

# **King James Onlyism: A New Sect**

By

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## Preface

The King James Only controversy has been raging now for over three decades. I first heard of it in the early 1970s, shortly after I came to Chattanooga, TN, to teach Hebrew and Old Testament at Temple Baptist Seminary. At first, I could not believe that anyone would take the idea seriously, so I treated it as a trivial fad that would quickly die out. But I was wrong. By 1979, when I was invited to work on the New King James Version of the Bible, it was developing into more than a trifle and becoming a matter of theological separation among some constituents. Consequently, I was reluctant to participate in a modern revision of the King James Version because of the controversy it would arouse, and the potential problems it may create for the University with which I was associated. I hesitated to contribute to that revision until I consulted with Dr. Lee Roberson and received his verbal permission.

In my early days, it never entered my mind that the King James Version needed revision into modern English because I cut my teeth on that edition of the Bible, memorizing it from early childhood. Consequently, I understood King James English as well as Modern English and did not know some people had trouble comprehending it. It was not until I began teaching in seminary that I discovered I was investing a worthwhile percentage of my time teaching Elizabethan English in my classes instead of Bible. Many students did not understand (or they misunderstood) what they read in the King James Bible because of its archaic language. That encouraged me to participate in the editing of the New King James Version.

When the King James Only controversy became more serious in the early 1980s, I began to study both sides of the issue to learn the real nature of the problem. From that time until now, I have invested immeasurable time in study and research in order to help people who struggle with this quandary. I have studied

## Preface

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the history of the English Bible from its earliest inception, the origin and sources of the controversy, the arguments favoring the King James Only position and those against it. I have studied the criticisms advocates of the position have of modern versions and carefully checked their validity. This book is an organized presentation of the results of that study.

Several good books have been published in the past few years that address this issue and answer many questions about it. I venture to publish yet another because it addresses issues not covered thoroughly in other books, and it provides extensive details otherwise not available. I have tried to be fair, thorough, honest, and courteous in the way matters are treated. For those who agree with me this books provides abundant evidence to support the conclusions. Those who are skeptical are invited to read it fairly and check all the evidence. Any existing discrepancies or oversights are due to human weakness and not to intentional manipulation. This work is dedicated to the glory of God and a better understanding of His Word.

James D. Price

Chattanooga, TN

2006

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This work would not have gone to press without family and friends who gave me continued encouragement and assistance. Those who gave encouragement and constant impetus are too numerous to name individually. But they know how much I appreciate them. Those who helped me with editing were Kevin Woodruff, Norman Fisher, and particularly Jill Beard who read the manuscript twice providing immense improvement in clarity and readability. My friendly critic, Mike Arcieri, provided helpful assessment of technical details. Former student, Beng Shin Yap, continued to prod me to completion and found some financial assistance; and Alvin Tan connected me with the printing house and provided the cover design. Finally, I can never give thanks enough to Doris, my lovely wife of sixty years, for all her love, patience, and encouragement. The improvements to this work are all due to these friends and colleagues, and all the flaws are mine.

## Acknowledgments

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## **INTRODUCTION: The King James Only Doctrine Is a New Idea**

Growing up as I did in the 1930s and 40s, I have witnessed firsthand the development of a new doctrine among some fundamental churches—a doctrine that has come to be known as *King James Onlyism*. This new doctrine declares that the King James Version of the Bible is the providentially preserved Word of God, and is actually (or essentially) the only and final authority in all matters of faith and practice for the English-speaking world today. In my early years, my family was a member of an independent Baptist church associated with a group of churches that had withdrawn from the Northern Baptist Convention<sup>1</sup> because of theological liberalism. The King James Version of the Bible was the version used most often by people in those churches for study and for memorizing, and by preachers in the pulpit.

The idea that the King James Version was the only Bible one should use was unheard of. Everyone in conservative Christian circles understood that the King James Version was one of many translations of the Hebrew and Greek texts of the Bible and that the final authority for doctrine, faith, and practice always has been the original Hebrew words written by Moses and the prophets and the original Greek words written by the apostles. It was not unusual for the pastor and visiting speakers to make reference to the Greek or Hebrew texts from which they derived better wording or more accurate renderings. They made favorable reference to the wording of the Revised Version of 1881 (RV), to the American Stan-

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<sup>1</sup> Now known as the American Baptist Convention.

dard Version of 1901 (ASV), and to other modern versions. In those early days, it was popular in fundamental circles to own an American Standard Version of the Bible.

During the 1950s, I attended Los Angeles Baptist Theological Seminary<sup>2</sup> (a fundamental school approved by the General Association of Regular Baptist Churches). There, together with Bible, theology, homiletics, church history, and other related subjects, we studied Greek and Hebrew. We studied the principles of textual criticism and how to understand and use the footnotes in the printed editions of the Greek and Hebrew Bibles. These footnotes mark places in the text where the wording differs among the ancient manuscripts, and they identify the various manuscripts that contain the alternate readings. My professors had studied under such great fundamental scholars as G. Gresham Machen and Robert Dick Wilson. My Greek professor always preached directly from the Greek New Testament. No one ever suggested that variant readings in the Greek text were heretical, or that using other versions of the Bible was unacceptable. The only version that was criticized was the newly published Revised Standard Version of 1952 (RSV) because of its theologically liberal bias.<sup>3</sup> However, one must not assume that fundamentalists began to preach King James Onlyism because they rejected the RSV. The rejection was because of a theologically liberal bias in the RSV, not to textual issues or a sudden need to have a final authority in English. Pastors continued to refer to Greek and Hebrew, and to the RV, the ASV, and other acceptable modern versions.

This practice was consistent with the textbooks used in seminary. For example, well-known conservative theologian, Henry C. Thiessen, wrote concerning the divine inspiration of Scripture:

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<sup>2</sup> The seminary is now located in Tacoma, Washington, and known as Northwest Baptist Seminary, approved by the GARBC until they ceased approving schools and agencies.

<sup>3</sup> This was primarily due to Isaiah 7:14 where the RSV reads *young woman* instead of *virgin*.

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Inspiration is affirmed only of the autographs of the Scriptures, not of any of the versions, whether ancient or modern, nor of any of the Hebrew or Greek manuscripts in existence, nor of any critical text known. All these are either known to be faulty in some particulars, or are not certainly known to be free from error.<sup>4</sup>

Thiessen quoted from the RV or the ASV whenever that version better reflected the Hebrew or Greek text and provided a clearer statement of the doctrine under discussion. Augustus H. Strong,<sup>5</sup> Emory H. Bancroft,<sup>6</sup> William Evans,<sup>7</sup> and other conservative theologians did the same.

During the 1960s, while doing doctoral studies in Philadelphia, we were members of another GARBC church in Haddon Heights, New Jersey. There the pastor and visiting speakers followed the same practice we had observed in earlier decades. No one objected to references to Greek and Hebrew, or to other versions. In fact, the people appreciated the added insight derived from such sources. There was not the slightest hint that anyone thought that the King James Version was the only acceptable Bible to use.

In 1972, I began teaching in the seminary of Tennessee Temple University, Chattanooga, Tennessee. At that time, Aubrey B. Martin, a blind Ph.D. graduate of Bob Jones University, was Professor of New Testament. While a student at Bob Jones, Martin had been advised to memorize the ASV because it was regarded as the most accurate translation of the Hebrew and Greek texts. Consequently, he memorized the entire New Testament in the ASV and conducted all

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<sup>4</sup> Henry C. Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1949), 107.

<sup>5</sup> Augustus H. Strong, *Systematic Theology* (Philadelphia: The Judson Press, 1907); of course Strong often made direct reference to the Hebrew and Greek, at times either accepting or rejecting the readings of the Westcott-Hort critical text.

<sup>6</sup> Emory H. Bancroft, *Elemental Theology*, (Grand Rapids: Zondervan, 1945).

<sup>7</sup> William Evans, *The Great Doctrines of the Bible* (Chicago: Moody Press, 1912, 1939, 1949).

his Bible classes in the ASV at Tennessee Temple University. Because Martin was such a popular teacher, the university named a men's dormitory in his honor.

During my first year at the University, my wife and I attended the Sunday school class held in the main auditorium of Highland Park Baptist Church taught by one of the university administrators. The lesson was taught from the King James Version of the Bible, but the teacher often made reference to other versions, such as that of J. B. Philips, for clarification.

It was not until the early 1970s, after I began to teach, that I first heard of the King James Only idea. I could not believe that anyone would advocate such a teaching. The first mention of this new doctrine came from some students of Peter Ruckman, and then from his own writings.<sup>8</sup> Investigation revealed that this idea could be traced to the works of Edward F. Hills<sup>9</sup> and Jasper James Ray,<sup>10</sup> publications written in the 1950s. However, these authors do not seem to have had much influence until their torch was picked up by Peter Ruckman and David Otis Fuller.<sup>11</sup> By searching back for deeper historical roots, I found the work of Ray<sup>12</sup>

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<sup>8</sup> Peter S. Ruckman, *The Christian Handbook of Manuscript Evidence* (Pensacola: Pensacola Bible Press, 1970); plus other similar books, and his newspaper *The Bible Believer's Bulletin*.

<sup>9</sup> Edward F. Hills, *The King James Version Defended!* (Des Moines: Christian Research Press, 1956).

<sup>10</sup> Jasper James Ray, *God Wrote Only One Bible* (Junction City, OR: Eye Opener Publishers, 1955).

<sup>11</sup> David Otis Fuller, ed., *Which Bible?* (Grand Rapids: Grand Rapids International Publishers, 1970); *True or False: The Westcott-Hort Theory Examined* (Grand Rapids: Grand Rapids International Publications, 1973).

<sup>12</sup> Ray borrowed Wilkinson's idea that the Waldenses preserved the Old Latin form of the *Textus Receptus* in Northern Italy. On pages 79-80, he quoted Frederick Nolan as the authority for this idea. This quotation was lifted, word-for-word, from Wilkinson's book, pages 40-41. Also Wilkinson led Ray to believe that the Latin Vulgate was not the traditional Latin version until after the Council of Trent of 1546 (pp. 80-81). Thus, Ray asserted that Wycliffe's translation of 1382 (which was translated from the Latin version) "is in agreement with the *Textus Receptus*" (p. 34, see also p. 87). However, I checked Wycliffe's translation against the 162 errors Ray listed as being in modern versions (pp. 35-50) and found that Wycliffe agreed with the Rheimes translation

and Fuller to be heavily dependent on an earlier book by Seventh Day Adventist Benjamin G. Wilkinson.<sup>13</sup> Fuller praised Wilkinson's scholarship, reproducing ten of his sixteen chapters almost word-for-word.<sup>14</sup> However, he concealed Wilkinson's connection with Seventh Day Adventism by removing all references to Ellen G. White and to Adventism.<sup>15</sup> Unfortunately, Wilkinson's work is unreliable in many details, including the claim that the Waldenses preserved the pure text of the Bible.

However, a study of history reveals that the roots of fundamentalism rest in the authority of the Greek and Hebrew texts of the Bible, not in an English translation. This is true of fundamentalism as found in the statements of faith of various denominational groups.

### *Original Languages Were Authoritative for Baptists*

The various groups of Baptists trace their confessions of faith back to the Second London Confession of Faith of 1677, and to the New Hampshire Confession of Faith of 1830.

The London Confession is derived from the Westminster Confession of 1649. That portion of the London Confession relating to the Scriptures and to the source of final authority is in paragraph 8 of Chapter 1, which states:

The Old Testament in *Hebrew*, (which is the Native language of the people of God of old) and the New Testament in *Greek*, (which at the time of the writing of it was most generally known to the Nations []) being immediately inspired by God and by his singular care and Providence kept pure in all Ages,

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(1609) in all but 3 of the 162 passages. Likewise, Wycliffe agreed with the alleged errors in 65 passages. It is clear that Wycliffe translated from the Vulgate, not from the Old Latin.

<sup>13</sup> Benjamin G. Wilkinson, *Our Authorized Version Vindicated* (Payson, AZ: Leaves-of-Autumn Books, Inc., 1930).

<sup>14</sup> Fuller, *Which Bible?* 176-318.

<sup>15</sup> Gary Hudson, "The Great 'Which Bible' Fraud," *Baptist Biblical Heritage*, vol. 1, no. 2 (Summer, 1990).

are therefore authentic; so as in all controversies of Religion, the Church is finally to appeal to them.<sup>16</sup>

The text goes on to indicate the need for translations in all the languages of the world, but no translation is granted authority over the Hebrew and Greek.

With regard to the Scriptures, the New Hampshire Confession reads:

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.<sup>17</sup>

Although this confession does not explicitly declare the primary authority of the Hebrew and Greek autographs, it may be safely inferred that such a limitation was understood. The confession mentions no translation that was regarded as the final court of appeal. The following are excerpts from the confessions of faith of the various Baptist groups:

### *The General Association of*

#### *Regular Baptist Churches*

We believe that the Holy Bible as originally written was verbally inspired and the product of Spirit-controlled men, and therefore, has truth without any admixture of error for its matter. We believe the Bible to be the true center of Christian union and the supreme standard by which all human conduct, creeds, and opinions should be tried.<sup>18</sup>

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<sup>16</sup> William L. Lumpkin, *Baptist Confessions of Faith*, rev. ed. (Valley Forge: Judson Press, 1969), 251; italics in the original text.

<sup>17</sup> J. Gordon Melton, ed., *The Encyclopedia of American Religions: Religious Creeds*, 1st ed. (Detroit: Gale Research Company, 1988), 481.

<sup>18</sup> Melton, 492.

### ***Baptist Bible Fellowship***

We believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of God to man; the true center of Christian union and the supreme standard by which human conduct, creeds, and opinions shall be tried.

1. By "The Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written does not only contain and convey the Word of God, but IS the very Word of God.

2. By "inspiration" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired.<sup>19</sup>

The excellent work of Doug Kutilek has demonstrated that the idea of King James Onlyism did not exist in the historical roots of this fellowship of churches.<sup>20</sup>

### ***The Minnesota Baptist Association***

We believe that the Holy Bible was written inerrant in its original languages by men divinely inspired, and is a perfect treasure of heavenly instructions; that it has God for its Author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the age, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.<sup>21</sup>

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<sup>19</sup> Melton, 484, Melton noted: "The statement of the Baptist Bible Fellowship, one of the largest of the contemporary fundamentalist churches, is the epitome of the fundamentalist position. Notice its affirmation of supernaturalism, biblical authority, creation, and the virgin birth. Otherwise, it follows the mild Calvinism of the New Hampshire Confession" (p. 487).

<sup>20</sup> Doug Kutilek, *J. Frank Norris and His Heirs: The Bible Translation Controversy* (Pasadena, TX: Pilgrim Publications, 1999).

<sup>21</sup> Melton, 494.

The excellent work of Larry D. Petigrew has demonstrated that the idea of King James Onlyism did not exist in the historical roots of this association of churches.<sup>22</sup>

***The New Testament Association of***

***Independent Baptist Churches***

We believe that the Bible, sixty-six books in the Old and New Testaments, is without error in its original writing; its author was God using Spirit-guided men, being thereby verbally and plenary inspired; it is the sole authority for faith and practice.<sup>23</sup>

***The Southwide Baptist Fellowship***

We believe in the verbal inspiration of the 66 books of the Bible in its original writings and that it is without error and is the sole authority in all matters of faith and practice.<sup>24</sup>

***The Baptist General Conference***

We believe that the Bible is the Word of God, fully inspired and without error in the original manuscript, written under inspiration of the Holy Spirit, and that it has supreme authority in all matters of faith and conduct.<sup>25</sup>

***The Southern Baptist Convention***

The confession of faith of the Southern Baptist Convention is almost identical with that of the New Hampshire Confession as it relates to the

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<sup>22</sup> Larry D. Petigrew, "Historical Overview—The King James Only Position," in *The Bible Version Debate: The Perspective of Central Baptist Theological Seminary* (Minneapolis: Central Baptist Theological Seminary, 1997), 5-17. In fact, the entire book demonstrates the point.

<sup>23</sup> Melton, 497.

<sup>24</sup> Melton, 507.

<sup>25</sup> Melton, 515.

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Scripture.<sup>26</sup> Although it makes no specific declaration of the primary authority of the Greek and Hebrew autographs, it may be safely inferred that such a limitation was understood. No mention is made of an English version that is regarded as the final court of appeal.

### ***Other Baptist Groups***

The confessions of faith of other Baptist groups do not contain a specific statement about the primary authority of the Greek and Hebrew autographs, but it may be inferred that such a limitation was understood. None of these confessions mentions an English version that is regarded as the final court of appeal.

### ***Original Languages Were Authoritative for Presbyterians***

The Westminster Confession of Faith of 1649 has been adopted by the Bible Presbyterian Church, the Orthodox Presbyterian Church, the Presbyterian Church of America, and the Reformed Presbyterian Church of North America.<sup>27</sup> Concerning the Scripture, Chapter I article VIII states:

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion the Church is finally to appeal to them.<sup>28</sup>

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<sup>26</sup> Melton, 500.

<sup>27</sup> Melton, 230.

<sup>28</sup> Melton, 218. The confession also asserts the need for translations in all the languages of the nations, but it does not specify any particular versions as preferable.

***Original Languages Were Authoritative for Lutherans***

The Augsburg Confession of 1530 is the document that defines the doctrinal views of the Lutheran Church. However, this confession has no specific article dealing with the authority of Scripture. It seems to have been an assumption that needed no declaration. It was the Formula of Concord of 1580 that provided a declaration regarding the Scriptures, a portion of which follows:

We believe, teach and confess that the only rule and standard according to which at once all dogmas and teachers should be esteemed and judged are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testament, as it is written (Ps. 119:105) “Thy Word is a lamp unto my feet, and a light unto my path.” And St. Paul (Gal. 1:8) “Though an angel from heaven preach any other Gospel unto you, let him be accursed.”

Other writings, of ancient or modern teachers, whatever reputation they may have, should not be regarded as of equal authority with the Holy Scriptures, but should altogether be subordinated to them, and should not be received other or further than as witnesses, in what manner and at what places, since the time of the apostles, the [purer] doctrine of the prophets and apostles was preserved. .

In this way the distinction between the Holy Scriptures of the Old and of the New Testament and all other writings is preserved, and the Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas should and must be discerned and judged, as to whether they be good or evil, right or wrong.<sup>29</sup>

Although this confession does not explicitly refer to the primary authority of the Greek and Hebrew autographs, it may be safely inferred that such a limitation was understood. No mention is made of a translation that would be regarded as the final court of appeal.

***Original Languages Were Authoritative for  
the Evangelical Free Church of America***

The following is an excerpt from the confession of faith of the Evangelical Free Church of America:

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<sup>29</sup> Melton, 69-70.

The Evangelical Free Church of America believes: 1. The Scriptures, both Old and New Testaments, to be the inspired Word of God, without error in the original writings, the complete revelation of His will for the salvation of men, and the Divine and final authority for all Christian faith and life.<sup>30</sup>

***Original Languages Were Authoritative for  
Interdenominational Churches***

Several groups of churches may be classified as interdenominational in nature. The following are typical of those that would be regarded as fundamentalist:

***The American Council of***

***Christian Churches***

Among other equally biblical truths, we believe and maintain the following: a. The plenary divine inspiration of the Scriptures in the original languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in faith and life.<sup>31</sup>

***The Independent Fundamental***

***Churches of America***

We believe the Holy Scriptures of the Old and New Testaments to be the verbally inspired Word of God, the final authority for faith and life, inerrant in the original writings, infallible and God-breathed.<sup>32</sup>

***Original Languages Were Authoritative  
for Historical Leaders***

Fundamentalism believes and defends the historical doctrines of orthodox Christianity. It acquired a distinct identity when, in the early decades of

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<sup>30</sup> Melton, 257.

<sup>31</sup> Melton, 566.

<sup>32</sup> Melton, 574.

this century, various fundamental groups separated from denominations that were dominated by a theologically liberal leadership. The doctrinal views of Fundamentalism were articulated in a series of books edited by R. A. Torrey, A. C. Dixon, and others entitled *The Fundamentals*.<sup>33</sup> Fundamentalism acquired its name as a result of that publication.

***James M. Gray***

James M. Gray, then Dean of Moody Bible Institute, wrote the chapter on the inspiration of the Bible. Part of his definition of inspiration included the following statement:

Let it be stated further in this definitional connection, that *the record for whose inspiration we contend is the original record*—the autographs or parchments of Moses, David, Daniel, Matthew, Paul or Peter, as the case may be, and not any particular translation or translations of them whatever. There is no translation absolutely without error, nor could there be, considering the infirmities of human copyists, unless God were pleased to perform a perpetual miracle to secure it.<sup>34</sup>

After Gray completed his definition and defense of the inspiration of Scripture, he concluded by listing some of those who would agree with his definition:

We have spoken of scholars and of the learned, let us come to names. We suppose Dr. Sanday, of Oxford, is a scholar, and the Archbishop of Durham, and Dean Burgon, and Professor Orr, of Glasgow, and Principal Forsyth, of Hackney College, and Sir Robert Anderson, and Dr. Kuyper, of Holland, and President Patton, of Princeton, and Howard Osgood of the Old Testament Revision Committee and Matthew B. Riddle of the New, and G. Frederick Wright

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<sup>33</sup> R. A. Torrey, A. C. Dixon, *et al.*, eds., *The Fundamentals* (Los Angeles: The Bible Institute of Los Angeles, 1917).

<sup>34</sup> James M. Gray, "The Inspiration of the Bible," in *The Fundamentals*, edited by R. A. Torrey, A. C. Dixon, *et al.* (1917; reprint, Grand Rapids: Baker Book House, 1972), 2:12-13; emphasis his.

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and Albert T. Clay, the archaeologists, and Presidents Moorehead and Mullins, and C. I. Scofield, and Luther T. Townsend, for twenty-five years professor in the Theological School of Boston University, and Arthur T. Pierson of the *Missionary Review of the World*, and a host of other living witnesses—Episcopalians, Presbyterians, Congregationalists, Baptists, Lutherans, Methodists, Reformed Dutch.

We had thought John Calvin a scholar, and the distinguished Bengel, and Canon Faussett, and Tregelles, and Auberlen, and Van Oosterzee, and Charles Hodge and Henry B. Smith, and so many more that it were foolishness to recall them. These men may not stand for every statement in these pages, they might not care to be quoted as holding technically the verbal theory of inspiration for reasons already named, but they will affirm the heart of the contention and testify to their belief in an inspiration of the Sacred Oracles which includes the words.<sup>35</sup>

Is this what led J. Hudson Taylor to Inland China, and Dr. Guinness to establish the work upon the Congo, and George Müller and William Quarrier to support the orphans at Bristol and the Bridge of Weirs? Is this—the belief in the plenary inspiration of the Bible—the secret of the evangelistic power of D. L. Moody, and Chapman, and Torrey, and Gipsy Smith, and practically every evangelist in the field, for to the extent of our acquaintance there is none of these who doubt it? Does this tell us why “the best sellers on the market,” at least among Christian people, have been the devotional and expository books of Andrew Murray, and Miller and Meyer, and writers of that stamp? Is this why the plain people have loved to listen to preachers like Spurgeon, and McLaren, and Campbell Morgan, and Len Broughton and A. C. Dixon and have passed by men of the other kind? It is, in a word, safe to challenge the whole Christian world for the name of a man who stands out as a winner of souls who does not believe in the inspiration of the Bible as it has been sought to be explained in these pages.<sup>36</sup>

After reading Gray’s chapter, it is hard to believe that anyone would claim that the early leaders of Fundamentalism held to a King James Only view. Yet in spite of the evidence from history, some defenders of King James Onlyism erroneously claim that many leaders of past generations held and defended the King James Version as the only authoritative translation. The following are but four examples:

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<sup>35</sup> Gray, 2:40-41.

<sup>36</sup> Gray, 2:42.

***John William Burgon (1813-1888)***

Edward F. Hills devoted a whole chapter to portraying Burgon as a defender of the Traditional Text, thus of the King James Version.<sup>37</sup> David Cloud also devoted considerable space to a similar portrayal of Burgon.<sup>38</sup> The truth is that Burgon was opposed to the English Revised Version of 1881 not because it was a revision of the King James Version, but because it was based on the Greek text of Westcott and Hort. Further, Burgon was not a defender of the *Textus Receptus* that underlies the KJV, but of the Byzantine Text which he referred to as the Traditional Text. His Traditional Text was the text supported by the majority of Greek manuscripts, otherwise referred to as the Majority Text today. His proposed Greek text differed from the *Textus Receptus* in hundreds of places, and he proposed hundreds of changes that should be made to the KJV based on a different underlying Greek text. It is misleading for advocates of the King James Only view to imply that Burgon's Traditional Text is the same as the *Textus Receptus*, and that were he living today he would be a supporter of their new doctrine.<sup>39</sup>

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<sup>37</sup> Edward F. Hills, *The King James Version Defended* (Des Moines IA: Christian Research Press, 1973), 139-68; David Otis Fuller reproduced this chapter in his *Which Bible?* (pp. 86-105).

<sup>38</sup> David W. Cloud, *For Love of the Bible* (Oak Harbor, WA: Way of Life Literature, 1995), 138-71. Technically it is true that Cloud listed Burgon among those who opposed the Revised Version, but he never clearly distinguishes Burgon's Traditional Text from the *Textus Receptus*; and he leaves his readers with the impression that Burgon supports a King James Only view.

<sup>39</sup> It is true that Hills eventually declared Burgon's view to be illogical (p. 192), but only when he was defending the *Textus Receptus* in those places where its readings are not supported by the majority of manuscripts—a conclusion that is illogical, in my opinion, after Hills used Burgon's defense of the Traditional (Majority) Text as the basis for defending the *Textus Receptus* to begin with.

***Edward Miller (1825-1901)***

David Cloud also devoted space to portraying Edward Miller, a close associate of Burgon, as a defender of the KJV.<sup>40</sup> This, too, is a misleading portrayal, because Miller, a scholar in his own right, held the same views as Burgon—the Traditional Text.

***J. L. Dagg***

The highly respected Baptist theologian of the 19th century, J. L. Dagg, clearly stated where the final authority lies:

Although the Scriptures were originally penned under the unerring guidance of the Holy Spirit, it does not follow, that a continued miracle has been wrought to preserve them from all error in transcribing. On the contrary, we know that manuscripts differ from each other; and where readings are various, but one of them can be correct. A miracle was needed in the original production of the Scriptures; and, accordingly, a miracle was wrought; but the preservation of the inspired word, in as much perfection as was necessary to answer the purpose for which it was given, did not require a miracle, and accordingly it was committed to the providence of God. Yet the providence, which has preserved the divine oracles, has been special and remarkable. They were at first committed to the Jews, who exercised the utmost care in their preservation and correct transmission. After the Christian Scriptures were added, manuscript copies were greatly multiplied; many versions were prepared in other languages; innumerable quotations were made by the early fathers; and sects arose which, in their controversies with each other, appealed to the sacred writings, and guarded their purity with incessant vigilance. The consequence is, that, although the various readings found in the existing manuscripts, are numerous, we are able, in every case, to determine the correct reading, so far as is necessary for the establishment of our faith, or the direction of our practice in every important particular. So little, after all, do the copies differ from each other, that these minute differences, when viewed in contrast with their general agreement, render the fact of that agreement the more impressive, and may be said to serve practically, rather to increase, than impair our confidence in their general correctness. Their utmost deviations do not change the direction of the line of truth; and if they seem in some points to widen that line a very little, the path that lies between their widest boundaries, is too narrow to permit us to stray. As copies of the Holy Scriptures, though made by fallible hands, are sufficient for our guidance in the study of divine truth; so translations, though made with

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<sup>40</sup> Cloud, 172-77. What was said of Cloud's treatment of Burgon is also true of his treatment of Miller.

uninspired human skill, are sufficient for those who have not access to the inspired original.<sup>41</sup>

***Charles H. Spurgeon (1834-1892)***

Some King James Only advocates have referred to Charles Haddon Spurgeon as one who rejected the English Revised Version and who defended the use of only the King James Version. They support this claim by selectively citing statements of his that could be interpreted in this way. However, it is evident that Spurgeon favorably used the ERV at times. On Sunday evening, July 19, 1885, Spurgeon preached a sermon entitled “And We Are: A Jewel from the Revised Version.”<sup>42</sup> In the introduction to this sermon, Spurgeon stated:

A genuine fragment of inspired Scripture has been dropped by our older translators, and it is too precious to be lost. Did not our Lord say, “Gather up the fragments that remain, that nothing may be lost”? The half lost portion of our text is restored to us in the Revised Version. Never did a translation of the New Testament fail more completely than this Revised Version has done as a book for general reading: but as an assistant to the student it deserves honourable mention, despite its faults. It exhibits here and there special beauties, and has, no doubt, in certain places brought into notice words of sacred Scripture which had fallen out: we have a notable instance in my present text.<sup>43</sup>

He then called attention to the text in 1 John 3:1, and cited the verse first from the AV. Then he stated:

So far for our Authorized Version. Now read the Revised Version, and note the words added—

*“Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are.”*

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<sup>41</sup> J. L. Dagg, *A Manual of Theology* (1857; reprint; Harrisonburg, VA: Gano Books, 1982), 24-25.

<sup>42</sup> Charles H. Spurgeon, *Metropolitan Tabernacle Pulpit*, Vol. xxxii, Sermons Preached and Revised by C. H. Spurgeon During the Year 1886 (Pasadena, TX: Pilgrim Publications, 1974), 673-84.

<sup>43</sup> Spurgeon, 672.

The word “*such*” is not in the original. We therefore leave it out, and then we get the words—AND WE ARE. There are only two words in the Greek—“and we are.” That the addition is correct I have not the slightest doubt. Those authorities upon which we depend—those manuscripts which are best worthy of notice—have these words; and they are to be found in the Vulgate, the Alexandrian, and several other versions. They ought never to have been dropped out. In the judgment of the most learned, and those best to be relied on, these are veritable words of inspiration.<sup>44</sup>

### ***Fundamentalism Is Divided over the King James Only Issue***

As a result of the recent emphasis of vocal defenders of the King James Version, Fundamentalism has been divided into several camps over this issue.

#### ***Some Prefer Modern Versions***

It is quite clear that some Fundamentalists have not been bothered by the recent arrival of numerous modern translations of the Bible. They have not yielded to peer pressure and vocal harassment from King James Only advocates. They have selected one translation, such as the NIV, NASB, NKJV, or some other, as the version to be used in their church or for private study. They use other versions for study and comparison, and are pleased and content that a number of versions are available for their benefit. This view also is widely held among conservatives and Evangelicals.

#### ***Some Prefer the King James Version***

Many people were reared in churches where the King James Version was the Bible used in public reading, in preaching from the pulpit, for Scripture memorization, and for personal devotions. They have attributed the blessing of God on His people partly to the Bible version they use. They love the beautiful, majestic, reverent style of the old-fashioned English used in the King James Version. They have no problem understanding King James English, and do not mind having to look up an occasional archaic word in the dictionary. They regard it to

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<sup>44</sup> Spurgeon, 673-74.

be an accurate, reliable translation—one they can trust. Even though they have no serious problems with modern versions, they prefer to continue using the King James Version as they always have, and to use acceptable modern versions only for study and reference. They do not make the use of the King James Version an issue for fellowship. Some accept the NKJV as a good modern revision of the KJV. I do not classify this view as being part of King James Onlyism.

### ***Some Prefer the Textus Receptus***

Many Christians use only the King James Version (or the NKJV) for the reasons mentioned above, but also because it is based on the *Textus Receptus*—the Hebrew text of the Old Testament and the Greek text of the New Testament that were used by the great reformers and became the traditional texts of the intervening generations. They believe that these texts were providentially preserved as the authoritative texts of Scripture. They are suspicious of the modern critical editions of the Hebrew and Greek texts because they have been led to believe that those texts contain errors and are tainted with liberal theology and rational philosophy. They distrust modern versions of the Bible translated from those texts, considering them to be factually and doctrinally erroneous. They do realize, however, that improvements can be made to the KJV and are not opposed to modern versions, such as the NKJV, that are based on the *Textus Receptus*.

### ***Some Insist on the Textus Receptus Underlying the King James Version***

Some Christians use only the King James Version for the reasons mentioned above, but also because it was translated from a particular form of the *Textus Receptus*—the Hebrew and Greek words behind the English words of the King James Version. This is based on their belief that the translators of the King James Version, when they had to choose between differing readings in the Hebrew and Greek texts available to them, made excellent textual decisions unequalled today—that is, the translators always chose the correct reading. This view holds that these texts are the providentially preserved authoritative texts of Scripture. Further, they believe the King James Version is an accurate translation

made by men of great piety and scholarship. To them King James English is superior to Modern English, being able to more accurately express the truth of the original languages. They deny that the King James Version needs to be revised, updated, or in any way altered. Some, but not all who hold this view, assert that the use of the King James Version should be made a test of fellowship.

I include Hills, Ray, Fuller, Waite, Cloud, and their followers in this category. It is true that these men have claimed that improvements could be made to the present form of the King James Version. However, I have yet to see one improvement that they have recommended or approved.<sup>45</sup> Instead, they vigorously defend every detail of the KJV, and consider any variation from the wording of the KJV as erroneous or faulty. Further, their *Textus Receptus* is defined as the Hebrew and Greek texts that underlie the English words of the KJV. Therefore, it is the English words that determine the words of the Hebrew and Greek texts, not the Hebrew and Greek words that determine the English. Consequently, I see no practical difference between this view and that of Peter Ruckman, who openly declares that the King James English corrects the Hebrew and Greek. In other words, although they claim that the *Textus Receptus* is the autographic text, this claim is really a pseudo-scholarly screen for a hidden King James Only agenda.

### ***Some Insist on the King James Version Only***

Some Christians believe that God has not preserved His Word throughout history by means of manuscript copies of the Hebrew and Greek texts, but by

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<sup>45</sup> Hills did list a few archaic words that have changed meaning, but he does not recommend changing them. Instead, he suggests that the current meaning be placed in the marginal note. He then listed six reasons why the KJV should be retained.

means of translations.<sup>46</sup> Because the original Hebrew and Greek autographs have perished, and only imperfect manuscript copies have survived, they reason that the original Hebrew and Greek words are not available to make up a flawless, infallible, inerrant, authoritative Bible. Thus, because the apostles who wrote the New Testament used a Greek translation of the Old Testament when they quoted Old Testament Scripture, they conclude that God preserves His Word through providentially guided translations.

The reconstructed history follows this logic: During the time of Christ the international language of the known world was Greek; therefore, God providentially guided a translation of the Old Testament into Greek that was His divinely inspired, infallible, inerrant Bible. By the second and third century, that Greek Bible was revised and retranslated as the Septuagint (and others) leading to corrupt, heretical Greek versions that contaminated the Church, and allowed doctrinal error to creep in. When Latin became the international language of the Roman Empire, God providentially guided a translation of the Bible into Old Latin; and that translation became the inspired, infallible, inerrant Bible. In the fourth century Jerome retranslated the Old Latin Bible into the corrupt and heretical Latin Vulgate, thus contaminating the Church and further contributing to doctrinal error. In the meantime, God providentially guided a translation of the Bible into the language of the Waldenses that became the inspired, infallible, inerrant Bible during the Dark Ages.

Finally, in these last days, English has become the international language, consequently God providentially guided a translation of the Bible into English—The King James Version of 1611. Today this Bible is the inspired, infallible, inerrant Word of God preserved for the English-speaking world. Modern versions are corrupt, heretical perversions that contaminate the Church and lead to further doctrinal error. They are the result of the subversive work of Satan. Anyone who

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<sup>46</sup> This seems to be the view of Peter Ruckman whose publications have been previously cited. See also, G. A. Riplinger, *New Age Bible Versions* (Ararat VA: A.V. Publications, 1994).

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uses any version except the King James Version is a heretic and an instrument of the Devil. To the advocates of this view, the use of the King James Version is a necessary issue for separation of fellowship.

***This Book Discusses the Problems of the King James Only View***

The last two views above are what I regard as radical King James Onlyism. The historical evidence indicates that this doctrine was unknown to the early leaders of Fundamentalism, but originated and developed in the last few decades of this century. Several good works have been written to counteract this new erroneous doctrine, most of which have been relatively brief.<sup>47</sup> This book is intended to provide a more complete and comprehensive treatment of the subject that at the same time is suited for the non-technical pastor and layperson. I hope this work provides helpful information that will enable the reader to reach a balanced Biblical view of the subject, one that will avoid extremes and unnecessary division.

The first four chapters trace the history of English versions of the Bible from the earliest attempts of translation to the completion of the Authorized or King James Version of 1611. After discussing the history of the English Bible

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<sup>47</sup> Richard Andrew Taylor, "The Modern Debate Concerning the Greek *Textus Receptus*: A Critical Examination of the Textual Views of Edward F. Hills," Ph.D. Dissertation, Bob Jones University, 1973; D. A. Carson, *The King James Version Debate: A Plea for Realism* (Grand Rapids: Baker, 1979); Stewart Custer, *The Truth About the King James Version Controversy* (Greenville, SC: Bob Jones University Press, 1981); Samuel E. Schnaiter, *Textual Criticism and the Modern English Version Controversy* (Greenville, SC: Bob Jones University Press, 1981); Eugene H. Glassman, *The Translation Debate* (Downers Grove, IL: InterVarsity Press, 1981); David D. Shields, "Recent Attempts to Defend the Byzantine Text of the Greek New Testament," Ph.D. diss., Southwestern Baptist Theological Seminary, 1985; Ronald L. Walker, *A Position Paper of the King James Controversy* (Little Rock, AR: Heritage Baptist Temple, 1988); Doug Kutilek, "Ruckman's Phoney 'Advanced Revelation'," *The Biblical Evangelist*, 24:5 (May 1, 1990), 4-6; Estus Pirkle, *The 1611 King James Bible* (Southaven, MS: The King's Press, 1994); James R. White, *The King James Only Controversy* (Minneapolis, Minn.: Bethany House Publishers, 1995); Michael A. Grisanti, ed. *The Bible Version Debate: The Perspective of Central Baptist Seminary* (Minneapolis, MN: Central Baptist Seminary, 1997); Robert Picirilli, *Should We Use the King James Only?* (Nashville: Randall House Publications, n.d.); J. B. Williams, ed., *From the Mind of God to the Mind of Man* (Greenville, SC: Ambassador-Emerald International, 1999); Roy E. Beacham and Kevin T. Boudier, *One Bible Only?* (Grand Rapids: Kregel Publishers, 2001).

up to the time of William Tyndale (1494-1536), subsequent translations are shown to be revisions of Tyndale's translation, each with its own purpose and objectives, including the King James Version.

Chapter 5 describes the subsequent revisions of the King James Version. Chapter 6 describes the current editions of the King James Version, including an in-depth discussion of the many differences between the various current editions.

The important doctrine of Textual Preservation is discussed in Chapter 7, describing the various proposed theories of how the Biblical text has been preserved down through history. I conclude that the text has been preserved in the consensus of the Bibles that have survived from antiquity—Bibles that were used worldwide by Christians and Jews in their homes, churches, and synagogues for worship and study.

Chapters 8 through 13 discuss the various theories scholars have proposed for deciding original words in the places where the words of the ancient Bibles differ. Included are the Westcott and Hort type methods, Eclectic methods, Majority Text methods, the Traditional Text (*Textus Receptus*) method, genealogical methods, and statistical methods. Each theory attempts to determine with minimum uncertainty what the original words were.

Chapter 14 describes the most prominent modern versions with respect to their theory of translation, textual base, and targeted audience. Chapter 15 compares eight modern English versions, along with the King James Version of 1769, for their teachings on seven of the cardinal doctrines of Evangelical and Fundamental theology: (1) the deity of Christ, (2) the virgin birth of Christ, (3) atonement by the blood of Christ, (4) justification by faith, (5) the bodily resurrection of Christ, (6) the second coming of Christ, and (7) the doctrine of salvation. Except for the New World Translation of the Jehovah Witnesses, the versions are found to support the seven doctrines and not to deny any of them.

Chapter 16 discusses the problem of uncertainty associated with all methods of textual recovery. The problem is not that the text has not been preserved, but that some uncertainty may exist as to which of the preserved words are original where differences occur. In any case, the alternatives do not affect the overall teaching of Biblical truth and doctrine. The chapter demonstrates that this kind of uncertainty is less of a problem than the uncertainty associated with interpreting the Bible where the Hebrew and Greek words of the text have no variation to cause concern. The presence of a small degree of textual uncertainty should not affect one's confidence in the integrity and authority of the Bible. Ten appendices contain additional data and more technical discussions of significant problems.



## **Chapter 1**

### **Early English Versions Were Incomplete until Wycliffe**

From the moment God's Word was put in written form, it was provided in the language of the people to whom it was given. The Old Testament was written in Hebrew, the language of the Jews.<sup>1</sup> The New Testament was written in Greek, the international language used by both Jews and Gentiles at the time of Christ.

#### *Translating Is an Ancient Tradition*

When the Jews returned from the Babylonian Captivity in the sixth century B.C., many no longer understood Hebrew, but spoke Aramaic, the international language of that day. As a result, the reading of the Hebrew Scriptures in the synagogue had to be supplemented by an oral translation in Aramaic. This tradition continued among the Jews as long as Aramaic was the language of the common people. After a number of centuries, the Aramaic translation was put in written form (about A.D. 200). Evidently it was not written down earlier, lest the Aramaic somehow distract from the authority of the Hebrew. However, after the Jews were driven out of Palestine by the Romans in A.D. 138, it seemed wise to commit the translation to writing. It became known as the *Targum*.<sup>2</sup>

In the meanwhile, a large colony of Jews had settled in Alexandria, Egypt, and adopted the Greek language. About the second or third century B.C.,

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<sup>1</sup> G. L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody Press, 1964), 42.

<sup>2</sup> Archer, 38.

they translated the Hebrew Bible into Greek to accommodate their worship in the synagogue. This Greek translation of the Old Testament became known as the *Septuagint*.<sup>3</sup> Though probably not the first translation,<sup>4</sup> it was the first to be committed to writing.

As Christianity spread in the early centuries, the Bible was translated into the language of the people to whom it was taken. So that in those early times the Bible was translated into Latin, Syriac, Coptic, Ethiopic, Arabic, Armenian, Gothic, and numerous other languages.<sup>5</sup>

Truly the tradition of translating God's Word into the language of the people is ancient and excellent. Unfortunately, the translating the Bible had a late start in the British Isles, experiencing much resistance from the Roman Church.

### ***Bible Translations before Wycliffe Were Incomplete***

According to ancient traditions, the Gospel was brought to the British Isles by the Apostle Paul after his second imprisonment. Other traditions and legends give accounts of the early arrival of Christianity in Britain. Such traditions and legends are regarded as unhistorical,<sup>6</sup> and the exact origin of Christianity in Britain is unknown. Tertullian at the end of the second century mentioned that Christianity had penetrated Britain, and Origen in the third century mentioned the same.<sup>7</sup> Three British bishops attended the Synod of Arles in 314, the earliest certain date of Christianity in Britain.<sup>8</sup> At later times various parts of the British

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<sup>3</sup> Archer, 43-45.

<sup>4</sup> The Aramaic translation known as the Targum was produced orally some time in the fifth century B.C., but it was not committed to writing until after the Septuagint.

<sup>5</sup> Bruce M. Metzger, *The Text of the New Testament*, 3<sup>rd</sup> enlarged ed. (Oxford: Oxford University Press, 1992), 67-86.

<sup>6</sup> Albert H. Newman, *A Manual of Church History, Vol. I, Ancient and Medieval Church History (To A.D. 1517)*, rev. ed. (Philadelphia: The American Baptist Publication Society, 1933), 409.

<sup>7</sup> F. F. Bruce, *Light in The West* (London: The Paternoster Press, 1952), 80.

<sup>8</sup> Bruce, *Light*, 78; Newman, 1:409.

Isles were evangelized by such outstanding men as Ninian, Patrick, Columba, and Augustine.<sup>9</sup> During these early days, copies of the Scripture were brought to Britain, but it seems that the Latin Version was the only Bible known in Britain for several centuries.

### *Old English*

The earliest appearance of the Scripture in Old English seems to be the work of the seventh century Caedmon, a layman cowherd at the monastery at Whitby, who wrote poetic paraphrases of Bible stories in Anglo-Saxon.<sup>10</sup> In succeeding centuries numerous men translated portions of the Scripture into Anglo-Saxon. In the eighth century Aldhelm translated the Book of Psalms,<sup>11</sup> while the venerable Bede translated the Gospel of John and other portions, and wrote commentaries on nearly all the Bible.<sup>12</sup> It is reported that on the Eve of Ascension Day, A.D. 735, the aged monk Bede finished the last chapter of the Gospel of John and died.<sup>13</sup> In the ninth century King Alfred the Great translated the Ten Commandments and other portions;<sup>14</sup> others translated portions of Job and the Gospels. In the tenth century Aelfric paraphrased some of the historical books;<sup>15</sup>

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<sup>9</sup> Newman, 1:412-16; W. J. Heaton, *Our Own English Bible* (London: Francis Griffiths, 1905), 43ff.

<sup>10</sup> Heaton, 67ff; Bruce, 2; G. W. H. Lampe, ed. *The Cambridge History of the Bible*, Vol. 2, *The West from the Fathers to the Reformation* (Cambridge: Cambridge University Press, 1969), 367; Ira M. Price, 225-6; Margaret Deanesley, *The Lollard Bible and Other Medieval Biblical Versions* (Cambridge: The Cambridge University Press, 1920), 139-40.

<sup>11</sup> Heaton, 88ff; Bruce, 5, 6; Ira M. Price, 226.

<sup>12</sup> H. W. Hoare, *Our English Bible*, (London: John Murray, 1911), 33-34; Bruce, 6; Charles C. Butterworth, *The Literary Lineage of the King James Bible, 1340-1611* (New York: Octagon Books, 1971), 23; Deanesley, 132-33.

<sup>13</sup> Heaton, 144ff; Ira M. Price, 225-6; but for an alternate explanation see Lampe, 372.

<sup>14</sup> Heaton, 199ff; Bruce, 6, 7; Ira M. Price, 227; Butterworth, 24; Lampe, 373-4.

<sup>15</sup> Heaton, 207ff; Bruce, 8; Ira M. Price, 228-9; Lampe, 317; Deanesley, 136-9.

others translated the Gospels. Also the Augustinian canon Orm translated the Gospels into the Anglo-Norman dialect.<sup>16</sup>

### ***Middle English***

From the twelfth to the fourteenth centuries many portions of the Bible were translated into Middle English. Two prose translations of the Psalms were made, one in south England and the other in the north. The one that arose in the south is attributed to William of Shoreham (1320), in Kent, and the one in the north was made by Richard Rolle (1340), known as the Hermit of Hampole.<sup>17</sup> Throughout all this time, the complete Bible was never translated into English; the Latin Bible was the source for those portions that were translated; none had been translated from the Hebrew or Greek.

### ***Wycliffe Translated the First Complete Bible***

The first English translation of the whole Bible was made by John Wycliffe (Figures 1.1 and 1.2) in 1382.<sup>18</sup> He was one of the early reformers who concentrated on the study of the Bible and the early Church Fathers.<sup>19</sup> He opposed the hierarchy of the Papal Church, and supported the anticlerical party of John Gaunt. He favored the supremacy of Scripture over tradition,<sup>20</sup> and believed the Bible should be in the language of the common people, and easily accessible to them. This was contrary to the practice of the Church that reserved the Scripture to the clergy. Knighton, a Church chronicler of that time, lamented Wycliffe's translation, maintaining that

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<sup>16</sup> Deanesley, 149; Lampe, 379-81; Ira M. Price, *The Ancestry of Our English Bible*, 2<sup>nd</sup> rev. ed. (New York: Harper and Brothers, 1949), 229; Professor [no first name] Lechler, *John Wycliffe and his English Precursors*, translated by Dr. Lorimer, revised by S. G. Green (London: The Religious Tract Society, 1904), 239.

<sup>17</sup> Ira M. Price, 216; Deanesley, 204; Butterworth, 39.

Wycliffe and his translation.

<sup>19</sup> F. F. Bruce, *The English Bible: A History of Translations* (London: Lutterworth Press, 1961), 12-13; Deanesley, 225ff.

<sup>20</sup> Lechler, 229; Deanesley, 226ff; Ira M. Price, 233; Butterworth, 40.

Christ gave the Gospel, not to the Church, but only to the clergy and doctors of the Church, to be by them communicated to the weaker brethren and the laity according to their need; whereas Wycliffe has rendered the Gospel from the Latin into English, and through him it has become the possession of the common people, and more accessible to the laity, including even women who are able to read, than it used to be to the well-educated clergy.<sup>21</sup>

Wycliffe produced his English Bible to combat error with the truth,<sup>22</sup> a medicine for the sickness of the times.<sup>23</sup> The translation was made from the Latin Vulgate, being very literal, having word-for-word correspondence with the Latin. The Apocryphal books were translated and included in the order they appear in the Vulgate.<sup>24</sup>

The New Testament was probably translated by Wycliffe himself,<sup>25</sup> but the Old Testament seems to have been translated by Nicholas of Herford, a close associate of Wycliffe.<sup>26</sup>

After Wycliffe's death the translation probably was revised by his assistant John Purvey who completed the work in 1388.<sup>27</sup> Even though copies had to be made by hand, this revision was widely circulated, for even today there are about 170 extant copies.<sup>28</sup>

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<sup>21</sup> Lechler, 229.

<sup>22</sup> Hoare, 88.

<sup>23</sup> Hoare, 93.

<sup>24</sup> Bruce, *Bible*, 14-15; Ira M. Price, 140.

<sup>25</sup> Lechler, 237; however, Bruce doubted that Wycliffe translated any part of it; see also Deanesley, 2-6.

<sup>26</sup> Lechler, 238; Bruce, 14.

<sup>27</sup> Lechler, 241; Bruce, 14.

<sup>28</sup> Hoare, 100.



**Figure 1.1**  
**John Wycliffe**



**Figure 1.2**  
**Wycliffe at Work**

*Wycliffe's Bible Was Opposed*

The Roman Catholic Church branded Wycliffe a heretic and opposed his translation and doctrines; but, in spite of this opposition, his English Bible flour-

ished. In 1384 Wycliffe suffered a violent stroke that resulted in his death on December 31 of that year.<sup>29</sup>

The Church continued to oppose Wycliffe's translation and doctrine. On May 4, 1415, the eighth session of the Council of Constance ordered Wycliffe's books burned and his remains disinterred from the consecrated burial grounds of the Church.<sup>30</sup> There was considerable delay in carrying out this order, but in 1428, his bones were disinterred, burned to ashes, and thrown into the river Swift.<sup>31</sup> But in spite of much oppression, the Wycliffe Bible spread among the common people and became a powerful influence that helped lay the foundation for the Reformation in England which would begin over 100 years later. However, even after the invention of printing in 1450, Wycliffe's Bible was not printed and published, probably due to the opposition of the Church. It was not until 1850 that this Bible was finally printed.<sup>32</sup>

Wycliffe was successful in continuing the excellent ancient tradition of providing God's Word in the language of the people—Wycliffe's people in the British Isles. But further opposition was to be encountered in this case before the tradition would be firmly accepted.

### *Sample of Wycliffe's Translation*

Figure 1.3 is a reproduction of a portion of the Book of Daniel from Wycliffe's Bible. The following is a section of John Chapter 14, which may be compared with samples of other translations given later.

14. BE not zoure herte affraied: ne dred it/ ze bileuen in god; and bileue ze in me/ in the hous of my fadir, ben many

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<sup>29</sup> Lechler, 453; Bruce 16; Deanesely, 131.

<sup>30</sup> Lechler, 502.

<sup>31</sup> Lechler, 505.

<sup>32</sup> *The Holy Bible, Containing the Old And New Testament, with the Apocryphal Books, in the Earliest English Version Made from the Latin Vulgate by John Wycliffe and His Followers*, ed. J. Forshall and F. Madden (Oxford: Clarendon Press, 1850).

dwellyngis/ if ony thing lasse I hadde seid to zou, for I go to make redi to zou a place/ and if I go and make redi to zou a place, eft-sone I come and I schal take zou to my silf/ that where I am: ze be/ and whidir I go ze witen: and ze witen the wey/ thomas seith to hym/ lord we witen not whidir thou goist/ and hou moun we wite the weie/ ihesus seith to him/ I am weye truthe and liif/ no man cometh to the fadir: but bi me/ if ze hadden knowe me sothli ze hadden knowe also my fadir/ and aftirwarde ze schuln knowe him/ and ze han seen hym.

Filip seith to him/ lord schewe to us the fadir; and it sufficith to us/ ihesus seith to hym/ so long tyme I am with zou: and han ze not knowen me? Filip, he that seeth me; seeth also the fadir, hou seist thou: schewe to us the fadir, bileuest thou not; that I am in the fadir and the fadir is in me/ the wordis that I speke to zou, I speke not of my self: but the fadir hym silf dwellinge in me, doith the werkis/ bileue ze not that I am in the fadir; and the fadir is in me?

# DANIEL.

[*Prologue on Daniel*<sup>a</sup>.]

THIS profete Danyel was in the transmygracioun of Babiloyne, and he forsook the kingis metis, and eet onli breed and potage, lest he scholde be defoulið aʒens his God thoru; delicat metis, and forsake the lawe of God. Wherfor the Lord God ʒaf to him of his Holi Spirit, to interprete dremes and visiouns; and gat grace anentis the king, and fauour to al the peple of Israel; and the Lord schewide to him, bi visiou and expownyng of an aungel, thingis that weren to comynge in to the ende of the world, and of the dai of doom, and of arisyng aʒen of dede men, and of the blisse that euer schal laste to the chosene of God.

*Heere eendith the prologe, and bigynneth the book of Daniel*<sup>b</sup>.

*The book of Daniel*<sup>a</sup>.

## CAP. I.

1 In the thridde ʒeer of the kyngdam  
of Joachym, kyng of Juda, Nabugodonosor,  
2 kyng of Babiloyne, came in to Jerusalem,  
3 and byseegide it. And the Lord bitoke  
Joachym, kyng of Juda, in the hond  
of hym, and he toke a part of vessels  
of the hous of God; and bare hem  
out in to the lond Sennaar, in to the  
hous of his god, and toke the vessels  
4 in to the hous of tresour of his god. And  
the kyng saith to Aphanet, prepost, *or*  
*souereyne*, of his geldingus, that he schulde  
bryngge yn of the sonys of Yrael, and of  
the kyngus bloode, and the children of

*Here bigynneth the book of Daniel*<sup>c</sup>.

## CAP. I.

In the thridde ʒeer of the rewme of  
Joachym, king of Juda, Nabugodonosor,  
the kyng of Babiloyne, cam to Jerusalem,  
and bisegide it. And the Lord bitook in  
2 his hond Joachym, the kyng of Juda,  
and he took a part of the vessels of the  
hous of God; and he bar out tho in to  
the lond of Sennaar, in to the hous of his  
god, and he took the vessels in to the  
hous of tresour of his god. And the kyng  
3 seide to Asphaneth, souereyn of his onest  
seruauntis and chast, that he schulde  
bryngge yn of the sones of Israel, and of  
the kyngis seed, and the children of ti-

<sup>a</sup> *Here bigynneth the boke of Danyel, the prophete.* *a.* No initial rubric in *an*.

<sup>b</sup> This prologue is from *MR.* <sup>c</sup> From *R.* No final rubric in *M.* <sup>c</sup> From *APV.* *Here biginnith the book and the profecie of the hooli man Daniel, the profete.* *R.* *Here bigynneth the book of Danyel, the profete.* *M.* No initial rubric in the other *Mss.*

Figure 1.3  
Wycliffe's Daniel

## **Chapter 2**

### **Tyndale Was the First to Translate from Hebrew and Greek**

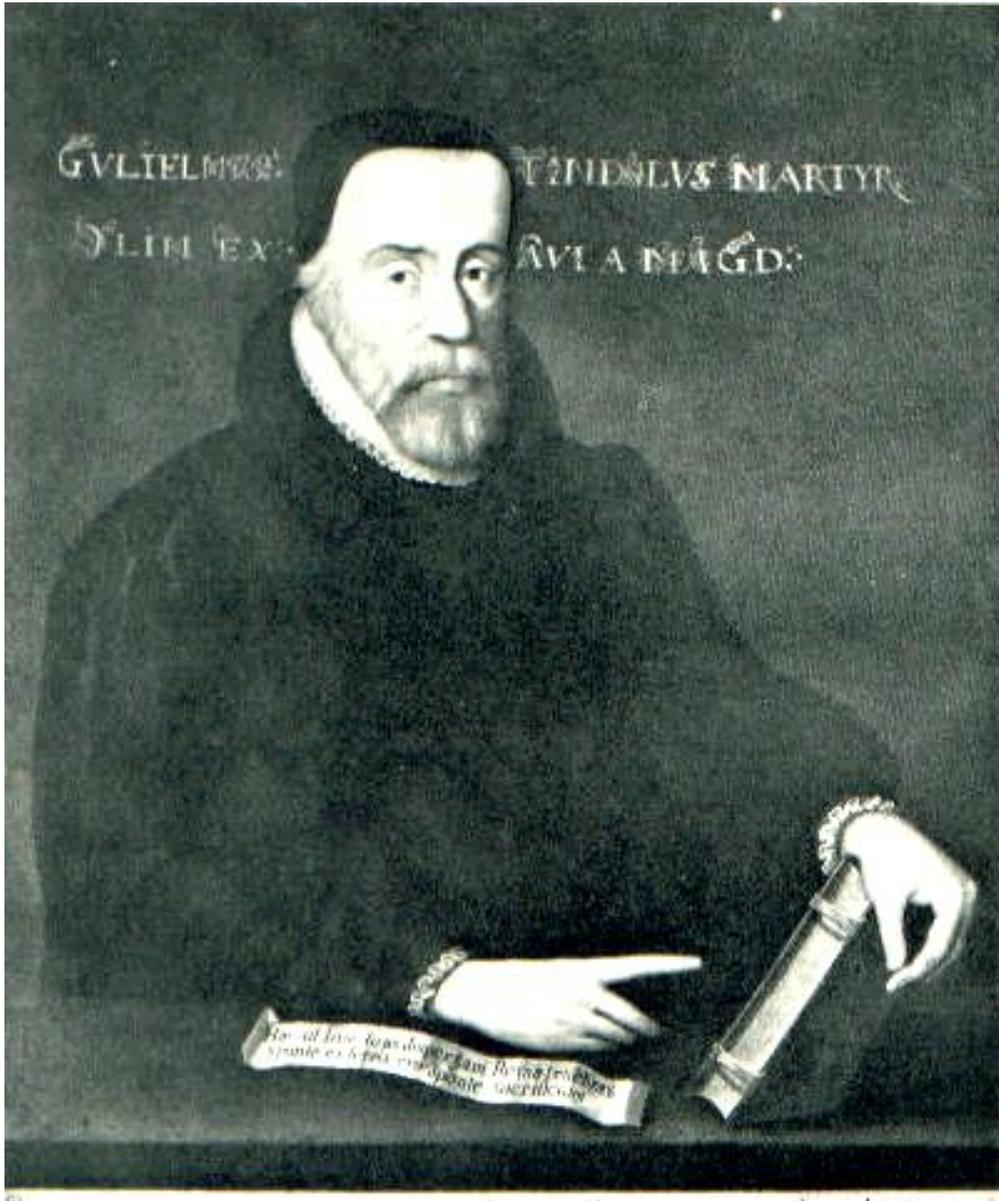
Although Wycliffe's translation had been widely circulated, its use by the common people was greatly hindered by the church. The use of his version was prohibited under pain of excommunication; and the bishops were exceedingly severe with any who dared read the version of Wycliffe. As a result, for all practical purposes, no English version was available for the people to freely read a century later when William Tyndale came on the scene.<sup>1</sup>

William Tyndale (see Figure 2.1), otherwise known as William Hutchins (or Hychyns), was born about 1494, received his B.A. degree from Oxford in 1512, and his M.S. degree in 1515. He then left Oxford for Cambridge where he spent about seven years. While at Cambridge he was greatly influenced by the teachings of Erasmus, and was inspired to study Greek and theology. He was also influenced by John Colet who taught the literal method of interpreting Scripture in opposition to the allegorical method used by the church. It was evidently the influence of Erasmus that impressed Tyndale's heart with the great desire to translate the Word of God into the native language of his own people.<sup>2</sup>

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<sup>1</sup> R. Demaus, *William Tyndale, A Biography*, Revised by Richard Lovett (London: The Religious Tract Society, 1886), 93.

<sup>2</sup> Demaus, 17-50; Bruce, *Bible*, 26-28; S. L. Greenslade, *The Work of William Tindale* (London: Blackie and Son, Ltd., 1938), 1-6; Bryan Edwards, *William Tyndale, the Father of the English Bible* (Farmington Hills, MI: William Tyndale College, 1982), 13-45; Butterworth, 56; Bruce, 28-9; Ira M. Price, 240-42.



**Figure 2.1**  
**William. Tyndale**

The desire undoubtedly was increased by the appearance of Luther's translation of the Bible in 1522, the first translation in the native language of the

German people.<sup>3</sup> Tyndale expressed this determination while debating with a certain learned man who said to him, “We were better be without God’s law than the Pope’s.” Upon hearing this, Tyndale answered, “I defy the Pope and all his laws”; then he said, “If God spare my life, ere many years, I will cause a boy that driveth the plow shall know more of the Scripture than thou doest.”<sup>4</sup>

Unlike Wycliffe, who translated from the Latin Vulgate, Tyndale determined to translate from the original language, Greek for the New Testament, and Hebrew for the Old Testament.<sup>5</sup> For this task he was eminently qualified. His qualifications were praised by one of Germany’s outstanding scholars who knew Tyndale and said that he was “so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that whichever he spoke you would suppose it his native tongue.”<sup>6</sup> He also knew German quite well, because he lived in Germany for several years, doing much of his translating there. His was the first English translation from the original languages. Thus began an excellent tradition that was followed by all subsequent translators, except the version of the Jesuits.

### *Tyndale's First New Testament Was in 1526*

Tyndale moved to London and attempted to obtain authorization and help for his task from Cuthbert Tonstall, Bishop of London. But the bishop was opposed to the idea, and it soon became apparent that there was no possibility for translating the Bible in London, or, in fact, in all of England.<sup>7</sup> So he set his mind on doing the work in Europe, and about May of 1524 he sailed to Hamburg, never

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<sup>3</sup> Demaus, 70-71; Greenslade, 6.

<sup>4</sup> W. B. Forbush, ed., *Fox's Book of Martyrs* (Philadelphia: John C. Winston Co., 1926), 178.

<sup>5</sup> Demaus, 73.

<sup>6</sup> Demaus, 130; Ira M. Price, 246; Edwards, 99.

<sup>7</sup> Demaus, 76-94; Edwards, 71; Greenslade, 8.

to return to his native land.<sup>8</sup> Some historians think that while he was in Germany he went to Wittenburg to confer with Luther. Although this is not certain, it seems clear that he was influenced by Luther's teachings and translation. Whatever his reason, Tyndale settled in the safety of Wittenburg to undertake his translation of the New Testament.<sup>9</sup> He received financial help from his friend Humphrey Monmouth who had also supported him during his stay in London.<sup>10</sup>

Unlike modern scholars, Tyndale had very few technical helps, such as grammars, lexicons, and other scholarly works. Written mainly by Italian scholars, such works were few and meager, expensive and hard to obtain. Likewise, his sources of Greek texts were quite limited. He had no Greek manuscripts and no access to the Complutensian Polyglot. His only Greek Testament was the third edition of Erasmus printed in 1522.<sup>11</sup> He did not make use of Wycliffe's translation, but it seems certain that he consulted the Latin Vulgate, Erasmus' Latin Version, and Luther's translation.<sup>12</sup> However, his dependence on these was incidental; his work was independent and refreshingly original. It was a Bible for the people, not for the scholars alone.<sup>13</sup>

He employed the services of a secretarial assistant, William Roye, who eventually turned out to be a heartache and embarrassment to him.<sup>14</sup> In the spring of 1525, when his work on the New Testament neared completion, he moved to

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<sup>8</sup> Demaus, 95; Greenslade, 8; Edwards, 72.

<sup>9</sup> Demaus, 98-103; Greenslade, 8; Edwards, 78.

<sup>10</sup> W. J. Heaton, *Bible of the Reformation*, 31; Greenslade, 8; Edwards, 69-70; Ira M. Price, 245.

<sup>11</sup> Demaus, 103-104; Bruce, 36.

<sup>12</sup> Demaus, 131-133; Bruce, 36.

<sup>13</sup> Heaton, *Bible of Reformation*, 54.

<sup>14</sup> Demaus, 105-6; Greenslade, 8, 99-100

Cologne for printing the first edition (3,000 copies). However, the printing was halted by his enemies; but he was able to escape to Worms with a supply of the first ten sheets (80 pages) which he published separately in 1525. Only one copy of this edition has survived; it contains Tyndale's Prologue and the Gospel of Matthew to the middle of chapter 22. The sole surviving copy is in the British Museum.<sup>15</sup> (See Figures 2.2 and 2.3.)

### ***Tyndale Translated the Pentateuch in 1530***

Almost four years passed before Tyndale published any more of his Bible. Not much is known about his activities during this time, but he evidently learned Hebrew from Jewish rabbis of Germany<sup>16</sup> and began translating the Old Testament. On January 17, 1530, he published his first work on the Old Testament, the Pentateuch. The printing was done at Marburg by Hans Luft.<sup>17</sup> As with the New Testament, Tyndale had few technical helps for translating from Hebrew. His Hebrew Bible probably was the second Bomberg edition of the Rabbinic Bible, edited by Jacob ben Chayyim and printed in 1525.

Soon after the publication of the Pentateuch, Tyndale moved to Antwerp, partly because it was an important center of commerce with England, partly because his printing could be done there, and partly because it provided him a degree of safety from his enemies.

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<sup>15</sup> *The Beginning of the New Testament Translated by William Tyndale, 1525*; Facsimile of the Unique Fragment of the Uncompleted Cologne Edition, with an Introduction by Alfred W. Pollard (Oxford: Clarendon Press, 1926), 2; Demaus, 108-116; Greenslade, 9; Bruce, 31; Ira M. Price, 245-46; Edwards,; 87-8.

<sup>16</sup> Heaton, *Bible of the Reformation*, 108.

<sup>17</sup> Demaus, 221-2; Greenslade, 11; Bruce, 41-2; Ira M. Price, 248-9; Butterworth, 61-4; Edwards, 111-2.



**Figure 2.2**  
**Frontispiece of Tyndale's First Edition**

# The gospell of S. Mathew.

## The fyfth Chapter.



### Hys ys the boke of

the generaciō of Iesus Christi the so-  
ne of David; The sonne also of Abra-  
ham  
Abraham begatt Isaac:  
Isaac begatt Jacob:  
Jacob begatt Judas and hys bre-  
thren:  
Judas begatt Phares:  
and Saram of thamar:  
Phares begatt Esrom:  
Esrom begatt Aram:  
Aram begatt Aminadab:

\* Abraham and  
David are fyght re-  
heartid / because  
that chuste was  
chelly promysed  
vnto them.

Aminadab begatt naassan:  
Naasson begatt Salmon:  
Salmon begatt Boos of rahab:  
Boos begatt obed of ruth:

Obed begatt Jesse:  
Jesse begatt David the kyng:

¶ David the kyng begatt Solomon / of her that was the  
Solomon begatt Reboam: (wyse of vry:

Reboam begatt Abia:  
Abia begatt asa:

Asa begatt iofaphat:  
Iofaphat begatt Joram:

Joram begatt Osias:  
Osias begatt Joatham:

Joatham begatt Achas:  
Achas begatt Ezechias:

Ezechias begatt Manasses:  
Manasses begatt Amen:

Amen begatt Josias:  
Josias begatt Zechonias and his brethren about the tyme of  
the captivite of babilen

¶ After they were led captive to babilen / Zechonias begatt

Saynet mathew  
leveth out certen  
yne generacions /  
2 describeth Ch-  
ristes linage from  
solomō / after the  
lawe of Moses /  
but Lucas descri-  
beth it accordyng  
to nature / frō na-  
than solomōs br-  
other. For the lawe  
we callen them  
a mannes childre  
which his broder  
begatt of his wyf  
se left behynde  
hym after his de-  
the. deu. xxv. c.

Figure 2.3

First page of the Book of Matthew 1525

Attempts were made to entice Tyndale back to England in order to capture him; but he escaped these attempts and stayed safely in his place of protection.<sup>18</sup> Although the Emperor of the Netherlands was strongly opposed to the work of Tyndale, he was safe in the sanctuary afforded foreign merchants within the walls of the free city of Antwerp. In 1531 he published the book of Jonah, and in 1534 a second edition of the Pentateuch.<sup>19</sup> He continued to translate the Old Testament, but was unable to publish more of it during his lifetime.<sup>20</sup>

### *Tyndale Revised the New Testament in 1535*

In addition to his work on the Old Testament, Tyndale worked extensively on revising and improving his New Testament. In November of 1534 he published the first revised edition of the New Testament;<sup>21</sup> and in 1535 he published the second revised edition, his last.<sup>22</sup>

### *Tyndale Was Martyred in 1536*

On the 23rd or 24th of May, 1535, shortly after publishing the second edition, Tyndale was lured outside the safety of the walls of the free city by a false friend, Henry Phillips, who betrayed him to officers. He was taken to prison to the castle of Vilvorde, where he remained until his martyrdom.<sup>23</sup> Several unsuccessful attempts were made to save Tyndale, but he was put on trial for heresy. Although

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<sup>18</sup> Demaus, 271-81, 318-21.; Greenslade, 12; Edwards, 118-23, Bruce, 41-2; Butterworth, 71-3.

<sup>19</sup> Demaus, 354; Ira M. Price, 249.

<sup>20</sup> Demaus, 296-300; Bruce, 48-52.

<sup>21</sup> Demaus, 357; Edwards, 144-7; Greenslade, 17-8; Bruce, 42-8; Ira M. Price, 249.

<sup>22</sup> Demaus, 378; Greenslade, 18.

<sup>23</sup> Demaus, 386-91; Edwards, 148-68; Greenslade, 19-23; Bruce, 52; Ira M. Price, 249-51; Butterworth, 93.

Tyndale nobly defended himself, he was judged guilty.<sup>24</sup> During his imprisonment he continued his translation of the Old Testament to the end of the books of Chronicles.<sup>25</sup> He was unable to finish the Old Testament, but evidently translated portions of other Old Testament books. These portions consisted of “the Epistles out of the Old Testament that are read after the use of Salisbury.”<sup>26</sup> They consisted of various passages from the Old Testament Prophets and from the Apocrypha. His introduction to the 1534 New Testament contained “extracts from the books of the Pentateuch which he had already translated, but from many other parts of the Old Testament, from Proverbs, Isaiah, Jeremiah, Ezekiel, Joel, Hosea, Amos, Zechariah, and Malachi.”<sup>27</sup>

On August 10, 1536, Tyndale was sentenced to die the death of a heretic—strangulation and burning at the stake. The sentence was carried out on October 6, 1536, after the godly martyr cried out his last words, “Lord, open the King of England’s eyes!”<sup>28</sup>

Although his life ended in martyrdom, William Tyndale’s goal was fulfilled and his last prayer answered. Before the next year ended (1537), the first volume of the English Bible ever printed in England (Tyndale’s translation with few changes) came off the presses of the king’s own printer, and was made available to the common people of England, making it possible for the plowboy to read and know it.<sup>29</sup> Thus the ancient traditions were continued—providing the Word of

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<sup>24</sup> Demaus, 400-31; Greenslade, 22; Edwards, 166-7; Bruce, 52; Ira M. Price, 250.

<sup>25</sup> Demaus, 436-39.

<sup>26</sup> Hoare, 121; Bruce, 48-50.

<sup>27</sup> Demaus, 368.

<sup>28</sup> Demaus, 440-42; Edwards, 168; Greenslade, 22; Bruce, 52; Ira M. Price, 250.

<sup>29</sup> Heaton, *Bible of Reformation*, 132.

God translated from the original Greek and Hebrew into the native language of the people.

*Tyndale Translation Exhibited Literary Excellence*

The Word of God as it was originally written exhibited a high degree of literary excellence. William Tyndale, himself a man of profound literary genius, had a keen appreciation of this excellence which he skillfully reproduced in his translation.

The work of William Tyndale is unappreciated by most people of these times, even though his translation of the Bible had a more profound influence on English literature than that of any single work in English history. Demaus wrote that

the English New Testament, as we now have it, is, in its substance, the unchanged language of Tyndale's first version. The English Bible has been subjected to repeated revisions; the scholarship of generations, better provided than Tyndale was with critical apparatus, has been brought to bear upon it; writers, by no means overly-friendly to the original translator, have had it in their power to disparage and displace his work; yet, in spite of all these influences, that Book, to which all Englishmen turn as the source, and the guide, and the stay of their spiritual life, is still substantially the translation of Tyndale. And most emphatically may it be said of those passages of the New Testament which are most intimately associated with our deepest religious emotions, that it is the actual unchanged words of the original translator which are treasured up in our hearts, and are so potent in impressing the soul.<sup>30</sup>

Pollard declared,

He had himself set a model for the translation of the Bible into English which (even in the Jesuit version) was respectfully followed by his successors, so that the 'Authorized Version' of 1611, which still holds its place in the affections of the English-speaking Christians, alike in language, rhythm, and cadence, is fully ninety percent his.<sup>31</sup>

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<sup>30</sup> Demaus, 133-4.

<sup>31</sup> *The N.T. Translated by Tyndale*, xxi.

Demaus further wrote, "In short, the English New Testament as we now have it is, in its substance and form, the work of Tyndale; no other man has left any trace of his individuality on it."<sup>32</sup> But Tyndale's influence extended far beyond the Bible itself, it encompassed the whole of English language and literature. Also Demaus asserted,

Even as a literary work the issue of Tyndale's translation forms an important era in our history. At a time when the English language was still unformed; when it had not as yet been the vehicle of any great literary undertaking; when men of learning still looked upon it as an imperfect instrument, fit only for commonplace purposes, Tyndale showed that its capacity was unbounded; that in simplicity, majesty, strength, musical flow, ability to relate gracefully and perspicuously, to touch the feelings, to awe by its solemnity, to express the highest truths in the clearest words, it yields to no other language ancient or modern . . . in thus holding up before the nation, in a book which has become sanctified by the reverence of ten generations, a model of the highest literary excellence, simple, honest, and manly; free alike from the pedantry of the verbal scholar, and the affected point and force of the mere man of letters, he has exercised a permanent influence of the most beneficial kind over the literary taste of the English people.<sup>33</sup>

Tyndale initiated the tradition of literary excellence for the English Bible. Those who followed him continued the tradition. Miles Coverdale left his stamp of excellence on those portions not translated by Tyndale. Their successors merely polished the jewel that was left to their care.

### *Sample of Tyndale's Translation*

The following is a section of John chapter 14 from Tyndale's 1535 Testament. It may be compared with samples of other translations given elsewhere. Notice that the text had no verse numbers.

14. AND he sayd vnto his disciples: Let not youre hertes be troubled. Beleve in god and beleve in me. In my fathers housse are many mansions. If it were not so/ I wolde have tolde you. I go to prepare a place for you. And yf I go

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<sup>32</sup> Demaus, 136-7.

<sup>33</sup> Demaus, 137.

to prepare a place for you/ I will come agayne/ and receive you even vnto my selfe/ that where I am/ there may ye be also. And whither I go ye knowe/ and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whyther thou goest. Also how is it possible for vs to knowe the waye? Iesus sayd vnto him: I am the waye/ the truthe and the life. And no man commeth vnto the father/ but by me. Yf ye had knowen me/ ye had knowen my father also. And now ye knowe him/ and have sene him.

Philip sayd vnto him: Lorde shew vs the father/ and it suffiseth vs. Iesus sayde vnto him: have I bene so longe tyme with you: and yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And how sayest then: shew vs the father? Belevest thou not that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but the father that dwelleth in me/ is he that doeth the workes. Beleve me/ that I am in the father and the father in me. At the leest beleve me for the very workes sake.

Verely verely I saye vnto you: he that beleveth on me/ the works that I doo/ the same shall he do/ and greater workes then these shall he do/ because I go vnto my father. And whatsoever ye axe in my name/ that the father might be glorified by the sonne. Yf ye shall axe eny thinge in my name/ I will do it.

### **Chapter 3**

## **Tyndale's Translation Was Revised Seven<sup>1</sup> Times**

Following the Tyndale Bible, a series of English Bibles arose that completed and revised Tyndale's work. The revisions were partly due to expedience in order to make the work acceptable to those in authority. All English Bibles subsequent to Tyndale, including the King James Version of 1611, were revisions of previous editions. An important feature of each revision was an updating of the language to current literary usage.

#### *Coverdale Revised Tyndale's Bible*

During Tyndale's latter years on the Continent, the attitude toward an English Bible began to change in England. Tyndale's translation had aroused much interest among the people. Because Henry VIII desired to divorce his wife Catherine in order to marry Anne Boleyn, he had broken relationship with the pope. By implication, this break had committed Henry to the authority of the Scripture rather than to papal authority; but he had previously repudiated Tyndale's translation as heretical, and could not retract his word. Yet he saw that an English Bible would support his break with Rome.<sup>2</sup>

In 1534, Thomas Cranmer (Figure 3.1), Archbishop of Canterbury, sensing the appropriateness of the time, petitioned the king to authorize the production of an English translation, and to make it available to the people.<sup>3</sup> Although no for-

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<sup>1</sup> The seventh revision was the King James Version of 1611.

<sup>2</sup> Hoare, 161-65; Bruce, 54-5.

<sup>3</sup> Arthur J. Mason, *Thomas Cranmer* (London: Methuen, 1898), 89.

mal authorization was given, some of the king's close associates, Thomas Cromwell (Figure 3.2) and Sir Thomas More, evidently encouraged the work to begin on the continent.<sup>4</sup> That is when Miles Coverdale came on the scene.

Born about 1488, Miles Coverdale (Figure 3.3) was ordained a priest in about 1526, and became an Augustinian friar. He was educated at Cambridge where he came under the influence of Reformation. His new ideas soon placing him in danger, he left the Augustinian order and fled for safety to the continent where he stayed from 1528 to 1535.<sup>5</sup>

During his stay in Hamburg, he spent some time with Tyndale assisting him in his work, and again later in Antwerp where he was a proofreader.<sup>6</sup> In those days he was influenced to produce his own English Bible, perhaps by a strong personal desire, perhaps by Cromwell who had supported him earlier,<sup>7</sup> or perhaps by Jacob van Meteren of Antwerp who printed the first edition in 1535. The pages were shipped to England and sold to James Nycholson who bound them. Thus all copies of Coverdale's Bible have English bindings.<sup>8</sup>

Coverdale made use of Tyndale's Translation of the New Testament and the Pentateuch, with only minor revisions. But Tyndale's translation of Joshua through Chronicles was not available to him. Consequently, for the rest of the Old Testament and the Apocrypha, he translated from the Latin, making use of the German versions available to him; he did not translate from the Greek and Hebrew.<sup>9</sup> Some of his sources were:

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<sup>4</sup> Heaton, *Bible of the Reformation*, 152.

<sup>5</sup> Hoare, 169-72; Heaton, *Bible of the Reformation*, 151-52; Bruce, *Bible*, 53.

<sup>6</sup> Bruce, *Bible*, 53.

<sup>7</sup> Heaton, *Bible of the Reformation*, 152, 170.

<sup>8</sup> Heaton, *Bible of the Reformation*, 165-66.

<sup>9</sup> Hoare, 173; Bruce, *Bible*, 58-9; Ira M. Price, 252-2; S. L. Greenslade, "The English Versions of the Bible, 1525-1611," *The Cambridge History of the Bible: The West from the Reformation to the Present Day*, ed. S. L. Greenslade (London: Cambridge University Press, 1963), 148.



**Figure 3.1**  
Thomas Cranmer



**Figure 3.2**  
**Thomas Cromwell**<sup>10</sup>

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<sup>10</sup> [HTTP://WWW.englishhistory.net/tudor/citizens/cromwell.html](http://www.englishhistory.net/tudor/citizens/cromwell.html)



**Figure 3.3**  
**Miles Coverdale<sup>11</sup>**

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<sup>11</sup> Heaton, *Bible of the Reformation*, 153.

- (1) The Zurich Bible by Zwingli and Juda (1529)
- (2) Luther's German Bible
- (3) The Latin Vulgate
- (4) Pagninus' Latin Bible (1528)
- (5) Tyndale's Translation.<sup>12</sup>

The first edition was dedicated to the king but was not officially recognized by the king. Yet, because the Bible came on the scene at the opportune time, it was not opposed; no one took notice that it contained Tyndale's work. It was immediately received by the people, making it a success. The second edition was printed in 1537 under license of the king--an answer to Tyndale's last prayer.<sup>13</sup>

Although Coverdale's Bible was not entirely translated from the Greek and Hebrew, he did make some significant contributions. His was the first complete Bible to be printed; he restored the old ecclesiastical words like *church* and *bishop*; and he was the first to separate the Apocryphal books from the Old Testament, contrary to their arrangement in the Latin Vulgate.<sup>14</sup> In addition he wrote in his introduction to the Apocryphal books:

These books (good reader) which be called Apocrypha, are not judged among the doctors to be of like reputation with the other scripture, as thou mayest perceive by S. Jerome *in epistola ad Paulinum*. And the chief cause thereof is this: there be many places in them, that seem to be repugnant unto the open and manifest truth in the other books of the Bible.<sup>15</sup>

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<sup>12</sup> Hoare, 177; Ira M. Price, 253.

<sup>13</sup> Hoare, 173.

<sup>14</sup> Bruce, *Bible*, 60; this practice has been followed in all English Protestant Bibles ever since, if the Apocrypha is included at all.

<sup>15</sup> Bruce, *Bible*, 60.

Coverdale also made a significant contribution in English style, thus continuing the tradition of literary excellence. The respected Bible historian, S. L. Greenslade, said:

His English style is commonly judged by his Psalms, where it is at its best: abounding in music, beautifully phrased. Elsewhere he is generally smoother and more melodious than Tyndale's, less given to variation, missing something of his swiftness and native force, but often finding a better phrase.<sup>16</sup>

Coverdale's Version of the Psalms still appears in the *Book of Common Prayer*.<sup>17</sup>

Coverdale returned to England in 1535 and had great success, producing the second edition in 1537. Later he was commissioned to produce the Great Bible. In 1551 he became Bishop of Exeter. But when Mary became Queen he was deposed, imprisoned, and banished from England, being saved from death only by the intercession of the King of Denmark. Eventually he went to Geneva and shared in the production of the Geneva Bible. When Mary died he returned to England where he died in February, 1569, at the age of 81.<sup>18</sup>

### *Matthew's Bible Was a Revision of Tyndale and Coverdale*

In the meanwhile, another English Bible was being produced on the Continent by John Rogers (Figure 3.4). This Englishman had received his B.A. at Cambridge in 1525, and in about 1534 had gone to Antwerp where he became chaplain of the "English House."<sup>19</sup> While there he became a close friend and convert of William Tyndale,<sup>20</sup> and probably became acquainted with Cromwell and Coverdale who were there at the time.

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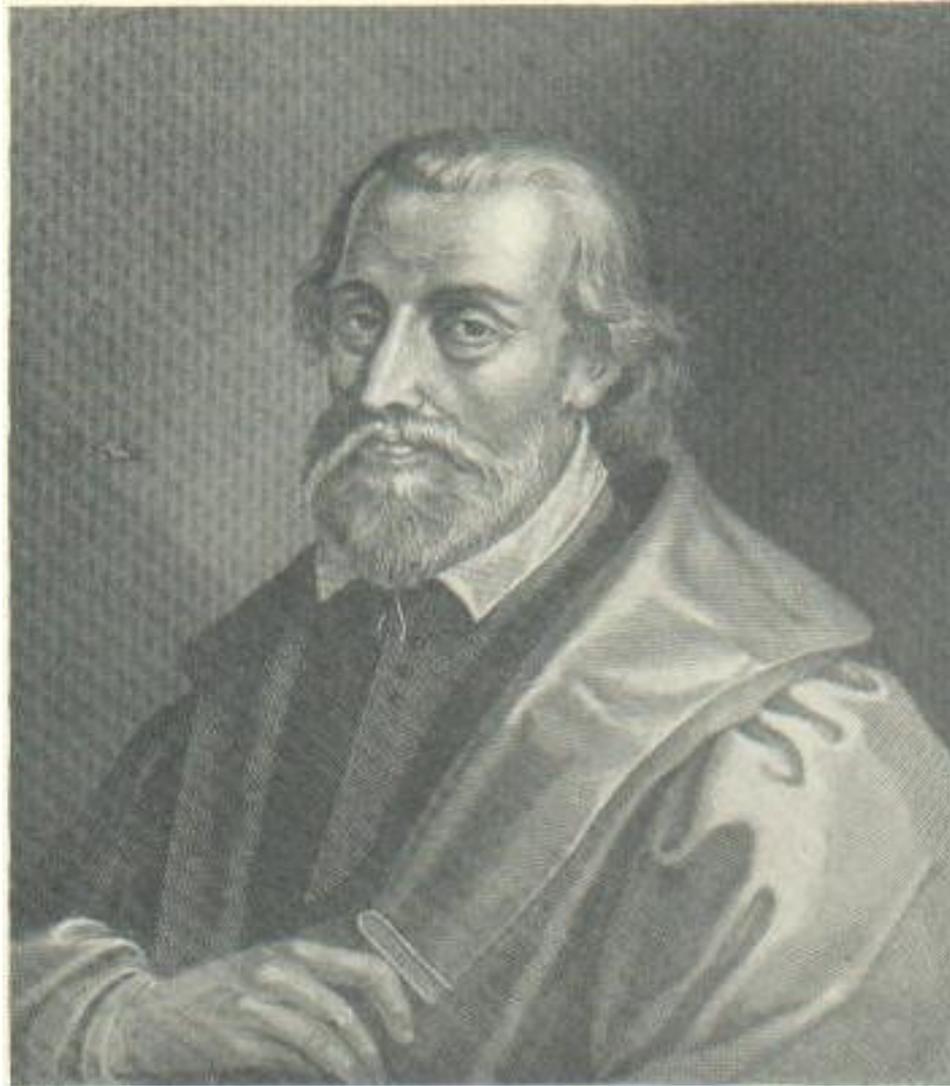
<sup>16</sup> S. L. Greenslade, "English Versions of the Bible, 1525-1611," *The Cambridge History of the Bible, the West from the Reformation to the Present Day*, ed. S. L. Greenslade (London: Cambridge University Press, 1963), 149.

<sup>17</sup> Bruce, *Bible*, 61.

<sup>18</sup> Heaton, *Bible of the Reformation*, 174-75.

<sup>19</sup> Hoare, 180.

<sup>20</sup> Heaton, *Bible of the Reformation*, 183.



JOHN ROGERS, FIRST MARTYR IN QUEEN MARY'S REIGN.  
FROM THE ORIGINAL IN THE HEROOLOGIA.

**Figure 3.4**  
**John Rogers<sup>21</sup>**

Tyndale made Rogers his literary executor and gave him his unfinished manuscripts of the Old Testament. With these manuscripts and Coverdale's first

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<sup>21</sup> Heaton, *Bible of the Reformation*, 185.

edition, he produced his Bible under the fictitious name of Thomas Matthew. He revised Tyndale's translation of Genesis through Chronicles, Jonah, and Tyndale's 1535 New Testament. For the rest of the Old Testament and the Apocrypha, he revised Coverdale's translation. Rogers may have consulted Tyndale's *Epistles of the Old Testament* for his work in the Prophets and the Apocrypha.<sup>22</sup>

Because Cranmer liked Matthew's Bible, he sent a copy to Cromwell, requesting that it be licensed by the king.<sup>23</sup> As a result, the Matthew's Bible, with a forward by Cranmer, was published in England by Grafton and Whitchurch in 1537 under license of the king--a second answer to Tyndale's last prayer.<sup>24</sup>

Rogers had returned to England for the publication of his Bible. There he experienced success until persecution once again sprang up under Queen Mary. In 1555 he was the first martyr to be burned at Smithfield during her reign.<sup>25</sup>

### ***The Great Bible Was a Revision of Matthew's***

Because of the success of Coverdale's Bible in 1535, it became evident that Henry VIII was in favor of the idea. Consequently in 1536 Cranmer again petitioned the king to authorize the production of an English Bible that would be suitable for use in the churches. The appearance of Coverdale's second edition and of Matthew's Bible (1537) caused Cromwell to anticipate the king's authorization; therefore, he had Coverdale produce a revision of Matthew's Bible. The Old Testament was to be made more faithful to the Hebrew, Aramaic, Greek, and Latin texts.<sup>26</sup> The Old Testament was corrected with the aid of Sebastian Munster's Latin translation, a recent work that was quite literal and accurate. The New

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<sup>22</sup> Bruce, *Bible*, 49; Ira M. Price, 254-55; Greenslade, *English Versions*, 150.

<sup>23</sup> Mason, 91.

<sup>24</sup> Heaton, *Bible of the Reformation*, 183-89; Hoare, 180-84.

<sup>25</sup> Hoare, 180; Ira M. Price, 261.

<sup>26</sup> Heaton, *Bible of the Reformation*, 210; Ira M. Price, 256.

Testament was revised with the aid of Erasmus' Latin translation and the Latin Vulgate. The reformers were disappointed in this Latin influence.<sup>27</sup>

The first edition was issued in April of 1539, in large folio with black letters, without notes. It had been printed in Paris by the famous French printer, Regnault, with the most excellent design and workmanship. The Inquisition attempted to halt the work, and the printed pages had to be smuggled out of France to England.

Cromwell had to buy up the type and presses from Regnault, and transport them to England, together with Regnault's staff of compositors, where the task was completed.<sup>28</sup> This Bible is erroneously referred to as "Cranmer's Bible," but he had nothing to do with it. This error probably came about because Cranmer wrote an introduction to the second and subsequent editions.<sup>29</sup> The name commonly given to this Bible is "The Great Bible" because of its large size (11 by 16 1/2 inches) and excellent workmanship.<sup>30</sup>

Cromwell had prepared the way for the Great Bible in September of 1538 by issuing an injunction that before a specific day each church should have "one boke of the whole Bible, *in the largest volume*, in Englysh, sett up in summe convenient place within the churche that ye have cure of, wherent your parishioners may most commodiously resort to the same and read yt."<sup>31</sup> This gave official authorization for the Great Bible to be used in the churches; it is the only English Version with such formal authorization.<sup>32</sup>

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<sup>27</sup> Hoare, 188-89.

<sup>28</sup> Hoare, 189-90.

<sup>29</sup> Hoare, 192-93; for a copy of his introduction see *The Writings of the Rev. Dr. Thomas Cranmer* (London: The Religious Tract Society, n.d.).

<sup>30</sup> Geddes MacGregor, *The Bible in the Making* (London: John Murray, 1959), 93.

<sup>31</sup> Hoare, 193.

<sup>32</sup> Hoare, 196.

The Great Bible became very popular even though its sponsor, Thomas Cromwell, lost favor with the king and was executed little more than a year after its publication.<sup>33</sup> It went through seven editions in two years and remained dominant for almost thirty years.<sup>34</sup>

The latter years of Henry VIII were characterized by a favorable attitude toward Roman Catholicism; he disfavored the reformers, and he restricted the use of the English Bible. In 1546 English Bibles and testaments were burned, except for the Great Bible. Ultimately Rogers and Cranmer were martyred, and Coverdale narrowly escaped by fleeing the country.<sup>35</sup>

### *Sample of the Great Bible*

The following is a portion of John chapter 14, taken from the Great Bible. It may be compared with samples of other English Bibles in other sections.

14. AND he sayde vnto his disciples: let not youre herte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receaue you euen vnto my selfe: that where I am, there maye ye be also. And whither I go, ye knowe, and the waye ye knowe.

Thomas sayeth vnto him: Lord, we know not whither thou goest. And how is it possible for vs, to knowe the waye? Iesus sayeth vnto him: I am the waye, the trueth, and the lyfe. No man cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also: and now ye knowe him, and haue sene him.

Philip sayeth vnto him: Lorde, shew vs the father, and it suffiseth vs. Iesus sayeth vnto him, haue I bene so longe tyme with you: and yet hast thou not knowen me? Philip: he that hath sene me, hath sene the father. And how sayest thou then: shew vs the father? Beleuest thou not, that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the worckes sake.

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<sup>33</sup> He was executed in July of 1540; Hoare, 206.

<sup>34</sup> Hoare, 196.

<sup>35</sup> Hoare, 198, 207.

Uerely, verely I saye vnot you: he that beleueth on me, the worckes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father: And whatsoeuer ye aske in my name, that wyll I do, that the father maye be glorified by the sonne.

### ***The Geneva Bible Was a Revision of Tyndale***

Although the Great Bible was quite popular, many of the Puritans, those of Calvinistic persuasion and of the anti-sacramental movement, were not fully satisfied with it. Some attempts were made to have this Bible revised, but without success. During the anti-Protestant persecution under Queen Mary, many of these people fled the country; a large number found their way to Geneva, the city of John Calvin, and settled there. Some of these exiles undertook to revise thoroughly the Great Bible in order to correct the problems they saw in it.<sup>36</sup> This revision is known as the Geneva Bible.

Translated by William Whittingham, a relative of John Calvin by marriage, the New Testament, first issued in 1557, was a revision of Tyndale's New Testament.<sup>37</sup> The complete Bible was issued in 1560. William Whittingham was also a principal contributor to the Old Testament. Others who contributed were John Knox, Miles Coverdale, Anthony Gilby, and Thomas Sampson; the project was supervised by John Calvin and Theodore Beza.<sup>38</sup> It was primarily a revision not a new translation. The Old Testament was a revision of the Great Bible (1550 edition), especially those sections not originally translated by Tyndale.<sup>39</sup> The revisers were all good Hebraists, and perhaps the earliest English translators to make firsthand use of Rabbi David Kimchi's commentary.<sup>40</sup>

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<sup>36</sup> Hoare, 211-12; W. J. Heaton, *The Puritan Bible* (London: Francis Griffiths, 1913), 98-110.

<sup>37</sup> Hoare, 217-18.

<sup>38</sup> Hoare, 218-19; Heaton, *Puritan Bible*, 111-28.

<sup>39</sup> Bruce, *Bible*, 89.

<sup>40</sup> Greenslade, *English Versions*, 157.

The New Testament was a revision of Whittingham's 1557 edition, itself a revision of Tyndale's work. A careful comparison was made with the Greek and Hebrew and with the best recent Latin versions, as well as the standard French and German versions.<sup>41</sup> The Greek text used was that of Stephanus (1550 or 1551).<sup>42</sup>

Although the Bible was printed in clear Roman type, italic print was used for words supplied by the translators, while comments and notes were supplied in the margins. Maps, tables, and illustrations were also supplied.<sup>43</sup> For the first time in any English Bible, verse divisions and numbers were used, following the system introduced by Robert Stephanus in his Latin Bible of 1556 and his Greek New Testament of 1551.<sup>44</sup> Verse division and numbers had been first devised for the Hebrew Bible in the Venice edition of 1524. This system was adopted in the Latin Bible printed in 1528. Robert Stephanus used the same system in the Old Testament, but devised a different system for the New Testament.<sup>45</sup> The Apocrypha was separated from the Old Testament with an introduction clearly stating that the Apocryphal Books were not canonical (see Figure 3.5).

The Geneva Bible is sometimes called the "Breeches Bible" because of its translation of Genesis 3:7.

Then the eyes of them bothe were opened, & they knewe that they were naked,  
and they fewed figtre leaues together, and made them felues breeches.<sup>46</sup>

However, the rendering is not unique to this Bible; it was also used in Wycliffe's Bible and in Caxton's *Golden Legend*.<sup>47</sup>

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<sup>41</sup> Hoare, 220.

<sup>42</sup> Greenslade, *English Versions*, 157.

<sup>43</sup> Hoare, 221.

<sup>44</sup> Hoare, 218.

<sup>45</sup> MacGregor, 98.

<sup>46</sup> *The Geneva Bible, a Facsimile of the 1560 Edition*, with Introduction by Lloyd E. Berry (Madison WI: The University of Wisconsin Press, 1969), 2.

