the Text of Scripture; but were entirely unfit for the undertaking.”**  
[Dean Burgon, *The Traditional Text*, p. 234<sup>62</sup>]

## B & Aleph– Many Serious Defects

“We have with us width and depth against the narrowness on their side. They are conspicuously contracted in the fewness of the witnesses which they deem worthy of credence. They are restricted as to the period of history which alone they consider to deserve attention.

## B & Aleph– Many Serious Defects

**“They are confined with regard to the countries from which their testimony comes. They would supply Christians with a shortened text, and educate them under a cast-iron system. We on the contrary champion the many against the few: we welcome all witnesses and weigh all testimony: we uphold all the ages against one or two, and all the countries against a narrow space.” [Dean Burgon, *The Traditional Text*, pp. 237-238]**

# Written & Divine Word Settled

**“In the Nature of the Divine Word, and the character of the Written Word, were confirmed about the same time:-- mainly, in the period when the Nicene Creed was re-asserted at the Council of Constantinople in 381 A.D.; for the Canon of Holy Scripture was fixed and the Orthodox Text gained a supremacy over the Origenistic Text about the same time:--**

# Written & Divine Word Settled

**“and finally, after the Third Council of Constantinople in 680 A.D., at which the acknowledgment of the Natures of the Son of Man was placed in a position superior to all heresy; for it was then that the Traditional Text began in nearly perfect form to be handed down with scarce any opposition to future ages of the Church.”** [Dean Burgon, *The*

*Traditional Text*, p. 173]