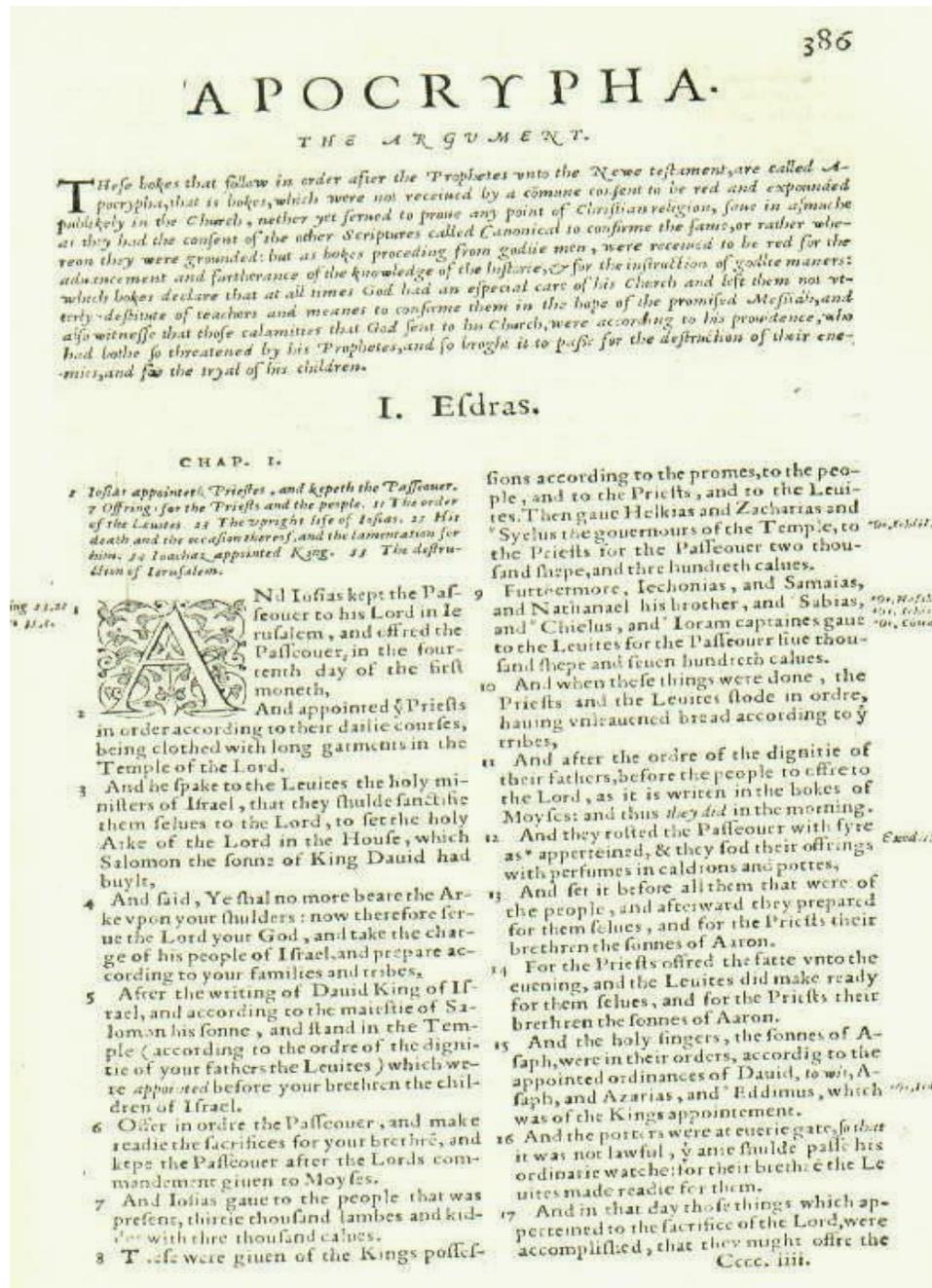


Figure 3.5  
Geneva Bible Apocrypha<sup>48</sup>

<sup>47</sup> Hoare, 211.

<sup>48</sup> *The Geneva Bible: A Facsimile of the 1560 Edition*, with Introduction by Lloyd E. Berry (Madison, WI: The University of Wisconsin Press, 1969).

The Geneva Bible completely overshadowed the Great Bible which ceased being printed after 1569. It underwent over 140 editions, the last being in 1644. It retained its popularity over the Bishop's Bible, and over the Authorized Version for a generation.<sup>49</sup> It was the household Bible in all of Scotland, and popular with the middle class people in England.<sup>50</sup>

### ***Sample of the Geneva Bible***

Figure 3.6 is a facsimile of a page from the Geneva Bible containing John chapter 14. It may be compared with samples of other English Bibles in other sections.

### ***The Bishops' Bible Was a Revision of the Great Bible***

The success of the Geneva Bible made the use of the Great Bible impossible; its superior quality could not be resisted. It was fully accepted in Scotland and was quite popular with the people of England. But it was unacceptable to the English clergy because of its strong Calvinistic notes. In order to resolve the problem, Archbishop Matthew Parker submitted a proposal that the Great Bible be revised. Parker was made editor-in-chief, and he appointed a committee of bishops to do the work with the help of other scholars.<sup>51</sup>

### ***The Revision Committee***

The revision committee was to follow closely the wording of the Great Bible, to consult the Latin versions of Munster and Pagninus, to avoid "bitter notes," and to select words in good taste. The work was completed in seven years and issued in October of 1568; it is known as the *Bishops' Bible* because of the important role the bishops had in its production.<sup>52</sup> This was the first English Bible produced by a committee of scholars.

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<sup>49</sup> Greenslade, *English Versions*, 159.

<sup>50</sup> Hoare, 213.

<sup>51</sup> Bruce, *Bible*, 92-93

<sup>52</sup> Hoare, 226.

Manie dwelling places.

S. Iohn. Christ is the vine.

til thou haue denyed me thrife.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble. 2 He ascendeth into heauen to prepare vs a place. 6 The way, the truth and the life. 10 The Father and Christ one. 13 How we shoulde pray. 23 The promises vnto them that kepe his worde.

1 And he said to his disciples, Let not your heart be troubled: ye beleue in God,<sup>a</sup> beleue also in me.

<sup>a</sup> For in so beleuing no troubles shall come vnto them. <sup>b</sup> So that there is not onely place for him, but for all his. <sup>c</sup> At the latter day. Act. 11.

2 In my Fathers house are<sup>b</sup> many dwelling places: if it were not so, I wolde haue tolde you: I go to prepare a place for you.

3 And though I go to prepare a place for you, I wil<sup>c</sup> come againe, and receiue you vnto my self, that where I am, there may ye be also.

4 And whiche I go, ye knowe, and the way ye knowe.

<sup>d</sup> He was not altogether ignorant, but his knowledge was weak and imperfect. <sup>e</sup> Therefore we must begin in him, continue in him, & end in him.

5 Thomas said vnto him, Lord, we<sup>d</sup> knowe not whither thou goest: how can we then knowe the way?

6 Iesus said vnto him, I am the<sup>e</sup> Way, and the Truth, & the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen me, ye shoulde haue knowen my Father also: and from henceforth ye knowe him, and haue sene him.

8 Philippe said vnto him, Lord, shewe vs<sup>f</sup> thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hathe sene me, hathe sene my Father: how the<sup>g</sup> saist thou, Shewe vs thy Father?

10 Beleue it thou not, that I am in the Father, and the Father is in me? The wordes that I speake vnto you, I speake not of my self: but the Father that dwelleth in me, he<sup>h</sup> doeth the workes.

<sup>f</sup> For the verie fulness of the diuinitie remaineth in Christ.

11 Beleue me, that I am in the Father, and the Father in me: at the least, beleue me for the very workes sake.

<sup>g</sup> In that, that he is man. <sup>h</sup> Who declareth his maiestie and vertue by his doctrine and miracles.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do,<sup>i</sup> he shal do also, & greater then these shal he do: for I go vnto my Father.

<sup>i</sup> This is referred to the whole house of the Church in whome the verue of Christ doeth shine & remaine for euer. Chap. 16. 23. mat. 7. 7. mar. 11. 34. ian. 1. 5.

13 And whatsoever ye aske in my Name, that wil I do, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I wil do it.

15 If ye loue me, kepe my comandements, and I wil pray the Father, and he shal giue you another<sup>k</sup> Comforter, that he may abide with you for euer,

16 And I wil pray the Father, and he shal giue you another<sup>k</sup> Comforter, that he may abide with you for euer,

<sup>k</sup> I haue comforted you whiles I was with you, but henceforth the holie Ghost shal comfort you, and presente you. So called because he worketh in vs the truth. <sup>m</sup> Which thing he doeth by the verue of his Spirit.

17 Euen the Spirit of<sup>l</sup> truth, whom the worlde can not receiue, because it seeth him not, nether knoweth hi: but ye knowe him: for he dwelleth with you, and shal be in you.

18 I wil not leaue you comfortles: but I wil come to you.

19 Yet a litle while, and the worlde shal se me no more, but ye shal se me: because I liue, ye shal liue also.

20 At that day shal ye knowe that I am in my Father, and you in me, and I in you.

21 He that hathe my comandements, and kepeth them, is he that loueth me: and he that loueth me,<sup>n</sup> shal be loued of my Father: and I wil loue him, and wil shewe mine owne self to him.

22 Iudas said vnto him (not<sup>o</sup> Iscariot) Lord, what is the cause that thou wilt shewe thy self vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he wil kepe my worde, & my Father wil loue him, and we wil come vnto him, and wil dwell with him.

24 He that loueth me not, kepeth not my wordes, and the worde which ye heare, is not<sup>p</sup> of mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holie Ghost, whom the Father wil send in my Name, he shal teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I said vnto you, I go away, and wil come vnto you. If ye loued me, ye wolde verely reioyce, because I said, I go vnto the Father: for my Father is<sup>q</sup> greater then I.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleue.

30 Hereafter wil I not speake many things vnto you: for the<sup>r</sup> prince of this worlde commeth, and hathe<sup>s</sup> noght in me.

31 But it is that the worlde may knowe that I loue my Father: & as the Father hathe commanded me, so I do. Arise, let vs go hence.

32 The swete consolation and mutual loue betweene Christ and his members vnder the parable of the vine. 34 Of their common afflictions and persecutions. 36 The office of the holie Ghost and the Apostles.

33 I Am the true vine, and my Father is an houband man.

34 Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.

35 Now are ye cleane through the worde, which I haue spoken vnto you.

36 Abide in me, and I in you: as the brãche can not beare frute of it self, except it abide in the vine, no more can ye,<sup>t</sup> except ye abide in me.

37 I am the vine: ye are the branches: he that abideth

<sup>n</sup> He shal sensibly feele the grace of God abideth in him. <sup>o</sup> Not the brother of Iudas.

<sup>p</sup> Whereby he aduerteth, that he not to haue respect to the worlde, lest they shoulde be drawn backe by euil example. <sup>q</sup> That is, not his alone: for he had nothing separate from his Father.

<sup>r</sup> All comfort & prosperitie.

<sup>s</sup> In that that Christ is become man to be Mediator betweene God & vs.

<sup>t</sup> Satan excruciat his rage & tyrannie by the permission of God.

<sup>u</sup> Satan shal assaile me with all his forces, but he shal not finde that in me which he looketh for: for I am that Lincke which is without spot.

CHAP. XV.

38 The swete consolation and mutual loue betweene Christ and his members vnder the parable of the vine. 34 Of their common afflictions and persecutions. 36 The office of the holie Ghost and the Apostles.

37 I Am the true vine, and my Father is an houband man.

38 Euerie branche that beareth not frute in me, he taketh away: & euerie one that beareth frute, he purgeth it, that it may bring forth the more frute.

39 Now are ye cleane through the worde, which I haue spoken vnto you.

40 Abide in me, and I in you: as the brãche can not beare frute of it self, except it abide in the vine, no more can ye,<sup>t</sup> except ye abide in me.

41 I am the vine: ye are the branches: he that abideth

<sup>v</sup> We can helpe forthe no frute, except we be ingrafted in Christ.

Figure 3.6

The Geneva Bible at John 14

The Bishops' Bible made use of the verse divisions and numbers introduced in the Geneva Bible. Because of the variety of contributors and a lack of coordination the work was of uneven merit. This Bible was the least successful of all the English versions; it underwent nineteen editions, the last being in 1606. Throughout its life of forty years, it was overshadowed by the Geneva Bible, and finally was replaced by the Authorized Bible of 1611.

### *Literary Excellence*

The committee of bishops continued the tradition of literary excellence. They were particularly concerned that all portions of the Bible would be suitable for public reading, and that its wording would be in good taste, using delicacy and refinement. "Expressions which, if read aloud, might be offensive to public taste were to be modified."<sup>53</sup>

### *The Rheims-Douay Bible Was Translated from Latin*

The Roman Catholic bishops were disturbed by the Geneva Bible, just as the English bishops were. Although the Roman Church disapproved of translating the Scripture into the language of the common people, the interest in the Geneva Bible by the Catholic laity was so strong that the bishops decided to produce a Catholic English Bible.

The work, under the supervision of Gregory Martin, was done by English exiles at the Seminary of Douay in France. The New Testament was printed at Rheims in 1582. The complete Bible was printed at Douay in 1609-10, hence its name. This English Bible is a translation of the Latin Vulgate, but with reference to the Greek and Hebrew, to the Geneva Bible, and to the Bishops' Bible. It con-

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<sup>53</sup> Bruce, *Bible*, 94.

tains many anti-Protestant notes.<sup>54</sup> The Douay Bible exhibits obvious dependence on Tyndale,<sup>55</sup> yet the English is frequently unclear and obscure.<sup>56</sup>

The Douay Bible remained the Bible of English Catholics until very recently. Its form has been changed by successive revisions, but it has remained essentially the work of Gregory Martin and his fellow-workers. In 1941 the New Testament was revised by Catholic scholars under the patronage of the Episcopal Committee of the Confraternity of Christian Doctrine. This New Testament is known as the Confraternity Edition, and the complete Bible with this New Testament is known as the Douay-Confraternity Bible.<sup>57</sup>

In 1970 the Vatican issued a completely new English translation of the Bible made by members of the Catholic Biblical Association of America, sponsored by the Bishop's Committee of the Confraternity of Christian Doctrine, known as the New American Bible.

### *Sample of the Rheims New Testament*

The following is a portion of John chapter 14 taken from the Rheims New Testament. It may be compared with samples of other English Bibles in other sections.

14. Let not your hart be troubled. You beleue in God, beleue in me also.  
 2 In my fathers house there be many mansions. If not, I vvould haue told you, Because I goe to prepare you a place.  
 3 And if I goe, and prepare you a place; I come againe and vvil take you to my self, that vvhere I am, you also may be.  
 4 And vvhither I goe you knowv, and the vvay you knowv.  
 5 Thomas saith to him, Lord, vve knowv not vvhither thou goest; and hovv can vve knowv the vvay?  
 6 Iesvs saith to him, I am the vvay, and the veritie, and the life. no man cometh to the Father, but by me.

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<sup>54</sup> Hoare, 231-35.

<sup>55</sup> *The New Testament by Tyndale*, xxi.

<sup>56</sup> Hoare, 231-35.

<sup>57</sup> *The Holy Bible, Douay-Confraternity* (Los Angeles: C.F. Horan, 1950), i-iv.

7 If you had knowven me, my father also certes you had knowven: and from hence forth you shal knowv him, and you haue seen him.

Philippe saith to him, Lord shevv vs the Father, and it sufficeth vs.

9 Iesvs saith to him, So long time I am vvith you; and haue you not knowven me? Philippe, he that seeth me, seeth the Father also. Hovv saiest thou, Shevv vs the father?

10 Doest thou not beleeeue that I am in the Father, and the Father in me? The vvordes that I speake to you, of my self I speake not. But my father that abideth in me, he doeth the vvorkes.

11 Beleeeue you not, that I am in the Father and the Father in me? Otherwise for the vvorkes them selues beleeeue.

12 Amen, amen I say to you, he that beleeueth in me, the vvorkes that I doe, he also shal doe, and greater then these shal he doe,

13 because I goe to the Father, and vvhatsoever you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne.



## **Chapter 4**

### **The King James Version Was a Revision**

The sequence of Bible editions from Tyndale's Bible to the Bishops' Bible had continued the tradition of revision, each being a revision of its predecessor, modifying, refining, polishing, purifying, and updating it to current literary usage. By the time James I came to the throne, the process was due to be repeated.

In 1603 James VI, king of Scotland, became James I, king of England (Figure 4.1). In the Conference of Hampton Court held in January of 1604, the Puritans petitioned the new king for improved conditions. Dr. John Reynolds (Figure 4.2), President of Corpus Christi College, Oxford, and spokesman for the moderate Puritans, recommended that the king authorize a revision of the Bishops' Bible because it did not follow the original languages as well as it should. The king was receptive to the idea, and he soon wrote a letter to initiate the work.<sup>1</sup>

#### ***Fifty-Four Translators Participated***

A group of 54 prominent Greek and Hebrew scholars were selected and organized into six companies. Two companies were to meet at each of the two universities (Oxford and Cambridge) and at Westminster Abbey, each company working on a separate portion of the Bible.<sup>2</sup>

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<sup>1</sup> Hoare, 241-49; Bruce, *Bible*, 96-97; Ira M. Price, 268-69;

<sup>2</sup> Hoare, 250; Bruce, *Bible*, 97-99.



**Figure 4.1**  
**King James I**



**Figure 4.2**  
**John Reynolds**

The following is a list of the scholars who participated:<sup>3</sup>

***The First Company of Translators***

The first company was to meet at Westminster University and translate Genesis through Kings:

1. Dr. Lancelot Andrews (Figure 4.3), Dean of Westminster, president of the company
2. Dr. John Overall, Dean of St. Paul's Fellow of Trinity College, Cambridge
3. Dr. Adrian de Saravia, Prebendary of Glouster, Canterbury, and Westminster
4. Dr. Richard Clarke, Vicar of Mynstre and Monkton, Fellow of Christ's College, Cambridge
5. Dr. John Laifield, Rector of St. Clement Danes, Fellow of Trinity College, Cambridge.
6. Dr. Leigh,<sup>4</sup> Archdeacon of Middlesex
7. Master (Francis)<sup>5</sup> Burgley of Stretford
8. Mr. (Jeffrey) King of Sussex, Fellow of King's College, Cambridge
9. Mr. (Richard) Thomson of Clare Hall, Cambridge
10. Willhelm Bedwell of St. John's College, Cambridge, Vicar of Tottenham

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<sup>3</sup> *The English Hexapla* (London: Samuel Bagster, 1841), 154-57; various sources provide different spelling for some of the names.

<sup>4</sup> Or Robert Tigue; Gustavus S. Paine, *The Men Behind the King James Version* (1959; rpt. Grand Rapids: Baker Book House, 1977), 184.

<sup>5</sup> Names in parenthesis throughout the list are supplied from Paine, 184-45.



**Figure 4.3**

**Lancelot Andrews**

***The Second Company of Translators***

The second company was to meet at Cambridge University and translate Chronicles through the Song of Solomon:

1. Edward Livelie, Regius Professor of Hebrew, president of the company (died before work started)
2. D. John Richardson, Master of Trinity College
3. Dr. Laurence Chaderton, Master of Emanuel College
4. Francis Dillingham, Fellow of Christ's College
5. Dr. (Roger) Andrews, Master of Jesus College
6. Thomas Harrison, Vice-Master of Trinity College
7. Robert Spalding, Fellow of St. John's College, successor of Edward Livelie as Regius Professor of Hebrew
- 8 Andrew Bing, Fellow of Peterhouse

***The Third Company of Translators***

The third company was to meet at Oxford University and translate Isaiah through Malachi:

1. Dr. John Harding, President of Magdalen College, Regius Professor of Hebrew, president of the company
2. Dr. John Reynolds (Figure 4.2), President of Corpus Christi College, Oxford; he died before the work was finished.
3. Dr. Thomas Holland, Rector of Exeter College
4. Dr. Richard Kilbye, Rector of Lincoln College

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5. Dr. Miles Smith (Figure 4.4), Bishop of Gloucester
  6. Dr. Richard Brett, Fellow of Lincoln College
  7. Daniel Fairclough (or Featly), Rector of Northill, Fellow of New College

***The Fourth Company of Translators***

The fourth company was to meet at Oxford University and translate the Gospels, the Acts, and the Revelation:

1. Dr. Thomas Ravis (Figure 4.5), president of the company, Dean of Christ Church
2. Dr. George Abbot (Figure 4.6), Dean of Winchester, and Master of University College
3. Dr. Richard Eedes, Dean of Worcester; he died before the work began.
4. Dr. Giles Tomson, Dean of Windsor, Bishop of Gloucester
5. Sir Henry Savile (Figure 4.7), Provost of Eton
6. Dr. John Perin, Regius Greek Professor of St. John's College
7. Dr. Ralph Ravens, Rector of Eystan Magna, Fellow of St. John's College
8. Dr. John Harmer, Regius Greek Professor, Chief Master of Winchester School
9. (John Aglionby)
10. (Leonard Hutton)



**Figure 4.4**  
Miles Smith



**Figure 4.5**  
Thomas Ravis



**Figure 4.6**  
George Abbot



**Figure 4.7**  
**Henry Savile**

***The Fifth Company of Translators***

The fifth company was to meet at Westminster University and translate the Epistles of the New Testament:

1. Dr. William Barlowe, Bishop of Rochester, president of the company
2. Dr. (Ralph) Hutchinson
3. Dr. (John) Spencer
4. Mr. (Roger) Fenton
5. Mr. (Michael) Rabbet
6. Mr. (Thomas) Sanderson
7. Mr. (William) Dakins, Fellow of Trinity College, Cambridge

***The Sixth Company of Translators***

The sixth company was to meet at Cambridge University and translate the Apocrypha:

1. Dr. John Duport, Master of Jesus College, president of the company
2. Dr. (William) Brainthwaite, Fellow of Emanuel
3. Dr. Jeremiah Ratcliffe, Senior Fellow of Trinity College
4. Dr. Samuel Ward, of Emanuel College
5. Mr. Andrew Downes, Regius Professor of Greek, Fellow of St. John's College
6. Mr. John Boys (or Boise), Fellow of St. John's College
7. Dr. (Robert) Ward, Fellow of King's College

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The list contains only 49 of the original 54 scholars. The remaining five are now unknown.<sup>6</sup>

### *The Qualifications of the Translators*

Undoubtedly the men selected as translators were highly qualified for the work. Some King James Only advocates have gone so far as to claim that there has never been such a highly qualified group of translators before or since. Perhaps the most highly qualified was Lancelot Andrews (1555-1626), president of the Old Testament company at Westminster Abbey, the company charged with translating Genesis through Kings. His brilliance recognized early, his teachers encouraged his parents to give him a learned education. He became an expert in the field of patristic studies, his mastery of that field being unrivaled. He was a master of fifteen or more languages, and reported to be “so skilled in all (especially the oriental) languages, that some conceive he might (if then living) almost have served as an interpreter general at the confusion of tongues.”<sup>7</sup> Known as a gifted composer of prayers, he was a thorough English churchman, fully opposed to Romanism, but also opposed to Puritanism. He voted for the divorce of Essex, and was probably one of the bishops who sanctioned the burning of Leggat for the heresy of Arianism.<sup>8</sup>

John Bois (1561-1644), a member of the Cambridge company charged with translating the Apocrypha, was a man of great learning. His father taught him Hebrew when he was five years old. Having read sixty grammars, he was known as a most exact grammarian.

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<sup>6</sup> Paine lists others who are mentioned as taking part in the work: Thomas Bilson, editor, William Thorne, George Ryves, William Eyre, James Montague, Arthur Lake, Nicholas Love, and Thomas Sparks (p.185).

<sup>7</sup> Leslie Stephen and Sidney Lee, *Dictionary of National Biography*, 20 vols. (London: Oxford press, 1901), 1:402.

<sup>8</sup> Stephen and Lee, 1:402.



**Figure 4.8**  
**Thomas Bilson**

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In later times he was responsible for revising the Authorized Version (1638). He kept notes on the decisions of the translators, but, unfortunately, only some of the notes have survived.<sup>9</sup>

Francis Dillingham (d. 1611?), a member of the Cambridge company charged with translating Chronicles through Song of Solomon, was reported to be an excellent linguist and disputant.<sup>10</sup>

Andrew Downes (1549?-1628), a member of the Cambridge company charged with translating the Apocrypha, and Regius Professor of Greek, was responsible for reviving the study of Greek in his university.<sup>11</sup> In later years he assisted John Bois in revising the KJV in 1638.

Henry Savile (1549-1622), a member of the Oxford company charged with translating the the Gospels, Acts, and Revelation, had a great reputation as a mathematician and Greek scholar. For a time he was tutor in Greek to the queen, and was regarded as the most learned Englishman in secular literature. He was reported to be the encyclopedia of all learning. He translated portions of the Gospels, Acts, and the Revelation.<sup>12</sup> Richard Thomson (d. 1613), a member of the Westminster company charged with translating portions of the Old Testament from Genesis through Kings, was known as an admirable philologist. He also was known as “the grand propagator of Arminianism.”<sup>13</sup>

Samuel Ward (d. 1643), a member of the Cambridge company charged with translating the Apocrypha, was another man of vast learning. Nothing seems to have been reported about his linguistic ability, but it was known that no one in

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<sup>9</sup> Paine, 64-68.

<sup>10</sup> Stephen and Lee, 5:984.

<sup>11</sup> Stephen and Lee, 5:1297.

<sup>12</sup> Stephen and Lee, 17:856-58.

<sup>13</sup> Stephen and Lee, 19:746-47.

his university was held in higher esteem for ability, learning, and character. He was loyal to the Church of England, but was of mild Puritan persuasion with Calvinistic views.<sup>14</sup> In 1619 he was one of the English delegates to the Synod of Dort where he was regarded by some as the most learned member of the whole body.<sup>15</sup>

But for some of the translators no records of their linguistic skills seem to exist. In fact, some are known to be less than well qualified in that area. John Overall (1560-1619), a member of the Westminster company charged with translating Genesis through Kings, was Regius Professor of Theology. He was so well versed in Latin that it was reported that “he had spoken Latin so long it was troublesome to him to speak English in a continued oration.”<sup>16</sup> However, Paine wrote: “Why Overall was placed in the Hebrew group at Westminster is unclear, for he knew little of that language, being in the main a Latin scholar.”<sup>17</sup>

Daniel Fairclough [or Featley] (1582-1645) was a member of the Oxford Company charged with translating Isaiah through Malachi. No notice seems to have been made of his linguistic skills, but he was noted for his debating. He fearlessly attacked Roman Catholic doctrine and disputed with the Jesuits. His disputing eventually resulted in his being imprisoned as “a spy and intelligencer.” While in prison he continued his disputes with a fellow-prisoner, the Baptist minister, Henry Denne, of whose denomination he had always been a bitter opponent.<sup>18</sup>

Thus, while the academic skills of the KJV translators may be admired for their great achievements, there is no reason to suppose that they were, on the whole, more highly qualified than those who preceded or followed them. Every generation has its exceptional linguists and theologians, and every generation

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<sup>14</sup> Stephen and Lee, 20:793.

<sup>15</sup> Stephen and Lee, 20:792.

<sup>16</sup> Stephen and Lee, 14:1269.

<sup>17</sup> Paine, 32.

<sup>18</sup> Stephen and Lee, 6:1140-44.

builds on the foundation left by their predecessors. Much knowledge has been acquired about linguistics and lexicography since their day, and much more ancient Semitic and Greek literature has been discovered that has greatly contributed to the current knowledge of the Biblical languages.

### *The Theology of the Translators*

All the translators were Anglicans (Church of England) although their theological views were rather diverse. Some were high church (strong on ritual and liturgy) while a few were conforming Puritans (against much ritual and liturgy). Some were Calvinists, while others were Arminians. Nearly all seemed to be against Roman Catholicism. They all accepted the divine rights of the king, a state church, Episcopal church government, and infant baptism. This clearly affected the translation in places as reflected in their translating the Greek word ἐπισκοπος (*episkopos*) as *bishop*<sup>19</sup> rather than *overseer*, in their transliterating the Greek word βαπτίζω (*baptizo*) as *baptize* rather than translating it as *immerse*, and so forth. Few if any would be sympathetic toward the Protestant views of modern-day Evangelicals and Fundamentalists.

While the King James Version was being translated, the nonconforming Puritans, Separatists, Baptists, and others were being persecuted by King James and the Church authorities, sometimes by the very men who were doing the translation. H. C. Vedder, a Baptist historian, wrote:

This was the time when James I was vigorously making good his threat regarding sectaries in England: “I will make them conform, or I will harry them out of the land.” Persecution became so violent that the Separatists despaired of maintaining themselves in England, and Thomas Helwys, whose wife had been imprisoned for her schism, induced the Gainsborough group to emigrate to Holland.<sup>20</sup>

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<sup>19</sup> Phil. 1:1; 1 Tim. 3:1, 2; Tit. 1:7; 1 Pet. 2:25.

<sup>20</sup> Henry C. Vedder, *A Short History of the Baptists* (Philadelphia: The American Baptist Publication Society, 1907), 202.

A. C. Underwood, another Baptist historian, indicated that

in a single year (1604) no fewer than three hundred Puritan clergy were ejected, while the Separatists were constantly persecuted by the ecclesiastical authorities for breaking the law of attendance at public worship.<sup>21</sup>

Paine recorded several instances of this persecution:

In 1607, Thomas Ravis, the Oxford translator, became Bishop of London succeeding the man who had replaced Richard Bancroft when the latter became Archbishop of Canterbury. Ravis, always grim, at once began to harass those who would not submit fully to the Church. "By the help of Jesus," he announced with haughty sureness that Jesus was with him, "I will not leave one preacher in my diocese who doth not subscribe and conform." While he worked on the Bible, he was highly active as a hated scourge.<sup>22</sup>

Bartholomew Legate, already mentioned, was one who believed that Jesus was a mere man, that there was no virgin birth, no Incarnation. When he preached this belief, both George Abbot and Lancelot Andrewes of the translators approved his sentence to death. . . . There was no stay; the trial moved to its ruthless end. In Smithfield Market on March 18, 1611, at the urging of Andrewes and Abbot, and other firmly irate divines, the king's agents burned Bartholomew Legate at the stake.<sup>23</sup>

According to David Benedict, a well known historian of the 19th century:

The last man who was put to death in England for religion was a Baptist. He name was Edward Wightman, and is supposed to be the progenitor of a large family of that name in America, many of whom have been members of different Baptist churches in Rhode Island, and the neighbouring States of Connecticut and Massachusetts, and not a few of them worthy ministers in our churches.

Mr. Wightman was of the town of Burton upon Trent, he was convicted of divers heresies before the bishop of Litchfield and Coventry, and being delivered over to the secular power, was burnt at Litchfield, April 11th, 1612.<sup>24</sup>

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<sup>21</sup> A. C. Underwood, *A History of the English Baptists* (London: The Baptist Union Publication Dept., 1947), 33.

<sup>22</sup> Paine, 93.

<sup>23</sup> Paine, 142.

<sup>24</sup> David Benedict, *A General History of the Baptist Denomination* (New York: Lewis Colby and Company, 1813) 1:196-97.

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It seems strange then to read of present-day Evangelicals and Fundamentalists who praise the theological views and spiritual discernment of the KJV translators as somehow being superior to that of any translator today.

### *The Character of the Translators*

Some advocates of the King James Only view venerate the piety and godly character of the King James translators as being far superior to that of the translators of modern versions. This section is not intended as a personal attack on any of those respected men, but is intended to show merely that they were made of the same human flesh as people today, with their own strengths and weaknesses, their own spots and blemishes, their crowns of glory and feet of clay. Without doubt, most of the translators were of high moral character. They were known for their piety, fasting, and prayer. However, to regard them too highly in this area would be an error. They each had personal deficiencies, just like ordinary people of any era. Richard Thomson (d. 1613), a member of the Westminster company charged with translating Genesis through Kings, was a most admirable philologist. Nevertheless, he had the reputation of a debauched drunkard, who never went to bed sober.<sup>25</sup> Samuel Ward recorded in his diary that he had a problem with much drinking, overeating, and incontinent thoughts.<sup>26</sup> In fact, Paine asserted that “few divines were averse to drinking, and few wholly abstained from it.”<sup>27</sup> Henry Savile is reported to have been “too much inflated with his learning and riches” and to have grievously oppressed his students.<sup>28</sup>

John Overall married a very beautiful wife, but she was of flighty character that resulted in occasional gossip.<sup>29</sup> John Bois had trouble keeping his wife

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<sup>25</sup> Stephen and Lee, 19:746-47.

<sup>26</sup> Paine, 62-63.

<sup>27</sup> Paine, 40.

<sup>28</sup> Paine, 52.

<sup>29</sup> Paine, 32.

subject to him and discontent existed between them.<sup>30</sup> George Abbot had the misfortune of accidentally killing a man.<sup>31</sup>

There seems to have been some degree of jealousy between Andrew Downes and Henry Savile.<sup>32</sup> In fact, Paine noted that though they were “sometimes jealous of each other, in the manner of scholars at all times, they kept their conflicts subject to their basic aims, which were broadly at one.”<sup>33</sup> King James himself was not free from faults; Eadie recorded the often repeated comment that he was the “wisest fool” in Christendom, and added (among much else): “His belief in kingly supremacy was only excelled in his belief in himself, and the immorality of his court was equalled by the imbecility of his government.”<sup>34</sup>

### *The Translators Had Fifteen Instructions*

A list of fifteen instructions was drawn up for the scholars to guide them in their work and to assure uniform quality:<sup>35</sup>

1. The ordinary Bible read in the church, commonly called the Bishops’ Bible, to be followed and as little altered as the truth of the original will permit.
2. The names of the prophets and the holy writers with the other names of the text, to be retained as nigh as may be, accordingly as they were vulgarly used.

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<sup>30</sup> Paine, 66.

<sup>31</sup> Paine, 50, 53, 157.

<sup>32</sup> Stephen and Lee, 5:1297.

<sup>33</sup> Paine, 68.

<sup>34</sup> J. Eadie, *The English Bible*, 2 vols. (London: Macmillan, 1786), 2:163-64.

<sup>35</sup> Hoare, 252-54.

3. The old ecclesiastical words to be kept, *viz.*, the church not to be translated congregation, etc.
4. When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient fathers, being agreeable to the propriety of the place and the analogy of the faith.
5. The divisions of the chapters to be altered either not at all or as little as may be if necessity so require.
6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words which cannot, without some circumlocution so briefly and fitly be expressed in the text.
7. Such quotations of places to be marginally set down as shall serve for the fit reference of one scripture to another.
8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.
9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously, for his majesty is very careful in this point.
10. If any company, upon the review of the book so sent, doubt or differ upon any place, to send them word thereof, note the place, and withall send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company at the end of the work.
11. When any place of special obscurity is doubted of, letters to be directed by authority to be sent to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilful in the tongues, and having taken pains in that kind, to send his particular observations to the company either at Westminster, Cambridge, or Oxford.
13. The directors in each company to be the Deans of Westminster and Chester for that place and the king's professors in Hebrew or Greek in either University.
14. These translations to be used when they agree better with the text than the Bishops' Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's,<sup>36</sup> Geneva.
15. Besides the said directors afore mentioned, three or four of the most ancient and grave divines in either of the Universities, not employed in translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the fourth rule above specified.

### *The Translation Was Carefully Edited*

This translation continued the tradition of translating by means of a committee, in which safeguards were employed to assure quality and uniformity. Each company completed its work and submitted it to the other five for evaluation. When all questions were resolved, the final readings were recorded in a master Bible at each university. This work took about three years.<sup>37</sup>

Each university sent its master Bible to London for a review committee to decide the final form based on the readings in the three master copies. The final

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<sup>36</sup> That is, *The Great Bible*.

<sup>37</sup> *Report*, 6.

review committee consisted of two persons from each university and six bishops appointed by the king. Dr. Miles Smith and Dr. Thomas Bilson, Bishop of Winchester, then made a final review adding headings and chapter content notes. This work took almost one year. Finally Dr. Smith wrote the introduction.<sup>38</sup>

Although the translators provided no comments or interpretations in the margins, they did include 8,418 marginal notes. Of these, 6,637 were in the Old Testament, 1,016 in the Apocrypha, and 765 in the New Testament. The literal meaning of the original Hebrew, Aramaic, or Greek was given by 4,311 notes; 3,243 notes gave alternate translations; 63 notes gave the meaning of proper names; 102 notes recorded variant readings of the Hebrew or Greek text; and 492 notes gave other helpful information.<sup>39</sup>

The translators continued the practice of using verse numbers and paragraph marks. For some unknown reason, however, paragraph marks were not used beyond Acts 20:36. This omission was never corrected, and still persists in current editions.

The King James Version was a revision of the Bishops' Bible, not a new translation. The very first of the official instructions specifically required the translators to revise, not make a new translation. Dr. Miles Smith stated the same in his preface:

Truly (good Christian Reader) wee neuer thought from the beginning, that we should neede to make a new Translation, nor yet to make of a bad one a good one, . . . but to make a good one better, or out of many good ones, one principall good one, not iustly to be excepted against; that hath bene our indeauour, that our marke.<sup>40</sup>

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<sup>38</sup> *English Hexapla*, 157-58.

<sup>39</sup> F. H. A. Scrivener, ed., *The Cambridge Paragraph Bible of the Authorised English Version* (rev. ed.; London: Cambridge University Press, 1873), xxiv-xxx.

<sup>40</sup> *The Holy Bible: A Facsimile in a Reduced Size of the Authorized Version published in the year 1611 with an Introduction by A. W. Pollard* (Oxford: Oxford University Press, 1911). Although the King James Version is commonly referred to as the *Authorized Version*, it never received official authorization as did its predecessor, the Great Bible (Paine, 146). See Chapter 3, page 52 of this work.

### *The Translation Exhibits Literary Excellence*

Although the work was a revision, careful comparison was made with the Hebrew and Greek. The Hebrew Bibles used were the Rabbinic Bibles of 1519 and 1525,<sup>41</sup> and the Hebrew Text in the Complutensian and Antwerp Polyglots. The Greek New Testaments used were those of Erasmus, Stephanus, Beza, and the Complutensian Polyglot. Comparison was also made with most other versions available to them, especially the Geneva Bible and the Rheims New Testament.<sup>42</sup> Bible historian, S. L. Greenslade, said, “Geneva contributed clarity and precision, Rheims (besides its share of improvements in scholarship) affected their [the translators’] vocabulary, which is more Latin than that of their other predecessors.”<sup>43</sup> By making use of the best scholarship of their time, and building upon the excellent foundation laid by their predecessors, these translators produced an English Bible unsurpassed in excellence of language, rhythm, cadence, majesty, worshipful reverence, and literary beauty.

### *The First Printing Was in 1611*

The work took seven years for completion; the first edition was issued in 1611 in a folio volume with black letter type.<sup>44</sup> It replaced the Bishops’ Bible in the churches and was accepted as the authorized Bible because of the king’s involvement with its production. However, well-known Bible authority, F. F. Bruce, has stated: “The 1611 version is commonly called the Authorized Version, but it was never formally authorized by any competent body either in church or state.”<sup>45</sup>

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<sup>41</sup> The *Second Rabbinic Bible* edited by Jacob ben Chayyim and published by Daniel Bomberg (1524/25).

<sup>42</sup> Hoare, 251.

<sup>43</sup> Greenslade, *English Versions*, 167.

<sup>44</sup> Hoare, 255.

<sup>45</sup> Bruce, *Bible*, 99.

Like its predecessors, the 1611 version included the Apocrypha between the Old and New Testaments. But unlike its predecessors that clearly stated the Apocryphal Books were not part of the canon of Scripture, the 1611 Version contained no comments about the canonicity of the Apocrypha, thus leaving the question open. The Puritans requested, to no avail, that copies be printed without the Apocrypha. In 1615 Archbishop Abbott forbade the issue of Bibles without the Apocrypha. It was not until 1629 that the King James Version was available with or without the Apocrypha.<sup>46</sup> Today it is still available with or without the Apocrypha. The Anglican and Episcopal churches, as well as the English speaking Greek Orthodox churches, use the Authorized Version containing the Apocrypha. Supporters of the King James Only view tend to ignore the fact that the Apocrypha is an official part of the Authorized Version.

In spite of its impressive origin, the King James Version was not well-received at first. Many of the Puritans, Calvinists, and other Protestants were not satisfied with it and continued to use the Geneva Bible, which remained in print until 1644. Bible historian, Luther A. Weigle, wrote:

For eighty years after its publication in 1611, the King James version endured bitter attacks. It was denounced as theologically unsound and ecclesiastically biased, as truckling to the king and unduly deferring to his belief in witchcraft, as untrue to the Hebrew text and relying too much on the Septuagint. The personal integrity of the translators was impugned. Among other things, they were accused of 'blasphemy', 'most damnable corruptions', 'intolerable deceit', and 'vile imposture', the critic who used these epithets being careful to say that they were not 'the dictates of passion, but the just resentment of a zealous mind'.<sup>47</sup>

Ultimately the competition died out, the opposition subsided, and the King James Version took its place in the hearts of English-speaking people. To this day, over 370 years later, it still remains the most popular English Bible, in spite of the many modern versions issued in recent years. Figure 4.9 illustrates the history of the King James 1611.

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<sup>46</sup> Greenslade, *English Versions*, 169.

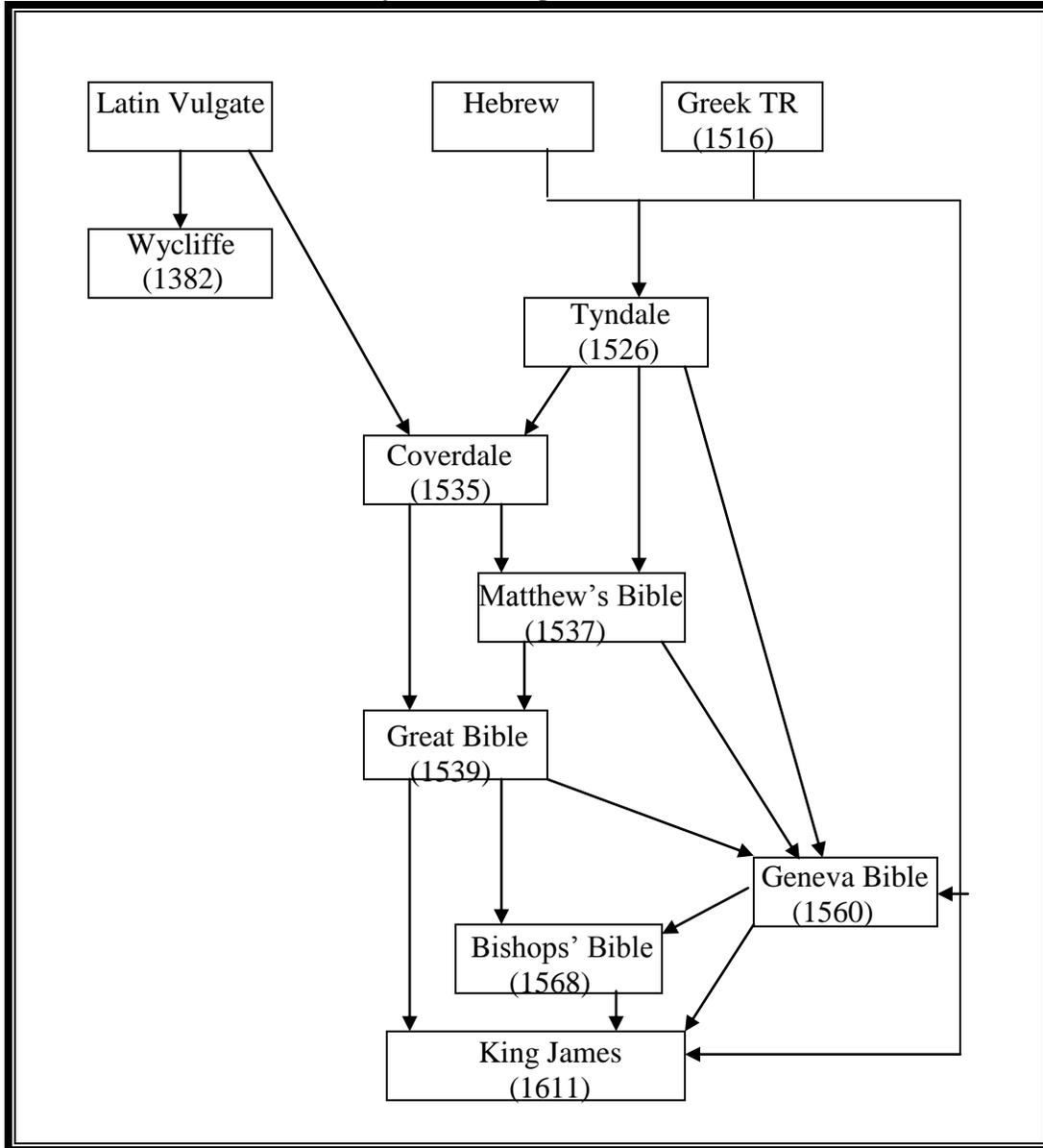
<sup>47</sup> Luther A. Weigle, "English Versions Since 1611," *The Cambridge History of the Bible* (London: Cambridge University Press, 1963), 361.

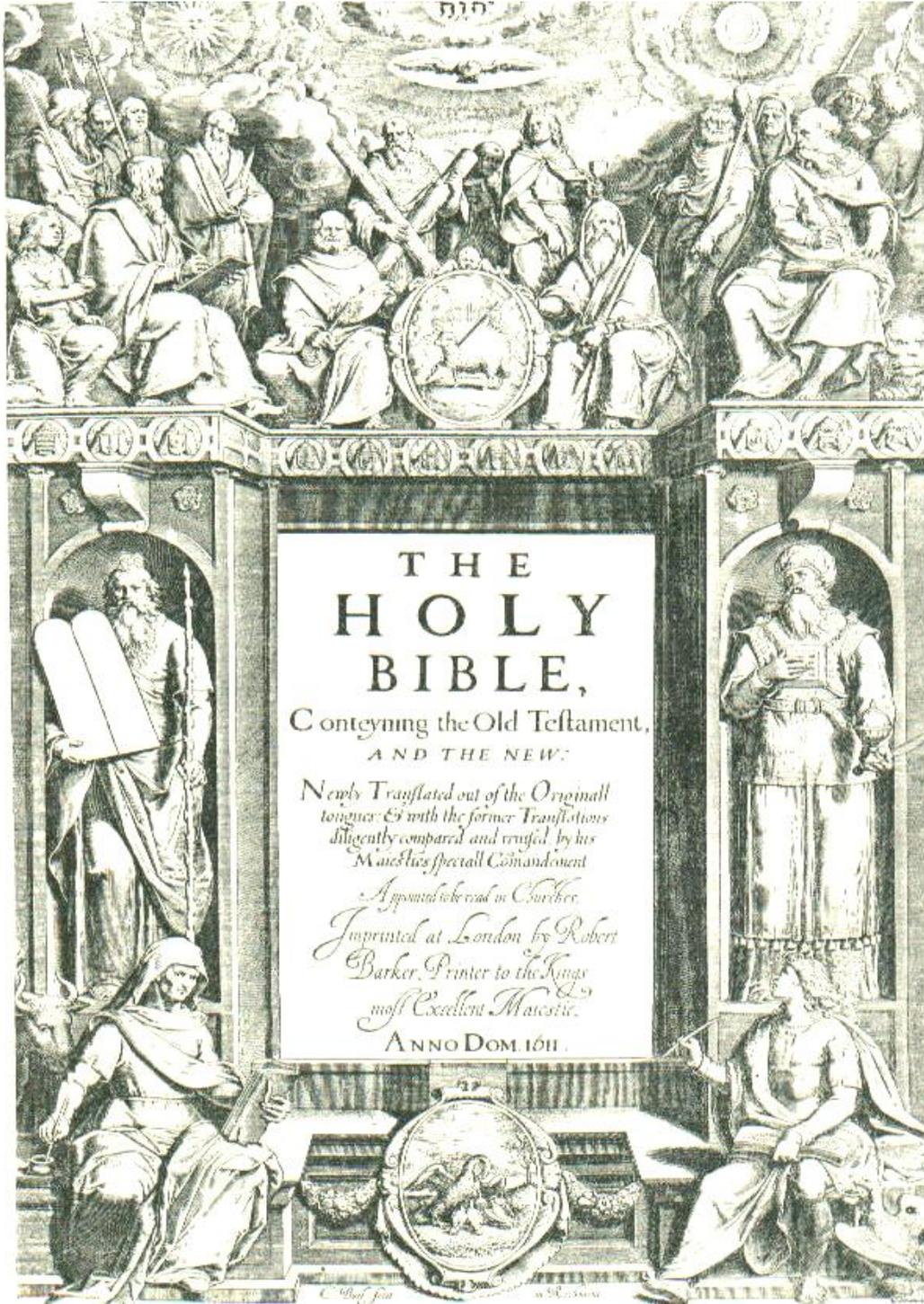
*Sample of the 1611 King James Version*

The following is a section of John chapter 14 from the 1611 King James Version, before subsequent revisions were made. It may be compared with samples of other translations given in other sections and with the current edition of the King James Version.

14. LET not your heart be troubled: yee beleue in God, beleue also in me.
2. In my Fathers house are many mansions; if it were not so, I would haue told you: I goe to prepare a place for you.
3. And if I goe and prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there ye may be also.
4. And whither I goe yee know, and the way ye know.
5. Thomas saith vnto him, Lord, we know not whither thou goest: and how can we know the way?
6. Iesus saith vnto him, I am the Way, the Trueth, and the Life: no man commeth vnto the Father but by mee.
7. If yee had knowen me, ye should haue knowen my Father also: and from henceforth ye know him, and haue seene him.
8. Philip sayth vnto him, Lord, shew vs the Father, and it sufficeth vs.
9. Iesus saith vnto him, Haue I bin so long time with you, and yet hast thou not knowen me, Philip? he that hath seene me, hath seen the Father, and how sayest thou then, Shew vs the Father?
10. Beleeuest thou not that I am in the Father, and the Father in me? The words that I speake vnto you, I speak not of my selfe: but the Father that dwelleth in me, he doth the works.

**Figure 4.9**  
**History of the King James Version**





**Figure 4.10**  
**Title page of the King James 1611**

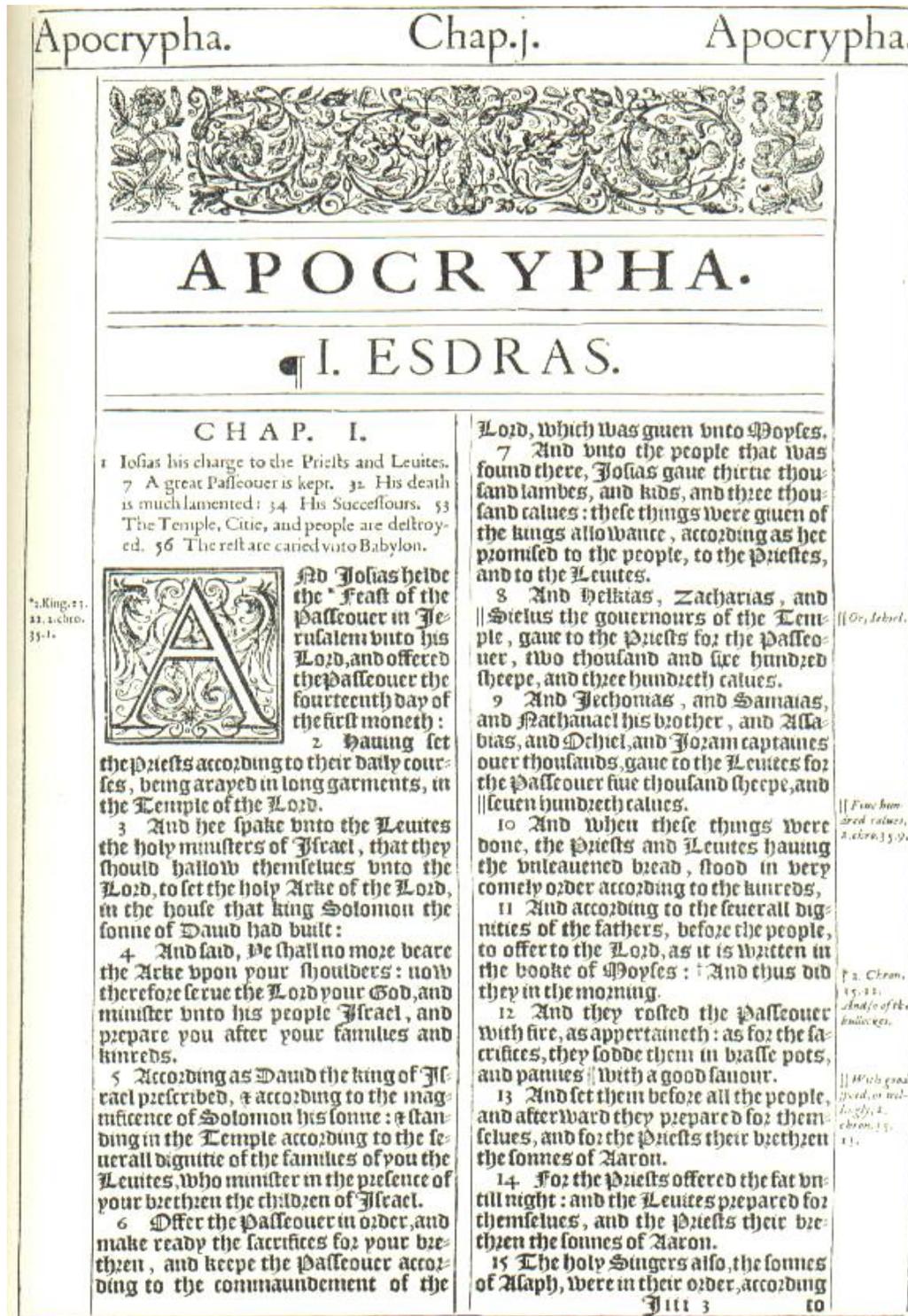


## The names and order of all the Bookes of the Olde and New Testament, with the Number of their Chapters.

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Figure 4.11  
Table of Contents of the KJV 1611



1. King. 21. 22. 1. Chron. 35. 1.

Or, Iehoi.

Five hundred calues, 2. Chron. 35. 9.

2. Chron. 35. 21. And so of the bullocks.

With good bread, or vntil day. 4. Chron. 35. 21.

Figure 4.12  
KJV 1611 Apocrypha

## **Chapter 5**

### **The King James Version Was Revised Several Times**

Many people are under the impression that the present day King James Version is an exact copy of the original 1611 edition, assuming that no changes have been made in the text since that time. Actually, many changes have been made, primarily through four extensive revisions. These revisions were a continuation of the tradition of keeping God's Word in current literary usage. F. H. A. Scrivener wrote that

numberless and not inconsiderable departures from the original or standard edition of the Authorized Translation as published in 1611, are to be found in the modern Bibles which issue from the press by thousands every year. Some of these differences must be imputed to oversight and negligence, from which no work of man can be entirely free; but much the greater part of them are deliberate changes, introduced silently and without authority by men whose names are often unknown.<sup>1</sup>

These variations began in the very first year of publication because there were at least two issues in 1611 differing in many minute details, some deliberate and some accidental. For example, in what was evidently the first of the two, the text of Ruth 3:15 read "and he went into the citie"; and three lines of text were erroneously repeated in Ex. 14:10.

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<sup>1</sup> F. H. A. Scrivener, ed., *The Cambridge Paragraph Bible of the Authorized English Version* (rev. ed.; London: Cambridge University Press, 1873), x.

A cloud and fire. Chap. xiiiij. Pharaoh pursueth.

† Heb. to morrow.	<p>14 And it shall be when thy sonne asketh thee in time to come, saying, what is this: that thou shalt say vnto him, By strength of hand the LORD brought vs out from Egypt, from the house of bondage.</p>	<p>And the LORD spake vnto Moses, saying, 2 Speake vnto the children of Israel, that they turne and encampe before Pi-hahiroth, betweene Migdol and the sea, ouer against Baal-zephon: before it shall ye encampe by the sea.</p>	*Num. 33. 7.
	<p>15 And it came to passe when Pharaoh would hardly let vs goe, that the LORD slew all the first borne in the land of Egypt, both the first borne of man, and the first borne of beast: Therefore sacrifice to the LORD all that openeth the matrix, being males: but all the first borne of my children I re- deeme.</p>	<p>3 For Pharaoh will say of the children of Israel, They are intangled in the land, the wilderness hath shut them in.</p>	
	<p>16 And it shall be for a token vpon thine hand, and for frontlets betweene thine eyes. For by strength of hand the LORD brought vs forth out of Egypt.</p>	<p>4 And I will harden Pharaohs heart, that he shall follow after them, and I will be honoured vpon Pharaoh, and vpon all his hoste, That the Egyptians may know that I am the LORD. And they did so.</p>	
	<p>17 And it came to passe when Pharaoh had let the people goe, that God led them not through the way of the land of the Philistines, although that was nere: For God saide, Lest peradventure the people repent when they see warre, and they returne to Egypt:</p>	<p>5 And it was told the King of Egypt, that the people fled: And the heart of Pharaoh and of his seruants was turned against the people, and they said, why haue wee done this, that we haue let Israel goe from seruing vs?</p>	
	<p>18 But God ledde the people about through the way of the wilderness of the Red sea: and the children of Israel went by harnessed out of the land of Egypt.</p>	<p>6 And hee made ready his charret, and tooke his people with him.</p>	
Or, by five or sixe.	<p>19 And Moses tooke the bones of Joseph with him: for hee had sraintly sworn the children of Israel, saying, * God will surely visite you, and ye shall carry vp my bones alway hence with you.</p>	<p>7 And hee tooke sixe hundred chosen charets, and all the charets of Egypt, and captaines ouer euerie one of them.</p>	
* Gene. 50. 15. ioh. 14. 13.	<p>20 And they tooke their iourney from Succoth, and encamped in Etham, in the edge of the wilderness.</p>	<p>8 And the LORD hardened the heart of Pharaoh King of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.</p>	
* Num. 33. 6.	<p>21 And the LORD went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to giue them light to goe by day and night.</p>	<p>9 But the Egyptians pursued after them (all the horses and charets of Pharaoh, and his horsemen, and his army) and ouerooke them encamping by the sea, beside Pi-hahiroth before Baal-zephon.</p>	* Is. 24. 0. 1. malc. 4. 9.
* Num. 14. 14. deut. 1. 33. psal. 78. 14. 1. cor. 10. 1.	<p>22 He tooke not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.</p>	<p>10 And when Pharaoh drew nigh, the children of Israel lift vp their eyes, and behold, the Egyptians marched after them, and they were sore afraid: and the children of Israel lift vp their eyes, and beholde, the Egyptians marched after them, and they were sore afraid: and the children of Israel cried out vnto the LORD.</p>	
* Nehem. 9. 19.		<p>11 And they said vnto Moses, Because there were no graues in Egypt, hast thou taken vs away to die in the wilderness: wherefore hast thou dealt thus with vs, to carry vs forth out of Egypt?</p>	
	<p>CHAP. XIII.</p>	<p>12 * Is not this the word that wee did tell thee in Egypt, saying, Let vs alone, that we may serue the Egyptians: For</p>	* Chap. 6. 9.
	<p>1 God instructeth the Israelites in their iourney. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud remoueth behinde the campe. 21 The Israelites passe through the Red-sea. 23 which drowneth the Egyptians.</p>		

Figure 5.1  
KJV 1611 at Exodus 14

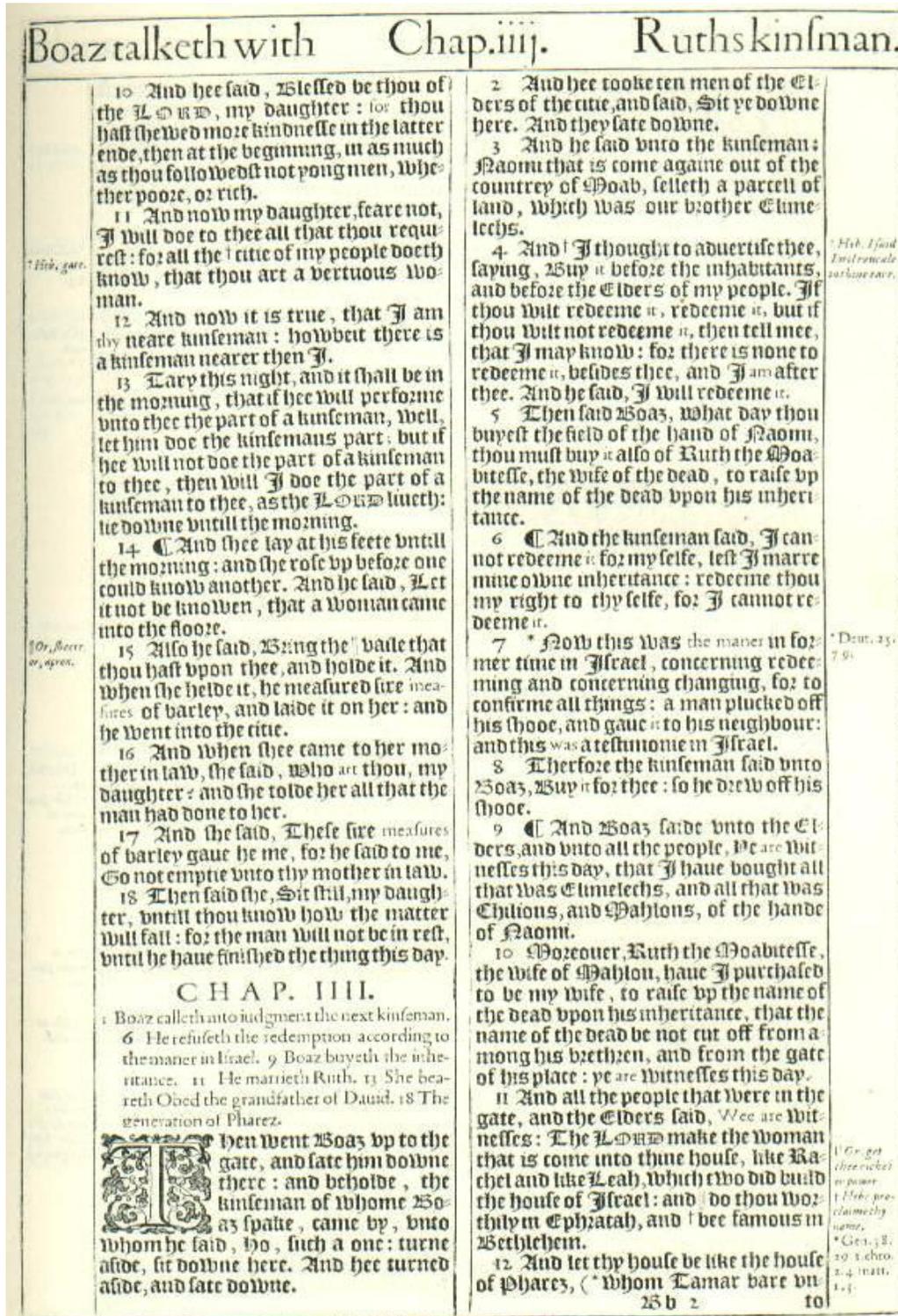


Figure 5:2  
KJV 1611 at Ruth 3

In the other issue, the text of Ruth 3:15 read “and she went into the citie”;<sup>2</sup> and Matt. 26:36 reads “Judas” instead of “Jesus.”<sup>3</sup> Because of the variation in Ruth the first issue became known as the “he Bible” and the other as the “she Bible.”

An edition was issued in 1612 that was close to the first edition, apart from obvious printer’s mistakes. But in 1613 an edition was issued that had 412 important variations. Many were corrections of problems in the 1611 text, but a number were new problems that had arisen because of the carelessness of the printer or editor. Several glaring misprints occurred: in four places whole clauses were omitted; two whole verses were omitted; in Ezekiel 23:7 the word “delighted” was used instead of “defiled”; and the word “not” was omitted in 2 Timothy 4:16.<sup>4</sup>

In the succeeding years up to 1629, numerous editions were issued, each printed by the king’s printer, each differing from the others in minute details due to deliberate and accidental changes. The year 1629 was the first in which an edition of the Bible was printed without the Apocrypha. Also, this was the year of the first Cambridge edition of the Bible, the first of the extensive revisions of the 1611 text. Concerning this revision and the one in 1638, Scrivener wrote:

Not a few of these variations, especially those first met in the Cambridge folio Bibles dated 1629 and 1638, which must have been superintended with much critical care, amend manifest faults of the original translators or editors, so that it would be most injudicious to remove them from the place they have deservedly held in all our copies for the last 240 years.<sup>5</sup>

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<sup>2</sup> The Masoretic Hebrew Text reads “he” here, but the KJV retained “she” with some Hebrew manuscripts and the Syriac Version.

<sup>3</sup> Scrivener, xi-xii.

<sup>4</sup> Scrivener, xiv-xv.

<sup>5</sup> Scrivener, x.

***The KJV Was Revised at Cambridge in 1629***

A complete revision of the text was undertaken at Cambridge University principally for two reasons: First, the sharp criticism of the King James Version, largely by Hugh Broughton, a competent scholar whose caustic personality had kept him from the original translation committee,<sup>6</sup> had to be answered. Second, the text had been carelessly printed and irresponsibly edited. The unknown revisers repaired much of the damage done in prior years, but they made many changes and corrections of their own, most of which were of great value. This first Cambridge edition was printed by the university printers, Thomas and John Buck, in 1629.<sup>7</sup>

The following are a few examples of the many changes made by the 1629 revisers:<sup>8</sup>

Gen. 6:5 “God”	changed to “GOD”
Ex. 26:8 “and the eleven”	changed to “and the eleven curtains”
Deut. 5:29 “my commandments”	changed to “all my commandments”
Deut. 26:1 “the LORD”	changed to “the LORD thy God”
1 Sam. 18:27 “David arose”	changed to “David arose and went”
1 Kings 8:61 “the LORD your God”	changed to “the LORD our God”
2 Chron. 13:6 “his LORD”	changed to “his lord”
Psa. 139:7 “flie”	changed to “flee”
Jer. 49:1 “inherit God”	changed to “inherit Gad”
Jer. 52:31 “Jehoiakin”	changed to “Jehoiachin”
1 Cor. 12:28 “helps in governments”	changed to “helps, governments”
1 Jn. 5:12 “hath not the Son”	changed to “hath not the Son of God”

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<sup>6</sup> Ira M. Price, *The Ancestry of Our English Bible*, rev. by W. A. Irwin and Allen Wikgren, 2nd rev. ed. (New York: Harpers, 1949), 275; Bruce, *Bible*, 106-07.

<sup>7</sup> Scrivener, xvii; Paul D. Wegner, *The Journey from Texts to Translations* (Grand Rapids: Baker, 1999), 312.

<sup>8</sup> Scrivener, lxvii-lxxxvi.

These changes included adding words, deleting words, and changing words, word order, and punctuation.

### *The KJV Was Revised at Cambridge in 1638*

When the second Cambridge edition was published in 1638, the text again had been carefully revised. This revision seems to have completed the intent and purpose of the preliminary work of 1629. The revisers are recorded as Dr. Goad of Hadley, Dr. Ward, Mr. John Boise, and Mr. Mead.<sup>9</sup> Mr. Boise was one of the original translators, having served in the second Cambridge company that translated the Apocrypha, later being transferred to the first Cambridge company to help finish their section.<sup>10</sup> Some notes and correspondence concerning his work are still extant.<sup>11</sup>

The following are a few examples of the many changes made by the 1638 revisers:<sup>12</sup>

Ex. 15:25 “made a statute”	changed to “made for them a statute”
Ex. 35:11 “and his bars”	changed to “and his boards, his bars”
Josh. 3:15 “at the time”	changed to “all the time”
Josh. 13:29 “Manasseh, by”	changed to “the children of Manasseh, by”
2 Kings 11:10 “the Temple”	changed to “the temple of the Lord”
2 Chron. 28:11 “the wrath of God”	changed to “the wrath of the LORD”
Job 4:6 “confidence; the uprightness of thy ways and thy hope?”	changed to “confidence, thy hope, and the uprightness of thy ways?”
Mk. 5:6 “he came”	changed to “he ran”
Mk. 10:18 “there is no man good”	changed to “ <i>there is none good</i> ”

### *The KJV Was Unsuccessfully Revised in 1653*

In 1653, scarcely more than forty years after the first issue of the King James Version, the Long Parliament entertained a bill for a new revision of the

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<sup>9</sup> Scrivener, xvii; Wegner, 312; Ira M. Price, 275.

<sup>10</sup> Scrivener, lxiv.

<sup>11</sup> Ward Allen, *Translating for King James* (Kingsport, TN: Vanderbilt University Press, 1969).

<sup>12</sup> Scrivener, lxvii-lxxxvi.

Bible. The bill aroused much interest, and in 1657, after some delay, a subcommittee was appointed to refine the details of the revision; but when Parliament adjourned, the project was set aside and never brought to completion.<sup>13</sup>

### *The KJV Was Revised at Cambridge in 1762*

In the 150 years that followed the issuing of the King James Version in 1611, the English language underwent a number of changes in spelling, punctuation, vocabulary, and grammar. In order to restore the Bible to current literary English, a third revision was undertaken at Cambridge. The revision was made by Dr. Thomas Paris, Fellow of Trinity College. He made a diligent correction of the text, and modernized and regularized the spelling and punctuation.<sup>14</sup> He added 383 marginal notes and many cross references, added Bishop Lloyd's chronological data, and made many corrections in the use of italicized words.<sup>15</sup>

In 1762, Cambridge printer, Joseph Bentham, published this edition. However, because a large portion of the impression was destroyed by fire, and the revision was superseded by the Oxford revision of 1769, it had limited circulation.<sup>16</sup>

### *The KJV Was Revised at Oxford in 1769*

Shortly after the Cambridge revision of 1762, a similar revision was made at Oxford by Dr. Benjamin Blayney, Regius Professor of Hebrew.<sup>17</sup> Working for nearly four years, he collated the then current editions of Oxford and Cambridge with that of 1611 and 1701, his object being to restore the text of the English

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<sup>13</sup> Hoare, 275-6.

<sup>14</sup> MacGregor, 138; Ira M. Price, 275; Wegner, 312.

<sup>15</sup> Scrivener, xx, xxiv-xxx.

<sup>16</sup> Scrivener, xx.

<sup>17</sup> MacGregor, 215.

Bible to its original purity.<sup>18</sup> He incorporated most of the revisions of Dr. Paris and made many more of his own. He further revised the punctuation and use of italics; considerably altered the chapter content headings; added many marginal notes on the meaning of Hebrew names; corrected numerous errors in the chronological notes; and added 30,495 new marginal cross references.<sup>19</sup>

This revision was printed by the Oxford printers T. Wright and W. Gill in 1769. Concerning the revision, the editor wrote:

Many errors found in former editions have been corrected, and the text reformed to such a standard of purity, as, it is presumed, is not to be met with in any other edition hitherto extant.<sup>20</sup>

The following are a few examples of the changes made by Blayney:<sup>21</sup>

Ex. 23:13 “names”	changed to “name”
Num. 4:40 “houses”	changed to “house”
I Kings 16:23 “the thirty and one year”	changed to “the thirty and first year”
Ezek. 1:17 “returned”	changed to “turned”
John 15:20 “then the Lord”	changed to “than his lord”
Rev. 12:14 “flee”	changed to “fly”

In spite of his meticulous care, as recently as 1806, as many as 116 errors were detected in Blayney’s work, one of them a serious omission of a whole clause in Rev. 18:22, “And no craftsman, of whatsoever craft *he be*, shall be found any more in thee.”<sup>22</sup> Most of his errors have been corrected, however, in

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<sup>18</sup> *Report on the History and Recent Collation of the English Version of the Bible* (New York: American Bible Society, 1857), 14; Ira M. Price, 275-6; Wegner, 312.

<sup>19</sup> *Report*, 10.

<sup>20</sup> *Report*, 9-10.

<sup>21</sup> Scrivener, lxviii ff.

<sup>22</sup> William Muir, *Our Grand Old Bible*, 2nd ed. (London: Morgan and Scott, Ltd., 1911), 195.

later editions, including the above omission, but some are still retained in modern editions. The following are a few examples of those still retained in the Oxford edition:<sup>23</sup>

Josh. 19:2	or Sheba (1611)	and Sheba (1769)
1 Chron. 2:47	Geshan (1611)	Gesham (1760)
1 Chron. 7:1	Shimron (1611)	Shimrom (1769)
Psalms 148:8	vapour (1611)	vapours (1769)

Blayney's revision came to be known as "*the Oxford Standard*." Apart from minor variations, it is the standard used in all modern King James Versions.<sup>24</sup>

Concerning Paris and Blayney, Scrivener wrote:

It cannot be doubted that these two editors are the great modernizers of the diction of the version, from what it was left in the seventeenth century, to the state wherein it appears in modern Bibles.<sup>25</sup>

Again, concerning the relative merit of the original 1611 edition and Blayney's revision, Scrivener wrote:

A glance at that volume must have convinced any reasonable person that more recent editors were right in the main in gradually clearing the sacred page of uncouth, obsolete, and variable forms which could answer no purpose save to perplex the ignorant, and offend the educated taste.<sup>26</sup>

The standardization of Blayney's 1769 text resulted in much greater care on the part of publishers to maintain a pure text; but on the other hand it abandoned the tradition of periodic revision to keep the Bible in current literary usage.

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<sup>23</sup> Scrivener, xxi.

<sup>24</sup> MacGregor, 215.

<sup>25</sup> Scrivener, xx.

<sup>26</sup> Scrivener, xlvi.

As a result, English language usage has drifted quite far from that of the 1769 King James Version, and most people find this version difficult to read and to understand.

*Nearly 24,000 Changes Were Made*

With the number of revisions that have been made to the 1611 edition, it is important to consider the extent of the changes and their effect on the purity of the divine message. This question was investigated by the American Bible Society during the years 1848 to 1860. In their October meeting in 1847, it was reported “that the Superintendent of printing found many discrepancies still existing between our different editions of the English Bible.”<sup>27</sup> As a result, in 1848, Rev. James W. McLane was employed to make a collation of the English Bible. He compared the American Bible Society copy with the four leading British editions<sup>28</sup> and with the original 1611 edition.<sup>29</sup>

A catalogue was made of every minute variation, whether a difference in spelling, wording, punctuation, marginal note, cross reference, or chapter heading. The catalogue was then carefully studied and summarized in a formal report presented to the Society in 1851.<sup>30</sup>

The findings of the collation revealed that there were numerous but relatively few differences between the five then current editions; but comparing them with the 1611 edition, the report stated:

As illustrating the necessity of the present collation, and the remarks already made upon the exposure of variation and error in the printing of so many millions of copies, it may suffice here to mention, that the number of variations

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<sup>27</sup> *Report*, 15.

<sup>28</sup> The London, Oxford, Cambridge, and Edinburgh editions.

<sup>29</sup> *Report*, 16.

<sup>30</sup> *Report*, 19-32.

recorded by the collator solely in the text and punctuation of the six copies compared, falls but little short of *Twenty Four Thousand*.<sup>31</sup>

It must be observed, however, that a large percentage of the 24,000 variations were due to modernization of spelling, grammatical forms, and punctuation, changes that had little or no effect on meaning and truth. More important are those changes that did affect meaning in some way.

In 1873, Cambridge published the *Cambridge Paragraph Bible*, a revision of the Authorized English Bible made on the basis of a complete collation of the then current text with all the earlier principal editions, including the 1611. The collation was described in extensive detail in a critical introduction of 120 pages, written by the editor, H. F. A. Scrivener. The introduction contained a catalogue of changes that affect meaning in some way—changes that had been made in the four major revisions or in other early editions. Scrivener listed 1,088 important changes that he regarded as properly made: 666 in the Old Testament, 246 in the Apocrypha, and 176 in the New Testament.<sup>32</sup> He listed another 405 important changes that he thought should not have been made: 211 in the Old Testament, 124 in the Apocrypha, and 70 in the New Testament,<sup>33</sup> making a total of 1,493 important changes in all. This list does not include the hundreds of changes in the use of italicized words that do not affect meaning but do reflect on the underlying Greek and Hebrew texts. Appendix A contains a lengthy but not exhaustive list of relatively significant changes that have been made in the AV since 1611.

The following are a few examples of the changes listed by Scrivener:

### *Changed Words*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen. 6:5	God	GOD
Gen. 39:16	her lord	his lord

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<sup>31</sup> *Report*, 31; italics theirs.

<sup>32</sup> Scrivener, lxvii-lxxxvi.

<sup>33</sup> Scrivener, xci-xcvii.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Num. 6:14	lambe	ram
Josh. 3:15	at	all
Josh. 7:26	the place	that place
Judges 11:2	his wives sons	his wife's sons
Ruth 3:15	he	she
1 Sam. 10:23	the shoulders	his shoulders
1 Kings 8:61	your	our
1 Kings 16:23	one	first
2 Chr. 13:6	his LORD	his lord
2 Chr. 28:11	God	the LORD
2 Chr. 32:5	prepared	repaired
Job 39:30	he	she
Psa. 69:32	good	God
Psa. 139:7	flie	flee
Prov. 6:19	him	he
Isa. 64:1	rent	rend
Jer. 49:1	God	Gad
Jer. 52:31	Jehoiakin (twice)	Jehoiachin (twice)
Ezek, 1:17	returned	turned
Ezek. 6:8	that he may	that ye may
Dan. 10:16, 17, 19	Lord	lord
Joel 1:16	your	our
Zech. 4:4,5,13	Lord	lord
Mark 10:18	no man	none
John 15:20	the Lord	his lord
Rom. 12:2	that acceptable	and acceptable
1 Cor. 15:6	And	after

### ***Added Words***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Ex. 15:25	he made	he made for them
Ex. 21:32	shekels	shekels of silver
Ex. 35:11		his boards
Deut. 5:29	my commandments	all my commandments
1 Sam. 18:21	David arose	David arose and went
2 Kings 11:10	temple	temple of the LORD
Eccl. 2:16	shall	shall all
Isa. 34:11		but
Jer. 31:14	with goodness	with my goodness
Jer. 38:16	the king	Zedekiah the king
Ezek. 3:11	thy people	the children of thy people
Ezek. 24:7	poured it	poured it not

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Luke 1:3	understanding of things	understanding all things
Acts 27:18	being exceedingly	we being exceedingly
Rom. 4:12	but also walk	but who also walk
1 Tim. 1:4	then edifying	than godly edification
2 Tim. 4:13		and the books

***Deleted Words***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Ex. 37:19	made he	made
Isa. 28:4	seeth it	seeth
Jer. 40:5	all the cities	the cities
Zech. 11:2	all the mighty	the mighty
1 Cor. 12:28	helps in governments	helps, governments
Heb. 12:1	unto the race	the race

***Changed Word Order***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
2 Kings 23:21	this book of the Covenant	the book of this covenant
Job 4:6	confidence; the uprightness of thy ways and thy hope?	confidence, thy hope, and the uprightness of thy ways?

***Changed Punctuation***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Job 4:6	confidence;	confidence,
Acts 27:18	tempest the next day	tempest, the next <i>day</i>
1Cor. 12:28	helps in governments	helps, governments

***Changed Italics***

Many changes were made in the use of italic print. At times italic print was used to mark textual problems. One such instance of interest here is found in 1 Peter 5:13.

1611 edition  
church that is

1769 edition  
*church that is*<sup>34</sup>

These examples make it clear that the factual details of the divine message were affected to some degree by the changes made by the revisers. However, the vast majority of such changes corrected discrepancies of earlier editions; thus the revising process was one of purification as well as modernization. The later revisions have been improvements over earlier editions, yet no revision or edition has been perfectly flawless in every detail. Such discrepancies were usually inconsequential, not influencing doctrine and truth. Concerning the 24,000 variations, the American Bible Society Report stated, “Yet of all this great number, there is not one, which mars the integrity of the text, or affects any doctrine or precept of the Bible.”<sup>35</sup>

However, the modifications were not merely corrections of typesetting errors, but consisted of adding words, omitting words, changing words, and altering word order, punctuation, capitalization, and italicization; these changes did have an effect on meaning to some degree. The current editions of the King James Version differ significantly from the 1611 edition in words, phrases, and, at times, in meaning. Leading people to believe that the Bible they carry to church is the 1611 edition is nothing short of deception, deception that cannot be justified by pious rationalization. Likewise, it is wrong to assume that current editions of the King James Version are now flawless; the next chapter clearly demonstrates otherwise.

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<sup>34</sup> The Greek word for “church” (*ecclesia*) does not occur in the *Textus Receptus*, but is found only in one Greek manuscript Aleph (Α), a few manuscripts of the Latin Vulgate, and one manuscript of the Syriac version. The KJV must have followed the Latin Vulgate here.

<sup>35</sup> *Report*, 31.

## **Chapter 6**

### **Current Editions of the King James Version Differ**

The differences between the current editions of the Bible that were observed in 1847 still exist today; moreover the number has increased because of minor revisions made by the individual publishers. In addition, known discrepancies have not been corrected.

#### *Known Discrepancies Exist*

Numerous known discrepancies in grammar, spelling, capitalization, and printing are still retained in many modern editions. The following sections list examples of such discrepancies.

#### *Grammatical Discrepancies*

Scrivener listed a number of examples of grammatical irregularities:<sup>1</sup>

(1) The following illustrate irregular verb forms:

Ex. 9:31—"the flax and barley was smitten"

2 Sam. 17:29—"The people *is* hungry, and weary, and thirsty"

2 Chr. 1:12—"wisdom and knowledge is granted"

Mark 9:3—"no fuller...can white them."

Luke 1:19—"Gabriel, that stand"

John 11:57—"if any man knew where he were"

Acts 1:15—"the number of names together were..."

Acts 6:7—"a great company...were obedient"

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<sup>1</sup> Scrivener, lii-liii; Scrivener was an expert editor. I accept his judgment about English grammar at the turn of the 20<sup>th</sup> century.

Acts 23:15—“or ever he come near”

1 John 5:15—“if we know that he hear us”

Rev. 18:17—“so great riches is come”

(2) The following illustrate antiquated singular forms that were usually corrected to plurals by the revisers, but evidently overlooked in these places:

Judg. 14:12, 13—“thirty change of garments”

1 Kings 10:17—“three pound of gold”

Ezra 2:69—“five thousand pound of silver”

Neh. 7:71—“two hundred pound of silver”

Neh. 7:72—“two thousand pound of silver”

Luke 9:28—“an eight days”

(3) The following illustrate the irregular use of an adjective for an adverb:

2 Chr. 2:9—“wonderful great”

2 Pet. 2:6—“live ungodly”

(4) The following illustrate the irregular use of double superlatives:

2 Chr. 32:33; Song 5:10; 2 Cor. 11:5; 12:11)

Acts 26:5—“most straitest”

(5) The following illustrates the irregular suppression of the sign of the genitive (of):

Rev. 18:12—“all manner vessels” (twice)

### *Spelling Discrepancies*

The revisers usually corrected the archaic spelling of words. Scrivener listed numerous examples of words not corrected due to oversight:<sup>2</sup>

<u>Reference</u>	<u>Archaic Spelling</u>	<u>Usually Corrected to</u>
Gen. 8:11	pluckt	plucked

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<sup>2</sup> Scrivener, xlvihi-1; the American Bible Society Edition had generally corrected archaic spelling discrepancies.

<u>Reference</u>	<u>Archaic Spelling</u>	<u>Usually Corrected to</u>
Gen. 18:7	fetchtd	fetchd
Ex. 17:7	Tentation	Temptation <sup>3</sup>
Ex. 33:22	clift	cleft
Judg. 6:31	whilst	while
2 Sam. 7:13, etc.	stablish	establish
2 Chr. 2:16	flotes	floats
Ezra 9:3, etc.	astonied	astonished
Job 41:18	neesings	sneezings
Psa. 68:13	lien	lain
Ezek. 21; 29	whiles	while
Ezek. 35:6	sith	since
Ezek. 40:31, etc.	utter	outer
Luke 9:62	plough	plow

Other spelling discrepancies are the result of the original translator's inconsistency in spelling names. Often the name of a person or place is spelled one way in one book of the Bible and another way in another book, even though the spelling is the same in the Hebrew or Greek. The following are a few examples:

<u>Usual Spelling</u>	<u>Variant</u>
Abida	Abidah (Gen. 25:4)
Ai	Hai (Gen. 12:8; 13:3)
Joshua	Jehoshua (Num. 13:16)
	Jehoshuah (I Chr. 7:27)
Sabtechah (Gen. 10:7)	Sabtecha (I Chr. 1:9)
Shammua	Shammuah (2 Sam. 5:14)
Zerah	Zarah (Gen. 38:30)
Zechariah	Zachariah (2 King 14:29)

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<sup>3</sup> This word occurs in the marginal note on the word "Massah." It is still misspelled in the Oxford edition, but corrected in the Cambridge edition.

### *Capitalization Discrepancies*

The revisers usually corrected the text to make consistent the use of initial capital letters with proper nouns, and with nouns and adjectives that refer to God. The following words were usually capitalized: Creator, Father, the Most High, the Holy One, Maker, Mighty God, Redeemer, Saviour, King, Judge, Spirit, Holy Spirit. In spite of their meticulous care in this area, many discrepancies in capitalization exist.<sup>4</sup>

**Creator.** The word “Creator” is used five times in the Bible, always in reference to God; four times it is capitalized; once it is not: “creator of Israel” (Isa. 43:15).

**Father.** The word “Father” is used often in the Bible to refer to God, and is nearly always capitalized when so used. A few exceptions occur: “our father, our redeemer” (Isa. 63:16); “O LORD, thou art our father” (Isa. 64:8); but compare “everlasting Father” (Isa. 9:6).

**Maker.** The word “Maker” is used thirteen times in the Bible as a name for God. Nine times it is capitalized; four times it is not. For example,

“his maker” (Job 4:17)

“my maker” (Job 32:22)

“God my maker” (Job 35:10)

“my Maker” (Job 36:3)

“our maker” (Psa. 95:6)

“his Maker” (Prov. 14:31; 17:5; Isa. 17:7; 45:9, 11;  
Hos. 8:14)

“thy Maker” (Isa. 54:5)

“the LORD thy maker” (Isa. 51:13)

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<sup>4</sup> The American Bible Society Edition has generally corrected discrepancies of capitalization.

**Redeemer.** The word “Redeemer” is used sixteen times in the Bible to refer to God. Eight times it is capitalized, and eight times it is not. For example,

“your redeemer, the Holy One of Israel” (Isa. 43:14)

“thy Redeemer, the Holy One of Israel” (Isa. 48:17; 54:5)

“the LORD, thy redeemer” (Isa. 44:24; 41:14)

“the LORD, the Redeemer of Israel” (Isa. 49:7)

“the LORD thy Redeemer (Isa. 54:8)

“the LORD his redeemer (Isa. 44:6)

“my redeemer” (Job 19:25; Psa. 19:14)

“our redeemer” (Isa. 47:4; 63:16)

“thy Redeemer” (Isa. 49:26; 60:16)

“their redeemer” (Psa. 78:35; Prov. 23:11)

“their Redeemer” (Jer. 50:34)

“the Redeemer” (Isa. 59:20)

**Saviour.** The word “Saviour” is used 34 times in the Bible to refer to God. It is capitalized 29 times, and five times it is not. For example,<sup>5</sup>

“God their saviour” (Psa. 106:21)

“God, the Holy One of Israel, thy Saviour” (Isa. 43:3)

“God my Saviour” (Luke 1:47)

“O hope of Israel, the saviour” (Jer. 14:8)

“O God of Israel, the Saviour” (Isa. 45:15)

“he is the saviour of the body” (Eph. 5:23)

“who is the Saviour of all men” (1 Tim. 4:10)

**Mighty God.** The term “mighty God” is used in the Bible nine times. Eight times the word “mighty” is not capitalized; once it is. Examples:<sup>6</sup>

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<sup>5</sup> For “saviour” see also: 2 Sam. 22:3; Hos. 13:4; and for “Saviour” see also: Isa. 45:21; 49:26; 60:16; 63:8; Luke 2:11; John 4:42; Acts 5:31; 13:23; Phil. 3:20; 1 Tim. 1:1; 2:3; 2 Tim. 1:10; Tit. 1:3, 4; 2:10, 13; 3:4, 6; 2 Pet. 1:1, 11; 2:20; 3:2, 18; 1 John 4:14; Jude 1:25.

<sup>6</sup> Gen. 49:24; Deut. 7:21; Psa. 50:1; 132:2, 5; Isa. 9:6; 10:21; Jer. 32:18; Hab. 1:12.

“his name shall be called . . . The mighty God” (Isa. 9:6)

“the Great, the Mighty God, the LORD of hosts, is his name: (Jer. 32:18)

**King.** The word “King” is used often in the Bible to refer to Deity. It is nearly always capitalized. The following list illustrates a few exceptions; the list is not exhaustive.

“So shall the king greatly desire thy beauty:  
for he is thy Lord; and worship thou him.”

(Psalm 45:11; see also verses 1 and 14)

“my king” (Psa. 2:6; Isa. 33:22)

“thy king” (Hos. 13:10)

“the Holy One of Israel is our king” (Psa. 89: 18)

“the LORD is our king” (Isa. 33:22)

“the LORD is the true God, he is the living God,

“and an everlasting king” (Jer. 10:10)

**Judge.** The word “Judge” is used seven times in the Bible to refer to God. Four times it is capitalized; three times it is not.

“Judge of all the earth” (Gen. 18:25)

“the LORD the Judge” (Jud. 11:27)

“God is the judge” (Psa. 75:7)

“the LORD is our judge” (Isa. 33:22)

“Judge of quick and dead” (Acts 10:42)

“the Lord, the righteous judge” (2 Tim. 4:8)

“God the Judge of all” (Heb. 12:23)

**Spirit.** The word “Spirit” is used in the Bible about 218 times to refer to the Holy Spirit of the Lord. The word is usually capitalized, but about 53 times it is not. The following are examples:

Usually

“Spirit of God” (Gen. 1:2)

Discrepancies

“spirit of God” (Ex. 31:3)<sup>7</sup>

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<sup>7</sup> See also Ex. 35:31; Num. 24:2; I Pet. 4:14.

“Spirit of the LORD” (Judg. 3:10) “spirit of the Lord” (Isa. 11:2)<sup>8</sup>  
 “the Spirit” (Mark 1:10) “the spirit” (Num. 11:17)<sup>9</sup>  
 “his Spirit” (Isa. 48:16) “his spirit” (Num. 11:29)<sup>10</sup>  
 “my Spirit” (Acts 2:17) “my spirit” (Gen. 6:3)<sup>11</sup>

In addition to the above, the following are places where capitalization is not used with reference to God.

“thy spirit” (Neh. 9:30)<sup>12</sup>  
 “the spirit which is of God” (1 Cor. 2:12)

On the other hand, here are references where the word “spirit” is capitalized where it refers to an evil spirit:

“Spirit of the LORD” (1 Kings 22:24)  
 “Spirit of the LORD” (2 Chr. 18:23)

**Holy Spirit.** The term “Holy Spirit” is used seven times in the Bible. It is usually written “holy Spirit,”<sup>13</sup> but there are two differences:

“thy holy spirit: (Psa. 51:11)  
 “the Holy Spirit” (Luke 11:13)

**Angel.** In about 59 places, the terms “angel,” “angel of God,” “angel of the LORD,” or “angel of His presence” are used to refer to God. Usually capitalization is not used, but there are four exceptions:

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<sup>8</sup> See also Ezek. 37:1; Mic. 2:7, 3:8.

<sup>9</sup> See also Num. 11:25, 26; 27:18; 1 Chr. 12:18; Isa. 32:15; 34:16; Mal. 2:15; Matt. 4:1; Mk. 1:12; Jn. 6:63; Acts 11:28; 19:21; Phil. 3:3; 1 Jn. 5:8; Rev. 4:2; 11:11; 17:3; 21:10.

<sup>10</sup> See also Job 26:13; Isa. 34:16; Zech. 7:12.

<sup>11</sup> See also Isa. 30:1; 42:1; 44:3; 59:21; Ezek. 36:27; 37:14; 39:29; Joel 2:28, 29; Hag. 2:5; Zech. 4:6; 6:8; Matt. 12:18.

<sup>12</sup> See also Psa. 104:30; 139:7; 143:10.

<sup>13</sup> See Isa. 63:10, 11; Eph. 1:13; 4:30; 1 Thes. 4:8.

“The Angel which redeemed me” (Gen. 48:16)

“I send an Angel” (Ex. 23:20)

“mine Angel shall go” (Ex. 23:23)

“mine Angel shall go” (Ex. 32:34)

**Other Discrepancies of Capitalization.** The word “Lord” is always capitalized when it refers to God, but not so when it refers to a man or angel. One notable deviation is Daniel 12:8 where the word is capitalized although it refers to an angel.<sup>14</sup>

Nouns that refer to God are often capitalized, but not so when they refer to a man or angel. One notable deviation is Genesis 3:24 where the word “Cherubims” is capitalized although it obviously refers to angels.

### *Pronoun Discrepancies*

Usually the gender of pronouns is consistent with that of the underlying Greek or Hebrew text, but there are occasional discrepancies:

“when his branch is yet tender” (Matt. 24:32)

“when her branch is yet tender” (Mark 13:28)<sup>15</sup>

Usually the second person plural pronoun is translated as “ye” when it is the subject of a sentence. Here are some instances where it is erroneously translated as “you”:

“Turn ye not unto idols” (Lev. 19:4) [how it usually is]

“But *as for* you, turn you [ye], and take your journey” (Deut 1:40)

“now return ye, and get you [ye] unto your tents” (Josh. 22:4)

The same is true for second person plural pronouns as predicate nominatives:

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<sup>14</sup> The Hebrew is *‘Adoni*, not *‘Adonai* used only of deity.

<sup>15</sup> The Greek pronoun is feminine in both cases.

For it is not ye that speak (Matt. 10:20) [how it usually is]  
 for it is not ye that speak (Mark 13:11) [same]  
 So now *it was* not you [ye] *that* sent me hither (Gen. 45:8)

### ***Particle of Exclamation Discrepancies***

The particle “O” appears to be used consistently when a person is being addressed; but before an expression of hope or desire, sometimes it is “O that,” (Deut. 32:29), and sometimes it is “Oh that” (Job 6:2; Jer. 9:1).<sup>16</sup>

### ***Indefinite Article Discrepancies***

The usual practice was to use the article “a” before words beginning with a consonant and to use the article “an” before words beginning with a vowel. Many discrepancies can be found in the use of the indefinite article especially before words beginning with “h.” The following are examples:<sup>17</sup>

an hairy (Gen. 25:25)  
 a hairy (Gen. 27:11)  
 an hammer (Judg. 4:21)  
 a hammer (Jer. 23:29)  
 an harp (1 Sam. 16:16)  
 a harp (1 Sam. 10:5)

### ***Misprints Exist***

At least one misprint of the 1611 edition has been perpetuated in all the editions of the King James Version to the present time: “strain at a gnat” instead of “strain out a gnat” (Matt. 23:24).<sup>18</sup> The Greek word is *diulizo* which means

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<sup>16</sup> *Report*, 22.

<sup>17</sup> *Report*, 22.

<sup>18</sup> Bruce, *Bible*, 108.

“filter out, strain out.”<sup>19</sup> Arndt and Gingrich noted that this expression is widely considered a misprint, but that some regard it as archaic usage.<sup>20</sup> However, the evidence is against an archaism here; none of the earlier English versions used “strain at.” The evidence is as follows:

Wycliffe (1380) “blinde leders clensenge a gnat, but swolowyng a camel.”

Tyndale (1534) “Ye blinde gydes which strayne out a gnat and swalowe a cammyll.”

Coverdale (1539) “ye blynde gydes, which strayne out a gnat, and swalowe a Camell.”

Geneva (1557) “Ye blynde guydes, which strayne out a gnate, and swallow a cammel.”

Bishops’ Bible (1568) “. . . straine out a gnat . . .”

Rheims (1582) “Blinde guides, that straine a gnat, and sivallovv a camel.”

King James (1611) “Ye blind guides, which strain at a gnat, and swallow a camel.”<sup>21</sup>

“To strain *at* something” is not the correct English idiom for “to remove or free by filtration.” Instead, a new idiom has developed “from a misunderstanding of ‘strain at a gnat’ (Matt. 23:24)” which means “to hesitate or be unwilling; balk (at).”<sup>22</sup> Therefore, the word “at” must be a misprint for “out.”

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<sup>19</sup> W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957), 199.

<sup>20</sup> Arndt and Gingrich, 199.

<sup>21</sup> English Hexapla.

<sup>22</sup> *Webster’s New World Dictionary* (2nd College ed.; New York: World Publishing Co., 1970), 1406.

### ***Other Inadvertent Oversights Exist***

Scrivener listed two examples of what he called “oversight” and “inadvertence.”<sup>23</sup> In Acts 19:20, all the English Versions (except Coverdale) read “of God,” although the Greek texts all read “of the Lord.” The only support for the reading “of God” seems to be the Clementine edition of the Latin Vulgate.

In Hebrews 10:23, the King James Version reads “faith,” although all previous English Bibles and the Greek texts read “hope.” These “oversights” continue in all present editions of the King James Version.

### ***Many Archaic and Obsolete Words Remain***

There remain in current editions of the King James Version many obsolete and obscure words. The American Bible Society published a list of over 500 archaic and obsolete words and phrases currently in their own edition of the KJV, declaring:

The following list of over 500 archaic and obsolete words and phrases has been prepared in order to help the average reader understand more readily the meaning of the King James Version. Of course, not all of these words and phrases are inappropriate in all contexts and hence each expression is followed by a list of those passages in which misunderstanding is most likely to occur.

Though this list of archaic and obsolete words is not exhaustive, it does, however, provide the reader with a handy reference to most expressions which are likely to produce difficulty in comprehending the meaning of the King James Version.<sup>24</sup> The following is a partial list of the most striking archaic and obsolete words and phrases:

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<sup>23</sup> Scrivener, c. (cf. corrigenda).

<sup>24</sup> The Holy Bible Containing the Old and New Testaments, Translated Out of the Original Tongues and With the Former Translations Diligently Compared & Revised, Set Forth in 1611 and Commonly Known as the King James Version (New York: American Bible Society, n.d.), 267.

<b>Word or Phrase</b>	<b>Equivalent</b>	<b>Word or Phrase</b>	<b>Equivalent</b>
abroad	outside	compass	circle
advertise	advise	convenient	needful
agone	ago	conversation	citizenship;
			way of life
ambassage	embassy	corn	grain
ancients	elders	countervail	compensate for
anon	immediately	cunning	skilful
apothecary	perfumer	darts	weapons
artillery	weapons	daysman	umpire
assay(ed)	attempt(ed)	deal	part
betimes	early	discover	disclose
bewry	betray	draught	drain
botch	boil	ear	plow
bottles of wine	wine-skins	emerod	tumors
bowels	heart	ensue	pursue
brigandines	coats of mail	feller	hewer
bruit	report	fetchd a compass	make a circuit
by and by	immediately	fitches	spelt
careful	anxious	flagons	cakes of raisins
carriage(s)	baggage	flowers	impurity
chapiter(s)	capital(s)	froward	wayward;
			perverse
chapmen	traders	grave	engrave
charger	platter	habergeon(s)	coats of mail
charity	love	hap	lot
clouted	patched	helve	handle
intermeddle	quarrel	quick	alive
isle(s)	coast land(s)	ribband	cord
kine	cows	sardine	sardius
leasing	lies; falsehood	satyr(s)	wild goat(s)
let	loose; hinder;	senators	elders
	restrain	settle	ledge
listed	would	sod	boiled
maid	virgin	spouse	bride
meat	meal	strait	narrow
	(as in corn meal)	table(s)	tablet(s)

<b>Word or Phrase</b>	<b>Equivalent</b>		<b>Word or Phrase</b>	<b>Equivalent</b>
mete	measure		taches	clasps
meteyard	length measure		tale	number
nether	lower		tell	count
ouches	settings		throw	think
passengers	those passing		trurtle(s)	turtledove(s)
pilled	peeled		unicorn	wild ox
pitiful	merciful		vanity	falsehood
polled	cut the hair		volume	roll
<b>Word or Phrase</b>	<b>Equivalent</b>		<b>Word or Phrase</b>	<b>Equivalent</b>
pommels	bowls		wench	maidservant
prevent	come before		wist	know
purtenance	entrails		wood	forest

### *Current Editions Differ*

In the 1847 meeting of the American Bible Society, it was reported that many discrepancies existed between the then current editions of the King James Version.<sup>25</sup> The discrepancies noted at that time have not been corrected. Instead the number has increased, because the various Bible publishers have independently made their own minor changes.

### *The American Bible Society Editions Are Different*

As a result of the 1857 report of the collation made by Rev. James W. McLane, and as a result of further studies made between 1857 and 1860, the American Bible Society made extensive changes to their standard text. For example, they made their text conform to the consensus of the four principal British editions; this practice reduced the number of discrepancies. But they also made many additional changes that increased the number.

First of all, the American Bible Society editors made a few changes to correct some of the discrepancies known to be retained in the text. For example,

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<sup>25</sup> *Report*, 15.

they corrected “Wash you” to “Wash ye” (Isa. 1:16); they corrected “and Sheba” to “or Sheba” (Josh. 19:2).<sup>26</sup>

They corrected most of the old discrepancies in the use of capitalization, thus purifying their text, but greatly increasing the differences with the British editions. For example, they corrected “My spirit” to “My Spirit” (Gen. 6:3); and they corrected “the spirit of God” to “the Spirit of God”. In addition, they applied capitalization to a few additional words. The following are a few examples.<sup>27</sup>

<u>Old Form</u>	<u>New Form</u>
scripture	Scripture
most High	Most High
holy Spirit	Holy Spirit
mighty One	Mighty One

Some notable exceptions to their use of capitals are as follows: “the spirit” (1 John 5:8), “king” (Luke 23:2), “my spirit” (Matt. 12:18, 1867 ed.), “scripture” (Dan. 10:21, 1867 ed.); “Angel” 12 times when referring to God, but “angel” 47 times in reference to God.

The American Bible Society editors also modernized the spelling of many words, a number of which are listed below:

<u>Old Spelling</u>	<u>Modern Spelling</u>
Asswaged	assuaged
morter	mortar
throughly	thoroughly
carcases	carcasses
ringstraked	ringstreaked
strakes	streaks
grisled	grizzled
ought	ought (Gen. 39:6; Exod. 5:11; etc.)
ravin	raven
lothe	loathe

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<sup>26</sup> *Report*, 20.

<sup>27</sup> *Report*, 24.

<u>Old Spelling</u>	<u>Modern Spelling</u>
bason	basin
brasen	brazen
cloths	clothes
strawed	strewed
clift	cleft
plaister	plaster
jubile	jubilee
rereward	rearward
travel	travail
cuckow	cuckoo
aul	awl
ax	axe
pransings	prancings
stedfastly	steadfastly
cieling	ceiling
caterpillar	caterpillar
flotes	floats
musick	music
sackclothes	sackcloth
sodering	soldering
cloke	cloak
sope	soap
utter court	outer court
prised	prized
sponge	sponge
broided	braided

They corrected most of the old discrepancies in the spelling of the imper-  
fects and participles of verbs. The following are examples:<sup>28</sup>

<u>Old Spelling</u>	<u>Modern Spelling</u>
pluckt	plucked
fetcht	fetchd
have born	have borne (Gen. 21:7)
forbad	forbade
lien	lain
astonied	astonished

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<sup>28</sup> *Report*, 21-22.

They corrected the spelling of words with double plurals, such as words transliterated from the Hebrew with the plural ending *-im*. The following are examples:<sup>29</sup>

<u>Old Spelling</u>	<u>Modern Spelling</u>
cherubims	cherubim
seraphims	seraphim
Nethinims	Nethinim
Anakims	Anakim

Likewise, they made consistent the use of the words “O” and “Oh,” reserving “O” when addressing a person, and “Oh” for expressing hope or desire. They made consistent the use of the indefinite articles “a” or “an.” Also they made numerous corrections in the use of italicized words.<sup>30</sup>

For the most part, the changes made by the American Bible Society editors purified and modernized the text. On the other hand, they greatly increased the number of discrepancies between their edition and the British editions. Most of the changes were made in their 1860 and 1867 editions. Yet their current editions differ somewhat from the 1867 edition.

### ***The Cambridge Bible Is Different***

In 1873 the *Cambridge Paragraph Bible* was issued, incorporating extensive revisions made by F. H. A. Scrivener. Undoubtedly Scrivener had hoped this edition would become the standard Cambridge text. However, only relatively few of his changes were adopted for subsequent editions. Still, the current Cambridge text differs from the Oxford text in numerous ways.

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<sup>29</sup> *Report*, 22; see also anakims, avims, capthorims, chemarims, cherethims, cherubims, emims, gammadims, horims, lubims, mehunims, nethinims, rephaims, seraphims, sukkiims, zamzummims, ziphims, zuzims.

<sup>30</sup> *Report*, 22-24.

### ***The Oxford Bible Is Different***

The Oxford Edition of 1886 was used as the standard for *Strong's Exhaustive Concordance of the Bible*; it has been the authority for Bible students for almost a century. Nonetheless, the current Oxford text differs from the 1886 text in many places.

### ***Other Editions Differ***

Nearly every publishing house has its own standard text of the King James Version, each varying to some degree from one another and from the Oxford text of 1886. To a lesser degree, some have followed the example of the American Bible Society in modernizing spelling, correcting discrepancies and capitalization, and so forth. Others have made relatively few changes.

### ***Current Differences Are Recorded***

Appendix B contains a catalogue of about 689 places where current editions of the King James Version differ in some way. The catalogue in no way is exhaustive, but is simply the result of brief research in known problem areas. The majority of differences can be attributed to variations in spelling, sometimes to modernization or Americanization, and sometimes to variant textual traditions. Such differences are inconsequential, having no effect on truth or doctrine.

Other discrepancies are more significant. Differences in capitalization may affect doctrinal conclusions. Capitalization is used for words referring to God; where capitalization is not used, it implies that the reference is not to God. For example, the Oxford text reads in Matthew 4:1, "Jesus was led up of the spirit into the wilderness to be tempted of the devil." This lack of capitalization suggests that Jesus was led by His human spirit not the Holy Spirit; on the other hand, most other texts capitalize "Spirit" here. Most texts read in Psalm 51:11, "Take not thy holy spirit from me." Yet this passage is commonly regarded as referring to the Holy Spirit; thus the American Bible Society Text reads "Holy Spirit" here. The same problem exists in 1 John 5:8 where most texts read "the spirit." Appendix B

catalogues a number of discrepancies of this kind that tend to create doctrinal confusion.

Likewise, there is an obvious difference between “he” and “ye” (Jer. 34:16),<sup>31</sup> between “fleeth” and “flieth” (Nah. 3:16), between “travel” and “travail” (Num. 20:14), between “and Sheba” and “or Sheba” (Josh. 19:2), and between “cloths” and “clothes” (Ex. 31:10). These differences cannot be dismissed as mere typesetting errors, because many of them have persisted through countless editions, and are duplicated in the texts of several different publishers. Although these minor discrepancies have no effect on the overall doctrinal teachings of the Bible, they do affect minor details. It must be concluded that the current editions of the King James Version are doctrinally reliable, but are not flawless in their minute details.

Therefore, it would be wrong to dogmatically insist, apart from the authority of the Hebrew and Greek texts, that the King James Version is the verbally inspired, infallible, inerrant Word of God, when it is known that the various current editions have verbal differences with variations of meaning. Likewise, it is wrong to claim that the King James Version of the Bible is the providentially preserved English Bible, when it is known that the various editions of the King James Version differ from one another, from decade to decade, and from edition to edition, even to the present day. The doctrine of verbal inspiration and inerrancy is limited to the words that were written by the inspired prophets and apostles. Translations must remain dependent on the Hebrew and Greek texts from which they were made, and must be expected to exhibit some measure of human fallibility.

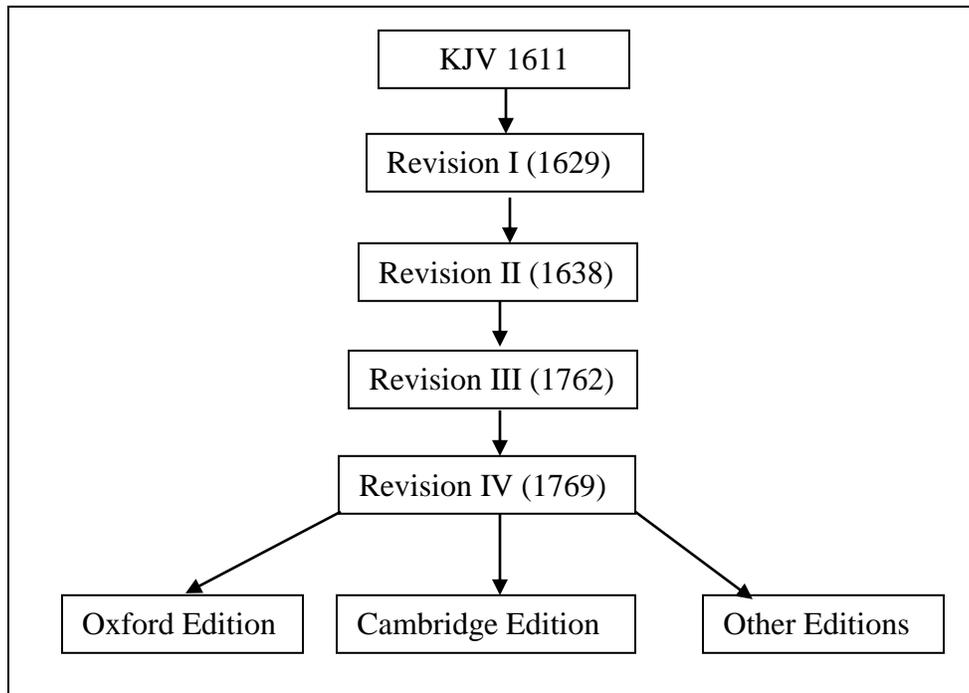
The differences that exist among current editions of the King James Version are much like the differences that exist between the Hebrew and Greek manuscripts of the Scripture. The differences among the King James editions are not as numerous as those in the Hebrew and Greek texts, but they are of the same kind. Those who place final authority in the English words of the Authorized

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<sup>31</sup> The Hebrew text has the second person plural pronoun “ye” here.

Version do so to avoid the problem of variant readings in the Hebrew and Greek texts of the Bible. To them, any degree of uncertainty is intolerable—a Bible with flaws is no Bible at all. But they have the same problem with variant readings in the current editions of the Authorized Version. They still must ask which English variant is the authentic one, but they do not have a flawless Standard English text of the King James Version to which they can appeal for final authority. To resolve the differences, they still must appeal to the Hebrew and Greek texts to determine which English words are authentic. Their retreat to a preserved, authoritative translation has solved nothing; they still have the uncertainty inherent in variant readings in the English texts, and the problem cannot be blindly ignored.

**Figure 6.1**  
**Subsequent History of the KJV**





## **Chapter 7**

### **The Biblical Text Was Preserved through Ancient Bibles**

Of equal importance to the doctrines of divine inspiration, infallibility, and inerrancy of the Scripture is the doctrine of the preservation of Scripture. Of what authority would the Scripture be today if its text had not been preserved throughout successive generations? Referring to the Old Testament, the Lord Jesus said, “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” (Matt. 5:18). Again He said, “And it is easier for heaven and earth to pass, than one tittle of the law to fail” (Luke 16:17). The “jot” (spelled *yod* in Hebrew) is the smallest letter of the Hebrew alphabet ( י ), and the “tittles” are the small serifs that decorate the Hebrew letters and that distinguish similar letters from one another, such as the letters for *m* and *s* ( מ ס ) or the letters for *b* and *k* ( ב כ ) or the letters for *d* and *r* ( ד ר ). These passages primarily refer to certainty of fulfilled prophecy and the trustworthiness of Scripture. Nevertheless, one may infer from these passages that the Hebrew text of the Old Testament would be preserved down to the minutest detail. Referring to the New Testament to come after His resurrection, Jesus said, “Heaven and earth shall pass away, but my words shall not pass away” (Matt. 24:35). Thus, He anticipated the New Testament and its preservation.

Throughout history, Christians have believed that the text of the autographs<sup>1</sup> of Scripture has been preserved for them. This text consists of the Hebrew

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<sup>1</sup> In this context the word *autograph* refers to the original document written by the hand of the author, or by the hand of the amanuensis (secretary) to whom the author dictated the text. I use the term *autographic text* to distinguish the autograph from the text (words) contained in the autograph. The autograph is the original document; the *autographic text* consists of the exact

words written by the Old Testament prophets, and the Greek words written by the New Testament apostles. The Westminster Confession of 1648 states:

The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated unto the vulgar language of every nation unto which they come, that, the Word of God dwelling plentifully in all, they may worship him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.<sup>2</sup>

Expressing the common belief of Christians throughout history concerning the inspiration and authority of Scripture, this confession has been essentially accepted by all Protestant groups. Obviously the framers of this affirmation meant the Hebrew and Greek words God inspired the prophets and apostles to write—the autographic text. They thought that the printed editions of the Hebrew OT and the Greek NT available to them in their day were reliable representatives of the autographic texts. Five important facts are stated in this confession:

- (1) The autographic texts were immediately inspired by God.
- (2) The autographic texts were preserved pure by God.
- (3) The autographic texts were preserved in all ages.
- (4) The autographic texts are authentic—that is, authoritative.
- (5) The autographic texts settled all disputes.

However, it is one thing to hold to the doctrine of preservation; it is another to understand how the autographic texts were kept pure in all ages.

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words contained in the original document. The autographs have perished, but the *autographic text* has been preserved in the consensus of the surviving copies and other witnesses.

<sup>2</sup> J. Gordon Melton, ed., *The Encyclopedia of American Religions: Religious Creeds*, 1st ed. (Detroit: Gale Research Company, 1988), 230.

***The Texts May Have Been Preserved by  
Various Means***

Clearly the belief of Christians throughout history has been that the autographic texts of the Scripture were preserved. The important question to ask is “How were the texts preserved?” There are several possibilities that must be considered:

- (1) God could have preserved the *autographs* themselves.
- (2) God could have preserved *perfect copies* of the autographs.
- (3) God could have preserved numerous reliable, but not perfect, copies of the texts, along with reliable, but not perfect, translations and quotations.
- (4) God could have preserved a *perfect text tradition*.
- (5) God could have preserved the texts through *authoritative translations*.

***Autographs May Have Been Preserved***

It is possible that God preserved the autographs themselves. But if so, today no one knows where they are preserved. They could be preserved in the Vatican Library. But the Roman Catholic Church does not claim to have them; and if they did have them, they would surely let it be known. The possession of the original autographs would enhance their claim to apostolic succession. The Greek Orthodox Church, the alleged custodian of the Byzantine text, does not claim to have them. In fact, no church, library, museum, government, or person claims to possess the autographs. Thus, they are unavailable and cannot be consulted. It seems unlikely that God would preserve them and keep them in absolute obscurity, in contrast to the purpose of having an authoritative text. It is more probable that God chose not to preserve the autographs lest they become objects of veneration, and more likely that they have perished through decay or destruction through the passage of time.

***Texts May Have Been Preserved  
in Perfect Copies***

It also is possible that God preserved perfect copies of the autographs. But, once again, no one knows where they are. No copies in existence today are regarded as perfect duplicates of the autographs. Again, it seems unlikely that God would preserve perfect copies and keep them in absolute obscurity.

***Texts May Have Been Preserved in  
Imperfect Copies***

A more plausible theory is that a large number of ancient Bibles, called manuscripts,<sup>3</sup> of the Hebrew Old Testament and of the Greek New Testament have been preserved. These ancient Bibles were used in the churches, and in some cases by private individuals. These manuscripts (Bibles) are very similar to one another but not in perfect agreement as to what the text of Scripture reads.

Likewise a number of translations of the Hebrew Old Testament and of the Greek New Testament were made in ancient times. These translations were not made from the autographs, but from imperfect manuscript copies of the autographic texts. Copies of these ancient translations have survived, again not perfect copies of the original texts of the translations, nor perfect witnesses to the original text of Scripture. Likewise, quotations of the Scripture are found in the writings of ancient rabbis or Church Fathers. But these quotations are incomplete, sporadic, and not in perfect agreement with one another or with other witnesses to the text of Scripture.

So this is the way God has preserved the text of Scripture, through many but imperfect copies of the Bible. Because God is just, it is appropriate to conclude that throughout time, and in all the places where the Scripture was taken, the local witnesses (manuscript copies or translations) were sufficient for accu-

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<sup>3</sup> A manuscript is a hand-written copy of any ancient text, in the present case, a hand-written copy of the Bible (or a portion of it), usually made before the invention of printing.

rately conveying the Gospel of salvation, sound doctrine, and Biblical truth in general. Doctrinal error usually did not come about because of imperfections in the text of Scripture used in a particular time or place, but because of unbelief, faulty methods of interpretation, and the imposition of pagan philosophy.

Today Christians are concerned about the imperfections in these ancient witnesses, about the uncertainty associated with current editions of the Hebrew and Greek texts, and about translations made from them. They are concerned for the purity of the text of Scripture. The problem then is this: How can the autographic text of Scripture be recovered from the evidence contained in the numerous surviving copies (manuscripts) of the Bible, with a minimum of uncertainty? Some who hold to the King James Only view have been persuaded that the autographic Hebrew and Greek texts of the Bible have not been preserved, but rather that the current edition of the Authorized Version is the divinely preserved Scripture for this age. Chapter Six demonstrates the faulty reasoning of this view.

***Texts May Have Been Preserved  
in a Text Tradition***

Those who have studied the science and art of textual criticism have developed various theories of how the autographic text should be recovered from the multiple but imperfect witnesses. With regard to the text of the Greek New Testament, they have discovered that the witnesses tend to follow one of several text traditions. Some have theorized that the text tradition from Egypt is the best; this is known as the Alexandrian tradition.<sup>4</sup> Others have theorized that the text tradition from the Greek Orthodox Church is the best; this is known as the Byzantine tradition.<sup>5</sup> Still others have theorized that the text of the Reformation,

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<sup>4</sup> Westcott and Hort have been accused of holding this theory. While it is true that they gave strong preference to this text tradition, their textual choices were not entirely limited to the Alexandrian readings. See Brooke Foss Westcott and Fenton John Anthony Hort, *The New Testament in the Original Greek*, 2 vols. (London: Macmillan and Co, 1881).

<sup>5</sup> This view is known as the Majority Text view. It originated with John W. Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, rev. and ed. by Edward Miller (London: George Bell and Sons, 1896). Modern defenses of this view are found in Zane Hodges

known as the traditional text or the *Textus Receptus*, is the best.<sup>6</sup> Finally, there are others who do not regard any one tradition as perfect, but who theorize that the autographic text must be recovered from an evaluation of all the witnesses from all traditions. No matter what theory a person prefers, the recovery of the autographic text is left with some degree of uncertainty. This uncertainty, no matter how small and insignificant, is a problem, because it affects one's confidence in the doctrine of the infallibility and inerrancy of Scripture. How can the Bible be infallible and inerrant if there is some uncertainty about the exact wording of the text in some places? This subject also is discussed in a later chapter.

***Texts May Have Been Preserved in  
an Authoritative Translation***

Because of the complexity of the problem of recovering the autographic text from multiple but imperfect witnesses, and because of the uncertainty associated with such a procedure, some have resorted to the dogma that God has preserved authoritative translations in various periods of history, and that the English Authorized Version is the perfectly preserved, authoritative Word of God for this time.<sup>7</sup> But this is a new doctrine, not in harmony with the historical doctrine of

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and Arthur L. Farstad, eds., *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson, 1982); Wilbur N. Pickering, *The Identity of the New Testament Text*, rev. ed. (Nashville: Thomas Nelson, 1980); and Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek According to the Byzantine/Majority Textform* (Atlanta: The Original Word Publishers, 1991); Jakob van Bruggen, *The Future of the Bible* (Nashville: Thomas Nelson, 1978).

<sup>6</sup> Some who hold this view are Theodore P. Letis, *The Ecclesiastical Text* (Philadelphia: The Institute for Renaissance and Reformation Biblical Studies, 1997); and The Trinitarian Bible Society. Others, such as Edward F. Hills and Donald A. Waite, claim to hold the Traditional Text view, but for all practical purposes they defend the King James Only view (see next note).

<sup>7</sup> David W. Cloud, *For Love of the Bible* (Oak Harbor, WA: Way of Life Literature, 1995); Edward F. Hills, *The King James Version Defended* (Des Moines, IA: The Christian Research Press, 1973); David Otis Fuller, ed., *Which Bible?* 3rd ed. (Grand Rapids: Grand Rapids International Publications, 1972); ---, ed., *True or False: The Westcott-Hort Theory Examined* (Grand Rapids: Grand Rapids International Publications, 1973); Jasper James Ray, *God Wrote Only One Bible* (Eugene, OR: The Eye Opener Publishers, 1980); G. A. Riplinger, *New Age Bible Versions* (Ararat VA: A.V. Publications, 1994); Peter S. Ruckman, *The Christian's Handbook of Manuscript Evidence* (Pensacola, FL: Pensacola Bible Press, 1970); Donald A. Waite, *Defending the King James Bible* (Collingswood, NJ: The Bible For Today, 1992). Some of these authors

Scripture. Regarding translations, the Westminster Confession states, “Therefore they are to be translated into the vulgar [common] language of every nation unto which they come.” The confession speaks of many translations, at least one for every nation. There is no hint of an “authorized” version, of a “standard translation,” or of the superiority of one translation over all others. Instead, the confession states that “in all controversies of religion the Church is finally to appeal unto them [the Hebrew and Greek texts].” Clearly, their court of appeal was the autographic texts, not an English version.

While this dogma is new with respect to the English Authorized Version, it is not new with respect to other versions. The Greek Orthodox Church has the dogma that the Greek translation of the Old Testament known as the Septuagint<sup>8</sup> is the preserved and inspired text, and more authoritative than the Hebrew Scriptures. Until very recent times, the Roman Catholic Church held to the dogma that the Latin Vulgate<sup>9</sup> is the authoritative text of Scripture. Throughout history, Protestants have regarded these dogmas as erroneous.

This view of preservation results in several faulty inferences. First of all, those who hold this view imply that the omniscient, omnipotent God was unable to preserve the original Hebrew and Greek words He inspired the prophets and apostles to write; consequently, He had to improvise by providentially preserving His Word through translations. But translations are the product of fallible men who cannot claim perfection. To avoid this problem, the supporters of this view claim that God providentially superintended the translators in order to assure the purity and perfection of the translation. Secondly, the advocates of this claim infer

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claim to accept the authority of the Hebrew and Greek texts, but their actual work ends up supporting the English words of the AV in every instance. Apart from a few corrections that Hills would admit in marginal notes, nowhere do the others actually propose a correction of the AV text. Thus, they virtually accept the English words as authoritative. Peter Ruckman goes so far as to declare that the English words of the AV correct the Greek and Hebrew texts.

<sup>8</sup> The Greek Septuagint was translated by the Jews in Alexandria, Egypt, in the second or third century B.C.

<sup>9</sup> The Latin Vulgate was translated from the Greek and Hebrew texts by Jerome around A.D. 400.

another order of divine inspiration—a new idea not supported by Scripture—and the use of the word “providence” does not circumvent the problem. God’s providential supervision of translators is not essentially different than God’s sovereign supervision of the prophets and apostles in the first place, so it is essentially the same as the original inspiration; this view of providence is flawed.

The view also implies that the original Hebrew and Greek words God inspired the prophets and apostles to write can be perfectly transferred into another language (like English) without any loss of precision. But the nature of language itself indicates that no two languages have perfect one-to-one correspondence of words, grammar, syntax, and meaning. Translation always involves some degree of deficiency. The most that can be expected of the best translation is an optimum transfer of information, not perfection, even with alleged providential supervision.

Likewise, the supporters of the authoritative-translation view limit providential superintendence to just one English translation—the King James Version of 1611, by which they really mean the 1769 revision of Benjamin Blayney, ignoring the hundreds of differences between the 1611 and the 1769. Some blindly deny that differences exist, refusing to examine the evidence. Others explain the differences as the result of a purifying process based on Psalm 12:6—“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.”<sup>10</sup> But to assert that the Word of God (the current KJV) is the result of seven stages of purification implies that it went through six previous stages of impurity. This does not speak well of their doctrine of preservation.

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<sup>10</sup> Applying the phrase “purified seven times” to the phrase “the words of the LORD” is grammatically incorrect. The Hebrew word translated “words” is feminine plural as is the word translated “pure” that modifies it. The Hebrew word translated “silver” is masculine singular as is the word translated “purified.” Grammatically, the word “purified” must refer to the silver and not to the words of the LORD. So the text asserts the purity of God’s Word without any limits, and it likens the purity of God’s Word to silver that has been thoroughly purified. Silver must be repeatedly purified to be likened to God’s Word. God’s Word is pure because of the purity of its source and needs no purification.

To the supporters of the authoritative-translation view, English translations that came before or after the KJV did not enjoy the same providential superintendence, making them unacceptable, even if translated from the same Hebrew and Greek texts. But this view is inconsistent with reality because, as Chapter Six demonstrates, current editions of the KJV still have many discrepancies among themselves. Evidently Providence failed to preserve a perfect KJV text. If this theory of preservation is true, there is yet a need for an eighth stage of purification.

### ***The Hebrew Text Was Preserved in Ancient Hebrew Bibles***

At the time of the early authors of the books of the Hebrew Old Testament, the people of Israel wrote in a script known as Paleo-Hebrew or Phoenician. Thus the Hebrew autographs and copies of these early books were written in the Phoenician script.<sup>11</sup> The Phoenician alphabet consisted of consonants only; there were no characters for vowels. Because the ancient language was so well structured, the consonants were sufficient to clearly distinguish the words. The people knew the proper pronunciation merely from the consonants. Table 7.1 illustrates the Phoenician script (read from right to left).

When the Jews were taken captive to Babylon, they were forced to learn and use Aramaic, the *lingua franca* of the Babylonian Empire. When the Jews returned from captivity, they spoke Aramaic and used the Aramaic script to write. Those who also spoke Hebrew also used the Aramaic script for writing Hebrew; and this script developed into what is now known as the Hebrew script. Sometime after the return from the Babylonian captivity, the scribes began to transliterate the ancient copies of Hebrew Scripture into the Aramaic script. However, no problem ensued because a one-to-one correspondence existed between the Phoe-

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<sup>11</sup> Perhaps the books written after the return from the Babylonian captivity were written in the Aramaic (Hebrew) script. The people changed from the Phoenician to the Aramaic script while they were in captivity. A few of the earliest manuscripts among the Dead Sea Scrolls are written in the Phoenician script.

nician and Aramaic scripts. Table 7.2 illustrates the character-for-character relationship of the Phoenician and Hebrew scripts.<sup>12</sup>

### *Hebrew Text Traditions*

As a result of the various captivities, the Jews were dispersed and became somewhat isolated because communication was limited. The scribes who copied the Scripture in the different localities gradually introduced variations that were unique to their area. This geographical dispersion resulted in the development of several text traditions, very much alike, but differing because of the accumulated local variations. Several prominent traditions are recognized by textual scholars: (1) an Alexandrian tradition, (2) a Palestinian tradition, (3) and a Babylonian tradition.

**Table 7.1**  
**The Phoenician Script**

𐤀	𐤁	@	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊
k	y	t	ch	z	w	h	d	g	b	'
𐤌	𐤍	𐤎	⊗	𐤐	𐤑	⊙	𐤓	𐤔	𐤕	𐤖
t/th	s/sh	r	q	ts	p	'	s	n	m	l

**Table 7.2**  
**Hebrew and Phoenician Scripts**

כ	ץ	ט	ח	ז	ו	ה	ד	ג	ב	א
𐤀	𐤁	@	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊
k	y	t	ch	z	w	h	d	g	b	'
ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל
𐤌	𐤍	𐤎	⊗	𐤐	𐤑	⊙	𐤓	𐤔	𐤕	𐤖
t/th	s/sh	r	q	ts	p	'	s	n	m	l

<sup>12</sup> One Jewish tradition regards this change to have been made under the authority of Ezra about 430 B.C. See Ernst Würthwein, *The Text of the Old Testament*, trans. by Erroll F. Rhodes (Grand Rapids: Eerdmans, 1979), 4.

**The Alexandrian Tradition.** The Jews who settled in Alexandria, Egypt, adopted the Greek language and culture of that area. Near the middle of the third century B.C., the Hebrew Scriptures were translated into Greek for use in the synagogues and schools. Known as the Septuagint, this translation was made from the Hebrew text tradition current in that area, and is the primary witness to this text tradition. Very few Hebrew manuscripts of this text tradition exist, and those that do were discovered only recently among the Dead Sea scrolls. However, the existence of these ancient Bibles demonstrates that an Alexandrian tradition of the Hebrew text actually existed, and that the differences between the readings of the Septuagint and those of the Traditional Hebrew Text are not due exclusively to the translators' failure to translate literally.

**The Palestinian Tradition.** Another text tradition, developed among the Jews who stayed in Palestine, is represented by the Samaritan Pentateuch<sup>13</sup> and several manuscripts found among the Dead Sea scrolls. Again, the existence of these ancient Bibles demonstrates that a Palestinian tradition of the Hebrew text actually existed, and that the differences between the readings of the Samaritan Pentateuch and those of the Masoretic Text are not due exclusively to deliberate changes made by the Samaritans.

**The Babylonian Tradition.** The Jews who were taken captive to Babylon were the elite of the people—most of the priests, Levites, and scholars of Israel. Quite conscientious and conservative regarding the care of the text of the Hebrew Scripture, they brought their Hebrew Bibles with them when they returned from Babylon. A number of early manuscripts found among the Dead Sea scrolls bear witness to this Babylonian tradition. This tradition developed into what is now known as the Masoretic Text of the Hebrew Scriptures.

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<sup>13</sup> The Samaritan Pentateuch is a text of the Hebrew Pentateuch preserved in the Samaritan script which is similar to the proto-Hebrew or Phoenician script. From antiquity this text has been under the custody of the Samaritans who practiced a form of Judaism.

### *The Masoretic Text*

Based on statements in the Talmud, Emanuel Tov, a Jewish authority on the Hebrew text of the Bible, stated that during the era of the Second Temple in Jerusalem, “the temple employed professional *magihim*, ‘correctors’ or ‘revisers,’ whose task it was to safeguard precision in the writing and transmission of the text.”<sup>14</sup> The tradition states that there were three master scrolls of the Law in the temple. When the scribes copied the Scripture, in those few places where the scrolls differed, they would copy the reading supported by two of the three master scrolls. These ancient copyists exercised extreme care in copying the Scripture.

After the Roman destruction of the Temple in A.D. 70, the Jews continued to resist the Romans for several decades. When it became clear that they could hold out no longer, the Jews went about to preserve their traditions in writing. Among other things, this work included the writing of the Mishnah,<sup>15</sup> the recording of the Aramaic Targums,<sup>16</sup> and the standardization of the text of the Hebrew Bible. The standardization was their attempt to recover what they regarded as the autographic text, based on what they regarded as the best authoritative sources. This text became known as the Proto-Masoretic Text, essentially the same as the consonantal text<sup>17</sup> of the present day Masoretic Text. Figure 7.1 is a simplified diagram of the genealogical relationship of the different text traditions of the Hebrew Bible.

During the centuries that followed, extreme care was taken in the copying and preserving of this text. The scribes and scholars developed special rules and

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<sup>14</sup> Emanuel Tov, *Textual Criticism of the Hebrew Bible* (Minneapolis: Fortress Press, 1992), 32.

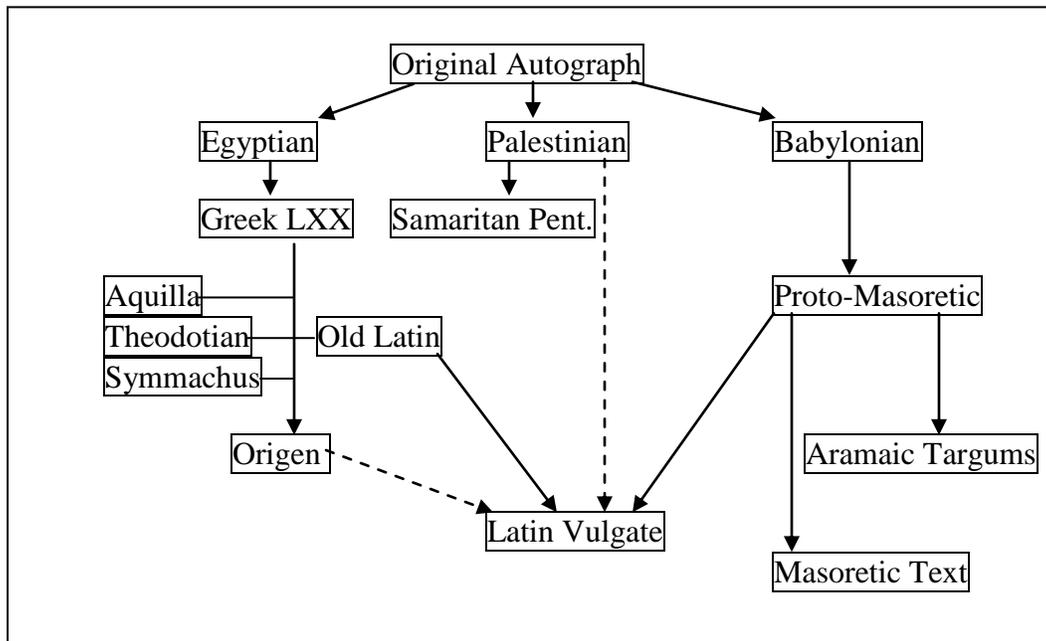
<sup>15</sup> The Mishnah is a collection of the early oral interpretations of the Scripture as given by famous early rabbis.

<sup>16</sup> The targums are ancient translations of the Hebrew Scripture into the Aramaic language. Originally translated about the time of Ezra, they existed only in oral tradition until the about the time of the Roman crisis when the translations were committed to writing.

<sup>17</sup> Originally the Hebrew Scriptures were written only in consonants. The vowels and accent marks were added by the Masoretes in about the 9<sup>th</sup> century A.D.

procedures to safeguard the text. They counted the letters, words, and sections; made special note of any peculiarities in the text; and they noted where the traditional oral reading differed from the written text. These became a collection of oral traditions known as the Masora that was passed down from generation to generation. The scholars that developed and preserved these traditions were known as Masoretes.

Starting about the fifth century A.D., the Jews began to address the preservation of the traditional oral pronunciation of the text in public reading. By this time, the consonantal text was so sacred that no new characters could be invented and added to the text to represent vowels. Instead, various methods were tried for indicating the vowels by means of simple diacritical marks above or below the consonants. These marks are called vowel points. Other marks were developed for indicating the accentuation and cantillation (i.e., singing) of the text. Ultimately, the system developed in Tiberias was adopted. The Masoretic scholars began to add the vowel points and accent marks to the text, as well as to write the Masoretic notes in the margins of the text.



**Figure 7.1**  
**Genealogy of the Hebrew Old Testament**

Among the Masoretic scholars at Tiberias were several guilds (or families) of Masoretes. Their textual traditions varied in rather minor ways. The two prominent guilds were the Ben Asher family and the Ben Naphtali family. Their consonantal texts differed in only eight places, and these differences were minor.<sup>18</sup> The other differences included variations in vowels and accents. For five or six generations, from about A.D. 780 to 930, the Ben Asher family served as leading figures in the Masoretic work at Tiberias.<sup>19</sup> Eventually the Ben Asher text dominated because of the approval of the famous Jewish scholar Maimonides.<sup>20</sup> The Ben Asher text is now regarded as the accepted Masoretic Text. There are over 6,000 manuscripts of the Hebrew Bible.<sup>21</sup> Most of them are from the Ben Asher tradition of the medieval period, and most contain only the Pentateuch; however, each book of the Old Testament has at least 300 manuscripts that witness to its text. Two manuscripts are regarded as being faithful representatives of the Ben Asher text: (1) the *Aleppo Codex*, and (2) *Codex Leningradensis B19A*.

**The Aleppo Codex.** The Aleppo Codex<sup>22</sup> of the Hebrew Bible, which dates from about A.D. 925, contains the consonantal text written by Solomon Ben Buya'a; however, Aaron Ben Asher himself added the vowel points, the accent marks, and the Masora. It was used as a standard copy for settling textual disputes. It was kept in the synagogue in Aleppo, in Syria, until it was damaged during anti-Jewish riots in 1947, when about a quarter of its pages were destroyed by fire. It is now located in Jerusalem.<sup>23</sup>

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<sup>18</sup> Würthwein, 24.

<sup>19</sup> Würthwein, 24.

<sup>20</sup> Würthwein, 26; Tov, 46.

<sup>21</sup> Tov, 23.

<sup>22</sup> The word "codex" refers to the physical form of an ancient text. Instead of the "scroll" form that many had, a codex manuscript consisted of individual sheets bound together at a common edge just like modern books.

<sup>23</sup> Würthwein, 34-35; Tov, 46-47.

**The Codex *Leningradensis* B19A.** Now in Leningrad, this Hebrew Bible, which dates from A.D. 1008, was copied from exemplars written by Aaron Ben Moses Ben Asher. This is the oldest extant manuscript of the complete Hebrew Bible derived from the last member of the Ben Asher family. It served as the basis for the text of two printed editions of the Hebrew Bible. Kittel's *Biblia Hebraica* (BHK), and *Biblia Hebraica Stuttgartensia* (BHS).<sup>24</sup>

The Masoretic Text is generally regarded as the most authoritative and closest to the autographic text. However, occasionally the joint consensus of the other text traditions suggests places where the Masoretic Text possibly should be corrected. Neither the Masoretic Text nor any of the ancient text traditions is a flawless replica of the autographic texts. Some degree of uncertainty still remains regarding minor details.

### ***The Greek Text Was Preserved in Ancient Greek Bibles***

The authors of the New Testament books wrote in Koine<sup>25</sup> Greek, probably with ink on papyrus.<sup>26</sup> The autographs were sent to their initial destination and then distributed among the churches and individuals. The autographs themselves may have been distributed in some instances, but eventually distribution was accomplished by copies. There are no records of where the autographs eventually were kept. Ultimately, they all presumably perished.

In the early decades of Christianity, the urgency for distributing the Scripture probably accounts for many early variations in the text. The evidence indicates that most variations in the text were introduced in the first two centuries. This problem may have been complicated by the severe persecution Christians experienced at that time. It was only after the second century that the Christians

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<sup>24</sup> Würthwein, 35; Tov, 47.

<sup>25</sup> Koine Greek was the language of the common Greek citizen as contrasted with Classical Greek, the language of the cultured elite.

<sup>26</sup> Papyrus was a primitive form of paper made from the pith and stalks of the papyrus plant, a tall aquatic plant common in Egypt and the Mediterranean area.

began to be concerned that their copies of the Scripture differed from one another. By this time, Christianity had spread to many areas. In several different localities and times, Christians undertook, in their own unique ways, the task of restoring the text of their Bible to its original form.<sup>27</sup> These independent undertakings resulted in several local text traditions.

These local text traditions were evident in the text of the Greek Old Testament known as the Septuagint. Jerome, who wrote about A.D. 400, mentioned three recensions that were current in his day:

Alexandria and Egypt honor *Hesychius* as editor of the Septuagint; in Constantinople and as far as Antioch copies by the martyr *Lucian* are commended. The provinces between these two read the Palestinian codices prepared by *Origen* and promoted by Eusebius and Pamphilus. Thus the whole world is divided in competition by this three-fold variety.<sup>28</sup>

It is likely that more than three local traditions existed, but Jerome's comment indicates the reality and knowledge of such local traditions in ancient times. If such local traditions existed for the Greek Old Testament, then it is likely that something similar existed for the Greek New Testament, since the texts of the Old and New Testaments were not isolated from one another in the early churches. The reconstruction of the history of the text of the Bible is complex and controversial. The available evidence is not always clear, being interpreted differently by those in the various schools of thought.<sup>29</sup> The evidence is sufficiently obscure to justify caution; dogmatism in this area is unwise. For the sake of clarity and of necessity, the following reconstruction of the history is simplified.

### ***The Alexandrian Tradition***

In the second or third century A.D., the Christian community in and around Alexandria, Egypt, attempted to restore the text of its Greek Bible. Lik-

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<sup>27</sup> Such a restoration effort is called a recension.

<sup>28</sup> Cited from Würthwein, 57-58.

<sup>29</sup> See Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration*, 2nd ed. (New York: Oxford University Press, 1968).

ened to the Hesychian recension of the Greek Old Testament, this restoration may have taken place in more than one step and in more than one place in Egypt. The end result was that of a local text tradition. Because most Christians in Egypt did not continue to use Greek, and because translations in the local languages of the people became available, the demand for Greek Bibles diminished. Furthermore, after the Mohammedan conquest of Egypt, Christianity seems to have ceased to be practiced openly there. The vigorous oppression of Christianity in Muslim countries today explains why underground Christianity existed then. The introduction of translations and the rise of persecution account for the relatively few ancient manuscript witnesses to this tradition in existence today. Witnesses to this text tradition consist of a number of Greek manuscripts, the ancient translations of the Scripture into the languages of Egypt (Coptic and Ethiopic), and quotations of Scripture contained in the writings of the Egyptian Church Fathers. Many textual authorities regard this tradition to be a relatively reliable restoration of the autographic text.<sup>30</sup> They entertain correcting it only when the joint consensus of the other ancient independent witnesses stands against the Alexandrian tradition.

Those who prefer the Byzantine tradition, or the Textus Receptus, or the King James only, tend to represent the Alexandrian tradition as the only alternative. They frequently imply that the only representatives of this tradition are Codex Sinaiticus (Ⲡ = Aleph) and Codex Vaticanus (B), Bibles dating from the fourth century A.D., which they regard as corrupt and as being the Roman Catholic text.<sup>31</sup> The truth is that there are numerous witnesses to this tradition,<sup>32</sup> and alternative text traditions exist.

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<sup>30</sup> This is the essential view of Westcott and Hort and their followers in the early decades of the 20<sup>th</sup> century.

<sup>31</sup> Codex Sinaiticus (Ⲡ) is kept in the British Library in London (not in the Vatican Library). Of the two, only Codex Vaticanus (B) is kept in the Vatican Library in Rome. However, the Roman Catholic text is that of the Latin Vulgate which is a principal witness to the Western tradition, not the Alexandrian.

<sup>32</sup> Most of the 85 papyrus manuscripts, Ⲡ, A (outside the Gospels), B, C, L, T, W, X, Z, D (in Mark), X, Y, 33, 81, 104, 326, 579, 892, 1006, 1241, **1611**, 1739 (in the Epistles), 1854, 2053, 2344; the Coptic and Ethiopic versions; and the Alexandrian Fathers. Some of these witnesses attest

### *The Western Tradition*

Sometime around the third century A.D. or earlier, the Christian community in the West<sup>33</sup> attempted to restore the text of its Greek New Testament. This restoration may have taken place in more than one step and in more than one place in the West. Some authorities regard the development of this tradition to be haphazard, not the result of a thoughtful process; but the end result was that of a local text tradition. Because most Christians in the West did not continue to use Greek, and because Latin translations<sup>34</sup> became available, the demand for Greek Bibles diminished in those areas. This accounts for the relatively few Greek manuscripts of this tradition in existence today.<sup>35</sup> Witnesses to this text tradition consist of a number of Greek manuscripts, the ancient translations of the Scripture into Latin, and in quotations of Scripture contained in the writings of the Church Fathers in the West and North Africa. Many textual authorities regard this tradition to be a relatively unreliable restoration of the autographic text. They regard this tradition to be reliable only when the joint consensus of other ancient witnesses stands with this tradition.<sup>36</sup>

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to only certain parts of the NT. See Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (London: United Bible Societies, 1971), xxix.

<sup>33</sup> The West included the churches in Italy, France, Spain, Britain, and North Africa, mainly those where Latin became the dominant language.

<sup>34</sup> Evidence indicates that several different translations were made into Latin quite early. These are generally lumped together and referred to as the Old Latin Version. However, the Old Latin versions of the Old Testament were made from the Greek Septuagint, not from the Hebrew text. About A.D. 400, Jerome translated the Bible into Latin using the Hebrew text for the Old Testament and the Greek text for the New Testament. His translation is known as the Latin Vulgate. The Latin versions generally support the Western Text.

<sup>35</sup> On the other hand, thousands of Latin manuscripts bear witness to this text tradition.

<sup>36</sup> The principal witnesses to the Western tradition are the papyrus manuscripts  $\text{\textcircled{I}29}$ ,  $\text{\textcircled{I}38}$ , and  $\text{\textcircled{I}48}$  (in Acts), D, E (in Acts), F and G (in the Epistles), 0171, 383, 614, 1739, the Old Latin, the Latin Vulgate, the Syriac versions, Tatian's Diatessaron, the early Latin Fathers, and the early Syrian Fathers. Some of these witnesses attest to only certain parts of the NT. See Metzger, *Commentary*, xxix.

### ***The Caesarean Tradition***

About the third century A.D., the Christian community in and around Caesarea, in Palestine, attempted to restore the text of its Greek New Testament. This restoration may be likened to the recension Origen made of the Greek Old Testament. This restoration also may have taken place in more than one step and in more than one place in that area. Greek did not continue to be widely used by the Christians in Palestine, and when the Armenian and Georgian translations became available, the demand for Greek Bibles diminished in that area. The diminished need accounts for the relatively few Greek manuscripts in existence today. Witnesses to this text tradition consist of a number of Greek manuscripts, quotations of Scripture contained in the writings of the Palestinian Church Fathers, and in the ancient translations of the Scripture into the languages of the people of that area—Armenian and Georgian. Many textual authorities regard this tradition to be of a mixed nature and only a moderately reliable restoration of the autographic text.<sup>37</sup>

### ***The Byzantine Tradition***

The Byzantine tradition seems to have developed in two stages. Probably in the late third century, the Christian community in Antioch, in Syria, attempted to restore the text of its Greek New Testament. This restoration may be likened to the recension Lucian made of the Greek Old Testament, since the texts of the Old and New Testaments were not isolated from one another in the early churches.<sup>38</sup>

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<sup>37</sup> The principal witnesses to the Caesarean tradition are: papyrus manuscript  $\text{P}^{45}$ , W (in part of Mark),  $\text{E}^1$ ,  $\text{E}^{13}$ ,  $\text{E}^{28}$ , Q, 565, 700, the Armenian and Georgian versions, Origen (in part), Eusebius, and Cyril of Jerusalem. Some of these witnesses attest to only certain parts of the NT. See Metzger, *Commentary*, xxix.

<sup>38</sup> Scholars who prefer the priority of the Byzantine Text deny a Lucian recension or one like it. They prefer to assume that the Byzantine tradition derived directly from the autographic text. However, Bruce M. Metzger, in his book *Chapters in the History of New Testament Textual Criticism* (pp. 3-7), has presented historical evidence of a Lucian recension. Likewise, Kurt Aland, in his article "The Text of the Church" in *Trinity Journal*, accepts these references as evidence of a recension, and he backs this up with three additional historical lines of textual evidence. One is ill advised to completely ignore this evidence, or to deny that it has any significance.

Greek did not continue to be used in Syria; thus, when the Scripture was translated into the Syriac language, the need for Greek Bibles diminished. Witnesses to this early form of the Byzantine text consist of a few early Greek Bibles, of quotations of Scripture contained in the writings of the early Syrian Church Fathers, and of the ancient translation of the Scripture into the language of the people of that area—Syriac.<sup>39</sup>

In A.D. 313, Constantine, the Emperor of the Roman Empire who converted to Christianity, in the Edict of Milan, proclaimed liberty of conscience and made the political climate favorable for Christianity. In A.D. 325, he encouraged his subjects to become Christians. By A.D. 330, he had moved his capital to Byzantium<sup>40</sup> and had changed the name of the city to Constantinople. By his favorable treatment of Christianity, Constantine virtually made it the religion of the State.<sup>41</sup> He also divided the empire into four praetorian prefectures—two in the East and two in the West. Likewise, he assumed authority over the Church as the divinely appointed “bishop of the bishops”; he organized the ecclesiastical hierarchy after the same pattern. The first Eastern prefecture, with Antioch as its capital, consisted of Syria, Egypt, Pontus,<sup>42</sup> Asia Minor, Thrace, and Sythia; and the second, the Illyrian prefecture, consisted of Macedonia and Dacia. In the West, the Italian prefecture consisted of Italy, Western Africa, and Western Illyricum; and the fourth prefecture was Gaul (France, Spain, and Britain).<sup>43</sup>

The churches in the East evidently adopted the Syrian text tradition of Antioch—the capital and seat of the highest bishop of that prefecture. It is likely

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<sup>39</sup> This translation is limited to the Harklean Syriac version. Other Syriac versions seem to support the Western tradition.

<sup>40</sup> Now known as Istanbul. This city eventually became the center for the Greek-speaking Eastern Orthodox Church.

<sup>41</sup> Newman, I:306-8.

<sup>42</sup> A region in ancient northeastern Asia Minor along the southern shore of the Black Sea. Its capital was Caesarea.

<sup>43</sup> Newman, I:314.

that the dominant bishop had some influence on that decision. This text tradition, which became known as the Byzantine text, developed among the early Greek-speaking churches, those churches that eventually made up the Greek Orthodox Church. Between the fourth and ninth centuries, this text tradition became somewhat diversified, as evidenced by the Greek Bibles that have survived from that period.

The second stage began with the coronation of Charlemagne in A.D. 800 and his zeal to establish the Holy Roman Empire. At this time, tension developed between the churches in the East and West. The tension eventually resulted in a schism that divided Christendom into the Roman Catholic Church of the West and the Easton, B. S. Easton, B. S., which assumed the title of “The Orthodox Catholic and Apostolic Church of the East,”<sup>44</sup> with its capital in Constantinople. The establishment of a new capital very likely initiated a new scholarly emphasis on the text of Scripture with a new effort for restoring its original form. This effort resulted in a convergence of the text into a more consistent, but somewhat different tradition than that of earlier centuries. The difference is witnessed by the more consistent, less divergent form of that text after the ninth century. At the same time, the Greek Bibles began to be written in a cursive script rather than in all capital letters. Because this was the text tradition of the Greek-speaking churches, the demand for Greek Bibles did not diminish. This fact accounts for the large number of Bibles in this tradition, most of which date from the ninth century and later.

Witnesses to this later form of the Byzantine text consist of a large number of Greek Bibles (manuscripts), and of quotations of Scripture contained in the writings of the later Byzantine Church Fathers.<sup>45</sup> Since this form of the text survived in the Greek-speaking churches, no translations were made of this later

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<sup>44</sup> Newman, I:622.

<sup>45</sup> The principal witnesses to the Byzantine tradition are A (in the Gospels), E; F and G (in the Gospels); H, K, L (outside the Gospels), P, S, V, 046, 049, 051, 052, P, Y, W, most of the minuscule manuscripts after the ninth century, and the later Greek Fathers. Some of these witnesses attest to only certain parts of the NT. See Metzger, *Commentary*, xxix.

form of the text—there was no need. Many textual authorities regard this Byzantine Text to be late and of secondary importance. When this text stands alone as a witness to a reading, these authorities would not regard that reading to be original. On the other hand, other textual scholars regard this text tradition to be the most authoritative. Figure 7.2 is a simplified diagram that illustrates the genealogical relationship of the various text traditions. Dashed lines indicate occasional mixture. The genealogical relationship of the text traditions is discussed further in Chapter 10.

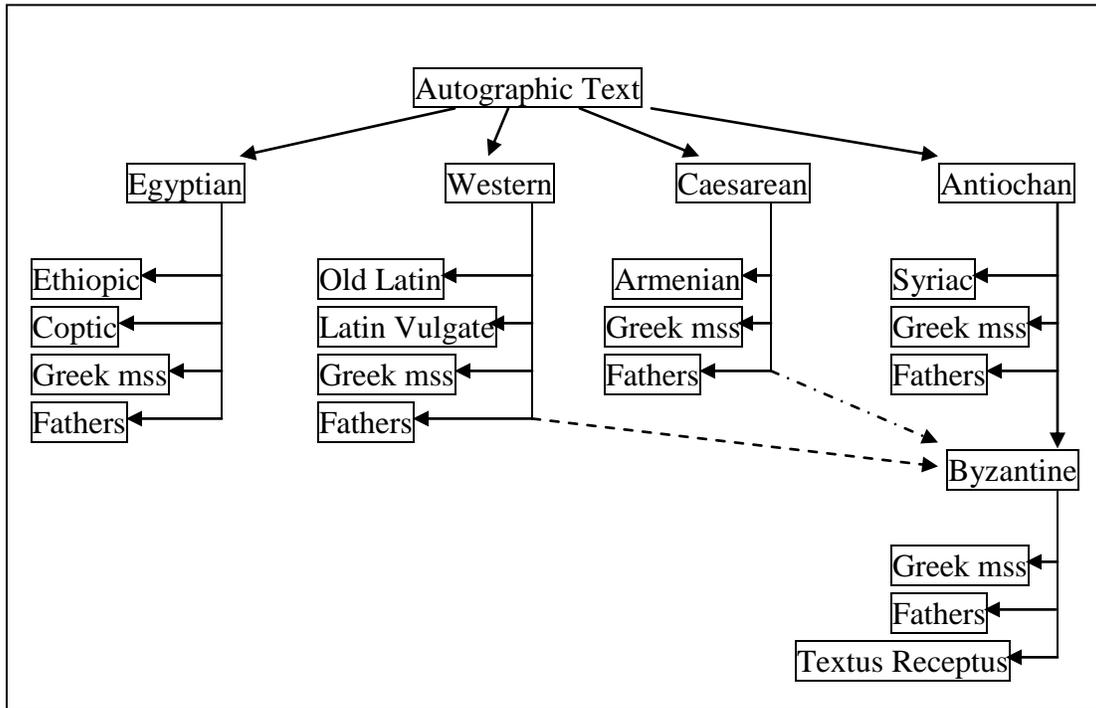
### *Various Types of Manuscripts Exist*

Based on the writing material and script, various types of manuscripts have been produced by the Christian community throughout history. The most common materials were papyrus, parchment, and vellum. Based on the script used, manuscripts are classified as *uncials* or *minuscules*. The uncials were written with all capital letters using characters that correspond to handwritten “printing” in English. The minuscules were written in lower case letters using cursive characters that correspond to “longhand” in English. Up until the ninth century, the manuscripts were uncials. Beginning with the ninth century, the scribes changed script and produced minuscules. Based on content, the manuscripts are classified as Text Manuscripts or Lectionary Manuscripts. The lectionaries are manuscripts that were used in church liturgy, and contain only those portions of the text used for that purpose, whereas the others contain the complete text of Scripture.

### *The Papyri*

The earliest manuscripts were written on papyrus. These manuscripts are designated by the letter  $\mathfrak{P}$  with a superscripted number, such as  $\mathfrak{P}^{75}$ . This material continued to be used until about the eighth century A.D., although its use diminished after the fourth century. Because papyrus is rather perishable, only a little over 100 papyrus manuscripts are known to have survived, most of them in fragments; however, a few contain most of the text of one or more entire books. Five date in the second century, twenty-seven in the third century, twenty in the fourth, and the others in the fifth to eighth century. Beginning in the fourth century and

later, parchment or vellum became the dominant material for Bible manuscripts. The following is a list of some of the more interesting papyri.<sup>46</sup>



**Figure 7.2**  
**Genealogy of the Greek New Testament**

ⲓ<sup>45</sup>—Thirty leaves of a papyrus book originally consisting of about 220 pages containing the Gospels and Acts, dating from about A.D. 225. A few leaves from each book remain.

ⲓ<sup>46</sup>—Eighty-six leaves of a papyrus book originally consisting of 104 pages containing ten Epistles of Paul, dating from about A.D. 200. What remain are portions of Romans, 1 Thessalonians, all of Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, and Colossians.

<sup>46</sup> Kurt and Barbara Aland, *The Text of the New Testament*, trans. by Erroll F. Rhodes (Grand Rapids: Wm. B. Eerdmans, 1987), 83-102; Metzger, 247-56.

ⲡ<sup>47</sup>—Ten leaves of a papyrus book containing the Book of Revelation, dating from about A.D. 250. What remains is the text of Rev. 9:10-17:2.

ⲡ<sup>52</sup>—A single fragment of the Book of John containing 18:31-33, 37-38 dating from about A.D. 125. It is the oldest copy of any portion of the New Testament known to exist today. It was copied probably within the generation following John's composition of his Gospel.

ⲡ<sup>66</sup>—One hundred and four pages of a papyrus book containing the Gospel of John, dating from about A.D. 200. What remains is the text of John 1:1-6:11 and 6:35-14:15.

ⲡ<sup>75</sup>—One hundred and two pages of a papyrus book containing the Gospels of Luke and John which originally contained about 144 pages, and dating between A.D. 175 and 225. Its text is very close to that of Codex Vaticanus (B), moving the date of the text of that codex back by at least a century.

### *The Uncials*

The uncials number about 245 (not counting the papyri or lectionaries), and the minuscules about 2,650.<sup>47</sup> Only one of the uncials contains the entire New Testament. Nevertheless, every New Testament book has ample uncial witnesses. The uncials are designated by a capital letter (such as A, B, P, or Ⲛ)<sup>48</sup> or by a number with an initial zero (such as 0254). The following is a list of some of the interesting uncials.<sup>49</sup>

**Ⲛ—Codex Sinaiticus.** The only complete copy of the Greek New Testament in uncial form; it dates from about A.D. 350. Discovered by Constantin von

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<sup>47</sup> Aland and Aland, 79-83.

<sup>48</sup> The Greek letters were assigned after the English alphabet was used up. One uncial, Codex Sinaiticus, is designated by the Hebrew letter Ⲛ.

<sup>49</sup> Metzger, 42-61.

Tischendorf at the monastery of St. Catherine on Mount Sinai in 1844, it now is kept in the British Museum, having been purchased from the U.S.S.R. in 1933 for slightly more than \$500,000. It is one of the principal witnesses to the Alexandrian type of text.

**A—Codex Alexandrinus.** Dating from about the fifth century, it contains most of the New Testament. It is the oldest Bible containing the Byzantine type of text of the Gospels. For the rest of the New Testament, it represents the Alexandrian type of text.

**B—Codex Vaticanus.** Dating from shortly after A.D. 300, it contains most of the New Testament. It has been in the great Vatican Library at Rome since before 1475. Its existence was known in earlier centuries, but it was not until 1889-90 that its contents were made available to scholars. It is one of the principal witnesses to the Alexandrian type of text.

**C—Codex Ephraemi.** Dating from the fifth century, 64 pages remain of the Old Testament and 145 pages of the New Testament, containing portions of every New Testament book except 2 Thessalonians and 2 John. In the twelfth century many of its pages had been erased and were rewritten with a Greek translation of sermons by St. Ephraim, a Syrian Church Father of the fourth century. Most of its Biblical text has been recovered by careful restoration processes. Its text is of mixed vintage, but agrees frequently with the Byzantine text.

**D—Codex Bezae.** Dating from the fifth or sixth century, this codex contains most of the Gospels and Acts. The text is preserved in both Greek and Latin, the Greek on the left page and the Latin on the right. The Bible was presented to the library at Cambridge University in 1581 by Theodore Beza. This Bible generally represents the Western text.

**F—Codex Bezae Cantabrigiae.** Dating from the ninth century, it contains the Gospels. Its text is typically Byzantine.

**K—Codex Cyprius.** Dating from the ninth or tenth century, it contains the Gospels. Its text is of the Byzantine type.

### ***The Minuscules***

There are about 2,650 minuscules, most of which are late and contain the Byzantine text, having their origin in the Greek Orthodox Church. It was from a half-dozen late minuscules that Erasmus produced his first edition of the Greek New Testament. The minuscules are designated by a number without an initial zero.

### ***The Lectionaries***

The lectionaries number about 2,095 consisting of 271 uncials and 1,824 minuscules.<sup>50</sup> About 34 lectionary manuscripts in existence date before the ninth century; all the rest are from that century or later. They contain the Byzantine text, also having their origin in the Greek Orthodox Church. The lectionaries are designated by a lowercase italic *l* with a superscript number (such as *l*<sup>1524</sup>), and the lectionaries as a whole are designated by “*Lect.*”

### ***The Manuscripts Are Variouslly Distributed***

Approximately 5,075 manuscripts of the Greek New Testament exist today. Most of them date from the ninth century A.D. and later,<sup>51</sup> and are of the Byzantine tradition. Fifty-nine contain the whole New Testament; another 149 contain all the New Testament except Revelation. Table 7.3 lists the distribution of the manuscripts according to content.<sup>52</sup>

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<sup>50</sup> Aland and Aland, 81.

<sup>51</sup> Approximately 300 date before the ninth century. See Aland and Aland, 81.

<sup>52</sup> The data are taken from Aland and Aland, 78-83. I could not resolve the difference in the total count between Aland's tables.

**Table 7.3**  
**Distribution of Manuscripts by Content**

Type	<i>Gospels</i>	<i>Acts + Cath.</i>	<i>Pauline Epist.</i>	<i>Revelation</i>	<i>Total</i>
Complete MSS	2150	613	717	279	3759
Fragments	178	42	62	8	290
<b>Total</b>	2328	655	779	287	4049

***Conclusion: Many Witnesses Exist for the Hebrew and Greek Texts***

God has preserved the texts of the Hebrew Old Testament and the Greek New Testament by means of the consensus among thousands of ancient Hebrew Old Testaments and Greek New Testaments. The witness of these ancient Bibles is supplemented by the witness of several ancient translations of the Scripture, and by the witness of quotations found in the writings of ancient rabbis and Church Fathers; these witnesses are discussed in the next chapters. The reconstruction of the autographic texts is complex and not without some degree of uncertainty. The Bible does not provide a specific method for determining the exact wording of the autographic texts. So God evidently intends for His people to use their God-given intelligence, under the illumination of the Holy Spirit, to accomplish the task. Godly men with great intelligence and gifts have addressed the problem, but, of course, no complete agreement has resulted. No one individual or group of individuals can claim to have the perfect solution to the problem. This human limitation suggests that God is able to communicate His truth through a less than flawless written medium, just as He is able to do so through less than flawless spokesmen. God accomplishes His purposes in spite of the mistakes and blunders of preachers. Those who attempt to evade the uncertainty inherent in the text do so by overly simplifying the solution and by holding to dogmatic suppositions. Such approaches exceed what God has clearly revealed in His Word. Later chapters discuss various methods that are used to recover the autographic texts. The next chapter discusses the witness of the ancient versions (translations) to the autographic texts of Scripture.



## Chapter 8

### The Biblical Text Was Preserved in

#### Ancient Translations

In addition to the direct witnesses to the Hebrew and Greek texts of the Scripture, several ancient versions<sup>335</sup> of the Bible were translated into other languages. These versions bear witness to the ancient form of the Hebrew or Greek text tradition of the areas where these translations were made. However, their witness must be limited to secondary importance.

John W. Burgon, a nineteenth century champion of the Byzantine tradition or Traditional Text, regarded the witness of an ancient version as more reliable than any single early manuscript. He wrote: “I suppose it may be laid down that an ancient Version outweighs any single Codex, ancient or modern, which can be named.”<sup>336</sup> It is true that he balanced these statements by admitting: “Collectively, however, the Copies [manuscripts], without question, outweigh either of the Versions by themselves, or the Fathers by themselves.”<sup>337</sup> However, *Textus Receptus* and KJV-only advocates have misinterpreted Burgon to mean that the witness of the ancient versions consistently support the Traditional Text against the “Alexandrian” text which they regard as corrupt and heretical. For example, David H. Sorenson asserted, “All these translations of the New Testament in the early pre-

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<sup>335</sup> The term *version* is used to refer to a translation of the Scripture into another language.

<sup>336</sup> John W. Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, ed. Edward Miller (London: George Bell and Sons, 1896), 56.

<sup>337</sup> Burgon, *Traditional Text*, 57.

Catholic era of church history follow the distinctive readings of the traditional Received Text rather than the Alexandrian texts.”<sup>338</sup> However, in spite of such claims, ancient versions provide only secondary witness to the Hebrew or Greek texts for the following reasons:

(1) It is not possible to perfectly determine the exact Hebrew or Greek words behind the words of a translation. The ancient translators did not always translate in a word-for-word literal fashion; they paraphrased at times. Likewise, they did not always use the same word to translate a given Hebrew or Greek word in every instance of that word in the Biblical text. In addition, the translators sometimes interpreted the Biblical text rather than simply translate it, introducing apparent readings that did not exist in the text they were translating; and it is possible that the translators at times may have altered the text due to scribal error or for theological reasons.

(2) Also the autographs of the ancient versions have perished. The texts of the versions have experienced the same kind of degradation as that of the Hebrew and Greek texts. The only witnesses to the ancient versions are manuscripts that have survived. Most of these are late and far removed in time from the original translations. Thus, the autographic texts of the versions, that is, the exact words produced by the original translators, must be recovered in the same manner as the Hebrew and Greek texts must be recovered. Although reliable critical editions of the ancient versions are not currently available, important projects are underway to produce such texts. Unfortunately, their completion is not anticipated in the immediate future.

(3) The ancient versions were not translated from the autographic texts of the Hebrew and Greek Scripture but from that tradition of the text current in the place where the translation was made. Consequently, the best evidence that an ancient version can provide is a witness to the text tradition from which the translation itself was made.

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<sup>338</sup> David H. Sorenson, *Touch not the Unclean Thing* (Duluth, MN: Northstar Baptist Ministries, 2001), 30.

(4) Since the dates of the ancient versions are not well established, they are determined primarily by incidental notices in the patristic literature. It is not always certain as to which specific version reference was made. As a result, the dates are a subject of scholarly debate, and dogmatism should be avoided.

The important ancient versions for the Old Testament are the Greek, Aramaic, Latin, and Syriac versions. Those for the New Testament are the Latin, Syriac, Coptic, Ethiopic, Armenian, and Georgian versions.

### *The Greek Versions Preserved the Text*

Several translations of the Hebrew Old Testament<sup>339</sup> were made into the Greek language. These in turn experienced subsequent revisions. The principal Greek versions are the Septuagint, the translations of Aquila, Symmachus, and Theodotion, and Origen's revision of the Septuagint, together with other recensions.

### *The Septuagint*

Sometime around the middle of the third century B.C. in Alexandria, Egypt, a Greek translation was made of the Hebrew Old Testament. According to the legendary account given in the Letter of Aristeas, the director of the royal library in Alexandria recommended to Ptolemy II Philadelphus (285-247 B.C.) that a translation of the Jewish Law be acquired for the library. The pharaoh sent envoys to the High Priest in Jerusalem requesting that he send translators to accomplish the task. The High Priest sent seventy-two scholars, six from each of the twelve tribes, to Alexandria with valuable scrolls of the Law. These men assembled on the island of Pharos and completed the translation in seventy-two days. This translation is known as the Septuagint (from the Latin word *septuaginta*, meaning *seventy*);<sup>340</sup> the name is abbreviated by the Roman numeral for

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<sup>339</sup> Obviously no Greek translation was needed for the New Testament.

<sup>340</sup> The number seventy is derived from the seventy-two scholars who did the translation. The number was rounded out to seventy, probably for convenience.

sev-enty (LXX). This account is clearly a legend, but it reflects an actual historic event.<sup>341</sup>

What probably happened was that the Greek-speaking Jews in Alexandria ceased to use Hebrew as their common language. No longer able to understand the Hebrew Scripture read in the synagogues, their leaders commissioned a Greek translation of the Hebrew Bible sometime in the middle of the third century B.C. The translation began with the Torah (the Law, or Pentateuch), with the translation of the Prophets and Writings following in time. It is unlikely that the work was completed by one translator or at one time, since the style and quality of translation vary from book to book. The translation of the Pentateuch is quite literal and in reasonably literary Greek. The same is true for some other books, but still others varied in style and quality. For example, the quality of the translation of Daniel was so poor that many later Greek Bibles replaced the LXX Daniel with the translation of Theodotion. However, the whole Old Testament was completed by the middle of the second century B.C.,<sup>342</sup> because the prologue to the Book of Ecclesiasticus (c. 116 B.C.) mentions the existence of a Greek translation of the Law, the Prophets, and the other books. This statement is understood by most authorities to refer to the whole Old Testament canon. Philo (c. 20 B.C. to A.D. 50), a Jewish philosopher, quoted extensively from the LXX. Josephus (A.D. 37-100?), the well-known Jewish historian, made extensive use of the LXX, and many of the New Testament quotations of the Old Testament were taken from the LXX. Likewise, manuscripts of portions of the LXX were found among the Dead

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<sup>341</sup> Würthwein, 49-51; Christian David Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (reprint: 1894; New York: KTAV Publishing House, Inc., 1966), 300-02.

<sup>342</sup> In spite of the great amount of evidence supporting this date, Peter Ruckman asserts that there was no pre-Christian Septuagint. He stated that the LXX “never existed until 100 years after the Death and Resurrection of Jesus Christ.” [*The Christian’s Handbook of Manuscript Evidence* (Pensacola: Pensacola Bible Press, 1970), 38] He erroneously attributes the text of the LXX to Origen (c. A.D. 185-254). Origen revised the LXX, but his revision is clearly distinguished from the unrevised LXX in the manuscripts.

Sea Scrolls dating from the first century B.C. and earlier,<sup>343</sup> substantiating an early, pre-Christian date for the LXX.

### *Aquila's Version*

About A.D. 130, Aquila, a proselyte to Judaism, produced a very literal, word-for-word translation of the Hebrew Bible into Greek. This translation would be an excellent witness to the Hebrew text from which it was made, if the Greek text had survived. However, the value of this version is quite limited because only a few witnesses to its text have survived. The text is attested in quotations in some ancient writings, in a few manuscript fragments of Origen's Hexapla, and in fragments of a few Greek manuscripts.<sup>344</sup>

### *Symmachus' Version*

About A.D. 170, Symmachus, an Ebionite Christian, translated the Hebrew Old Testament into clear idiomatic Greek, while at the same time maintaining a literal quality. The text is attested to in only a few manuscript fragments of Origen's Hexapla.<sup>345</sup>

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<sup>343</sup> Würthwein, 52-53. Peter Ruckman denied that any early LXX manuscripts exist. He asserted: "To this day no scholar has ever produced one Greek copy of the Old Testament written before 300 A.D." (*Handbook*, 43). However, Tov documented several Dead Sea Scroll fragments of the LXX Pentateuch some of which date from the second century B.C. such as 4QLXXLeva, 4QLXXNum, Pap. Fauad 266, and Pap. Rylands 458 (Tov, 136-37). In addition there is an early leather scroll of the Minor Prophets [Würthwein, 181-82; see also E. Tov, *The Judean Minor Prophets Scroll from Nahal Hever (8HevXIIgr)* (Oxford: Clarendon Press, 1990)]. To this kind of hard evidence Ruckman's response is "But if a thousand pieces of papyrus were recovered with Old Testament Greek on them, written before 100 B.C., nothing could bolster the sagging testimony of the LXX" (*Handbook*, 51). Evidently he must have a complete manuscript of the entire Old Testament before he will believe an early date for the LXX. But if one finds a human skull, it is surely evidence that the entire person existed at one time. Likewise, in light of pre-Christian references to a complete LXX, scattered ancient parts of the LXX are valid evidence that the whole existed.

<sup>344</sup> Würthwein, 53; Tov, 146.

<sup>345</sup> Würthwein, 53-54; Tov, 146-47.

### *Theodotion's Version*

At the end of the second century A.D., Theodotion, a proselyte to Judaism, revised an earlier Greek version of the Old Testament,<sup>346</sup> producing a well-executed, idiomatic translation. However, the exact history of this version is controversial, and the witnesses to its text are diverse and incomplete.<sup>347</sup>

### *Origen's Hexapla*

Between A.D. 230 and 240, Origen (c. A.D. 185-254), a brilliant theologian in Alexandria,<sup>348</sup> undertook to resolve the variations between the Hebrew text and the differing Greek versions existing in his day. He produced a massive work with six parallel columns (thus, the name *Hexapla*). The first column contained the Hebrew text current in his area; the second column contained a Greek transliteration of the Hebrew text, indicating the pronunciation of the Hebrew; the third contained the Greek text of Aquila's version; the fourth contained the Greek text of Symmachus' version; the fifth contained his own revision of the LXX; and the sixth contained the Greek text of Theodotion's version.<sup>349</sup>

His fifth column contained special marks indicating how he modified the LXX. Certain symbols indicated where he borrowed Greek words from one of the three versions to supply a reading contained in the Hebrew text but omitted from the LXX. Other symbols indicated where words in the LXX should be omitted because they had no corresponding words in the Hebrew text. In addition, he revised the LXX text in other ways without indication. The text of the fifth column, Origen's revision of the LXX, is called the Hexaplaric text of the LXX. This monumental work amounted to fifty volumes. Origen took this work with him when he moved to Caesarea. There Jerome studied the Hexapla, and undoubtedly

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<sup>346</sup> Scholars disagree on the technical details of Theodotion's version. See Tov, 145.

<sup>347</sup> Würthwein, 54-55.

<sup>348</sup> It is recognized that some of Origen's theology was unorthodox. Nevertheless, he was the most brilliant scholar of his day, and an expert in the text of Scripture.

<sup>349</sup> Würthwein, 55-57; Tov, 147-48; *ISBE*, IV:2726-27.

many scribes went there to check their manuscripts. It remained in Caesarea until it was destroyed during the Mohammedan conquest (c. A.D. 638). The work was too massive to copy as a whole, but copies of the fifth column were made and circulated. The complete text of the Hexaplaric LXX has not survived, but portions of it exist in various extant manuscripts.<sup>350</sup>

### *Other Recensions of the LXX*

Jerome mentioned three recensions of the LXX that existed in his day: the one by Origen mentioned above and used in the region of Palestine; a second produced by the martyr Hesychius (died in A.D. 312) used in the area of Alexandria; and the third produced by martyr Lucian (died in A.D. 312) used in the region between Constantinople and Antioch. While it is not clear whether or not the recension of Hesychius has survived in any existing witnesses, the recension of Lucian has a number of extant witnesses.<sup>351</sup>

### *Aramaic Versions Preserved the Text*

When the Jews returned from the Babylonian Captivity, Hebrew had ceased to be used as the common language of the people, and it was replaced by Aramaic, the language they acquired in captivity. Only the intellectual and religious elite retained the use of Hebrew. The Hebrew Scriptures continued to be read in the synagogues, although many of the people could not understand it; and the need arose for the text to be translated into Aramaic. The practice of accompanying the reading of the Hebrew Scripture with an oral Aramaic translation probably began in the days of Ezra and Nehemiah.<sup>352</sup> The Aramaic word meaning *translation* or *interpretation* is *targum*. Thus, these translations are called *targums*. Several targums developed: Targum Onkelos, Targum Jonathan, Targum

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<sup>350</sup> Würthwein, 55-57; Tov, 147-48; *ISBE*, IV:2726-27.

<sup>351</sup> Würthwein, 57-59; Tov, 148. The recensions of Origen and Lucian contained most of the Apocrypha (Tov, 144).

<sup>352</sup> Neh. 8:5-8 suggests the beginning of this practice.

Pseudo-Jonathan, and the Palestinian Targum. There was no Aramaic translation of the New Testament.

### ***Targum Onkelos***

One tradition associates the name *Onkelos* with Aquila the translator of the Greek version, but probably erroneously. Another associates the name with the proselyte Onqelos, guided by Rabbi Eliezer and Rabbi Joshua. This targum is limited to the Pentateuch. Generally, it is quite literal and faithful to the Masoretic Text. The original oral tradition may go back to the time of the second temple, but manuscripts of this targum found among the Dead Sea Scrolls indicate that it was committed to writing prior to the beginning of Christianity. This targum is contained in the Bomberg editions of the Hebrew Bible, the official Rabbinic Bible.<sup>353</sup>

### ***Targum Jonathan***

One tradition associates the name with Theodotion (Jonathan in Hebrew), but probably erroneously. Another associates the name with Jonathan ben Uzziel, a pupil of Hillel the Elder. This targum is limited to the Prophets and is the targum found in the Rabbinic Bible. Like Targum Onkelos, this one is quite literal and faithful to the Masoretic Text. However, at times it adds a few words of interpretation. For example, in Isaiah 43:10, where the Hebrew text reads, “My servant,” the Targum reads, “My servant the Messiah.” In Jeremiah 23:5, where the Hebrew text reads, “I will raise unto David a righteous Branch,” the Targum reads, “I will raise unto David the just Messiah,” interpreting the word *Branch* as *Messiah*.<sup>354</sup>

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<sup>353</sup> Würthwein, 78-79; Tov, 150.

<sup>354</sup> Würthwein, 78-79; Tov, 150.

### ***Targum Pseudo-Jonathan***

Targum Pseudo-Jonathan appears to be the text of Targum Onkelos with many interpretive comments added. Its text evidently originated in pre-Christian times and is a source for understanding an ancient form of Judaism.<sup>355</sup>

### ***The Palestinian Targum***

Because no complete manuscript of the Palestinian Targum existed until recently, its text is not well defined. In 1957, a complete manuscript (designated Neofiti 1) was discovered in the Vatican Library. The translation is often an interpretive paraphrase rather than a literal rendering. It is valuable for its contribution to the knowledge of Jewish interpretation rather than of textual matters.<sup>356</sup>

### ***Other Targums***

Other targums exist for almost every book of the Old Testament except for Ezra, Nehemiah, and Daniel; there are two targums for the Book of Esther.<sup>357</sup> These targums began as oral traditions, but were ultimately committed to writing. Although some of them are literal renderings of the Hebrew text, they often add words of explanation, interpretation, and sometimes reinterpretation. When they are literal, their text is valuable for corroboration. Where they are interpretive, they provide insight to the history of Jewish hermeneutics.

### ***The Syriac Versions Preserved the Text***

Syriac is a dialect of Aramaic used by the Jews and Christians of Syria. In the early history of the Syrian Church, five different translations were made—the Old Syriac, the Peshitta, the Philoxenian, the Harklean, and the Palestinian Syriac

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<sup>355</sup> Würthwein, 77-78; Tov, 150.

<sup>356</sup> Würthwein, 76-77; Tov, 150.

<sup>357</sup> *The Two Targums of Esther*, Trans. by Bernard Grossfield, The Aramaic Bible 18 (Collegeville: Liturgical Press, 1991).

versions. In addition, the Syro-Hexaplaric version was made of the Old Testament.

### ***The Old Syriac Version***

The Jews in Syria translated the Old Testament into Syriac in the middle of the first century A.D. with much influence from the early Palestinian Aramaic Targum.<sup>358</sup> The New Testament was first translated into the Syriac language near the end of the second or the beginning of the third century A.D. from a Greek text of the Western tradition. It included the Gospels, Acts, and the Pauline Epistles. Only two manuscripts of the Old Syriac New Testament have survived, and these are limited to the Gospels.<sup>359</sup>

### ***The Peshitta Version***

At the beginning of fifth century, the Peshitta, or the common Syriac version, was translated.<sup>360</sup> The Old Testament portion seems to be a revision of the Old Syriac, removing much of the influence of the Targum and introducing an influence of the Greek LXX.<sup>361</sup> The New Testament also was a revision of the Old Syriac; however, 2 Peter, 2 and 3 John, Jude, and Revelation are not included, due to the rejection of these books from the canon by the Syrian churches which were divided between the Monophysite<sup>362</sup> and Nestorian<sup>363</sup> heresies. Also lacking is the account of the adulterous woman in John 7:53-8:11, and Luke 22:17-18.

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<sup>358</sup> Würthwein, 80-83; Tov, 151-53.

<sup>359</sup> Metzger, 68-69; Aland and Aland, 189-90.

<sup>360</sup> Those who prefer the Byzantine tradition, such as Burgon (*Traditional Text*, 91, 292-97), argue for the second century; however, their evidence is inconclusive. The fifth century is the more widely accepted date.

<sup>361</sup> Würthwein, 80-83; Tov, 151-53.

<sup>362</sup> The Monophesites denied the distinction and coexistence of the divine and human natures of Christ, and held to a mingling of both into one, which constituted a third nature. See Augustus H. Strong, *Systematic Theology* (Chicago: Judson Press, 1907), 672.

<sup>363</sup> The Nestorians denied the real union between the divine and the human natures of Christ, making it a moral rather than an organic union. See A. H. Strong, 671.

The Gospels of the Peshitta were translated from a Greek text near the Byzantine tradition, whereas Acts was translated from a text near the Western tradition. More than 350 manuscripts of this version exist today—some dating from the fifth and sixth century.<sup>364</sup>

Those who prefer the *Textus Receptus*, or the King James Version, regard the Peshitta as a reliable witness to their preferred text.<sup>365</sup> However, in light of the incomplete canon, the important omissions, and the heretical doctrines of the Syrian churches that produced the translation,<sup>366</sup> these advocates should be cautious of what they approve.

### ***The Philoxenian Version***

Bishop Philixenus of Mabbug (485-523), the famous Monophysite, commissioned Polycarp of Hierapolis to make a new and accurate translation of the Greek text of the New Testament, primarily for theological and dogmatic reasons. Polycarp completed the translation in A.D. 507 or 508. This version has not survived in manuscript form, but is mentioned by church historians.<sup>367</sup>

### ***The Harklean Version***

In A.D. 616, Thomas of Harkel, who was at times bishop of Mabbug, made a thorough revision of the Philoxenian version based on several Greek manuscripts of the Byzantine tradition, except for Acts which was of the Western tradition. His translation was a slavish, near word-for-word rendering of the

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<sup>364</sup> Metzger, 69-70; Aland and Aland, 190-93.

<sup>365</sup> For example, Burgon described this version as “a Text so near to the Traditional Text as the Peshitto must ever have been” (*Traditional Text*, 127). Peter Ruckman includes the “Syrian manuscripts” in his list of “good Bibles” (*Handbook*, 171). Others have followed his evaluation.

<sup>366</sup> The mention of doctrinal heresy is significant here, because the TR and KJV-only advocates of the Byzantine Text place a great deal of importance on the alleged heretical views of the Alexandrian churches. Heresy is one reason they conclude that the non-Byzantine traditions are corrupt and unreliable. But if heresy is a criterion, then they must also reject the Syriac versions in order to be consistent.

<sup>367</sup> Metzger, 70-71; Aland and Aland, 193.

Greek text, providing a reliable witness to the Byzantine type of text from which he worked. His version of Acts is one of the best witnesses to the Western text tradition.<sup>368</sup>

### ***The Palestinian Syriac Version***

About the fifth century A.D., the New Testament was translated into the Palestinian dialect of Syriac (sometimes referred to as Christian Aramaic but probably closer to the Jewish Palestinian Aramaic dialect). It seems to have been translated from a Greek text related to the Caesarean tradition and is quite independent of the other Syriac versions.

### ***The Syro-Hexaplaric Version***

In A.D. 616-617, Bishop Paul of Tella carefully translated Origen's fifth column of the Hexapla into Syriac, preserving Origen's editorial diacritical marks. This translation, of course, involved only the Old Testament. It is a good witness to the text of Origen's revision of the LXX, but is only a secondary witness to the Hebrew text; it is preserved in a ninth century manuscript that contains all the Old Testament except the Pentateuch.<sup>369</sup>

### ***Latin Versions Preserved the Text***

Beginning in the second century A.D., Latin became dominant in some areas of Christendom, particularly in the West and North Africa. By the middle of this century, Latin translations of the Bible emerged. Two different Latin versions are recognized: the Old Latin and the Latin Vulgate.

### ***The Old Latin (Itala)***

Comments from the early church fathers indicate that a number of different Latin translations were known to them. Augustine complained in his day that

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<sup>368</sup> Metzger, 70-71; Aland and Aland, 193-95.

<sup>369</sup> Würthwein, 57; Tov, 151-52.

nearly every one who had a Greek manuscript would translate it into Latin, no matter how little Greek he knew. Jerome noted that “there are almost as many different [Latin] translations as there are manuscripts.”<sup>370</sup> These translations began appearing about the middle of the second century, being collectively referred to as the Old Latin. Because these versions come from an early period, their witness is valuable for determining the early forms of the text traditions.

The Old Latin translations of the Old Testament were not made from the Hebrew text but from the Greek LXX.<sup>371</sup> Thus, they have little value for determining a Hebrew text, but have secondary value for determining the Greek text of the LXX. This latter fact is particularly true because they were made before Origen made his revision of the LXX. Unfortunately, the existing manuscripts of the Old Latin for the Old Testament are relatively late, few, and incomplete. In later centuries, the use of the Old Latin was replaced by the Latin Vulgate, which was translated from the Hebrew text.<sup>372</sup>

The Old Latin translations of the Greek New Testament began to appear about the same time as those of the Old Testament. About fifty manuscripts of the Old Latin New Testament exist, but none is a complete Bible. Not counting fragments, there are about thirty-two manuscripts of the Gospels, twelve of Acts, four of the Epistles, and only one of Revelation. Their witness usually supports the Western text tradition, but in some places, it partially supports the Byzantine tradition or some other.<sup>373</sup>

Some advocates of the King James Only view assert that the Old Latin is a faithful translation made from the Byzantine Text,<sup>374</sup> whereas others regard the

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<sup>370</sup> Aland and Aland, 183.

<sup>371</sup> Tov, 87.

<sup>372</sup> Würthwein, 87-90.

<sup>373</sup> Metzger, 72-75; Aland and Aland, 182-86.

<sup>374</sup> David Otis Fuller, *Which Bible?* (Grand Rapids: Grand Rapids International Publications, 1970), reproduced several chapters of Seventh Day Adventist Benjamin G. Wilkinson's book *Our Authorized Bible Vindicated* (Payson, AZ: Leaves-of-Autumn Books, Inc.,

Old Latin as unreliable, even though it was made quite early. However, the evidence indicates that it much more strongly supports the text of the Latin Vulgate which King James Only advocates regard as corrupt.

**Table 8.1**  
**Old Latin Agreement With the Byzantine Text**

	<i>Vgt Alone</i>	<i>Vgt + Byz</i>	<i>Byz alone</i>	<i>Other</i>
Philippians	33.1 %	46.7 %	6.5 %	13.6 %
1 Thessalonians	42.4 %	36.8 %	5.6 %	15.2 %

For example, in the book of Philippians, the Old Latin supports the Latin Vulgate 79.8 % of the time. In the Book of First Thessalonians, the Old Latin supports the Vulgate 79.2 % of the time. Table 8.1 indicates how the Old Latin supports readings in the various text traditions: the column headed “Vgt Alone” indicates the percentage agreement with Latin Vulgate against the Byzantine tradition. The column headed “Vgt + Byz” indicates the percentage agreement with both the Vulgate and Byzantine tradition where they read the same. The column headed “Byz Alone” indicates the percentage agreement with the Byzantine tradition against the Vulgate. The column headed “Other” indicates the percentage agreement with readings other than those of the Vulgate or Byzantine tradition.<sup>375</sup> This type of relationship is generally true throughout the New Testa-

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1930), 194-215. Fuller approved Wilkinson’s conclusion that the Waldensian Version preserved the original text through the Old Latin tradition. Wilkinson’s reconstruction of history is also accepted by Peter Ruckman and his followers. Ruckman includes the Old Latin manuscripts in his list of “good Bibles” (Handbook, 171).

<sup>375</sup> The evidence for the Book of Philippians is based on the data in the UBSGNT3 for the 16 places of variation recorded there. There were 12 manuscript fragments of the OL that witness to the text. Some of the manuscripts had missing readings in places. In 56 instances some OL mss agreed with the Vulgate against Byzantine, in 79 instances some OL mss agreed with the Vulgate and Byzantine jointly, in 11 instances some OL mss agreed with Byzantine against the Vulgate, and in 23 instances some OL mss supported neither the Vulgate nor Byzantine, making a total of 169 instances.

The evidence for the Book of First Thessalonians is based on the data in the UBSGNT3 for 11 places of variation there. There were 11 manuscript fragments of the OL that witness to the text. Some of the manuscripts had missing readings in places. In 53 instances some OL mss agreed with the Vulgate against Byzantine, in 46 instances some OL mss agreed with the Vulgate and Byzantine jointly, in 7 instances some OL mss agreed with Byzantine against the Vulgate, and in

ment. Thus, the Old Latin does not strongly support the Byzantine tradition. If one regards the Latin Vulgate as corrupt, then the Old Latin text should also be regarded as corrupt.

This conclusion is further supported by evidence presented by John W. Burgon.<sup>376</sup> Table 8.2 presents the number of times a selection of Old Latin manuscripts agree with the Textus Receptus or with some other text form at selected places of variation.

**Table 8.2**  
**Old Latin Agreement With the Textus Receptus**

OL Manuscript	Date	TR	non-TR	% TR
Bobiensis, k	IV	25	93	21.2 %
Vercellensis, a	IV	100	214	31.8 %
Palatinus, e	V	18	139	11.5 %
Vindobonensis, i	V	37	72	33.9 %
Corbeiensis II, ff	V	115	180	39.0 %
Veronensis, b	V	124	184	40.1 %
Colbertinus, c	V	165	152	52.1 %
Claromontanus, h	V	46	26	63.9 %
Brixianus, f	VI	286	54	84.1 %
Rehdigeranus, l	VII	104	164	38.8 %
Monacensis, q	VII	255	97	72.4 %
Sangermanensis II, g	IX	24	36	40.0 %
Sangermanensis I, g	IX	27	46	37.0 %
Corbeiensis I, ff	X	37	73	33.6 %

The first column gives the name and designation of the Old Latin manuscripts. The second gives the dates that the manuscripts were copied. The third column, headed “TR,” gives the number of times the given manuscript had the same reading as the *Textus Receptus*. The fourth, headed “non-TR,” gives the

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19 instances some OL mss supported neither the Vulgate nor Byzantine, making a total of 125 instances.

<sup>376</sup> John W. Burgon, *The Traditional Text of the Holy Gospels Vindicated and Established*, arranged and edited by Edward Miller (London: George Bell and Sons, 1896), 137. The dates were taken from the data in the UBSGNT3. The percentage column was added. The manuscripts are arranged in order of date.

number of times the given manuscript does not have the reading of the *Textus Receptus*. The last column gives the percentage agreement of the given manuscript with the *Textus Receptus*. The data are limited to 352 places of variation in the Gospels; most of the manuscripts were incomplete, and did not contain all of the 352 readings.

The dates range from the fourth to the tenth century. Only four out of fourteen of the manuscripts agree with the *Textus Receptus* more than 50 percent of the time. The earliest manuscripts tend to agree with the *Textus Receptus* the least. These data show that (1) no existing manuscript of the Old Latin version contained the Byzantine Text. The closest one, Brixianus (6th century), agrees with it only 84.1 percent of the time; that percentage is too small to claim that it validates a “text tradition.”<sup>377</sup> (2) Most of the manuscripts are incomplete. Therefore, contrary to the claims of the KJV-Only advocates, the Old Latin does not validate the Traditional Text (TR). Likewise, the witness of the various Old Latin manuscripts is so diverse that it would be inaccurate to refer to the witness of “the Old Latin” as though it were a single historical entity.

### ***The Latin Vulgate***

Toward the end of the fourth century, the imperfections of the Old Latin versions prompted Pope Damasus to order a revision of the Old Latin Bible to correct its deficiencies. He commissioned Sophronius Eusebius Hieronymus, more commonly known as Jerome (probably the most competent Bible scholar of that time) to undertake the task. His translation became known as the Vulgate, which means “common” or “widely circulated.” He began the revision of the New Testament in Rome about A.D. 382, and, within about a year’s time, he had finished the Gospels. Exactly how long it took to complete the rest of the New Tes-

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<sup>377</sup> Some suppose that a 70% affinity is sufficient to represent a text-type. However, at best 84 % represents a Byzantine-like translation, witnessing to a form of the text prior to full development of the text. Manuscripts that are true representatives of the Byzantine tradition have an affinity of 95% or better. For example, MS K (9<sup>th</sup> century) has a 98% affinity with Byz in Romans and 97% affinity in 2 Corinthians. Whereas, in the Gospels, MS A (5<sup>th</sup> century) has only a 91% affinity, indicating that it too is pre-Byzantine.

tament is not certain. Jerome compared the Latin text with some Greek manuscripts at his disposal, probably of the Alexandrian or Western tradition.<sup>378</sup>

In the autumn of A.D. 386, Jerome moved to Palestine and became the head of a monastery near Bethlehem where he continued his work. He began his work on the Old Testament with the Book of Psalms, revising the Old Latin with the aid of the Greek LXX. However, he became convinced that the Hebrew text should be the basis of translation; consequently, between A.D. 390 and 405, he began and completed a fresh translation from the Hebrew manuscripts available in Palestine. The Hebrew text he used was quite close to the Masoretic text used today. However, because no Hebrew grammar or lexicon was available in those days, he often depended on the Greek translations for help. Over 6,000 manuscripts of the Latin Vulgate exist today and printed editions abound, including two critical editions. In A.D. 1546, the Council of Trent decreed that the Latin Vulgate should be the authentic Bible of the Roman Catholic Church, authoritative in all matters of faith and morals.<sup>379</sup>

In the Old Testament, the Vulgate generally supports the Masoretic tradition contained in the current printed editions of the Hebrew Bible. In the New Testament, the Vulgate supports the Western tradition. Table 8.3 indicates how the Vulgate supports readings in the various text traditions: the column headed "Alex Alone" indicates the percentage agreement with Alexandrian tradition against the Byzantine tradition. The column headed "Alex + Byz" indicates the percentage agreement with both the Alexandrian and Byzantine traditions where they read the same. The column headed "Byz Alone" indicates the percentage agreement with the Byzantine tradition against the Alexandrian tradition. The column headed "Other" indicates the percentage agreement with readings other

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<sup>378</sup> Metzger, 75-79; Aland and Aland, 186-88.

<sup>379</sup> Würthwein, 91-95; Tov, 153.

than those of the Alexandrian and Byzantine traditions--usually the Western tradition when it stands alone.<sup>380</sup>

**Table 8.3**  
**Vulgate Text Agreement In the NT**

	<i>Alex Alone</i>	<i>Alex + Byz</i>	<i>Byz alone</i>	<i>Other</i>
Philippians	6.3 %	43.7 %	18.7 %	31.3 %
1 Thessalonians	27.3 %	18.2 %	27.3 %	27.3 %

***The Coptic Versions Preserved the Text***

The Coptic language was the language of the common people of Egypt in the early centuries of the Christian era. There were several dialects of Coptic used at that time, but two are important for the study of the early forms of the Biblical texts: Sahidic, spoken in Upper Egypt, and Boharic, spoken in Lower Egypt.

***The Sahidic Version***

Near the beginning of the third century A.D., translations of portions of the Bible began to appear in the Sahidic dialect of the Coptic language. By the end of that century, most of the books of the Bible were completed. The translation of the Old Testament was made from the Greek LXX, and that of the New Testament from the Greek text of the Alexandrian tradition, except for Acts which seems to favor the Western tradition. Witnesses to this version consist of a relatively small number of incomplete manuscripts.<sup>381</sup>

***The Boharic Version***

Some time later a new and independent translation was made into the Boharic dialect of the Coptic language. Like the Sahidic, the Boharic translated the Old Testament from the Greek LXX, and the New Testament from the

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<sup>380</sup> The data are based on the textual apparatus in the UBSGNT3 for the 16 places of variation in Philippians, and the 11 places in First Thessalonians.

<sup>381</sup> Metzger, 79-81; Aland and Aland, 196-200; Würthwein, 96-97; Tov, 134.

Alexandrian tradition of the Greek text. A large number of manuscripts witness to the form of this text.<sup>382</sup>

### ***Ethiopic Version Preserved the Text***

Ethiopic is the language of ancient Ethiopia. Translation of the Bible into Ethiopic seems to have first been made in the fourth century A.D. The Old Testament was translated from the Greek LXX with help from the Hebrew text and the Syriac version. The New Testament was translated from the Greek with help from the Syriac version.<sup>383</sup> About 194 manuscripts have survived dating from the tenth to the fifteenth century.

### ***The Armenian Version Preserved the Text***

The Armenian version was translated in about the fifth century. The Old Testament was translated from the LXX with help from the Syriac Peshitta. The New Testament was translated from Greek, with dependence on the Syriac version. The Greek text used belonged to the Caesarean tradition with perhaps some mixture from the Byzantine tradition. Many manuscripts of this version have survived.<sup>384</sup>

### ***The Georgian Version Preserved the Text***

Georgia is in the Transcaucasus region of western Asia, bordered by the Black Sea on the west, Russia on the north, and Armenia and Turkey on the south. Georgia was colonized by Ionian Greeks from about the 6th century B.C. In about the fourth century B.C., Georgia was united into a single kingdom, with T'bilisi as its capital; but until the seventh century A.D., control over Georgia was con-

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<sup>382</sup> Metzger, 79-81; Aland and Aland, 196-200; Würthwein, 96-97; Tov, 134.

<sup>383</sup> Metzger, 84; Aland and Aland, 205-6; Würthwein, 98; Tov, 134.

<sup>384</sup> Metzger, 82-3; Aland and Aland, 200-1; Würthwein, 99; Tov, 134.

tested by the Persian and Byzantine empires.<sup>385</sup> After Christianity was introduced there in the fourth century A.D., the Bible was translated into the Georgian language. The Old Testament was translated from the Greek LXX, and the New Testament from a text of the Caesarean Greek tradition.<sup>386</sup> Numerous manuscripts of this version have survived; the oldest is dated A.D. 897.

### *The Waldensian Version Is Wrongly Represented*

Seventh Day Adventist Benjamin G. Wilkinson declared that the Old Latin Bible was circulated very early among the Italian, French, and British churches, and that its text was the Received Text (that is, the *Textus Receptus*, the text used by the King James translators). He asserted that this text was retained and preserved unaltered in these regions among the grass-roots Christian groups, such as the Waldensians in Northern Italy, and other groups of that kind. He implied that the forerunners of the Waldenses spoke Old Latin (Itala) as their native language, and that they preserved the Old Latin version unaltered down through the centuries. Allegedly, the Waldenses eventually translated the authentic Old Latin text into their own native language. He further declared that the Waldensian Version influenced the production of the printed Greek New Testaments of the Reformation and the translations made from those editions.<sup>387</sup> David Otis Fuller reproduced several chapters of Wilkinson's book in his own defense of the King James Version. He represented Wilkinson as a "scholar of first rank with a thorough knowledge of the subjects he wrote,"<sup>388</sup> and he accepted Wilkinson's conclusions.

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<sup>385</sup> "Georgia (country)," Microsoft ® Encarta. Copyright © 1994 Microsoft Corporation. Copyright © 1994 Funk & Wagnall's Corporation.

<sup>386</sup> Metzger, 83-4; Aland and Aland, 201-5; Tov, 134.

<sup>387</sup> Benjamin G. Wilkinson, *Our Authorized Bible Vindicated* (1930, Reprint; Payson, AZ: Leaves of Autumn Books, Inc., 1993), 19-43.

<sup>388</sup> David Otis Fuller, *Which Bible?*, 174-318. Peter Ruckman lists the Waldensian Bibles among his "good Bibles" (*Manuscript Evidence*, 171).

Wilkinson's account is contrary to that given by another Seventh Day Adventist, J. A. Wylie, who wrote a history of the Waldenses. Wylie stated:

There is reason to believe, from recent historical researches, that the Waldenses possessed the New Testament in the vernacular. The "Lingua Romana," or Romaunt tongue, was the common language of the south of Europe from the eighth to the fourteenth century. It was the language of the troubadours and of men of letters in the Dark Ages. Into this tongue--the Romaunt--was the first translation of the whole New Testament made so early as the twelfth century. This fact Dr. Gilly has been at great pains to prove in his work "The Romaunt Version of the Gospel According to John." The sum of what Dr. Gilly, by a patient investigation into facts, and a great array of historic documents, maintains, is that all the books of the New Testament were translated from the Latin Vulgate into the Romaunt, that this was the first literal version since the fall of the empire, that it was made in the twelfth century, and was the first translation available for popular use.<sup>389</sup>

Thus, on the authority of Gilly, the historian Wilkinson cited often as an expert, the Waldensian Version was translated from the Latin Vulgate, not the Old Latin. Furthermore, the Waldensian Version was not listed by Miles Smith as one of the versions used by the King James translators. He wrote: "Neither did we think lightly of consulting the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor the Spanish, French, Italian, or Dutch."<sup>390</sup>

So Wilkinson's reputation as "a scholar of first rank" is open to serious doubt. It is quite likely that he was restructuring history to aid in providing the Seventh Day Adventists with a line of descent from the apostles. As evidence of this reconstruction, it should be noted that, at the end of his section on the Waldenses, Wilkinson quoted Ellen G. White, founder of the Adventists, taken from her book *The Great Controversy*:

The Waldenses were among the first peoples of Europe to obtain a translation of the Holy Scriptures. Hundreds of years before the Reformation, they possessed the Bible in manuscript in their native tongue. They had the truth

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<sup>389</sup> J. A. Wylie, *History of the Waldenses* (Washington, DC: Review and Herald Publishing Association, n.d.), 17-18.

<sup>390</sup> "The Translators to the Reader," *Authorized Version* (1611). Wilkinson referred to the Italian and the French versions as having been made from the Waldensian Bible, but that is not likely. He also indicated that the King James translators had before them Luther's German Bible and the Geneva Bible (English) which he asserted were derived from the Waldensian Bible.

unadulterated, and this rendered them the special objects of hatred and persecution. . . . Here for a thousand years, witnesses for the truth maintained the ancient faith. . . . In a most wonderful manner it (the Word of Truth) was preserved uncorrupted through all the ages of darkness.<sup>391</sup>

Other church historians contradict Wilkinson's claim about the text of the Waldenses. Regarding Peter Waldo, after whom the Waldenses are named, William Jones asserted:

The Latin Vulgate Bible was the only edition of the Scriptures at that time in Europe; but that language was inaccessible to all, except one in an hundred of its inhabitants. Happily for Waldo, his situation in life enabled him to surmount that obstacle . . . [H]e either himself translated, or procured some one else to translate the four Gospels into French.<sup>392</sup>

Noted church historian, Augustan Neander, wrote regarding Waldo:

[H]e gave to two ecclesiastics, one Stephen de Ansa, a man of some learning, the other Bernard Ydros, who was a practiced writer, a certain sum of money, on condition they would prepare for him a translation of the gospels and other portions of the Bible into the Romance language, which one was to dictate, the other write down.<sup>393</sup>

Baptist historian, Thomas Armitage, declared: "He [Waldo] employed Stephen of Ansa and Bernard Ydross to translate the Gospels from the Latin Vulgate of Jerome into the Romance dialect for the common people."<sup>394</sup>

It is likely, therefore, that the alleged pure text of the Waldenses is more fiction than fact. In dealing with the text of Scripture, one is obligated to work with reliable evidence, not with history reconstructed after a theological agenda.

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<sup>391</sup> Wilkinson, 42. Gary Hudson pointed out that David Otis Fuller reproduced this and other quotations from Ellen G. White, but he removed Wilkinson's footnotes that identified the source as the founder of Adventism ["The Great 'Which Bible?' Fraud," *Baptist Biblical Heritage*, vol. 1, no. 2 (Summer, 1990)].

<sup>392</sup> William Jones, *History of the Christian Church*, 5th edition (1826), II: 7, 9, 10; cited from Doug Kutilek, *Baptist Biblical Heritage*, 2:2 (Summer, 1991).

<sup>393</sup> Augustan Neander, *General History of the Christian Religion and Church*, 2nd ed., (1853), IV: 606-07; cited from Doug Kutilek, *Baptist Biblical Heritage*, 2:2 (Summer, 1991).

<sup>394</sup> Thomas Armitage, *History of the Baptists*, 295; cited from Doug Kutilek, *Baptist Biblical Heritage*, 2:2 (Summer, 1991).

***Conclusion: The Witness of the Versions Is Secondary***

The ancient versions provide a complementary witness to the text traditions of the Scripture, especially the early ones. However, their witness is strictly secondary and confirmatory. In the Old Testament, their witness becomes significant only when their confirmed independent consensus bears witness against the Masoretic Hebrew text. In the New Testament, their witness becomes significant only by helping to confirm the form of some ancient text tradition; only in rare instances could the consensus of the ancient versions outweigh the joint witness of the Greek manuscripts.



## Chapter 9

### The Biblical Text Was Preserved in Patristic Quotations

The words of the ancient Hebrew and Greek texts of the Bible were also preserved in quotations of Scripture found in ancient rabbinic and patristic literature. These quotations provide evidence for the wording of the text traditions in the region where the ancient literature was written. Such evidence is important but of secondary value. John W. Burgon regarded the testimony of an early Christian writer (commonly referred to as a Church father) to be superior to that of any single ancient manuscript. He declared that “the testimony of any first-rate father, where it can be had, must be held to outweigh the solitary testimony of any single Codex which can be named.”<sup>1</sup> Again he asserted: “Individually, therefore, a father’s evidence, where it can be certainly obtained . . . , is considerably greater than that of any single known Codex.”<sup>2</sup> It is true that he balanced these statements by admitting: “Collectively, however, the Copies [manuscripts], without question, outweigh either of the Versions by themselves, or the fathers by themselves.”<sup>3</sup> Nevertheless, many of the *Textus Receptus* and KJV-only advocates have interpreted this statement to mean that the quotations of the ancient Church fathers are superior to the witness of the ancient, non-Byzantine Greek manuscripts, which he evaluated as corrupt, heretical, and unreliable. However, the ancient quotations are of secondary value for the following reasons:

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<sup>1</sup> Burgon, *Traditional Text*, p. 57.

<sup>2</sup> Burgon, *Traditional Text*, p. 57.

<sup>3</sup> Burgon, *Traditional Text*, p. 57.

(1) One cannot always be certain whether the ancient writer copied the quoted material from a manuscript of the Scripture in his possession, whether he quoted from memory, or whether he paraphrased. Also one cannot be certain whether he always quoted from the same manuscript source. Thus, a variant found in an ancient quotation may be due to the author's lapse of memory, to his confusing one similar passage with another, or to his free citation.

(2) While the approximate date of the ancient writer can be determined, the source of the writer's quotation is not from his original autograph but from some later copy of his work, frequently much later. The text of the literature containing the quotation has undergone the same kind of scribal degradation as that of the Scripture. It is likely that scribes who copied non-sacred texts were not as careful as those who copied Scripture. Consequently, variants in such quotations may be due to later scribal activity, and not to that of the original author. For many of the ancient writers, no critical edition of their work is available; and even when a critical edition exists, one cannot be sure the wording of the quotations accurately reflects the quotation as originally written by the author.

(3) The scribes who copied the author's text may have been inclined to correct any quotations of Scripture to conform to the text with which they were familiar. As a result, there would have been a tendency for the quotations to take on the appearance of the local text current with the scribe.

(4) Usually the quotations from a particular ancient writer are incomplete, that is, they do not include the complete text of the Biblical book quoted. The only exceptions are the relatively few writers who wrote commentaries on Biblical books. Therefore, while the ancient quotations provide witness to the wording of individual passages, they do not provide a good witness for a complete text.

(5) Many of the ancient writers wrote in their native language, not in Hebrew or Greek. The quotations from these writers bear witness to the text of the ancient version from which they quoted, not primarily to the Hebrew or Greek texts.

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### *Quotations of the Old Testament Preserved the Text*

The ancient quotations of the text of the Hebrew Bible come from the rabbinic literature, such as the Talmud, the Midrash, and the Qumran literature.<sup>4</sup> Some of the rabbinic literature was written in Aramaic, making it of secondary value. These quotations generally support the Masoretic text contained in current printed editions.

Quotations of the Old Testament written by ancient Christian writers were almost exclusively written in a language other than Hebrew, such as Greek, Latin, Syriac, and others. Thus, these citations bear witness to the ancient version which the writer had available.

### *Quotations of the New Testament Preserved the Text*

The ancient quotations of the text of the Greek New Testament come from a variety of literary sources written by ancient Christians: apologetic discourses, commentaries, sermons, homilies, meditations, debates, and personal letters. Usually the ancient writers quoted from the text tradition current in their time and region. Western fathers quoted from the western text tradition, the Egyptian fathers quoted from the Alexandrian tradition, and so forth. Those fathers who wrote in Latin, Syriac, or some language other than Greek, usually quoted from the ancient version in their native language and, thus, bore witness to the text of their associated version.

The United Bible Societies Greek New Testament (UBSGNT3) lists the citations of 213 different Church fathers. Table 9.1 and Chart 9.1 indicate the distribution of these fathers by date (century A.D.).<sup>5</sup>

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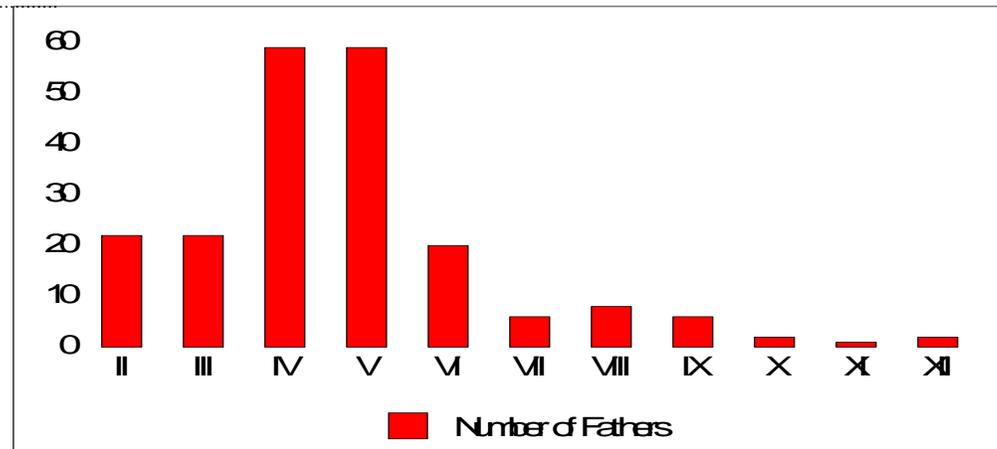
<sup>4</sup> Qumran is the place where the Dead Sea Scrolls were found. The Qumran literature consists of the non-biblical scrolls from there.

<sup>5</sup> The date of several of the fathers is uncertain, and so excluded from the table. The data were taken from UBSGNT3 and does not necessarily include all the fathers.

**Table 9.1**  
**Distribution of Fathers by Date**

Date	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Number of Fathers	22	22	59	59	20	6	8	6	2	1	2

**Chart 9.1**  
**Distribution of Fathers by Date**



With 44 patristic witnesses in the second and third century, one might suppose that the form of the text would be clearly verified by these witnesses. Unfortunately most of these witnesses are incomplete, making the witness to the whole text unavailable. Burgon provided a survey of the witness of the fathers to the Gospels and a survey of the early Church fathers that seemed to favor the Traditional Text in the Gospels. Table 9.2 provides the data he recorded for the fathers of the second and third century, listing the number of passages the specified father quoted.<sup>6</sup>

The same condition applies to the witness of the later fathers. Table 9.3 provides a representative sample of the data Burgon recorded for the fathers of the fourth century, listing the number of passages the given father quoted.<sup>7</sup> The evi-

<sup>6</sup> John W. Burgon, *Traditional Text*, pp. 118-19.

<sup>7</sup> John W. Burgon, *Traditional Text*, pp. 119-20.

dence demonstrates that no early Church father cited the entire New Testament. Of the 31,102 verses in the New Testament, the largest number of passages cited was 377 from Basil (4<sup>th</sup> Century). Thus, the witness of the early fathers is incomplete.

**Table 9.2**  
**Passages Cited by Early Church Fathers**

<i>Father</i>	<i>Date</i>	<i>Number of Citations</i>
Didache	II	15
Diognetus	II	1
Papius	II	1
Viennensium	II	1
Hegesippus	II	2
Seniores-Irenaeum	II	2
Justin	II	37
Athaganoras	II	4
Gospel of Peter	II	2
Testament of Abraham	II	4
Irenaeus	III	104
Clement	III	25
Hippolytus	III	37
Gregory-Thaumaturgus	III	14
Cornelius	III	5
Archelaus	III	13
Methodius	III	22

***Conclusion: The Witness of the Quotations  
Is Incomplete and Secondary***

The evidence indicates that the witness of these early Church fathers is sparse. While it is true that the early citations can be used to validate individual readings, none of the witnesses can bear witness to the complete text of a given tradition. The condition is similar among the later Church fathers. A few fathers cited many passages, whereas the witness of most of the others was fragmentary. The witness of the Versions and fathers is discussed in more detail in Appendix D.

**Table 9.3**  
**Passages Cited by Early Church Fathers**

<i>Father</i>	<i>Date</i>	<i>Number of Citations</i>
Apostolic Constitution	IV	89
Concilia	IV	12
Alexander	IV	4
Theodore	IV	2
Titus-Bostra	IV	68
Athanasius	IV	185
Serapion	IV	6
Basil	IV	377
Cyril-Jerusalem	IV	86
Firminus Maternus	IV	4
Victorinus	IV	7
Gregory-Nazianzus	IV	22
Hilary	IV	112
Eustathius	IV	9
Macarius	IV	53
Didymus	IV	117
Gregory-Nyssa	IV	119
Ambrose	IV	246

The next chapters describe the various theories and methods used to recover the words of the autographic text from the available evidence.

## **Chapter 10**

### **Some Recognize the Alexandrian Text as the Preserved Text**

In Chapter 7, various ways that the text of Scripture may have been preserved are discussed. One possibility is that the text was preserved in a perfect text tradition. Several text traditions have been identified, and nearly every one has been recognized, in one way or another, by some advocates as the authoritative representative of the autographic text. The Traditional Text, or *Textus Receptus* (the text of the Reformation), is regarded as the authoritative text by some Protestants. This view is also held by some who advocate the King James Only theory, and by others who do not associate themselves with that view. The Traditional Text is sometimes equated with the Byzantine Text, but that assumption is erroneous. Although the two texts are quite similar, they differ in hundreds of details. The Traditional Text view is discussed later in Chapter 12.

The Byzantine tradition is recognized as the authoritative text by the Greek Orthodox Church and also by some among the Protestant groups. This text tradition is also known as the Majority Text because it is represented by the majority of existing manuscripts. The Majority Text view is the topic of Chapter 11.

Advocates of the Traditional Text and the Byzantine Text erroneously assume that Westcott and Hort recognized the Alexandrian tradition as the authoritative text. In fact, this assumption is an over-simplification of the situation. Westcott and Hort developed a theory of textual criticism based on the method used by classical philologists. It is true that they regarded the Alexandrian

tradition as more reliable than the others, but they did weigh the evidence of the other text traditions, and accepted the witness of the other traditions when the weight of evidence overruled the Alexandrian tradition. Those who have followed in Westcott and Hort's tradition have made some improvement in their theory and methodology, and rely less on the authority of the Alexandrian tradition. This improved method now attempts to determine more completely the consensus of the evidence from all text traditions. Thus, it is inaccurate to refer to the current form of the Westcott and Hort theory of the text as *Alexandrian*. However, in order to interact with the terminology used by many in the King James Only movement, the term is used here when referring to current theories of textual criticism. These theories of modern textual criticism are discussed in this chapter.

### *Textual Theories Have Early History*

It is commonly thought that Westcott and Hort were the first to introduce the modern approach to textual criticism. In reality, a rather long history of study of textual matters preceded them. Textual critical methodology, known as classical philology, was originally developed for the restoration of the original form of the classical Greek and Latin works.

### *The Classical Method*

The classical method<sup>1</sup> of textual criticism was developed primarily by three German scholars: Friedrich Wolf (1759-1824), Immanuel Bekker (1785-1871), and Karl Lachmann (1793-1851). This method primarily attempts to construct a genealogical stemma<sup>2</sup> of the history of a text based on the principle that “*apart from accident, identity of reading implies identity of origin.*”<sup>3</sup>

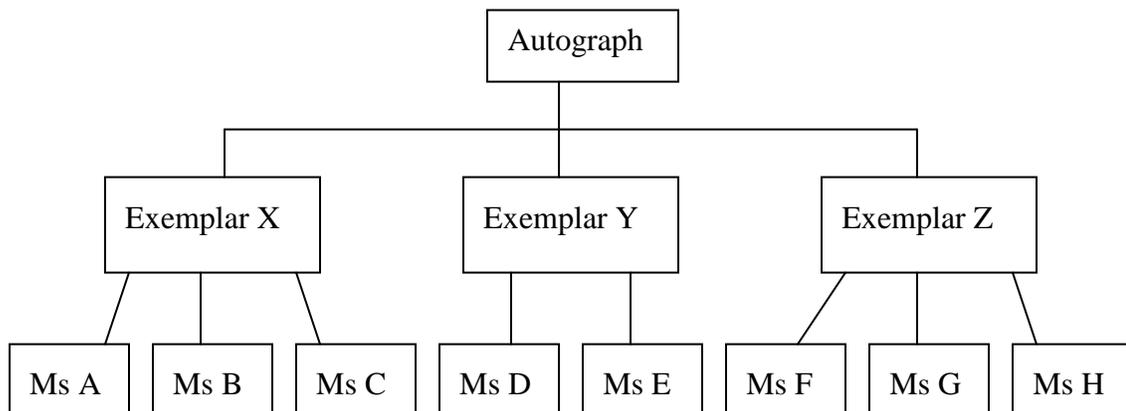
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<sup>1</sup> For a brief discussion of this early history, see Bruce M. Metzger, *The Text of the New Testament*, 2nd ed. (Oxford: Oxford University Press, 1968), 156 ff.

<sup>2</sup> A stemma is a tree diagram that shows the genealogical relationship between manuscripts and groups of manuscripts. Figures 10.1 through 10.6 are examples of a stemma.

<sup>3</sup> Metzger, 157, emphasis his.

The method assumes that a group of manuscripts, which are more similar to one another than any of those outside the group, have a common ancestral exemplar.<sup>4</sup> The readings of the common ancestral exemplar are determined by the consensus of the manuscripts in the group. The resultant readings of the reconstructed exemplar are more likely to be original than the readings of any individual manuscript in the group, being supported by the consensus of the group. The reconstructed exemplar then is used to bear witness to the earlier history of the text. By using this principle repeatedly and exhaustively, the method is theoretically able to reconstruct the text of the original autograph. Figure 10.1 illustrates the methodology.



**Figure 10.1**  
**The Classical Method<sup>5</sup>**

In this hypothetical example, Manuscripts A through H are the only surviving ones. Exemplars X, Y, and Z are reconstructed texts based on the consensus of readings in their assumed descendant manuscripts; and the autographic text is reconstructed from the consensus of the readings in Exemplars X, Y, and Z. Manuscripts A, B, and C contain a common set of variants X; Manuscripts D and E contain a common set of variants Y; and Manuscripts F, G, and H contain a

<sup>4</sup> An exemplar is a master manuscript from which scribes copy additional manuscripts. It is a manuscript regarded as a reliable source of the Biblical text.

<sup>5</sup> Adapted from Metzger, 158.

common set of variants Z. Sets of variant readings X, Y, and Z are uniquely different. Exemplars Y and Z bear witness to the original readings against the variants in X; exemplars X and Z bear witness to the original readings against the variants in Y; and exemplars X and Y bear witness to the original readings against the variants in Z. This example is simple and omits the problems that cause some critics to reject the method.<sup>6</sup>

### *Early Collection of Variants*

The history of applying principles of classical philology to the Biblical text goes back almost to the time of the first printed editions of the Greek New Testament. During the intervening years, more and more ancient Biblical manuscripts were found in old libraries and monasteries, resulting in the scholars becoming more aware of variations between them. This new knowledge resulted in the preparation of lists of variant readings, and eventually in the investigation of theories for determining the readings most likely to be original.

As far back as Robert Stephanus' editions (1546, 1549, 1550, 1551), marginal notes recorded variant readings from a number of Greek manuscripts. Theodore Beza continued the practice in his editions. Brian Walton (1600-61) published a six-volume edition of the Polyglot Bible (1655-57) with an appendix that included a critical apparatus.<sup>7</sup> John Fell (1625-86) issued an edition of the Greek New Testament (1675) that contained a critical apparatus providing variant readings from about 100 manuscripts. John Mill (1645-1707) issued an edition with a valuable prolegomena in which he discussed the historical transmission of the Greek Testament; his text recorded variant readings from nearly 100 manu-

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<sup>6</sup> Some scholars, such as Leon Vaganay and Ernest Cadman Colwell regarded the actual construction of genealogical stemma for a large set of manuscripts to be virtually impossible (Metzger, 160). However, with high-speed computers with large memories that are now available, the possibility becomes much more likely.

<sup>7</sup> A critical apparatus is a list of places where variations occur in the text, together with the variant readings at the given place of variation and the manuscripts that support a given variant reading.

scripts—some 30,000 variants in all. Richard Bentley (1662-1742) engaged in extensive study of the Greek text of the New Testament.<sup>8</sup>

Johann Albrecht Bengel (1687-1752), a man of personal piety and orthodox doctrine, in his research on methods for recovering the autographic text, laid down some principles for determining the most likely readings. One among these was the principle that witnesses to the text should be weighed, not counted. Likewise, he was the first to recognize groups or "nations" of manuscripts. One he called the Asiatic group, because he regarded that group to have originated in Constantinople,<sup>9</sup> and the other he called the African group that he subdivided into two "tribes" represented by Codex Alexandrinus and the Old Latin, respectively.<sup>10</sup> He recognized the principle that witnesses must be weighed, not counted, and the principle that a scribe was more likely to simplify a difficult reading than to add to its complexity.<sup>11</sup> Other scholars who contributed to the early development of textual critical theories were Johann Jakob Wettstein (1693-1754), Johann Salomo Semler (1725-99), William Bowyer, Jr. (1699-1777), Edward Harwood (1729-94), and Isaac Thomas, Jr. (1749-1831).<sup>12</sup>

### *Early Textual Theories*

The discovery of many ancient manuscripts, which differed somewhat from the traditional text, caused scholars to consider how to determine which readings were original and which were later changes. The methods applied to classical Latin and Greek texts were not wholly satisfactory. German scholar Johann Jakob Greisbach (1745-1812) categorized the NT manuscripts into three

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<sup>8</sup> Metzger, 103-12.

<sup>9</sup> This group would correspond approximately with the Byzantine text-type.

<sup>10</sup> These sub-groups (tribes) would correspond approximately with the Alexandrian and Western text-forms; Metzger, 112-13.

<sup>11</sup> Metzger, 112.

<sup>12</sup> Metzger, 113-18.

families that were the result of ancient recensions:<sup>13</sup> the Alexandrian, Western, and Byzantine.<sup>14</sup> He developed fifteen canons of textual criticism, including the preference of the shorter reading (given equal probability otherwise).

Johannes Martin Augustinus Scholz (1794-1852), professor at the University of Bonn, cataloged a large number of manuscripts during his extensive travels, adding 616 new manuscripts to the list of those known. He emphasized the importance of determining the geographical origin of a group of related manuscripts. He regarded the manuscripts as belonging to only two text traditions: Alexandrian and Constantinopolitan.<sup>15</sup>

The classical and Germanic philologist Karl Lachmann (1793-1851) was the first to reject the Byzantine text tradition as being equal with the other text traditions. Making use of only a few early uncials, the Old Latin, Jerome's Latin Vulgate, and a few early Church Fathers, Lachmann produced a critical edition of the Greek New Testament (1831), and a second edition in two volumes (1842-50). His text was severely criticized by several of his contemporaries.<sup>16</sup>

Lobegott Friedrich Constantin von Tischendorf (1815-74) is famous for his discovery of Codex Sinaiticus. He traveled extensively throughout Europe and the Near East to find and examine manuscripts new and old. He produced eight editions of the Greek New Testament, the eighth of which included a critical apparatus<sup>17</sup> containing all the variant readings in the known manuscripts, versions, and Church Fathers. He was criticized for his strong preference for Codex Sinaiticus, which he regarded as closest to the autographic text.<sup>18</sup>

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<sup>13</sup> A recension is an attempt to recover the autographic text from the available textual evidence.

<sup>14</sup> Metzger, 119.

<sup>15</sup> Metzger, 123.

<sup>16</sup> Metzger, 124-26.

<sup>17</sup> See footnote 7 on page 184; also see the glossary.

<sup>18</sup> Metzger, 126-27.

In England, Samuel Prideaux Tregelles (1813-75) gained repute for his extensive travel and careful collation of nearly all the known uncials, several of the important minuscules, and all the early Church Fathers. He published a critical edition of the Greek New Testament in six parts (1857-72). His work is still valuable to the scholarly community today.<sup>19</sup>

Henry Alford (1810-71), well-known for his commentary on the Greek New Testament,<sup>20</sup> presented his own critical apparatus, and printed the Greek text he thought was supported by the earliest and best witnesses.<sup>21</sup>

### ***Westcott and Hort Developed a New Theory***

Brooke Foss Westcott (1825-1901), see figure 10.2, Regius Professor of Divinity at Cambridge, and Fenton John Anthony Hort (1828-92), see figure 10.3, Hulsean Professor of Divinity at Cambridge, published *The New Testament in the Original Greek* (1881) in two volumes. The text was based on a theory of textual criticism they developed from the foundation laid by their predecessors. Their text and theory were widely accepted by many of their contemporaries, including most theologically conservative scholars.

Westcott and Hort advocated that the genealogical relationship among manuscripts is of primary importance, and that the evidence from text-types thus identified should be evaluated on the basis of their reputation for being correct. Thus, a text-type that has the reputation for being most often correct should be given more weight as a witness than one that is frequently wrong. On the basis of their investigation, they identified four principal text-types that they called the Syrian, the Western, the Alexandrian, and the Neutral.<sup>22</sup> Figure 10.4 is a stemma

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<sup>19</sup> Metzger, 127-28.

<sup>20</sup> Henry Alford, *The Greek Testament*, Fifth ed. in 4 vols. (London: Deighton, Bell, and Co., 1880).

<sup>21</sup> Metzger, 128-29.

<sup>22</sup> Metzger, 129-31.

representing their view of the genealogical relationship of the manuscripts, versions, and fathers. (The dotted line represents mixture.)

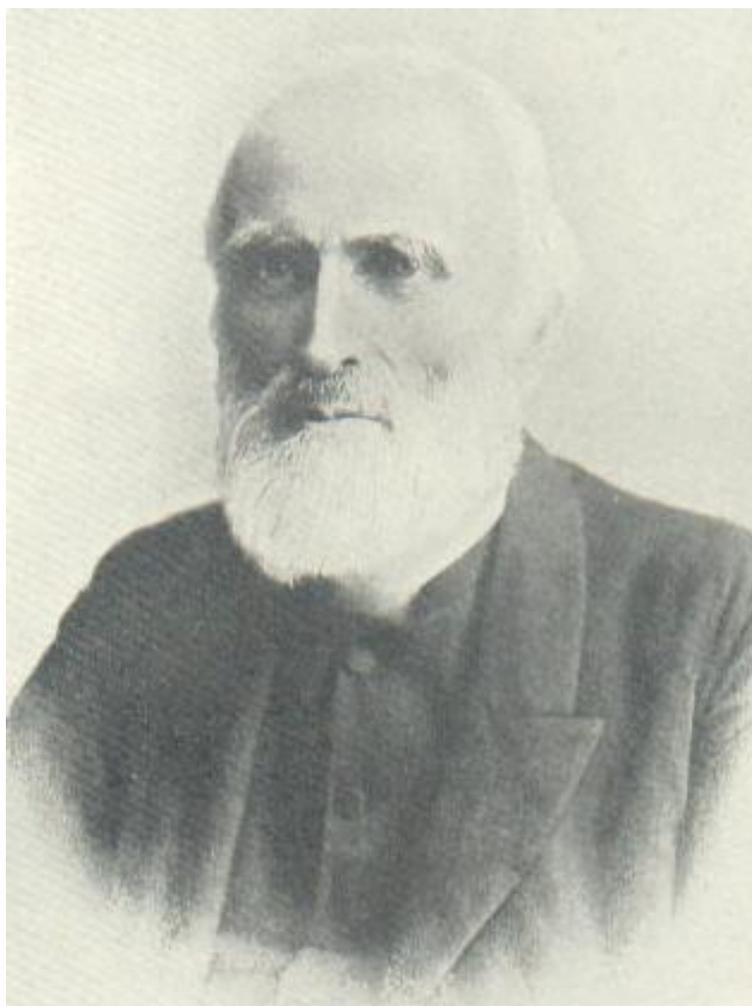


**Figure 10.2**  
**Brooke Foss Westcott (1825-1901)**

*Their Syrian Text*

Westcott and Hort regarded the Syrian Text as the latest and least reliable, even though it was represented by Codex Alexandrinus (in the Gospels only), by the later uncials, and by the great number of the minuscule manuscripts. They

regarded it as late and unreliable because the text was supported by no early manuscripts. It appeared to be the result of a fourth century revision. The *Textus Receptus* represents its latest form.<sup>23</sup>



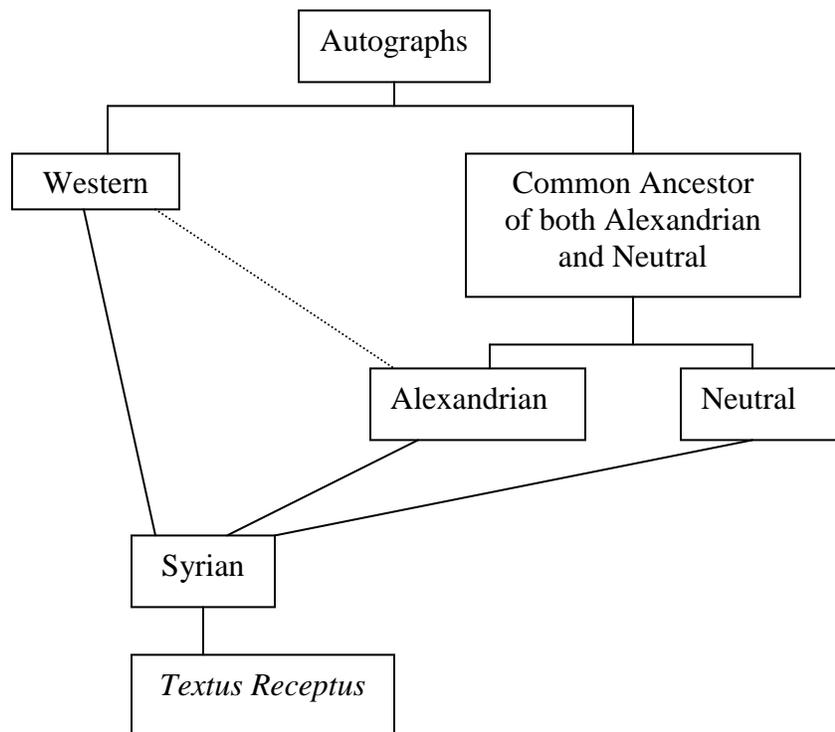
**Figure 10.3**  
**Fenton John Anthony Hort (1828-92)**

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<sup>23</sup> Metzger, 131.

***Their Western Text***

Westcott and Hort regarded the Western Text as both ancient and widespread, having its origin near the middle of the second century, but exhibiting evidence of considerable departure from the original text. It is preserved in Codex Beza (D) in the Gospels and Acts, in Codex Claromontanus (D<sup>p</sup>) in the Epistles, in certain bilingual (Latin and Greek) uncial manuscripts, in the Old Latin versions, in the Curetonian Syriac, and in the early Latin Church Fathers.<sup>24</sup>



**Figure 10.4**  
**Westcott & Hort's Genealogical Stemma<sup>25</sup>**

<sup>24</sup> Metzger, 132.

<sup>25</sup> Adapted from Metzger, 134.

### *Their Alexandrian Text*

Westcott and Hort regarded the Alexandrian Text as originating quite early in Alexandria, Egypt. Its text is contained in Codex Ephraemi (C), in Codex Regius (L), in Codex 33, in the Coptic Versions, and in the early Alexandrian Fathers; yet the text exhibited evidence of subtle changes.<sup>26</sup>

### *Their Neutral Text*

Westcott and Hort regarded the Neutral Text as being quite early, having fewer changes and less mixture than those found in the other text traditions. The best representatives of this text are Codex Vaticanus (B) and Codex Sinaiticus (S). For them, the agreement of these two manuscripts virtually settled the identity of the original text. In any case, the neutral text was preferred, except in those cases where there was clear evidence of change or complete lack of support from the versions and fathers.<sup>27</sup>

In addition, Westcott and Hort carefully employed internal evidence to help resolve genealogical uncertainties. These lines of evidence included (1) transcriptional probabilities involving the known habits of scribes, and (2) intrinsic probabilities involving the known habits of the author. Metzger summarized the current evaluation of their methodology: "Though the discovery of additional manuscripts has required the realignment of certain groups of witnesses, the general validity of their critical principles and procedures is widely acknowledged by textual scholars today."<sup>28</sup>

### *The Westcott and Hort Theory Was Modified Later*

In more recent times, many more manuscripts have been discovered, causing textual scholars to classify the manuscripts into different text-types from those

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<sup>26</sup> Metzger, 133.

<sup>27</sup> Metzger, 133-34.

<sup>28</sup> Metzger, 137.

of Westcott and Hort. Also, modern scholars have departed from such strong dependence on **Σ** and **B**, giving more weight to other early witnesses. This method is also referred to as the “Reasoned Eclectic Method.”<sup>29</sup> The current classification of the various text traditions is as follows:<sup>30</sup>

### ***The Antiochan Text***

The Antiochan text corresponds to Westcott and Hort's Syrian Text. The text is supported by Antiochan Greek manuscripts, quotations from Syrian Church Fathers, and the Syriac translations. It is the ancestor of the Byzantine text which is the result of a fourth century recension (or equivalent). The Byzantine text is supported by the majority of late manuscripts; the *Textus Receptus* is a late development of that text.

### ***The Western Text***

The Western Text corresponds to Westcott and Hort's Western Text. Westcott and Hort regarded this text as almost totally corrupt; however, scholars today give its witness greater weight. The text is supported by Western Greek manuscripts, quotations from Western Church Fathers, and the Old Latin and Latin Vulgate translations.

### ***The Caesarean Text***

The Caesarean Text, which may have originated in Egypt, was probably taken to Caesarea by Origen. It appears to be frequently a mixture of the Western and Alexandrian texts. The text is supported by Palestinian Greek manuscripts,

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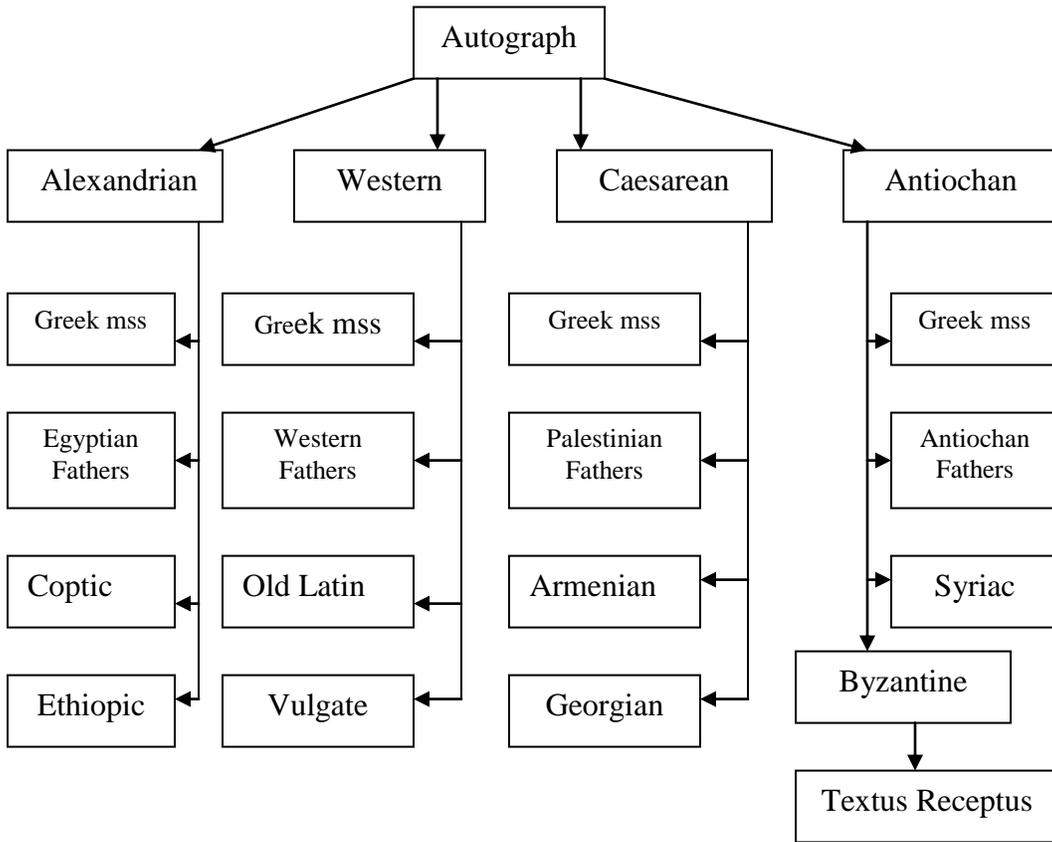
<sup>29</sup> The term “eclectic” is used because the readings accepted as autographic come from different manuscript sources, not from any particular manuscript, or from any particular text tradition. Actually the *Textus Receptus* and the Majority Text are also eclectic in the sense that the readings selected as autographic do not come from any particular manuscript or any particular group of manuscripts. The term “reasoned” is used because a set of rules or “canons” is used to make decisions about the probability that a given reading is autographic.

<sup>30</sup> Metzger, 213-19.

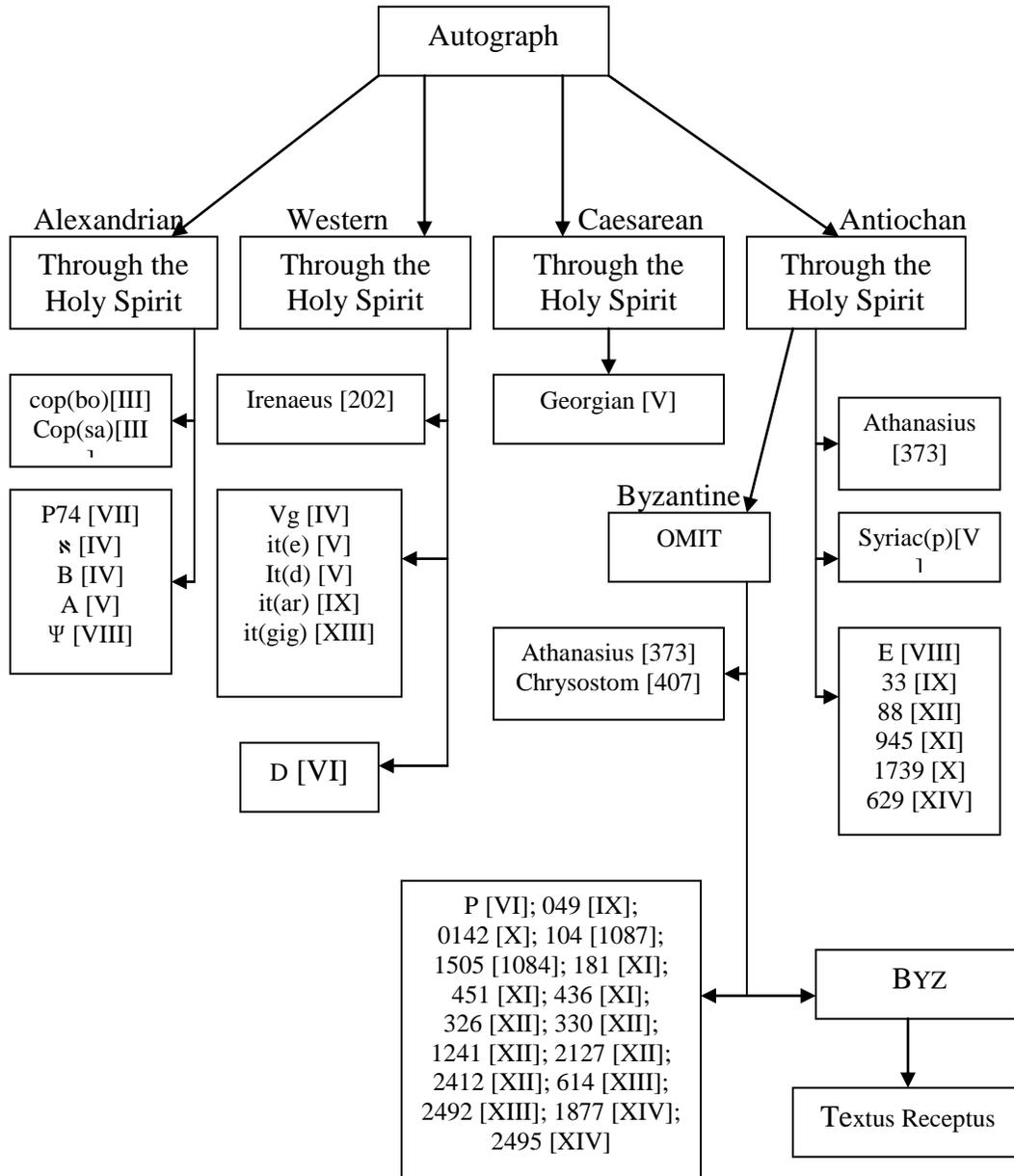
quotations from Palestinian Church Fathers, and the Armenian and Georgian translations.

***The Alexandrian Text***

The Alexandrian Text corresponds to Westcott and Hort's Neutral Text, but more manuscripts are used to determine its readings. Besides **Σ** and **B**, numerous other uncials, papyri, and minuscule manuscripts now bear witness to this text. The text is supported by quotations from the Egyptian Church Fathers and the Coptic and Ethiopic translations. This text is still judged by some as the best, but due consideration is given to other witnesses.



**Figure 10.5**  
**Genealogical Stemma According to the**  
**Reasoned Eclectic Theory**



**Figure 10.6**  
**Genealogical Stemma for Acts 4:25**

Figure 10.5 represents the approximate genealogical relationship among the text traditions according to the Reasoned Eclectic Method. Figure 10.6 provides a genealogical stemma of the variant readings at Acts 4:25; it demonstrates the late secondary character of the Byzantine Text.

In Acts 4:25, some ancient witnesses read: “who through the Holy Spirit, by the mouth of our father David Your servant, said”; on the other hand, some read: “who by the mouth of Your servant David have said.” That is, some witnesses have the phrase “through the Holy Spirit,” and some omit it. In this example, all the witnesses in the Alexandrian, Western, and Caesarean text-types contain the phrase, including the early witnesses of the Antiochan text; while the Byzantine text together with the *Textus Receptus* and most of the late manuscripts omit the phrase. Because the Greek church father, Athanasius (A.D. 373), witnessed both readings, the omission likely took place in the east sometime in his generation. This example illustrates the late, secondary character of the Byzantine Text. Appendix C contains additional examples that show the same characteristic of that text.

### ***The Reasoned Eclectic Theory Follows Sound Methodology***

Metzger summarized the general methods used by the Reasoned Eclectic Theory for evaluating the manuscript evidence in order to determine the most likely original reading:<sup>31</sup>

#### ***External Evidence***

The readings of the various manuscripts are evaluated on the basis of antiquity, independence, and genealogical relationship. Manuscripts bear witness to the readings of the ancient text-types. The most ancient text-type is usually preferred over later ones; the most respected text-type is usually preferred over others; and the mutual agreement among ancient independent witnesses is preferred over a solitary witness. At a given place of variation, the reading having the highest probability under these criteria is more likely to be the original reading than otherwise. In the example of Acts 4:25 above, the phrase “through the Holy Spirit” is supported by the most ancient witnesses and by all four ancient independent text-types, satisfying all the requirements of external evidence. Contrariwise, the omission of the phrase is supported only by the late sub-group of the

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<sup>31</sup> Metzger, 209-11.

Antiochan text tradition. The omission can be explained on the basis of internal evidence as discussed below.

### ***Internal Evidence***

The readings of the various ancient text-types are also evaluated on the basis of two types of internal probabilities: transcriptional probabilities, and intrinsic probabilities. Transcriptional probabilities are based on the kinds of errors scribes usually made when copying the Sacred Text; the variant reading that cannot easily be explained as a scribal error has a higher probability of being the original reading than those variants that can be thus explained. In the example of Acts 4:25 above, the omission of the phrase “through the Holy Spirit” was probably the result of a scribal accident early in the history of the Antiochan tradition since there seems to be no apparent reason for an intentional omission; thus the omission of the phrase has a low probability of being original, in agreement with the external evidence discussed above.

Intrinsic probabilities are based on knowledge of the literary habits of a Biblical author; the variant reading that best corresponds with the author’s usual style has a higher probability of being original than those that do not. As expected, the internal and external probabilities usually complement one another. Where external probabilities are indecisive, internal probabilities usually resolve the uncertainty.

There are two kinds of variations caused by the habits of scribes: (1) unintentional changes and (2) intentional changes. Unintentional changes occurred because of errors of the eye, errors of hearing, errors of memory, and errors of writing or reading.

Errors of the eye occurred when a scribe (1) wrongly divided the words of the text; (2) accidentally omitted letters, words, phrases, or lines; (3) accidentally repeated letters, words, phrases, or lines; (4) accidentally transposed letters, words, phrases, or lines; or (5) accidentally replaced a less familiar word or phrase with a more familiar word or phrase.

Errors of the ear happened when a scribe copied a text while another read the exemplar text orally. In this case, the scribe may have accidentally written the homonym of the word being articulated. Errors of memory occurred when a scribe was copying a familiar passage and unintentionally corrected the text according to his faulty memory or according to a parallel passage of different words. Errors of writing or reading occur when the scribe mistook one letter, word, or phrase, for a similar one.

Intentional changes took place when an educated scribe corrected what he thought were errors in his exemplar manuscript, such as errors of spelling, grammar, or idiom. He may also have corrected a passage in order to make it harmonize with a parallel passage, to correct what he thought was a historical or factual error, or to conflate two divergent readings. Finally, he may have corrected the text if he thought the exemplar had a doctrinal error.

Textual decisions begin with external evidence, the evaluation of the consensus among the ancient independent witnesses.<sup>32</sup> These genealogical considerations are supplemented by the evaluation of internal evidence. Usually, when the external evidence is strong, the internal evidence provides confirming support. Where the external evidence is weak or ambiguous, internal evidence provides additional weight for the more likely reading. In cases of ambiguity or uncertainty, the object is to select the reading that best explains the origin of the others.

The currently published critical texts of the Greek New Testament follow this method for recovering the autographic text. The most widely used text is that of E. Nestle and Kurt Aland, *Novum Testamentum Graece*, 27<sup>th</sup> edition.<sup>33</sup> This edition records a large number of textual variants, but with a limited number of manuscript sources consisting of those regarded as the most significant. An

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<sup>32</sup> Ancient independent witnesses are regarded as the reconstructed texts of the various text-types. These may be regarded as independent except where there is clear evidence of mixture. The ancient versions and Church Fathers bear witness to the text form current in their place of origin; they do not qualify as independent witnesses.

<sup>33</sup> E. Nestle, and K. Aland, eds., *Novum Testamentum Graece*, 27<sup>th</sup> ed. (Stuttgart: Deutsche Bibelstiftung, 1989).

equally used text edited by Kurt Aland, c, Carlo M. Martini, Bruce Metzger, and Allen Wikgren, *The Greek New Testament*, 4<sup>th</sup> edition.<sup>34</sup> This text has the exact same Greek text, but is prepared for translators and students. Its apparatus contains fewer textual variants—those regarded as most significant for translation purposes, but a larger number of manuscript sources.

Critical editions of the Greek NT are valuable to Bible students. Even though one may not prefer a particular reading selected by the editors as the most likely reading of the autograph, the data are available in the textual footnotes. Since the alternate readings and the evidence for each reading are accessible, he may evaluate the editor's decision as to what reading is more likely. On the other hand, the student does not have that advantage with non-critical texts. With these texts, he is limited to the textual decisions of the editor without recourse. Such texts give the false impression that all readings are equally certain having no alternative. For example, Scrivener's *Textus Receptus* presents the Greek words that lie behind the English words of the King James Version, even though some readings have no Greek manuscript support whatsoever. This practice is misleading to those who do not understand the nature of textual variations. It is unwise to assume that the King James translators were providentially guided to always make correct textual decisions in the places where their textual sources varied.

### *Alternative Theories Exist*

Although the Modified Westcott and Hort Method (otherwise known as the Reasoned Eclectic Method) is accepted by most current scholars, others prefer a modified approach. Still others reject the method altogether, preferring the Byzantine tradition.<sup>35</sup>

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<sup>34</sup> K. Aland, et al., eds., *The Greek New Testament*, 4<sup>th</sup> ed. (New York: United Bible Societies, 1989).

<sup>35</sup> Those preferring the Byzantine tradition are discussed in Chapter 12.

### ***Hermann Freiherr von Soden's Theory***

The monumental work of Hermann Freiherr von Soden (1852-1914)<sup>36</sup> and his associates consisted of collating and classifying an immense number of manuscripts. He invented a new system for designating the manuscripts, a system too complex for practical use. He categorized manuscripts into three text groups based on what he regarded as three ancient recensions: (1) the *K* (= *Κοινη* common) text produced by Lucian of Antioch (d. A.D. 312). This *K*-text corresponds to the Byzantine text tradition. The text is divided into 17 subgroups, of which *K*<sup>1</sup> is the oldest and best. (2) The *H* (= *Ἡσυχίου* Hesychius) text was traced by von Soden to the recension of Hesychius of Egypt. This *H*-text includes Westcott and Hort's Alexandrian and Neutral texts. (3) The *I* (= *Ἱεροσόλυμα* Jerusalem) text was traced by von Soden to Eusebius and Pamphilus of Caesarea in Palestine. This *I*-text was so diverse that he posited 17 sub-groups to account for its complexity.<sup>37</sup>

Von Soden's work was criticized for elevating the Byzantine text tradition into an equal rank with the other two, and for including within his *I*-text such diverse text traditions as the Western, Caesarean, and the Old Syriac texts. In addition, his work has been found to contain many errors. In spite of these deficiencies, the work is still regarded to be of great benefit to those who brave an encounter with his complex and cumbersome system for designating manuscripts.<sup>38</sup>

### ***Burnett Hillman Streeter's Theory***

When newly discovered manuscripts became available, Burnett Hillman Streeter revised the text-types of Westcott and Hort, and published a volume enti-

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<sup>36</sup> Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*; I. Teil, *Untersuchungen* (Berlin, 1902-10); II. Teil, *Text Mit Apparat* (Göttingen, 1913).

<sup>37</sup> Metzger, 139-41.

<sup>38</sup> Metzger, 142-43.

tled *The Four Gospels, a Study of Origins* (1924). He postulated that shortly after the second century, three recensions took place in the major cultural centers: Antioch, Rome, and Alexandria. In addition, another took place at Caesarea in Palestine. He accepted the view of Westcott and Hort that Byzantine text tradition arose through the recension of Lucian about A.D. 310 and was adopted as the text of the Eastern Church in Constantinople about A.D. 380. A later development of this text was standardized and became the source of the *Textus Receptus*. Figure 10.7 is a stemma representing Streeter's view.<sup>39</sup>

### ***Harry A. Sturz's Theory***

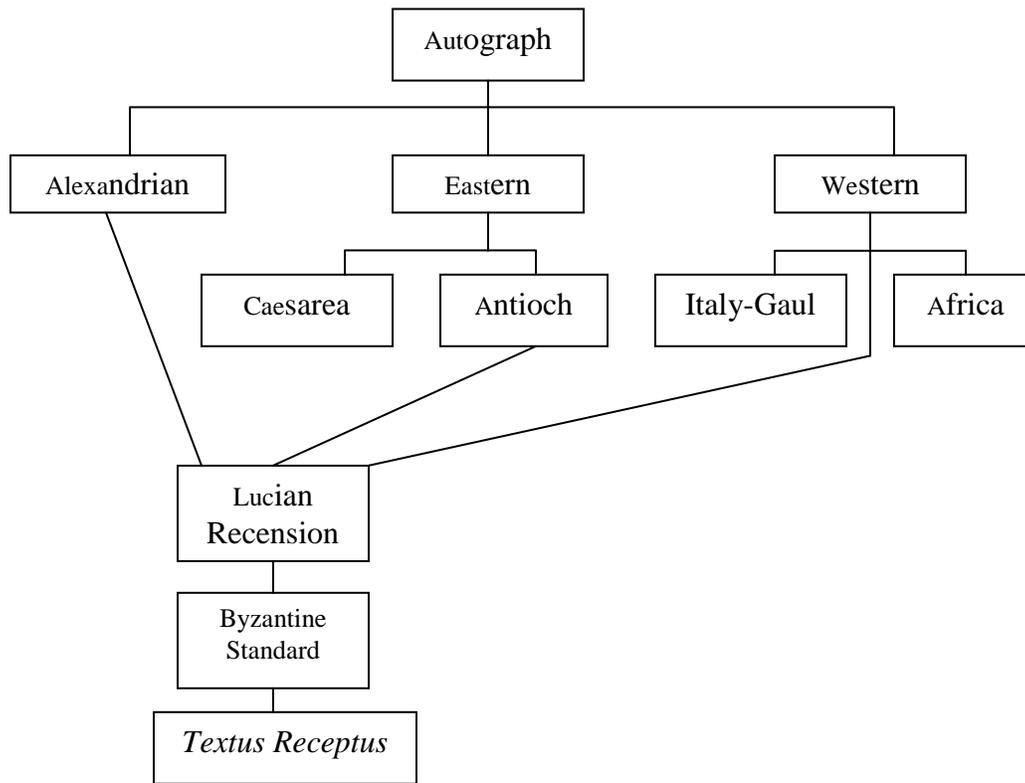
In more recent times, Harry A. Sturz postulated that the Byzantine Text should have equal status with the Western, Caesarean, and Alexandrian Text-types.<sup>40</sup> He argued that many readings that were formerly thought to be uniquely Byzantine had been found in very early papyrus manuscripts. This find, along with other lines of reasoning, suggested to Sturz that those readings very likely originated at least by the end of the second century, and that the Byzantine Text itself probably originated about the same time as the other text-types.<sup>41</sup> Sturz, therefore, prefers a genealogical stemma as illustrated in Figure 10.8. His method consists primarily of selecting the readings that have consensus among these four independent witnesses. Sturz was probably right in granting more weight to the Byzantine tradition and in rejecting the Byzantine readings that have no confirmation from the other traditions. After all, at times, the Byzantine tradition stands alone against the others and even against its own Antiochan ancestor.

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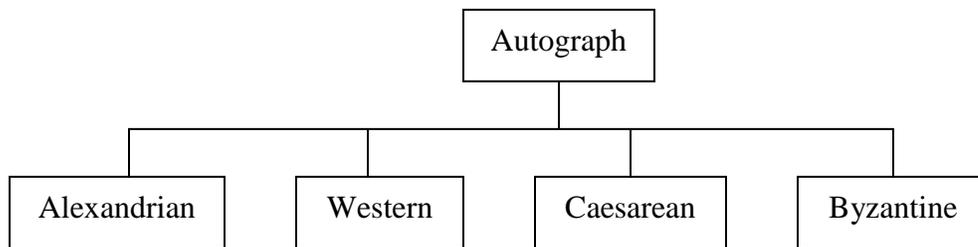
<sup>39</sup> Metzger, 169-73.

<sup>40</sup> Harry A. Sturz, *The Byzantine Text-Type and New Testament Textual Criticism* (Nashville: Thomas Nelson Publishers, 1984).

<sup>41</sup> This conclusion involves a generalization that overlooks the difference between the existence of the random appearance of individual readings and a collection of readings that constitute a text.



**Figure 10.7**  
**Streeter's Genealogical Stemma<sup>42</sup>**



**Figure 10.8**  
**Sturz' Genealogical Stemma<sup>43</sup>**

<sup>42</sup> Adapted from Metzger, 171.

<sup>43</sup> Adapted from Sturz, 131.

### *Stemmatic Methods Were Developed*

Several scholars have applied various statistical methods to identifying the family relationships among manuscripts. Dom Henri Quentin<sup>44</sup> devised an ingenious method that he called “comparison by threes.” The purpose of this method was to arrange the manuscripts in genealogical triads that isolated the various family groups. Quentin’s critics regard the method to be too cumbersome; however, with the ready availability of computers, his method may have further merit.<sup>45</sup>

Walter W. Greg devised a statistical method that he called “the calculus of variants.”<sup>46</sup> By this method, he was able to compute a probable stemma of the genealogical relationship among manuscripts. Like Quentin’s method, it was regarded as too cumbersome.<sup>47</sup>

Archibald A. Hill also developed a method that he called “Some Postulates for Distributional Study of Texts.”<sup>48</sup> His method computed a hypothetical stemma without regard to such important details as manuscript date.<sup>49</sup>

Vinton A. Dearing developed a method based on a synthesis of the work of Quentin and Hill.<sup>50</sup> His method was applied to the Epistle to Philemon, and concluded that the constructed stemma confirmed Streeter’s text for that book

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<sup>44</sup> Dom Henri Quentin, *Essais de critique textuelle* (Paris, 1926).

<sup>45</sup> Metzger, 163-65.

<sup>46</sup> Walter W. Greg, *The Calculus of Variants: An Essay on Textual Criticism* (Oxford, 1927).

<sup>47</sup> Metzger, 165-66.

<sup>48</sup> Archibald A. Hill, “Some Postulates for Distributional Study of Texts,” in *Studies in Bibliography: Papers of the Bibliographical Society of the University of Virginia*, iii (1950-51), 63-95.

<sup>49</sup> Metzger, 166.

<sup>50</sup> Vinton A. Dearing, *A Manual of Textual Analysis* (Berkeley, 1959).

with but three exceptions.<sup>51</sup> Dearing has continued to develop his method and now has it computerized. Work is currently underway to apply the statistical method known as multi-variant analysis to the study of manuscript grouping.<sup>52</sup>

My own work on computer-aided textual criticism<sup>53</sup> makes use of a computer program to simulate the classical approach to textual criticism. Given a set of manuscripts for a book of the New Testament, the program treats the set of variants of each manuscript as a kind of genetic code, and isolates a group of manuscripts more like one another than any other manuscript outside the group; the group consists of the remotest manuscripts as determined by date. It then constructs a hypothetical exemplar (based on local statistics) that best accounts for the readings in the given group. The constructed exemplar and its descendants then become a branch in the stemma the computer program constructs. The newly constructed exemplar becomes the equivalent of a manuscript (with a date earlier than any of its descendants); it represents the witness of its descendants, and enters into subsequent grouping operations that link its branch with other manuscripts or branches. By iterating the process exhaustively, always working with the remotest unconnected manuscripts or branches, the computer program constructs a stemma of the genealogical history of the text being studied. This method considers the genealogical history of the sequences of readings as well as that of individual variants.

The computer program takes mixture into account, connecting a manuscript or branch to multiple parents as necessary. It also optimizes the stemma after each iteration, reducing each branch to its simplest form. Thus, the final stemma is also in its simplest form. The program permits the witness of ancient

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<sup>51</sup> Metzger, 167-69.

<sup>52</sup> D. L. Mealand, "The extent of the Pauline corpus: a multivariate approach," *Journal for the Study of the New Testament*, 55 (1995): 61-92; T. J. Finney, "The ancient witnesses of the Epistle to the Hebrews: A computer-assisted analysis of the papyrus and uncial manuscripts of PROS `EBRAIOS." Dissertation (PhD), Murdoch University. 2000.

<sup>53</sup> James D. Price, "A Computer Aid for Textual Criticism," *Grace Theological Journal*, Spring, 1987; "A Computer-Aided Textual Commentary on the Book of Philippians," *Grace Theological Journal*, Fall, 1987.

versions and Church Fathers, but grants priority to Greek witnesses. Although the program only makes use of external evidence (date, language, variant),<sup>54</sup> it has a default feature that enables the reading with the best internal support to be selected in those few places where local statistics fail to decide.<sup>55</sup>

To this date, preliminary studies have been made on the New Testament books of Romans, Philippians, Colossians, Philemon, and the Revelation. The results tend to verify the Reasoned Eclectic model—that is, the early branches tend to correspond with the Alexandrian, Western, Caesarean, and Antiochan branches. The Byzantine branch usually fits in as late and secondary.

### *The Thoroughgoing Eclectic Method Was Developed*

Some scholars have abandoned the use of external evidence altogether. They primarily consider the internal evidence, and decide on the probability of a reading at each place of variation neither considering its possible relationship with what precedes or follows, nor considering the possible genealogical relationships of the manuscript witnesses. This method is referred to as the eclectic method. But since all critical methods produce a resultant text that is eclectic in the sense that its readings are not found in a single manuscript or text tradition, this method is often referred to as the thoroughgoing eclectic method in contrast to the reasoned eclectic method. The thoroughgoing eclectic method produces a text that is more divergent than the others, sometimes preferring a reading that has little or no manuscript support. Some of the scholars who prefer this method are Bernard

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<sup>54</sup> Geographical origin is not part of the database, and thus does not prejudice the analysis. However, the resultant early branches tend to correspond with the commonly accepted geographical definitions.

<sup>55</sup> This default feature is implemented in the data preparation stage, where the user puts the variant with the best internal support in the first data slot.

Weiss, C. H. Turner, Günther Zuntz, Josef Schmid, and George D. Kilpatrick.<sup>56</sup> More recent advocates of this method are Eldon Jay Epp and J. K. Elliott.<sup>57</sup>

### ***Conclusion: The Reasoned Eclectic Method Is Preferred***

While there are several critical methods used by scholars, each of which would claim to recover the original text with maximum certainty,<sup>58</sup> the method most widely accepted, and probably the best, is the modified Westcott and Hort Method, also known as the Reasoned Eclectic Method. Streeter's method also has some merit because it is similar and may find greater confirmation with future research.

### ***Old Testament Textual Criticism Lags Behind***

Textual criticism for the Old Testament is similar to that for the New Testament, However, the history of the text is different, resulting in the method being necessarily different.

Until the discovery of the Dead Sea Scrolls (A.D. 1947), the manuscript evidence consisted almost entirely of late manuscripts of the Masoretic Text.<sup>59</sup> The ancient versions seemed to have Hebrew sources different from the Masoretic Text, but no ancient Hebrew manuscripts were known that represent the text behind the ancient versions. The discovery of the Dead Sea Scrolls produced Hebrew, Aramaic, and Greek manuscripts that date from about the Third Century B.C. to First Century A.D. or later. These discoveries have changed the situation.

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<sup>56</sup> Metzger, 175-77.

<sup>57</sup> Eldon Jay Epp, "Issues in New Testament Textual Criticism: Moving from the Nineteenth to the Twenty-First Century," in David Alan Black, ed., *Rethinking New Testament Textual Criticism* (Grand Rapids: Baker Book House, 2002), 17-76; J. K. Elliott, "The Case for Thoroughgoing Eclecticism," in Black, 101-24. Black calls it radical eclecticism.

<sup>58</sup> Some scholars do not think that the exact autographic text can be recovered, and they are content to recover what they regard as the form of the text around the third or fourth century.

<sup>59</sup> The Masoretic Text is discussed in Chapter 13.

Now there are Hebrew manuscripts that bear witness to three ancient recensions probably made in Egypt, Palestine, and Babylon.

Hebrew manuscripts have been found that represent the Egyptian recension behind the Greek Septuagint (LXX) translation (c. 250 B.C.). Hebrew manuscripts also exist that represent the Palestinian recension behind the Samaritan Pentateuch. Likewise, there are now manuscripts that represent the Babylonian recension behind the Masoretic Text. Figure 10.9 is a stemma that represents the approximate genealogical history of the Hebrew Bible and its ancient translations. The stemma does not indicate possible mixture, nor does it provide an indication of the relative date of the various elements.

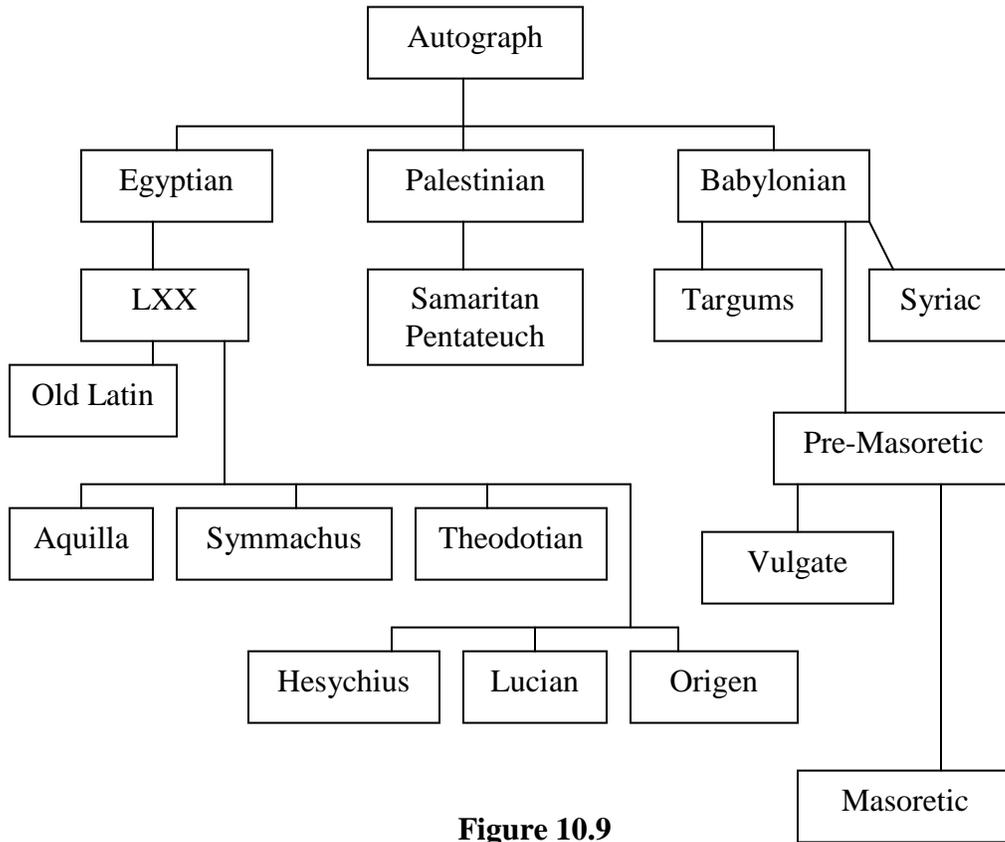
The pre-Masoretic form of the text is essentially the same as the later Masoretic text of the current printed editions. Ordinarily, the Masoretic text is regarded as the purest form, and textual critics accept its readings except where a strong opposing consensus exists among the other ancient independent witnesses. Evaluation of internal evidence is much like that for New Testament texts. The difference depends on how the transcriptional probabilities develop for Hebrew.

Currently available printed editions of the Masoretic text do not have a critical apparatus comparable to those for the New Testament. While the editions do have textual notes, the notes list categories of witnesses that support a variant reading, but do not list specific manuscripts, making serious text-critical work much more tedious.

Work is in progress for producing a critical text of the Hebrew Bible with a much better critical apparatus, yet the projects are progressing very slowly. Until the texts become available, scholars and students must search out the data from the publications of Benjamin Kennicott (1718-83),<sup>60</sup> of J. B. de Rossi,<sup>61</sup> of Christian David Ginsburg,<sup>62</sup> and others.

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<sup>60</sup> Benjamin Kennicott, *Vetus Testamentum Hebraicum cum variis lectionibus*, 2 vols. (Oxford, 1766-80).



**Figure 10.9**  
**Genealogical Stemma for the Old Testament**

***Opponents Wrongfully Charge the Westcott-Hort  
Method with Problems***

The Modified Westcott-Hort theory, or the Reasoned Eclectic Method, of textual criticism is the most widely accepted theory among both liberal and conservative scholars and students. Perhaps further improvements can be pro-

<sup>61</sup> J. B. de Rossi, *Variae Lectiones Veteris Testamenti, ex immensa MMS. Editorumq. Codicum Congeri haustae et ad Samar. Textum ad vetustiss, versiones, ad accuratiores sacrae criticae fontes ac leges examinatae opera ac studio Johannis Bern. de Rossi, 4 Volumes* (Parma, 1784-88). De Rossi issued a supplement in 1798: *Scolia critica in V. T. libros seu supplementa ad verias sacri textus lectiones*.

<sup>62</sup> Christian David Ginsburg, *The Old Testament, diligently revised according to the Massorah and early editions with the various readings from MSS and the ancient versions, 2<sup>nd</sup> ed.* (London: The British and Foreign Bible Society, 1926).

vided by continuing scholarly research, but in my opinion, it is the best method currently available. Advocates of the Byzantine tradition and the *Textus Receptus* tradition identify several problems with the text<sup>63</sup> recovered by this method that make it unacceptable to them. The text must be distinguished from the method, however, because the text is the result of textual-critical decisions made by an editorial committee which did not always arrive at unanimous decisions, and their decisions may be challenged as not being the best application of the methodology. Thus, the method is sound, even though the application of the method may be faulty in some instances.

### ***It Is an Eclectic Text***

Opponents of the critical editions of the Greek New Testament object that the text is eclectic—that is, the collection of Greek words in the printed text came from a variety of sources. Yet this eclecticism is also true of the printed editions of the Byzantine (Majority) Text and the *Textus Receptus*.<sup>64</sup> The collections of words in those Greek New Testaments were compiled from a variety of sources by editors much like the critical text was assembled. Someone had to determine which words from the differing manuscripts belonged in the printed edition.<sup>65</sup>

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<sup>63</sup> The text under discussion here is the latest edition of the Nestle-Aland Greek New Testament and that of the United Bible Society. These texts are identical.

<sup>64</sup> The eclectic nature of editions of the *Textus Receptus* is demonstrated in Chapter 13, and that of editions of the Byzantine Text in Chapter 12.

<sup>65</sup> One may object that the printed editions of the Byzantine Text are not eclectic but consensus texts. However, the Byzantine tradition does not always have a numerical consensus among the manuscripts in many places of variation. In those places lacking numerical consensus, the Byzantine manuscripts have several variant readings, each supported by a different sub-group of the manuscripts, none of which contains a numerical majority. In all those places, the editors used some form of internal evidence to decide the most likely original reading. That practice involves picking and choosing from several possible variants, an eclecticism of the same kind used in the eclectic methods. On the other hand, the Reasoned Eclectic Method usually takes genealogical relationships (text-types) and geographical distribution into account, which practice determines a consensus among ancient independent witnesses. So both methods include consensus and eclecticism; the difference is merely of kind and degree.

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***It Is a Nonexistent Text***

Opponents object that the critical Greek New Testament never existed until its editors assembled the collection of Greek words that compose its text. That is, the critical text is a hypothetical text that had no tangible existence until the late nineteenth century. For example, Maurice A. Robinson, a principal advocate of the Byzantine Text, wrote: “The original text of modern eclecticism thus becomes a phantom mirage with no real existence as soon as its readings are taken in sequence.”<sup>66</sup>

Yet the texts of the printed editions of the Byzantine (Majority) Text and the *Textus Receptus* had no prior tangible existence.<sup>67</sup> All the editions of Erasmus, Stephanus, Beza, and Elzevir were eclectic, and if eclectic, then hypothetical, with no prior tangible existence.

***It Is a Changing Text***

Opponents object that every succeeding edition of the critical Greek New Testament is different from the previous ones, making it difficult to identify the true text.<sup>68</sup> Yet the various editions of the Byzantine (Majority) Text and the *Textus Receptus* have also experienced change. Every edition of Erasmus’ texts was different. The same is true of the editions of Stephanus, Beza, and Elzevir. The Traditional Text was still in flux when the King James Version was translated;<sup>69</sup> the translators selectively chose different readings from among the several exist-

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<sup>66</sup> Maurice A. Robinson, “The Case for Byzantine Priority,” in Ira M. Black, 126.

<sup>67</sup> The key word here is “tangible.” One may argue, as I do elsewhere, that a consensus text has real existence, but such a text has no *tangible* existence until it is committed to writing or printing. That did not happen for any form of the *Textus Receptus* until the sixteenth century, and for any form of the Byzantine Text until the late twentieth century.

<sup>68</sup> Actually, the texts of the critical editions vary less than 1% among themselves, so this claim is an exaggeration.

<sup>69</sup> One may argue that the changes among the editions of the *Textus Receptus* are numerically fewer and less consequential. However, change is change, regardless of the degree and kind; and for those who insist on a perfectly preserved text throughout history, such change is very problematic to say the least.

ing printed editions of the Greek New Testaments. The current *Textus Receptus* became stable only after it was made to conform to the English words of the King James Version by a form of back-translation<sup>70</sup> in the late nineteenth century. That text subsequently was dogmatically decreed to be the authoritative text by recent traditionalists<sup>71</sup> and advocates of an English version. That action certainly was not the intent of the nineteenth-century editors, and it is not the consensus of the majority of textual scholars today, liberal or conservative, or of the advocates of the Byzantine (Majority) Text. Scholarly work continues on the exact content of the early Byzantine text-type.

### *It Is a Discontinuous Text*

Opponents of the critical Greek New Testaments object that the text contained in the critical edition is discontinuous—that is, the text died out in antiquity and was not preserved down through history in a continuous line of manuscripts as was true for the Byzantine tradition. But many witnesses to the critical text have survived through the years of history and still exist, so, in that sense, they have been preserved—existence validates preservation.<sup>72</sup> Not all of the non-Byzantine manuscripts and other witnesses date from the early centuries, but they are scattered across the historical spectrum. Chart 10.1 graphs the number of

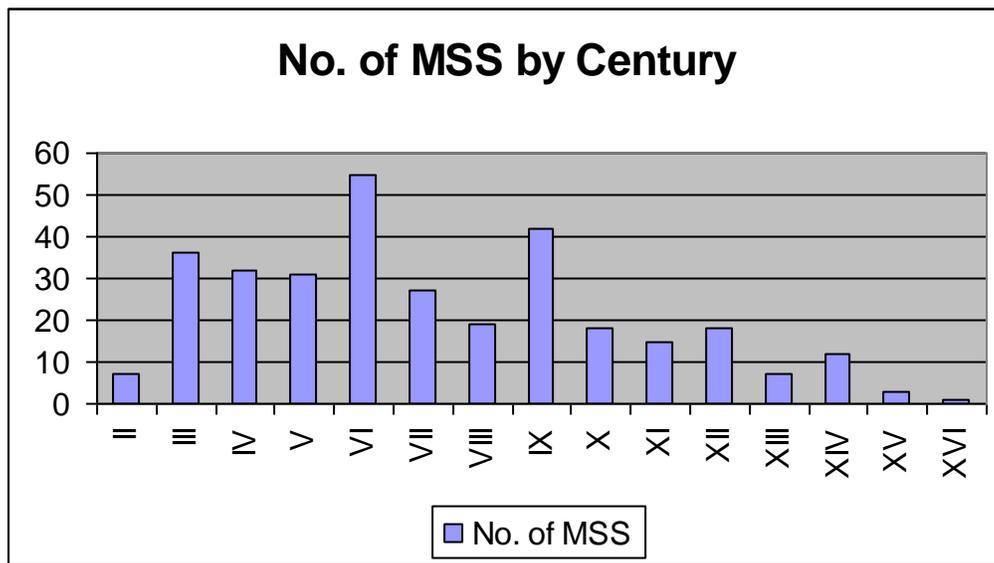
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<sup>70</sup> From the various readings in the early printed editions of the Greek NT, the editors selected the Greek words that best explained the English words of the 1769 edition of the KJV.

<sup>71</sup> This includes Edward F. Hills, David Cloud, Donald A. Waite, and the Dean Burgon Society.

<sup>72</sup> One may argue that preserved existence is not the same as continued transmission, as though the one can exist without the other. Recently I read about a marine biologist who found a specimen of a species of fish thought to have been extinct for millions of years. Can one suppose that the fish he found does not bear witness to a continuous line of descent of that species? The fact that the fish is exceedingly rare does not negate the continuous existence of the species. It was not extinct after all; it is only rare. Existence does validate continued transmission up to the date of the specimen. The presence throughout history of manuscripts representative of non-Byzantine text traditions is also evidence of a continuous line of descent up to the time of the given manuscripts. The later manuscripts bear witness to the existence of earlier ancestors. The fact that there are fewer of them is consistent with their being in non-Greek speaking communities; the fact that they were scattered is consistent with the canon of distribution. The fact that mss of non-Byzantine traditions date continuously up to the time of printing indicates that the tradition did not become extinct, but only became less plentiful.

existing (preserved) manuscripts by century, where the manuscripts consist of 88 papyri, the 250 uncials most of which are non-Byzantine, and a group of about 60 minuscules that consistently differ from the Byzantine text. The graph shows that the non-Byzantine text traditions existed throughout history up to the time of printing and the Reformation. Fewer manuscripts for these traditions exist than those for the Byzantine tradition, because most of the non-Byzantine manuscripts came from communities that did not speak Greek. Since the common people in those communities could not use a Greek Bible, the use of Greek Bibles there was limited to scholars and educated pastors.



**Chart 10.1**  
**Distribution of Non-Byzantine Manuscripts**

*It Is a Corrupt Text*

The opponents of the critical Greek text inappropriately demonize it as though it is full of doctrinal errors or alterations that diminish certain important doctrines. This has partly come about because some textual scholars have referred to manuscripts Aleph and B as corrupt. However, these scholars used the term “corrupt” in the sense of textual corruption, not doctrinal corruption. That is, the manuscripts contained many variant readings, not doctrinal error. But in the sense

of textual corruption, all manuscripts of every tradition are corrupt. None is regarded as a flawless replica of the autographs. Textual corruption is a matter of degree and a matter of the assumed standard against which manuscripts are compared.

But some opponents have erroneously interpreted the term “corrupt” in the doctrinal sense, claiming that the critical texts deny or diminish important doctrines such as the deity of Christ or the blood atonement. However, the critical text never explicitly denies any doctrine of Scripture. For example, the critical text never states, “Jesus is not the Christ [Messiah],” or “Jesus is not God,” or “Jesus is not the Lord,” or that “the blood of Jesus does not atone for sins.”

The word “atonement” occurs only once in the King James Version NT (Rom. 5:11), but the word “blood” does not occur in that verse in the KJV or in any Greek text. The Greek noun translated “atonement” there in the KJV occurs four times in the Greek texts.<sup>73</sup> In the other three passages, the KJV translates the word as “reconciling,” or “reconciliation.” The blood of Jesus is not mentioned in any of those passages. The verb from which that Greek noun is derived occurs five times in the New Testament,<sup>74</sup> always translated in the KJV as “reconciled” or “reconciling.” The blood of Jesus is not mentioned in any of those contexts.

The word “redemption” occurs 11 times in the Greek New Testament, the same in both texts, and both texts refer to Jesus Christ in the same places with respect to redemption. Redemption is related to the blood of Christ three times in the *Textus Receptus* (Eph. 1:7; Col. 1:14; Heb. 9:2), but the phrase “through His blood” is lacking in one place in the critical text (Col. 1:14).<sup>75</sup> However, blood is related to reconciliation a few verses later (1:20) in the critical text, so it is not as though the critical text has intentionally omitted the phrase. It is more likely that

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<sup>73</sup> Rom. 5:11; 11:15; 2 Co. 5:18, 19.

<sup>74</sup> Rom. 5:10; 1 Co. 7:11; 2 Co. 5:18, 19, 20.

<sup>75</sup> In Col. 1:14, the phrase “through His blood” is only partially supported by the Byzantine Text. The phrase is not included in the Hodges-Farstad text, and it is in brackets in the Robinson-Pierpont text.

the phrase “through His blood” was added to the text of some early manuscripts to harmonize with the almost identical passage in Ephesians 1:7.

Regarding the deity of Christ, the opponents find fault with the critical text for lacking the word “Lord” referring to Jesus Christ in some places where the *Textus Receptus* has that word. They regard this lack as diminishing the doctrine. But that reasoning is faulty, because if the Bible records a doctrine once, the doctrine is just as true as another that is mentioned often. It is true that the critical text lacks the word “Lord” a number of times in reference to Jesus. However, the critical text never denies the deity or lordship of Jesus Christ; in fact, it uses the expression “Lord Jesus Christ” 63 times, “Lord Jesus” 29 times, “Christ Jesus our Lord” 7 times, “Jesus Christ our Lord” 5 times, “Lord and Savior Jesus Christ” 3 times, “Lord Christ” twice, “Christ the Lord” once, “Christ Jesus the Lord” once, and “Christ Jesus my Lord” once. The words “Jesus,” “Christ,” and “Lord” occur together in 100 verses; and another 164 verses contain the words “Jesus” and “Lord” without the word “Christ.” With no denial of the doctrine and well over 100 affirmations of it, it is ridiculous to claim that the doctrine of the lordship of Jesus Christ is diminished. It’s just as possible that the *Textus Receptus* enhanced the doctrine by adding the word a number of times. Chapter 15 demonstrates the folly of accusing the critical text (and translations made from it) of heretical doctrine.

### ***It Is a Depleted Text***

The opponents accuse the critical text of omitting many words, phrases, verses, and sections. It is true that the main body of the critical text lacks some words, phrases, and verses that the editors regard as having weak manuscript support or none at all, but it does not lack any sections. Instead, a few sections that the editors regard as having weak manuscript support are enclosed in brackets, indicating that the section has some degree of uncertainty;<sup>76</sup> textual footnotes pro-

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<sup>76</sup> A few sections are enclosed in double brackets, indicating that the editors regarded the section as non-original. However, the section is still present, along with its supporting evidence for users to evaluate for themselves. It is in that sense that the section is not “omitted.”

vide the supporting evidence. Likewise, the words, phrases, or verses that are lacking or added in the main body of the critical text are contained in the textual footnotes along with the supporting textual evidence.<sup>77</sup> Therefore, technically speaking, nothing is omitted.<sup>78</sup> Informed users can examine the textual notes and make their own textual decisions, either accepting or rejecting the value judgments of the editors. Less informed users may consult Metzger's textual commentary that explains the textual decisions made by the UBS editors,<sup>79</sup> or he may consult conservative commentaries that deal with textual matters.

This declaration cannot be made for the currently used edition of the *Textus Receptus*. It provides no textual evidence at all. Instead, the text implies that all its words, phrases, verses, and sections are equally certain with no alternatives. That implied certainty even includes passages contained in the critical text that the *Textus Receptus* omits. Table 10.1 lists a few of the passages contained in the critical text (or translations made from it) that are omitted in the *Textus Receptus*.

It Is an Erroneous Text

Some opponents have charged the critical text with error and contradictions. For example, James A. Borland correctly pointed out readings in the critical text that are obviously contradictory of known Biblical facts.<sup>80</sup> The textual editors incorrectly selected the name *Asaph* instead of the correct reading *Asa*, in Matt.

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<sup>77</sup> Of course, this applies only to currently printed editions of the critical text with textual footnotes. The first edition of Westcott and Hort, now out of print, contained no textual footnotes.

<sup>78</sup> This statement is not completely true for the UBS critical text because it does not note all the places where textual variation takes place. It is limited to those places the editors thought were significant for translators.

<sup>79</sup> Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (New York: United Bible Society, 1971).

<sup>80</sup> James A. Borland, "Re-Examining New Testament Textual-Critical Principles and Practices Used to Negate Inerrancy," *Journal of the Evangelical Theological Society*, 25, no. 4 (December 1982), 499-506.

1:7, and they incorrectly selected the name *Amos* instead of the correct reading *Amon*, in Matt. 1:10.

**Table 10.1**  
**A Few Words of Phrases Contained in the Critical Text**  
**That Are Omitted in the *Textus Receptus***

<u>Reference</u>	<u>Omitted Passage</u>
Acts 4:25	“by the Holy Spirit.”
Acts 9:28	“speaking out boldly in the name of the Lord.”
Acts 16:7	“of Jesus.”
Rom. 1:4	“Jesus Christ our Lord.”
Rom. 8:34	“Jesus.”
1 Cor. 6:11	“Christ.”
1 Cor. 12:2	“when.”
Gal. 5:24	“Jesus.”
Eph. 3:6	“Jesus.”
Col. 1:6	“and increasing.”
Col. 4:12	“Jesus.”
James 4:12	“and Judge.”
Jude 25	“through Jesus Christ our Lord.”
Rev. 13:7	“and people.”
Rev. 14:1	“His name and.”

This is illustrated by the readings selected by the translators of the ASV, NASB, NIV, and the NJB who all usually follow the critical text, but used *Asa* and *Amon* in these passages.<sup>81</sup> Borland also mentioned a contradiction in the critical text of Luke 23:45 where the UBS text reads, “because of an eclipse of the sun,” something physically impossible during a full moon; whereas, the *Textus Receptus* reads, “the sun was darkened.” Here again, most modern translations

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<sup>81</sup> The NKJV follows the KJV as usual, but the following versions follow the UBS readings: ESV, NAB, NLT, RSV, and NRSV.

follow the *Textus Receptus* rather than the critical text.<sup>82</sup> One may assume that the textual editors placed too much emphasis on internal evidence in these places, and there is no methodological necessity to accept their decisions in these passages.

However, some opponents have incorrectly accused the critical text of error when the readings are justifiable. For example, in Mark 1:2, the *Textus Receptus* reads, “as it is written in the prophets,” whereas the UBS text reads, “as it is written in Isaiah the prophet.” Because the phrase introduces a quotation from both Malachi and Isaiah, one might hastily assume that the UBS text is in error. However, Alfred Plummer wrote, “as Origen points out, the words that follow are a conflation of two prophecies,” and “collections of Messianic texts seem to have been common, and M[ar]k may be quoting from one in which a series of texts from Isaiah was preceded by this one from Malachi. . . . The existence of such collections is indicated by the fact that the same combinations of texts are found in different writers.”<sup>83</sup>

Evidently, such conflated quotations were attributed to the more prominent prophet. For example, in Matthew 27:9-10, a conflated quotation from Zechariah and Jeremiah is attributed only to Jeremiah, even though nearly all the quotation comes from Zechariah.<sup>84</sup> In the Matthew passage, both the *Textus Receptus* and the UBS text read the same; thus, no textual variation exists. Consequently, since it is not an error for Matthew to attribute a conflated quotation to the most prominent prophet, it is not an error for Mark to do so.

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<sup>82</sup> The ASV, NASB, NIV, ESV, RSV, and NRSV all follow the *Textus Receptus*; only the NAB follows the UBS text.

<sup>83</sup> Alfred Plummer, *The Gospel According to St. Mark* (reprint; Grand Rapids: Baker Book House, 1982; Cambridge: The Cambridge Greek Testament for Schools and Colleges, 1914), 52.

<sup>84</sup> Zech. 11:12-13; Jer. 32:6-9.

### *It Has Unholy Editors*

Some people oppose the critical text because some of its editors, past and present, were allegedly theologically liberal, or belonged to an unacceptable denomination, or held intolerable political views, or investigated objectionable subjects. The argument follows this line of thinking: the editors were unholy; therefore, the critical text is unholy. That kind of reasoning is like saying, “Because the gourmet cook is a communist, I won’t eat his meal”; or “Because the medical doctor is an atheist, I won’t take his medicine”; or “Because Albert Einstein was not a Fundamental Christian, I won’t accept his theory.” This objection is a key theme in David H. Sorenson’s *Touch Not the Unclean: The Text Issue and Separation*.<sup>85</sup> Fortunately, not all advocates of the *Textus Receptus* are deceived by such a fallacious *ad hominem* attack.<sup>86</sup> For example, Mike Randall, a defender of the King James Version and editor of *The Baptist Preacher*, pointed out the folly of using such ridicule in defending the King James position:

The argument over translations isn't about saints and sinners; it is about widely-used ancient texts versus older texts. From my viewpoint, many of those associated with the KJV were just as unsavory as those who presented the Alexandrian position. Desiderius Erasmus was a Dutch Roman Catholic priest who never left the Catholic Church or identified with the Protestants. Some may question whether he was even saved. King James, from whom our beloved translation gets its name, was a determined foe of our Baptist forefathers. He arrested and imprisoned the English Baptist preacher Thomas Helwys for the tract he wrote in 1612 opposing the state church. The translators of the KJV were all baby-baptizing Anglicans who included the Apocrypha as part of their Bible. Surely their bias figured into their work. I don't report this to diminish a revered translation, but to say that the ridicule approach cuts both ways in the translation debate.<sup>87</sup>

The fallacious rejection of the critical text (based on an *ad hominem* attack on its editors) overlooks the other side of the coin: most fundamental and conser-

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<sup>85</sup> David H. Sorenson, *Touch Not the Unclean: The Text Issue and Separation* (Duluth, MN: Northstar Baptist Ministries, 2001), especially chapter 9.

<sup>86</sup> The term *ad hominem* is the Latin name for a fallacious argument involving the attack of a person instead of his proposition.

<sup>87</sup> Mike Randall, “Fightin’ Words in the Translation Controversy,” *The Baptist Preacher*, September/October, 1999, 4-7.

vative pastors and scholars of the past 150 years have accepted the critical text and the theory behind it, without losing their love and respect for the King James Version. They did so, not because they were naively uninformed, but because they recognized the soundness of the underlying methodology.<sup>88</sup> They recognized the value of having the textual evidence at hand and of knowing what the various alternatives are. It is the naively uninformed who are susceptible to these unfounded arguments.

After having examining the opponents' problems with the critical text, and finding the problems unreal or insignificant, one can see the importance of retaining the critical text and its underlying Reasoned Eclectic Method as a viable option, remembering to evaluate the decisions of the editors with wise discernment.

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<sup>88</sup> The soundness of the methodology convinced the early conservatives, in spite of the liberal views of some text critical scholars. It is naïve to suppose that the theologically liberal bias of some textual scholars has not affected some of their decisions, but an unbiased use of sound methodology enables one to detect and filter out liberal bias. Conservatives do not abandon sound principles of genetics and biology just because some unbelieving biologists read evolution into the evidence. They do not abandon valid archaeology just because some unbelieving archaeologists let their theology color their conclusions. The theories and methods are valid; it is the occasional biased application that is faulty.

## **Chapter 11**

### **Some Recognize the Majority Text as the Preserved Text**

In Chapter 7, various ways the text of Scripture could have been preserved were discussed. One possibility is that the text was preserved in a perfect text tradition. Several text traditions have been identified and nearly every one has been recognized, in one way or another, by some group of advocates as the authoritative representative of the autographic text. The Alexandrian tradition was essentially recognized as the authoritative text by Westcott and Hort. This statement, of course, is an over-simplification of the case. Those who have followed in their tradition have improved their theory and methodology. Their method now attempts to more completely assess the consensus of the evidence from all text traditions. This view is discussed more completely in Chapter 10.

Some Protestants regard the *Textus Receptus* as the authoritative text because it was the text of the Reformation. This view is held by some who advocate the King James Only view, and by others who do not associate themselves with that view. Advocates of the *Textus Receptus* sometimes erroneously equate that text with the Byzantine Text. Although the two texts are quite similar, they differ in hundreds of details. The *Textus Receptus* view is discussed in Chapter 12.

The Greek Orthodox Church and some among various Protestant groups recognize the Byzantine tradition as the authoritative text. This text tradition is also known as the Majority Text because it tends to be represented, in most instances, by the majority of existing manuscripts. The Majority Text view is the topic of this chapter. This chapter is not intended to be a refutation of the Majority

Text view; that would require an entire volume in itself. However, because many advocates of the King James Only view build their defense of the *Textus Receptus* on the foundation of the majority of manuscripts, it is necessary to expose some of the weaknesses of the Majority Text view.

### ***The Masoretic Text Is the Hebrew Majority Text***

The Hebrew text of the Old Testament supported by the majority of Hebrew manuscripts is known as the Masoretic Text, discussed in Chapter 12. Thus, the Hebrew Majority Text is the Masoretic Text. The difference between the Traditional Text (*Textus Receptus*) and the Majority Text for the Hebrew Bible is minute. For this reason, one seldom hears of a Hebrew Majority Text. Discussion of the Majority Text is usually limited to the New Testament. However, a difference exists, making it appropriate to discuss here. The *Textus Receptus* of the Hebrew Bible is Daniel Bomberg's second edition of the Rabbinic Bible edited by Jacob ben Chayyim ben Adonijah as issued in 1524-25. The historical details of this edition are given in Chapter 13. This edition was a close reproduction of the ben Asher Masoretic text with minor variations that ben Chayyim was not able to detect and exclude based on the manuscripts available to him. A scholarly attempt to more accurately recover the ben Asher text was slow in materializing.

Since the time of Bomberg's second edition, a few hundred non-critical<sup>1</sup> editions of the Hebrew Bible have appeared, most of which are based on Bomberg's text. The following is a partial list: J. Buxtorf (1611), J. Athias (1661), J. Leusden (2nd edition 1667), D. E. Jablonski (1699), E. van der Hooght (1705), J. D. Michaelis (1720), A. Hahn (1831), E. F. C. Rosenmuller (1834), M. H. Let-

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<sup>1</sup> A critical edition is an eclectic text containing the words its editors regarded as most likely autographic based on the manuscript evidence they had available and on their textual critical method. Some critical editions contain footnotes about places of variation in the text together with information about the witnesses to the variations. Non-critical editions reproduce a traditional text without footnotes.

teris (1852), M. Koren (1966). Most of these were issued in a number of subsequent editions.<sup>2</sup>

### ***Kittel's Biblia Hebraica***

Rudolf Kittel edited two editions of the Hebrew Bible based on the text of Bomberg's Second Edition edited by Jacob Ben Chayyim. The first edition was published in Leipzig in 1905, and the second in Leipzig in 1913. However, his third edition, known as BHK, published in Stuttgart in 1937, was based on the Leningrad Codex B19<sup>A</sup>, the manuscript closest to the Ben Asher standard text. In his introduction to the third edition, Kittel wrote:

The investigations undertaken by Paul Kahle in recent decades, and the findings and discoveries which we owe to his acumen, have made the editor certain that the time has now come to go behind the hitherto accepted form of the Masoretic text, that offered by ben Chayyim. We can now go to the original form as ben Asher presented it.<sup>3</sup>

Kittel was referring to the Leningrad Codex B19<sup>A</sup>. He was convinced by the extensive research of Kahle that B19<sup>A</sup> was indeed the manuscript closest to the Ben Asher text, at least with respect to what was available: at that time, the custodians of the Aleppo Codex, a potentially superior alternative, would not permit it to be used by outsiders. Kittel's third edition contains the Masoretic notes and textual notes indicating places in the text where some manuscripts exhibit variations.

### ***Biblia Hebraica Stuttgartensia***

The fourth edition of *Biblia Hebraica*, known as BHS, was edited by Karl Elliger and Wilhelm Rudolph and issued in 1967/77. It also was based on the Leningrad Codex B19<sup>A</sup> because Codex Aleppo was released for use too late to be included. This edition is an improvement over BHK in that it corrects some of BHK's deficiencies, provides an improved form of the Masoretic notes, and

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<sup>2</sup> Tov, 78.

<sup>3</sup> Rudolf Kittel, ed., *Biblia Hebraica* (Stuttgart: Privileg. Wurt. Bibelanstalt Stuttgart, 1937), xxvi.

updates the textual notes to include references to the Dead Sea Scrolls. This edition is the most authoritative printed representative of the Ben Asher Masoretic Text available. Thus, BHS is the best representative of the Hebrew Majority Text available today. Aron Dotan issued a new edition of *Biblia Hebraica Leningradensia* in 2001, a fully revised and retypeset edition of the 1973 edition.

Some advocates of the King James Only view regard BHK and BHS as eclectic texts comparable to the critical editions of the Greek New Testament. This view is a misunderstanding of the situation. BHK and BHS are texts that exclusively present in the edition's main body the exact wording of one Hebrew manuscript, *Codex Leningradensis* B19<sup>A</sup>, a faithful copy of a first generation ben Asher exemplar,<sup>4</sup> and the best representative of the Masoretic Text. Critical Greek New Testaments, on the other hand, contain, in the main body of the text, words drawn from a variety of manuscripts; the critical text itself is not found in any one particular Greek manuscript. True, BHK and BHS contain critical footnotes that record variant readings, much like the Greek New Testaments do, but these are all variants that deviate from the standard manuscript, whereas the critical notes in the Greek New Testaments record variations from the words in the eclectic text in the main body.

### ***Other Editions***

Several other critical editions have appeared in the past, such as that of S. Bauer and F. Delitzsch (Leipzig 1869-94), C. D. Ginsburg (London 1926), A. Dotan (Tel Aviv 1976), U. Cassuto (Jerusalem 1952-53), and N. H. Snaith (London 1958).<sup>5</sup> Other projects are underway to provide a better critical edition of the Hebrew Bible, but none of these is currently available.

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<sup>4</sup> An exemplar is a manuscript from which others were copied.

<sup>5</sup> Tov, 79.

### ***Differences Between Bomberg and BHS***

The differences between the Bomberg edition and BHS are mainly variations in vowel points and accent marks that do not affect translation.<sup>6</sup> I have been able to account for only seven differences that affect translation:

Reference	Stuttgart (BHS)	Bomberg (KJV, NKJV)
1 Chr. 15:2	ark of the LORD	ark of God
Prov 8:16	righteousness	earth
Isa 10:16	the Lord, the LORD of hosts	the Lord, the Lord of hosts
Isa 27:2	a pleasant vineyard	a vineyard of red wine
Isa 38:14	the Lord	the LORD
Zeph 3:15	fear disaster	see disaster
Mal 1:12	Lord	LORD

Consequently, for all practical purposes, the Majority Text issue is of no consequence for the Old Testament. On the other hand, Chapter 13 records 253 passages where the King James translators deviated from the Bomberg *Textus Receptus*, selecting alternate readings from the Latin Vulgate, the Greek Septuagint, or some medieval Jewish commentary. As a result, the Hebrew text used by the King James translators was eclectic, much like the eclectic Greek text behind their New Testament.

### ***John W. Burgon Preferred the Greek Majority Text***

The Majority Text Theory has its roots in the work of John W. Burgon (1813-1888 Figure 11.1), late Dean of Chichester, who opposed the text of Westcott and Hort, instead, defending the text that traditionally had been accepted

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<sup>6</sup> As Executive Editor of the New King James Old Testament and Chairman of the Executive Review Committee for that version, I had the opportunity to examine the texts of Bomberg and BHS in every place where a question of translation came up. I recorded only the nine differences listed above. If others exist, I have not noticed them. Advocates of the King James Only view who claim that there are many differences and have challenged the results of my comparison have not produced any further instances of differences that would affect translation.

within High Church Anglicanism since the Reformation.<sup>7</sup> Burgon was supported by his friend and colleague Edward Miller, who edited and published some of Burgon's work, and to some degree by his contemporary Frederick Henry Ambrose Scrivener (1813-1891).<sup>8</sup> These men referred to the text they espoused as the Traditional Text, but they used the term in a different sense than that used by the advocates of the *Textus Receptus*. The Traditional Text of Burgon, Scrivener, and Miller is the text supported by the majority consensus of the Byzantine manuscripts, that is, the Byzantine Tradition. As pointed out later in Chapter 12, this text differs from the *Textus Receptus* in hundreds of places. Advocates of the King James Only view have been led to believe erroneously that Burgon supported the *Textus Receptus*, but Edward Miller, his close associate and editor of his publications, stated:

First, be it understood, that we do not advocate perfection in the *Textus Receptus*. We allow that here and there it requires revision. In the Text left behind by Dean Burgon, about 150 corrections have been suggested by him in St. Matthew's Gospel alone.<sup>9</sup>

Burgon's work was not widely accepted in his day, but interest in his work was revived in recent time by Zane C. Hodges and some of his colleagues.<sup>10</sup> Burgon's theory for recovering the autographic text is commonly called the Majority Text Theory because the basic approach involves a majority vote among the

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<sup>7</sup> John W. Burgon, *The Last Twelve Verses of the Gospel According to St. Mark Vindicated Against Recent Critical Objectors and Established* (London: James Parker and Co., 1871); ---, *The Revision Revised* (1883, reprint; Paradise PA: Conservative Classics, n.d.); ---, *The Traditional Text of the Holy Gospels Vindicated and Established*, ed., Edward Miller (London: George Bell and Sons, 1896); ---, *The Causes of the Corruption of the Traditional Text of the Holy Gospels*, ed. Edward Miller (London: George Bell and Sons, 1896).

<sup>8</sup> F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, 2 Vols., ed., Edward Miller (London: George Bell and Sons, 1894).

<sup>9</sup> Burgon, *Traditional Text*, 5.

<sup>10</sup> Zane C. Hodges, "A Defense of the Majority-Text" (Unpublished course notes, Dallas Theological Seminary, 1975; this work is now available in a more polished form in Appendix C of Pickering below); Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson, 1982); Wilbur N. Pickering, *The Identity of the New Testament Text* (Nashville: Thomas Nelson, 1977).

manuscripts.<sup>11</sup> However, Burgon's methodology is more complex than a majority vote. He developed what he called "Notes of Truth" that consist of the following seven principles:<sup>12</sup>

- (1) Antiquity, or Primitiveness;
- (2) Consent of Witness, 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.

### *His Test of Antiquity*

Burgon's test of antiquity states that the oldest Greek manuscripts of the New Testament are usually more faithful witnesses to the original text than are the more recent manuscripts. This "note of truth" is based on the observation that accidental and deliberate variations are propagated through subsequent copies, and that new variations, which accumulate randomly in succeeding copies, are likewise propagated. Consequently, within a text tradition, all things being equal, the manuscripts nearest the age of the autographs will have the least number of accumulated variations.

Burgon claimed to honor the witness of antiquity, but he did so in a very strange way. He began by asserting the corrupt and unreliable character of the oldest Greek manuscripts, and then by asserting the superiority and reliability of the ancient versions and early patristic citations. He regarded the ancient versions and patristic citations to be superior to any one of the oldest manuscripts as a witness to the autographic text of the New Testament. It is safe to say that he rarely,

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<sup>11</sup> The majority vote concept is an oversimplification, because many places of variation in the Greek New Testament do not have a variant with a clear majority. In those places, a more sophisticated method is used. But Hodges and most of his supporters use the term Majority Text to refer to the text resulting from their textual critical methodology.

<sup>12</sup> Burgon, *Traditional Text*, 28-29.

if ever, regarded the joint witness of the oldest manuscripts to be superior to that of the majority of later manuscripts.



**Figure 11.1**  
**John W. Burgon (1813-1888)**

Burgon and his present-day followers attempt to prove the ancient manuscripts are corrupt and unreliable by the following line of reasoning: (1) They assert that “antiquity does not assure purity” because an ancient manuscript may be a very poor copy of a bad form of the text, and a late manuscript may be a faithful copy of an ancient good form of the text.<sup>13</sup> (2) They demonstrate a significant degree of variation among some of the oldest manuscripts (usually between

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<sup>13</sup> Burgon, *The Traditional Text*, 25; Pickering, 121-29, 139-40.

Codex Sinaiticus and Codex Vaticanus), and variations of those manuscripts from the ancient versions, patristic citations, and the Traditional (Byzantine) Text.<sup>14</sup> (3) As a result, they conclude that serious internal corruption of the existing ancient manuscripts caused the early Christians to reject them, resulting in a decline and early decay of their text traditions.<sup>15</sup> (4) On the other hand, Burgon and his supporters assert that the true text tradition thrived and became abundant, while the most ancient manuscripts of the true text tradition perished, being worn out by much use—every one of them!<sup>16</sup> (5) According to them, the witness of the ancient versions and patristic citations confirm that the true text is the Traditional (Byzantine) Text.<sup>17</sup>

This conclusion is hasty and unwarranted, involving a logical fallacy known as circular reasoning, or assuming the conclusion. One cannot recognize a textual error or a corrupt reading without first having the true autographic text as the standard of comparison. Burgon and his followers judge the readings of the oldest manuscripts to be erroneous or corrupt<sup>18</sup> by comparing them with the readings of the Byzantine Text, assuming that text is always correct.<sup>19</sup> No one claims that the earliest manuscripts are pure and flawless; that claim would obviously be wrong, but it is also wrong to assume the Byzantine Text is flawless. Of course,

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<sup>14</sup> Burgon, *The Traditional Text*, 36, 68-89; Hills, 121-38.

<sup>15</sup> Burgon, *The Traditional Text*, 33, 174;

<sup>16</sup> Burgon, *The Traditional Text*, 33; Hills, 184-86; Pickering, 129-34.

<sup>17</sup> Burgon, *The Traditional Text*, 225.

<sup>18</sup> Burgon used the term “corrupt” in connection with the condition of the text—that is, the manuscripts have variations from what he regarded as a better form of the text. Some defenders of the Majority Text, the *Textus Receptus*, or the KJV have misapplied the term “corrupt” to the area of theology. Generally speaking, the manuscripts may have “corrupt” readings (readings differing with other ancient manuscripts or with the Traditional Text), but not corrupt theology. The overall teaching of any ancient manuscript, regarding the cardinal doctrines of Christianity, is found to be orthodox. Perhaps an individual passage may be a weaker expression of a given doctrine than is found in the Traditional Text, but it rarely, if ever, amounts to a denial of the given doctrine. On the other hand, at times the passage may be an even stronger expression of the doctrine than is found in the Traditional Text.

<sup>19</sup> This assumption is never directly asserted by Burgon or his followers, but it may be inferred by the fact that they never accept a non-Byzantine reading as original.

Burgon thought that his seven “Notes of Truth” justified this assumption, but his arguments failed to convince all but a few of his faithful followers.

The test of antiquity merely asserts that the oldest manuscripts are more likely to be faithful representatives of a text tradition than are the later ones. This assumption is generally true because the later manuscripts have had more time to accumulate variations. The criticism that “antiquity does not assure purity” has its complement: “youth does not assure purity.” The test of antiquity is not invalidated by possible exceptions; it is a general principle that is balanced by other controls in the methodology. It is true that an ancient manuscript may be a very poor copy of a bad form of the text, and a late manuscript may be a faithful copy of an ancient good form of the text; but that would be the exception, not the rule. On the basis of that possible exception, it seems fallacious to conclude that all the oldest manuscripts are corrupt and that all the more recent ones are pure. That conclusion would contradict the very principle Burgon set forth. The test of antiquity must be applied equally to all ancient witnesses to the New Testament text, not just to selected witnesses. That is, the test must be applied to ancient versions, patristic citations, and representatives of all the text traditions.

Appendix D tests Burgon’s “Note of Truth” regarding “antiquity” for one book of the New Testament: Philippians. For that book, there are 17 witnesses from the ancient versions and 29 Church Fathers that bear witness to the text. The appendix demonstrates that the witness of the ancient versions and the Church Fathers is incomplete for this book. These ancient witnesses do not agree among themselves, none of them contain the Byzantine text, and none of the Byzantine readings are supported by a majority of the 46 witnesses. In fact, in some places of variation, these ancient witnesses strongly support the non-Byzantine readings. Chart 11.1 illustrates the combined support of witnesses of the versions and Fathers to the Byzantine and non-Byzantine readings at the 16 places of variation in the Book of Philippians.<sup>20</sup> The numbers are relative to the 46 total witnesses.

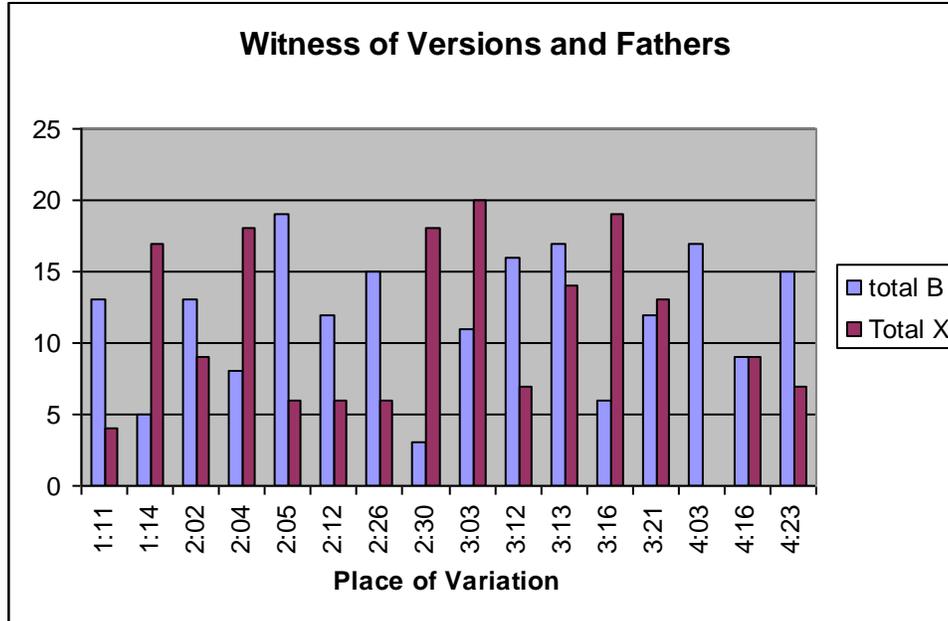
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<sup>20</sup> The data for this study were taken from the textual apparatus of the UBSGNT3 text. The data included all the available evidence from the ancient versions, the Church Fathers, and all the significant Greek manuscripts. The study included all 16 places of variation that the editors regarded as important for translation.

The maximum number of witnesses for any reading is 20, and that number of witnesses is for a non-Byzantine reading. Under careful scrutiny, Burgon's "text of antiquity" fails to demonstrate that the witness of the ancient versions and Fathers supports the Byzantine Text as a text.<sup>21</sup>

One may argue that 49 witnesses to only 16 places of variation are not statistically sufficient to draw any significant conclusions. That may be true if the whole New Testament had been under consideration. However, the study was limited to one complete book of the New Testament, and included all the ancient versions and all the existing patristic citations that bear witness to all the places of variation regarded as significant for translation for that book. In other words, the study included a 100 percent sample of the evidence. A 100 percent sample is statistically sufficient for drawing conclusions about the text of the book under scrutiny; and, because the book is an integral part of the New Testament, the conclusions may be extended by analogy to the rest of the New Testament.

**Chart 11.1**



<sup>21</sup> It is true that all the Byzantine readings have some support, but only when the later Church Fathers are included in the evidence. Further, none of the individual witnesses can be regarded as containing the Byzantine Text as a text.

### *His Test of Numbers*

Burton's second "Note of Truth" was the consent of witnesses, or numbers. The underlying principle is that the reading supported by the majority of witnesses is the reading of the autographic text. Burton stated it this way:

When therefore the great bulk of the witnesses,—in the proportion suppose of a hundred or even fifty to one,—yield unflinching testimony to a certain reading; and the remaining little handful of authorities, while advocating a different reading, are yet observed to be unable to agree among themselves as to what that different reading shall precisely be,—then that other reading concerning which all that discrepancy of detail is observed to exist, may be regarded as certainly false.<sup>22</sup>

This "note of truth" has a certain intuitive appeal that suggests validity. Under ordinary conditions, this test might be expected to be true. However, when the principle is tested, its weaknesses are exposed. Zane Hodges attempted to prove this majority principle mathematically, but an analysis of his proof revealed that the proof is true only in the trivial case. This attempted proof is discussed later in this chapter under Hodges' methodology. There, it is demonstrated that some errors may gain a numerical majority and appear to be original according to Burton's test of numbers. This possibility is a significant weakness in Burton's method that cannot be overlooked. Finally, some places of variation do not have a variant reading that has a significant majority of witnesses supporting it. An example is in Philippians 3:21 where two groups of Byzantine manuscripts of about equal numerical size support different readings. Burton's "test of numbers" does not work for such problems.

### *His Test of Catholicity*

Burton's third "Note of Truth" relates to what he called variety, or catholicity. He stated it in this way:

Witnesses of different kinds; from different countries; speaking different tongues:—witnesses who can never have met, and between whom it is incredible

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<sup>22</sup> Burton, *Traditional Text*, 47.

that there should exist collusion of any kind:—such witnesses deserve to be listened to most respectfully.<sup>23</sup>

By different kinds of witnesses, he meant Greek manuscripts, ancient versions, patristic citations, and these from different geographic locations. Presumably, by excluding the possibility of collusion, he meant that these different kinds of witnesses were independent of one another. On the surface, this test seems quite sound; however, it implies a consensus among ancient independent witnesses, a principle which Westcott and Hort referred to as the principle of distribution. Indeed, Burgon stated: “Variety is the consent of independent witnesses, and is therefore eminently Catholic.”<sup>24</sup>

However, Burgon’s test of catholicity has some problems: (1) he assumed that the witness of the ancient versions and patristic citations has greater reliability of witness than do individual Greek manuscripts.<sup>25</sup> Chapters 7 and 8 have demonstrated the weakness of this assumption by showing good reasons for limiting these witnesses to a secondary role—that is, the role of confirmation, not determination. In addition, the above discussion of his “test of antiquity” demonstrates the inadequacy of this assumption.

(2) Burgon assumed that the versions and Church Fathers are witnesses independent of the Greek manuscripts, and that geographic separation guarantees independence (lack of collusion). However, Chapters 7 and 8 have shown that the ancient versions and Church Fathers were dependent on the text tradition current in their geographical area. Consequently, according to Burgon’s test of respectability (discussed later), he is obligated to limit their witness to that of the associated local text tradition—in other words, their witness is not truly independent. Further, geographic separation does not guarantee independence, because from the time of Constantine, communication existed among the eastern churches, with the bishop of Antioch exercising some degree of overall authority. As a result, the

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<sup>23</sup> Burgon, *Traditional Text*, 50.

<sup>24</sup> Burgon, *Traditional Text*, 50.

<sup>25</sup> This assumption is essentially asserted in his “test of antiquity.”

Greek-speaking churches in various areas of the Byzantine Empire were not truly isolated. Indeed, the fact that their texts are so similar may be better accounted for by their interdependence than by the originality of the Byzantine text tradition; this is true because genuine geographic isolation would surely result in the development of independent local text types.

Burgon's test of catholicity is nothing more than a subtle effort to avoid Westcott and Hort's genealogical principle that identifies several ancient text traditions and that isolates the Byzantine text to a single secondary witness. This test is his justification for regarding most of the Byzantine manuscripts as independent witnesses, and for applying his test of numbers to the Byzantine witnesses. In other words, it boils down to another form of the Majority premise.

### *His Test of Respectability*

Burgon's fourth "Note of Truth" relates to what he called "the test of respectability or weight." He declared that "the witnesses in favour of any given reading should be respectable."<sup>26</sup> Further, he asserted that respectable witnesses should be given greater "weight" than less respectable ones. On the surface this test seems similar to Westcott and Hort's principle that "witnesses should be weighed not counted." However, Burgon's method for assigning "weight" to a witness is quite subjective, involving a bias favoring the Byzantine tradition—he generally assigned respectability and greater weight to the witnesses favoring the Byzantine text, and non-respectability and less weight to the others.

In his description of the test of respectability, Burgon asserted that "if one codex (*z*) is demonstrably the mere transcript of another Codex (*f*), these may no longer be reckoned as two Codices, but one Codex."<sup>27</sup> In this statement, he seems to agree with Westcott and Hort that genealogically-related manuscripts must count as only one witness—the witness of their common ancestor. Westcott and Hort applied this principle to the whole collection of the Byzantine witnesses,

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<sup>26</sup> Burgon, *Traditional Text*, 53.

<sup>27</sup> Burgon, *Traditional Text*, 54.

because they regarded that collection as one genealogical unit; but Burgon insisted that all Byzantine witnesses must be counted, even though he regarded them to be derived from one archetype.<sup>28</sup> Burgon's application of his test of respectability seems inconsistent and self-contradictory.

In his description of the test of respectability, Burgon further asserted:

By strict parity of reasoning, when once it has been ascertained that, in any particular instance, Patristic testimony is not original but derived, each successive reproduction of the evidence must obviously be held to add nothing at all to the weight of the original statement.<sup>29</sup>

In this statement, he seems to indicate that, on the basis of his test of respectability, patristic testimony should be weighted as secondary evidence. This assertion is reasonable, because Chapter 7 of this work demonstrates that patristic testimony, in general, is derived from the text tradition current in the region of any given Church Father. Nevertheless, as he described further the test of respectability, Burgon contradicted himself, saying: "The testimony of any first-rate Father, where it can be had, must be held to outweigh the solitary testimony of any single Codex that can be named."<sup>30</sup> Again he declared, "Individually, therefore, a Father's evidence, where it can be certainly obtained . . . is considerably greater than that of any single known Codex."<sup>31</sup> Further, he weighted the ancient versions above the Greek manuscripts: "I suppose it may be laid down that an ancient Version outweighs any single Codex, ancient or modern, which can be named."<sup>32</sup>

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<sup>28</sup> The fact that Burgon regarded that archetype to be the autograph is immaterial. His supposition that the archetype of the Byzantine tradition was the autograph is something that needs to be proved, not assumed.

<sup>29</sup> Burgon, *Traditional Text*, 54.

<sup>30</sup> Burgon, *Traditional Text*, 57.

<sup>31</sup> Burgon, *Traditional Text*, 57.

<sup>32</sup> Burgon, *Traditional Text*, 56.

In addition to enhancing the weight of the evidence from the Fathers and versions, Burgon diminished the weight of the evidence from the non-Byzantine witnesses. He affirmed that

if two, three, or four Codexes are discovered by reason of the peculiarities of text which they exhibit to have derived,—nay, confessedly are derived—from one and the same archetype,—those two, three, or four Codexes may no longer be spoken of as if they were so many. Codexes B and  $\aleph$ , for example, being certainly the twin products of a lost exemplar, cannot in fairness be reckoned as = 2.”<sup>33</sup>

In this statement, Burgon again seems to agree with Westcott and Hort’s principle that “witnesses should be weighed not counted.” He insisted on weighing, not counting, the non-Byzantine witnesses; but, inconsistently, he insisted on counting the Byzantine witnesses even though they are all “derived from the same archetype.” Even though Burgon’s test of respectability appears similar to Westcott and Hort’s principle of weighing rather than counting witnesses, it actually becomes his means of enhancing the evidence of the Byzantine witnesses and diminishing that of the others—that is, count all the Byzantine witnesses, but reduce the count of the non-Byzantine witnesses. The end result is an enhancement of the number of witnesses supporting the Byzantine text.<sup>34</sup>

### *His Test of Continuity*

Burgon’s fifth “note of truth” is the test of continuity or unbroken tradition. He stated the test as follows:

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.<sup>35</sup>

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<sup>33</sup> Burgon, *Traditional Text*, 55.

<sup>34</sup> On the other hand, I do not recall seeing any evidence that Burgon actually used a numerical weighing scheme to make textual decisions.

<sup>35</sup> Burgon, *Traditional Text*, 59.

Burgon admitted that he imposed this note of truth in order to prevent the combined authority of antiquity and distribution (catholicity) from overpowering his principle of numbers—in essence, excluding non-Byzantine readings:

In proposing Continuous Existence as another note of a genuine reading, I wish to provide against those cases where the Evidence is not only ancient, but being derived from two different sources may seem to have a claim to variety also.<sup>36</sup>

But this ploy was a vain effort to cover up a discontinuity in the Byzantine tradition in antiquity. That is, some Byzantine readings lack early support from witnesses of any type: and the Byzantine text, as a text, lacks any early witnesses.<sup>37</sup> This evidence shows that the Byzantine tradition fails to meet Burgon's test of continuity in the most important era of its history—the beginning. Critics of Burgon's methodology are correct in insisting that numbers alone cannot overrule antiquity and distribution; they recognize that a late error can gain numerical advantage purely by means of a dominant tradition.

### *His Test of Internal Evidence*

Burgon's sixth and seventh "Note of Truth" are the evidence of the entire passage (or context) and internal considerations (or reasonableness). These tests correspond approximately to Westcott and Hort's tests of internal evidence. Burgon used these tests in situations where the Byzantine tradition is divided and no numerical majority exists. By these "Notes of Truth," Burgon found a rationale for selecting some Byzantine reading rather than one supported by non-Byzantine witnesses, even when the non-Byzantine reading may have the advantage of antiquity and distribution. I am unaware of any reading approved by Burgon that has no support from some Byzantine witness. In other words, all the readings approved by Burgon and his modern supporters are Byzantine. Michael W. Holmes stated the point succinctly:

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<sup>36</sup> Burgon, *Traditional Text*, 58.

<sup>37</sup> The Byzantine text is a collection of the readings supported by the Byzantine witnesses. No early witness contains this collection of readings, whether manuscript, version, or Church Father.

Though Robinson does not state the following in so many words, his published essays leave one with the clear impression that he holds (virtually as an a priori or foundational assumption) that the true reading of the text must always be found in the Byzantine textual tradition. . . . In the form of a question, the point is this: are there any places where (a) non-Byzantine witnesses preserve the reading of the autograph and (b) the Byzantine textual tradition does not? If the answer to this question is no, then Robinson's hypothesis regarding the transmissional history of the New Testament is possible. If, on the other hand, the answer is yes—if, that is, there are places where non-Byzantine witnesses preserve the reading of the autograph and the Byzantine Textform fails to do so—then his historical hypothesis collapses, and something else must be considered.<sup>38</sup>

However, as pointed out earlier in Chapter 10 and Appendix C, in a number of places of variation, the reading of the Byzantine tradition stands alone against the consensus of all non-Byzantine witnesses, the ancient versions, the Church Fathers, and the early "Byzantine" witnesses. It seems highly improbable that the late Byzantine tradition outweighs the consensus of all this evidence including its own genealogical predecessors.

### ***Burton Has Several Modern Advocates***

Several modern advocates of the Byzantine tradition have adopted Burton's methodology in full or in part. However, many places of variation exist where no variant is supported by a clear majority of manuscripts;<sup>39</sup> therefore, modern advocates of the Majority-Text Theory have devised methods for selecting the more probable reading. As a result, three somewhat different methods have developed: (1) the method of Zane C. Hodges and Arthur L. Farstad;<sup>40</sup> (2)

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<sup>38</sup> Michael W. Holmes, "The Case for Reasoned Eclecticism," in David Alan Black, ed., *Rethinking New Testament Textual Criticism*, Grand Rapids: Baker Book House, 2002), 93, n. 43.

<sup>39</sup> No clear majority exists for the entire book of Revelation. In addition, many scattered places of variation throughout the rest of the New Testament have no clear majority.

<sup>40</sup> Hodges and Farstad, *The Greek NT*.

the method of Wilbur Pickering;<sup>41</sup> and (3) the method of Maurice A. Robinson and William G. Pierpont.<sup>42</sup>

### *Hodges and Farstad*

Zane C. Hodges generally accepted Burgon's basic hypothesis, but he placed great emphasis on Burgon's test of numbers. In support of Burgon's test of numbers, Hodges published a mathematical justification of the Majority-Text Theory of textual criticism.<sup>43</sup> In his verbal description of the theory, he stated:

Under normal circumstances the older a text is than its rivals, the greater are its chances to survive in a plurality or a majority of the texts extant at any subsequent period. But the *oldest* text of all is the autograph. Thus it ought to be taken for granted that, barring some radical dislocation in the history of transmission, a majority of texts will be far more likely to represent correctly the character of the original than a small minority of texts. This is especially true when the ratio is an overwhelming 8:2. Under any reasonably normal transmissional conditions, it would be for all practical purposes quite impossible for a later text-form to secure so one-sided a preponderance of extant witnesses. . . . [S]uch mathematical proportions as the surviving tradition reveals could not be accounted for apart from some prodigious upheaval in textual history.<sup>44</sup>

Instead of Burgon's unrealistic ratio of 100:1 or 50:1, Hodges is satisfied with a more realistic ratio of 8:2 (= 4:1).<sup>45</sup> To determine the more likely reading in places where no majority exists, Hodges used a model that set up a diagram (stemma) that maps genealogical relationships among the various sub-groups of Byzantine and non-Byzantine manuscripts. Upon this genealogical model, he imposed the following hypothetical premises:

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<sup>41</sup> Wilbur N. Pickering, *The Identity of the New Testament Text* (Nashville: Thomas Nelson, 1980).

<sup>42</sup> Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek According to the Byzantine/Majority Textform* (Atlanta: The Original Word Publishers, 1991).

<sup>43</sup> Zane C. Hodges, "A Defense of the Majority-Text" (Unpublished course notes, Dallas Theological Seminary, 1975); an edited abstract of the relevant portion of the notes is contained in Appendix C of Pickering's *Identity of the New Testament Text* referenced above.

<sup>44</sup> Hodges, 4; emphasis his.

<sup>45</sup> Even this ratio does not reflect the actual condition in specific cases. It is a hypothetical ratio that is supposed to be on the conservative side.

(1) good manuscripts and bad manuscripts were copied an equal number of times;

(2) the probability of introducing a bad reading into a copy made from a good manuscript is equal to the probability of reinstating a good reading into a copy made from a bad manuscript.<sup>46</sup>

Based on these two presuppositions, Hodges drew two conclusions that he attempted to support with statistical computations:

(1) the correct reading would predominate in any generation of manuscripts;

(2) the degree to which a good reading would predominate depends on the probability of introducing the error.<sup>47</sup>

Hodges' mathematical proof is significant in that it appears to be his basis for accepting the validity of the Majority Text view of New Testament textual criticism. Daniel B. Wallace, a professor of Greek and Textual Criticism at Dallas Theological Seminary, refuted Hodges' view from several perspectives, including unmasking a hidden theological presupposition.<sup>48</sup> The present evaluation of Hodges' theory discusses two criticisms that render his mathematical "proof" invalid, and his theory unlikely. The criticisms state:

(1) The model is idealistic and unrealistic. It assumes uniform growth of the genealogical family tree which is contrary to historical fact;

(2) the statistical "proof" is trivial and does not account for the alleged 8:2 majority for good readings.

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<sup>46</sup> Hodges, 6.

<sup>47</sup> Hodges, 6.

<sup>48</sup> Daniel B. Wallace, "Some Second Thoughts on the Majority Text," *Bibliotheca Sacra*, vol. 146 no. 583 (July-Sept, 1989), 270-90.

The ultimate criticism of Hodges' method is this: if a genealogical methodology is needed to resolve the difficult problems, then a genealogical method would surely be the appropriate method to determine the text in the less difficult places. In other words, it is genealogical relationships, rather than majority vote, that determine the better readings. Hodges admitted that fact, and proposed that a genealogy of the manuscripts of every New Testament book be constructed; but the impossibility of the task, except for the Book of Revelation and a few other passages, leaves him satisfied to stick with majority vote. Appendix E contains a more thorough criticism of Hodges' method.

Hodges, along with Arthur L. Farstad, produced an edition of the Greek New Testament based on Hodges' theory.<sup>49</sup> The text has textual footnotes indicating where and how their text differs from that of the current critical editions and from the *Textus Receptus*. However, the notes are really insufficient for making good textual decisions because no manuscript evidence is provided.

### **Pickering**

Wilbur M. Pickering followed Hodges' mathematical justification of the majority principle. Originally, Pickering seems to have denied that any genealogical (stemmatic) relationships could be determined among the Byzantine manuscripts.<sup>50</sup> However, after he evaluated Hodges' stemmatic approach he evidently changed his mind and admitted:

Evidently genealogical relationships of some sort must exist among the MSS. Due to the prevalence of "mixture" and the uneven sprinkling of survivors from the earlier centuries, the tracing of linear descent for individual MSS would appear to be beyond our reach. But the grouping of MSS on the basis of a shared "profile" of variants is both viable and legitimate—also necessary.<sup>51</sup>

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<sup>49</sup> Hodges and Farstad, *The Greek NT*.

<sup>50</sup> Pickering, *Identity*, 44-47.

<sup>51</sup> Pickering, "More 'Second Thoughts on the Majority Text,'" a review of Daniel Wallace, "Some Second Thoughts on the Majority Text," *Bibliotheca Sacra* (1989) 146:270-290; this unpublished review was circulated by the Majority Text Society.

However, Pickering criticized Hodges for preferring his third largest manuscript group M<sup>6</sup> in his reconstruction of the text of John 7:53-8:11 (the account of the woman taken in adultery).<sup>52</sup> He criticized the preference of M<sup>6</sup> because its joint witness with other groups did not always produce a numerical majority. Instead, Pickering preferred manuscript group M<sup>7</sup> because its joint witness with other groups usually did produce a numerical majority, even though such a majority was sometimes less than 60 percent. Obviously, Pickering persistently groped after the majority phantom, even when it was less than significant or nonexistent.

More recently, Pickering changed his method, and departed further from Hodges. He now advocates what he calls the Original Text Theory which involves an alleged “continual purification” of the manuscript tradition. In this method, he regards von Soden’s group *Kr* as closest to the autographic text.<sup>53</sup> He still holds priority for the readings with numerical majority, but in the range greater than 80 percent. For those places of variation where the attestation falls below 80 percent, he proposes to use Burgon’s “Notes of Truth,” but he has introduced a new method for weighting. He proposed to group the manuscripts according to shared mosaics of readings, and to weight the groups on the basis of their performance. This amounts to an alternate approach to the genealogical stemma of Hodges. Pickering has not escaped the problems associated with Hodges’ methodology, neither has he produced a printed edition of the text he regards as authentic.

### ***Robinson and Pierpont***

Maurice A. Robinson, Professor of Greek and Textual Criticism at Southeastern Baptist Seminary, advocates what he calls a Byzantine Priority Hypothesis. Like Hodges and Pickering, Robinson strictly regards the Byzantine tradition

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<sup>52</sup> Hodges based his sub-groups on the work of von Soden. See the next footnote.

<sup>53</sup> Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte*; I. Teil, *Untersuchungen* (Berlin, 1902-10); II. Teil, *Text Mit Apparat* (Göttingen, 1913); he designated the Byzantine tradition by the letter “K” and isolated several sub-groups among the Byzantine manuscripts which he designated by lower case letters.

as the text most likely to be autographic. However, Robinson's theory is not based on numerical majority alone but on his reconstruction of the transmissional history of the Biblical text. Building upon studies done by Ernest Cadman Colwell and Kenneth W. Clark, and under the personal guidance and instruction of Clark, Robinson systematically attempted to account for the existence of the traditional text-types on the basis of normal transmissional processes. His ultimate conclusion was that the evidence supports the priority of the Byzantine tradition in the transmissional history of the text—that is, only the Byzantine textual tradition seems able satisfactorily to account for the rise of the remaining textual traditions, whereas the other traditions cannot satisfactorily account for the rise of the Byzantine Text.<sup>54</sup>

Further, Robinson determines the archetypal Byzantine readings on the basis of Burgon's seven "notes of truth," assiduously applied, which include a careful examination of both the early witnesses (Antiquity) and their perpetuation within transmissional history (Continuity). He regards von Soden's Byzantine manuscript sub-group known as *Kx* as the most likely representative of the earliest form of the Byzantine tradition, since it generally comprises a clear 70 percent majority testimony among all manuscripts of all text types as well as an internal consistency among its members exceeding 90 percent. Where the Byzantine manuscripts are divided, Robinson resolves uncertainties by appealing to selected principles of internal evidence. On the basis of his studies, Robinson has presented several scholarly papers delineating aspects of his theory and critiquing current eclectic practices.

Robinson claims to be a true follower of Burgon, but his view is not without its flaws. It has its built-in biases. His reconstruction of history presupposes, contrary to some evidence, that the Byzantine tradition did not originate through a recension, although he admits that all surviving witnesses from the second and

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<sup>54</sup> Decisions of this sort can easily be subjective, involving subconscious bias. It is hard to imagine how a Byzantine reading standing alone can explain the origin of an alternate reading that is supported by all other text traditions, as in the example Acts 4:25 given in Chapter 11. Of course, it is possible that the phrase "through the Holy Spirit" could have been added for theological reasons, but an accidental omission in one late secondary branch makes better sense.

third century are badly mixed—a condition that strongly suggests a later recension. Furthermore, he presupposes that readings common to the Byzantine tradition and the Alexandrian tradition are automatically Byzantine, while those common to Western tradition and Byzantine tradition are automatically Byzantine. On the one hand, he does not admit that readings that are unique to Byzantine tradition could be late innovations, perhaps not original. On the other hand, he regards readings that are uniquely Alexandrian or uniquely Western as secondary readings. All these presuppositions bias the analysis of the data in favor of his conclusion—Byzantine priority. In the final analysis, for all essential purposes, Robinson, like Hodges and Pickering, has presupposed that one text tradition is original—the Byzantine Text.

Robinson, along with William G. Pierpont, produced an edition of the Greek New Testament based on his majority text theory. His text differs from that of Hodges and Farstad, and it has no textual footnotes.

### *The Lucian Recension Has Historical Support*

A common assumption among the advocates of the Majority Text view is that the text tradition extends back to the autographic text. In fact, this assumption is essential to the Majority Text view. On the other hand, there are those who reject this assumption, and point out historical evidence that Lucian (or someone close to him) made a recension of the text near the beginning of the fourth century. This evidence is either ignored or regarded as inconclusive by those of the Majority Text persuasion. But hasty conclusions should be avoided, and the evidence carefully considered.

Beginning with a reference to evidence from Jerome, Bruce Metzger summarized the evidence:

In his Preface to the Four Gospels, which takes the form of an open letter addressed to Pope Damasus and which was composed perhaps about the year 383, he refers somewhat contemptuously to the “manuscripts which are associated with the names of Lucian and Hesychius, the authority of which is perversely maintained by a few disputatious persons.” Continuing in the same vein Jerome condemns the work of Lucian and Hesychius as infelicitous: “It is obvious that these writers could not emend anything in the Old Testament after the labors of the Seventy; and it was useless to correct the New, for versions of

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Scripture already exist in the languages of many nations which show that their additions are false.”<sup>55</sup>

Here Jerome referred to Lucian’s recensional work in both the Old and New Testaments. In addition, Metzger cited Jerome’s comment on three text traditions of the Greek Old Testament:

Subsequently, in the Preface to his translation of the books of Chronicles, Jerome makes a more temperate allusion to the work of Lucian and other Biblical scholars. In referring to the diversity of the editions of the Greek Old Testament, he declares that three are current in various parts of the Empire: “Alexandria and Egypt in their [copies of the] Septuagint praise Hesychius as author; Constantinople to Antioch approves the copies [containing the text] of Lucian the martyr; the middle provinces between these read the Palestinian codices edited by Origen, which Eusebius and Pamphilus published.”

In his valuable *Lives of Illustrious Men*, written soon after A.D. 392, Jerome is still more generous in his description of Lucian. Here, in a biographical sketch devoted to the martyr from Antioch, he characterizes him as “a man of great talent” and “so diligent in the study of the Scriptures that even now certain copies of the Scriptures bear the name of Lucian.” What is of special importance is the declaration that copies of the Scriptures (and not just of the Septuagint, as Jerome is sometimes quoted) passed under the name of *Luciana*.<sup>56</sup>

Again the plural “Scriptures” indicates that Lucian worked on both the Old and New Testaments. Metzger referred next to a letter from Jerome to Sunias and Fretela in which he wrote:

“You must know that there is one edition which Origen and Eusebius of Caesarea and all the Greek commentators call koine, that is common and widespread, and is by most people now called Lucianic; and there is another that is of the Septuagint, which is found in the manuscripts of the Hexapla, and has been faithfully translated by us into Latin.” Here Jerome distinguishes the Lucianic text from that of the Hexapla, and indicates that the former met with such uni-versal acceptance that it received the name of the Vulgate or common text.<sup>57</sup>

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<sup>55</sup> Bruce M. Metzger, *Chapters in the History of New Testament Textual Criticism* (Grand Rapids: Eerdmans, 1963), 3.

<sup>56</sup> Metzger, *Chapters*, 4.

<sup>57</sup> Metzger, *Chapters*, 5.

In addition to Jerome, Metzger cited others of antiquity who also made mention of Lucian's work:

Sudias and Simeon Metaphrastes . . . assert that "he translated [literally, renewed] them all [i.e. the books of the Old Testament] again from the Hebrew language, of which he had a very accurate knowledge, spending much labor in the work."<sup>58</sup>

Metzger further quoted pseudo-Athenasius' description of Lucian's work:

Using the earlier editions [i.e. of Aquila, Theodotion, and Symmachus] and the Hebrew, and having accurately surveyed the expressions which fell short of or went beyond the truth, and having corrected them in their proper places, he published them for the Christian brethren.<sup>59</sup>

Metzger referred to additional ancient citations that indicate that Lucian's work included the New Testament as well as the Old.<sup>60</sup> In all, he cited seven different historical references to Lucian's recensional work, not all of which were from Jerome. Because these references are clear, they must be dealt with. They do indicate that Lucian did something significant with the texts of both Old and New Testament. Whether Lucian's work can be considered a recension is another matter. But whatever the case, the history of the Byzantine tradition was appreciably affected, a fact which cannot be ignored.

Accepting these historical references as evidence of a recension, Kurt Aland supported his conclusion with three historical lines of textual evidence: (1) no early trace of the Byzantine "text" exists; (2) by the fifth century an early form of the Byzantine "Text" had emerged (probably due in part to the recensional work of Lucian); the witnesses to this early form of the Byzantine "text" exhibit greater independence from the later form of the "text"; (3) not until the ninth century did a strong stable "text" exist. In addition, Aland pointed out that the manuscripts of the Byzantine text did not acquire the status of a numerical major-

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<sup>58</sup> Metzger, *Chapters*, 5.

<sup>59</sup> Metzger, *Chapters*, 5.

<sup>60</sup> Metzger, *Chapters*, 6.

ity until the ninth century, coincident with the rise of a strong Greek-speaking church.<sup>61</sup> Figure 11.2 is a graph showing the cumulative number of existing Byzantine and non-Byzantine manuscripts vs. date, clearly supporting Aland's point. The data presented earlier in this chapter also support Aland's observations.

My own work in computer-aided genealogical studies supports the thesis that the Byzantine text is a later development. The computer program looks for genealogical relationships, but is neutral as far as any possible built-in bias that would lead to a discovery of such details. Thus, there are convincing reasons to conclude that the Byzantine tradition did not derive directly from the autographs, but experienced one or more late recensions (or the equivalent) that account for at least some of its distinctive characteristics.

### *Popular Misconceptions of the Majority Text Exist*

At the popular level among those who write, teach, or preach about the Byzantine (Majority) Text, several misconceptions or misrepresentations exist: (1) a misconception about the ratio of "good" manuscripts to "bad" ones; (2) a misconception about the identity of the Byzantine text with printed editions of the Majority Text; and (3) a misconception about alternative choices.

### *Misconception of Ratios*

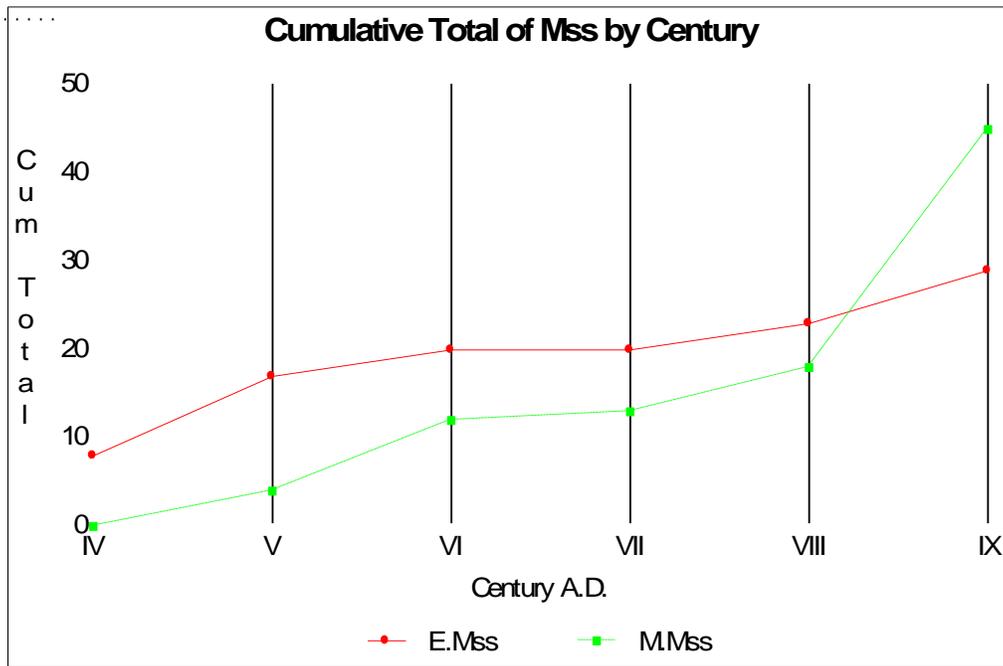
It is not unusual for popular literature on the issue of Bible versions to represent the ratio of the number of Byzantine manuscripts to non-Byzantine manuscripts in the range of 95 to 5.<sup>62</sup> These ratios are then generalized to represent the superior majority of all readings accepted as belonging to the Byzantine archetype. These numbers are misleading for the following reasons:

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<sup>61</sup> Kurt Aland, "The Text of the Church," *Trinity Journal* (1987) 8NS: 131-44.

<sup>62</sup> Even Burgon used exaggerated numbers like 100:1 or 50:1; it is not unusual for popular KJV-only defenders to imply that the ratio is 5,000 to 2 (Aleph and B).

Figure 11.2



(1) It is true that about 5,400 total manuscripts exist, including about 257 uncials and over 100 papyri,<sup>63</sup> giving a ratio of 93.6 to 6.4. But that presentation of numbers gives the false impression that each book of the NT has 5,400 existing manuscript witnesses and that all have been examined, collated, and tabulated. The fact is that no book of the New Testament has nearly that many existing manuscripts. All available manuscripts have not been examined, collated, and tabulated. Only 59 manuscripts contain the entire New Testament, and only 149 others contain all of the New Testament except the Book of Revelation. For the Book of Revelation, only 287 manuscripts exist of any kind (including 8 fragments), and no text tradition has a clear majority for that book. For the Pauline Epistles, only 779 manuscripts of any kind exist (including 62 fragments), and

<sup>63</sup> Kurt Aland and Barbara Aland listed 88, *The Text of the New Testament*, Erroll F. Rhodes, trans. (Eerdmans, 1987) 105; however, more recent reports exceed 100. The uncial manuscripts were made of vellum or parchment and were written in all capital Greek letters, and they usually are dated rather early. The papyri manuscripts were made of primitive paper made of papyrus and were written in capital letters. The minuscules were made of vellum or parchment and written in lower case letters somewhat like modern longhand; they began about the ninth century.

only 655 manuscripts for Acts and the Catholic Epistles (including 42 fragments). A large number of manuscripts exist only for the gospels: 2,328 including 178 fragments.<sup>64</sup>

(2) Not all of the Byzantine manuscripts have been examined, collated, and tabulated. In fact, Aland stated “most of the minuscules have not yet been examined for their textual value (at least half of them are certainly underrated).”<sup>65</sup> Instead, the Byzantine text has been determined by a sampling process, making use of a relatively small representative group of Byzantine manuscripts—either the representative group used by Aland and his colleagues, or by the groups assembled by von Soden used by Hodges, Pickering, and Robinson. A text tradition whose readings have been determined by statistical sampling always has some remaining degree of uncertainty.

(3) The Byzantine group is not homogeneous but diverse. Von Soden found several sub-groups, and Aland stated that the Byzantine text “is in no sense a monolithic mass because its manuscripts share the same range of variation characteristic of all Greek New Testament manuscripts.”<sup>66</sup> At some places of variation among the Byzantine manuscripts, it is not unusual for the manuscripts to exhibit up to five, six, or even seven alternate readings. So no given Byzantine reading has all the Byzantine manuscripts for support, but is supported only by a majority of the group—at times by a large majority, at others by only a moderate majority, and at others by no majority at all. Non-majority readings in the manuscripts of the Byzantine groups are often the same readings as those found in the non-Byzantine texts. Consequently, the percentage of witnesses in favor of a given Byzantine reading is often overestimated. When computing ratios, those non-Byzantine readings in Byzantine manuscripts ought to be added to the count of the non-Byzantine readings.

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<sup>64</sup> Aland, *Text of NT*, 83.

<sup>65</sup> Aland, *Text of NT*, 128.

<sup>66</sup> Aland, *Text of NT*, 155.

(4) Therefore, statements about the percentage of majority should be stated with these moderating factors in mind. Hodges was satisfied to state the actual percentages experienced in his work to be about 80:20 (or 4:1). Evidently, that sounded better to him than 4:1. But 4:1 is more realistic than the alleged 95:5 (= 19:1). On the other hand, 4:1 is not that much better than 3:1, the ratio found when using text-types rather than mere raw numbers. Also, it must be remembered that a ratio of 4:1 is only an average, and many readings in Hodges' or Robinson's printed editions have no clear majority at all.

(5) Because some places of variation among the Byzantine manuscripts have no reading with a clear majority, the term "Majority Text" itself is misleading. It implies that all the Byzantine readings have majority support, when in reality no true majority exists in a significant number of places, including the entire Book of Revelation. That is, many of the readings that the Majority Text advocates regard as autographic are actually "minority" readings.

### ***Misconception of Archetype vs. Printed Editions***

In addition, the popular literature fails to distinguish between the Byzantine Text and editions of the Majority Text; the two are represented as identical, although, in reality, they are essentially different. The Majority Text(s) are printed editions of some critics' opinions of what the archetype of the Byzantine text reads.<sup>67</sup> The various Majority Texts do not consistently agree because their editors did not follow the same methodology, especially where there is no significant majority. As a result, the Majority Texts are much like the critical texts: they are the result of a textual-critical theory as applied by some advocates of the theory to the manuscript evidence.

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<sup>67</sup> Currently two different printed editions exist: Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text*, 2nd. ed. (Nashville: Thomas Nelson, 1985); Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek According to the Byzantine/Majority Textform* (Atlanta: The Original Word Publishers, 1991).

On the other hand, the Byzantine Text is a hypothetical archetype of the Byzantine group of manuscripts just like the Alexandrian and Western text-types are hypothetical archetypes of the Alexandrian and Western manuscripts. Thus, it is not accurate to use the terms “Byzantine Text” and “Majority Text” interchangeably, or to imply that they are identical with one another. Likewise, it is not accurate to assume that the scholars who advocate the majority text hypothesis are in perfect harmony. They agree only on Burgon’s test of numbers, but they differ in their methods for determining the best readings where a majority does not exist or is weak.

### *Misconception of Alternatives*

In addition, the popular literature exhibits a misconception about the alternate choices available to students of the Bible. Frequently, the alternative is presented as “the majority reading” versus “the minority reading,” or “the Byzantine reading” versus “the Alexandrian reading,” or “the reading from the pure stream of manuscripts” versus “the reading from the corrupt stream of manuscripts.” Such terminology is biased and inaccurate for the following reasons:

(1) The use of the terms “majority” and “minority” is prejudicial, because, as demonstrated above, not all readings that have been included in the Byzantine archetype are supported by a majority of manuscripts, but are themselves “minority” readings.

(2) The popular literature frequently refers to modern critical editions of the Greek New Testament as “the Alexandrian text.” This confuses a text-type with the printed editions. It is true that the critical texts often contain a reading supported by the Alexandrian text-type, but that fact is not the sole reason for its selection. The critical editors attempted to take into account the combined witness of all the evidence; this procedure includes the witness of the Western and Caesarean text types as well as evidence from ancient versions and patristic citations and the proto-Byzantine text-type, including the witness of internal evidence. For example, in Matt 3:16 the critical text twice contains a reading supported by the Byzantine tradition against the original hands of Aleph and B. The same condition happens again in 5:13; 7:14; 7:18; 8:9, 21; 9:14; 12:47; plus many more. In all

such places, it is not appropriate to refer to the critical text as Alexandrian in the popular sense of the term, since those readings are Byzantine. If one wants to classify all readings of the Byzantine text as Byzantine (as many Majority Text advocates do), then one must classify the critical texts as almost 50% Byzantine.<sup>68</sup>

(3) In the popular representation of the Alexandrian text, the text is associated with heresy and doctrinal corruption, conveying negative implications when used in this context. However, although the Alexandrian text-type may be corrupt in the sense that it has some non-original readings and diversity, it is not corrupt in the sense of heresy. The Byzantine text also is diverse, and it is presumptuous to assume that the Byzantine Text never contains a non-original reading. Chapter 15 demonstrates that translations of the critical text do not deny or distort any major orthodox doctrine, but are sound enough to determine good theology. Consequently, the use of the term *Alexandrian* to refer to printed critical editions is prejudicial; the term carries with it a false implication of doctrinal corruption. One should restrict the use of the term *Alexandrian* to references to the text-type, not to printed critical texts.

(4) Further, the popular literature gives the impression that people have an either-or choice of accepting the “Alexandrian” text or the Majority text. This representation is inaccurate, because between 40-50% of the critical text contains the reading supported by the Byzantine text; and sometimes, as mentioned above, the reading is not supported by the principal representatives of the Alexandrian text. In addition, the critical editions record the various alternate readings and the manuscript support for each. Informed users of the critical texts are not bound to accept the choice of the critical editors, deciding whether the editors used sound judgment or not. Most translators and commentators follow this practice, and their scholarly opinions are available to anyone who cannot evaluate the textual evidence for himself.

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<sup>68</sup> As high as 62.6% for Philippians, 50.0% for Romans and 1 Timothy, and a mere 11% for 1 Thessalonians. The overall average is 41.5 %.

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***Conclusion: The Majority Text Method Is Not Preferred***

Some scholars hypothesize that the Byzantine archetype is congruent with the autographic text. The evidence supports the conclusion that this hypothesis is based primarily on an *a priori* supposition.<sup>69</sup> The premise that the autographic readings are supported by the majority of manuscripts is faulty, because many Byzantine readings alleged to belong to the archetype do not have the support of a majority of the manuscripts. Some of these non-majority readings support the opposing hypothesis that the Byzantine tradition is of late origin. This opposing hypothesis is also supported by additional external historical evidence. Finally, the numerical majority of the manuscripts that support this hypothesis is better explained by the fact that the Byzantine text is the only text tradition that enjoyed the lengthy support of the Greek-speaking Eastern Orthodox Church—in other words, the Byzantine branch of the genealogical tree grew abundantly, whereas the other branches had limited growth because the rise of translations reduced the need for Greek Bibles in those localities. Therefore, it is better to reject the Majority Text hypothesis in favor of one that better explains the evidence.

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<sup>69</sup> An *a priori* supposition is a supposition based on a hypothesis or theory before or without an evaluation of factual evidence.



## **Chapter 12**

### **Some Recognize the *Textus Receptus* as the Preserved Text**

Various ways that the text of Scripture could have been preserved are discussed in Chapter 7. One of the possibilities is that the text was preserved in a perfect text tradition. Several text traditions have been identified, and nearly every one has been recognized, in one way or another, by some group of advocates as the authoritative representative of the autographic text. The Alexandrian tradition was essentially recognized as the authoritative text by Westcott and Hort; however, those who have followed in their tradition have improved their theory and methodology. Their method now attempts to more completely assess the consensus of the evidence from all text traditions. This view is discussed more completely in Chapter 10.

The Western tradition was essentially recognized as the authoritative text by the Roman Catholic Church when the Council of Trent pronounced the Latin Vulgate as the final authority. Yet, this view also is an over-simplification, because the Vulgate does not wholly follow the Western tradition, even though it is one of the best representatives of that tradition.

The Byzantine tradition is recognized as the authoritative text by the Greek Orthodox Church and by some among the Protestant groups. This text tradition is also known as the Majority Text because it is represented by the majority of existing manuscripts. This view is discussed in Chapter 11.

Yet another text tradition is regarded as the authoritative text by some Protestants: the text of the Reformation known as the *Textus Receptus*. This view

is held by some who advocate the King James Only view, and by others who do not associate themselves with that view. The *Textus Receptus* is sometimes equated with the Byzantine Text, but this equation is an error. Although the two texts are quite similar, they differ in hundreds of details. The *Textus Receptus* is the subject of this chapter.

Beginning with the Reformation, editions of the Hebrew Old Testament and the Greek New Testament began to be printed for the first time. These printed editions, which became recognized as authoritative, were used by those who translated the Bible into English and other European languages.

### ***Some Regard the Bomberg Edition as the Traditional Hebrew Text***

Printing of portions of the Hebrew Bible began shortly after Johann Gutenberg invented moveable type and the printing press. The first portion of the Hebrew Scriptures to be printed was the Book of Psalms (1477). In subsequent years, other editions of portions of the Hebrew Bible were issued. These consisted of the Pentateuch (1482), the Prophets<sup>1</sup> (1485-86), and the Hagiographa<sup>2</sup> (1486-87). The first edition of the complete Hebrew Bible was printed in 1488 in Soncino, Italy. Other complete editions were printed in Naples (1491-93), in Brescia (1494), and in Pesaro (1511-17). Also, additional portions were issued that are not listed here; the interested reader may consult Christian David Ginsburg's *Introduction to the Masoretico-Critical Edition of the Hebrew Bible*.<sup>3</sup>

### ***The Complutensian Polyglot***

The Complutensian Polyglot, published in 1514-17, was prepared by Roman Catholic Cardinal Francisco Ximenes de Cisneros (1437-1517) in

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<sup>1</sup> The Prophets consist of the Former Prophets (Joshua, Judges, Samuel, and Kings), and the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and the 12 Minor Prophets).

<sup>2</sup> The Hagiographa consists of the books not in the Pentateuch and the Prophets.

<sup>3</sup> Christian David Ginsburg, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (reprint: 1894; New York: KTAV Publishing House, Inc., 1966), 779-906.

Alcala, Spain. This edition consisted of a multi-language Bible in six volumes, with parallel columns of the Biblical text in Hebrew, Aramaic, Greek, and Latin.<sup>4</sup> The Hebrew text was derived from several medieval manuscripts of the ben Asher tradition, now unknown; it also seems to have been influenced by the Latin Vulgate in places. As a result, this edition contains an eclectic text, the readings of which were derived from several sources. The New Testament portion of this polyglot is discussed later.

### *The Bomberg Editions*

Two editions of the Rabbinic Bible were published by Daniel Bomberg in the sixteenth century in Venice. A Rabbinic Bible contains the Hebrew text in one column, together with the corresponding Aramaic Targum (translation) in a parallel column, surrounded by commentaries (in Medieval Hebrew) by various famous rabbis. The first edition (1516-17) was edited by Felix Pratensis, the son of a rabbi, who converted to Christianity and became a member the Roman Catholic Order of the Augustinian Hermits. After Pratensis studied the scientific methods of classical philology;<sup>5</sup> he made use of several unknown medieval manuscripts in an effort to recover the ben Asher text as well as could be done with the available evidence. He did admirably well under the circumstances. He added notes about certain peculiarities of the text and noted places where the manuscript sources differed. His eclectic text came quite close to the text contained in the Leningrad and Aleppo manuscripts.<sup>6</sup> This edition was dedicated to Pope Leo X who granted Bomberg and Pratensis a special license that protected them from piracy.<sup>7</sup>

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<sup>4</sup> Volume V contained the New Testament, and volume VI contained a Hebrew lexicon and a grammar of the Hebrew language.

<sup>5</sup> The science of studying the text of classical literature in order to determine the original form of the text. This is the underlying basis for modern textual criticism.

<sup>6</sup> Würthwein, 172.

<sup>7</sup> Ginsburg, 935-36, 957-58. This papal license is similar to a modern copyright.

The second edition (1524-25) was edited by Jacob ben Chayyim ben Adonijah. Ben Chayyim was a renowned Masorete, and, at the time of printing of this edition, an ultra-orthodox Jew.<sup>8</sup> Ben Chayyim made some editorial corrections to the text of Pratensis, included notes marking many variations found in different manuscripts, and added the Masoretic notes to the text, a truly massive contribution. Not much is known of ben Chayyim after the publication of this edition except that he converted to Christianity in his later years.<sup>9</sup> This second edition of the Bomberg Rabbinic Bible became the standard text for all subsequent Jewish life and for all subsequent printed editions of the Hebrew Bible until 1937. Thus, it was the *Textus Receptus* of the Hebrew Old Testament. This edition and the Complutensian Polyglot were the Hebrew Bibles used by the translators of the King James Version of 1611.

### ***The Hebrew Text of the AV 1611***

The King James translators did not follow the second Bomberg edition in every detail. In many places, they chose to deviate from that text and follow some alternate authority such as the Complutensian Polyglot, the Latin Vulgate, the Greek Septuagint, the Syriac Version, or even rabbinic tradition, resulting in an eclectic Hebrew text that underlies the King James Version. Although the translators were justified in some of the changes they made, many of them were not justified, based on what is now known about Hebrew lexicography. Chapter 13 discusses places where the King James translators emended the traditional Hebrew text. To this day, no printed edition of the Hebrew Bible contains the exact Hebrew words behind the English words of the King James Version of 1611.

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<sup>8</sup> Ginsburg, 956.

<sup>9</sup> S. M. Jackson, ed., *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Grand Rapids: Baker Book House, 1977), II: 169.

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***Some Regard the Greek Textus Receptus as the Traditional Text***

The manuscripts of the Greek New Testament available to the European scholars were primarily late medieval copies of Greek Bibles that had originated in Constantinople. Heaton wrote, “The sack of Constantinople, in 1453, sent large quantities of the most valuable manuscripts broadcast over Europe.”<sup>10</sup> These manuscripts were the Bibles used by the Greek-speaking Byzantine Church. These had arrived just in time for the newly-growing interest in the study of the Greek New Testament, and for the newly invented art of printing.

In pre-Reformation times, the western churches had very little interest in the Greek Bible, since Latin was their liturgical language and the Latin Vulgate was their authoritative Bible. Consequently, there were few Greek Bibles in the West in the thousand years prior to 1453, except for a few very old ones in the archives of some libraries.

Unlike the Hebrew Bible for which printed editions began to appear in the fifteenth century, printed editions of the Greek New Testament did not emerge until the sixteenth century. These editions appeared on the scene at the onset of the Reformation.

***The Complutensian Polyglot***

The fifth volume of the previously mentioned Complutensian Polyglot contained the New Testament with parallel columns in Greek and Latin. The Greek text for this edition was an eclectic text derived from several unknown manuscripts and at times from the influence of the Latin Vulgate. Although the printing of this edition was completed in 1517, for some reason it was not released for circulation until 1522.<sup>11</sup>

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<sup>10</sup> Heaton, *Bible of Ref.*, 3.

<sup>11</sup> Metzger, *Text of the NT*, 95-98; Aland and Aland, 3-4.

### *The Editions of Erasmus*

The first printed edition of the Greek New Testament to be sold publicly was edited by Roman Catholic humanist and priest Desiderius Erasmus of Rotterdam (1469-1536). Erasmus had been working on a new Latin translation of the New Testament, and he wanted to validate its accuracy by providing the underlying Greek text in a parallel column. His opportunity came when publisher Johann Froben proposed the publication of a Greek New Testament. Erasmus went to Basle in 1515 and began the editorial process with six Greek manuscripts<sup>12</sup> that were immediately available to him from the Dominican Library and with one borrowed from the family of Johann Amerbach.<sup>13</sup> This collection of manuscripts provided him with three manuscripts of the Gospels and Acts, four of the Epistles, and one of the Book of Revelation. All these manuscripts were of the Byzantine text tradition.<sup>14</sup>

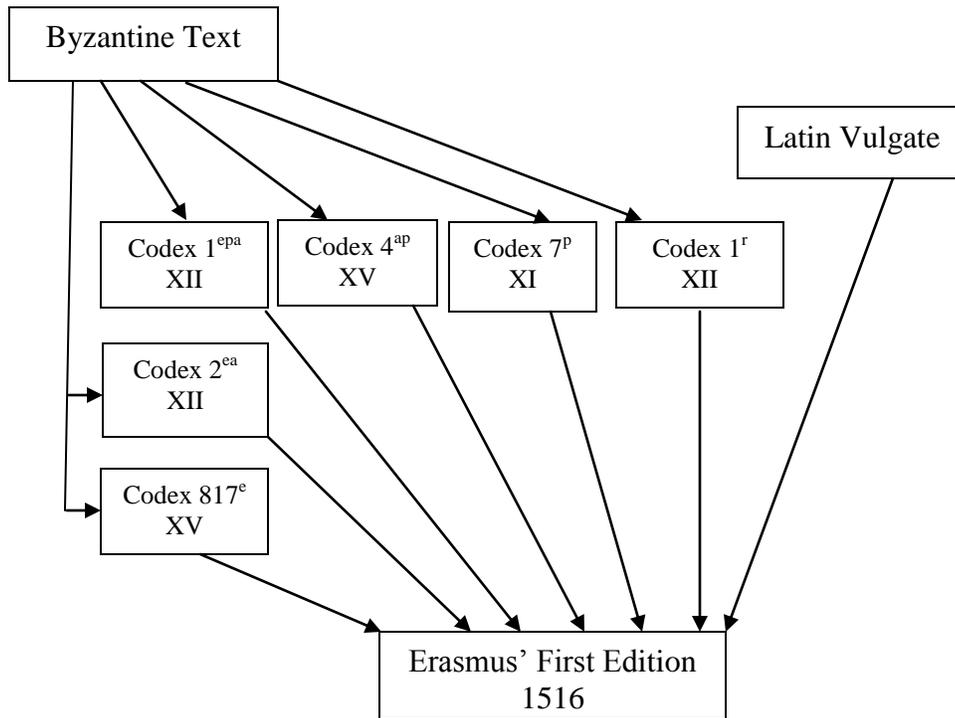
Because the manuscript for Revelation was missing the last page containing the final six verses, Erasmus translated the Latin Vulgate text back into Greek, introducing, as a result, several variations not found in any Greek manuscript. In addition, in Acts 9:6, Erasmus added the words “And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him,” words which were in the Latin Vulgate, but not in the Greek manuscripts. These words are still in the *Textus Receptus*, even though they are not supported by any existing Greek manuscript.

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<sup>12</sup> Codex 1<sup>ea</sup>P, a 12th century manuscript containing all the NT except Revelation; Codex 1<sup>r</sup>, a 12th century manuscript containing Revelation (except for 22:16-21); Codex 2<sup>e</sup>, a 12th century manuscript containing the Gospels; Codex 4<sup>a</sup>P, a 15th century manuscript containing Acts and the Epistles; Codex 7<sup>p</sup>, an 11th century manuscript containing the Epistles; and Codex 817<sup>e</sup>, a 15th century manuscript containing the Gospels.

<sup>13</sup> Codex 2<sup>a</sup>P, a 12th century manuscript containing Acts and the Epistles.

<sup>14</sup> Metzger, *Text of the NT*, 98-99; Aland and Aland, 4; William W. Combs, “Erasmus and the *Textus Receptus*,” *Detroit Baptist Seminary Journal*, Vol. 1, No. 1 (Spring 1996), 35-53.



**Figure 12.1**  
**Textual Basis for Erasmus' First Edition**

Erasmus made other less notable accommodations to his Latin translation that also lack Greek support. One interesting exception is the famous Trinitarian text in 1 John 5:7-8, “the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth”; he did not include this passage, because it was not in any Greek manuscript he consulted, even though the passage was in the Latin Vulgate. This eclectic text was finished and published in 1516, before the release of the Complutensian Polyglot to the public.<sup>15</sup> Erasmus dedicated the edition to Pope Leo X.<sup>16</sup> This particular text—that is, the specific combination of Greek words put together in one volume—never existed prior to 1516 in any known manuscript or text tradition. Figure 12:1 shows the

<sup>15</sup> Metzger, *Text of the NT*, 99-100; Combs, 46-47.

<sup>16</sup> F. H. A. Scrivener, *A Plain Introduction to the Criticism of the New Testament*, Vol. 2 (London: George Bell & Sons, 1894), 183.

manuscript sources used by Erasmus for his first edition, revealing its eclectic nature. The date of the manuscripts is indicated in Roman numerals by century; the lower-case letters indicate the content of the manuscript: “e” means *Gospels*, “a” means *Acts and General Epistles*, “p” means *Pauline Epistles*, and “r” means *Revelation*.

Because Erasmus’ first edition was produced in haste, it contained hundreds of typographical errors. Concerning these errors, Scrivener declared: “Erasmus’ first edition is in that respect the most faulty book I know.”<sup>17</sup> A second edition was issued in 1519, which corrected most of the typographical and transcriptional errors, but added a few new ones. This edition became the basis for Luther’s German translation. Stuncia, one of the editors of the Complutensian Polyglot, criticized Erasmus for omitting the passage in 1 John 5:7-8, known as the *Johannine Comma*. Erasmus responded that the passage was not in any Greek manuscripts that he had consulted; but under pressure, he agreed to include the passage if one Greek manuscript could be found containing the passage. Some time later, he was informed of a manuscript in Britain containing the passage,<sup>18</sup> so he reluctantly included it in the third edition of 1522 with a footnote expressing his suspicion. Two other editions were issued before his death; in the fourth edition (1527), he revised the text by incorporating about ninety readings from the Complutensian Polyglot; and the fifth edition was issued in 1535.<sup>19</sup> Each new edition was built on the text of previous editions, including changes derived from collating a few newly available manuscripts, becoming increasingly more eclectic, and creating texts that never existed before. No two editions were alike.

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<sup>17</sup> Scrivener, *Introduction*, vol. II, 185.

<sup>18</sup> Codex 61, it appears that this manuscript was copied in 1520 by a Franciscan friar named Froy who inserted the disputed passage from the Latin Vulgate.

<sup>19</sup> Metzger, *Text of the NT*, 101-02; Combs, 50.

### *The Editions of Stephanus*

The publisher Robert Stephanus (1503-59) issued four editions of the Greek New Testament. The first edition (Paris 1546) was principally a hybrid of Erasmus' editions and the Complutensian Polyglot. The second edition (Paris 1549) was a minor variation of the first. The third edition (Paris 1550) returned to a text more like Erasmus' fourth and fifth editions. It also contained marginal notes indicating variant readings from fourteen manuscripts, including the famous Codex Beza, plus variants from the Complutensian Polyglot. This third edition became the standard or "received" text in England. The fourth edition (Geneva 1551) was the first Greek text to be divided into numbered verses.<sup>20</sup> Like the texts of Erasmus, the editions of Stephanus were eclectic, including changes derived from newly available manuscripts. As they became more eclectic, new texts were created.

### *The Editions of Beza*

The famous scholar, Theodore Beza (1519-1605), published a total of ten editions of the Greek New Testament between 1565 and 1611; the 1611 edition was published posthumously. However, only four are independent editions, those of 1565, 1582, 1588-9, and 1598. The text of his editions differs little from that of the fourth edition of Stephanus (1551). Equally eclectic, his editions are important for the additional amount of textual information he supplied.<sup>21</sup>

### *The Editions of the Elzevirs*

Bonaventure Elzevir and his nephew Abraham published a Greek New Testament in 1624, which was very similar to that of Beza's 1565 edition. Their second edition was issued in 1633; the introduction boasted (in Latin) that the reader has "the text which is now received by all, in which we give nothing changed or corrupted." From this claim, the term "Received Text," or its Latin

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<sup>20</sup> Metzger, *Text of the NT*, 104; Scrivener, *Introduction*, vol. II, 188.

<sup>21</sup> Metzger, *Text of the NT*, 104-5.

equivalent *Textus Receptus*, was used to refer to this text on the European Continent. In time the term was applied to the third edition (1550) of Stephanus in Britain. It is interesting to note that Scrivener catalogued a list of 287 differences between the two “received” texts.<sup>22</sup>

Today the term *Received Text* or *Textus Receptus* is applied loosely to any text of the Erasmus, Stephanus, Beza, or Elzevir vintage, or even to the hybrid text that underlies the King James Version. This nebulous “Received Text,” in all its various forms, is the basis for the translations of the New Testament into English and all the principal Protestant translations into the various languages of Europe prior to 1881. Even though this text is based on a relatively few manuscripts, all from only one textual tradition, this “Received Text” has acquired the status of absolute authority in some circles.<sup>23</sup> Figure 12.2 shows the textual history of the various “Received Texts” from 1516 to 1633.

### ***The Text of the AV 1611***

The Greek New Testaments used by the translators of the King James Version of 1611 were Erasmus’ texts of 1527 and 1535, Stephanus’ texts of 1550 and 1551, Beza’s text of 1598, and the Complutensian Polyglot of 1522. Scrivener stated, “The editions of Beza, particularly that of 1598, and the two last editions of Stephanus, were the chief sources used for the English Authorized Version of 1611.”<sup>24</sup>

Scrivener noted that the translators followed the Beza text against the Stephanus text 81 times; they followed Stephanus against Beza 21 times; they followed the Complutensian text or the Latin Vulgate against both Stephanus and Beza 19 times.

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<sup>22</sup> Scrivener, *Introduction*, II: 195.

<sup>23</sup> Metzger, *Text of the NT*, 105-06.

<sup>24</sup> The New Testament: The Greek Text Underlying the English Authorized Version of 1611 (London: The Trinitarian Bible Society, n.d.), preface.



they followed the Latin Vulgate against all known Greek editions three times; and they inadvertently failed to follow any known authority once.<sup>25</sup>

As a result, in at least these 131 places, the Greek text behind the words of the Authorized Version is eclectic; it came, not from the one printed edition recognized in England as the “Received Text,” but from several editions—sometimes from one, sometimes from the others. Appendix G lists the places where the Greek text behind the Authorized Version differs from that of Stephanus (1550).

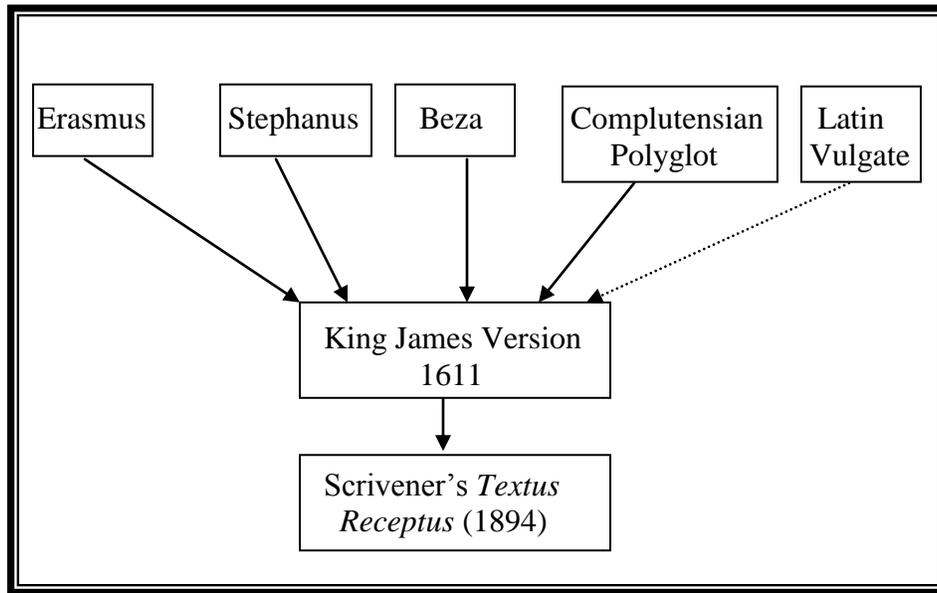
The eclectic Greek text underlying the Authorized Version remained unprinted until the middle of the nineteenth century when it was edited and published by Oxford Press; the text was again edited by F. H. A. Scrivener and published by Cambridge Press.<sup>26</sup> Scrivener’s edition is now distributed by The Trinitarian Bible Society of London.<sup>27</sup> Figure 7.2 (page 146) provides the larger picture, showing that the Byzantine text tradition is a later derivative of only one of the four ancient text traditions. The printed editions of the Greek New Testament produced by Stephanus, Beza, and Elzevir also had an eclectic basis. Figure 12.3 illustrates the eclectic textual basis for the King James Version of 1611.

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<sup>25</sup> Scrivener, xxxii, c-ciii; There are three places where the KJV translators followed the Latin Vulgate rather than any of the Greek texts available to them: (1) Eph. 6:24--“Amen” was omitted in 1611, but added by a later editor; (2) 2 Tim. 1:18--“unto me” was added after “ministered”; (3) Acts 19:20--“of God” used instead of “of the Lord.” In Heb 10:23 the AV reads “faith” whereas all the editions of that time read “hope.” (Scrivener, c.). Scrivener seems to have missed some, because in Mark 2:15 the AV reads “as Jesus sat” whereas the TR and all Greek mss read “as He sat”; the AV reading is derived from the Latin Vulgate.

<sup>26</sup> F. H. A. Scrivener, ed., *The New Testament in the Original Greek According to the Text Followed by the Authorized Version* (London: Cambridge University Press, 1894 and 1902).

<sup>27</sup> H KAINH DIAQHKH, *The New Testament: The Greek Text Underlying the English Authorized Version of 1611* (London: The Trinitarian Bible Society, n.d.).



**Figure 12.3**  
**Textual Basis for the King James Version of 1611**

*The Textus Receptus Differs  
 from the Byzantine Text*

The advocates of the *Textus Receptus* generally argue that it is essentially identical with the Byzantine Text. Edward F. Hills (1912-81),<sup>28</sup> one of the advocates of the *Textus Receptus*, asked:

Why is it that the Traditional (Byzantine) Text is found in the vast majority of the Greek New Testament manuscripts rather than some other text, the Western text, for example, or the Alexandrian? What was there about the

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<sup>28</sup> Hills held excellent academic credentials: B.A., Yale University; Th.B., Westminster Theological Seminary; Th.M., Columbia Theological Seminary; doctoral studies in the University of Chicago in textual criticism; Th.D., Harvard University. Accordingly, he is a qualified spokesman for the view, and is recognized as a pioneer of the modern defense of the *Textus Receptus* and the Authorized Version. However, despite his excellent credentials, his subsequent adoption of an essentially King James Only position disqualified him from being a credible textual critic, since he virtually denied every valuable and legitimate canon and procedure in New Testament textual criticism.

Traditional (Byzantine) Text which enabled it to conquer all its rivals and become the text generally accepted by the Greek Church?<sup>29</sup>

Here he refers to the two texts as identical, and in a later reference in the same book, he stated:

The New Testament text in which the early Protestants placed such implicit confidence was the *Textus Receptus* (Received Text) which was first printed in 1516 under the editorship of Erasmus. This *Textus Receptus* is virtually identical with the Traditional Text found in the vast majority of the Greek New Testament manuscripts.<sup>30</sup>

It is true that the two texts are quite similar, but they differ in 1,500 or more places, some differences of which are more than trivial. Appendix H contains a list of 253 such differences. In every case, the reading of the *Textus Receptus* is not supported by the majority of Greek manuscripts. In fact, some of the readings are supported by a mere handful, and some by no Greek authority at all. Therefore, the *Textus Receptus* must be regarded as a departure from the Byzantine Text, a separate tradition of its own.

### *Hills Argued the Case for the Textus Receptus*

In this century, the classic spokesman for those who regard *Textus Receptus* as the authentic representation of the autographic text is Edward F. Hills.<sup>31</sup> The other advocates of this position depend on his line of reasoning to support

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<sup>29</sup> Edward Freer Hills, *The King James Version Defended* (Des Moines, IA: The Christian Research Press, 1973), 178. Hills erroneously uses the term *Traditional Text* to refer to the *Textus Receptus* when it is favorable to his position. He knew that the two differ in hundreds of places.

<sup>30</sup> Hills, 191.

<sup>31</sup> Edward Freer Hills, *The King James Version Defended* (Des Moines IA: Christian Research Press, 1956, 1973, 1979); ---, *Believing Bible Study* (Des Moines IA: Christian Research Press, 1967, 1977). John W. Burgon, F. H. A. Scrivener, and Edward Miller were 19th century advocates of the Traditional Text, but not in the same sense that modern champions of the Authorized Version use the term.

their view.<sup>32</sup> Hills' defense of the *Textus Receptus* is built on four presumed pillars:

- (1) a presumed providential preservation,
- (2) a presumed dichotomy of faith versus reason,
- (3) a presumed act of providence, and
- (4) a presumed maximum of certainty.

### ***Hills' Presumed Preservation***

Hills began his defense by defining a theological presupposition of providential preservation of the autographic text. That is, God inspired the original writing of the Scripture through the prophets and apostles, and He providentially preserved the text throughout the intervening centuries. This assumption is essentially what the Reformation confessions of faith stated: "Being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical."<sup>33</sup> Many supporters of the other text traditions would also accept this presupposition. It is not unique to the *Textus Receptus*. The issue is not whether God preserved the text, but the method Providence used in the preservation of the text.<sup>34</sup> This view presupposes that the *Textus Receptus* underlying the

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<sup>32</sup> David Otis Fuller, *Which Bible?* (Grand Rapids: Kregal, 1970, 1974); ---, *True or False?* (Grand Rapids: Kregal, 1973, 1983); ---, *Counterfeit or Genuine?* (Grand Rapids: Kregal, 1975, 1978); Donald A. Waite, *Defending the King James Bible* (Collingswood, NJ: The Bible For Today, 1992); Theodore P. Letis, *The Revival of the Ecclesiastical Text and the Claims of the Anabaptists* (Ft. Wayne, IN: The Institute for Reformation Biblical Studies, 1992); Jasper James Ray, *God Wrote Only One Bible* (Eugene OR: The Eye Opener Publishers, 1955); The Trinitarian Bible Society, *The Excellence of the Authorized Version*, Article #24 (London: Trinitarian Bible Society, n.d.); David H. Sorenson, *Touch Not the Unclean Thing* (Duluth, MN: Northstar Baptist Ministries, 2001); Douglas D. Stauffer, *One Book Stands Alone* (Millbrook, AL: McCowen Mills Publishers, 2001); and others.

<sup>33</sup> The Westminster Confession cited in Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 1180.

<sup>34</sup> Some textual scholars believe that the text was essentially preserved, but not in its pristine purity. They allow for the possibility that some parts of the text may have been lost.

King James Version was providentially preserved over against all other text traditions. Figure 7.2 (page 146) illustrates the relationship of this text tradition to that of all others. It is a late offshoot of only one of the four ancient traditions, being different from the main Byzantine tradition in 1,500 or more places. This particular text form did not exist in any manuscript or in any printed edition until the mid-nineteenth century when it was produced through a form of back-translation to match the English words of the King James Version.

If one insists that this *Textus Receptus* is the flawless edition of the Greek New Testament, the very Word of God, then the Church did not have a flawless copy of the Word of God for almost two thousand years, and then only in England! Consequently, it is clear that the text of the *Textus Receptus* was not “kept pure in all ages.”

### ***Hills’ Presumed Faith Versus Reason***

Next Hills set up a presumed dichotomy of faith versus reason. He presumed that only two methods of textual criticism exist: the consistently Christian method that operates in the realm of faith, and the rational method that operates wholly in the realm of naturalistic human reason. In Hills’ presupposition, the two are irresolvably antagonistic. The consistently Christian method discovers the true text by the principle of faith that he termed “the logic of faith.”<sup>35</sup> The naturalistic method discovers the false text by the principle of human reason. He then reasoned, through his interpretation of the history of the reformation and of the enlightenment, that naturalistic reason always leads to unbelief, liberalism, and a rejection of God’s word. He summarized his line of reason by asserting:

In the preceding pages it has been proved historically that the logic of naturalistic textual criticism leads to complete modernism, to a naturalistic view not only of the biblical text but also of the Bible as a whole and of the Christian faith.<sup>36</sup>

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<sup>35</sup> Hills, *The King James Version Defended*, 193.

<sup>36</sup> Hills, *The King James Version Defended*, 83.

Of course Hills proved nothing. This assumption is a hasty generalization, a logical fallacy common to those who want to discredit an alternate view. He merely demonstrated that some who accepted textual views other than that of the *Textus Receptus* became modernists, abandoned the Bible as the Word of God, and rejected the Christian faith. But this is a far cry from the whole picture, because most of the early leaders and theologians in Evangelicalism and Fundamentalism accepted the principles of textual criticism. They were great men of faith and intellect, the warriors and defenders of the Christian faith. They had the spiritual discernment to see the theological and rational errors of their day, and they laid the foundation upon which these great movements rest. They accepted the textual principles, not because they lacked the discernment to see any underlying error, but because they recognized the principles to be reasonably sound and consistent with their understanding of inspiration and providential preservation. It is inappropriate to accuse those spiritual giants of being gullible.

Hills was also guilty of creating a false dichotomy. It is not true that Christian men do not think rationally. Rational reasoning and faith are not incompatible, but complementary. The true “logic of faith” is not illogical. Not all naturalistic reasoning is antagonistic to faith and Scripture. Many of the laws of nature and science discovered by naturalistic reasoning are consistent with faith and Scriptural truth. God Himself encourages rational reasoning. He just expects it to be mixed with faith when uncertainty arises. God pleaded with men: “Come, now, let us reason together” (Isaiah 1:18); again He commanded: “be ready always to give an answer to every man that asketh you a reason of the hope that is in you” (1 Peter 3:15); “Paul, as his manner was, went in unto them [the Jews], and three sabbath days reasoned with them out of the scriptures” (Acts 17:2). The great theologians exercised sound reason when they carefully organized Biblical truths to formulate sound doctrine. No, Hills’ hasty generalization and false dichotomy are insufficient reasons to move to his third pillar—a presumed act of Providence.

***Hills' Presumed Act of Providence***

Hills' third line of reasoning, a presumed act of Providence, began with his presumption of the method God used to preserve the text. He declared that the Traditional (Byzantine) Text is the providentially preserved True Text.

The Traditional Text found in the vast majority of the Greek New Testament manuscripts is the True Text because it represents the God-guided usage of this universal priesthood of believers.<sup>37</sup>

Yet he failed to remind his readers that the Traditional (Byzantine) Text is the text of the Greek-speaking Eastern Orthodox Church that does not believe in the priesthood of believers, and is not Protestant but Catholic. He expected his readers to believe that the majority of believers in that church would have had a level of spiritual discernment sufficient to distinguish true readings from faulty ones. He implied that the text was preserved by the common believers. In reality, the common believers of antiquity were very much like common believers today; they had nothing to do with the editing, copying, and transmitting of the Biblical text. That work was done primarily by the priests and monks who functioned as scribes. In those days, most of the laymen were illiterate.

Next, Hills presumed that God providentially arranged for Erasmus to have the best manuscripts available to him to produce the first printed Greek New Testament. It is stated clearly in his own words:

The fact that the *Textus Receptus* was based only on the few late manuscripts which Erasmus found at Basle is usually held against it. In the opinion of naturalistic critics this was just an unhappy accident. . . . But those that take this attitude do not reckon sufficiently with the providence of God. When we view this circumstance in its proper perspective, we see the divine plan behind it all. The text which Erasmus published was not his own but was taken, virtually without change, from the few manuscripts which God, working providentially, had placed at his disposal.<sup>38</sup>

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<sup>37</sup> Hills, *The King James Version Defended*, 111.

<sup>38</sup> Hills, *The King James Version Defended*, 194.

At first glance, this presumption seems reasonable. But on further reflection, it has a number of flaws. One need not detract from the providential aspects of this event, for surely the hand of God was involved in it, in spite of the doctrinal deficiencies and personal interests of the human instruments involved. But was this indeed the providential event that presented the pure, unadulterated autographic text? If so, what about the subsequent editions with their changes and variations? What about the turn of events that made Stephanus' edition of 1550 the accepted *Textus Receptus* in England, and Elzevir's edition of 1633, though different in at least 287 places, the accepted *Textus Receptus* in Europe? Could it be that God providentially placed at their disposal divergent texts?

This presumed providential act has other ramifications. The Westminster Confession stated the original text was "by his singular care and providence kept pure in all ages"—in other words, it was kept pure in every historical era, and by extension, in every area. This presumption implies that God's providence was active in preserving the text in the era of the ancient versions—the Septuagint, the Latin Vulgate, the Syriac, the Armenian, the Ethiopic, the Coptic, and others. But the differences and deficiencies of those versions have been demonstrated and are known. Obviously, even though God was preserving the text through the consensus of the manuscript copies available in those days, the ancient translators did not have pure texts with which to work.

Evidently, God allowed them to have less-than-perfect texts from which to translate less-than-perfect versions sufficient for Him to reveal sound doctrine and accomplish His providential purposes. Did Hills mean to imply that Providence functioned differently for Erasmus than it did for Jerome and the other ancient translators? Was the Roman Catholic priest, Erasmus, more worthy than Jerome to be providentially given a flawless text? Was fourth century Europe less worthy than sixteenth century Europe? Hills thought so, because of the importance of the Reformation and the invention of printing. He stated: "The first printed text of the

Greek New Testament represents a forward step in the providential preservation of the New Testament.”<sup>39</sup>

But the plot thickens, because the manuscripts Erasmus had available to him differed often from the Traditional Text (the consensus of the majority of manuscripts) in more than 1,500 places. Hills did not address this problem, but he addressed a more serious one—the fact that Erasmus sometimes did not follow the Greek manuscripts, but the Latin Vulgate. Hills had to admit that the Traditional Text preserved by “the God-guided usage of this universal priesthood of believers” is faulty after all, and had to be providentially corrected from the Latin Vulgate:

The few errors of any consequence occurring in the Traditional Greek Text were corrected by the providence of God operating through the usage of the Latin-speaking Church of Western Europe. In other words, the editors and printers who produced this first printed Greek New Testament text were providentially guided by the usage of the Latin-speaking Church to follow the Latin Vulgate in those few places in which the Latin Church usage rather than the Greek Church usage had preserved the genuine reading.<sup>40</sup>

Here, Hills introduced a second line of “God-guided usage” of the universal priesthood of believers—the Latin-speaking Church of Western Europe (by which he meant the Roman Catholic Church) which also does not believe in the priesthood of believers, and whose text was preserved through the scribal activity of their priests and monks. Consequently, according to Hills, there are two somewhat imperfect text traditions, though preserved by “God-guided usage,” that had to be collated by providence in order to weed out the errors in both. By making this concession, Hills implicitly admitted, contrary to his original presumption, that God did not preserve the True Text through God-guided usage of the priesthood of Greek believers after all.

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<sup>39</sup> Hills, *The King James Version Defended*, 111.

<sup>40</sup> Hills, *The King James Version Defended*, 111.

Next, Hills presumed that God guided Erasmus, and the editors and the printers,<sup>41</sup> to correct the errors in the Greek Traditional Text by means of the Roman Catholic Latin Vulgate. This kind of providential guidance is essentially no different than the divine inspiration given to the prophets and apostles when they wrote the original autographs of Scripture. This kind of divine guidance is nothing less than a form of double inspiration—a doctrine taught nowhere in the Bible. Hills did not express his conclusion in these terms; in fact, he denied that the process involved inspiration:

God's preservation of the New Testament text was not miraculous. The scribes and printers who produced the copies of the New Testament Scriptures and the true believers who read and cherished them were not inspired but God-guided.<sup>42</sup>

But double inspiration is the logical consequence of his presumed form of providential preservation—there is no essential difference. This “logic of faith” led him to conclude that

it is inconceivable that the divine providence which had preserved the New Testament text during the long ages of the manuscript period should blunder when at last this text was committed to the printing press.<sup>43</sup>

### ***Hills' Presumed Maximum Certainty***

For his fourth pillar, Hills presumed that the *Textus Receptus* provides the consistently Christian textual critic, who operates by “the logic of faith” rather than by naturalistic reason, a maximum of certainty. He asserted:

Consistently Christian New Testament textual criticism yields *maximum certainty*. Such believing study of the New Testament text leads us to the conclusion that the Traditional Text found in the vast majority of the Greek New Testament manuscripts is a trustworthy reproduction of the Original New Testament Text, that the printed *Textus Receptus* is a God-guided revision of the

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<sup>41</sup> By the terms “editors and printers,” Hills included Erasmus, Stephanus, Beza, and the Elzevirs (p. 193), and by extension the unnamed printers.

<sup>42</sup> Hills, *The King James Version Defended*, 200-01.

<sup>43</sup> Hills, *The King James Version Defended*, 197.

Traditional Text, and that the King James Version is a faithful translation of the *Textus Receptus*.<sup>44</sup>

Hills again set up a false dichotomy between what he called “consistently Christian textual criticism” and “naturalistic textual criticism.” Concerning the latter, he declared: “Naturalistic New Testament textual criticism, on the other hand, yields *maximum uncertainty*.”<sup>45</sup> But his “consistently Christian textual criticism” is no criticism at all: it is a faith commitment to the textual decisions of Erasmus based on a presumed God-guided methodology (double inspiration). On the other hand, he associated the alternate methods with what he called the “logic of unbelief,”<sup>46</sup> implying that those who differ with his conclusions have no access to faith in their methodology. This fourth pillar of Hills’ theory is another false dichotomy like the one previously discussed.

Concerning such uncertainty, Hills acknowledged that Erasmus selected some readings that were supported by few or no Greek manuscripts, over against alternate readings that are supported by a consensus of the Greek witnesses.<sup>47</sup> He minimized the importance of these places; but more than 1,500 instances of this type exist in the New Testament. In all these places, the Greek witness has maximum uncertainty for the reading selected by Erasmus, whereas the certainty of the alternate reading supported by a consensus of the Greek witnesses is greater, if not maximum. Hills can imagine maximum certainty in these places only by relying on his “logic of faith” commitment to his presumed God-guided editorial process. But in these places, his “logic of faith” is illogical and self-contradictory. If God preserved the True Text in the majority of Greek manuscripts (Hills’ initial presumption), then the majority reading rules and the alternate readings are out:

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<sup>44</sup> Hills, *The King James Version Defended*, 113.

<sup>45</sup> Hills, *The King James Version Defended*, 113.

<sup>46</sup> Hills, *The King James Version Defended*, 113.

<sup>47</sup> Hills, *The King James Version Defended*, 197-200. For example Erasmus’ text of Acts 9:6 is absent from all Greek manuscripts; he imported the reading from the Vulgate.

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God is not inconsistent or self-contradictory. Hills' "logic of faith" is not logic, but dogmatic rationalization.

Even in those places where the *Textus Receptus* reading has support from the majority of Greek manuscripts, often the alternate reading has greater certainty because it is supported by the consensus of multiple ancient independent witnesses, whereas the *Textus Receptus* reading can be traced back to a single ancient witness—one late text tradition. As a result, his certainty in these instances is based on his "logic of faith" commitment to his presumed test of certainty—majority vote. Other textual critics, with equal faith and commitment to the Bible and Biblical Christianity, by believing logic and sound reasoning, have concluded that a better means for determining the certainty of the text is based on the principle of consensus among ancient independent witnesses. These men are not to be relegated to the category of unbelief. By exercising their own "logic of faith," they have concluded that their method provides a greater degree of certainty than that of Hills.

Finally, Hills acknowledged that the *Textus Receptus* still contains flaws that have not been corrected. He rationalized that "they are only minor blemishes which can easily be removed or corrected in the marginal notes."<sup>48</sup> He further admitted the inconsistencies among the various editions of the *Textus Receptus*:

There are a few New Testament passages in which the true reading cannot be determined with absolute certainty. There are some readings, for example, on which the manuscripts are almost evenly divided, making it difficult to determine which reading belongs to the Traditional Text. Also in some of the cases in which the *Textus Receptus* disagrees with the Traditional Text it is hard to decide which text to follow. And, as we have seen, sometimes the several editions of the *Textus Receptus* differ from each other and from the King James Version.<sup>49</sup>

But these admissions are serious blemishes in his own presumption. If God did guide Erasmus and the subsequent editors and printers, then the *Textus*

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<sup>48</sup> Hills, *The King James Version Defended*, 196.

<sup>49</sup> Hills, *The King James Version Defended*, 201.

*Receptus* should be flawless; there should be only one standard edition recognized by all: God is not the author of error or confusion. But since, by his own admission, the *Textus Receptus* still contains flaws and blemishes that remain uncorrected, and still exist in several contradictory editions,<sup>50</sup> then Hills' presumption of God-guided editing and printing is subject to serious doubt, not maximum certainty.

### ***Hills' Reason Versus Scripture***

In all of Hills' rationalism, sad to say, he offered no Biblical proof of his presumptions. Instead, he made emotional appeals to "faith" and "tradition." He provided no Scriptural basis for his presumed method of preservation—majority vote; for his presumed dichotomy of faith versus reason; for his presumed acts of providence—God-guided usage and God-guided editing and printing (double inspiration); or for his presumed criterion of certainty—"logic of faith" (commitment to his own presumed methodology). Hills' defense of the *Textus Receptus* is neither Biblical (no Scriptural support), logical (it is self contradictory), nor of faith;<sup>51</sup> his defense is clever rationalization, accompanied by appeals to the emotions and popular tradition. If the *Textus Receptus* is the True Text, Hills failed to convincingly demonstrate it.

### ***Hills Had an Underlying KJV Agenda***

One may suspect that the real reason for Hills' defense of the *Textus Receptus* is rooted in a form of the King James Only agenda, based on his deep need to defend Protestantism against the attacks from Rome. He stated:

The Protestant Reformation was a return to the Bible. Scripture and only Scripture was the authority to which the Reformers appealed. Scripture and

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<sup>50</sup> The edition of Scrivener now circulated by the Trinitarian Bible Society does not resolve the problem. It still contains flaws that are not consistent with the Authorized Version. For example Luke 23:42; Heb 10:23; etc.

<sup>51</sup> Faith is accounting God to be true in what He recorded in His Word, and what He has done in history; it is accounting these to be true in one's own person and life. In this context, Hills' faith is in his presumed acts of God's providence, acts not supported or validated by Scripture.

only Scripture was the rock on which they built. Were the Reformers right in taking this stand? Many conservative Protestants today answer enthusiastically, Yes! And then they turn right around and join the Roman Catholics and the modern-ists in attacking the *Textus Receptus*, the foundation upon which the Protestant Reformers stood.<sup>52</sup>

He then concluded, “The defense of the *Textus Receptus*, therefore, is a necessary part of the defense of Protestantism.”<sup>53</sup> Evidently, he also felt the necessity of linking the defense of the *Textus Receptus* with the defense of the King James Version, for he reasoned that “the printed *Textus Receptus* is a God-guided revision of the Traditional Text, and that the King James Version is a faithful translation of the *Textus Receptus*.”<sup>54</sup> One of his basic principles of consistently Christian textual criticism states:

The King James (Authorized) Version is an accurate translation of the *Textus Receptus*. On it God has placed the stamp of His approval through the long con-tinued usage of English-speaking believers. Hence it should be used and defended today by Bible-believing Christians.<sup>55</sup>

But Hills failed to recognize that his conservative Protestant brothers did not view their criticism of the *Textus Receptus* as an attack on the Word of God, but as part of an improved approach to recognizing the preserved autographic text. They also recognized that the debates with Romanism over the significance of the Greek text were part of history, and that the theological discussions had moved into different arenas. Romanists no longer attack the Protestant view of Scripture in the same way they did during the Reformation. Hills’ linking of the textual views of his conservative Protestant brothers with the doctrinal errors of Romanism and Liberalism is the fallacy of guilt by association—there is no cause-effect relationship. His conservative Protestant brothers have remained conservative and Protestant.

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<sup>52</sup> Hills, *The King James Version Defended*, 191-92.

<sup>53</sup> Hills, *The King James Version Defended*, 193.

<sup>54</sup> Hills, *The King James Version Defended*, 113.

<sup>55</sup> Hills, *The King James Version Defended*, 112.

Consequently, it may be concluded that Hills' defense of the *Textus Receptus* is really a scholarly disguise for a King James Only agenda. The next chapter discusses the textual emendations the King James translators made to the Hebrew *Textus Receptus*.

### ***Some Regard the Text of the Reformation as Authority***

Some defenders of the King James Version have presumed that the Reformation scholars regarded the *Textus Receptus* they had in hand as an exact replica of the autographic text. That is, they regarded the *Textus Receptus* as absolute authority without recourse. However, that assumption was not the opinion of the leading reformer John Calvin. Here is what John Calvin had to say about a difference between an Old Testament passage and a New Testament reference to it:

“These are the names of the children of Israel.” He recounts the sons and grandsons of Jacob, till he arrives at their full number. The statement that there were but seventy souls, while Stephanus (Acts 7: 14) adds five more, is made, I doubt not, by an error of the transcribers. . . . But that the error is to be imputed to the transcribers, is hence apparent, that with the Greek interpreters, it has crept only into one passage, while, elsewhere, they agree with the Hebrew reckoning. And it was easy when numerals were signified by marks, for one passage to be corrupted. I suspect also that this happened from the following cause, that those who had to deal with the Scripture were generally ignorant of the Hebrew language; so that, conceiving the passage in the Acts to be vitiated, they rashly changed the true number.<sup>56</sup>

Again, Calvin had this to say about the authority of an ecclesiastical body over Scripture, whether the Roman Catholic Church or some Protestant council:

A most pernicious error has very generally prevailed; viz., that Scripture is of importance only in so far as conceded to it by the suffrage of the Church; as if the eternal and inviolable truth of God could depend on the will of men. With great insult to the Holy Spirit, it is asked, who can assure us that the Scriptures proceeded from God; who guarantee that they have come down safe and unimpaired to our times; who persuade us that this book is to be received with reverence, and that one expunged from the list, did not the Church regulate all these things with certainty? . . . Nothing, therefore, can be more absurd than

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<sup>56</sup> John Calvin, John Calvin Commentaries: Genesis on 46:8.

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the fiction, that the power of judging Scripture is in the Church, and on her nod its certainty depends.<sup>57</sup>

Further, the Church Fathers conceded absolute authority to the autographic texts. Here is what Augustine wrote to Jerome on this topic:

On such terms we might amuse ourselves without fear of offending each other in the field of Scripture, but I might well wonder if the amusement was not at my expense. For I confess to your Charity that I have learned to yield this respect and honor only to the canonical books of Scripture: of these alone do I most firmly believe that the authors were completely free from error. And if in these writings I am perplexed by anything which appears to me opposed to truth, I do not hesitate to suppose that either the Ms. [manuscript] is faulty, or the translator has not caught the meaning of what was said, or I myself have failed to understand it. As to all other writings, in reading them, however great the superiority of the authors to myself in sanctity and learning, I do not accept their teaching as true on the mere ground of the opinion being held by them; but only because they have succeeded in convincing my judgment of in truth either by means of these canonical writings themselves, or by arguments addressed to my reason. I believe, my brother, that this is your own opinion as well as mine. I do not need to say that I do not suppose you to wish your books to be read like those of prophets or of apostles, concerning which it would be wrong to doubt that they are free from error. Far be such arrogance from that humble piety and just estimate of yourself which I know you to have, and without which assuredly you would not have said, "Would that I could receive your embrace, and that by converse we might aid each other in learning!"<sup>58</sup>

Obviously the reformers and Church Fathers regarded the autographic texts of the prophets and apostles as the final authority without error, not any manuscript or translation that they had in hand. Consequently, if one prefers to follow the textual views of the great reformers, then he should abandon the idea that they regarded the *Textus Receptus* as equal to, or superior to, the texts written by the Prophets and Apostles. Had they known of the various text traditions, they undoubtedly would have preferred the consensus of those ancient independent witnesses over the witness of just one.

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<sup>57</sup> John Calvin, *Calvin's Institutes*, Book I, chapter 7, trans. Henry Beveridge reprint in 2 vols. (Grand Rapids: Eerdmans, 1957) 1:68-69.

<sup>58</sup> *Nicene and Post-Nicene Fathers*, Vol. 5, Augustine's Anti-Pelagian Works, Second Division, Letter 82 (to Jerome A.D. 405) Chapter 1, paragraph 3.

***Conclusion: The Textus Receptus Is Not to Be Preferred***

After examining the textual background of the *Textus Receptus* and the arguments supporting it, one should conclude that it is not to be preferred over the Majority Text or the text derived by the Reasoned Eclectic Method.

## **Chapter 13**

### **Textual Emendations Were Made in the King James Version<sup>1</sup>**

Chapter 12 discusses the view of textual criticism that regards the *Textus Receptus* as the most authoritative representative of the original autographic text. Also discussed were the instances the King James Version failed to follow the *Textus Receptus* of the Old Testament, namely the second edition of Bomberg's Rabbinic Bible edited by Jacob ben Chayyim. This chapter provides a more complete discussion of the issue.

The historic doctrine of the infallibility and inerrancy of Scripture ascribes final authority to the original autographic text, the Greek and Hebrew words written by the prophets and apostles. Thus, the validity and authority of any translation of the Scripture is measured by its conformity to the Greek and Hebrew texts. At times, in the past, some have departed from this historic doctrine. The early Greek-speaking Eastern Orthodox Church argued that the Greek version of the Old Testament, known as the Septuagint, was more authoritative than the Hebrew text of the Jews. The Roman Catholic Church declared the Latin Vulgate of Jerome to be more authoritative than the Greek and Hebrew texts of the Bible.<sup>2</sup>

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<sup>1</sup> This chapter is a revision of a paper originally presented to the Evangelical Theological Society, Southeastern Region on May 22, 1986.

<sup>2</sup> Some may object to the use of this analogy on the basis that the circumstances and theological issues are different. The main point of the analogy common to all the parties involved is that they all transferred the authority of appeal from the Greek and Hebrew to a translation. This transfer is wrong and unbiblical, regardless of the other underlying issues and reasons.

A modern departure from this historic doctrine places final authority in the King James Version.<sup>3</sup> This new doctrine has several flaws, one of which is the many emendations made to the Hebrew text by the 1611 translators of the King James Version. In this context, an emendation is understood to be a failure to follow the Hebrew text, whether the translators thought some other authority was superior to the Hebrew, or whether they were merely guilty of scholarly carelessness.

There are at least 228 instances of such emendations in the King James Version. Some are valid, being justified by persuasive textual evidence. Others are not justified, being based on the unreliable influence of the Latin Vulgate, the Greek Septuagint, the Aramaic Targums, the Syriac Version, or merely on Jewish tradition from the Talmud or medieval Jewish commentaries. A number of emendations seem to have no verifiable ancient authority whatsoever. This chapter presents samples of various types of textual emendations in the King James Version. Appendix I catalogues 228 cases in the Old Testament.

These emendations cannot be justified on the basis of superior scholarly judgment of the 1611 translators because equally competent scholars are alive and well today, the knowledge of the Biblical languages is far more advanced,<sup>4</sup> and

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<sup>3</sup> Edward F. Hills, *The King James Version Defended* (Des Moines, IA: The Christian Research Press, 1973); David Otis Fuller, ed., *Which Bible?* 3rd ed. (Grand Rapids: Grand Rapids International Publications, 1972); ---, ed., *True or False: The Westcott-Hort Theory Examined* (Grand Rapids: Grand Rapids International Publications, 1973); Jasper James Ray, *God Wrote Only One Bible* (Eugene, OR: The Eye Opener Publishers, 1980); G. A. Riplinger, *New Age Bible Versions* (Ararat VA: A.V. Publications, 1994); Peter S. Ruckman, *The Christian's Handbook of Manuscript Evidence* (Pensacola, FL: Pensacola Bible Press, 1970). Some of these authors claim to accept the authority of the Hebrew and Greek texts of the *Textus Receptus*, but their actual work supports the English words of the AV in every instance. Nowhere do they actually propose a correction of the AV text. Apart from a few corrections that Hills would admit in marginal notes, nowhere do the others actually propose a correction of the AV text. Thus they virtually accept the English words as authoritative. Peter Ruckman goes so far as to declare that the English words of the AV correct the Greek and Hebrew texts.

<sup>4</sup> In 1611 Christian scholars had just recently begun to study Hebrew, and the systematic study of Hebrew grammar and lexicography was in its infancy. In the 17th and 18th centuries, very little knowledge of the Semitic languages and literature was available. Since then, numerous Semitic languages with their literature have been discovered, deciphered, and studied, such as Babylonian, Assyrian, Phoenician, Moabite, Ugaritic, Old Arabic, and Eblaite. These related

textual-critical knowledge is more advanced than in the 17<sup>th</sup> century.<sup>5</sup> Nor can they be justified on the assumption that the 1611 translators received infallible divine guidance in their textual and translational decisions.<sup>6</sup> This assumption would amount to double inspiration, a departure from the historic doctrine of Scripture. The divine inspiration (or special providential guidance) of translators cannot be supported by Scripture; that idea ascribes to men an authority claimed only by the pope.

### *The Greek and Hebrew Were Authoritative in 1611*

The King James translators of 1611 recognized the primacy of the original languages. In the introduction to the AV 1611, entitled “To the Reader,” Miles Smith, one of the executive editors, wrote:

The Hebrew of the Old Testament and the Greek of the New . . . are the two golden pipes, or rather conduits, through which the olive branches empty themselves into the golden bowl . . . If truth is to be tried by these tongues, then whence should a translation be made but out of them? These tongues therefore, we should say Scriptures in those tongues, we set before us to translate, being

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languages and their literature have contributed greatly to the knowledge of the Ancient Near East and the language and culture of the people of the Bible. In addition, the language and literature of the ancient Egyptians, Hitites, and Sumerians have contributed to the knowledge of Israel’s ancient neighbors. In the 19th century, the papyri literature in Koine Greek was discovered. This literature is in the language of the common Greek-speaking people, the language of the New Testament. This language and literature has contributed greatly to the knowledge of New Testament.

<sup>5</sup> In the 16th and 17th centuries, only a few manuscripts were available to scholars, and the printed editions of the Hebrew and Greek Bibles were based on those few manuscripts. Today hundreds of manuscripts of the Hebrew Old Testament and of the Greek New Testament are available, many of them ancient. A large number of these manuscripts have been collated and studied. The theory and practice of textual criticism today is more highly developed than that of yesteryear.

<sup>6</sup> This topic is discussed in Chapter 12 in regard to Edward F. Hills’ view of God-guided providence. Others who follow Hills’ defense of the *Textus Receptus* accept this idea of providence. Peter Ruckman asserts that the King James Version translators were divinely inspired when they translated the AV. Consequently, to him, the AV is more authoritative than the Greek and Hebrew, enjoying the authority of correcting the text of those languages. However, this same inspiration must have been available to the subsequent revisers who corrected the earlier editions of the King James Version.

the tongues in which God was pleased to speak to his Church by his Prophets and Apostles.<sup>7</sup>

However, since they recognized the possibility that their Greek and Hebrew texts may have had some flaws, they practiced a primitive form of textual criticism. While they compared the existing printed editions of the Hebrew Old Testament and the Greek New Testament, they also consulted several versions and commentaries both ancient and modern, both Christian and Jewish. Miles Smith explained:

Neither did we think lightly of consulting the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin, no nor Spanish, French, Italian, or Dutch. . . . But having and using helps as great as was needful, . . . we have at the length, through the good hand of the Lord upon us, brought the work to pass that you now see.

### *Two Hebrew Texts Were Used*

The King James translators had two printed editions of the Hebrew Bible: (1) the Second Bomberg Edition of 1525 edited by Jacob ben Chayyim, which is the standard Rabbinic Bible; and (2) the Hebrew text of the Complutensian Polyglot. The two texts are essentially the same, being early attempts to recover the Masoretic text of ben Asher. The marginal notes in the King James Version indicate that the translators had access to some Hebrew manuscripts. This chapter does not address the relative merits of the various textual traditions of the Hebrew Bible. Emendations in the Old Testament are regarded as departures from the Bomberg second edition edited by Jacob ben Chayyim, the Old Testament *Textus Receptus*.

### *Other Authorities Were Used*

In addition to the Greek and Hebrew texts at their disposal, the King James translators consulted a number of other authorities, as Miles Smith indicated. However, the primary authorities that actually influenced their textual deci-

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<sup>7</sup> The spelling and grammar of Miles Smith's original work has been modernized here and in subsequent quotations of his introduction.

sions for the Old Testament fall into four categories: (1) Masoretic notes, (2) ancient versions, (3) Jewish tradition, and (4) English tradition.

### ***Masoretic Notes***

The Jewish Masoretic scribes who preserved the Hebrew text also preserved various textual traditions in marginal notes. The King James translators consulted these notes and consistently followed certain Masoretic traditions as explained later.

### ***Ancient Versions***

Four ancient versions influenced the King James translators. The Latin Vulgate, the one with which they were most conversant, had the greatest single influence on their emendations. The Aramaic Targums seem to have had the second greatest influence, with the Greek Septuagint being the third most influential. The Syriac version had some influence, but seldom stood alone as the guide for an emendation. Other ancient and modern versions had no evident independent influence on their emendations.

When an ancient version differs from the Hebrew text, it may reflect an early variant reading in the Hebrew. On the other hand, it may merely reflect an ancient paraphrase or interpretation which is a form of emendation. Agreement among ancient versions against the Hebrew undoubtedly reflects an early variant reading, but, even in this case, the agreement may only represent mutual dependence among the versions; the ancient translators depended on other versions for help in difficult places, much like modern translators do. Scholars must distinguish valuable early variants from ancient emendations. By following an ancient version, a modern translation may perpetuate an ancient emendation. This practice seems to have been the case for the King James translators at times.

### ***Jewish Tradition***

The King James translators consulted various Jewish sources other than the Masoretic notes, being familiar (as they were) with the Jewish Talmud and with the commentaries of Jewish scholars such as Rashi, Ibn Ezra, Kimchi, and

Saadia Gaon. In a few places, one or more of these Jewish sources seem to be the primary authority for an emendation.

### *English Tradition*

It must be remembered that the King James Version was not a new translation but a revision of the Bishops' Bible which in turn was based on English tradition having its roots in the initial work of William Tyndale. Some of the emendations currently in the King James Version were made by English translators prior to 1611. It may be assumed that the King James translators approved some of the emendations made by their predecessors and allowed them to remain uncorrected.

### *Emendations Were Made to the Old Testament*

Although the emendations to the New Testament are few and trivial, the same cannot be said of the emendations to the Old Testament. There are at least 228 emendations to the Old Testament; some are justifiable, but many are not.

### *Some Emendations Were Justifiable*

The Hebrew text has a number of problems that the King James translators justifiably corrected. Appendix I-1 lists 82 cases of justifiable emendations. Most were supported by evidence from ancient versions. Some were made to harmonize the spelling of names or to harmonize parallel passages. Only five seem to have no ancient support.<sup>8</sup>

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<sup>8</sup> Not everyone will agree on the classification of individual emendations as justifiable or unjustifiable. In the less certain cases, differences in scholarly judgment are bound to arise. The same is true regarding identifying an emendation; some may suppose that what I have identified as an emendation is merely an alternate translation. That supposition cannot be true in very many cases, and the effect of those differences of opinion on the overall argument is minimal.

*Emendations Not Supported by  
Masoretic Oral Tradition*

The Jewish Masoretic scribes preserved the traditional Hebrew text known as the Masoretic Text (MT). These scribes preserved the written form of the text (known by the Aramaic word *Kethib*, meaning “it is written”) and the oral form of the text (known by the Aramaic word *Qere*, meaning “it is read”). In several hundred places, the written *Kethib* differs from the oral *Qere*; in such places the reading of the oral *Qere* was recorded in the margin. The Masoretes regarded the oral *Qere* as the more authoritative reading, but they would not change the written tradition. The King James translators usually followed the marginal *Qere* reading (abbreviated Q) rather than the *Kethib* (abbreviated K). In a few places, they departed from that practice—three times justifiably so (see Appendix I-1.5):

Kings 3:24—The King James Version, following K, reads “they went forward,” while the Q reads “they smote.” The Q, supported by the Aramaic Targum (Tgm.), is redundant and awkward. The K makes good sense and has the support of three ancient versions: the Greek Septuagint (LXX), the Latin Vulgate (Vgt.), and the Syriac version (Syr.).

Psalms 24:4—The King James Version, following K, reads “his soul,” but the Q reads “my soul.” The K makes good sense in the context and is supported by some Hebrew manuscripts, the Greek Septuagint (LXX), the Latin Vulgate (Vgt.), the Aramaic Targum (Tgm.), and Exodus 20:7. The Q seems to have no ancient support and does not fit the context.

Joshua 5:1—The King James Version, following K, reads “we crossed,” where the Q reads “they crossed.” The K seems to have no ancient support; but the Q appears to be a later harmonization. No one seems to have explained how the text would be corrected from “they” to “we”; the K must have come from the hand of the author.

Also, in one place, the King James translators used both the K and Q justifiably, following the Vulgate (see Appendix I-1.6).

1 Samuel 2:16—The K, supported by the Tgm., reads “he would answer him”; whereas the Q, supported by the LXX and some Hebrew manuscripts, reads “he would answer, No.” The King James Version, following the Vgt., conflated the K and Q to read “he would answer him, Nay.” The conflation seems necessary for good sense.

***Emendations Supported by  
Most Ancient Versions***

Many of the justifiable emendations are supported by the ancient versions: the Greek Septuagint, the Latin Vulgate, the Aramaic Targums, or the Syriac version. Appendix I-1.1 lists 38 cases. A few examples follow:

Joshua 21:36-37—The MT omits the verses, as does the Tgm. However, the King James Version added the verses because they are contained in three ancient versions, LXX, Vgt., and Syr.; and the inclusion of the verses is supported by the parallel passage in 1 Chronicles 6:63-64. The MT evidently lost these verses by scribal omission. The text was restored from the ancient versions and a parallel passage.

Judges 10:4—The MT reads “they had thirty donkeys,” whereas the King James Version reads “they had thirty cities,” following the Aramaic Targum and the other ancient versions. The Hebrew word for “donkeys” has the same consonants as those for the word for “cities.” Apparently the Masoretes erroneously supplied the consonants for the word for “cities” with the vowels for word for “donkeys” as found in the preceding line—a slip of the copyist’s eye.<sup>9</sup>

Psalms 8:5—The MT reads “God” here with no support from any ancient versions. The King James Version, following the LXX, Vgt., Tgm., Syr., and Hebrews 2:7, reads “angels.” All ancient versions agreed that the Hebrew word normally translated “God” refers to angels in this context.

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<sup>9</sup> This item is not listed in Appendix I.

Psalm 22:16—The MT reads “like a lion” as does the Tgm.; whereas the King James Version, following the LXX, Vgt., Syr., and some Hebrew manuscripts, reads “they pierced.” The MT makes little sense, whereas the ancient versions read a meaningful text.

Proverbs 18:24—The MT reads “come to ruin,” while the King James Version, following the Vgt., Tgm., and Syr. reads “shew himself friendly.” The LXX omits the verse. The MT may have confused one letter for another.

Amos 8:8—The MT reads “like the light,” whereas the King James Version, following the LXX, Vgt., Tgm., and Syr., reads “like the River,” in harmony with Amos 9:5. Seemingly the MT is missing the Hebrew letter “Yod” due to scribal omission.

### ***Emendations Supported by Some Ancient Versions***

A number of the justifiable emendations are supported by some ancient versions. Appendix I-1.2 lists 18 cases. A few examples follow:

Ruth 3:15—The MT reads “he went,” supported by the LXX and Tgm.; whereas some Hebrew manuscripts, the Vgt, and Syr. read “she went.” This variant reading is the famous passage that distinguishes the “He Bible” from the “She Bible.” The first printing of the AV in 1611 read “he went” while the second printing the same year read “she went.” The context supports the latter reading which is in current editions of the King James Version.

2 Samuel 21:19—The MT, supported by the LXX and Vgt., reads “Goliath,” where the King James Version, following the Tgm. reads “*the brother of Goliath*,” in harmony with 2 Chronicles 20:5. The emendation avoids a contradiction and harmonizes<sup>10</sup> this text with the parallel passage. The MT

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<sup>10</sup> In the context of textual criticism, the term “harmonize” refers to making divergent texts agree.

probably lost a word through scribal omission. The King James Version uses italics to mark the textual problem.

Job 1:5—The MT, supported by the Vgt., reads “bless,” whereas the King James Version, following the LXX and Tgm., reads “curse.” Jewish tradition regards the MT as a euphemism. See the same emendation at Job 1:11, 2:5, and 2:9.

Job 21:24—The MT reads “His pails are full of milk,” while the King James Version, following the Tgm., reads “His breasts are full of milk.” This verse is the only passage in the KJV where a male is represented as having breasts with milk.<sup>11</sup>

### *Emendations to Harmonize the Spelling of Names*

The Hebrew language permitted variant spelling of names referring to the same person. Although the King James translators frequently did not harmonize the variant spelling of names, a number of times they did. Appendix I-1.3 lists 13 cases, but the list is not exhaustive. A few examples follow:

1 Chronicles 1:6—The MT reads “Diphath,” whereas the King James Version, following some Hebrew manuscripts, the LXX, and Vgt., reads “Riphath,” in harmony with Genesis 10:3. The MT may have experienced scribal confusion of the Hebrew letters *Daleth* (ד) and *Resh* (ר), letters that look much the same.

1 Chronicles 1:7—The MT, supported by the LXX, reads “Rodanim,” whereas the King James Version, following the Vgt., reads “Dodanim,” in harmony with Genesis 10:4. The MT may have experienced scribal confusion of the Hebrew letters *Daleth* (ד) and *Resh* (ר), as in the previous example.

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<sup>11</sup> This passage is not listed in Appendix I.

2 Chronicles 36:2—The MT, supported by the LXX and Vgt., reads “Joahaz,” but the King James Version reads “Jehoahaz,” in harmony with 2 Chronicles 36:1. See a similar emendation at 2 Chronicles 36:4.

### ***Emendations to Harmonize***

#### ***Parallel Passages***

At times the Hebrew texts of parallel passages differ in some detail. Although the King James translators usually did not attempt to harmonize differences, at times they did so justifiably. Four cases are listed in Appendix I-1.4. Two examples follow:

1 Chronicles 9:41—The MT, supported by the LXX, reads “Tahrea,” whereas the King James Version, following the Vgt. and Syr., reads “Tahrea, *and Ahaz*,” in harmony with 1 Chronicles 8:35, using italics to mark the textual problem. The MT may have experienced accidental omission.

1 Chronicles 24:23—The MT, supported by the LXX, reads “Jeriah,” where the King James Version, following the Vgt., reads “Jeriah *the first*,” in harmony with 1 Chronicles 23:19, using italics to mark the textual problem. The MT may have experienced accidental omission.

### ***Emendations Not Supported by***

#### ***Ancient Versions***

A few times the King James translators justifiably emended the MT even when not supported by ancient versions. Five cases are listed in Appendix I-1.7. One example follows:

Job 2:9—The MT, supported by the LXX, Vgt., and Tgm., reads “bless,” whereas the King James Version reads “curse,” with no ancient evidence. See the same emendation at Job 1:5, 11, and 2:5, where it is justified by ancient versions. Jewish tradition regards the MT as a euphemism.

The evidence verifies that the King James translators justifiably emended the MT where it clearly seemed to be defective and where support existed from

some ancient authority. The next section discusses emendations that are not justifiable.

### ***Some Emendations of the Old Testament Were Unjustifiable***

Although justification can be found for a number of emendations made to the Masoretic text by the King James translators, many more of their emendations cannot be justified. Appendix I-2 lists 146 cases of unjustifiable emendations. Numerous emendations have no support from the ancient versions, while a number of emendations have support only from rabbinic tradition. Though some are inconsistent transliterations of names that are spelled consistently in the Masoretic text, many are emendations made with the support of only one ancient version. Several more have the support of two ancient versions, yet a few seem unjustified even though they are supported by three ancient versions.

#### ***Emendations with no Support from Ancient Versions***

The King James translators made a number of emendations of the MT with no support from the ancient versions. Appendix I-2.1 lists 27 cases. A few examples follow:

Isaiah 13:15—The MT, supported by the LXX, Vgt., and Tgm., reads “captured,” whereas the King James Version reads “joined.” The translators misread one Hebrew letter for another, mistaking the Hebrew word *nispēh* for the word *nispach* found in 14:1, meaning *join* or *cleave to*.

Isaiah 37:18—The MT, supported by the LXX, Vgt., and Tgm., reads “lands” or “countries,” where the King James Version reads “nations.” The translators unnecessarily emended in order to harmonize with a parallel text (2 Kings 19:17).

Ezekiel 46:18—The MT, supported by the LXX, Vgt., and Tgm., reads “take,” while the King James Version reads “take by oppression.” The translators added extra words, apparently translating one Hebrew word twice in an attempt to harmonize with thoughts in both the LXX and Vgt.

Malachi 1:12—The MT and all Hebrew MSS read “the table of the Lord,” whereas the King James Version reads “the table of the LORD.”<sup>12</sup>

### ***Unjustifiable Use of the Kethib***

The King James translators usually followed the Masoretic oral readings (*Qere*) recorded in the margin. Occasionally they followed the *Kethib* unjustifiably, sometimes under the influence of the ancient versions. Appendix I-2.2 lists eight cases. Two examples follow:

Deuteronomy 28:27—The King James Version, following the MT (K), reads “emerods,”<sup>13</sup> while the MT (Q), supported by the Tgm., reads “tumors.” The ancient Hebrew word found in the *Kethib* had become impolite, and improper for public reading, so the ancient scribes provided its polite equivalent in the margin (*Qere*). The LXX and Vgt. paraphrase euphemistically here. The King James translators usually followed the *Qere* in cases like this. This instance is an exception.

Jeremiah 51:3—The MT (K) reads “bend bend,” whereas the MT (Q), supported by the LXX, Vgt. Tgm., and Syr., reads “bend.” The MT (K) experienced accidental scribal repetition (dittography) which was corrected by MT (Q). The King James Version kept both words, translating them “*him that bendeth . . . bend.*”

In one place, the King James translators unjustifiably conflated the *Kethib* and *Qere* with no ancient support (see Appendix I-2.3):

Ezra 8:17—The MT (K), supported by the Vgt., reads “I sent them”; but the MT (Q), supported by the LXX and Syr., reads “I commanded them.” The King James Version combines the two readings as “I sent them with a command.”

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<sup>12</sup> This emendation is not listed in Appendix I.

<sup>13</sup> An archaic word meaning *hemorrhoids* that is not found in some modern collegiate dictionaries.

### ***Inconsistent Transliteration of Names***

Usually the King James translators were consistent in transliterating Hebrew names, but occasionally they deviated, sometimes under the influence of an ancient version. Appendix I-2.4 lists 18 cases, but the list is not exhaustive. Three examples follow:

2 Kings 22:12, 14—The MT, supported by the LXX, Vgt., and Tgm., reads “Asaiah”; while here the King James Version transliterated the name as “Asahiah,” with no ancient support. Everywhere else the King James Version consistently used “Asaiah.”

1 Chronicles 2:47—The MT, supported by the Vgt., reads “Geshan.” The King James Version 1611 also reads “Geshan,” but some later reviser of the King James Version changed the name to “Gesham” without ever being corrected.

Numbers 13:16 and 1 Chronicles 7:27—The King James Version, following the MT and Tgm., reads “Jehoshua.” However, everywhere else where this Hebrew name *Jehoshua* occurs, the King James Version transliterates the name as “Joshua” following the LXX and Vgt.

### ***Emendations Supported Only by Rabbinic Tradition***

The King James translators made several emendations of the MT based only on an interpretation found in rabbinic sources such as Rashi, Eben Ezra, Kimchi, Saadia, or the Talmud. Appendix I-2.5 lists nine cases. Two examples follow:

Genesis 36:24—The MT reading possibly means “hot springs”; a transposition of the first two consonants yields “water,” supported by the Vgt., whereas the King James Version, following the Talmud and Luther, reads “mules.” The LXX renders the Hebrew word as a proper name “Jamin,” and the Tgm. interprets the word as “mighty men.”

Proverbs 8:30—The MT, supported by the LXX and Vgt., reads “master craftsman” as in Jer 52:15, while the King James Version, following the

interpretation of the medieval Jewish commentator Rashi, reads “one brought up.” The Tgm. renders the word as “faithful one.”

***Emendations Supported Only by  
One Ancient Version***

The King James translators made a number of unnecessary emendations of the MT possibly under the influence of only one ancient version. Appendices I-2.6 through I-2.9 list 39 cases. The Vgt. influenced 20 of them, the Tgm. influenced 10, the LXX influenced 8, and the Syr. only one. Some examples follow:

Genesis 6:5—The MT, supported by the Tgm., reads LORD (the sacred tetragram YHWH), whereas the King James Version 1611, following the Vgt., reads “God.” The LXX reads “Lord God,” and current editions of the King James Version read “GOD.” The Vgt. influenced the King James Version 1611 to emend the MT to “God.” A later reviser corrected the King James Version to read “GOD” to reflect the sacred tetragram of the MT, but he did not correct it to read “LORD,” the usual translation of that sacred Hebrew name.

Job 21:28—The MT, supported by the LXX and Tgm., reads “where is the tent, the dwelling place,” while the King James Version, following the Vgt., reads “where are the dwelling places.” The King James Version unjustifiably omits the word “tent.”

Isaiah 19:10—The MT, supported by the LXX and Tgm., reads “soul”; where the King James Version, following the Vgt., reads “fish.” The Hebrew of this verse is difficult, but the King James Version translates few of the Hebrew words literally here.

1 Samuel 2:25—The MT, supported by the Vgt., reads “God” [Hebrew *Elohim*], but the King James Version 1611, following the Tgm., reads “Judge.” Current editions of the King James Version read “judge.” The King James Version 1611 translators were influenced by the Tgm. to emend the MT; a later reviser removed the capitalization to make the word refer to a human judge rather than to God, the divine Judge.

2 Samuel 5:21—The MT, supported by the LXX and Vgt., reads “carried away,” whereas the King James Version, following the Tgm., reads “burned.” The King James Version followed the Tgm., unnecessarily emending the MT to harmonize with a parallel passage (1 Chronicles 14:12).

2 Chronicles 17:4—The MT, supported by the Vgt., reads “God,” while the King James Version 1611, following the LXX, reads “LORD God.” Current editions of the King James Version read “*LORD* God.” The King James Version 1611 was influenced by the LXX to emend the MT by adding the word “LORD.” A later reviser changed the word “LORD” to italics to indicate an addition to the MT.

2 Samuel 12:22—The MT, supported by the LXX, Vgt., and Tgm., reads “LORD,” representing the sacred tetragram *YHWH*, where the King James Version 1611, following the Syr. and some Hebrew manuscripts, reads “God,” translating the Hebrew word *Elohim*. Current editions of the King James Version read “GOD” to reflect the MT, but without correcting the text to “LORD,” the normal way of translating the tetragram.

### ***Emendations Supported by Two Ancient Versions***

The King James translators made a number of emendations of the MT probably under the influence of two ancient versions. The emendations are unjustifiable because the MT text makes contextual sense and is usually supported by other ancient witnesses. Appendices I-2.10 through I-2.14 record 32 cases, 17 influenced by the LXX and Vgt., 11 by the Vgt. and Tgm., and four by other combinations. The strong influence of the Latin Vulgate is evident. Several examples follow:

Genesis 7:22—The MT, supported by the Tgm., reads “breath of the spirit of life,” but the King James Version, following the LXX and Vgt., reads “breath of life.” The King James Version omitted “the spirit” unnecessarily.

Numbers 13:24—The MT, supported by the Tgm., reads “cluster”; whereas the King James Version, following the LXX and Vgt., reads “cluster of

grapes.” The King James Version added the words “of grapes” unnecessarily, and without italics.

Numbers 11:25—The MT, supported by the LXX, reads “never did so again,” whereas the King James Version, following the Tgm. and Vgt., reads “did not cease.”

Ecclesiastes 10:1—The MT, supported by the LXX and Syr., reads “putrefy,” while the King James Version, following the Vgt. and Tgm. unnecessarily omits the word.

***Emendations Supported by  
Three Ancient Versions***

The King James translators made several emendations of the MT under the influence of three ancient versions. The emendations are unnecessary because the MT makes contextual sense and is usually supported by other ancient witnesses. Appendix I-2.15 records 11 cases all of which were influenced by the Latin Vulgate along with two other versions. Two examples follow:

Genesis 49:6—The MT, supported by the LXX, reads “hamstrung an ox,” but the King James Version, following the Vgt., Tgm., and Syr., reads “dugged down a wall.” The King James Version followed three versions, although the Biblical record of the incident makes no mention of the destruction of a city (Gen 34:25-31).

1 Kings 22:38—The MT, supported by the LXX, reads “the harlots bathed,” whereas the King James Version, following the Vgt., Tgm., and Syr., reads “they washed his armour.” The King James Version followed three ancient versions in order to avoid a reference to harlots.

***Conflation of the MT  
and the Versions***

In one place, the King James translators conflated the reading of the MT with the readings of two versions (see Appendix I-2.16):

Psalm 143:9—The MT reads “In You I take shelter,” while the Vgt. and LXX read “I flee unto thee.” The King James Version conflated the two readings to read “I flee unto thee to hide me.”

***Conclusion: The King James Version Does Not  
Follow the Traditional Hebrew Text***

The evidence demonstrates that the King James translators unjustifiably departed from the traditional Hebrew text of the Bible in many places. They were influenced to depart from the traditional text by their dependence on the Latin Vulgate, and, to some degree, by their dependence on other ancient authorities. In some instances, no ancient support exists for their departure. Although their emendations usually have no serious effect on doctrine, the changes do affect precision of detail. These findings underscore the necessity of checking all translations of the Bible against the authority of the text of the original autographs; the findings also verify the folly of regarding any translation as the final authority, regardless of its popularity.

## **Chapter 14**

### **Modern English Versions Are Evaluated**

The number of new translations of the Bible has increased dramatically in the past several decades causing concern for some. It is not uncommon to hear the question: Why are there so many different versions of the Bible? Several reasons explain the existence of new translations.

(1) The English language changes with time and by region. Every new generation produces its own new idioms and peculiar expressions. These tend to vary from place to place. It is true that most such changes take place in the colloquial dialects, but what was colloquial in one generation tends to become standard in the next. Grammar, syntax, vocabulary, pronunciation, punctuation, and literary form all tend to change with time and by region. For this reason, old translations need to be revised, and new ones need to be produced.

(2) For whatever reasons, the literacy level of the general public in the United States has declined for several decades. People no longer understand literary English as well as they once did. This decline is probably due in part to changes in the public educational practices, and also to the large influx of immigrants for whom English is a second language. New translations are needed to enable people with a low literacy level to understand the Word of God.

(3) For whatever the reason, audiences have different requirements for a translation. For some, the requirements are probably related to denominational preferences, educational purposes, or literary objectives. In some instances, these differences explain the rise of a new translation.

(4) Differing theories of textual criticism explain the rise of some new translations. Some translations follow the traditional Hebrew and Greek texts (*Textus Receptus*) used by the Reformers. Others follow the Hebrew and Greek texts derived by the textual critical methods developed by Westcott and Hort and refined by subsequent scholars. Some translations have been proposed that would follow the Majority Text theory, although none have yet materialized. These theories are discussed in more detail in earlier chapters.

(5) Finally, differing theories of translation explain the rise of some new translations. This chapter briefly discusses the more prominent modern translations.

Prior to the development of systematic theories of translation in the twentieth century, Bible translating was essentially word-for-word with matters of style and diction depending on the innate language skills of the translators. In spite of the absence of an articulated theory of translation, the King James translators intuitively achieved an excellent balance between being literal and being literary. Beginning in the mid-twentieth century, several different theories of translation were developed.

Depending much on linguistic intuition, the formal equivalence (or literal) theory of translation emphasizes the importance of a literal, word-for-word, phrase-for-phrase, sentence-for-sentence correspondence between words and forms of the original Hebrew and Greek texts and those of the language of translation. However, it places less emphasis on other linguistic equivalencies, resulting in translations that lack natural literary style. This theory conforms closely to the verbal and plenary aspect of the doctrine of Scripture. Of course, it is impossible for a translation to be completely literal because of the differences between the grammar and vocabulary of the language of translation and those of Hebrew and Greek. Some degree of paraphrase is necessary for a translation to be understandable and to have good literary style.

The dynamic equivalence (or functional equivalence) theory emphasizes the importance of an equivalence of thoughts rather than an equivalence of words. Because of this emphasis, the theory places the importance of readability and

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understandability above the importance of literal correspondence, permitting a greater degree of paraphrase. A number of modern translations follow this theory, at least to some degree.

The paraphrase theory of translation emphasizes the equivalence of meaning rather than equivalence of words and thoughts, concentrating on readability, understanding, and simplicity for the sake of those with limited literary skills. Paraphrase translations make the message of God's word accessible to a broader spectrum of readers, but at the expense of accuracy and precision.

The optimal theory of translation<sup>1</sup> begins with an analysis of the words, phrases, clauses, sentences, paragraphs, and discourse types in the Hebrew and Greek texts of Scripture. It determines the nearest corresponding semantic and linguistic equivalents in the language of translation, including characteristics such as number, gender, person, case, determination, tense, aspect, mood, emphasis, prominence, inference, ambiguity, coordination, and subordination. With these elements and characteristics, it constructs the nearest equivalent phrases, clauses, sentences, paragraphs and discourse units in the language of translation. Finally it edits the resultant discourse into its best equivalent style and literary form for the language of translation. This theory assures maximum transfer of all the information contained in the original inspired message, providing optimal adherence to the doctrine of verbal, plenary inspiration of Scripture.

In the last few decades, gender-neutral language has become politically correct in some circles. Throughout history, Hebrew, Greek, English, and most languages, have used the masculine gender as the default gender, that is, in addition to referring to masculine entities, masculine nouns and pronouns also refer collectively to mixed-gender groups. For example, the word "man" may refer to

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<sup>1</sup> James D. Price, *Complete Equivalence in Bible Translation* (Nashville: Thomas Nelson Publishers, 1987).

an individual male human or to mankind<sup>2</sup> collectively. The same is true for the pronouns “he,” “his,” and “him.” However, this communal-gender reference is not true for feminine nouns and pronouns such as “woman,” “she,” “her,” and “hers.” Under the influence of the Women’s Liberation Movement, some women began complaining that the use of the masculine default gender is degrading to women, a sign of male chauvinism. They demanded that English be sanitized of all masculine-default usage and that the use of all compound words containing the element *man* be replaced by their gender-neutral equivalents. This trend requires the use of “he or she” instead of the default “he,” and has gone so far that some writers now use feminine pronouns in the default role.<sup>3</sup> In religious circles, some advocates of the movement have even demanded that God be redefined in gender-neutral terms and be endowed with feminine equality, making Him “God the Father and Mother.” The gender-neutral faction has had its affect on Bible translation, resulting in gender-neutral Bibles and intense controversy over this issue among translators and within the religious community at large.

### *The English Revised Version of 1881*

Accompanying the development of the new theory of textual criticism was the demand for a new revision of the King James Version. In 1870, a revision committee was named, consisting of 101 scholars representing a broad spectrum of the churches--Anglicans, Baptists, Congregationalists, Methodists, Presbyterians, and even Unitarians. Sixty-seven scholars were from England and thirty-four from America.<sup>4</sup> Such distinguished textual scholars as F. H. A. Scrivener, B. F. Westcott, and F. J. A. Hort served on the committee. Throughout the delibera-

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<sup>2</sup> This new vogue has so affected American culture that the politically-correct, gender-neutral grammar checker in my word processor recommends the word “humankind” or “humanity” rather than “mankind.”

<sup>3</sup> It is now common to find the pronouns “she,” “her,” and “hers” used to refer to an unspecified member of a profession whose members are predominately male, such as engineers, lawyers, doctors, etc. This suggests an emerging female chauvinism.

<sup>4</sup> Isaac H. Hall, *The Revised New Testament and History of Revision* (Philadelphia: Hubbard Bros., Publishers, [n.d.]), 81.

tions, Scrivener supported the Byzantine text, while Westcott and Hort supported the use of the newly discovered manuscripts that defined their “Neutral Text.” Westcott and Hort were influential over the majority of the committee and persuaded them to follow their critical text, much to the objection of Scrivener.

On Tuesday, May 17, 1881, the English Revised New Testament was published in England; and three days later it was released in the United States. The public response was overwhelming both in Britain and in the United States. After the work of revising the Old Testament was completed in 1884, the complete Bible was released in 1885. The British scholars continued their work and translated the Apocrypha, completing it in 1896. The revisers contributed their time and effort without charge. The other expenses incurred in the work of revision were paid by the Oxford and Cambridge University Presses in exchange for the copyright.<sup>5</sup>

The translation reads very much like the King James Version, with the exception that it reads more literal and less literary than the KJV. The principal difference is the modernizing of the grammar and vocabulary, and the fact that the translators followed the Westcott and Hort Greek text rather than the traditional *Textus Receptus*. This difference is much more evident in the New Testament than in the Old.

### *The American Standard Version of 1901*

The American scholars who worked on the 1881 revision had some differences of opinion with the British scholars over certain textual questions. They also saw the need for a distinctly American Revision, using American rather than British terms, spelling, and punctuation. The Americans preferred the consistent use of “Jehovah” instead of “LORD,”<sup>6</sup> “Sheol” instead of “Hell,”<sup>7</sup> “Holy Spirit”

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<sup>5</sup> Bruce, *Bible*, 137.

<sup>6</sup> The KJV and the ERV used the divine name *Jehovah* 7 times (Gen. 22:14; Exod. 6:3; 17:15; Jdg. 6:24; Psa. 83:18; Isa. 12:2; 26:4); whereas the ASV used it 6,883 times.

instead of “Holy Ghost,”<sup>8</sup> “demons” instead of “devils,”<sup>9</sup> “try” instead of “tempt,” and so forth.<sup>10</sup>

The American committee members agreed not to issue or endorse any new revision within fourteen years thereby delaying the publication of the American Revised Version of the New Testament until 1900. The complete Bible was issued in 1901 and became known as the *American Standard Version of 1901* (ASV).

This revision, like the English Revised Version (ERV), followed the critical text of Westcott and Hort rather than the traditional *Textus Receptus*. However, the American scholars did not translate the Apocrypha. Like the ERV, the ASV is more literal and less literary than the KJV; its idioms and expressions are unnatural, lacking correspondence with any living form of English. However, many regarded it to be much more accurate than the KJV, including most early generation Fundamentalists and conservatives.<sup>11</sup>

### *The Revised Standard Version of 1952*

The text of the American Standard Version was copyrighted to protect it against unauthorized changes. In 1928 the International Council of Religious Education obtained that copyright so that a new revision could be undertaken. After

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<sup>7</sup> The ASV uses the word “Sheol” 65 times in the Old Testament instead of “hell.” However, the word “hell” occurs 13 times in the New Testament always as the translation of the Greek word *Gehenna*.

<sup>8</sup> The ASV uses the term “Holy Spirit” 92 times in the New Testament and 3 times in the Old Testament, consistently translating of the same Greek and Hebrew expressions.

<sup>9</sup> The ASV uses the words “demon” 23 times and “demons” 55 times, consistently translating the same Greek and Hebrew words. The word “devil” is consistently reserved for that evil personage also called Satan.

<sup>10</sup> B. S. Easton, “American Revised Version” *International Standard Bible Encyclopaedia*, Vol. I (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1935), 116.

<sup>11</sup> See the discussion of the ERV and ASV in the *Introduction*, pages 1-3.

some deliberation, a new revision was initiated in 1930, but the Great Depression halted the project.

In 1937 a revision of the American Standard Version was authorized which produced the Revised Standard Version (RSV). A committee of thirty-two scholars was appointed to do the revising, being commissioned to “embody the best results of modern scholarship as to the meaning of the Scriptures, and express this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given the King James Version a supreme place in English literature.”<sup>12</sup>

The Revised Standard Version was intended to be a revision of the King James Version by way of the American Standard Version. The revisers modernized the language by replacing the archaic verb forms by those in current usage; thus, *saith* was changed to *says*, *heareth* to *hears*, and so forth. They reduced the number of times the conjunction “and” was used, omitting those that were monotonously repetitious. They changed the archaic pronouns (thou, thee, thy, thine) to the modern equivalent (you, your, yours) except in reference to God. They introduced the use of quotation marks and printed the poetical sections as poetry. They used the divine name “LORD” instead of “Jehovah.”<sup>13</sup>

This revision, like the American Standard Version, followed the critical text of Westcott and Hort, as modified by more recent scholarship, rather than the *Textus Receptus*. In addition, the revisers used the Hebrew text of R. Kittel’s *Biblia Hebraica*,<sup>14</sup> but made frequent emendations to the Hebrew and Greek texts based on other ancient authorities such as the Greek Septuagint, the Latin Vulgate, the Samaritan Bible, the Dead Sea Scrolls, and others. Also, at times, the wording reflects a theologically liberal bias. The most notorious criticism of the

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<sup>12</sup> *The Holy Bible, Revised Standard Version*, 2nd ed. (Nashville,: Thomas Nelson, Inc., 1952), preface.

<sup>13</sup> *RSV*, preface.

<sup>14</sup> R. Kittel, ed., *Biblia Hebraica* (Stuttgart: Privileg. Württ. Bibelanstalt, 1937).

version is its use of the phrase “young woman” rather than “virgin” in Isaiah 7:14. In general, the translation strikes a good balance between being literal and using sound literary English. However, Fundamentalists disapprove of its use; and the Evangelical community is divided over the issue, recognizing its theologically liberal bias, but using it with discernment.

The Revised Standard Version of the New Testament was first published in 1946, followed by the complete Bible on September 30, 1952. Soon after, a revision of the Apocrypha was made. A Catholic edition of the RSV was issued in 1966 which contains minor revisions that made it more acceptable to Catholics. That same year, the Oxford Annotated Bible was issued, containing the RSV text with the Apocrypha. It received the imprimatur of Richard Cardinal Cushing, Archbishop of Boston, thus making it the only English Bible approved for reading by Catholics and non-Catholics alike.<sup>15</sup> The copyright of the Revised Standard Version is held by the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

Unlike other translations, the Bible committee that produced the RSV has continues to be active. It consists of thirty-four members, including five Roman Catholics, one Greek Orthodox, and one Jewish member. Numbers of changes have been made in subsequent editions as a result of the decisions of this committee.<sup>16</sup> Having been revised again in 1989, the NRSV further improved the literary character of the RSV and seems to be somewhat more conservative than the RSV, though it still retains “young woman” in Isaiah 7:14.

### ***The Jerusalem Bible of 1966***

The Jerusalem Bible, produced by the cooperation of twenty-eight scholars, is the first Roman Catholic Bible translated from the Hebrew, Aramaic, and Greek texts rather than from the Latin Vulgate. This Bible is an English transla-

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<sup>15</sup> Jack Lewis, *The English Bible from KJV to NIV: A History and Evaluation* (Grand Rapids: Baker Book House, 1982), 117.

<sup>16</sup> Lewis, 118-19.

tion of the original French version known as *La Bible de Jerusalem* that first appeared in 1961. The English text was compared with the Hebrew, Aramaic, and Greek texts to assure its dependence upon the original languages and at the same time to retain the intent of the initial French translators. The Bible includes the Apocryphal books scattered among the Old Testament books in accordance with Catholic tradition.

Because the translators were liberal Roman Catholics, the work reflects that bias in its translation and extensive marginal notes throughout. The translators followed the Hebrew text R. Kittel's *Biblia Hebraica*, with a number of emendations from the Dead Sea Scrolls and the ancient versions. The Greek text used for the New Testament was an eclectic text of the Westcott and Hort type.

The translators followed the dynamic equivalence theory of translation, placing the translation in the category of a paraphrase. One of the unique characteristics of this version is the use of the divine name *Yahweh* instead of the traditional *LORD* or *Jehovah* of the other versions. This translation is the first to abandon the ancient tradition of not pronouncing that sacred name of God. Jack Lewis stated:

The JB falls short of being a version intelligible to the common English reader in all its features. Its preparers allowed their scholarly orientation to come through in the use of technical terms that may be semantically precise but which leave the ordinary reader in darkness.<sup>17</sup>

### ***The New American Standard Version of 1970***

Many of the theologically conservative pastors, scholars, and laymen were not satisfied with the Revised Standard Version, seeing it as often doctrinally unsound, and frequently unreliable textually. Consequently, they preferred the American Standard Version or the King James Version. Yet an obvious need existed for a revision that would bring the language of the Bible to current literary usage. To this end, the Lockman Foundation organized a committee of scholars to

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<sup>17</sup> Lewis, 209.

revise the American Standard Version. The first edition of the New Testament was issued in 1963, and the complete Bible in July of 1970.

The aim of the revision was fourfold:

- (1) Faithfulness to the original Hebrew and Greek
- (2) Grammatical correctness
- (3) Understandability for the masses
- (4) Preeminence to the Lord Jesus Christ

This revision followed the twenty-third edition of the Nestle Greek New Testament, a modified form of the Westcott and Hort Text, rather than the *Textus Receptus*. The Hebrew text for the Old Testament was R. Kittel's *Biblia Hebraica*; in a few places the Hebrew text is emended by readings taken from the Dead Sea Scrolls and the ancient versions.

The revisers rendered the grammar and terminology of the ASV in contemporary English, yet retained as much of its word-for-word literalness as was acceptable to modern readers. They attempted to make a careful and consistent distinction between the Greek tenses, and to use correct English rules regarding sequence of tenses. Thus, the translation is accurate, but it lacks the literary qualities of idiomatic English. Its wording gives the impression of "Bible English" that is often unnatural.

The revisers did not retain the ASV format of arranging the verses in paragraphs. Instead, they returned to the older method of keeping the verses separate and using bold face verse numbers to mark the beginning of a paragraph. They used quotation marks and other punctuation marks in accordance with modern usage. They changed the archaic pronouns (thou, thee, thy, thine) to the modern equivalent (you, your, yours) except in the language of prayer addressed to Deity. Also, pronouns referring to Deity were capitalized. The revisers discontinued the use of the divine name "Jehovah" used so frequently in the ASV; instead they

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returned to the exclusive use of “LORD,” following the older tradition of the King James Version.

In 1995, the NASV was revised in order to improve its literary style and readability. This improvement will surely enhance its value to those who appreciate its accuracy.

### *The New English Bible of 1971*

The New English Bible had its beginning in 1946 with a proposal from the General Assembly of the Church of Scotland.<sup>18</sup> A panel of qualified translators was assigned to make a fresh translation from the Hebrew and Greek, not a revision of former translations as was the case for the ERV, ASV, and RSV. The translation included the Old and New Testaments and the Apocrypha. After thirteen years of work, the first edition of the New Testament became available in 1961. By 1971, when the complete Bible was issued, the New Testament was in a second revised edition. The project took twenty-four years to complete.

The Hebrew and Greek texts used were those of the Westcott and Hort type. For the Old Testament, the Hebrew text was R. Kittel’s *Biblia Hebraica*, with many emendations and changes drawn from the Dead Sea Scrolls. The Greek text used for the New Testament was quite eclectic, not depending on any particular printed edition. R.V.G. Tasker subsequently published the underlying Greek text.<sup>19</sup>

The translation was to follow the dynamic equivalence theory, with the intent of making the message of Scripture intelligible to the unchurched, to young people, and to readers with no religious background. Thus, the translation is more of a paraphrase than it is literal; but, on the other hand, it is very readable. The

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<sup>18</sup> Lewis, 130.

<sup>19</sup> R. V. G. Tasker, *The Greek New Testament* (London: Oxford and Cambridge University Press, 1964).

translation is in British English, making the British spelling and idiom a problem at times for Americans. It was revised in 1989 as the Revised English Bible.

### ***The New International Version of 1978***

The New International Version (NIV) was conceived in the 1950s when interested groups in the Christian Reformed Church met with the Commission on Education of the National Association of Evangelicals to discuss the possibility of a new contemporary translation of the Bible.<sup>20</sup> The project was launched in 1965 under the sponsorship of the New York United Bible Society, with the Zondervan Publishing House receiving printing rights. Edwin H. Palmer was the Executive Secretary until his death in 1980 at which time Kenneth Barker took his place. The New Testament being released in 1973, the complete Bible was issued in 1978 at an estimated production cost of \$2,500,000 with advanced sales reaching 1,200,000 copies.<sup>21</sup>

Over 110 evangelical scholars from the United States, Canada, Great Britain, Ireland, Australia, and New Zealand participated, representing thirty-four denominations, making the translation both international and transdenominational.<sup>22</sup> The translation was not a revision of any earlier version, but a direct rendering from the Hebrew and Greek texts. The Masoretic text contained in the latest edition of Kittel's *Biblia Hebraica* was the Hebrew text used,<sup>23</sup> and an "eclectic" text determined by the Reasoned Eclectic Method of textual criticism was the Greek text used. The selected translation theory was a mixture of Formal Equivalence and Dynamic Equivalence, intended to provide a blend of a literal rendering

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<sup>20</sup> Sakae Kubo and Walter F. Specht, *So Many Versions? 20<sup>th</sup> Century English Versions of the Bible*, rev. ed. (Grand Rapids: Zondervan, 1983), 243.

<sup>21</sup> Lewis, 294.

<sup>22</sup> Lewis, 294.

<sup>23</sup> Textual critical decisions resulted in minor variations from this text based on evidence from the Dead Sea Scrolls, the Samaritan Pentateuch, and ancient versions. These variations are recorded in marginal notes.

with contemporary literary style. The NIV currently outsells the other modern versions, even exceeding the KJV at times.

In 2002, a revision of the NIV New Testament entitled Today's New International Version (TNIV) was issued that included, among other things, the use of gender-neutral language. A corresponding revision of the Old Testament is under way. The publication of the TNIV resulted in intense controversy among evangelicals over the gender-neutral question. This debate is bound to limit the circulation of the TNIV, but the publisher does not plan to end the printing of the previous NIV. Only time will tell whether the gender-neutral language will become more than a politically-correct fad.

### *The New King James Version of 1982*

In 1975, Thomas Nelson Publishers invited leading clergymen and laymen to meetings in Chicago and Nashville to discuss the need for a revision of the King James Version. A similar meeting was held in London, England, in 1976. The meetings were attended by almost one hundred church leaders, representing a broad spectrum of conservative Christianity. The general feeling of these leaders was that a careful revision should be made of the King James Version while retaining as much as possible of the text and language of the historic version.

Making use of the ideas and suggestions provided at these conferences, the publisher's representatives drafted a statement of purpose and a list of guidelines similar to those drafted by the translators the King James Version.

For the New King James Version (NKJV), the Hebrew text of the Old Testament was the 1967/1977 Stuttgart edition of *Biblia Hebraica*. Constant reference was made to the printed edition of the Hebrew Bible used by the translators of 1611, the second Bomberg edition edited by Jacob ben Chayyim. In those few places where the Bomberg text differed from the Stuttgart edition, the Bomberg reading was followed. Constant reference was also made to the ancient versions used by the 1611 translators, such as the Greek, Latin, Aramaic, and Syriac. Significant places where the KJV and the NKJV did not follow the traditional Hebrew text were listed in footnotes. Likewise, places were listed in foot-

notes where the NKJV brought the translation into conformity with the traditional Hebrew text.

The Greek text of the New Testament was the 1894/1902 *Textus Receptus* edited by F. H. A. Scrivener, and recently reprinted by the Trinitarian Bible Society.<sup>24</sup> The NKJV consistently followed that text, but constant reference also was made to other printed editions of the Greek New Testament and to other authorities; significant textual variants were listed in footnotes.

Wherever the KJV needed to be significantly changed, the translators of the New King James Version used the optimal equivalence theory of translation that emphasizes maximum faithfulness in the transfer of semantic and syntactic information from the Hebrew and Greek to English. Maximum faithfulness is demanded by the sacred character of the Bible—it is the divinely inspired Word of God and must not be handled subjectively. The translators recognized that such faithfulness combined with literary excellence produces the best possible translation.

One hundred thirty nine scholars, pastors, and laymen contributed to the production of the New King James Version. The New Testament translators consisted of 22 scholars from 18 different educational institutions; The Old Testament translators consisted of 30 scholars from 21 different institutions. In addition, 7 consultants, 66 reviewers, 5 editors, and 12 executive reviewers participated in the program.<sup>25</sup>

The first edition of the New Testament was released in 1979, and the complete Bible was issued on August 2, 1982—600 years after the issuing of the first English Bible by John Wycliffe in 1382.

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<sup>24</sup> F. H. A. Scrivener, ed., *H KAINH ΔΙΑΘΗΚΗ*, The New Testament: The Greek Text Underlying the English Authorized Version of 1611 (1902; rpt.; London: The Trinitarian Bible Society, n.d.).

<sup>25</sup> The dual role of a few participants accounts for the total not equaling the sum of its parts.

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*The English Standard Version of 2001*

The English Standard Version (ESV) is published by the Good News Publishers of Wheaton, Illinois. It follows in the traditional stream of English Bibles characterized by the King James Version (1611), the English Revised Version (1885), the American Standard Version (1901), and the Revised Standard Version (1952, 1971) of which the ESV is a revision. The objective of this version is to carry on the legacy which was most recently passed on from the RSV.

The publishing team included over one hundred people. The Translation Oversight Committee consisted of fourteen members. These were served by fifty Translation Review Scholars who are recognized experts, and they received advice from over fifty members of the Advisory Council. International in scope and from a variety of denominations, all of these participants were committed to the truth of God's Word and to historic Christian orthodoxy.

The translation philosophy followed formal equivalence rather than dynamic (or functional) equivalence, with careful attention given to "faithfulness to the text and vigorous pursuit of accuracy . . . combined with simplicity, beauty, and dignity of expression."<sup>26</sup> The translators and editors attempted to maintain a balance between being as literal as possible, "while maintaining clarity of expression and literary excellence."<sup>27</sup> The objective was to provide an English Bible that was suitable for public reading, preaching, academic study, and private devotions.

The translation style retains the traditional theological terminology, but otherwise employs Modern Standard English. Expressions of gender were generally consistent with the gender of the original language, except where the context indicated a gender inclusive intent. So the term "people" is used rather than "men" where the reference is to both men and women. On the other hand, the

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<sup>26</sup> Preface.

<sup>27</sup> Preface.

inclusive use of the generic “man,” “brothers,” and “he” was retained because those words are still understood inclusively in Modern English.

The textual base for the ESV is the Masoretic Text of the Hebrew Bible as published in *Biblia Hebraica Stuttgartensia* (2<sup>nd</sup> ed., 1983), the *Greek New Testament* (4<sup>th</sup> corrected ed., 1993) published by the United Bible Society, and *Novum Testamentum Graece* (27<sup>th</sup> ed.), edited by Nestle and Aland. A commendable departure from its predecessor the RSV and its recent revision the NRSV, both of which emended the Hebrew text rather freely, the ESV translators avoided following a different Hebrew text wherever possible.

### ***The Holman Christian Standard Bible of 2002***

The Holman Christian Standard Bible was conceived by Arthur Farstad, formerly the Executive Editor of the New King James New Testament.<sup>28</sup> His dream was to publish a translation of the New Testament based on the Majority Text of the Greek New Testament. He began the project in 1984 and eventually persuaded Broadman and Holman Publishers to sponsor the project. The publishers agreed to produce a new translation based on the critical texts. Under these conditions, Farstad served as the General Editor of the project until his untimely death in September 1998 at which time his colleague Edwin Blum was appointed as his successor. The Executive Editor is David Shepherd, vice president and publisher of Broadman and Holman Publishers.

These editors openly stated their objectives for the project:

- We believe the world should conform to the Word of God, not the other way around. That belief stems from our confidence that the Bible in its original form is God’s uniquely inspired, inerrant message to mankind.
- We believe that translating the Bible is a mission through which to reach people with the Good News of Jesus Christ, a mission in which the two of

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<sup>28</sup> The information presented in this section is gleaned from personal knowledge and from the website of Broadman and Holman Publishers, <http://www.lifeway.com>.

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us are actively involved as part of the team developing the *Holman Christian Standard Bible*<sup>®</sup> translation.<sup>29</sup>

To this end, they assembled a team of over 90 scholars, translators, editors, and English stylists representing 17 different Protestant denominations from around the world, as well as several non-denominational churches, to participate in the project. All participants affirmed their commitment to these objectives and to Evangelical doctrine, assuring that the translation would be free from liberal theological influences.

The translation is not a revision of any previous version but a fresh translation taken directly from the Hebrew, Aramaic, and Greek texts, using the optimal equivalence theory of translation. This translation is the only one wholly following that theory of translation, making it adhere optimally to the doctrine of verbal inspiration and infallibility of Scripture. The translators used the Nestle-Aland Greek text (27<sup>th</sup> edition), known as the “critical text,” for the New Testament and the Hebrew text, known as *Biblia Hebraica Stuttgartensia* (4<sup>th</sup> edition), for the Old Testament, following the reasoned eclectic method of textual criticism for making textual decisions. The translators and editors consulted the latest advances in Biblical scholarship, using highly advanced computerized Biblical-language resources that contributed to the accuracy and consistency of the work, resources unavailable in earlier decades.

The translation is rendered in Modern Standard English for use in the global English-speaking community. Avoiding regionally distinctive vocabulary and idioms, the translation is designed to be user-friendly to a broad spectrum of English readers. The translation does not use unnecessarily difficult words, but it also avoids inappropriate simplification, retaining words rich in theological meaning and tradition such as “propitiation,” “redemption,” “justification,” and “sanctification.” Appropriate marginal notes explain unfamiliar terms. The style is contemporary, but it retains the dignity and majesty characteristic of the King

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<sup>29</sup> <http://www.lifeway.com/lwc/article>.

James Version that makes the translation suitable for public reading and worship. Finally, while shunning needless gender-specific language, the translation leaves most gender-specific language in place, and in general avoids current politically-correct fads.

The New Testament was released in 2002 with the complete Bible scheduled for release in the Spring of 2004, at an estimated cost of \$10-12 million. Broadman and Holman Publishers is a division of LifeWay Christian Resources of the Southern Baptist Convention, a registered non-profit corporation. “The company’s motivation for the production of a new Bible translation is ministry not money.”<sup>30</sup> Although the translation is sponsored and produced by a Baptist organization, it is designed to serve the international Christian community at large.

### *Other Modern Versions*

It is not the purpose of this work to present an exhaustive evaluation of the many English Bible translations that have been produced during the Twentieth Century. Several good works of that sort already exist.<sup>31</sup> Each translation has its own objectives, its own strengths and weaknesses. It is wrong to suppose that only one translation is adequate for all purposes.

A later chapter evaluates some of the prominent English translations on the basis of certain principal doctrines of Scripture. They are all found to fully support these doctrines, some more strongly than others; but none explicitly

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<sup>30</sup> <http://www.lifeway.com/lwc/article>.

<sup>31</sup> L. R. Bailey, *The Word of God: A Guide to English Versions of the Bible* (Atlanta: John Knox, 1982); F. F. Bruce, *History of the Bible in English: From the Earliest Versions*, 3<sup>rd</sup> ed. (New York: Oxford University Press, 1978); P. W. Comfort, *Early Manuscripts and Modern Translations of the New Testament* (Grand Rapids: Baker, 1990); D. Ewert, *From Ancient Tablets to Modern Translations: A General Introduction to the Bible* (Grand Rapids: Zondervan, 1983); S. Kubo and W. F. Specht, *So Many Versions? Twentieth Century English Versions of the Bible* (Grand Rapids: Zondervan, 1983); Jack P. Lewis, *The English Bible from KJV to NIV: A History and Evaluation*, 2<sup>nd</sup> ed. (Grand Rapids: Baker, 1991); G. MacGregor, *The Bible in the Making* (London: John Murray, 1961); Paul W. Wegner, *The Journey from Texts to Translations* (Grand Rapids: Baker Books, 1999).

denies any of these doctrines. The versions complement one another by their various strengths and objectives. Bible students profit by studying and comparing various modern versions. In so doing, the student becomes aware of where it is important to consult the Hebrew and Greek texts. After all, the Hebrew and Greek words originally written by the divinely inspired prophets and apostles constitute the divinely inspired, infallible, inerrant, authoritative Word of God. God's Word does not change, so those original Hebrew and Greek words still are the Word of God. No translation, no matter how well done, can replace that final authority; all are equally afflicted with the human fallibility of their translators. But God's Word, like God's Son, is the same yesterday, today, and forever.

It is true that most Bible students are not trained in Hebrew and Greek, but it is not as though reliable English resources are not available that provide access to these languages. Readily available word-study books, concordances, dictionaries, encyclopedias, commentaries, and Bible-study software abound. Anyone who limits his study of God's Word to one out-of-date translation is unnecessarily restricted by his own self-inflicted handicap.

Many who defend the King James Version as the final authority are concerned that the original Hebrew and Greek words of the prophets and apostles have not been preserved throughout history, and are not available today. They have this concern because the surviving copies of the ancient Hebrew and Greek Bibles are not identical—that is, their wording differs in some places, just like current editions of the KJV do. But it is not as if God were unable to preserve the original Hebrew and Greek words—the words are preserved in the consensus of the surviving manuscripts and other witnesses. It is not a matter of preservation, but of being able to discern which of the preserved words are the original ones. Replacing the Hebrew and Greek authority with the authority of a translation does not solve the problem, because the substitute authority has gone through many revisions, and it currently exists in editions that differ in some places. The next several chapters discuss how the Hebrew and Greek texts were preserved, and how a person can discern which variation is the original wording in any given place of variation.



## Chapter 15

### Modern Versions Support Orthodox Doctrine

Advocates of the King James Only View frequently claim that the modern versions of the English Bible support doctrinal error and heretical views. David W. Cloud, a defender of the *Textus Receptus* and the King James Version, stated: “The modern texts and versions are founded upon apostasy.”<sup>1</sup> He cited with approval a private communication from Donald A. Waite who stated:

All three of these [NKJV, NASB, and NIV], to a lesser or greater extent, have used perversion, paraphrase, and dynamic equivalency. And we believe there are three ways this has been done. They have added to the words of God; they have subtracted from the words of God; and they have changed the words of God, and we believe they are theologically in error, as well.<sup>2</sup>

J. J. Ray published a list of 162 passages where some or all modern versions have errors,<sup>3</sup> giving the impression that all alleged errors are of serious doctrinal significance. He summarized his conclusions as follows:

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<sup>1</sup> David W. Cloud, *For the Love of the Bible* (Oak Harbor, WA: Way of Life Literature), 14. Cloud claims to accept the *Textus Receptus* as the authoritative text, but he defends every word in the KJV. He has stated that some changes could be made to improve the KJV, but that such changes should not be made now. However, to the best of my knowledge he has never documented a single possible improvement for the KJV. On the other hand, he wrote: “I personally take exception to any position which claims we no longer have a perfect Bible” (p. 10); and further: “I do not believe that the King James Bible contains any errors” (p. 11).

<sup>2</sup> Cloud, 412-13. Waite also claims to accept the *Textus Receptus* as the authoritative text, but he too defends every word in the KJV. I have yet to see any improvement he has ever suggested for the KJV. He recently published what he calls *The Defined King James Bible* (Collingswood, NJ: The Bible for Today Press, 1998). This edition of the KJV contains footnotes that define “archaic, obsolete, or uncommon English words.” This new edition, however, recommends no improvements to the text itself.

<sup>3</sup> Ray, 35-50.

We must accept all or none of these modern versions. If the RSV goes out the window, the rest must go also in direct proportion to the number of textual corruptions listed after their names in the following comparative list. So you see, we are driven back to the *Textus Receptus* which, after all, is God's sure foundation on which to rest our eternal salvation.<sup>4</sup>

Such statements are intended to persuade their readers that the modern English versions are full of doctrinal error. Actually, an unbiased examination of Ray's list of 162 passages indicates that none of the variant readings deny any tenet of orthodox doctrine, and none alter the overall doctrinal consensus of Scripture. For example, Ray objects that some modern versions do not include the word *Jesus* in Matthew 8:29, "And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God?"—as though the context does not make it clear that Jesus was being addressed. He objects that some versions read "his father" where the KJV reads "Joseph" (Luke 2:33), and that they read "his parents" where the KJV reads "Joseph and his mother" (Luke 2:43)—as though the KJV does not refer to Joseph and Mary as *His parents* in the same passage (Luke 2:27, 41), and to Joseph as *His father* (John 6:42). He objects that some do not include the words "and the Lord said" (Luke 7:31; 22:31) or "Jesus said unto them" (Matthew 13:51)—as though the context does not make it clear who the speaker is. He objects that some do not include the words "the prophet" where the KJV reads "Jonas the prophet" (Luke 11:29)—as though the context does not make it clear that the reference is to the prophet Jonah. He objected that some do not include the words "of the dead" where the KJV reads "a resurrection of the dead" (Acts 24:15)—as though the resurrection would not be of the dead. Although not all of Ray's objections are as trivial as these, some may be valid objections—none are so serious as to render modern versions of no value or of no significance.

In this chapter, eight modern English versions, along with the King James Version of 1769, are examined for their teachings on seven of the cardinal doctrines of Fundamental theology: (1) the deity of Christ, (2) the virgin birth of Christ, (3) atonement by the blood of Christ, (4) justification by faith, (5) the

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<sup>4</sup> Ray, 32.

bodily resurrection of Christ, (6) the second coming of Christ, and (7) the doctrine of salvation. Rather than examine a few problem texts, as the critics of modern versions usually do, this study attempts to be as exhaustive as practically possible.

The eight selected versions are: (1) the New King James Version of 1982 (NKJV), (2) the American Standard Version of 1901 (ASV), (3) the New American Standard Version of 1995 (NASB), (4) the New International Version of 1984 (NIV), (5) the Revised Standard Version of 1952 (RSV), (6) the New Revised Standard Version of 1989 (NRSV), (7) the New Living Translation of 1996 (NLT), and (8) The New World Translation of the Holy Scriptures of 1961 (NWT) published by the Watchtower Bible & Tract Society. These versions were chosen because their texts are available electronically on the BibleWorks 5.0 computer software program,<sup>5</sup> and because they represent a spectrum of theological and translational theory. The electronic availability of these texts permits a rapid and relatively exhaustive means of comparison. All the translations except the KJV and NKJV have an underlying Greek text derived from the Nestle-Aland or United Bible Society texts.

Regarding the RSV, Edward F. Hills asserted:

The modernism of the R.S.V. and the N.E.B. appears everywhere in them. For example, both of them profess to use *thou* when referring to God and *you* when referring to men. Yet the disciples are made to use *you* when speaking to Jesus, implying evidently, that they did not believe that He was divine. Even when they confess Him to be the Son of God, the disciples are made to use *you*. Peter is made to say, the Son of the living God (Matt. 16:16).<sup>6</sup>

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<sup>5</sup> Copyright by *BibleWorks* and distributed by HERMENEUTIKA Computer Bible Research Software, P.O. Box 2200, Big Fork, MT, 59911-2200. Quotations from these translations are made on the basis of fair usage for research and review. The exception is the New World Translation which is not available in *BibleWorks*.

<sup>6</sup> Edward F. Hills, *The King James Version Defended!*, 215-16. Hills also claims to accept the *Textus Receptus* as the authoritative text, but he too defends every word in the KJV. Although he admitted the existence of some "minor blemishes which can easily be removed or corrected in marginal notes" (p. 196), I have yet to see any improvement he ever suggested for the actual text of the KJV.

This statement may be true, but many of Christ's followers regarded Him as a prophet and had not yet recognized His deity, even after His resurrection.<sup>7</sup> Certainly the scribes and Pharisees who addressed Him did not acknowledge His deity. That is not to excuse this implied uncertainty about when the apostles and disciples recognized the deity of Christ, but this point should not cause one to forget that the RSV widely recognizes the deity of Christ, as later evidence demonstrates. In that translation, when God addressed Jesus, the pronouns *thou*, *thee*, and *thy* are used, thus acknowledging His deity.<sup>8</sup> The same is true when the New Testament quotes an Old Testament passage that refers to Him. In passages that refer to the time after the resurrection, the RSV uses the pronouns when some believers address Jesus, for example, Paul.<sup>9</sup> In passages that refer to the time of the Messianic kingdom, the RSV uses these pronouns when anyone addressed Jesus.<sup>10</sup> The NRSV does not use the archaic pronouns, nor does it capitalize the first letter of pronouns referring to deity. The use of these versions in this study does not constitute an endorsement of them because it is clear that a liberal theological bias is evident in them. However, one should not condemn them for being honest to the Greek and Hebrew texts when those texts make unambiguous declarations of doctrine. It is in passages that are not unambiguous that these versions tend to prefer a less conservative translation.

The NASB of 1977 (not used in this study) follows the pattern of the RSV in using the archaic pronouns to refer to deity, but it corrects the RSV's trend and uses the archaic pronouns in places where the translators regarded the disciples to

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<sup>7</sup> "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted" (Matt. 28:16-18).

<sup>8</sup> Mark 1:2, 11; 12:36; Luke 3:22; 7:27; 20:43; Acts 2:35; 13:33; Heb. 1:5, 8, 9, 10, 12, 13; 5:5, 6; 7:17, 21.

<sup>9</sup> Acts 22:20.

<sup>10</sup> Matt. 25:37, 38, 39, 44; Rev. 5:9.

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have acknowledged Christ's deity.<sup>11</sup> However, it further acknowledged Christ's deity by consistently capitalizing the first letter of pronouns that refer to deity, including Jesus.<sup>12</sup> The NASB of 1995 abandoned the use of archaic pronouns, but capitalized the first letter of all pronouns that refer to deity, including Jesus.

The New World Translation is used as a means for comparing the other modern versions with one that is purposefully designed to support the unorthodox theology of the Jehovah's Witnesses.

This chapter is divided into eight parts, each part treating one of the seven cardinal doctrines studied. The last part presents the conclusions.

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<sup>11</sup> Peter (Matt. 16:16; Mark 8:29); Paul (Acts 9:5; 22:8, 19, 20; 26:15); Ananias (Acts 9:13, 14).

<sup>12</sup> For example, Matt 17:4; Mark 9:5, 33; John 11:21; 19:9.

## **PART ONE**

### **The Versions Support the Deity of Christ**

The deity of Christ, as expressed in a given version, is explained by five propositions: (1) the Scripture actually refers to Jesus by the word *God*; (2) the Scripture declares that Jesus received worship; (3) the word *Lord*, which is associated with the divine name LORD, as used in the Old Testament, is used as a title of respect for Jesus, and is capitalized<sup>13</sup> when used of Jesus; (4) Jesus is called *the Son of God*, *the Son of Man*, and *the Son of David*, where the word *Son* is capitalized; (5) other words that refer to Jesus are capitalized. With respect to the latter three propositions, capitalization was not used in the ancient manuscripts. When used in a translation, capitalization occurs because of the conventions of English grammar and usage. The conventions of English grammar normally capitalize titles of respect, proper nouns, and nouns referring to deity. But whether the translators of a version intended capitalization to designate deity or merely respect is not always clear. In the case of the NWT it is evident that capitalization was not intended to designate deity, and that may be the case for some of the other versions.<sup>14</sup> In general, all the modern versions agree with the KJV with the exception of the NWT which rarely supports the deity of Christ; specific mention of the NWT is not made except where its reading is exceptionally divergent.<sup>15</sup>

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<sup>13</sup> The term *capitalized*, as used in this chapter, is an abbreviation that means the capitalization of the first letter of a word.

<sup>14</sup> The issue is even more confusing when one examines how the versions treat titles of respect used with reference to those other than God. For example, most versions do not capitalize “my lord” in Acts 25:26 where it refers to Caesar Augustus. See also similar conditions in Gen. 23:6; 24:18; 31:35; 32:4, 5; plus many other instances.

<sup>15</sup> One must also remember that even though a few passages in the NWT may be interpreted as supporting the deity of Christ, the Jehovah’s Witnesses consistently interpret even these passages contrary to His deity.

### *Jesus is Called God*

Ten passages in the KJV make reference to Christ the Messiah as God. The modern versions, with a few exceptions, agree. The following is a list of the passages as translated in the KJV (unless otherwise indicated).

#### **Psalm 45:6**

“Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.” All the versions agree with the KJV wording except the RSV which reads: “Your divine throne endures for ever and ever. Your royal scepter is a scepter of equity,” and the NWT which reads: “God is your throne to time indefinite, even forever.”

#### **Isaiah 9:6**

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” All the versions agree with the KJV wording “The mighty God” except the NWT.

#### **John 1:1**

“In the beginning was the Word, and the Word was with God, and the Word was God.” All the versions agree with the KJV wording here except the NWT.

#### **John 1:18**

Some ancient Greek manuscripts refer to Christ as God in this passage. The NASB reads: “No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained *Him*.” The NIV, NASB, NRSV, and the NLT accept the reading that supports referring to Christ as God here.

The KJV, following the *Textus Receptus*, reads: “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath

declared *him*.” The ASV, RSV, and NKJV agree with the wording of the KJV here.<sup>16</sup>

### **John 20:28**

“And Thomas answered and said unto him, My Lord and my God.” All the versions agree with the reference to Jesus as God here.

### **Romans 9:5**

“Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.” Here the text is usually understood to refer to Christ as God. The ASV, NASB, and NRSV follow the wording of the KJV here.

However, some insist that this rendering could mean only that Christ will be blessed by God forever. While others prefer the RSV reading: “to them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen.” These readings do not deny the deity of Christ, they just do not express it in this passage. The RSV stands alone here.

On the other hand, some versions translate this verse in an unambiguous way, making it clear that the Greek text refers to Christ as God. The NKJV reads: “of whom *are* the fathers and from whom, according to the flesh, Christ *came*, who is over all, *the* eternally blessed God. Amen.” The NIV and NLT also provide a similar unambiguous translation.

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<sup>16</sup> Some have asserted that the reading “only begotten God” is heretical. However, if Jesus is the only begotten Son of God, and Jesus is God the Son, then it may be concluded that He is the only begotten God. The following conservative theologians and commentaries support this conclusion: H. C. Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Eerdmans, 1949), 41, 142; A. H. Strong, *Systematic Theology* (Chicago: Judson Press, 1907), 306; G. Vos, *Biblical Theology* (Grand Rapids: Eerdmans, 1948), 88; E. H. Bancroft, *Elementary Theology* (Grand Rapids: Zondervan, 1945), 101; Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1971), 113-14. This is not to argue necessarily that the reading “only begotten God” is original, but only that reliable theologians and commentaries regard the reading as orthodox.

**1 Timothy 3:16**

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The NKJV follows this wording also.

However, some ancient Greek manuscripts have a pronoun where the *Textus Receptus* has the word *God*. Many point out that the obvious antecedent of the pronoun must be God, so they regard this text to refer to Christ as God indirectly. Thus, the ASV reads:

And without controversy great is the mystery of godliness;  
He who was manifested in the flesh,  
Justified in the spirit,  
Seen of angels,  
Preached among the nations,  
Believed on in the world,  
Received up in glory.

The ASV, NIV, NASB, RSV, NRSV, NLT, and NWT follow this latter rendering.

**Titus 2:13**

Some versions, like the KJV and ASV, do not render this verse as referring to Christ as God. The KJV reads: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” Clearly this translation distinguishes Jesus Christ from God.

However, other versions, following exactly the same Greek text, recognize that the Greek grammatical construction here identifies Jesus Christ as both God and Savior. Thus the NASB reads: “looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.” The NIV, NASB, RSV, NRSV, NKJV, and NLT all agree with this latter rendering.

**Hebrews 1:8**

“But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom.” All the versions agree with the wording of the KJV here. Here the author of the book of Hebrews quoted Psalm 45:6 (see above). It is interesting to note that the RSV accepted the rendering that refers to Christ as God here, but rejected it in Psalm 45:6.

**2 Peter 1:1**

As in Titus 2:13 above, some versions, like the KJV and ASV, do not render this verse as referring to Christ as God. The KJV reads: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.”

However, other versions, following exactly the same Greek text, recognize that the Greek grammatical construction here identifies Jesus Christ as both God and Savior. Thus the NASB reads: “Simon Peter, a bond-servant and apostle of Jesus Christ, To those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.” The NIV, NKJV, NASB, RSV, NRSV, and NLT all agree with this later rendering.

Table 15.1 summarizes the way the various versions refer to the deity of Christ. It is interesting to note that the KJV renders only seven of the ten passages as referring to Christ as God. The ASV and RSV render only six as such. Conversely, all the other versions render nine of the ten as referring to Christ as God. In this instance, five of the modern versions present a stronger case for the deity of Christ than does the KJV.

***Jesus Christ Received Worship***

The verb translated “worship” in the New Testament is a Greek word that means “worship” when the object of the verb is God, and “pay homage” when the object is human. In the case of Jesus Christ, He was both human and divine, but not everyone knew or acknowledged His deity. However, the fact that He received genuine worship is another evidence of His deity. Where the context clearly supports genuine worship, all the versions translate the word as “worship.” In those places where the context is not as clear, the versions differ based on the

translators’ evaluation of the context. However, where the versions differ, the difference should not be attributed to a bias against the deity, and such differences cannot be considered a denial of the deity of Christ. In fourteen passages, some versions attribute worship to Jesus. In all passages but one, the NWT renders the word as “did obeisance.”

**Table 15.1**  
**Summary of the Versions Relating to**  
**Jesus as God**

Ref.	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Psa. 45:6	y	y	y	y	y	n	y	y	n
Isa. 9:6	y	y	y	y	y	y	y	y	y
John 1:1	y	y	y	y	y	y	y	y	n
John 1:18	n	n	n	y	y	n	y	y	n
John 20:28	y	y	y	y	y	y	y	y	y
Rom. 9:5	y	y	y	y	y	n	y	y	n
1 Tim. 3:16	y	y	n	n	n	n	n	n	n
Tit. 2:13	n	y	n	y	y	y	y	y	n
Heb. 1:8	y	y	y	y	y	y	y	y	n
2 Pet. 1:1	n	y	n	y	y	y	y	y	n
<b>Total</b>	7	9	6	9	9	6	9	9	2

Five passages in the KJV attribute worship to Jesus Christ where all the versions agree.<sup>17</sup> In four passages, all the versions except one attribute worship to Jesus,<sup>18</sup> and where the exceptions render “pay homage” (NRSV) or omit the phrase (RSV).

Finally, in five passages, some versions render the text other than worship. In Matthew 8:2 and 9:18, the NIV, RSV, NRSV, and NLT read “knelt before him”; and the NASB reads “bowed down before Him” while at the same time acknowledging His deity by the capitalized pronoun. In Matthew 15:25, the NIV, RSV, and NRSV read “knelt before him”; and the NASB reads “bowed down before Him” while at the same time acknowledging His deity by the capitalized

<sup>17</sup> Matt. 14:33; 28:9, 17; John 9:38; Heb. 1:6.

<sup>18</sup> Matt. 2:2, 8, 11 (NRSV); Luke 24:52 (RSV).

pronoun. In Matthew 20:20, the NIV, RSV, NRSV, NKJV, and NLT read “kneeling down”; and the NASB reads “bowing down” while at the same time acknowledging His deity by the capitalized pronoun in the verse, as does the NKJV. In Mark 5:6, the NIV reads “fell on his knees in front of him”; the NASB and NRSV read “bowed down before Him” while the NASB (but not the NRSV) at the same time acknowledges His deity by the capitalized pronoun; and the NLT reads “fell down before him.”

In these latter five passages, no textual variants explain the differences. The context suggests that the person bowing before Jesus either did not recognize Him as God, or was motivated by respect, not worship. Table 15.2 summarizes the number of times the various versions attribute worship to Jesus.

**Table 15.2**  
**Summary of the Versions with Respect to**  
**Worship and Jesus**

Reference	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Matt. 2:2	y	y	y	y	y	y	n	y	n
Matt. 2:8	y	y	y	y	y	y	n	y	n
Matt. 2:11	y	y	y	y	y	y	n	y	n
Matt. 8:2	y	y	y	n	n	n	n	n	n
Matt. 9:18	y	y	y	n	n	n	n	n	n
Matt. 14:33	y	y	y	y	y	y	y	y	n
Matt. 15:25	y	y	y	n	n	n	n	y	n
Matt. 20:20	y	n	y	n	n	n	n	n	n
Matt. 28:9	y	y	y	y	y	y	y	y	n
Matt. 28:17	y	y	y	y	y	y	y	y	n
Mark 5:6	y	y	y	n	n	y	n	n	n
Luke 24:52	y	y	y	y	y	n	y	y	n
John 9:38	y	y	y	y	y	y	y	y	n
Heb. 1:6	y	y	y	y	y	y	y	y	y
<b>Total</b>	14	13	14	9	9	9	6	10	1

It is evident from Tables 15.1 and 15.2 that all the versions except the NWT strongly support the deity of Christ. Table 15.3 summarizes the evidence from Tables 15.1 and 15.2.

**Table 15.3**  
**Summary of the Versions With Respect to**  
**Christ as God and Worship**

Proposition	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
God	7	9	6	9	9	6	9	9	2
Worship	14	13	14	9	9	9	6	10	1
<b>Total</b>	21	23	20	18	18	15	15	19	3

Because the following propositions are dependent on the conventions of English for capitalization, it is not certain whether the translators intended capitalization to indicate deity or merely respect, except in the case of the NWT which clearly does not intend to indicate deity. However, in the case of the others, capitalization can usually be interpreted as supporting the deity of Christ based on how the versions failed to employ capitalization when the referent is man and not God. Though one cannot be certain how heavily capitalization figured in the translators' view of the deity of Christ, the evidence is presented here.

*Jesus is Called Lord*

The word *Lord* is associated with the divine name LORD as used in the Old Testament. The same word is used very often as a title of respect for Jesus. In addition, the epithet *Lord* is added to the various names of Jesus. The translations seem to capitalize the word as a reference to deity when it refers to Jesus, in contrast with the lower-case form used to refer to someone other than Jesus.<sup>19</sup>

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<sup>19</sup> Cf. Acts 25:26; Gen. 23:6; 24:18; etc. Some of the modern versions, like the NWT, may capitalize the word because it is a title of respect rather than because it is a reference to deity. However, a comparison of the above verses gives the impression that the others regard it as a reference to deity.

***Lord***

There are approximately 241 passages<sup>20</sup> in which Jesus Christ is referred to as Lord in the KJV,<sup>21</sup> where all versions agree. In addition, twenty passages refer to Him as Lord in the KJV, but some of the versions differ.

In John 4:1, the NIV, NRSV, and NLT read “Jesus” instead of “Lord.” In Acts 10:48, all versions except the KJV and NKJV read “Jesus Christ” instead of “Lord” due to differences in the underlying Greek text.

In six passages, some versions read “sir” instead of “Lord.”<sup>22</sup> Because the person addressing Jesus would not have recognized His deity, the translators regarded the word to be used as a mere title of respect rather than a title of deity. For the same reason, in three passages, some versions read “lord” or “master.”<sup>23</sup>

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<sup>20</sup> In many instances, it is difficult to determine whether the word “Lord” is clearly referring to the Lord Jesus rather than to God. One must decide who the referent is in those places, and differences of opinion can be expected among readers.

<sup>21</sup> Matt. 3:3; 7:21, 22; 8:2, 6, 8, 21, 25; 9:28; 14:28, 30; 15:22, 25, 27; 16:22; 17:4, 15; 18:21; 20:31, 33; 21:3; 22:43, 44, 45; 24:42; 25:11, 37, 44; 26:22; Mark 1:3; 7:28; 11:3; 12:36, 37; 16:19, 20; Luke 1:43, 76; 3:4; 5:8, 12; 6:46; 7:6, 13; 9:54, 59, 61; 10:1, 17, 40; 11:1, 39; 12:41; 13:15, 23, 25; 17:5, 6, 37; 18:6, 41; 19:8 (twice), 31, 34; 20:42, 44; 22:33, 38, 49, 61; 24:34; John 1:23; 6:23, 68; 9:38; 11:2, 3, 12, 21, 27, 32, 34, 39; 13:6, 9, 13, 14, 25, 36, 37; 14:5, 8, 22; 20:2, 13, 18, 20, 25, 28; 21:7, 12, 15, 16, 17, 20, 21; Acts 1:6; 2:21, 34, 36; 5:14; 8:25; 9:1, 10 (twice), 11, 13, 15, 17, 27, 35, 42; 10:14, 36; 11:16, 21, 23, 24; 13:12, 47, 48, 49; 14:13, 23; 15:35, 36; 16:10, 15, 32; 18:8, 9, 25; 20:19; 22:10, 19; 23:11; Rom. 4:24; 10:12, 13; 14:9; 16:2, 8, 11, 12 (twice), 13, 22; 1 Cor. 2:8; 4:4, 5; 6:13 (twice), 14, 17; 7:10, 12, 17, 22, 25 (twice), 32 (twice), 34 (twice), 35, 39; 9:2, 5, 14; 10:21, 22; 11:11, 27 (twice); 12:3, 5; 15:58 (twice); 16:19; 2 Cor. 3:16; 5:6, 8; 8:5; 10:8; 11:17; 12:1; Eph. 4:1, 5; 5:8, 22, 29; 6:21; Phil. 1:14; 2:29; 4:5; Col. 3:18, 20; 4:7, 27; 1 Thes. 1:6; 3:8; 4:15, 16, 17; 5:2, 12; 2 Thes. 2:8, 13; 1 Tim. 6:15; 2 Tim. 1:8; 2:22; 4:17; Phlm. 1:16; Heb. 1:10; 2:3; 7:14; Jas. 1:12; 5:7, 8, 14; 2 Pet. 1:2; 3:2, 10; Jude 1:14; Rev. 11:8; 14:13; 17:14; 19:16. In some instances, the NWT uses *sir* instead of *Lord*, such as in Matt. 8:6, 8.

<sup>22</sup> John 8:11 (NIV, NRSV); Acts 9:5 (NLT); 22:8 (NLT); 26:15 (NLT); John 6:34 (NIV, NRSV, NLT); John 9:36 (NIV, RSV, NRSV, NLT).

<sup>23</sup> Matt 12:8; Mark 2:28; 6:5; “lord” (ASV, RSV, NRSV); “master” (NLT).

Finally, in twelve passages, some versions omit “Lord,”<sup>24</sup> because of a difference in the underlying Greek text, and not because of a translator’s bias against the deity of Christ.

Several of the names in the New Testament used to refer to Jesus Christ contain the epithet *Lord*. Understood to refer to His deity, it is not just a title of respect. All the versions are in agreement with the KJV use of these names, with the exception of the few places where the underlying Greek text has a different name. Most of the time, even when the name may be different, the epithet *Lord* is part of the alternate name. The NKJV consistently agrees with the KJV.

### ***Lord Jesus***

The name *Lord Jesus* occurs 33 times in the KJV.<sup>25</sup> In eight passages, variations in the wording of the divine name occur. In three instances, some of the versions read only “Lord.”<sup>26</sup> In one instance, some read “Lord Jesus Christ.”<sup>27</sup> All these instances, though worded somewhat differently, support the deity of Christ by means of the word “Lord.” In one instance, the wording of some versions supports the deity of Christ more strongly than the KJV: in Romans 10:9, the ASV and NASB read “Jesus *as* Lord,” while the NIV RSV, NRSV, and the NLT and NWT read “Jesus is Lord.”

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<sup>24</sup> Matt. 20:30 (RSV); Matt. 28:6 (NASB, NIV, RSV, NRSV, NLT); in the following passages the reading is supported by ASV, NASB, NIV, RSV, NRSV, NLT: Matt. 13:51; Mark 9:24; Luke 7:31; 9:57; 22:31; 23:42; Acts 9:5, 6; 22:16; 1 Cor. 15:47.

<sup>25</sup> Luke 24:3; Acts 1:21; 4:33; 7:59; 8:16; 9:29; 11:20; 19:5, 10, 13, 17; 20:24, 35; 21:13; Rom. 10:9; 14:14; 1 Cor. 5:5; 6:11; 11:23; 2 Cor. 1:14; 4:10, 14; Gal. 6:17; Eph. 1:15; Phil. 2:19; Col. 3:17; 1 Thess. 2:15; 4:1, 2; 2 Thess. 1:7; Phlm. 1:5; Heb. 13:20; Rev. 22:20.

<sup>26</sup> Acts 9:29 (ASV, RSV, NWT); Acts 19:10 (ASV, NIV, NASB, RSV, NRSV, NLT, NWT); 1 Cor. 5:5 (NIV, NRSV, NLT).

<sup>27</sup> 1 Cor. 6:11 (ASV, NIV, NSAB, RSV, NRSV, NLT, NWT).

In two instances, some versions read only “Jesus,”<sup>28</sup> and in two instances, some omit the name all together.<sup>29</sup> Once again, these instances belie a difference in the underlying Greek text, and not a translator’s bias against the deity of Christ.

### *Lord Jesus Christ*

The name *Lord Jesus Christ* occurs 84 times in the KJV.<sup>30</sup> In 13 instances, some versions use the name “Lord Jesus.”<sup>31</sup> In one instance, some use the name “Lord Christ.”<sup>32</sup> In two instances some use the name “Lord.”<sup>33</sup> In all these instances, the alternate names support the deity of Christ.

In four instances, some versions use the name “Christ Jesus,”<sup>34</sup> while some use the name “Jesus Christ” in one case.<sup>35</sup> In three occasions, some omit the name.<sup>36</sup> In one occurrence, the name is missing because the whole verse is omit-

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<sup>28</sup> 2 Cor. 4:10 and Gal. 6:17 (ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>29</sup> Luke 24:3 (RSV NRSV); Acts 9:29 (NIV NASB, NRSV, NLT, NWT).

<sup>30</sup> Acts 11:17; 15:11, 26; 16:31; 20:21; 28:31; Rom. 1:7; Rom. 5:1, 11; 13:14; 15:6; 16:18, 20, 24; 1 Cor. 1:3, 7, 8, 10; 5:4; 8:6; 15:57; 16:22, 23; 2 Cor. 1:2, 3; 8:9; 11:31; 13:14; Gal. 1:3; 6:14, 18; Eph. 1:2, 3, 17; 3:14; 5:20; 6:23, 24; Phil. 1:2; 3:20; 4:23; Col. 1:2, 3; 1 Thess. 1:1, 3; 2:19; 3:11, 13; 5:9, 23, 28; 2 Thess. 1:1, 2, 8, 12; 2:1, 14, 16; 3:6, 12, 18; 1 Tim. 1:1; 5:21; 6:3, 14; 2 Tim. 4:1, 22; Tit. 1:4; Phlm. 1:3, 25; Jas. 1:1; 2:1; 1 Pet. 1:3, 2 Pet. 1:8, 14, 16; 2 John 1:3; Jude 1:4, 17, 21; Rev. 22:21.

<sup>31</sup> In the following passages, the name “Lord Jesus” is used in the ASV, NIV, NASB, RSV, NRSV, NLT, and NWT: Acts 15:11; 16:31; 1 Cor. 5:4 (twice); 2 Cor. 11:31; 1 Thess. 2:19; 3:11, 13; 2 Thess. 1:8, 12; Rev. 22:21. In the following passages, the name “Lord Jesus” is supported as indicated: Acts 20:21 (NIV, NRSV, NLT, NWT); Rom. 16:20 (NIV, NASB, NWT); 1 Cor. 16:23 (NIV, NASB, RSV, NRSV, NLT, NWT).

<sup>32</sup> Rom. 16:18 (ASV, NIV, NASB, RSV, NRSV, NLT, NWT).

<sup>33</sup> 1 Cor. 16:22; 2 Tim. 4:22 (both supported by ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>34</sup> 1 Tim. 1:1; 5:21; 2 Tim. 4:1; Titus 1:4 (all supported by ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>35</sup> 2 John 1:3 (ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>36</sup> Eph. 3:14; Col. 1:2; 1 Thess. 1:1 (all supported by ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

ted in some versions.<sup>37</sup> In these eight passages, some versions do not support the deity of Christ, but a difference in the underlying Greek text is the cause, and not a translator's bias against the deity of Christ.

### ***Jesus Christ Our Lord***

This expression occurs nine times in the KJV.<sup>38</sup> In two instances, some versions read an alternate but equivalent expression "Christ Jesus our Lord."<sup>39</sup> In one instance, some versions read "our Lord Jesus Christ."<sup>40</sup> In one instance, some read "Jesus our Lord."<sup>41</sup> All the alternate expressions support the deity of Christ. In one instance, some read "Christ Jesus."<sup>42</sup> In one instance, some versions omit the expression.<sup>43</sup>

### ***Christ Jesus Our Lord***

This expression occurs five times in the KJV,<sup>44</sup> where all versions agree with the KJV, apart from 1 Corinthians 15:31 where the NLT reads "the Lord Jesus Christ."

### ***Lord and Saviour Jesus Christ***

This expression occurs three times in the Bible<sup>45</sup> where all versions read the same.

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<sup>37</sup> Rom. 16:24 (NIV, RSV, NRSV, NLT, NWT).

<sup>38</sup> Rom. 1:3; 5:21; 6:11, 6:23; 7:25; 1 Cor. 1:2, 9; 9:1; 1 Tim. 1:2.

<sup>39</sup> Rom. 6:23; 1 Tim. 1:2 (both supported by ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>40</sup> 1 Cor. 1:2 (ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>41</sup> 1 Cor. 9:1 (ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>42</sup> Rom. 6:11 (ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>43</sup> Rom. 1:3 (ASV, NASB, NIV, RSV, NRSV, NLT, NWT).

<sup>44</sup> Rom. 8:39; 1 Cor. 15:31; Eph. 3:11; 1 Tim. 1:12; 2 Tim. 1:2.

***Christ Jesus the Lord***

This expression occurs twice in the KJV.<sup>46</sup> In 2 Corinthians 4:5, the KJV reading is supported by the NKJV and NLT, whereas the ASV, NIV, NASB, and NWT read “Christ Jesus as Lord,” and the RSV and NRSV read “Jesus Christ as Lord.” In Colossians 2:6, the KJV reading is supported by the ASV, NASB, RSV, NRSV, NKJV, and NWT, whereas the NIV and NLT read “Christ Jesus as Lord.” All readings support the deity of Christ.

Finally, a few expressions of deity occur only once in the KJV. The phrase “Christ the Lord” occurs once in the KJV (Luke 2:11) where all versions agree with the KJV. The phrase “the Lord Christ” occurs once in the Bible (Col. 3:24) where all versions but two agree with the KJV. The two exceptions (NLT and NWT) use the word *Master*, capitalized. The phrase “Christ Jesus my Lord” occurs once in the KJV (Phil. 3:8) where all versions agree with the KJV. The phrase “Christ the Lord” occurs once in the KJV (Luke 2:11) where all versions agree with the KJV except the NRSV and NLT which read “Messiah, the Lord.”

***Other Titles***

In four passages, a different Greek word is used. Usually the KJV translates the word as “Lord” where other versions translate with a different word. In Mark 10:51, where the KJV reads “Lord,” the ASV, NKJV, and the NWT read “Rabboni”; the RSV reads “Master”; the NRSV reads “My teacher”; and the NLT reads “Teacher.” This is a passage where the underlying Greek text reads “Rabboni,” not the ordinary word for “Lord.” No variant readings are involved. This word occurs only twice in the New Testament. In the other occurrence (John 20:16), the KJV renders the word as “Rabboni” where all the versions support the deity of Christ.

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<sup>45</sup> 2 Pet. 1:11; 2:20; 3:18.

<sup>46</sup> 2 Cor. 4:5; Col. 2:6.

In one passage referring to Jesus, where the KJV and NKJV translate the word as “Lord,” some versions render the word as “sovereign Lord,” and the others translate it as “Master.”<sup>47</sup> The underlying Greek word is *despotes*,<sup>48</sup> meaning “master,” not the ordinary word for “Lord.” There is no textual variant here. In one additional passage, some versions capitalize the word *master* as referring to deity (Christ), while others, including the KJV, do not.<sup>49</sup>

Table 15.4 summarizes the number of times the various versions capitalize the word *Lord* or its equivalent as recognizing the deity of Christ. In those relatively few places where a version uses a different English capitalized word, it is counted as supporting the deity of Christ.

### *Jesus Is the Son*

There are many passages in Scripture that refer to Jesus as *the Son of God*, *the Son of Man*, and *the Son of David*. These are Messianic titles which the versions capitalize to recognize the deity of Jesus.<sup>50</sup>

#### *Son of God*

The phrase “Son of God” occurs 46 times in the KJV referring to Jesus Christ. The word “Son” is capitalized to designate it as a reference to deity. In 42 of these references,<sup>51</sup> all the versions also capitalize “Son” as a reference to deity.

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<sup>47</sup> 2 Pet. 2:1 “Master” (ASV, NASB, RSV, NRSV, NLT), “sovereign Lord” (NIV), “master” (NWT).

<sup>48</sup> This word occurs 10 times in the NT; Luke 2:29; Acts 4:24; 1 Tim. 6:1, 2; 2 Tim. 2:21; Tit. 2:9; 1 Pet. 2:18; 2 Pet. 2:1; Jude 1:4; Rev. 6:10. The KJV translates this word as “Lord” five times and as “master” five times.

<sup>49</sup> 2 Tim. 2:21 “master” (KJV, ASV, RSV), “Master” (NIV, NKJV, NASB, NLT), “owner” (NRSV, NWT).

<sup>50</sup> Compare Luke 3:38, where the phrase reads “son of God” (without capitalization) when it refers to Adam; Jer. 49:18 and Ezek. 2:6 where “son of man” refers to a human being; and Matt. 1:20 where “son of David” (without capitalization) refers to Joseph.

<sup>51</sup> Matt. 4:3, 6; 8:29; 14:33; 26:63; 27:40, 43, 54; Mark 1:1; 3:11; 15:39; Luke 1:35; 4:3, 9, 41; 8:28; 22:70; John 1:34, 49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31; Acts 9:20; Rom. 1:4; 2

In one reference, some versions read “Son of Man.”<sup>52</sup> Note, however, that “Son” is capitalized, as a reference to deity. Likewise in one reference, some versions have the phrase only once where the KJV has it twice.<sup>53</sup> Finally, some versions omit one of the verses.<sup>54</sup>

**Table 15.4**  
**Summary of the Versions Regarding**  
**Jesus as Lord**

Name	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Lord	261	261	248	249	245	246	245	242	c. 242
Lord Jesus	33	33	31	29	29	31	29	29	29
Lord Jesus Christ	84	84	76	76	75	75	75	75	75
Jesus Christ our Lord	9	9	7	7	7	7	7	7	7
Christ Jesus our Lord	5	5	5	5	5	5	5	5	5
Lord and Savior Jesus Christ	3	3	3	3	3	3	3	3	3
Jesus Christ the Lord	2	2	2	2	2	2	2	2	2
Christ the Lord	1	1	1	1	1	1	1	1	1
the Lord Christ	1	1	1	1	1	1	1	1	1
Christ Jesus my Lord	1	1	1	1	1	1	1	1	1
Christ the Lord	1	1	1	1	1	1	1	1	1
Other Greek words	1	2	1	2	2	1	1	2	0
<b>Total</b>	407	408	382	381	377	379	376	374	367

In two passages, Jesus is called “the Son of the most high God.”<sup>55</sup> All the versions agree with the KJV except that they read “the Son of the Most High God.” In one passage He is called “the Son of the Blessed” where all versions agree.<sup>56</sup> In one passage He is called “the Son of the Highest” where all versions

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Cor. 1:19; Gal. 2:20; Eph. 4:13; Heb. 4:14; 6:6; 7:3; 10:29; 1 John 3:8; 4:15; 5:5, 10, 12, 20; Rev. 2:18. In the following passages, the NWT reads “a son of God” (Matt. 4:3, 6; Luke 4:3, 9), “God’s son” (John 19:7), and omits the name (Mark 1:1).

<sup>52</sup> John 9:35—“Son of God” (KJV, NKJV, ASV); “Son of Man” (NASB, RSV, NRSV, NLT); “Son of man” (NWT).

<sup>53</sup> 1 John 5:13—KJV and NKJV have the phrase twice, whereas the others have it once.

<sup>54</sup> Acts 8:37: KJV, NKJV, ASV, NASB include the verse; NIV, RSV, NRSV, NLT, NWT omit the verse.

<sup>55</sup> Mark 5:7; Luke 8:28.

<sup>56</sup> Mark 14:61.

except the NKJV read “the Son of the Most High.”<sup>57</sup> And in one passage He is called “the Son of the living God” where all versions except the NKJV read “the Holy One of God.”<sup>58</sup> Note that the deity of Christ is recognized by capitalization even though *Son* is replaced by different words.

In addition, the phrase “his Son” occurs 19 times in the KJV where the antecedent of the pronoun is God, and the word “Son” is capitalized as a reference to deity. In 17 of these passages, all versions agree with the KJV.<sup>59</sup> In two passages,<sup>60</sup> all the versions read “his Servant” or “his servant,” because the underlying Greek text has the word *pais* which is not the ordinary word for “Son.” The singular form of this word occurs 17 times in the NT. The KJV translates it as “servant” 9 times, as “child” 5 times, as “Son” twice, and as “young man” once.

Further, the phrase “the Son” occurs 32 times in the KJV where the word “Son” is capitalized as a reference to deity, and where the context is clearly understood to refer to Jesus Christ as the Son of God. In 31 of these passages, all versions agree with the KJV.<sup>61</sup> In John 8:35, the KJV reads “the Son,” whereas all other versions read “a son.” In this passage, the context refers to a general cultural practice about the relationship of a son to his family.

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<sup>57</sup> Luke 1:32.

<sup>58</sup> John 6:69.

<sup>59</sup> John 3:17; Rom 1:3, 9; 5:10; 8:29; 1 Cor. 1:9; Gal. 1:16; 4:4, 6; 1 Thes. 1:10; Heb. 1:2; 1 John 1:3, 7; 3:23; 4:10; 5:9, 10, 11, 20. In Heb. 1:2 the NWT reads: “a Son.”

<sup>60</sup> Acts 3:13, 26—”Servant” (NKJV, ASV, NASB, NWT ); “servant” (NIV, RSV, NRSV, NLT).

<sup>61</sup> Matt. 11:27 (3x); 28:19; Mark 13:32; Luke 10:22 (3x); John 3:35, 36 (2x); John 5:19 (2x), 20, 21, 22, 23 (2x), 26; 6:40; 8:36; 14:13; 1 Cor. 15:28; Heb. 1:8; 7:28; 1 John 2:22, 23 (2x), 24; 4:14; 2 John 1:9. In Heb. 7:28, the NWT reads “a Son.”

### *Son of Man*

The phrase “Son of man” occurs 87 times in KJV where it refers to Jesus Christ, and the word “Son” is capitalized as a reference to deity.<sup>62</sup> In 80 of those passages, all the versions agree with the KJV.<sup>63</sup> In seven of the passages, some of the versions have a different reading. Thus, in two passages,<sup>64</sup> the ASV, NASB, NIV, RSV, and NWT read “a son of man” instead of “the Son of man” indicating that the translators regarded the reference to a human being rather than the Messiah. In John 5:27, the ASV reads “a son of man” for the same reason, contrary to the consensus of the others. In Mark 13:34, the KJV adds the phrase (in italics), where the other versions (except the NLT) do not alter the text. In three passages,<sup>65</sup> some of the versions omit the verse because of a different underlying Greek text.

### *Son of David*

The phrase “the Son of David” occurs in the KJV twelve times where it refers to Jesus Christ, and where the word *Son* is capitalized<sup>66</sup> as a reference to deity. In ten of these passages, all the versions except the ASV agree with the KJV in capitalizing the word *Son*.<sup>67</sup> In these passages, the ASV reads “son of

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<sup>62</sup> The NIV, NASB, NRSV, NKJV, and NLT also capitalize the word “Man.”

<sup>63</sup> Matt. 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27, 28; 17:9, 12, 22; 19:28; 20:18, 28; 24:27, 30 (2x), 37, 39, 44; 25:31; 26:2, 24 (2x), 45, 64; Mark 2:10, 28; Mark 8:31, 38; 9:9, 12, 31; 10:33, 45; Mark 13:26; 14:21 (2x), 41, 14:62; Luke 5:24; 6:5; 7:34; 9:22, 26, 44, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 18:8, 31; 19:10; 21:27, 36; 22:22, 48, 22:69; 24:7; John 1:51; 3:13, 14; 6:27, 53, 62; 8:28; 12:23, 34 (2x); 13:31; Acts 7:56.

<sup>64</sup> Rev. 1:13; 14:14.

<sup>65</sup> Matt. 18:11; 25:13 (ASV); Luke 9:56 (all omitted in NIV, RSV, NRSV, NLT, NWT).

<sup>66</sup> The capitalization of the word *Son* is true in the Cambridge edition of the KJV. One exception, which seems to be an oversight in the Cambridge edition, is Matt. 12:23. The Oxford edition reads “son of David” as does the 1611 edition which reads “sonne of Dauid.”

<sup>67</sup> Matt. 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42; Mark 10:47, 48; 12:35; Luke 18:38, 18:39. In Matt. 22:42 and Mark 12:35, ASV, NASB, NIV, RSV, NRSV, NLT, and NWT read “son of David” with the Oxford edition and the 1611 edition. However, the 1611 edition reads “Sonne of David” in Mark 10:47, 48, and Luke 18:39.

David.” Table 15.5 summarizes the number of times the versions refer to Jesus as Son where the word *Son* is capitalized to recognize His deity. Those few instances were counted where some of the versions did not use the word *Son* but had alternate words that recognize His deity.

**Table 15.5**  
**Summary of the Versions with Reference to**  
**Jesus as Son**

Title	KJV	NKJV	ASV	NASV	NIV	RSV	NRSV	NLT	NWT
Son of God	101	100	100	100	97	97	97	94	93
Son of Man	87	86	81	84	81	81	83	83	84
Son of David	12	12	0	10	10	10	10	10	10
Total	200	198	181	194	188	188	190	187	187

*Other Words Indicate Deity*

Several other phrases are capitalized by the versions to recognize Christ’s deity. They include “the Christ,” “the King of Israel,” “the King of the Jews,” “King of kings,” “Lord of lords,” and “Shepherd.” By contrast, when these terms refer to humans, the versions do not capitalize.<sup>68</sup>

*The Christ*

The phrase “the Christ” occurs nineteen times in the KJV, where it refers to Jesus or to the Messiah, and the word “Christ” is capitalized as a reference to deity. Twice the other versions agree with the KJV.<sup>69</sup> The other versions agree with the KJV fifteen times; however, the NRSV and NLT translate the phrase as “the Messiah.”<sup>70</sup> In John 1:41, all the versions agree with the KJV except the

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<sup>68</sup> For example, “Herod, king of Judaea” (Luke 1:5), “Pharaoh king of Egypt” (Acts 7:10), “Melchisedec, king of Salem” (Heb. 7:1); “king of kings” (Ezra 7:12; Ezek. 26:7; Dan. 2:37), “as sheep having no shepherd” (Matt. 9:36).

<sup>69</sup> 1 John 2:22; 5:1.

<sup>70</sup> Matt. 16:16, 20; 26:63; Mark 8:29; Mark 14:61; Luke 3:15; 9:20; 22:67; John 1:20; 3:28; 4:29; 7:41; 10:24; 11:27; 20:31.

NRSV which reads “the Anointed.” In John 4:42, all the versions but the NKJV omit the phrase because of a difference in the underlying Greek text.

The word “Christ” occurs 30 times in the KJV where the other versions read “the Christ” or “the Messiah.” The KJV reads “Christ” 27 times where all the versions read “the Christ” excluding the NRSV and NLT which read “the Messiah.”<sup>71</sup> In two passages,<sup>72</sup> the ASV, NIV, RSV, and NKJV read “the Christ,” and the NASB, NRSV, and NLT read “the Messiah,” where the KJV reads “Christ.” In Matthew 23:10, the KJV and NASB read “Christ,” where the ASV, NIV, RSV, and NKJV read “the Christ,” and the NRSV and NLT read “the Messiah.”

In Acts 3:20, the KJV and NKJV read “Jesus Christ,” where all other versions read “the Christ” not including the NRSV and NLT which read “the Messiah,” because of a difference in the underlying Greek text.

In all the above passages, all the versions use capitalization as a reference to deity, except in those few places where the underlying Greek text omits the word.

### ***King of Israel***

The phrase “King of Israel” occurs four times in the KJV, where it refers to Jesus Christ, and where the word “King” is capitalized as a reference to deity. All the versions agree with the KJV<sup>73</sup> except the NLT which reads “king of Israel” in three instances.<sup>74</sup>

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<sup>71</sup> Matt. 11:2; Matt. 22:42; 24:5, 23; Mark 12:35; 13:21; 15:32; Luke 4:41; 20:41; 23:35, 39; 24:26, 46; John 1:25; 7:26, 27, 31, 42; 12:34; Acts 2:31; 5:42; 8:5; 9:22; 17:3; 18:5, 28; 26:23.

<sup>72</sup> Matt. 1:17; 2:4.

<sup>73</sup> Matt. 27:42; Mark 15:32; John 1:49; 12:13.

<sup>74</sup> Matt. 27:42; Mark 15:32; John 12:13.

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***King of the Jews***

The phrase “King of the Jews” is found eighteen times in the KJV where the word “King” is capitalized as a reference to deity. In five passages, all the versions agree with the KJV.<sup>75</sup> In eleven passages, all the versions agree with the KJV except the NIV which reads “king of the Jews.”<sup>76</sup> In Luke 23:3 all the versions agree with the KJV except the NIV and NRSV which read “king of the Jews.” In Matthew 2:2, all the versions agree with the KJV except the NIV, RSV, NRSV, and NLT which read “king of the Jews.”

***King of Kings***

The phrase “King of kings” occurs three times in the KJV in reference to Jesus Christ, and where the word “King” is capitalized as a reference to deity. In all passages, all the versions agree with the KJV.<sup>77</sup>

***Lord of Lords***

The phrase “Lord of lords” occurs three times in the KJV in reference to Jesus Christ, and where the word “Lord” is capitalized as a reference to deity. In all passages, all the versions agree with the KJV.<sup>78</sup>

***Shepherd***

The word “Shepherd” occurs three times in the NT in reference to Jesus Christ, and where some versions capitalize the word as a reference to deity. In Hebrews 13:20, the KJV, ASV, RSV, and NRSV read “great shepherd” and the

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<sup>75</sup> Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19, 21. In Luke 23:38, the NWT reads “king of the Jews.”

<sup>76</sup> Matt. 27:11, 29; Mark 15:2, 9, 12, 18; Luke 23:37; John 18:33, 39; 19:3, 21. Likewise the NWT except in Matt. 27:29; Mark 15:18; John 18:21.

<sup>77</sup> 1 Tim. 6:15; Rev. 17:14; 19:16.

<sup>78</sup> 1 Tim. 6:15; Rev. 17:14; 19:16.

NIV, NASB, NKJV, and NLT read “great Shepherd.” In 1 Peter 2:5 and 5:4, all versions read “Shepherd” apart from the NRSV which reads “shepherd.”

Table 15.6 summarizes the number of times the versions recognize the deity of Christ by capitalizing words or phrases that refer to Him that otherwise would not be capitalized. Also counted in this summary were those places where some of the versions used an equivalent term that also was capitalized.

**Table 15.6**  
**Summary of the Versions’ with Reference to**  
**Other Words or Phrases that Support the Deity of Christ**

Phrase	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
the Christ	50	50	49	49	49	49	40	49	49
King of Israel	4	4	4	4	4	4	4	2	3
King of the Jews	18	18	18	18	5	17	16	17	8
King of kings	3	3	3	3	3	3	3	3	3
Lord of lords	3	3	3	3	3	3	3	3	3
Shepherd	2	3	2	3	3	2	0	3	0
<b>Total</b>	80	81	79	80	67	78	66	77	66

***Conclusion: The Versions Support the Deity of Christ***

Table 15.7 summarizes the totals of the three different ways in which the deity of Christ is expressed by capitalization in the versions, excluding His being called God and receiving worship. In addition to the hundreds of times the versions acknowledge the deity of Jesus Christ, the NASB and NKJV also capitalize all personal pronouns that refer to deity, including Jesus Christ, adding several hundred more instances of acknowledgment. All the versions, except the NWT, strongly support the doctrine of the deity of Christ through direct statements; they also support the doctrine through titles and names, and through capitalization of key words of reference. The differences are the result of a few variations in the underlying Greek texts, and to different ways in which the translators interpreted specific contexts, namely, whether or not the person referring to Jesus actually recognized His deity. None of the versions deny the deity of Christ.

**Table 15.7**  
**Summary of the Versions Treatment of**  
**Capitalization for the Deity of Christ**

Phrase	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Lord	403	404	378	377	373	375	372	369	367
Son	200	199	181	194	188	188	190	187	187
Other	80	81	79	80	67	78	66	77	66
<b>Total</b>	683	684	638	650	628	641	628	636	620

## PART TWO

### The Versions Support the Virgin Birth

Three passages in the Bible make specific reference to the virgin birth of Christ. Most modern versions consistently translate these passages with the word *virgin*. The following is a list of the passages as translated in the KJV.

#### *Isaiah 7:14*

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” All the versions except the RSV and NRSV follow the KJV wording. The RSV reads: “Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.” The NRSV follows the RSV in rendering the word as *young woman*; but even these versions contain a marginal note indicating the alternate translation: “Or *virgin*.”

#### *Matthew 1:23*

“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” All the versions agree with the use of the word *virgin* here.

#### *Luke 1:27*

“To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary.” All the versions agree with the use of the word *virgin* here.

Other passages support the virgin birth of Christ, but these are the only ones that actually use the word *virgin*. The versions support the virgin birth in the more extended NT passages related to the subject. Table 15.8 summarizes the versions in reference to the virgin birth of Christ.

**Table 15.8**  
**Summary of the Versions in Reference to**  
**The Virgin Birth of Christ**

Ref.	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Isa. 7:14	y	y	y	y	y	n	n	y	n
Matt. 1:23	y	y	y	y	y	y	y	y	y
Luke 1:27	y	y	y	y	y	y	y	y	y
<b>Total</b>	3	3	3	3	3	2	2	3	2

***Conclusion: The Versions Support the Virgin Birth***

Once again, the evidence is clear. All the versions support the virgin birth of Christ. Two versions quibble over the meaning of the Hebrew word in Isaiah 7:14, but put the alternate translation *virgin* in a marginal note. None of the versions deny the doctrine.



The word דָּם appears in the plural form 73 times,<sup>83</sup> often with the sense of blood that was shed violently, as, for example, the blood of Abel (Gen. 4:10, 11, 25, 26). Of those instances, the KJV translates the plural form 57 times as “blood,” 14 times as “bloody,”<sup>84</sup> once as “bloodguiltiness,”<sup>85</sup> and once as “bloodthirsty.”<sup>86</sup> In 40 of these references, some of the versions render the word other than “blood.”<sup>87</sup>

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“bloodshed” (NKJV, NASB, NLT), “blood you have shed” (NIV), “blood that has been shed”; Ezek. 28:23 “bloodshed” (NRSV); Ezek. 35:6 “bloodshed” (NIV, NASB, NRSV), “bloodbath” (NLT); Ezek. 38:22 “bloodshed” (NKJV, NIV, RSV, NRSV, NLT); Hos. 6:8 “bloody *footprints*” (NASB); Joel 4:21 “guilt of bloodshed” (NKJV), “bloodguilt” (NIV), “crimes” (NLT); Jon. 1:14 “innocent blood” (KJV, etc.), “innocent man” (NIV), “death” (NLT).

<sup>83</sup> Gen. 4:10, 11, 25, 26; Exod. 22:1, 2; Lev. 12:4, 5, 7; 20:9, 11, 12, 13, 16, 18, 27; Deut. 19:10; 22:8; 1 Sam. 25:26, 33; 2 Sam. 1:16; 3:28; 16:7, 8; 21:1; 1 Kings 2:5, 31, 33; 2 Kings 9:7, 26; 1 Chr. 22:8; 28:3; 2 Chr. 24:25; Psa. 5:7; 9:13; 26:9; 51:16; 55:24; 59:3; 106:38; 139:19; Prov. 29:10; Isa. 1:15; 4:4; 9:4; 26:21; 33:15; Ezek. 7:23; 9:9; 16:6, 9, 36; 18:13; 22:2; 24:6, 9; Hos. 1:4; 4:2; 12:15; Mic. 3:10; 7:2; Nah. 3:1; Hab. 2:8, 12, 17; Zech. 9:7.

<sup>84</sup> Exod. 4:25, 26; 2 Sam. 16:7; 21:1; Psa. 5:7; 26:9; 55:24; 59:3; 139:19; Ezek. 7:23; 22:2; 24:6, 9; Nah. 3:1.

<sup>85</sup> Psa. 51:14.

<sup>86</sup> Prov. 29:10.

<sup>87</sup> Exod. 22:1 “bloodguiltiness” (ASV, NASB), “bloodguilt” (NKJV, RSV, NRSV), “bloodshed” (NIV), “guilty” (NLT); Exod. 22:2 “bloodguiltiness” (ASV, NASB), “bloodguilt” (RSV, NRSV), “bloodshed” (NKJV, NIV), “guilty” (NLT); Lev. 20:9, 11, 12, 13, 16, 27 “bloodguiltiness” (NASB), “guilty of a capital offense” (NLT); Deut. 22:8 “guilt of bloodshed” (NKJV, NIV, NLT), “bloodguilt” (NASB, NRSV); 1 Sam. 25:26 “bloodguiltiness” (ASV), “bloodshed” (NKJV, NIV), “bloodguilt” (RSV, NRSV), “murdering” (NLT); 1 Sam. 25:33 “guilt of bloodshed” (NKJV, NIV, NLT), “bloodguilt” (NASB, NRSV); 1 Sam. 25:26 “bloodguiltiness” (ASV), “bloodshed” (NKJV, NASB, NIV), “bloodguilt” (RSV, NRSV), “murdering” (NLT); 1 Sam. 25:33 “bloodguiltiness” (ASV), “bloodshed” (NIV, NASB, NKJV), “bloodguilt” (RSV, NRSV), “murdering” (NLT); 2 Sam. 16:7 “bloody man” (KJV), “blood thirsty man” (NKJV), “man of bloodshed” (NASB), “murderer” (NRSV, NLT); 2 Sam. 16:8 “bloody man” (KJV), “man of blood” (ASV, NIV, RSV, NRSV), “man of bloodshed” (NASB), “bloodthirsty man” (NKJV), “murderer” (NLT); 2 Sam. 21:1 “bloody house” (KJV, ASV, NASB), “bloodthirsty house” (NKJV), “bloodstained house” (NIV), “bloodguilt” (RSV, NRSV), “guilty of murdering” (NLT); Psa. 5:7 “bloody man” (KJV), “bloodthirsty man” (NKJV, ASV, NIV, RSV, NRSV), “man of bloodshed” (NASB), “murderers” (NLT); Psa. 26:9 “bloody men” (KJV), “men of blood” (ASV, NASB), “bloodthirsty men” (NKJV, NIV, RSV, NRSV), “murderers” (NLT); Psa. 51:16 “bloodguiltiness” (KJV, ASV, NASB, RSV), “bloodguilt” (NIV), “bloodshed” (NRSV), “guilt of bloodshed” (NKJV), “shedding blood” (NLT); Psa. 55:24 “bloody men” (KJV), “bloodthirsty men” (NKJV, ASV, NIV, NRSV), “men of bloodshed” (NASB), “men of blood” (RSV), “murderers” (NLT); Psa. 59:3 “bloody men” (KJV), “bloodthirsty men” (NKJV, ASV, NIV, RSV,

In the New Testament, the principal Greek word translated as “blood” in the KJV is αἷμα [*haima*]. It occurs 98 times in the singular form, and once in the plural.<sup>88</sup> The Greek noun αἷματεκχυσία [*haimatekchusia*] occurs once in the New Testament,<sup>89</sup> where the KJV translates it as “shedding of blood,” and where all the versions agree with the KJV.

The Greek noun δυσεντερίον [*dysenterion*] is used once in the New Testament, where the KJV translates it as “a bloody flux.” The Greek verb αἱμορροεω [*haimorroeo*] occurs once in the New Testament,<sup>90</sup> meaning “to suffer a chronic bleeding.” This word is not related to the doctrine of blood atonement. In four passages, all dealing with pathological hemorrhages, some of the versions render

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NRSV), “men of bloodshed” (NASB), “murderers” (NLT); Psa. 139:19 “bloody men” (KJV), “bloodthirsty men” (NKJV, ASV, NIV, NRSV), “men of bloodshed” (NASB), “men of blood” (RSV), “murderers” (NLT); Prov. 29:10 “bloodthirsty” (KJV, NKJV, ASV, NIV, RSV, NRSV, NLT), “men of bloodshed” (NASB); Isa. 4:4 “bloodstains” (NIV, RSV, NRSV, NLT), “bloodshed” (NASB); Isa. 26:21 “bloodshed” (NASB), “murdered” (NLT); Isa. 33:15 “murder” (NIV, NLT), “bloodshed” (NKJV, NASB, RSV, NRSV); Ezek. 7:23 “bloody crimes” (KJV, ASV, NASB, RSV, NRSV), “bloodshed” (NIV), “crimes of blood” (NKJV), “bloodied” (NLT); Ezek. 9:9 “bloodshed” (NKJV, NIV, NRSV), “murder” (NLT); Ezek. 22:2, 24:6, 9 “bloody city” (KJV, NKJV, ASV, NASB, RSV, NRSV), “city of bloodshed” (NIV), “city of murderers” (NLT); Hos. 1:4 “massacre” (NIV), “bloodshed” (NASB, NKJV), “murders” (NLT); Hos. 4:2 “bloodshed” (NKJV, NIV, NASB, NRSV), “murder” (RSV, NLT); Hos. 12:15 “guilt of his bloodshed” (NIV, NKJV), “bloodguilt” (NASB, RSV), “crimes” (NRSV), “sentence to death” (NLT); Mic. 3:10 “bloodshed” (NIV, NASB, NKJV), “murder” (NLT); Mic. 7:2 “bloodshed” (NASB), “murderers” (NLT); Nah. 3:1 “bloody city” (KJV, NKJV, ASV, NASB, NIV, RSV), “city of bloodshed” (NRSV), “murder” (NLT); Hab. 2:8 “bloodshed” (NASB, NRSV), “murderers” (NLT); Hab. 2:12 “bloodshed” (NKJV, NIV, NASB, NRSV), “murder” (NLT); Hab. 2:17 “bloodshed” (NASB, NRSV), “murder” (NLT).

<sup>88</sup> John 1:13.

<sup>89</sup> Heb. 9:22.

<sup>90</sup> Matt. 9:20.

the word differently.<sup>91</sup> In four passages, all referring figuratively to human descent, some of the versions translate with different words.<sup>92</sup>

In three passages, some versions omit the word because of a different underlying Greek text. In one passage, referring to the sea becoming blood, some versions omit the word.<sup>93</sup> In one passage, referring to Jesus sweating great drops of blood, one version omits the word.<sup>94</sup> In one passage, referring to redemption, some versions omit the word.<sup>95</sup> This last passage is the only one among those that involve different wording that is related to the doctrine of blood atonement.

Because the doctrine of the atonement provided by the shed blood of Jesus Christ is clearly expressed in the New Testament, this study concentrates on comparing the selected versions only in the New Testament. The New Testament refers to the blood of Jesus as it relates to washing and cleansing from sin; granting forgiveness and remission for sin; providing redemption, justification, sanctification, access, and peace; and the blood of the New Covenant. Thirty passages refer to the blood of Jesus with regard to these topics. In most cases, all the versions contain the word *blood*, or use a comparable word or phrase. The following is a list of the appropriate passages as translated in the KJV. All the versions agree with the KJV unless otherwise indicated.

### **Matthew 26:28**

“For this is my blood of the new testament, which is shed for many for the remission of sins.”

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<sup>91</sup> Mark 5:25, Luke 8:43, 44 “issue of blood” (KJV, ASV), “bleeding” (NIV), “hemorrhage” (NASB, NRSV, NLT), “flow of blood” (NKJV, RSV); Mark 5:29 “fountain of blood” (KJV, NKJV, ASV), “bleeding” (NIV, NLT), “flow of blood” (NASB), “hemorrhage” (RSV, NRSV); Acts 17:26 all versions except the NKJV omit the word because of a different underlying Greek text.

<sup>92</sup> Matt. 16:17; Gal. 1:16 “flesh and blood” (KJV, ASV, NASB, RSV, NRSV), “man” (NIV), “human being” (NLT); John 1:13 “natural descent” (NIV), “physical birth” (NLT).

<sup>93</sup> Rev. 8:8 (RSV, NRSV).

<sup>94</sup> Luke 24:44 (RSV).

<sup>95</sup> Col. 1:14 all but the NKJV and NLT omit the word.

**Mark 14:24**

“And he said unto them, This is my blood of the new testament, which is shed for many.”

**Luke 22:20**

“Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.” The ASV, NIV, NKJV, NLT, and NWT agree with this wording.

However, the NASB reads: “And in the same way *He took* the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.” The RSV and NRSV agree with this wording. Here the Greek text is no different, but these translators regarded the *pouring* to refer to the cup rather than the blood.

**Acts 20:28**

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

**Romans 3:25**

“Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

**Romans 5:9**

“Much more then, being now justified by his blood, we shall be saved from wrath through him.”

**1 Corinthians 10:16**

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

**1 Corinthians 11:25**

“After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.”

**Ephesians 1:7**

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

**Ephesians 2:13**

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

**Colossians 1:14**

“In whom we have redemption through his blood, *even* the forgiveness of sins.” The NKJV and NLT agree with this wording.

However, the words *through his blood* are not contained in the rest of the versions. The ASV reads: “in whom we have our redemption, the forgiveness of our sins,” because the words *through his blood* appear in only about three late Greek manuscripts, apart from the Latin Vulgate and a few other non-Greek sources. It is probable that these words (compare Ephesians 1:7 above) first crept into the Latin Vulgate and from there into the English KJV.

**Colossians 1:20**

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.”

**Hebrews 9:12**

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.”

**Hebrews 9:14**

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”

**Hebrews 9:20**

“Saying, This *is* the blood of the testament which God hath enjoined unto you.”

**Hebrews 9:22**

“And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

**Hebrews 10:19**

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.”

**Hebrews 10:29**

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”

**Hebrews 12:24**

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.”

**Hebrews 13:12**

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”

**Hebrews 13:20**

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”

**1 Peter 1:2**

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”

**1 Peter 1:19**

“But with the precious blood of Christ, as of a lamb without blemish and without spot.”

**1 John 1:7**

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

**1 John 5:6**

“This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.”

**1 John 5:8**

“And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.”

**Revelation 1:5**

“And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”

**Revelation 5:9**

“And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

**Revelation 7:14**

“And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”

**Revelation 12:11**

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

Of these 30 passages, the KJV, NKJV, and NLT have 30 that contain a reference to the blood of Jesus with respect to at least one of the topics previously mentioned. The NAS, NIV, and NWT have 29; the NASB, RSV, and NRSV have 28. One of the differences is the result of a legitimate difference of opinion about a matter of grammar. The other is a matter of a textual variant—one that appears to be an addition to the text by way of the Latin Vulgate. Table 15.9 summarizes the versions with reference to the blood of Jesus as it relates to washing and cleansing from sin; granting forgiveness and remission for sin; and providing redemption, justification, sanctification, access, and peace.

***Conclusion: The Versions Support the Blood of Jesus***

The evidence is clear. All the versions support the doctrine of atonement acquired through the shed blood of Jesus Christ. The differences can be explained on two bases: (1) the Greek texts underlying the versions, and (2) a legitimate difference of opinion about the Greek grammar. None of the versions deny this doctrine.

**Table 15.9**  
**Summary of the Versions With Reference to**  
**the Blood of Jesus**

Ref.	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Matt. 26:28	y	y	y	y	y	y	y	y	y
Mark 14:24	y	y	y	y	y	y	y	y	y
Luke 22:20	y	y	y	n	y	n	n	y	y
Acts 20:28	y	y	y	y	y	y	y	y	y
Rom. 3:25	y	y	y	y	y	y	y	y	y
Rom. 5:9	y	y	y	y	y	y	y	y	y
1 Cor. 10:16	y	y	y	y	y	y	y	y	y
1Cor. 11:25	y	y	y	y	y	y	y	y	y
Eph. 1:7	y	y	y	y	y	y	y	y	y
Eph. 2:13	y	y	y	y	y	y	y	y	y
Col. 1:14	y	y	n	n	n	n	n	y	n
Col. 1:20	y	y	y	y	y	y	y	y	y
Heb. 9:12	y	y	y	y	y	y	y	y	y
Heb. 9:14	y	y	y	y	y	y	y	y	y
Heb. 9:20	y	y	y	y	y	y	y	y	y
Heb. 9:22	y	y	y	y	y	y	y	y	y
Heb. 10:19	y	y	y	y	y	y	y	y	y
Heb. 10:29	y	y	y	y	y	y	y	y	y
Heb. 12:24	y	y	y	y	y	y	y	y	y
Heb. 13:12	y	y	y	y	y	y	y	y	y
Heb. 13:20	y	y	y	y	y	y	y	y	y
1 Pet. 1:2	y	y	y	y	y	y	y	y	y
1 Pet. 1:19	y	y	y	y	y	y	y	y	y
1 John 1:7	y	y	y	y	y	y	y	y	y
1 John 5:6	y	y	y	y	y	y	y	y	y
1 John 5:8	y	y	y	y	y	y	y	y	y
Rev. 1:5	y	y	y	y	y	y	y	y	y
Rev. 5:9	y	y	y	y	y	y	y	y	y
Rev. 7:14	y	y	y	y	y	y	y	y	y
Rev. 12:11	y	y	y	y	y	y	y	y	y
<b>Total</b>	30	30	29	28	29	28	28	30	29

**PART FOUR**  
**The Versions Support Faith, Justification,  
Forgiveness, and Sanctification**

The New Testament mentions the relationship of faith to justification, to forgiveness, or to sanctification in eighteen passages. The following is a list of these passages as translated in the KJV. All the versions agree with the KJV unless otherwise indicated.

**Matthew 9:2**

“And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.”

**Mark 2:5**

“When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.”

**Luke 5:20**

“And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.”

**Acts 13:39**

“And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

**Acts 26:18**

“To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

**Romans 1:17**

“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

**Romans 3:25**

“Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.”

**Romans 3:26**

“To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

**Romans 3:28**

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

**Romans 3:30**

“Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.”

**Romans 4:5**

“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

**Romans 5:1**

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

**Romans 10:10**

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

**Galatians 2:16**

“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be jus-

tified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

**Galatians 3:8**

“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.”

**Galatians 3:11**

“But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.”

**Galatians 3:24**

“Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.”

**Hebrews 10:38**

“Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.”

In all eighteen passages, the versions agree about the relationship of faith to justification, forgiveness, and sanctification. Table 15.10 summarizes the versions regarding the relationship of faith to these topics.

***Conclusion: The Versions Support Faith, Justification, Forgiveness,  
and Sanctification***

The evidence is convincing. All the versions support the doctrine of justification by faith. None deny the doctrine.



**PART FIVE**  
**The Versions Support the Bodily**  
**Resurrection of Jesus Christ**

The doctrine of the bodily resurrection of Jesus Christ is supported by all the selected versions. The doctrine can be stated in five propositions: (1) Jesus really died; (2) Jesus was buried; (3) Jesus arose from the grave; (4) He appeared numerous times to His apostles and disciples; (5) His resurrection body was a physical body as well as a body suited for the spirit domain. The passages supporting these propositions are listed here as translated in the KJV. The selected versions agree with the KJV unless otherwise noted.

*He Really Died*

The proposition that Christ really died is supported by six unambiguous statements in the New Testament, not including a number of passages that merely state that He died. The following is a list of the passages as translated in the KJV.

**Mark 15:37**

“And Jesus cried with a loud voice, and gave up the ghost.”

**Mark 15:39**

“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.”

**Luke 23:46**

“And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”

**John 19:30**

“When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.”

**John 19:33**

“But when they came to Jesus, and saw that he was dead already, they brake not his legs.”

**Mark 15:43-45**

“Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph.”

All the versions agree with the KJV. There are no textual variations that affect this proposition. Table 15.11 summarizes the versions with respect to this proposition.

**Table 15.11**  
**Summary of the Versions Regarding**  
**Christ’s Actual Death**

Reference	KJV	NKJV	ASV	NASV	NIV	RSV	NRSV	NLT	NWT
Mark 15:37	y	y	y	y	y	y	y	y	y
Mark 15:39	y	y	y	y	y	y	y	y	y
Luke 23:46	y	y	y	y	y	y	y	y	y
John 19:30	y	y	y	y	y	y	y	y	y
John 19:33	y	y	y	y	y	y	y	y	y
Mark 15:43-45	y	y	y	y	y	y	y	y	y
<b>Total</b>	6	6	6	6	6	6	6	6	6

***He Was Buried***

The proposition that Christ was buried is supported by nine unambiguous statements in the New Testament, not including several passages that merely state that He was buried. The following is a list of the passages as translated in the KJV. All the versions agree with the KJV unless otherwise indicated.

**Matthew 27:60**

“And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.”

**Mark 15:46**

“And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.”

**Luke 23:53**

“And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.”

**John 19:41-42**

“Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews’ preparation *day*; for the sepulchre was nigh at hand.”

**Acts 13:29**

“And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.”

**Romans 6:4**

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

**1 Corinthians 15:4**

“And that he was buried, and that he rose again the third day according to the scriptures.”

**Colossians 2:12**

“Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.”

All the versions agree with the KJV in supporting the fact that Jesus Christ was buried. Table 15.12 summarizes the versions concerning the proposition that He was buried.

**Table 15.12**  
**Summary of the Versions Regarding**  
**the Burial**

Reference	KJV	NKJV	ASV	NASV	NIV	RSV	NRSV	NLT	NWT
Matt. 27:60	y	y	y	y	y	y	y	y	y
Mark 15:46	y	y	y	y	y	y	y	y	y
Luke 23:53	y	y	y	y	y	y	y	y	y
John 19:41-42	y	y	y	y	y	y	y	y	y
Acts 13:29	y	y	y	y	y	y	y	y	y
Rom. 6:4	y	y	y	y	y	y	y	y	y
1 Cor. 15:4	y	y	y	y	y	y	y	y	y
Col. 2:12	y	y	y	y	y	y	y	y	y
<b>Total</b>	8	8	8	8	8	8	8	8	8

*He Arose from the Dead*

The proposition that Christ rose from the dead is supported by 47 unambiguous statements in the New Testament. The following is a list of the passages as translated in the KJV. All the versions agree with the KJV unless otherwise indicated.

**Matthew 27:53**

“And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”

**Matthew 28:6-7**

“He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.”

**Mark 16:6**

“And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.”

**Luke 24:6**

“He is not here, but is risen: remember how he spake unto you when he was yet in Galilee.”<sup>96</sup>

**John 20:9**

“For as yet they knew not the scripture, that he must rise again from the dead.”

**Acts 1:22**

“Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.”

**Acts 2:24**

“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.”

**Acts 2:32**

“This Jesus hath God raised up, whereof we all are witnesses.”

**Acts 3:15**

“And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.”

**Acts 3:26**

“Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

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<sup>96</sup> In Luke 24:6, the RSV omits a reference to the resurrection because of a difference in the underlying Greek text. However, the preceding verse states: “Why do you seek the living among the dead?” The NRSV includes the statement “He is not here, but has risen” in verse 5.

**Acts 4:10**

“Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.”

**Acts 4:33**

And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

**Acts 5:30**

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.”

**Acts 10:40**

“Him God raised up the third day, and shewed him openly.”

**Acts 13:30**

“But God raised him from the dead.”

**Acts 13:33**

“God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”

**Acts 13:34**

“And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”

**Acts 13:37**

“But he, whom God raised again, saw no corruption.”

**Acts 17:3**

“Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”

**Acts 17:18**

“Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.”

**Acts 17:31**

“Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.”

**Acts 26:23**

“That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”

**Romans 1:4**

“And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”

**Romans 4:24**

“But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.”

**Romans 4:25**

“Who was delivered for our offences, and was raised again for our justification.”

**Romans 6:4**

“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

**Romans 6:9**

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”

**Romans 7:4**

“Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.”

**Romans 8:11**

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”

**Romans 8:34**

“Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

**Romans 10:9**

“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.”

**1 Corinthians 6:14**

“And God hath both raised up the Lord, and will also raise up us by his own power.”

**1 Corinthians 15:4**

“And that he was buried, and that he rose again the third day according to the scriptures.”

**1 Corinthians 15:20**

“But now is Christ risen from the dead, *and* become the firstfruits of them that slept.”

**2 Corinthians 4:14**

“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.”

**2 Corinthians 5:15**

“And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

**Galatians 1:1**

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead).”

**Ephesians 1:20**

“Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*.”

**Colossians 1:18**

“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.”

**Colossians 2:12**

“Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.”

**1 Thessalonians 1:10**

“And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.”

**1 Thessalonians 4:14**

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.”

**2 Timothy 2:8**

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.”

**Hebrews 13:20**

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”

**1 Peter 1:3**

“Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.”

**1 Peter 1:21**

“Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.”

**1 Peter 3:21**

“The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.”

In all 47 passages, all the versions agree with the KJV and support the proposition that Christ arose from the dead, with the one exception of the RSV in Luke 24:6 where its underlying Greek text reads differently. Table 15.13 summarizes the versions with respect to their support of the proposition that He arose from the dead.

***He Appeared to His Disciples***

The proposition that Christ appeared to His disciples is supported by fourteen unambiguous statements in the New Testament. Although at least twelve different appearances have been recorded, some passages imply that He appeared more often. The following is a list of the passages as translated in the KJV. All the versions agree with the KJV unless otherwise indicated.

***To Mary Magdalene*****Mark 16:9**

“Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.”

**Table 15.13**  
**Summary of the Versions Regarding**  
**His Resurrection**

Reference	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Matt. 27:53	y	y	y	y	y	y	y	y	y
Matt. 28:6-7	y	y	y	y	y	y	y	y	y
Mark 16:6	y	y	y	y	y	y	y	y	y
Luke 24:6	y	y	y	y	y	n	y	y	y
John 20:9	y	y	y	y	y	y	y	y	y
Acts 1:22	y	y	y	y	y	y	y	y	y
Acts 2:24	y	y	y	y	y	y	y	y	y
Acts 2:32	y	y	y	y	y	y	y	y	y
Acts 3:15	y	y	y	y	y	y	y	y	y
Acts 3:26	y	y	y	y	y	y	y	y	y
Acts 4:10	y	y	y	y	y	y	y	y	y
Acts 4:33	y	y	y	y	y	y	y	y	y
Acts 5:30	y	y	y	y	y	y	y	y	y
Acts 10:40	y	y	y	y	y	y	y	y	y
Acts 13:30	y	y	y	y	y	y	y	y	y
Acts 13:33	y	y	y	y	y	y	y	y	y
Acts 13:34	y	y	y	y	y	y	y	y	y
Acts 13:37	y	y	y	y	y	y	y	y	y
Acts 17:3	y	y	y	y	y	y	y	y	y
Acts 17:18	y	y	y	y	y	y	y	y	y
Acts 17:31	y	y	y	y	y	y	y	y	y
Acts 26:23	y	y	y	y	y	y	y	y	y
Rom. 1:4	y	y	y	y	y	y	y	y	y
Rom. 4:24	y	y	y	y	y	y	y	y	y
Rom. 4:25	y	y	y	y	y	y	y	y	y
Rom. 6:4	y	y	y	y	y	y	y	y	y
Rom. 6:9	y	y	y	y	y	y	y	y	y
Rom. 7:4	y	y	y	y	y	y	y	y	y
Rom. 8:11	y	y	y	y	y	y	y	y	y
Rom. 8:34	y	y	y	y	y	y	y	y	y
Rom. 10:9	y	y	y	y	y	y	y	y	y
1 Cor. 6:14	y	y	y	y	y	y	y	y	y
1 Cor. 15:4	y	y	y	y	y	y	y	y	y
1 Cor. 15:20	y	y	y	y	y	y	y	y	y
2 Cor. 4:14	y	y	y	y	y	y	y	y	y
2 Cor. 5:15	y	y	y	y	y	y	y	y	y
Gal. 1:1	y	y	y	y	y	y	y	y	y
Eph. 1:20	y	y	y	y	y	y	y	y	y
Col. 1:18	y	y	y	y	y	y	y	y	y
Col.s 2:12	y	y	y	y	y	y	y	y	y
1 Thess. 1:10	y	y	y	y	y	y	y	y	y
1 Thess. 4:14	y	y	y	y	y	y	y	y	y
2 Tim. 2:8	y	y	y	y	y	y	y	y	y
Heb. 13:20	y	y	y	y	y	y	y	y	y
1 Pet. 1:3	y	y	y	y	y	y	y	y	y
1 Pet. 1:21	y	y	y	y	y	y	y	y	y
1 Pet. 3:21	y	y	y	y	y	y	y	y	y
<b>Total</b>	47	47	47	47	47	46	47	47	47

**John 20:14-16**

“And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weep-est thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.”

***To the Other Women*****Matthew 28:9-10**

“And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

***To Peter*****Luke 24:34**

“Saying, The Lord is risen indeed, and hath appeared to Simon.”

***To Cleopas and Another Disciple*****Luke 24:15**

“And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.”

***To The Eleven Apostles and Others*****Mark 16:14**

“Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.”

**Luke 24:36**

“And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.”

*To Thomas and Others***John 20:26**

“And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.”

*To Seven Apostles***John 21:1-2**

“After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.”

*To All the Apostles***Matthew 28:16-18**

“Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them.”

*Again to All the Disciples***Acts 1:3-4**

“To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.”

*To More Than 500 Believers***1 Corinthians 15:6**

“After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.”

*To James*

**1 Corinthians 15:7**

“After that, he was seen of James; then of all the apostles.”

*To the Apostle Paul*

**1 Corinthians 15:8**

“And last of all he was seen of me also, as of one born out of due time.”

All the versions agree with the KJV—the resurrected Jesus appeared to His disciples on a number of occasions. Table 15.14 summarizes the versions’ support of this proposition.

**Table 15.14**  
**Summary of the Versions Regarding**  
**the Appearances of the Risen Christ**

Reference	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Matt. 28:9-10	y	y	y	y	y	y	y	y	y
Matt. 28:16-18	y	y	y	y	y	y	y	y	y
Mark 16:9	y	y	y	y	y	y	y	y	y
Mark 16:14	y	y	y	y	y	y	y	y	y
Luke 24:34	y	y	y	y	y	y	y	y	y
Luke 24:36	y	y	y	y	y	y	y	y	y
Luke 24:15	y	y	y	y	y	y	y	y	y
John 20:14-16	y	y	y	y	y	y	y	y	y
John 20:26	y	y	y	y	y	y	y	y	y
John 21:1-2	y	y	y	y	y	y	y	y	y
Acts 1:3-4	y	y	y	y	y	y	y	y	y
1 Cor. 15:6	y	y	y	y	y	y	y	y	y
1 Cor. 15:7	y	y	y	y	y	y	y	y	y
1 Cor. 15:8	y	y	y	y	y	y	y	y	y
<b>Total</b>	14	14	14	14	14	14	14	14	14

***His Was a Physical Body***

The proposition that Christ arose in a physical body is supported by six unambiguous statements in the New Testament. The following is a list of the passages as translated in the KJV. All the versions agree with the KJV unless otherwise indicated.

### *The Disciples Handled His*

#### *Resurrected Body*

##### **Luke 24:39-40**

“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet.”

##### **John 20:20**

“And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.”

##### **John 20:27**

“Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.”

### *He Ate Food*

##### **Luke 24:41-43**

“And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them.”

##### **John 21:12-14**

“Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.”

##### **Acts 10:41**

“Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.”

All the versions support the proposition that Christ arose in a physical body. Table 15.15 summarizes the versions regarding Christ’s resurrection in a physical body.

**Table 15.15**  
**Summary of the Versions Regarding**  
**a Physical Resurrection Body**

Reference	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Luke 24:39-40	y	y	y	y	y	y	y	y	y
Luke 24:41-43	y	y	y	y	y	y	y	y	y
John 20:20	y	y	y	y	y	y	y	y	y
John 20:27	y	y	y	y	y	y	y	y	y
John 21:12-14	y	y	y	y	y	y	y	y	y
Acts 10:41	y	y	y	y	y	y	y	y	y
<b>Total</b>	6	6	6	6	6	6	6	6	6

Table 15.16 summarizes the way the versions support the five propositions regarding the bodily resurrection of Christ. The support is unanimous in all but one instance.

**Table 15.16**  
**Summary of the Versions Regarding**  
**the Bodily Resurrection of Christ**

Proposition	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Prop. 1	6	6	6	6	6	6	6	6	6
Prop. 2	8	8	8	8	8	8	8	8	8
Prop. 3	47	47	47	47	47	46	47	47	47
Prop. 4	14	14	14	14	14	14	14	14	14
Prop. 5	6	6	6	6	6	6	6	6	6
<b>Total</b>	81	81	81	81	81	80	81	81	81

***Conclusion: The Versions Support the Bodily Resurrection***

The evidence is unmistakable. All the versions agree with the KJV in supporting the doctrine of the bodily resurrection of Christ, with the one exception that involves a different underlying Greek text. None of the versions deny the doctrine.

## **PART SIX**

### **The Versions Support the Second Coming of Christ**

Henry C. Thiessen reported that the second coming of Jesus Christ is mentioned more than 300 times in the New Testament.<sup>97</sup> Unfortunately, Thiessen did not list the references nor document his source for the claim. Evidently, he referred to implications and inferences rather than direct statements. However, there are 53 clear statements about the second coming. This study is limited to those specific references. The following is a list of the passages as translated in the KJV. Although some of the versions use alternate wording, they all agree with the KJV in supporting the second coming unless otherwise noted.

#### **Matthew 24:3**

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?”

#### **Matthew 24:27**

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”

#### **Matthew 24:30**

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

#### **Matthew 24:37**

“But as the days of Noe *were*, so shall also the coming of the Son of man be.”

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<sup>97</sup> Henry C. Thiessen, *Lectures in Systematic Theology* (Grand Rapids: Wm. B. Eerdmans, 1949), 442.

**Matthew 24:39**

“And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

**Matthew 26:64**

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

**Mark 13:26**

“And then shall they see the Son of man coming in the clouds with great power and glory.”

**Mark 13:36**

“Lest coming suddenly he find you sleeping.”

**Mark 14:62**

“And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

**Luke 17:30**

“Even thus shall it be in the day when the Son of man is revealed.”

**Luke 21:27**

“And then shall they see the Son of man coming in a cloud with power and great glory.”

**John 14:3**

“And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.”

**John 14:18**

“I will not leave you comfortless: I will come to you.”

**Acts 1:11**

“Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

**1 Corinthians 1:7**

“So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.”

**1 Corinthians 4:5**

“Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”

**1 Corinthians 11:26**

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.”

**1 Corinthians 15:23**

“But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”

**Philippians 3:20**

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.”

**Colossians 3:4**

“When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.”

**1 Thessalonians 2:19**

“For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?”

**1 Thessalonians 3:13**

“To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”

**1 Thessalonians 4:15-16**

“For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.”

**1 Thessalonians 5:23**

“And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

**2 Thessalonians 1:7**

“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.”

**2 Thessalonians 2:1**

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him.”

**2 Thessalonians 2:8**

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

**1 Timothy 6:14**

“That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.”

**2 Timothy 4:1**

“I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”

**2 Timothy 4:8**

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.”

**Titus 2:13**

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

**Hebrews 9:28**

“So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

**Hebrews 10:37**

“For yet a little while, and he that shall come will come, and will not tarry.”

**James 5:7**

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.”

**James 5:8**

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

**1 Peter 1:7**

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”

**1 Peter 1:13**

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”

**1 Peter 4:13**

“But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”

**1 Peter 5:1**

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.”

**1 Peter 5:4**

“And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

**2 Peter 3:4**

“And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.”

**2 Peter 3:10**

“But the day of the Lord<sup>98</sup> will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”

**1 John 2:28**

“And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.”

**1 John 3:2**

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”<sup>99</sup>

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<sup>98</sup> The NWT reads “day of Jehovah” here, thus not supporting the second coming of Christ in this passage.

<sup>99</sup> The ASV reads “if he shall be manifested” and does not support the doctrine here. It is not a textual matter but a difference of opinion as to how the Greek word should be translated. The consensus of the other translation is that the word should be translated *when not if*.

**Jude 1:14**

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord<sup>100</sup> cometh with ten thousands of his saints.”

**Revelation 1:7**

“Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”

**Revelation 2:25**

“But that which ye have *already* hold fast till I come.”

**Revelation 3:3**

“Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”

**Revelation 3:11**

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”

**Revelation 16:15**

“Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

**Revelation 22:7**

“Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.”

**Revelation 22:12**

“And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.”

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<sup>100</sup> The NWT reads “Jehovah” here, thus not supporting the second coming of Christ in this passage.

**Revelation 22:20**

“He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

All the versions agree with the KJV in supporting the doctrine of the second coming of Christ, excluding the ASV in 1 John 3:2. Table 15.17 summarizes the support of the versions for this doctrine.

***Conclusion: The Versions Support the Second Coming of Christ***

The evidence is obvious. All the versions support the doctrine of the second coming of Christ, with only three exceptions. One exception is explained by the ASV's difference of opinion over the translation of one Greek word in one verse. The other two exceptions are the result of the NWT twice translating *Lord* as *Jehovah*. None of the versions deny the doctrine.

**Table 15.17**  
**Summary of the Versions Regarding the Second Coming**

Reference	<i>KJV</i>	<i>NKJV</i>	<i>ASV</i>	<i>NASV</i>	<i>NIV</i>	<i>RSV</i>	<i>NRSV</i>	<i>NLT</i>	<i>NWT</i>
Matt. 24:3	y	y	y	y	y	y	y	y	y
Matt. 24:27	y	y	y	y	y	y	y	y	y
Matt. 24:30	y	y	y	y	y	y	y	y	y
Matt. 24:37	y	y	y	y	y	y	y	y	y
Matt. 24:39	y	y	y	y	y	y	y	y	y
Matt. 26:64	y	y	y	y	y	y	y	y	y
Mark 13:26	y	y	y	y	y	y	y	y	y
Mark 13:36	y	y	y	y	y	y	y	y	y
Mark 14:62	y	y	y	y	y	y	y	y	y
Luke 17:30	y	y	y	y	y	y	y	y	y
Luke 21:27	y	y	y	y	y	y	y	y	y
John 14:3	y	y	y	y	y	y	y	y	y
John 14:18	y	y	y	y	y	y	y	y	y
Acts 1:11	y	y	y	y	y	y	y	y	y
1 Cor. 1:7	y	y	y	y	y	y	y	y	y
1 Cor. 4:5	y	y	y	y	y	y	y	y	y
1 Cor. 11:26	y	y	y	y	y	y	y	y	y
1 Cor. 15:23	y	y	y	y	y	y	y	y	y
Phil. 3:20	y	y	y	y	y	y	y	y	y
Col. 3:4	y	y	y	y	y	y	y	y	y
1 Thess. 2:19	y	y	y	y	y	y	y	y	y
1 Thess. 3:13	y	y	y	y	y	y	y	y	y
1 Thess. 4:15-16	y	y	y	y	y	y	y	y	y
1 Thess. 5:23	y	y	y	y	y	y	y	y	y
2 Thess. 1:7	y	y	y	y	y	y	y	y	y
2 Thess. 2:1	y	y	y	y	y	y	y	y	y
2 Thess. 2:8	y	y	y	y	y	y	y	y	y
1 Tim. 6:14	y	y	y	y	y	y	y	y	y
2 Tim. 4:1	y	y	y	y	y	y	y	y	y
2 Tim. 4:8	y	y	y	y	y	y	y	y	y
Tit. 2:13	y	y	y	y	y	y	y	y	y
Heb. 9:28	y	y	y	y	y	y	y	y	y
Heb. 10:37	y	y	y	y	y	y	y	y	y
Jas. 5:7	y	y	y	y	y	y	y	y	y
Jas. 5:8	y	y	y	y	y	y	y	y	y
1 Pet. 1:7	y	y	y	y	y	y	y	y	y
1 Pet. 1:13	y	y	y	y	y	y	y	y	y
1 Pet. 4:13	y	y	y	y	y	y	y	y	y
1 Pet. 5:1	y	y	y	y	y	y	y	y	y
1 Pet. 5:4	y	y	y	y	y	y	y	y	y
2 Pet. 3:4	y	y	y	y	y	y	y	y	y
2 Pet. 3:10	y	y	y	y	y	y	y	y	n
1 John 2:28	y	y	y	y	y	y	y	y	y
1 John 3:2	y	y	n	y	y	y	y	y	y
Jude 1:14	y	y	y	y	y	y	y	y	n
Rev. 1:7	y	y	y	y	y	y	y	y	y
Rev. 2:25	y	y	y	y	y	y	y	y	y
Rev. 3:3	y	y	y	y	y	y	y	y	y
Rev. 3:11	y	y	y	y	y	y	y	y	y
Rev. 16:15	y	y	y	y	y	y	y	y	y
Rev. 22:7	y	y	y	y	y	y	y	y	y
Rev. 22:12	y	y	y	y	y	y	y	y	y
Rev. 22:20	y	y	y	y	y	y	y	y	y
<b>Total</b>	53	53	52	53	53	53	53	53	51

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## PART SEVEN

### The Versions Support Salvation by Grace through Faith

Some advocates of the King James Only view imply, or at times explicitly state, that no one can be saved unless the gospel is presented to a person from the King James Version. In a message on cassette, Jack Hyles, the late Pastor of the First Baptist Church in Hammond, Indiana, presented his listeners with what he said they had "never heard" before: "Don't leave me now, for I am going to get down to something you've never heard. That means, the King James Bible is necessary for anybody to be saved in the English language."<sup>101</sup> This incident is not isolated. While on a recent missions trip to the Ukraine, I received a report from a missionary friend that some American missionaries are now telling Russian pastors that they must use the King James Version of the English Bible. Such statements give the false impression that the gospel is not clearly presented in any translation of the Bible except the King James Version. This section demonstrates the folly of this error by comparing the eight selected English versions in the most commonly used passages of Scripture for presenting the gospel to an unbeliever.

#### **John 1:12**<sup>102</sup>

“But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name.”

#### **John 3:16**

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

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<sup>101</sup> Bob Ross, e-mail message, 11/2/98, Website: <http://www.pilgrimpub.org>.

<sup>102</sup> Instead of “power,” the ASV, NASB, NKJV, NIV, and NLT read “right.”

**John 3:36**<sup>103</sup>

"He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him."

**John 5:24**<sup>104</sup>

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

**Acts 16:30-31**<sup>105</sup>

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

**Romans 3:23**

"For all have sinned, and come short of the glory of God."

**Romans 6:23**<sup>106</sup>

"For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord."

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<sup>103</sup> The ASV, NASB, NIV, RSV, NRSV, and the NLT have "does not obey" (or equivalent) instead of "does not believe." There is no variant reading in the Greek text; the difference is a translator's choice because the first Greek word translated "believe" (πιστεύω) is different from the second word translated "does not believe," and they used different English words to reflect the fact that the Greek words are different. The second word (ἀπειθέω) occurs 10 times in the New Testament, meaning "be not persuaded, disbelieve, disobey." The KJV translated the word as "do not obey" or "be disobedient" seven out of the ten times (Rom. 2:8; 10:21; 1 Pet. 2:7, 8; 3: 3:1, 20; 4:17). Disobedience is a result of disbelief.

<sup>104</sup> Instead of "everlasting life," the ASV, NASB, NIV, NLT, RSV, and NRSV read "eternal life." Instead of "condemnation," ASV, NASB, NKJV, RSV, and NRSV read "judgment"; and NIV and NLT read "be condemned."

<sup>105</sup> The NASB, NIV, RSV, and NRSV read "believe in the Lord Jesus Christ."

<sup>106</sup> The ASV, NASB, NLT, RSV, and NRSV translate the Greek word χάρισμα as "free gift," thus enhancing the fact that salvation is freely given without merit.

**Romans 5:8**<sup>107</sup>

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

**Romans 10:9-10**<sup>108</sup>

“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 10:13**

“For whosoever shall call upon the name of the Lord shall be saved.”

**1 John 5:13**<sup>109</sup>

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

***Conclusion: The Versions Support Salvation  
by Grace through Faith***

In spite of the variation in wording, all these translations clearly express the Scriptural truth of the doctrine of salvation. Some translations even enhance certain aspects of the doctrine beyond what is expressed in the KJV, and none diminish any essential part of the doctrine. No one can truthfully say that a person cannot come to genuine faith in Jesus Christ as Lord and Savior by receiving the

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<sup>107</sup> Instead of “commendeth,” the NKJV, NASB, and NIV read “demonstrates”; the NLT and RSV read “shows”; and the NRSV reads “proves.”

<sup>108</sup> The ASV and NASB read “Jesus as Lord”; and the NIV, NLT, RSV, and NRSV read “Jesus is Lord.” These enhance the deity and lordship of Jesus Christ. Instead of “unto righteousness,” the NASB reads “resulting in righteousness”; the NLT reads “are made right with God”; the NIV, RSV, and NRSV read “are (is) justified.”

<sup>109</sup> The ASV, NASB, NIV, NLT, RSV, and NRSV lack “and that ye may believe on the name of the Son of God.” This is due to Greek text they used. The missing clause is redundant and its absence does not alter the truth of the verse.

Gospel through any one of these translations. Thousands come to a saving knowledge of Jesus Christ through the use of these translations, even the RSV and NRSV with their occasional theological bias. Table 15.18 summarizes the support of the doctrine by each translation.

**Table 15.18**  
**Versions on the Doctrine of Salvation**

Ref.	NKJV	ASV	NASB	NIV	NLT	RSV	NRSV
John 1:12	y	y	y	y	y	y	y
John 3:16	y	y	y	y	y	y	y
John 3:36	y	y	y	y	y	y	y
John 5:24	y	y	y	y	y	y	y
Acts 16:30-31	y	y	y	y	y	y	y
Rom. 3:23	y	y	y	y	y	y	y
Rom. 6:23	y	y	y	y	y	y	y
Rom. 5:8	y	y	y	y	y	y	y
Rom. 10:9-10	y	y	y	y	y	y	y
Rom. 10:13	y	y	y	y	y	y	y
1 John 5:13	y	y	y	y	y	y	y
Total	11	11	11	11	11	11	11

## **PART EIGHT**

### **Criticism of the Versions Is Faulty**

This study has shown that each of the selected versions strongly supports the seven doctrines examined. The one exception is the NWT which does not support the doctrine of the deity of Christ. Some of them support a particular doctrine with fewer passages than the KJV does, but in some cases, the modern versions support the doctrine with more passages and with more explicit statements. None of the versions deny any of the doctrines studied.

The term *deny* here, of course, means that no version explicitly declares the doctrine untrue. For example, no version ever states explicitly that Jesus is not God. The deity of Christ is not denied because one particular passage uses a pronoun where others use the word *God*. If that were the case, the KJV could be charged with denying the deity of Christ in Titus 2:13 which reads, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In this passage, the KJV distinguishes God from Jesus Christ, and does not identify Jesus Christ with the word *God*. On the other hand, six of the versions studied support the wording "our great God and Savior, Jesus Christ." This wording clearly indicates that Jesus Christ is both God and Savior. The same is true in 2 Peter 1:1. No textual variants are involved in this difference. Greek grammar dictates and nearly all Greek authorities agree that the modern versions have translated the passages correctly.

Those who criticize the modern versions choose an isolated verse that fails to support a doctrine as explicitly as the King James Version, accusing the version of denying the doctrine. In a Bible version having many passages that strongly support a doctrine, lack of support in one passage does not constitute denial.

For example, David Cloud stated: “Personally, I would reject the NIV on the basis of only two passages, one in the Old Testament (Micah 5:2) and one in the New (1 Timothy 3:16).”<sup>110</sup> The KJV reads in 1 Timothy 3:16: “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The NIV reads: “Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.” What is the problem? The KJV uses the word *God* and the NIV uses *He*. The difference, of course, is the result of different underlying Greek texts, not to a theological bias of the NIV translators against the deity of Christ. In this case, Cloud stated: “*We reject any text or version which questions this reading.*”<sup>111</sup>

Now the discussion here does not need to focus on the merits of one Greek text over another, but on whether or not a version should be rejected on the basis of a few isolated passages. Cloud concluded that “with omission of the word ‘God’ the passage becomes almost meaningless.”<sup>112</sup> But this is not a reasonable conclusion. Common sense limits the antecedent of the pronoun to either God or Christ. In either case, the wording of the NIV constitutes a meaningful and doctrinally correct statement. It is true that the NIV does not explicitly declare the deity of Christ in that passage, but it clearly declares the deity of Christ in all the nine other passages that do so—two more times than does the KJV, and in some instances more explicitly than does the KJV. So, for example, in Romans 9:5 the NIV reads: “Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.” The KJV less specifically reads: “Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.”

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<sup>110</sup> Cloud, 36.

<sup>111</sup> Cloud, 36, emphasis his.

<sup>112</sup> Cloud, 37.

So why would Cloud reject the NIV on the basis of this verse? Evidently because he believes, without explicitly saying so, that this verse denies Christ's deity and is in doctrinal error. What other reason could he have? Perhaps the only other possible reason is that the NIV does not have the words of the KJV here.

Why would Cloud reject the NIV on the basis of Micah 5:2? The KJV reads there: "But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting." Whereas the NIV reads: "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times." Concerning this prophecy, Cloud wrote: "The NIV claims that Jesus Christ had an origin, which is a lie."<sup>113</sup> Note, however, that the NIV text reads "origins" (plural), not "an origin" as Cloud erroneously asserted. Cloud misrepresented the NIV. How can *origins* be misconstrued as *an origin*? Clearly the plural of the NIV implies something other than an origin. Consequently, this passage must be interpreted according to the standard rules of Biblical interpretation, one of which is that no passage should be interpreted in isolation, but in harmony with what all Scripture has to say about a given doctrine. Numerous other passages relate to the eternity of Christ.<sup>114</sup> In all these passages the NIV clearly supports the doctrine. So why should anyone suppose that the NIV intends to contradict what it clearly states everywhere else?

If one wants to play the game of rejecting a version on the basis of isolated passages, the KJV could be rejected on the basis of many passages. For example, in 2 Timothy 2:21 the KJV reads: "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work." The word *master* clearly must refer to the Lord, but it is not capitalized as is the usual practice in the KJV. The NIV, NKJV,

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<sup>113</sup> Cloud, 36.

<sup>114</sup> Isa. 9:6; John 1:1, 15; 8:58; 17:5, 24; Eph. 1:4; Col. 1:17; Heb. 1:11; 1 John 1:1; Rev. 1:11; 21:6.

NASB, and NLT correctly capitalize the word here. Thus, according to the rules of this game, the KJV could be accused of denying the deity of Christ. In Matthew 12:23, the KJV reads: “And all the people were amazed, and said, Is not this the son of David?” The word *son* is not capitalized. However, the NKJV, NIV, NASB, RSV, NRSV, and NLT correctly read “Son of David” because the people were deliberately using the well-known Messianic title. According to the rules of the game, the KJV could be accused of denying the deity of Christ.

In 2 Corinthians 5:21, the KJV reads: “For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.” To a modern reader, the relative clause *who knew no sin* modifies the pronoun *us*. The KJV could be accused of declaring the sinlessness of man. The NKJV reads: “For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.” The modern versions place the clause so that it clearly refers to Christ and not to man.

The KJV speaks of the unicorn as though it were an existing creature,<sup>115</sup> whereas the modern versions translate the Hebrew word as “wild ox.” The KJV speaks of the satyr as though it were an existing creature<sup>116</sup> whereas the modern versions translate the Hebrew word as “wild goat.”<sup>117</sup> The KJV could be accused of supporting Greek mythology. And so the game could continue with many other examples.

### ***Modern Versions Allegedly Contain Errors***

The modern versions are also rejected because of alleged errors in them. For example, in Mark 1:2 the King James Version reads, “As it is written in the prophets,” whereas most modern versions read, “As it is written in Isaiah the prophet.” The expression introduces a mixed quotation derived from both Malachi

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<sup>115</sup> Num. 23:22; 24:8; Job 39:9, 10; Psa. 29:6; 92:10.

<sup>116</sup> Isa. 13:21; 34:14.

<sup>117</sup> Or shaggy goat (NASB). The RSV retains satyr, and the NRSV translates the word as “goat demons.”

and Isaiah.<sup>118</sup> Consequently, the modern versions are believed to contain an error because the quotation is not just from Isaiah while the King James Version is viewed as correct because it refers to “prophets.”

On the surface, the modern versions, following the critical text, do indeed appear to contain a factual error. But one must understand the cultural practice of the Jews in the first century. When they combined quotations from more than one prophet, they sometimes credited the quotation to the more prominent prophet. This passage is an example of that practice. Another example of the practice is found in Matthew 27:9-10, where Jeremiah is credited with a composite quotation drawn from Zechariah 11:12-13 and Jeremiah 32:6-9. Although the quotation is almost completely derived from Zechariah, and contains only allusions to Jeremiah’s passage, Matthew cited Jeremiah, the more prominent prophet, as the source. The Greek text for this passage is certain, containing no alternate readings that might correct Matthew’s apparent error. Thus, if modern versions contain a factual error in the Mark passage, as the King James Only advocates allege, then the King James Version must also contain the same kind of error in the Matthew passage. But King James Only advocates would never admit the possibility of a mistake in their authoritative translation; consequently, they must admit that the Matthew passage confirms the Jews practice for citing sources, relieving modern versions of the charge of an error in the Mark passage.

In Luke 2:22, the modern versions read “the days of **their** purification,” while the King James Version reads “the days of **her** purification.” The modern versions are accused of factual error because the purification rite was limited to the mother (Leviticus 12:1-8). This accusation is problematic in that all the existing Greek manuscripts, including all the Byzantine and Lectionary manuscripts (with the exception of the twelfth century minuscule 76), read “their.” No other witnesses, including the ancient versions and Church Fathers, unambiguously support “her.” It is true that the purification rite involved only the mother, who remained ceremonially unclean for forty days after giving birth to a son and for

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<sup>118</sup> Malachi 3:1 and Isaiah 40:3.

eighty days after giving birth to a daughter. However, whoever or whatever touched a woman during her time of impurity also became impure (Leviticus 15:19-30). Accordingly, a newborn child remained ceremonially unclean throughout the period of its mother's impurity and became clean only after its mother was purified. Therefore, the modern versions are technically more correct than the King James Version—both mother and child were purified.

In 2 Samuel 5:21, the modern versions read: "David and his men carried them away," whereas the King James Version reads: "David and his men burned them." The modern versions are accused of altering the Bible here. Yet all Hebrew manuscripts and ancient versions read "carried away" except the Jewish Aramaic translation that reads "burned." The Jewish Aramaic translators evidently harmonized this passage with the parallel account in 1 Chronicles 14:12 that reads "burned with fire." This is one of the many places where the King James translators departed from the Hebrew *Textus Receptus* in order to unnecessarily harmonize parallel accounts of the same event. No inconsistency exists with understanding that David and his men carried off the idols of their defeated enemy and later burned them in a central location. Again the accusation of error is inappropriate.

For nearly every alleged discrepancy the King James Only advocates find in the modern versions, there is an adequate explanation. Likewise, for every alleged discrepancy, a corresponding problem exists in the King James Version. An extensive collection of corresponding problems in the King James Version was compiled by Estus Pirkle, containing hundreds of examples along with a number of supporting appendices.<sup>119</sup>

No modern translation claims to be a perfect rendition of the autographic text. Translators are fallible and must make many difficult decisions regarding the Hebrew and Greek texts, the accurate meaning of words, details of grammar and syntax, and English style and vocabulary. Every well-informed person can find

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<sup>119</sup> Estus Pirkle, *The 1611 King James Bible* (Southaven, MS: The King's Press, 1994).

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fault with any translation. The limitation of fallibility applies as well to the King James translators of 1611, to the version they produced, and to its subsequent revisions. The value of a translation does not depend on how many faults a critic may find, but on the accuracy of the translation, and its usefulness in aiding the understanding God's Word.

### ***Modern Versions Allegedly Correct the Word of God***

The translators of modern versions (as well as the editors of the Greek and Hebrew texts upon which the translations are based) are accused of "correcting the Word of God." Based on the assumption that the King James Version (and the eclectic<sup>120</sup> Hebrew and Greek texts that underlie its English words) is the absolute standard by which all other versions and texts must be judged, this accusation overlooks an important truth: the Hebrew and Aramaic words the prophets wrote and the Greek words the apostles wrote are the divinely inspired, infallible, inerrant Word of God. God's Word does not change; therefore, what was God's Word is still God's Word. Those sacred words have not been lost, but have been providentially preserved in the hundreds of surviving manuscripts (ancient Bibles), in the ancient translations, and in the quotations the Church Fathers made of Biblical passages. The consensus of the various ancient independent witnesses to the text of Scripture enables one to recognize those autographic words.

God's Word is not corrected; it is recognized. The available textual evidence usually enables a person to recognize with confidence the autographic words of the text, distinguishing the autographic words from the existing variants. In those relatively few places where the surviving evidence does not grant full confidence, the editors must make an informed decision about which of the existing alternate readings is original. By listing each of the alternate readings along with its supporting evidence and relative degree of certainty, the editors can

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<sup>120</sup> The texts are eclectic because the edition of the Greek *Textus Receptus* that underlies the English words of the KJV New Testament did not exist in any tangible form until the nineteenth century when it was first published, and the Hebrew *Textus Receptus* that underlies the English words of the KJV Old Testament still has no tangible existence.

justify their decision. But even if their decision is wrong, the autographic reading is among the existing alternatives but not fully recognizable. New discoveries and improved methodology make it possible for a person to recognize the autographic words with greater confidence.

When textual editors improve current editions of the Hebrew and Greek Bibles by means of such activity, they do not correct the Word of God—it does not change—but they make their edition more accurately conform to the autographic text (the Word of God), in the same way subsequent revisers of the King James Version did. If the revisers of the 1611 edition of the King James Version did not “correct the Word of God” when they made hundreds of significant changes, the editors of the Hebrew and Greek text did not correct the Word of God—both groups attempted, to the best of their ability, to conform their texts to what they regarded as the Word of God.

### *A Balanced View Is Necessary*

How should a conservative Christian view the modern versions? Any informed Christian will find some passages in his preferred version that seem unclear, obscure, or even doctrinally unsound. It is in those places where alternate versions are helpful. The reader should compare the passage with other versions, and benefit from the insight of other translators. Often this comparison will clarify the difficulty, or at least suggest that further study is needed with the aid of dictionaries, lexicons, encyclopedias, and commentaries. In fact, the comparison of various versions is a most helpful exercise when studying the Bible.

When a Bible student occasionally finds an apparent contradiction between two versions, he should not to jump to the conclusion that one or the other is necessarily “incorrect.” It is wrong to interpret a passage in isolation. Moreover, a reasonable explanation usually exists for such problems. No translation of the Bible is flawless in every detail because it is the product of finite, fallible men. As the Scripture says: “Without counsel purposes are disappointed: but in the multitude of counsellors they are established” (Proverbs 15:22). In the same way, then, the counsel of multiple versions is often helpful.

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### ***Modern Versions Help a Person Understand the KJV***

Many conservative Christians have chosen to continue using the KJV of 1769 rather than one of the modern versions. A thoughtful choice should not be criticized; yet, vocal antagonists of modern versions should not hinder a student of the Bible from using the help of these versions. Alternate versions can be of enormous help in the following areas.

#### ***Understanding Archaic Words***

It is well-known that the KJV still contains many words that have archaic spelling or archaic meaning—that is, the words no longer have the usage they did in 1611. The modern versions have corrected all these archaisms. For example, in Ezekiel 35:6 the KJV reads: “Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: *sith* thou hast not hated blood, even blood shall pursue thee.” The archaic word *sith* is unknown and unused in Modern English. The modern versions correctly use the modern equivalent *since*. In 1 Thessalonians 4:15 the KJV reads: “For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.” Modern versions accurately use the modern equivalent of *prevent*—*precede*.<sup>121</sup>

#### ***Understanding Archaic Idioms***

The KJV still contains many archaic idioms or expressions that have changed their meaning since 1611. Modern versions have corrected these archaic idioms. For example, in Acts 28:13 the KJV reads: “And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli.” The meaning of the idiom *fetched a compass* has changed over the past 400 years. The NKJV correctly renders this expression as “circled around,” while the other modern versions provide comparable expressions. The same problem is found in Joshua 15:3 and 2 Kings 3:9. In Song of

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<sup>121</sup> Chapter 6 contains a list and discussion of some of the archaic words in the KJV.

Solomon 5:4, the KJV reads: “My beloved put in his hand by the hole *of the door*, and my bowels were moved for him.” The NKJV correctly renders the expression *bowels were moved* as “my heart yearned.” The other modern versions provide comparable expressions.

### ***Avoiding Vulgar Terms***

The KJV contains some words that were considered polite in 1611 but are considered vulgar in Modern English. The modern versions have usually corrected these indiscretions. For example, in 1 Samuel 25:22 the KJV reads: “So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.” It is evident that this passage is unsuitable for reading in the church of today’s culture. The NIV renders this verse: “May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!” The other versions have comparable phrases.<sup>122</sup> In Genesis 44:13, the KJV reads: “Then they rent their clothes, and laded every man his ass, and returned to the city.”<sup>123</sup> The NASB renders the verse: “Then they tore their clothes, and when each man loaded his donkey, they returned to the city.”

Because the word *whore* and its derivatives are considered impolite,<sup>124</sup> modern versions use the word *harlot* or *prostitute* in its place. Furthermore, the word *shittim*, the transliteration of the Hebrew word for *acacia* (a species of trees), is inappropriate for public reading.<sup>125</sup> Contrary to the usual practice of translating the names of plants and animals, the King James translators transliterated this Hebrew word; modern versions render the word as *acacia*. Another

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<sup>122</sup> The same problem occurs at 1 Sam. 25:22, 34; 1 Kings 14:10; 16:11; 21:21; 2 Kings 9:8; 18:27; Isa. 36:12.

<sup>123</sup> The word *ass* occurs 90 times in the KJV.

<sup>124</sup> The word *whore* occurs 17 times in the KJV; *whoredom* 54 times, *whoremonger* 5 times; *whoring* 19 times; and *whorish* 3 times.

<sup>125</sup> The word *shittim* occurs 32 times in the KJV.

example is the word *dung*;<sup>126</sup> modern versions translate the word as *offal* or *refuse*.

### ***Understanding Obscure Expressions***

While the KJV contains many expressions that are obscure to modern readers, the modern versions render such passages in the understandable terms of today's vernacular. For example, in Ezekiel 41:6-7 the KJV reads:

And the side chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. And *there was* an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

This passage is so obscure that it was probably not even understood in 1611. The NKJV renders the passage in this way:

The side chambers *were* in three stories, one above the other, thirty chambers in each story; they rested on ledges which *were* for the side chambers all around, that they might be supported, but not fastened to the wall of the temple. As one went up from story to story, the side chambers became wider all around, because their supporting ledges in the wall of the temple ascended like steps; therefore the width of the structure increased as one went up *from* the lowest *story* to the highest by way of the middle one.

No doctrinal issues are at stake in this passage, and the alternate rendering clarifies the text so that the reader can visualize the architectural structure being described.

### ***Recognizing Poetry***

While the KJV does not distinguish poetry from prose in the format of its text,<sup>127</sup> modern versions clearly distinguish the two. Poetry is set forth in poetic

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<sup>126</sup> The word *dung* occurs 28 times in the KJV, and *dunghill* 8 times.

<sup>127</sup> Although the books of Job, Psalms, Proverbs, and Lamentations were known to be poetical, the structure of Hebrew poetry was essentially unknown in the Sixteenth Century.

structure, displaying the individual poetic lines and marking the strophic divisions. Such distinction is helpful for public reading and for studying Scripture.

***Conclusion: Modern Versions Support Orthodox Doctrine***

Although one may prefer using the King James Version because of its many virtues, the use of modern versions as a study aid does indeed benefit many. The modern versions help to compensate for the wrinkles and blemishes the KJV has acquired over the passage of time. Moreover, many pastors and teachers of the Word in Fundamental circles, refusing to be influenced by vocal peer pressure, have begun to recognize the importance of a version that congregations can easily read, without stumbling over archaic words and obscure word order. The goal of modern conservative versions is clarity with understanding, not a subversive watering down of the fundamental doctrines of Scripture. The clarity of modern versions yields understanding that will aid lay people and pastors alike as they “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). Even though one may not choose to adopt a modern version as an official text, comparative use of conservative modern versions should be an integral part of every Christian’s personal Bible study.

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Formal study of Hebrew poetry did not begin until the Eighteenth Century when archaeologists began to uncover ancient Semitic poetic literature with which the poetry of the Hebrew Bible could be compared.

## Chapter 16

### Textual Uncertainty Is Insignificant

Uncertainty plagues everyone to some degree. The uncertainties of life cause some people to be perpetual worriers. For example, some will not fly in airplanes because of the 9-11 tragedy or the uncertainty of air travel in general, even though crashes of commercial aircraft are very rare.<sup>1</sup> Others do not trust banks because some banks have failed, despite most banks being protected by the Federal Deposit Insurance Corporation.<sup>2</sup> Still others will not go to medical doctors because some people die during surgery notwithstanding the low mortality rate.<sup>3</sup> These worriers continue in their distrust in spite of the facts.

It is also true that there are those who are disturbed by the uncertainties associated with the Bible, especially when they learn that Biblical manuscripts do not have exactly the same words, or that various translations seem to convey different messages. After all, the issue is not an airplane, bank, or hospital—the issue centers on the divinely inspired, infallible, inerrant Word of God, the key to one’s

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<sup>1</sup> As of December 5, 2002, Richard Kebajian has catalogued only 3,305 fatal airplane accidents of any kind since the early 1950s, according to his website, accessed on 12/7/02 from <http://www.planecrashinfo.com/>. Even reports like this cause some people to refuse air travel.

<sup>2</sup> According to a report from the FDIC, “between 1980 and 1984, more than 1,600 banks insured by the Federal Deposit Insurance Corporation (FDIC) were closed or received FDIC financial assistance.” (FDIC, *History of the Eighties*, vol. I, page 3. Accessed on 12/7/02 from <http://www.fdic.gov/bank/historical/history/vol1.html>).

<sup>3</sup> According to a study conducted in 1994 by M. R. de Leval, K. Francois, C. Bull, W. Brawn, and D. Spiegelhalter on the analysis of a cluster of surgical failures, the probability of perioperative mortality for a given patient, and hence the expected cumulative mortality for a given series of operations, is about 69 out of a thousand. Accessed on 12/7/02 from <http://www.orsoc.org.uk/about/topic/insight/monitoring2.htm>.

eternal destiny in either Heaven or Hell. How can uncertainty surround the Bible? If one does not have an absolutely flawless Bible, then he has no Bible at all! Right? But if a woman's husband loses a finger, does she no longer have a husband? If a car loses a hubcap, is it no longer an automobile? If a Bible has a missing page, is it no longer a Bible? The fact that uncertainty exists about which preserved variant readings are autographic does not deny the preservation or authority of the autographic text.

Most people learn to live with the ordinary uncertainties of life and happily go about their daily activities with little cause for worry. They learn that most of life's uncertainties seldom affect the practical aspects of life in any significant way. Most find the energy they expend on worry to be wasted. This premise is true about the uncertainties of the Bible as well, and the purpose of this chapter is to help people understand this truth.

### ***The Large Number of Variants Is Insignificant in the Big Picture***

The number of variant readings in the manuscripts of the Greek New Testament has caused some people to believe that an English Version of the Bible has to be the final authority for faith and practice rather than the Hebrew and Greek texts. For example, it has been estimated that there are 400,000 variants among the existing manuscripts of the Greek New Testament.<sup>4</sup> With such a vast number of variations, who could possibly be sure of any detail of the Greek text? If the Bible really is the Word of God, surely God has preserved His Word in a more reliable form—perhaps in an English translation, perhaps the long-standing traditional King James Version. This kind of thinking has led some to consider such a proposition, and even to accept it.

Yet common sense should lead a person to give the problem more careful consideration. For example, one should consider the size of the body of literature in which the 400,000 variations occur: 2,328 existing manuscript copies of the Gospels, 655 copies of Acts and the Catholic Epistles, 779 copies of the Pauline

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<sup>4</sup> W. Edward Glenny, "The Preservation of Scripture," in *The Bible Version Debate*, ed. Michael A. Grisanti (Minneapolis, MN: Central Baptist Theological Seminary, 1997), 96.

Epistles, and 287 copies of the Revelation.<sup>5</sup> By actual electronic count, Scrivener's Greek *Textus Receptus* contains 31,828 verses and 140,745 words; 66,311 words in the Gospels; 26,513 words in Acts and the Catholic Epistles; 37,960 words in the Pauline Epistles; and 9,961 words in Revelation. Accordingly, the approximate total number of words in the existing manuscripts is as follows:

<u>Section</u>	<u>No. of MSS</u>		<u>No. of Words</u>		<u>Total Words</u>
Gospels	2,328	x	66,311	=	154,372,008
Acts + Cath.	655	x	26,513	=	17,366,015
Paul	779	x	37,960	=	29,570,840
Revelation	287	x	9,961	=	<u>2,858,807</u>
Total					204,167,670

Now, if there are only 400,000 variants distributed randomly among approximately 200 million words, then the number of words per variant is approximately  $200,000,000 \div 400,000 = 500$ . That is, on the average, there is about one variant for every 500 words, or an average error rate of 0.002; or on the average, the typical manuscript is accurate 99.8 percent of the time. Amazingly, that is better than the 99.44 percent purity of the Ivory Soap many of us wash our faces with every day, without a moment's thought about the dangers of losing our lives to infection.<sup>6</sup> Consequently, throughout history, the average Greek Bible had a text that was as pure as the current editions of the King James Versions.<sup>7</sup> This degree of preservation is even more amazing, when one considers that God used fallible human hands to preserve His Word.

Many of the variants in that estimated 400,000 consist of spelling variations, a problem that was more readily tolerated in antiquity than it is today. Some were variations in word order that, unlike in English, rarely affect meaning in

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<sup>5</sup> Aland and Aland, *Text*, 83.

<sup>6</sup> The purity of Ivory soap is a weak analogy for the purity of Scripture, as far as the theological implications are concerned; but it illustrates the range of uncertainty involved and its practical effect on the decisions of everyday life.

<sup>7</sup> The purity referred to here is the relative agreement of current printed editions of the KJV with respect to the several hundred places where the editions differ.

Greek. Consequently, if these and other insignificant variations are excluded, the average Greek Bible was even purer. It is important to remember that no one knows exactly how many variants exist; the number 400,000 is merely an informed estimate. But even if there were 1,000,000 variants distributed among the 200,000,000 words, the average manuscript would be 99.5 percent pure. Consequently, the total number of variants, whatever it actually may be, is insignificant for all practical purposes and should not cause concern.

However, not all the variants were randomly distributed. Some of the variations cluster at significant places in the text because the variants were passed down genealogically from earlier Bibles to later copies; these places of variation cause concern since they do affect meaning to some degree. The UBSGNT3 critical edition lists 1,435 places of variation that the editors regarded as significant for translation purposes. The number of places of variation amounts to 31,828 verses  $\div$  1,435 places of variation or one place of variant per 22.2 verses, or it comes to 140,745 words  $\div$  1,435 places of variation or one place of variant per 98.0 words. This corresponds to 98.98 percent<sup>8</sup> word-purity with respect to variations that affect translation.<sup>9</sup> Table 16.1 lists the number of places of variation in the UBSGNT3 text for each book of the New Testament.

In order to help the users of the Critical Text, the editors of the UBSGNT3 provided an indicator of the relative certainty of each reading they put in their text. The indicator stands at the head of the textual evidence at each place of variation. Much like report-card grades in school, the letters “A,” “B,” “C,” and “D” indicate the relative degree of certainty for the selected reading. Places of variation listed in the Nestle-Aland-27 text but not included in UBSGNT3 have an understood “A” degree of certainty for the words contained in the printed text. Theoretically, therefore, only the 1,435 places of variation listed in UBSGNT3

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<sup>8</sup> Calculated as follows:  $(140,745 - 1,435) \div 140,745 = 0.9898$ .

<sup>9</sup> This assumes that at all places of variation only one word is involved. But sometimes phrases, clauses, verses, or even a section are involved. However, sometimes it is only a matter of word order, not word content, so this factor helps to balance out the inequities. With respect to sections, no section is actually omitted in the UBSGNT3 text, and the variants within a given section are recorded, so sections do not count against the assumption.

should have any noteworthy degree of uncertainty; yet many of them have an “A” level of certainty.

**Table 16.1**  
**Number of Places of Variation in UBSGNT3**

Book	No. Places	Book	No. Places
Matthew	183	1 Timothy	11
Mark	167	1 Timothy	8
Luke	174	Titus	4
John	174	Philemon	4
Acts	191	Hebrews	38
Romans	91	James	18
1 Corinthians	58	1 Peter	27
2 Corinthians	32	1 Peter	20
Galatians	22	1 John	25
Ephesians	23	2 John	6
Philippians	16	3 John	4
Colossians	22	Jude	6
1 Thessalonians	11	Revelation	91
2 Thessalonians	9		

For each book of the New Testament, Table 16.2 lists the number of places of variation in UBSGNT3 where the selected reading has a rating of A, B, C, or D. The table indicates that only 144 places of variation, or 0.10 percent of the text has significant uncertainty; 694 places, or 0.49 percent of the text has moderate degree of uncertainty; 477 places, or 0.34 percent of the text has a small degree of uncertainty; the rest have no appreciable uncertainty. Taking into account only those places where the uncertainty is significant or moderate, only 838, or 0.59 percent of the text cause any practical concern, making the text 99.41 percent pure.

The Nestle-Aland-27 edition of the critical text lists about four times as many places of variation, equaling about 5,740 places of variation in that critical text. But for most of the additional 4,305 places of variation not listed in the UBSGNT3 text, the readings have a relatively high degree of certainty, and one need not waste nervous energy worrying about whether the reading in those places is reliable. For example, the Nestle-Aland-27 text lists a place of variation at Matthew 1:6—the spelling of the Greek word for “king” (βασιλέα or βασιλεὺς).

None of the translations quibble with this variation: all versions read “king”; it is strictly a technical problem that has no practical consequences.

**Table 16.2**  
**List of Number of Places of Variation with**  
**Certainty Rating of A, B, C, or D**

Book	A	B	C	D
Matthew	9	68	93	13
Mark	37	58	58	14
Luke	7	44	98	25
John	24	57	81	12
Acts	11	75	84	21
Romans	11	32	42	6
1 Corinthians	8	14	29	7
2 Corinthians	0	6	20	6
Galatians	1	11	5	5
Ephesians	0	11	9	3
Philippians	0	9	6	1
Colossians	1	5	11	5
1 Thessalonians	2	4	5	0
2 Thessalonians	0	2	7	0
1 Timothy	2	5	4	0
2 Timothy	0	2	6	0
Titus	0	2	2	0
Philemon	0	2	2	0
Hebrews	2	13	18	5
James	1	7	7	3
1 Peter	1	11	13	2
2 Peter	0	4	10	6
1 John	2	12	8	3
2 John	0	4	2	0
3John	0	2	2	0
Jude	0	2	3	1
Revelation	1	15	69	6
Total	120	477	694	144

In Matthew 2:9, the Nestle-Aland-27 text lists a variant for the word translated “stood”; the problem is the grammatical form of the verb, whether it is ἐστάθη [indicative, aorist, passive] or ἔστη [indicative, aorist, active]. In this case, the difference between the passive and active voice makes no difference for

translations. In the same verse, another place of variation is listed for the word translated “child.” Whether the word should be spelled παιδίον or παιδίου has no significance in translations, yet hundreds of variations like these are counted in the 4,305.

Not all the 4,305 are that simple; some are somewhat more significant. For example, the Nestle-Aland-27 text lists a variation in Colossians 1:14 where the inclusion of the phrase “through His blood” is questioned. This variation is not listed in the UBSGNT3 edition because support for the inclusion of the phrase is weak. The phrase is found in only part of the Byzantine manuscripts, in some editions of the Latin vulgate, and in a few less significant witnesses. While the phrase is contained in Scrivener’s *Textus Receptus*, it is lacking in the Hodges-Farstad *Majority Text*, and it is enclosed in brackets in the Robinson-Pierpont Byzantine Text. Most scholars regard this reading as a scribal addition intended to harmonize this passage with the parallel passage in Ephesians 1:7. Theologically, the phrase adds nothing to what the Scripture clearly says in other places. This passage is discussed further in Appendix C.

Some degree of uncertainty inherently resides in the 4,305 unlisted places of variation. However, at each of the places, the weight of textual evidence favoring one of the possible readings sufficiently overrides whatever uncertainty the presence of the alternate reading creates. That account explains why the editors of the UBSGNT3 assigned a certainty rating of A to the readings they selected at those places and did not include the textual evidence in the footnotes. Users interested in studying the textual evidence for any of the excluded places of variation may do so in the Nestle-Aland edition.

But with only 99.41 percent certainty, one may still question the doctrine of preservation. He may conclude that about six out of every one-thousand words have not been preserved with certainty. However, that conclusion is unjustified, because the 99.41 percent simply represents human ability to recognize the autographic text with certainty. In all the places of variation, the autographic reading is present. Consequently, the problem is not with preservation, but with man’s ability to recognize the autographic text in some places. For example, in Matthew 5:11, the issue is whether the word “falsely” is present or absent. The UBS text

retains the word with a rating of D. The word is contained in the *Textus Receptus* and the Byzantine Text, and all modern translations contain the word in some sense. One of the readings is original, but even if the word were not in the autographic text, the thought is implied in the context—the normal expectation is that evil reports would be false.

In Matthew 8:18, the uncertainty is whether the text should read “a crowd,” “crowds,” or “great crowds.” The UBS text reads “crowd” with a rating of D. Modern translations vacillate between “crowd” and “great crowds” in some sense. One of the readings is original, but the size of the crowd is not of great significance in the context, because the parallel passages do not even mention a crowd.

In Matthew 11:23, the problem centers on the presence or absence of a single letter, whether the Greek word is  $\eta$  or  $\mu\eta$ . This variation affects whether the text should read “who are exalted to heaven” or “will not be exalted to heaven, will you?” The first reading must be understood as figurative, from the perspective of the citizens of Capernaum—their false self-exaltation. The second reading expresses the contrary-to-fact hypothesis that the citizens are exalted. The UBS text contains the second reading with a rating of D. Modern versions (except the NKJV) follow the UBS text. One of the readings is original, but the two readings have essentially the same meaning.

This discussion should lead one to understand that uncertainty is not determined by the number of places in the text where variation occurs; overall uncertainty is determined by the aggregate degree of uncertainty residing in all the places of variation. If the text has 4,305 places of variation where one of the alternate readings is highly probable, those places contribute little if anything to the overall uncertainty of the text. On the other hand, if the 4,305 places all have alternate readings that are equally probable, those places contribute significantly to the uncertainty of the text. Fortunately, the places of variation in the Greek New Testament often fall into the first category, making a certainty of better than 98.98 percent justified.

Doctrinally, the certainty is even stronger. A few years ago, Dennis Wisdom, then professor of Greek at Tennessee Temple University, reported that he had just finished examining every place of variation in the Nestle-Aland Greek New Testament. He stated that no reading had any significant effect on sound doctrine, unless perhaps the variant at John 5:4 might slightly affect the doctrine of angels.<sup>10</sup>

### ***The Many Differences Are Insignificant in the Big Picture***

But one may object that the foregoing discussion is based on the assumption that the Reasoned Eclectic Method, and the text derived from that method, is reliable and accurate. It is true that the Traditional or Byzantine Text differs from the UBS text in a significant number of places. These differences between the Traditional Text and the Critical Text have caused some people to conclude that the autographic Greek text is impossible to recover from the available evidence. As a result, some have decided to accept by faith the *Textus Receptus* as the final authority, in this way maintaining the doctrine of preservation. Others have decided to accept the King James Version as the final authority even though the evidence does not justify making such a shift.

Vincent Broman, by actual electronic count, catalogued 7,041 differences between the two texts,<sup>11</sup> totaling 5.0 percent of the 140,745 words in the Traditional Text. Table 16.3 lists the number of differences by type.<sup>12</sup>

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<sup>10</sup> Private conversation with the author. By this statement he meant that no variant reading explicitly denies, or significantly alters the overall teaching of Scripture on any topic of doctrine. Enemies of the critical text (and of modern translations based on it) delight in pointing out departures from King James wording in which they infer some alleged doctrinal irregularity. Under careful scrutiny, these instances turn out to be matters of private interpretation rather than sound exposition.

<sup>11</sup> Here the Traditional Text is represented by the printed edition of the Robinson-Pierpont Byzantine Text, and the Critical Text by the 27<sup>th</sup> edition of the Nestle-Aland Greek New Testament. I use the Traditional Text rather than the *Textus Receptus* because the data for the *Textus Receptus* are not available. The *Textus Receptus* is not identical with the Traditional Text, but the overall difference in the results will be minimal.

<sup>12</sup> Source of information: Vincent Broman on his website [user.mstar2.net/browman/nabydiff.zip](http://user.mstar2.net/browman/nabydiff.zip). The difference between the estimated 5,740 places of variation in the critical text and the 7,041 differences here may be accounted for on the basis that the first number is an estimation,

Appendix J contains a study of the differences between the two texts based on 256 statistical samples of the differences. The study calculates that approximately 5,800 of the 7,041 differences have no effect on meaning and translation; about 841 affect meaning in minor ways; only about 472 affect meaning significantly; and only about 1,948 have some effect on translation.

**Table 16.3**  
**Number of Differences Between**  
**NA-27 and Robinson-Pierpont**

<u>Number</u>	<u>Type of Difference</u>
51	change of word division spacing
183	insertion or deletion of movable nu (a Greek letter)
406	other minor spelling difference
593	deletion of a word
1,729	insertion of a word
2,444	one word substituted for another
55	interchange of kai for de and de for kai
748	transposition of words
<u>832</u>	more complex variation, i.e., miscellaneous
7,041	Total

Comparing these figures with the 140,745 total words in the *Textus Receptus*, one must conclude that the two texts agree 98.6 percent of the time with respect to translation, and 99.0 percent of the time with respect to meaning.<sup>13</sup> These variations occur at the same places in the text as those related to the critical editions of the Greek New Testament, illustrating that the editors of NA-27 and those of R-P regarded different variants as original, based on their individual textual critical methodology. Regardless of the text followed, one may have a high degree of certainty with respect to translation, and an even higher degree of certainty with respect to meaning. Finally, one can be confident that in those places where the texts differ, one or the other of the variant readings is autographic. The

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and the second, by actual count, includes many places where the differences are so insignificant that they would not be worthy of listing in the critical apparatus.

<sup>13</sup> In this context, the term “meaning” refers to the precise expression of details, not to doctrinal truth. The different variants do not affect the overall doctrinal teaching of Scripture.

uncertainty is not the result of God's failure to preserve the autographic text, but of human inability to consistently recognize the autographic text with absolute certainty.

### *Uncertainty Exists in the Exegesis of the English Bible*

The problem of uncertainty is not limited to the Hebrew and Greek texts. It also raises its ugly head when people interpret the English Bible, even in those places where no variant readings exist in the Hebrew or Greek text. This uncertainty is subtle because most readers are unaware of the problem. Often preachers incorrectly interpret passages in the English Bible. Even if a passage is based on a pure original text, faulty interpretation may result in faulty reasoning which leads to faulty sermons. The following are a few examples of exegetical uncertainty in the King James Version—faulty interpretation, not faulty text.

#### **Genesis 22:8**

“And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together” (KJV). Many preachers and students understand the reflexive pronoun “himself” to be the object of the verb “provide,” understanding the verse to mean “God will provide Himself as the lamb.” On the surface this understanding of the text may sound theologically interesting; but in reality, God provided the Messiah (God the Son) as the lamb, not Himself. Consequently, the imagined interpretation is not theologically or grammatically sound. The Hebrew text has the preposition “for” with the pronoun “Himself,” and no preposition with the word “lamb.”

Most modern versions avoid the possibility of that misunderstanding: “And Abraham said, ‘My son, God will provide for Himself the lamb for a burnt offering.’ So the two of them went together” (NKJV). “Abraham said, ‘God will provide for Himself the lamb for the burnt offering, my son.’ So the two of them walked on together” (NASB).

### 1 Samuel 13:19-21

“Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads” (KJV).

This passage apparently contradicts itself, because it says that the Israelites went to the Philistines to have their farm instruments sharpened, such as [plow]shares, coulters, axes and mattocks; yet verse 21 states that they possessed files for that very purpose. Why would they go to their enemies for a service they could perform for themselves? Most modern versions do not have this contradictory problem. For example, the NKJV renders verse 21 as “and the charge for a sharpening was a pim for the plowshares, the mattocks, the forks, and the axes, and to set the points of the goads.” The word “pim” is a transliteration of the Hebrew word פִּימ [pim], now known to be a unit of Philistine currency valued at about two-thirds of a shekel.<sup>14</sup> The meaning of the word was unknown in 1611, and the KJV translators just overlooked this word.<sup>15</sup> The Hebrew word פְּצִירָה [petsirah], translated in the KJV as “file,” actually means “charge” or “fee.”<sup>16</sup> Likewise, the verb in the Hebrew text means “was” or “is” and not “had”; thus, modern translations have rendered the text more literally, clearing up an uncertainty in the KJV and removing a self-contradiction in the process.

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<sup>14</sup> Ludwig Koehler and Walter Baumgartner, *Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E. J. Brill, 1996), 3:926. For those interested in the shape of a Philistine “pim” or its monetary value see *Biblical Archaeology Review*, (Sept-Oct, 1996), 34. Gail Riplinger identified the *pim* as an acronym for a “positive identification microchip,” accusing the NKJV of introducing the Mark of the Beast into the Bible (See her pamphlet *The Death Certificate of the New King James Version*).

<sup>15</sup> The 1611 translators placed a marginal note at this phrase: “*Hebr. A file with mouthes,*” interpreting the Hebrew word “*pim*” as “mouthes” which was omitted in the translation.

<sup>16</sup> Koehler and Baumgartner, 3:954.

**1 Kings 18:32**

“And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.” This verse is part of the story of Elijah’s confrontation with the prophets of Baal on Mount Carmel. It refers to a trench that the text implies would hold enough water to quench any fire a mere man could kindle. The expression “as great as would contain two measures of seed” is translated from a Hebrew phrase that literally means “as a house of two seahs of grain.” A seah is a unit of dry measure amounting to one-third of an ephah, or about 10.5 quarts. A trench that holds only 21 quarts of grain would hold very little water in light of the implications of the text. Evidently the expression is an idiom for something commonly understood in Elijah’s time. According to the Jewish Talmud,<sup>17</sup> the expression “a house of a seah of seed” means the area of land required for planting a seah of seed; this amounts to a plot of land 50 by 50 cubits, or about 625 square yards. Two such plots would be about one-quarter of an acre. A trench enclosing that much area would contain a large quantity of water, an amount consistent with the expectations of the text. Exegetical uncertainty sometimes occurs because of a limited knowledge of the meaning of some words in the original text that are otherwise textually certain.

**Proverbs 29:18**

“Where *there is* no vision, the people perish: but he that keepeth the law, happy *is* he.” Sermons built on this verse regularly interpret the word *vision* in the sense of “a sincere commitment to a worthy objective,” such as “a vision for world evangelism,” or “a vision for reaching the community with the gospel,” or “a vision for spiritual growth and maturity.” Preachers urge Christians to be “people of vision” committed to visionary goals for rescuing the perishing.

That kind of “vision” is a subject worthy of great sermons, but an important question that should not be overlooked is whether or not this passage really

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<sup>17</sup> Baba Bathra, 26b.

supports that sermonic objective. The word translated “vision” in this passage is the Hebrew word  $\text{חָזוֹן}$  [*chazon*], which means “a prophetic vision” or “a word of revelation.”<sup>18</sup> The word occurs 35 times in the Bible nearly always in the sense of a prophetic vision whether true or false. It never has the sense of “a sincere commitment to a worthy objective.” In this verse, the word refers to the revealed word of God, in parallel with the “law” of the Lord in the second poetic line of the verse. In addition, the word translated “perish” is the Hebrew word  $\text{פָּרַע}$ , which means “to lack restraint.”<sup>19</sup> Though the word occurs 16 times in the Bible, this is the only passage in which the KJV renders the word as “perish.” The same word is translated in the KJV as “made naked,”<sup>20</sup> “uncover,”<sup>21</sup> “avoid,”<sup>22</sup> “refuse,”<sup>23</sup> and “go back.”<sup>24</sup> The message of this passage is that without the revealed word of God, people go unrestrained in their sinful ways, but keeping the law of the Lord brings blessed happiness. Good sermons come from bad exegesis because translators and interpreters experience uncertainty about the meaning of an otherwise certain autographic text.

### Isaiah 19:10

“And they shall be broken in the purposes thereof, all that make sluices *and* ponds for fish.” The meaning of the passage is difficult, and exegetical uncertainties abound. The word translated “purposes” in this verse is the Hebrew word  $\text{שֵׁט}$ , meaning “buttocks” or “foundation.”<sup>25</sup> The word occurs four times in

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<sup>18</sup> Koehler and Baumgartner, 1:301-02.

<sup>19</sup> Koehler and Baumgartner, 3:970.

<sup>20</sup> Exod. 32:25; 2 Chron. 28:19.

<sup>21</sup> Leviticus 10:6; 21:10.

<sup>22</sup> Prov. 4:15.

<sup>23</sup> Prov. 8:33; 13:18; 15:32.

<sup>24</sup> Ezek. 24:14.

<sup>25</sup> Koehler and Baumgartner, 4:1666-67.

the Bible, being translated in the KJV twice as “buttocks,”<sup>26</sup> and once as “foundations.”<sup>27</sup> In this verse, the English word “in” has no Hebrew word underlying it; and the word **תִּשָּׁב** satisfies all the grammatical requirement for being the subject of the verb translated “shall be broken,” thus avoiding the necessity of adding the subject pronoun “they.” The word translated “sluices” is the Hebrew word **שְׂכָר**, which means “reward” or “wage.”<sup>28</sup> It is found twice in the Bible, and in the other passage where it is found, it is translated in the KJV as “reward.”<sup>29</sup> However, the word is a synonym of **שְׂכָר** that occurs 28 times in the Bible, meaning “wages, hire, reward, price.” This is the only passage where the KJV translates the word as “sluices.” The word translated “fish” is the Hebrew word **נֶפֶשׁ**, which occurs 754 times in the Bible and usually means “soul, being, self, creature, person” or the like. This is the only passage where the KJV translates the word as “fish.” The word translated “ponds” is the Hebrew word **אֲנִים**, an adjective meaning “grieved” or “troubled.”<sup>30</sup> It is derived from a verbal root meaning “to be bowed down or distressed.”<sup>31</sup> The KJV translators evidently mistook this word for **אֲנָם**, a similar word meaning “a reed pool.”<sup>32</sup>

In this instance, the KJV translation has all the characteristics of an interpretive paraphrase that misses the literal sense of the constituent words. Most modern versions translate the passage much more literally, producing meaning that fits the expectations of the broader context.

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<sup>26</sup> 2 Sam. 10:4; Isa. 20:4.

<sup>27</sup> Psa. 11:3.

<sup>28</sup> Koehler and Baumgartner, 3:1331.

<sup>29</sup> Prov. 11:18.

<sup>30</sup> Koehler and Baumgartner, 1:11.

<sup>31</sup> Koehler and Baumgartner, 1:10.

<sup>32</sup> Koehler and Baumgartner, 1:11.

**Psalm 12:6-7**

“The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.<sup>7</sup> Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” Advocates of the King James Only view or of the *Textus Receptus* theory misinterpret this verse to mean that the autographic text of the Bible will be providentially preserved throughout all generations.<sup>33</sup> Most fundamental scholars do not deny the providential preservation of the Biblical text, but they disagree with their Christian brothers on how the text has been preserved. They also disagree, on grammatical grounds, that this passage teaches this truth. The word translated “words” is the Hebrew word **אִמְרוֹת**, which is the plural form of the feminine noun **אִמְרָה**, meaning “word or saying,” often referring to God’s Word.<sup>34</sup> It occurs 36 times in the Bible, being translated in the KJV as “speech” seven times,<sup>35</sup> the “word” [of God or the Lord] 28 times,<sup>36</sup> and “commandment” once.<sup>37</sup>

The grammatical problem in this text is that the Hebrew pronouns translated “them” in verse 7 are masculine plural, not feminine plural as required by Hebrew grammar if the antecedent of the pronouns is the feminine plural **אִמְרוֹת** “words.” Thus, grammarians conclude that the antecedent of these pronouns must be the “poor” and the “needy” of verse 5, both of which are masculine plural and qualify as antecedents of the pronouns, both grammatically and contextually. The theme of the psalm is the providential preservation of the poor and needy among the godly remnant of Israel in a time of extreme oppression. The psalmist mentions the tested purity of God’s word as the basis for his confidence that the Lord

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<sup>33</sup> Douglas D. Stauffer, *One Book Stands Alone: the Key to Understanding the Bible* (Millbrook, AL: McCowen Mills Publishers, 2001), 1-2, 100; Cloud, 48.

<sup>34</sup> Koehler and Baumgartner, 1:67.

<sup>35</sup> Gen. 4:23; Deut. 32:2; Psa. 17:6; Isa. 28:23; 29:4 (twice); 32:9.

<sup>36</sup> Deut. 33:9; 2 Sam. 22:31; Ps. 12:6 (twice); 18:30; 105:19; 119:11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172; 138:2; Prov. 30:5; Isa. 5:24.

<sup>37</sup> Psa. 147:15.

will preserve the poor and needy, now and throughout future generations, as in Psalm 37:28.

Thomas M. Strouse, Dean of Emmanuel Baptist Seminary, Newington, Connecticut, and an advocate of the *Textus Receptus* theory, objected to this interpretation of the text because it violates his grammatical “rule of proximity.”<sup>38</sup> However, he failed to cite a recognized authority for his alleged “rule of proximity,” very likely because none exists. Grammatical and semantic agreement determines antecedent relationship no matter how far the antecedent is removed from the subsequent pronoun.

For example, in Genesis 8:6, *Noah* is the subject of the verb, and from verse 6 through to verse 11, nine third person masculine singular pronouns have the remote word *Noah* as their antecedent. The antecedent of the pronoun “him” in verse 11 is five verses removed, with a number of third person masculine singular nouns in closer proximity than verse 6. In Genesis 18:27 *Abraham* is the subject of the verb, and from verse 27 through verse 33, four third person masculine singular pronouns have the remote word *Abraham* as their antecedent, with a number of third person masculine singular nouns in closer proximity than verse 26; this passage is complicated further by the occurrence of other third person masculine singular pronouns that have the word *Lord* as antecedent. Additional examples abound. Let Strouse’s “rule of proximity” determine the antecedents of the pronouns in the following passages: Genesis 11:31; Exodus 1:11; 29:33; Mark 4:34; Luke 8:32. Clearly, the antecedent of a pronoun does not have to be in close proximity.

Strouse also argued that a pronoun does not necessarily have to agree with its antecedent in gender and number; to support this claim, he found a few feminine synonyms of the word אִשָּׁה (word) in the Psalms that are antecedents of masculine pronouns.<sup>39</sup> He had to appeal to synonyms because this word is never

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<sup>38</sup> Thomas M. Strouse, “Article Review,” *Sound Words from New England*, vol. 1, issue 4, pp. 4-5. He referred to Psa. 119:111, 129, 152, 167.

<sup>39</sup> Strouse, 4-5. He referred to Psa. 119:111, 129, 152, 167.

the antecedent of a masculine pronoun; and, by the rules of Hebrew grammar, whenever the word אֱמָרָה is the subject of a verb, the verb is always feminine.<sup>40</sup> Furthermore, when it is modified by an adjective, the adjective is always feminine (as in the verse under discussion).<sup>41</sup> A few exceptions do not constitute a rule. Where an antecedent is present that satisfies the standard grammatical rule and is consistent with the context, the rule should not be violated.

In the King James Version, the English word “preserve” in its various derivatives occurs 57 times referring to the preservation of seed, life, spirit, soul, body, people, the way of saints, knowledge, Jerusalem, or wine, but never referring to words, including this passage. Although the preservation of God’s words is implied in a number of passages, their preservation is never explicitly stated in terms of the word “preserve” or its derivatives.

Some have interpreted verse 6 to mean also that God’s Word has undergone seven stages of purification. It is hard to imagine why God’s Word, which is pure (Psalm 119:140), perfect (Psalm 19:7), “settled in heaven” (Psalm 119:89), and “preserved for every generation,” would need to be purified once, let alone seven times. That thought alone should cast doubt on such an interpretation. But again, the grammar of the text rejects the idea. The word translated “purified” is the Hebrew word מְזַקֵּק [mezuqqaq], a masculine singular participle. According to Hebrew grammar, the word should be a feminine plural participle if it refers to feminine plural אֱמָרוֹת (words). Instead, the word refers to “silver,” a masculine singular noun. The text says that the words of God are as pure as silver that has been sevenfold purified. Silver needs purification, but not God’s word.

### **Matthew 26:27**

“And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it” (KJV). In this verse, the placement of the word “all” makes the verse ambiguous, leaving the reader uncertain as to whether the sentence means “all of

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<sup>40</sup> Deut. 32:2; 2 Sam. 22:31; Psa. 105:19; 119:50, 103, 140; Prov. 30:5; Isa. 29:4 (twice).

<sup>41</sup> Psa. 12:6 (vs. 7 in the Hebrew text); 17:31.

you drink of it,” or “you drink all of it.” A correct understanding of the verse is important for correctly observing the Lord’s Supper. However, the Greek text is not ambiguous, and most modern translations are clear as to what the word “all” refers. “Drink from it, all of you” (NKJV, NASB, NRSV). “Each of you drink from it” (NLT).

## **2 Corinthians 5:21**

“For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him” (KJV). According to standard English grammar, the phrase “who knew no sin” refers to “us,” and could be misunderstood as a theological problem. Actually, in the Greek text the phrase can refer only to “him,” that is, Jesus Christ, who alone knew no sin. Likewise, the last clause of the verse is misunderstood by some to suppose that believers are made righteous (or sinlessly perfect). However, the verb in the Greek text does not mean “make,” but “become.” The New American Standard Version translates the verse much more literally and accurately: “He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him” (NASB).

### *Uncertainty Exists in the Meaning of Words*

Translators cannot always be certain as to the exact meaning of the Hebrew and Greek words of Scripture. Some words are rare, occurring only once or twice, with little external evidence to help resolve the problem. That is why most translations, including the King James Version,<sup>42</sup> contain alternate renderings in marginal notes. It is better to inform readers of possible uncertainty than to leave them with the false impression that the meaning is certain. Miles Smith, who wrote the introduction to the 1611 edition of the King James Version, *The Translators to the Reader*, discussed the problem of uncertainty for the readers of his day:

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<sup>42</sup> The Oxford and Cambridge editions usually contain the marginal notes originating in the 1611 edition.

Some perhaps would have no variety of senses to be set in the margin, lest the authority of the Scriptures for deciding controversies, by that show of uncertainty, should somewhat be shaken. But we do not hold their judgment to be so sound in this point. For though, "whatever things are necessary are manifest," as St. Chrysostome said,<sup>43</sup> and as St. Augustine said, "In those things that are plainly set down in the Scripture all such matters are found that concern Faith, Hope, and Charity."<sup>44</sup> Yet for all that it cannot be ignored, that partly to exercise and whet our wits, partly to wean the curious from loathing of them for their uniform plainness, partly also to stir up our devotion to crave the assistance of God's Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those who are not in all respects so complete as they should be, being for us to seek out many things ourselves, it has pleased God in his divine providence, here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, (for in such it has been vouched that the Scriptures are plain) but in matters of less importance, that fearfulness would better become us than confidence, and if we will resolve, to resolve upon modesty with St. Augustine (though not in this same case altogether, yet upon the same ground) *Melius est dubitare de occultis, quam litigare de incertis*,<sup>45</sup> "it is better to make doubt of those things which are secret, than to strive about those things that are uncertain." There are many words in the Scriptures, which are never found there but once, (having neither brother nor neighbor, as the Hebrews speak) so that we cannot be helped by comparing parallel passages. Again, there are many rare names of certain birds, beasts and precious stones, etc., concerning which the Hebrew themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as St. Jerome somewhere said of the Septuagint. Now in such a case, does not a margin do well to admonish the reader to seek further, and not to conclude or dogmatize upon this or that without investigation? For as it is a fault of incredulity to doubt those things that are evident, so to determine such things as the Spirit of God hath left questionable (even in the judgment of the judicious), can be no less than presumption. Therefore as St. Augustine said that "variety of translations is profitable for the finding out of the sense of the Scriptures,"<sup>46</sup> so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, indeed, it is necessary, as we are persuaded. We know that Sixtus Quintus expressly forbid that any variety of readings of their Vulgate edition should be put in the margin<sup>47</sup> (which though it is not altogether the same thing to what we have in hand, yet it looks that way), but we think he doesn't have all of his own side in his favor for this idea. They that are wise, had rather have their judgments at liberty in differences of readings, than to be captivated to one,

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<sup>43</sup> St. Chrysostom, in *2 Thess.* chap. 2.

<sup>44</sup> St. Augustine, *de doct. Christ.*, Book 2, chap. 9.

<sup>45</sup> St. Augustine, Book 8, de *Genes. ad liter.* chap. 5.

<sup>46</sup> St. Augustine, *2 de doct. Christian.* chap. 14.

<sup>47</sup> Sixtus S., pref. *Biblic.*

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when it may be the other. If they were sure that their high Priest had all laws shut up in his breast, as Paul the Second bragged, and that he were as free from error by special privilege as the dictators of Rome were made by law inviolable, it would be another matter; then his word would be an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while; they find that he is subject to the same affections and infirmities that others are, that his skin is penetrable, and therefore as much as he proves, not as much as he claims, they grant and embrace.<sup>48</sup>

This dynamic disclaimer by the editor of the 1611 edition acknowledges the uncertainties inherent in the Biblical text and warns modern expositors against dogmatic interpretations where uncertainty exists.

### *Uncertainty Exists in Interpretation*

The problem does not end with uncertain exegesis; it also extends to the doctrinal interpretation of Scripture. While most fundamental and conservative denominations agree on the essential doctrines of Scripture, we differ significantly on the less central details. Surely one of the primary reasons various denominations exist is human inability to gain unambiguous consensus on the meaning of passages that affect doctrine. Doctrinal differences do not hinge on variant readings, because doctrine is based on passages with no textual uncertainty. Doctrinal differences are not caused by the use of modern versions, because nearly all doctrinal differences among denominations were established long before modern versions came on the scene. Many of the differences may be attributed to differing systems of hermeneutics,<sup>49</sup> but doctrinal differences are found even among denominational groups committed to the same system of hermeneutics. Some differences may be caused by a measure of ambiguity in the wording of Scripture itself, but that possibility does not explain all differences.

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<sup>48</sup> This introduction was written by Miles Smith, one of the editors of the Authorized Version. I have modernized the spelling of the text of this quotation and updated the most archaic words in it. In some places I had to paraphrase in order to express the sense of the early Modern English. To the best of my knowledge, I have not altered the sense of the original text. The footnotes herein were originally marginal notes written by Miles Smith. Sometimes Smith included Latin or Greek quotations in the margin from which the English was derived in the text. I did not include these in the footnotes.

<sup>49</sup> A system of hermeneutics is an established method for interpreting Scripture. Different systems disagree on which passages should be interpreted literally, figuratively, or allegorically.

Obviously, advocates of a given denominational interpretation consider their view to be true and the others false, or at best mistaken. Nor is it appropriate to regard theologians of other denominational views as dishonest or deceptive; yet, most are honest, intelligent, sincere, God-fearing men. The differing doctrines, all allegedly based on Scripture, are evidence that the infallible Scriptures suffer from the uncertainty associated with human fallibility. Uncertainty is an inescapable fact of life—even with Scripture. The problem is not solved by a man-made dogma that a certain text tradition or a certain English version is the absolute final authority.

*Uncertainty Is the Occasion for Faith not Doubt*

The Bible, like all other things in life, has a measure of uncertainty associated with the identity, the exposition, the interpretation, and the meaning of its text. Sound reason has shown that this uncertainty provides no practical basis for doubting the authenticity or authority of Scripture; instead, reason provides the stepping stone for faith to move beyond uncertainty to full confidence in God's Word. Yet not all have this understanding of faith.

The uncertainty associated with Scripture is not new; every generation has had its share of uncertainty. The faith of our predecessors used the stepping stone of sound reason to move past the uncertainties of their day. That walk of faith is still the right path to follow. As for me, I still plan to use Ivory Soap, fly in airplanes, ride on trains, keep my money in the bank, and go regularly to the doctor. I also plan to continue to use my King James Versions and other modern versions, to employ what seems to be the best method of textual criticism, and to retain my confidence in the Hebrew and Greek texts of the Bible as the divinely inspired, infallible, inerrant, authoritative Word of God, in spite of occasional uncertainty.

## **Chapter 17**

### **Conclusion: Use Versions with Discernment**

The evidence shows that the 1611 edition of the King James Version is one in a line of several revisions of the English Bible that had its roots in the translation made by the martyr William Tyndale. The King James Version itself has undergone at least four major revisions that resulted in a current text that differs from the 1611 edition in hundreds of places, including altered spelling, added words, deleted words, changed words, altered word order, altered punctuation, and altered capitalization—changes which sometimes affect meaning. It is impossible to account for these changes as mere corrections of typesetting errors or modernization of spelling.

In addition, the Greek text that underlies the English words of the King James Version, now known as the *Textus Receptus*, is a hybrid, eclectic text derived from a variety of differing earlier printed editions. The *Textus Receptus* had no tangible existence until the mid-1800s when it was created to provide the Greek basis for the English words of the King James Version. The exact sequence of words in the *Textus Receptus* is not found in any known manuscript or prior printed edition.<sup>1</sup> Although the *Textus Receptus* is a derivative of the Byzantine text, the text used by the Greek-speaking Orthodox Church, it differs from that text in over 1,500 places.

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<sup>1</sup> This is also true of the critical editions of the Greek New Testament. The difference is that the critical view regards the autographic text to have been preserved throughout history in the consensus of ancient independent witnesses, and the text has to be recovered by critical methodology; while the advocates of the *Textus Receptus* claim that their text is the autographic text preserved unambiguously for all generations—in spite of no surviving manuscripts. Others claim that the *Textus Receptus* survived in the consensus of the manuscripts, but was recovered by the superior textual wisdom of the translators of the King James Version, never to be witnessed again, before or after.

The Hebrew text of the Old Testament and the Greek text of the New Testament have survived in hundreds of ancient Bibles (manuscripts), the texts of which are in very close agreement. It is in this way that the text of Scripture has been preserved—not by means of preserved autographs, flawless copies, flawless translations, or subsequent supernatural activity. The autographic texts of Scripture can be recovered with a relatively high degree of certainty by means of accepted critical methods that determine the consensus among ancient independent witnesses. Of the three major theories of textual recovery—the reasoned eclectic theory, the majority text (Byzantine) theory, and the *Textus Receptus* theory—the first seems to be the most reliable, contributing the least degree of uncertainty. This is true because the reasoned eclectic method takes all the evidence into account, rather than a selected portion of the evidence. The use of reason in this type of enterprise is not the antithesis of faith, but is the basis for faith. Biblical faith is not blind faith; it is not irrational or unreasonable but founded on knowledge.

The King James Only controversy originated with the uncertainty associated with translations of the Bible. The thinking goes something like this: *How can one be sure he has the Word of God if there is some uncertainty about the Hebrew and Greek texts? Did God not promise that He would preserve His Word in perfect purity? Has God not done so? How could God's Word be preserved in perfect purity, when all the existing (preserved) Hebrew and Greek manuscripts differ, and there is no flawless way of knowing what the exact form of the autographic text is? Yet God's Word is true, and His promises reliable, thus, by faith, one must believe His promises that His Word is preserved in perfect purity.<sup>2</sup> However, where is God's Word if it is not preserved in the uncertain Hebrew and Greek texts?<sup>3</sup> Surely it must be preserved in the traditional English Bible passed down by godly predecessors, and in the Hebrew and Greek words that underlie that translation. After all, is it not the version that God has blessed for almost 400*

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<sup>2</sup> The Scripture that records those promises must refer to its own text, not that of an English translation yet to appear thousands of years later.

<sup>3</sup> These allegedly uncertain manuscripts are the Bibles used by ancient believers and churches, the ones that have providentially survived.

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years?<sup>4</sup> *Since the King James Version must be the providentially preserved Word of God in all its perfect purity, all other translations of the Bible must be corrupt, heretical, defiled, and untouchable<sup>5</sup>—even those translated from the Textus Receptus.* In my opinion, this type of reasoning is the basis for the King James Only controversy.

Interestingly, declaring the King James Version to be the perfectly preserved pure Word of God does not resolve the problem of uncertainty in God's Word—the King James Version has its own problems of uncertainty. Current editions of the King James Version differ in hundreds of places, having accumulated their own sets of variant readings much like the manuscripts of the Greek New Testament. To defend the King James standard as the least uncertain of all others is an exercise in futility. Moreover, an absolute standard cannot tolerate any degree of uncertainty and variation. To admit to any amount of uncertainty defeats the purpose of the original declaration—a flawless absolute standard free from all uncertainty. An uncertain standard is no standard at all; a flawed final word is not the final word. If they must abolish all uncertainty in order to have the Word of God, they have failed, for the Bible they chose as their standard is not free from uncertainty.

It is an incontrovertible fact: the King James Version is not flawlessly perfect, free from variation and uncertainty. So why do some fundamentalists continue to proclaim that the King James Version is the perfectly preserved, pure Word of God for this generation? Do they merely hide their eyes from truth and the reality of uncertainty? Do they think it is a meritorious act of faith to believe something that is contrary to undeniable truth? This is not Biblical faith but a stubborn unwillingness to face reality.

Biblical faith accepts as true what God has done in history. He sent His Son to be our substitutionary sacrifice, raising Him from the dead as proof of the

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<sup>4</sup> Neglecting the fact that, for most of that time, the KJV was the only version available.

<sup>5</sup> David H. Sorenson, *Touch not the Unclean Thing: The Textual Issue and Separation* (Duluth, MN: Northstar Baptist Ministries, 2001).

sufficiency of the atonement. He substantiated the historicity of the deed by reliable witnesses and tangible evidence. He preserved His Word in hundreds of ancient Bibles, witnesses to the text of Scripture. Truth is to be established by at least two or three reliable witnesses: “In the mouth of two or three witnesses shall every word be established” (2 Corinthians 13:1).<sup>6</sup> God has preserved hundreds of witnesses to the text of His Word; they just need to be cross-examined. It is time to stop dogmatism, and go back to the historical doctrine of the Biblical text—appealing to the Hebrew and Greek texts as final authority and cross-examining the witnesses in places of uncertainty.

The King James Only view originated in the latter decades of the twentieth century. I witnessed its birth. It was conceived through the work of Seventh Day Adventist, Benjamin G. Wilkinson (1930), and through the works of Jasper James Ray (1955) and Edward F. Hills (1956). But these seeds remained relatively dormant until cultivated by the works of Peter S. Ruckman (1970), and David Otis Fuller (1970). Birthing a new doctrinal movement—one that created great controversy, division, and heartache—its advocates have vainly attempted to connect the new doctrine to strong historical roots. Yet history clearly shows that our fundamental predecessors held to the authority of the Hebrew and Greek texts, in spite of the element of uncertainty.

This doctrine is truly unprecedented. If it were not, why has it left controversy and debate in its wake? Surely its theological basis would have been thoroughly deliberated decades before now—its truth self-evident to my generation and to our predecessors. But I, a graduate of a fundamental Baptist seminary, had never heard of the doctrine before the mid-1970s, and may I say, initially I could not believe anyone would take it seriously. But I, like others, kept silent, not wanting to be controversial. I now know that many fundamental and conservative pastors, evangelists, professors, and laymen are secretly bothered by this new doctrine, but have remained silent for the sake of peace, not wanting the vocal bombardment of their King James Only peers. But our silence has been misinter-

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<sup>6</sup> See also Deut. 17:6; 19:15; Matt. 18:16; 1 Tim. 5:19; Heb. 10:28.

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preted as consent rather than tolerance. It is time to break the silence and speak out.

Of course, it is perfectly appropriate for a person or church to choose to use the King James Version, or any other version, as a matter of preference. What is not acceptable is making the use of a translation an article of fundamental doctrine and a test of Fundamentalism and fellowship. It is time for the war against modern conservative translations to cease; they are not enemies of the Kingdom of God, nor tools of Satan. They declare neither false doctrine nor heresy. They are vehicles of God's Word, delivering the message of redemption to the people of this generation at their various levels of culture and literacy. It does not serve the Gospel well to present it in terms that an audience cannot understand; it is like speaking in a foreign language. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air" (1 Corinthians 14:8, 9). Why should a preacher have to waste time explaining archaic words, phrases, and idioms, when he could better use the time declaring sound doctrine?

The words the Holy Spirit inspired the ancient prophets and apostles to write constitute the divinely inspired, infallible, inerrant Word of God. God's Word does not change.<sup>7</sup> What was God's Word still is God's Word. The Sovereign God of the universe has no need to change His Word in the middle of the stream, or in the last days. It is human language that changes; it changes from generation to generation and from region to region. Translations are necessary and right, but they become out of date as languages change. Consequently, translations must change in order to accurately communicate God's Word—that is, to correctly convey His changeless message in the changing language of the current generation of people.

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<sup>7</sup> Psalm 119:89, 160; Isaiah 40:8; 1 Peter 1:23, 25.



## **APPENDIX A**

### **Changes in the AV Since 1611**



## APPENDIX A

### Changes in the AV Since 1611

Almost 24,000 revisional changes have been made in the King James Bible since the 1611 edition. Most are insignificant. This is a list containing over 600 changes that have some degree of significance. Some changes represent modernization of vocabulary or grammar; some correction of discrepancies in earlier editions; and some the introduction of new discrepancies not in earlier editions. The list is not exhaustive.

#### *Changed One Word for Another of Similar Meaning*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 8:13	one	first
Num 5:20	hath lien	have lain
Num 7:61	a silver bowl	one silver bowl
1 Kings 6:1	fourscore	eightieth
1 Kings 16:8	twentieth and sixt	twenty and sixth
1 Kings 16:23	one	first
1 Kings 18:28	loud	aloud
2 Chr 26:18	pertaineth	<i>appertaineth</i>
2 Chr 34:10	mend	amend
Job 30:6	clifts	cliffs (Oxford ed.)
Isa 8:6	For so much	Forasmuch
Jer 34:11	afterwards	afterward
Jer 46:26	afterwards	afterward
Ezek 43:27	eight day	eighth day
Dan 2:27	astrologians	astrologers
Zeph 3:11	mine	my
Matt 17:20	unpossible	impossible
Matt 19:26	unpossible	impossible
Luke 1:37	unpossible	impossible
Luke 18:27	unpossible	impossible
Acts 10:9	house	housetop
Acts 28:8	flixe	flux
Rom 11:23	bide	abide
1 Cor 14:23	some place	one place
2 Pet 1:9	farre	afar
Rev 17:2	inhabiters	inhabitants

*Changed One Word for Another of Different meaning*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Exod 31:10	clothes	cloths
Exod 38:11	hoopes	hooks
Num 6:14	lamb	ram
Josh 3:15	at	all
1 Kings 18:28	lancers	lancets
2 Chr 3:10	place	house
2 Chr 32:5	prepared	repaired
Ezra 2:22	children	men
Job 4:17	sowest	sewest
Job 20:25	Glistering	glittering
Job 30:3	flying	fleeing
Psa 69:32	good	God
Psa 139:7	flie	flee
Psa 143:9	flie	flee
Prov 28:17	flie	flee
Eccl 3:7	rent	rend
Eccl 3:7	sow	sew
Jer 49:1	God	Gad
Ezek 1:17	returned	turned
Ezek 13:18	sow	sew
Ezek 44:23	men	them
Ezek 46:23	new	row of
Hosea 9:11	flee	fly
Nah 1:4	floure	flower
Nah 3:16	flieth	fleeth (Oxford ed.)
Mark 2:21	soweth	seweth
Mark 5:6	he came	he ran
Mark 14:55	counsell	council
John 15:20	then	than
Acts 24:24	Jew	Jewess
Rom 12:2	that acceptable	and acceptable
1 Cor 4:9	approved	appointed
1 Tim 1:4	then	than
1 Tim 6:11	flie	flee
Rev 12:14	flee	fly

*Changed an Archaic Word or Form for a More Modern Equivalent*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
2 Sam 9:5	fet	fetch
2 Sam 11:27	fet	fetch
1 Kings 7:13	fet	fetch
1 Kings 9:28	fet	fetch
2 Kings 4:35	neesed	sneezed
2 Kings 11:4	fet	fetch
2 Chr 12:11	fet	fetch
Job 10:10	cruddled	curdled
Job 18:9	grinne	gin
Psa 7:14	travelleth	travaileth
Psa 140:5	grinnes	gins
Psa 141:9	grinnes	gins
Eccl 1:13	travell	travail
Eccl 4:6	travell	travail
Eccl 4:8	travell	travail
Eccl 5:14	travell	travail
Isa 13:8	travelleth	travaileth
Isa 21:3	travelleth	travaileth
Isa 23:4	travell	travail
Isa 53:11	travell	travail
Isa 54:1	travell	travail
Jer 4:31	travell	travail
Jer 15:7	sith	since
Jer 22:23	travell	travail
Jer 23:38	sith	since
Jer 26:23	fet	fetch
Jer 31:8	travelleth	travaileth
Jer 36:21	fet	fetch
Jer 49:24	travell	travail
Jer 50:43	travell	travail
Lam 3:5	travell	travail
Ezek 10:5	utter court	outer court
Mic 4:9	travell	travail
Mic 4:10	travell	travail
Matt 24:50	ware	aware
Luke 12:46	ware	aware
Acts 28:13	fet	fetch
1 Tim 2:9	shamefastness	shamefacedness

*Changed a Word for its Possessive Form (or visa versa)*

The earlier editions of the KJV did not use an apostrophe to indicate the possessive form of words, causing confusion between a possessive and a plural. These usually were corrected in the later revisions. The following are examples of the many changes of this type.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 31:1	fathers	father's
Lev 25:5	it owne accord	its own accord
Num 24:6	river side	river's side
Judg 11:2	his wives sons	his wife's sons
1 Sam 2:13	priests	priests'
1 Kings 15:14	Asa his heart	Asa's heart
1 Chr 7:2, 40	fathers	father's
Ezra 2:59	fathers	father's
Esther 3:4	Mordechai his matters	Mordechai's matters
Psa 6:4	mercies	mercies'
Psa 31:16	mercies	mercies'
Psa 44:26	mercies	mercies'
Psa 81:12	hearts	hearts'
Psa 140:30	adders	adders'
Prov 26:3	fools	fool's
Prov 31:14	merchants	merchants'
Ezek 1:2	Jehoiakins	Jehoiachin's
Ezek 7:11	theirs	their's (Oxford ed.)
Ezek 22:10	fathers	fathers'
Ezek 44:30	priests	priest's
Dan 2:41	potters	potters'
Matt 14:9	othes	oath's
Rom 4:19	Saras	Sarah's
1 Cor 10:29	other's	other

*Changed a Singular for a Plural Form (or visa versa)*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 23:10	gates	gate
Gen 39:1	hand	hands
Gen 47:6	any man	<i>any men</i>
Exod 23:13	names	name
Exod 29:26	consecrations	consecration
Exod 35:29	hands	hand
Lev 2:4	unleavened cake	unleavened cakes
Lev 10:14	sacrifice	sacrifices
Lev 22:10	priests	priest
Lev 25:31	walls	wall
Num 1:2	poll	polls
Num 1:18	poll	polls
Num 1:20	poll	polls
Num 4:40	houses	house
Deut 16:4	coasts	coast
Deut 23:25	neighbours	neighbour
Deut 28:29	noone dayes	noonday
Deut 28:42	locusts	locust
Josh 7:14	households	household
Judg 11:2	his wives sons	his wife's sons
1 Sam 20:5	fields	field
1 Sam 28:7	servant	servants
1 Kings 3:12	word	words
1 Kings 13:11	his sonne	his sons
2 Kings 9:23	hand	hands
2 Kings 21:21	ways	way
2 Kings 22:2	ways	way
2 Kings 23:36	year	years
2 Kings 24:13	treasure	treasures
1 Chr 3:19	sonne	sons
1 Chr 7:35	sonne	sons
2 Chr 31:6	tithes	tithe

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
2 Chr 33:19	all his sinne	all his sins (Oxford ed.)
Psa 141:9	snare	snares
Psa 148:8	vapour	vapours (Oxford ed.)
Song 4:6	mountains	mountain
Song 5:12	water	waters
Isa 10:34	forests	forest
Isa 49:13	heaven	heavens
Jer 4:6	standards	standard
Jer 23:30	word	words
Jer 51:12	watchman	watchmen
Jer 52:1	year	years
Ezek 32:25	multitudes	multitude
Ezek 34:28	beasts	beast
Dan 5:31	year	years
Amos 1:1	two year	two years
Amos 8:3	Temples	temple
Mal 3:4	offerings	offering
Matt 26:75	words	word
Mark 10:46	high ways side	highway side
Luke 1:74	hands	hand
Luke 8:5	the wayes side	the way side
Luke 11:16	other	others
Luke 18:9	other	others
John 11:3	sister	sisters
Acts 7:35	hands	hand
Rom 4:19	year	years
Rom 11:28	sake	sakes
1 Cor 10:29	others	other
2 Cor 5:1	hand	hands
2 Cor 11:26	journeying	journeyings
Phil 4:6	request	requests
Col 1:21	sometimes	sometime
Heb 3:10	hearts	heart

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
1 Pet 2:5	sacrifice	sacrifices
Rev 17:4	stone	stones

*Changed One Article for Another*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Prov 25:24	a corner	the corner
Ezek 42:17	a measuring reed	the measuring reed
Hos 13:3	a whirlwind	the whirlwind
Luke 19:9	the son	a son
Luke 20:12	the third	a third
Rom 14:6	a day	the day

*Changed One Pronoun for Another*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 39:16	her lord	his lord
Lev 15:33	which	that
Ruth 3:15	he	she
2 Chr 28:22	this	his
Job 39:30	he	she
Psa 107:43	those	these
Prov 6:19	him	he
Jer 34:16	ye	he (Oxford ed.)
Jer 40:1	which	that
Jer 51:30	their	her
Ezek 6:8	that he may	that ye may
Ezek 24:5	him	them
Ezek 26:14	they	thou
Ezek 48:8	they	ye
Hos 4:4	this people	thy people
Hos 13:3	dew it passeth	dew that passeth
Joel 1:16	your	our
Mark 14:36	that	what
John 8:30	those	these
James 2:16	you	ye

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
James 5:4	which	who
1 John 2:29	which	that

*Changed One Conjunction for Another*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Lev 11:10	nor	and
Num 36:3	whereinto	whereunto
Josh 19:2	or Sheba	and Sheba (Oxford ed)
Psa 24:3	and	or
Jer 16:2	nor	or

*Changed One Preposition for Another*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Lev 1:8	in the fire	on the fire
Deut 4:49	of this side	on this side
2 Sam 16:8	to thy mischief	in thy mischief
1 Kings 22:2	on the third year	in the third year
2 Kings 20:17	unto Babylon	into Babylon
1 Chr 11:15	of David	to David
1 Chr 29:6	over the Kings worke	of the king's work
Isa 44:20	of ashes	on ashes
Ezek 39:11	at that day	in that day
Mark 11:8	of the trees	off the trees
Luke 23:19	in prison	into prison
Acts 25:6	in the judgment seat	on the judgment seat
1 Pet 5:10	into . . . glory	unto . . . glory
Rev 22:2	of either side	on either side

*Changed One Negative for Another*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Matt 13:6	not	no
Mark 10:18	no man	none
1 Cor 13:2	no	not

*Changed a Preposition for a Conjunction (or visa versa)*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Josh 3:11	even the Lord	of the Lord
1 Chr 26:18	And Parbar	At Parbar
Zech 7:7	of	and
1 Cor 15:6	And	After

*Changed an Article for a Pronoun (or visa versa)*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Lev 1:9	the inwards	his inwards
Lev 23:22	the field	thy field
Lev 25:6	the stranger	thy stranger
Num 9:18	the tents	their tents
Deut 15:11	the land	thy land
Deut 16:5	the gates	thy gates
Deut 28:23	the heaven	thy heaven
Josh 7:26	the place	that place
Judg 14:17	while the feast	while their feast
1 Sam 6:7	the calves	their calves
1 Sam 10:23	the shoulders	his shoulders
1 Kings 15:19	the league	thy league
2 Kings 15:15	the conspiracy	his conspiracy
2 Chr 6:27	the land	thy land
Neh 9:17	the wonders	thy wonders
Esth 4:4	the sackcloth	his sackcloth
Psa 105:30	The land	Their land
Prov 27:26	thy field	the field
Eccl 1:5	the place	his place
Isa 47:6	the yoke	thy yoke
Jer 28:6	the words	thy words
Jer 51:27	her horses	the horses
Ezek 5:1	take the balances	take thee balances
Ezek 36:15	the nations	thy nations
Dan 3:18	thy golden image	the golden image
Dan 12:13	the lot	thy lot

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Joel 3:13	the wickedness	their wickedness
Nah 3:17	The crowned	Thy crowned
John 15:20	the Lord	his lord
Rom 7:2	law of the husband	law of her husband
Eph 4:24	that new man	the new man
2 Thes 2:14	the Lord Jesus Christ	our Lord Jesus Christ
2 Tim 2:19	the seal	this seal

### ***Changed Tense, Mood, or Number of Verb Inflections***

The later revisers of the KJV changed the inflected form of some verbs with respect to tense, mood, or number. Sometimes the change was made to modernize the grammar, to improve the accuracy of the translation, or for some other reason.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 47:18	had	hath
Lev 5:10	had sinned	hath sinned
Lev 13:29	hath a plague	have a plague
Lev 25:23	were strangers	<i>are</i> strangers
Num 5:20	hath lien	have lain
Num 30:8	disallow	disallowed
Deut 2:37	forbade	forbad
2 Sam 6:12	pertained	pertaineth
1 Kings 15:27	belongeth	<i>belonged</i>
2 Kings 12:18	dedicate	dedicated
1 Chr 26:20	dedicate	dedicated
1 Chr 26:26	dedicate	dedicated
1 Chr 28:12	dedicate	dedicated
2 Chr 24:7	dedicate	dedicated
2 Chr 31:12	dedicate	dedicated
Psa 115:3	pleased	hath pleased
Psa 119:101	may	might
Isa 64:1	rent	rend
Jer 1:13	was	is

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Jer 48:36	is	are
Ezek 36:2	had	hath
Dan 3:19	to be heat	to be heated
Amos 9:5	dwelleth	dwell
Zech 4:2	were	<i>are</i>
Matt 27:22	said	saith
Mark 6:7	calleth	called
Luke 8:8	said	had said
John 11:34	say	said
John 12:22	told	tell
John 21:17	said	saith
1 Cor 7:32	belongeth	belong
Eph 1:9	had	hath
1 John 3:17	hath	have
Rev 13:6	dwelt	dwell

*Changed Word Order That Affects Sense*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Num 3:13	they shall be	shall they be
2 Kings 23:21	this book of the covenant	the book of this covenant
Job 4:6	confidence: the uprightness of thy ways and thy hope?	confidence, thy hope, and the uprightness of thy ways?
Psa 132:12	also shall sit	shall also sit
Isa 6:8	I said	said I
Dan 6:13	the captivity of the children	the children of the captivity
John 5:18	not only because he	because he not only
Acts 19:19	also of them	of them also
Rom 3:24	Jesus Christ	Christ Jesus
Rom 6:12	reign therefore	therefore reign
Rom 7:13	Was that then	Was then that

### *Changed Punctuation Affecting Sense*

The punctuation used in 1611 was quite different from that of 1769. Extensive modernization of punctuation was made by the revisers of the KJV. Some punctuation changes that affected meaning are listed here. The punctuation used in current editions of the KJV is significantly different from modern punctuation conventions. People today who are unfamiliar with this archaic punctuation usage may be confused by it.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
2 Sam 4:4	feet, <i>and</i> was	feet. He was
Job 4:6	confidence: the uprightness of thy ways and thy hope?	confidence, thy hope, and the uprightness of thy ways?
Acts 27:18	being exceedingly tossed with a tempest the next day, . . .	being exceedingly tossed with a tempest, the next <i>day</i> . . .

### *Changed Spelling of Important Names*

The spelling was changed for many proper names. Only a few examples are listed that are more well known.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 5:32	Sem	Shem
Gen 6:10	Sem	Shem
Gen 7:13	Sem	Shem
2 Kings 19:2	Esai	Isaiah
2 Kings 20:1	Amos	Amoz
2 Kings 24:19	Jehoiachin	Jehoikim
Jer 52:31	Jehoiakin	Jehoiachin
Rom 4:19	Saraes	Sarah's
Rom 9:9	Sara	Sarah
1 Cor 9:9	Moyses	Moses
1 Cor 10:2	Moyses	Moses

*Added Words Not in the 1611**Added Articles*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 22:7	the fire and wood	the fire and the wood
Gen 36:14	the daughter of Anah, daughter of Zibeon	the daughter of Anah the daughter of Zibeon
Exod 34:25	the feast of passover	the feast of the passover
Lev 11:3	cheweth cud	cheweth the cud
Deut 4:32	God created man upon earth	God created man upon the earth
Deut 9:10	the midst of fire	the midst of the fire
Deut 20:7	lest he die in battle	lest he die in the battle
Josh 3:10	and Girgashites	and the Girgashites
Josh 12:6	and Gadites	and the Gadites
Josh 13:23	and villages thereof	and the villages thereof
1 Sam 25:16	keeping sheep	keeping the sheep
Ezra 7:18	the silver and gold	the silver and the gold
Psa 99:2	high above all people	high above all the people
Jer 35:13	and inhabitants of Jerusalem	and the inhabitants of Jerusalem
Ezek 11:24	brought me in vision	brought me in a vision
Matt 16:16	Thou art Christ	Thou art the Christ
Matt 27:52	bodies of saints	bodies of the saints
Mark 2:4	for press	for the press
Acts 5:34	a doctor of law	a doctor of the law
Acts 18:5	pressed in spirit	pressed in the spirit
1 Cor 14:15	pray with understanding	pray with the understanding
Gal 3:13	hangeth on tree	hangeth on a tree

*Added Pronouns*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Deut 4:5	and shall have remained	and ye shall have remained
2 Sam 4:4	his feet, and was	his feet. He was
2 Sam 16:12	Lord will requite good	Lord will requite me good
1 Kings 13:6	restored again	restored him again

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
2 Kings 8:19	he promised to give	he promised him to give
2 Chr 29:23	and laid their hands	and they laid their hands
Neh 2:12	what God had put	what my God had put
Prov 7:21	With much fair speech	With her much fair speech
Isa 51:16	and have covered thee	and I have covered thee
Isa 57:8	and made a covenant	and made thee a covenant
Jer 12:15	and will bring again	and will bring them again
Jer 31:14	be satisfied with goodness	be satisfied with my goodness
Dan 1:12	let them give pulse	let them give us pulse
Amos 1:11	and kept his wrath	and he kept his wrath
Mal 2:2	and will curse	and I will curse
Mal 4:2	and shall go forth	and ye shall go forth
Matt 3:12	but will burn up	but he will burn up
Acts 27:18	And being exceedingly	And we being exceedingly
Rom 4:12	but also walk in the	but who also walk in the
1 Cor 14:15	and will pray with	and I will pray with

### ***Added Prepositions***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Lev 7:23	no manner fat	no manner of fat
Lev 14:54	all manner plague	all manner of plague
Numbers 20:5	or vines	or of vines
Judges 1:31	nor Achzib	nor of Achzib
	nor Helbath	nor of Helbath
	nor Aphik	nor of Aphik
1 Kings 16:19	Israel sin	Israel to sin
Ezra 8:21	the river Ahava	the river of Ahava
Neh 7:59	of Pochereth Zebaim	of Pochereth of Zebiam
Isa 10:26	the rock Oreb	the rock of Oreb
Jer 42:16	after you in Egypt	after you there in Egypt
Acts 24:14	and the prophets	and in the prophets
Heb 8:8	the house of Judal	with the house of Judah
Rev 1:11	and Philadelphia	and unto Philadelphia

***Added Conjunctions***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Exod 23:23	the Hivites	and the Hivites
1 Chr 6:60	Anathoth with her	and Anathoth with her
1 Chr 29:2	the silver for things	and the silver for things
2 Chr 32:20	For this cause	And for this cause
Est 1:8	for the king had	for so the king had
Job 41:5	wilt thou bind him	or wilt thou bind him
Psa 62:10	become not vain	and become not vain
Psa 107:19	he saveth them	and he saveth them
Psa 113:9	to be a joyful mother	<i>and to be</i> a joyful mother
Isa 34:11	The cormorant	But the cormorant
Jer 26:18	the house the high	the house as high
Jer 31:18	thou art the Lord my God	for thou art the Lord my God
Ezek 23:23	all the Assyrians	and all the Assyrians
Matt 16:19	whatsoever thou shalt loose on earth	and whatsoever thou shalt loose on earth
Luke 17:34	the other shall be left	and the other shall be left
Acts 2:22	by miracles, wonders, and signs	by miracles and wonders and signs
Rom 14:10	we shall all stand	for we shall all stand
1 Cor 10:28	the earth is the Lord's	for the earth is the Lord's
2 Cor 8:21	but in the sight of men	but also in the sight of men
2 Cor 9:5	not of covetousness	and not of covetousness
Gal 5:15	take heed ye be not	take heed that ye be not
2 Tim 1:17	of power, of love	of power, and of love
1 John 2:16	the lust of the eyes	and the lust of the eyes
Rev 5:13	Blessing, honour, glory	Blessing, and honour, and glory

***Added Negatives***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Ezek 24:7	poured it upon the ground	poured it not upon the ground
Matt 12:23	Is this the son of David?	Is not this the son of David?

*Other Words or Phrases Added*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 19:21	concerning this thing	concerning this thing also
Exod 15:25	he made a statute	he made for them a statute
Exod 21:32	thirty shekels	thirty shekels of silver
Exod 26:8	the eleven shall be	the eleven curtains shall be
Exod 35:11	his taches, and his bars, his pillars	his taches, and his boards, his bars, his pillars
Lev 19:34	shall be as one born	shall be unto you as one born
Lev 20:11	shall be put to death	shall surely be put to death
Lev 26:23	be reformed by these things	be reformed by me by these things
Lev 26:40	the iniquity of their fathers	their iniquity, and the iniquity of their fathers
Num 7:31	charger of an hundred and thirty shekels	charger of the weight of an hundred and thirty shekels
Num 7:55	charger of an hundred and thirty shekels	charger of the weight of an hundred and thirty shekels
Deut 5:29	keep my commandments	keep all my commandments
Deut 26:1	the LORD giveth thee	the LORD thy God giveth thee
Josh 11:17	unto Baalgad in the valley of Lebanon	even unto Baalgad in the valley of Lebanon
Josh 13:29	the half tribe of Manasseh	the half tribe of the children of Manasseh
1 Sam 18:1	he made an end of speaking	he had made an end of speaking
1 Sam 18:27	David arose, he and his men	David arose and went, he and his men
1 Kings 9:11	then Solomon gave Hiram	then king Solomon gave Hiram
2 Kings 11:10	in the temple.	in the temple of the LORD.
2 Kings 20:13	in the house of his precious things	all the house of his precious things
1 Chr 7:5	were men of might	were valiant men of might
Job 33:22	His soul draweth near	Yea, his soul draweth near
Psa 44 title	for the sons of Korah	for the sons of Korah, Maschil
Psa 115:3	whatsoever he pleased	whatsoever he hath pleased

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Eccl 2:16	shall be forgotten	shall all be forgotten
Eccl 8:17	a man labour to seek it out, yea further	a man labour to seek it out, yet he shall not find it, yea further
Jer 38:16	So the king	So Zedekiah the king
Ezek 3:11	unto thy people	unto the children of thy people
Ezek 12:19	violence of them	violence of all them
Ezek 34:31	my flock of my pasture	my flock, the flock of my pasture
Dan 3:15	the midst of a fiery furnace	the midst of a burning fiery furnace
Matt 6:3	what thy right doeth	what thy right hand doeth
Luke 1:3	understanding of things	understanding of all things
John 7:16	Jesus answered them, My doctrine	Jesus answered them, and said, My doctrine
1 Cor 15:41	another of the moon	another glory of the moon
1 Cor 15:48	they that are earthly	they also that are earthly
2 Cor 9:6	shall reap sparingly shall reap bountifully	shall reap also sparingly shall reap also bountifully
2 Cor 11:32	kept the city with a garrison	kept the city of the Damascenes with a garrison
Eph 6:24	them that love our Lord Jesus in sincerity.	them that love our Lord Jesus in sincerity. Amen.
1 Tim 1:4	rather than edifying	rather than godly edifying
2 Tim 4:8	unto them also	unto all them also
2 Tim 4:13	bring <i>with thee</i> , but especially the parchments.	bring <i>with thee</i> , and the books, <i>but</i> especially the parchments.
Heb 11:23	and they not afraid	and they were not afraid
James 5:2	your garments motheaten	your garments are motheaten
1 Pet 2:6	Wherefore it is contained	Wherefore also it is contained
1 John 5:12	he that hath not the Son, hath not life.	he that hath not the Son of God hath not life.
Jude 25	dominion and power, now and ever.	dominion and power, both now and ever.
Rev 1:4	to the seven churches in Asia	to the seven churches which are in Asia

*Deleted Words in the 1611**Deleted Articles*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Lev 2:4	it shall be an unleavened cake	it shall be unleavened cakes
1 Sam 10:10	a company of the priests	a company of priests
2 Kings 13:24	Hazael the king of Syria	Hazael king of Syria
2 Chr 16:6	Baasha was a building	Baasha was building
Ezra 4:24	of the house of the God	of the house of God
Prov 10:23	It is as a sport	It is as sport
Matt 9:34	He casteth out the devils	He casteth out devils

*Deleted Pronouns*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Exod 37:19	bowls made he after the fashion	bowls made after the fashion
2 Sam 2:9	And he made him king	And made him king
2 Sam 11:1	it came to pass, that after	it came to pass, after
Isa 28:24	when he that looketh upon it, seeth it, while it is yet	when he that looketh upon it seeth, while it is yet
2 Tim 1:12	and I am persuaded	and am persuaded

*Deleted Prepositions*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Josh 12:2	the river of Arnon	the river Arnon
2 Kings 8:19	to give to him alway a light	to give him alway a light
1 Cor 12:28	helps in governments	helps, governments
Heb 12:1	with patience unto the race	with patience the race

*Deleted Conjunctions*

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
2 Sam 4:4	feet, and was	feet. He was
Ezek 18:1	And the word of the Lord	The word of the Lord
Luke 3:21	and it came to pass	it came to pass
2 Cor 5:20	that be ye	be ye

***Other Deleted Words or Phrases***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Ezra 3:5	that willingly offered, offered a freewill offering	that willingly offered a freewill offering
Jer 40:5	over all the cities of Judah	over the cities of Judah
Zech 11:2	all the mighty are spoiled	the mighty are spoiled

***Changed Names of God***

The spelling of the names of God reflects the Hebrew words from which they were translated. The following list indicated the translation convention:

LORD	יהוה
Lord	אדני
God	אלהים
GOD	יהוה

Capitalization of the first letter is reserved for names referring to the one true God.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 6:5	God	GOD
Exod 23:15	LORD God	Lord GOD
2 Sam 7:22	Lord GOD	LORD God
2 Sam 12:22	God	GOD
2 Chr 13:6	his LORD	his lord
2 Chr 17:4	LORD God	<i>LORD</i> God
2 Chr 28:11	God	LORD
Neh 1:11	O LORD	O Lord
Neh 3:5	LORD	Lord
Neh 8:10	our LORD	our Lord
Psa 2:4	LORD	Lord
Isa 49:13	God	the LORD
Zech 6:4	LORD	lord

### *Changed Capitalization of Doctrinally Important Proper Nouns*

The initial letter of proper nouns that refer to God are capitalized; otherwise, they have an initial lower case letter. For example, "Spirit" refers to the Holy Spirit of God, whereas "spirit" refers to an angel, the spirit of man, and so forth. The word "Judge" refers to God as the divine Judge, while "judge" refers to a human judge. The word "Scripture" refers to the divinely inspired Word of God, but "scripture" refers to other writings.

#### *Words Referring to Deity*

The rule for capitalizing words in 1611 was different from that in 1769; many more words were capitalized in the earlier editions of the KJV than in current editions. The revisers corrected the capitalization of the KJV according to the usage of their time. Most of these changes are not listed here; they are primarily modernizations. However, the convention for capitalizing proper nouns that refer to deity did not change. The following is a non-exhaustive list of places where such capitalization was changed contrary to the existing convention. The reader should note that the current editions of the KJV published by the American Bible Society have capitalization restored in most of these places.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Gen 6:3	Spirit	spirit <sup>1</sup>
Gen 16:7	Angel of the LORD	angel of the LORD <sup>2</sup>
Gen 31:11	Angel of God	angel of God <sup>3</sup>
Exod 33:2	an Angel	an angel <sup>4</sup>
Josh 5:14	my Lord	my lord
Deut 32:6	Father	father <sup>5</sup>

<sup>1</sup> This change is also found at Exod 31:3; 35:31; Num 11:26, 29; 24:2; Neh 9:30; Psa 51:11; Isa 11:2; 30:1; 42:1; Ezek 36:7; 37:1; 39:29; Joel 2:28, 29; Mic 2:7; Hag 2:5; Matt 4:1 (Oxford ed.); Mark 1:12 (Oxford ed.); John 6:63; Rom 1:4; 1 Cor 2:12; 1 John 5:8 (Cambridge ed.); Rev. 17:3.

<sup>2</sup> This change is also found at Gen 16:7, 9, 10, 11; 22:11, 15; Exod 3:2; Num 22:22, 23, 24, 25, 26, 27, 31, 32, 34, 35; Judg 2:1, 4; 5:23; 6:11, 12, 20, 21, 22, 22; 13:3, 13, 15, 16, 17, 18, 20, 21, 21; Zech 1:11, 12; 3:1, 3, 5, 6; 12:8.

<sup>3</sup> This change is also found at Exod 14:19; Judg 6:20; 13:6, 9.

<sup>4</sup> This change is also found at Num 20:16.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
1 Sam 2:25	Judge	judge <sup>6</sup>
Job 19:25	Redeemer	redeemer <sup>7</sup>
Psa 2:6	King	king <sup>8</sup>
Psa 106:21	Saviour	saviour <sup>9</sup>
Isa 33:22	Lawgiver	lawgiver <sup>10</sup>
Isa 43:15	Creator	creator
Isa 54:5	holy one	Holy One
Isa 54:5	redeemer	Redeemer
Isa 54:5	maker	Maker
Dan 3:28	his Angel	his angel
Dan 10:16	Lord	lord <sup>11</sup>
Zech 3:3	the Angel	the angel
Zech 4:4, 5	Angel	angel
Luke 23:2	king	King
John 15:20	the Lord	his lord
Acts 11:12	spirit	Spirit (Oxford ed.)

### ***Words Referring to the Word of God***

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Dan 10:21	Scripture	scripture <sup>12</sup>
Deut 29:21	booke of the Law	book of the law <sup>13</sup>

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<sup>5</sup> This change is also found at Isa 63:16.

<sup>6</sup> This change is also found at Isa 33:22; James 5:8.

<sup>7</sup> This change is also found at Isa 41:14; 43:14; 63:16.

<sup>8</sup> This change is also found at Psa 45:1; 145:1; Isa 33:22; Jer 10:10; Zech 14:9.

<sup>9</sup> This change is also found at Jer 14:8.

<sup>10</sup> This change is also found at James 4:12.

<sup>11</sup> This change is also found at Dan 10:17, 19; Zech 4:4, 5, 13.

<sup>12</sup> This change is also found at Mark 12:10; 15:28; Luke 4:21; John 2:22; 7:38, 42; 10:35; 13:18; 17:12; 19:24, 28, 36, 37; 20:9; Acts 1:16; 8:32, 35; Rom 1:2; 4:3; 9:17; 10:11; 11:2; Gal 3:8, 22; 4:30; 1 Tim 5:18; 2 Tim 3:15, 16; James 2:8, 23; 4:5; 1 Pet 2:6; 2 Pet 1:20.

<sup>13</sup> This change occurs also at Deut 30:10; 31:26; Josh 1:8; 8:31, 34; 2 Kings 22:8, 11.

<u>Reference</u>	<u>1611 Edition</u>	<u>Current Editions</u>
Josh 8:31	the Law of Moses	the law of Moses <sup>14</sup>
1 Chr 16:40	the Lawe of the LORD	the law of the LORD <sup>15</sup>
Ezra 7:12	the Law of the God of . . .	the law of the God of . . .
Ezra 7:14	the Lawe of thy God	the law of thy God
Neh 8:8	the Law of God	the law of God <sup>16</sup>
Matt 7:12	the Law and the Prophets	the law and the prophets <sup>17</sup>
Luke 24:44	in the Law of Moses, and in the Prophets and in the Psalms	in the law of Moses, and in the prophets, and in the psalms

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<sup>14</sup> This change is also found at Josh 23:6; 1 Kings 2:3; 2 Kings 14:6; 23:25; 2 Chr 23:18; 30:16; Neh 8:1; Dan 9:13; Mal 4:4.

<sup>15</sup> This change is also found at 2 Chr 17:9; 31:3, 4; 35:26; Ezra 7:10.

<sup>16</sup> This change is also found in Neh 8:18; 10:28.

<sup>17</sup> This change is also found at Matt 22:40; Acts 13:15; 24:14; Rom 3:21.

## **Appendix B**

### **Catalogue of Variants in Current Editions of the AV**

This appendix contains a catalogue of some differences between various current editions of the Authorized Version. The catalogue is not exhaustive, but records only those differences that have surfaced in the course of studying the AV. A comparison is given of nine contemporary editions of the AV at selected places known to exhibit differences. The readings of these editions are recorded in tabulated form. The abbreviated column headings are as follows:

Ref.	The reference where the first difference occurs
KJV 1611	The reading of the 1611 edition of the Authorized Version
Oxf. 1886	The reading of the 1886 Oxford edition
Oxf. 1975	The reading of the 1975 Oxford edition
Camb. 1980	The reading of the 1980 Cambridge edition
B&FBS 1957	The reading of the 1957 British & Foreign Bible Society
ABS 1867	The reading of the 1867 American Bible Society edition
ABS 1980	The reading of the 1980 American Bible Society edition
Zond.	The reading of a Zondervan edition
Nels. 1976	The reading of the 1976 Thomas Nelson edition
Nels. OB	The reading of the Thomas Nelson Open Bible edition
# of Others	The number of places where a similar variation occurs

Ref.	KJV 1611	Oxf. 1886	Oxf. 1975	Camb. 1980	B&FBS 1957	ABS 1867	ABS 1980	Zond.	Nels. 1976	Nels. OB	# of others
Gen 6:3	Spirit	16									
Gen 6:5	GOD										
Gen 7:17	lift	lift	lift	lift	lift	lift	lifted	lift	lift	lift	7
Gen 8:11	pluckt	pluckt	pluckt	pluckt	pluckt	pluckt	plucked	plucked	plucked	plucked	
Gen 8:21	sauvour	savour	savour	savour	savour	savour	savor	savour	savour	savor	62
Gen 10:7	Sabtecha	Sabtechah	Sabtechah	Sabtechah	Sabtechah	Sabtecha	Sabtecha	Sabtecha	Sabtechah	Sabtechah	
Gen 18:3	fauour	favour	favour	favour	favour	favour	favor	favour	favour	favor	89
Gen 18:7	fetcht										
Gen 22:11	Angel	6									
Gen 25:4	Abida	Abidah	Abidah	Abida	Abidah	Abidah	Abidah	Abida	Abidah	Abida	
Gen 46:12	Zerah	Zarah	Zarah	Zerah	Zarah	Zarah	Zarah	Zerah	Zerah	Zarah	
Gen 49:6	honour	honour	honour	honour	honour	honour	honor	honour	honour	honor	191
Exod 23:20	Angel	3									
Exod 31:10	clothes	cloths	cloths	cloths	cloths	clothes	clothes	cloths	cloths	clothes	3
Exod 33:22	clift	clift	clift	clift	clift	clift	cleft	cleft	clift	clift	1
Exod 34:23	Lord GOD										
Lev 13:55	colour	colour	colour	colour	colour	colour	color	colour	colour	color	25
Num 20:14	trauaille	travel	travail	travail	travel	travail	travail	travail	travail	travail	
Deut 2:37	forbade	forbad	forbad	forbad	forbad	forbade	forbade	forbad	forbad	forbade	4
Deut 19:5	axe	ax	axe	axe	ax	axe	axe	axe	axe	axe	9
Josh 1:14	valour	valour	valour	valour	valour	valour	valor	valour	valour	valor	35
Josh 10:1	Adoni-zedek	Adoni-zedek	Adoni-zedec	Adoni-zedek	Adoni-zedec	Adoni-zedek	Adoni-zedek	Adoni-zedec	Adoni-zedec	Adoni-zedek	1
Josh 13:18	Jahazah	Jahaza	Jahaza	Jahazah	Jahaza	Jahaza	Jahaza	Jahazah	Jahaza	Jahazah	
Josh 19:2	or Sheba	and Sheba	and Sheba	or Sheba	and Sheba	or Sheba	or Sheba	or Sheba	and Sheba	and Sheba	
Josh 19:19	Shion	Shihon	Shihon	Shion	Shihon	Shihon	Shihon	Shion	Shion	Shihon	
Josh 19:19	Hapharaim	Haphraim	Haphraim	Hapharaim	Haphraim	Hapharaim	Haphraim	Hapharaim	Haphraim	Hapharaim	
Ruth 1:6	LORD										
Ruth 1:12	a husband	a husband	an husband	an husband	an husband	a husband	a husband	an husband	an husband	a husband	many



Ref.	KJV 1611	Oxf. 1886	Oxf. 1975	Camb. 1980	B&FBS 1957	ABS 1867	ABS 1980	Zond.	Nels. 1976	Nels. OB	# of Others
Job 19:25	Redeemer	2									
Job 26:13	spirit	2									
Job 30:6	clifts	cliffs	cliffs	clifts	cliffs	cliffs	cliffs	cliffs	cliffs	cliffs	
Job 41:18	neesings	neesings	neesings	neesings	neesings	neesings	sneezings	neesings	neesings	sneezings	
Psa 2:6	King	2									
Pas 45:3	mighty										
Psa 45:11	king	2									
Psa 51:11	holy Spirit										
Psa 68:13	lien	lien	lien	lien	lien	lien	lain	lien	lien	lain	2
Psa 95:6	maker										
Psa 148:8	vapour	vapours	vapours	vapour	vapours	vapour	vapor	vapour	vapours	vapor	
Prov 23:11	redeemer	3									
Eccl 8:17	further	farther	farther	further	farther	further	further	further	farther	further	
Isa 32:15	spirit	10									
Isa 33:22	King	2									
Isa 43:15	Creator										
Isa 63:16	Redeemer										
Isa 63:16	father	3									
Jer 2:22	sope	sope	soap	soap	sope	soap	soap	soap	soap	soap	
Jer 14:8	Saviour	Savior									
Jer 34:16	whome yee	whom he	whom he	whom ye	whom he	whom he	whom he	whom ye	whom ye	whom ye	
Jer 43:8	Tahpanhes	Tahpanhes	Tahpanhes	Tahpanhes	Tahpanhes	Tahpanhes	Tarpanhes	Tahpanhes	Tahpanhes	Tahpanhes	
Lam 3:5	travel	travel	travail	travail	travel	travail	travail	travail	travail	travail	
Ezek 7:11	theirs	theirs	their's	theirs	their's	theirs	theirs	theirs	theirs	theirs	19
Ezek 21:29	whiles	whiles	whiles	whiles	whiles	while	while	whiles	whiles	whiles	9
Ezek 35:6	sith	sith	sith	sith	sith	since	since	sith	sith	since	
Ezek 40:31	utter	utter	utter	utter	utter	utter	outer	utter	utter	utter	10
Ezek 47:11	marishes	marishes	marishes	marishes	marishes	marshes	marshes	marishes	marishes	marishes	





## **Appendix C**

### **Examples of Late, Secondary Byzantine Readings**

The twenty examples presented in this appendix are intended to illustrate that the Byzantine Text is late and secondary. The examples are in the form of genealogical tree diagrams, presenting the four early text traditions—Alexandrian, Western, Caesarean, and Antiochan—together with the witnesses to the respective traditions. Each example consists of a diagram of the genealogical distribution of the readings at one place of variation—a place where the Byzantine reading is unique, differing from that of all the early text traditions including that of the Antiochan Text—the ancestor of the Byzantine Text.

In these examples, I regard the Antiochan Text as the set of readings supported by the early Byzantine-like manuscripts, the early Eastern Church Fathers, and the Syriac versions.<sup>1</sup> These early witnesses usually support the Byzantine Text, but their occasional consensus against the Byzantine Text demonstrates that the Byzantine Text is a later descendant of the Antiochan Text with its own unique set of variants. Selected from a variety of New Testament books, the examples unambiguously illustrate this fact. Other similar examples exist.

The Caesarean Text was considered as an independent text-type even though its identity outside the Gospels is not certain. From the perspective of the principle of geographic distribution, if the Caesarean Text is an independent text tradition for the Gospels, it is likely independent also for the other books as well.

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<sup>1</sup> Some later Byzantine-like manuscripts occasionally also support the Antiochan Text against the Byzantine Text

However, discounting the Caesarean Text as an independent witness does not affect the ultimate conclusion; the ratio of independent witnesses would still be 3:1 rather than 4:1.

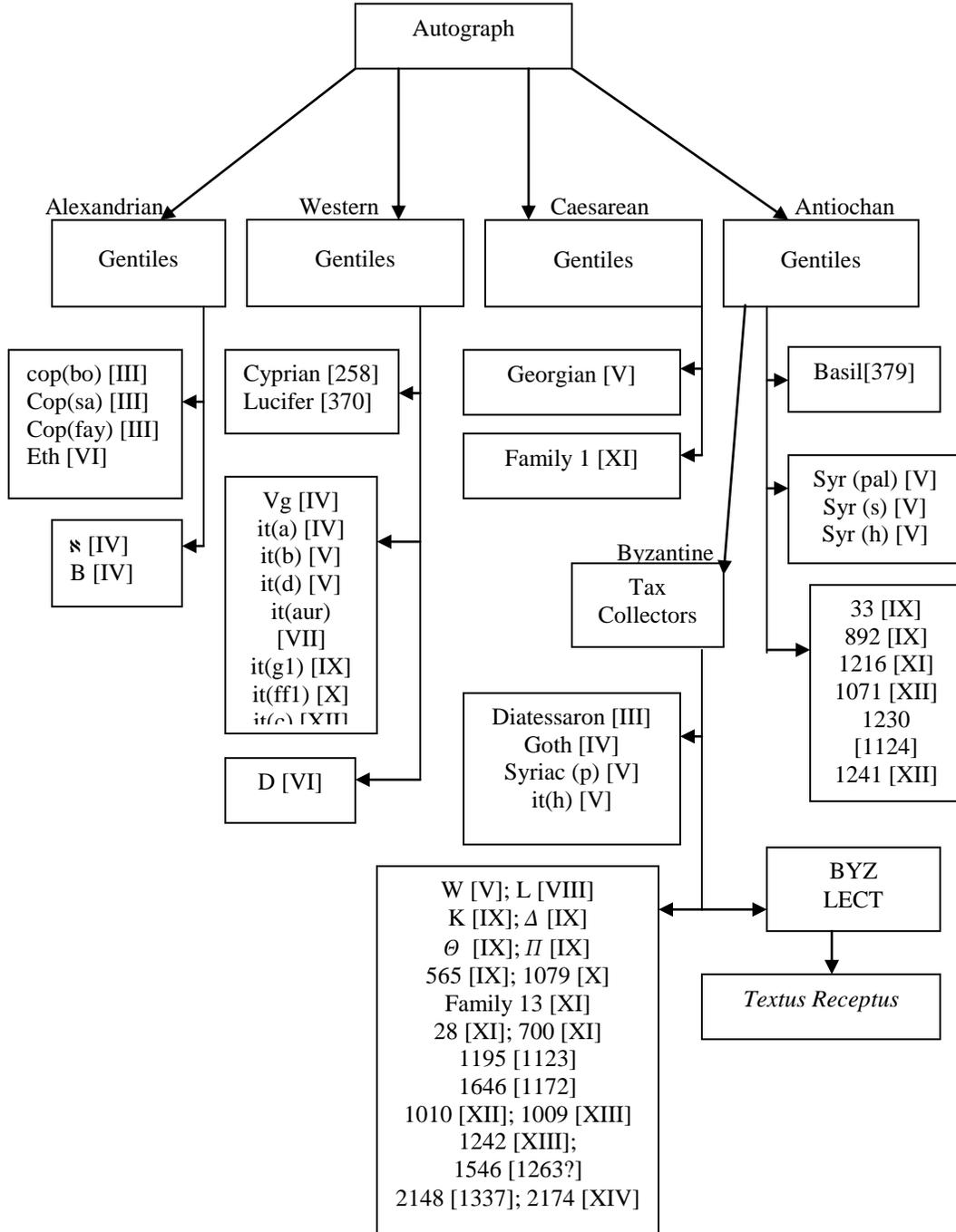
The UBSGNT<sup>3</sup> is the source of the data. For the purpose of studying the distribution of the readings at individual places of variation, this resource provides all the early witnesses and a significant number of later ones. One may object that more data would likely produce different results. Quite the opposite, all the pertinent evidence is available in this resource. Introducing additional later witnesses would not alter the results at the relevant point of time in the history of the text. Viewing subsequent history does not change what happened at an earlier time, but provides information about the results of the earlier event.

Though one unique variant may not decide the issue for an entire book, unambiguously unique readings<sup>2</sup> like these clearly are mutations in the genealogical tree, dominating textual decisions. Subsequent history supports the identity of these readings as mutants. Likewise, evidence from just one book does not determine the history of the entire text tradition, but confirming evidence from nearly all the New Testament books relegates the Byzantine Text into the category of a late recension.

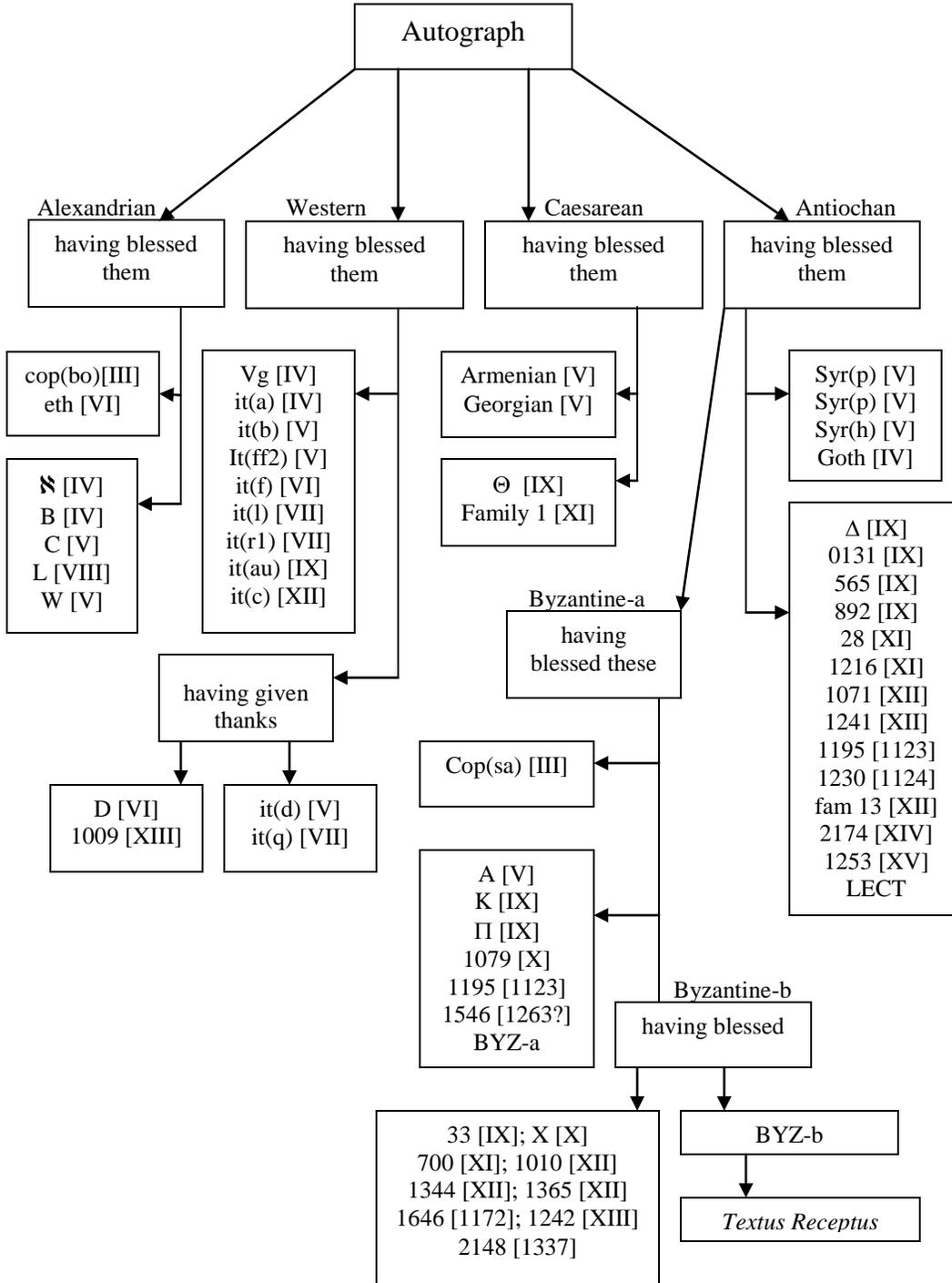
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<sup>2</sup> An unambiguously unique reading is one that originated only once in the history of the text, explaining all other instances of the reading as the result of genealogical descent.

**Figure C.1**  
Matthew 5:47 “Gentiles” vs. “tax collectors”

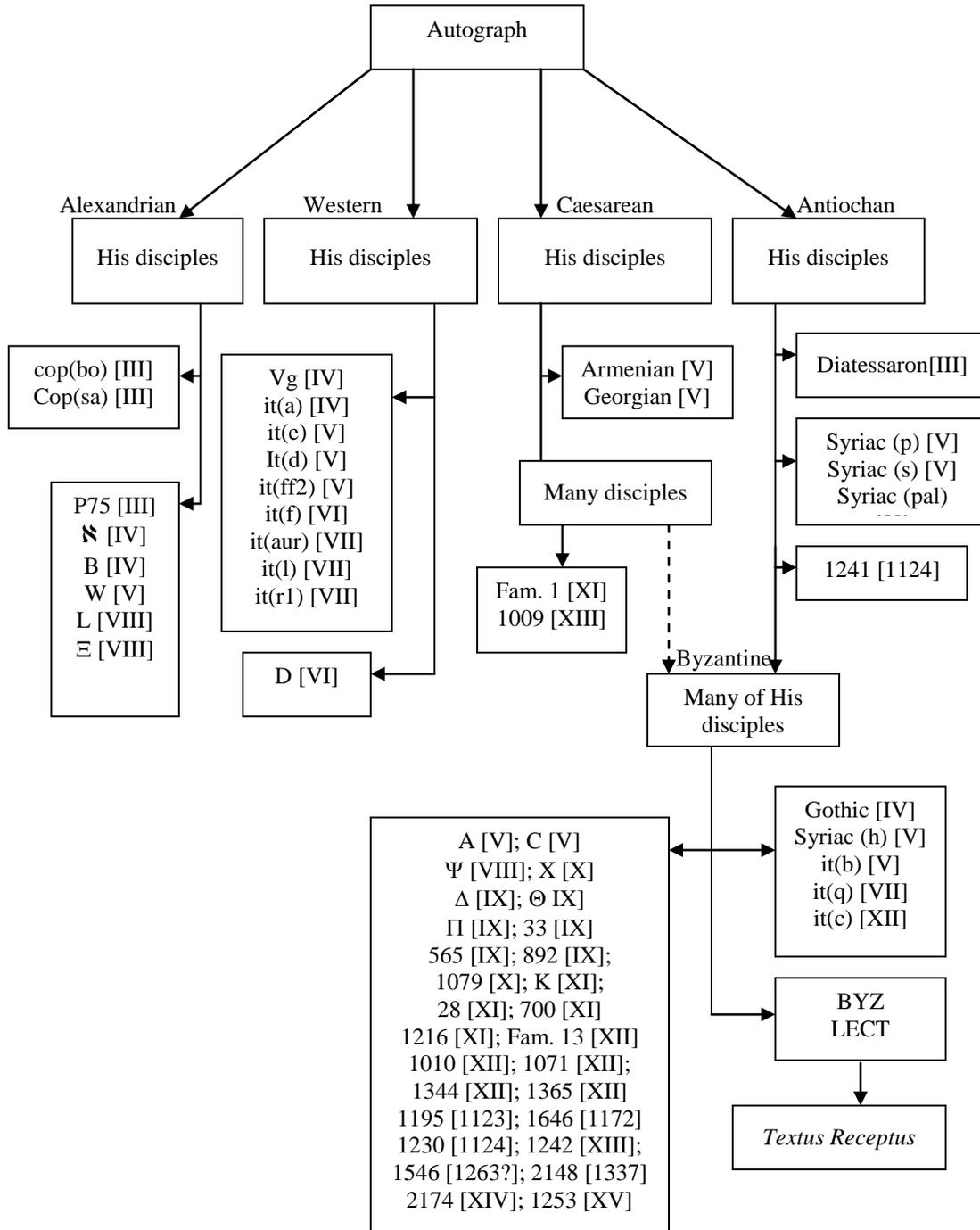


**Figure C.2**  
 Mark 8:7 “having blessed them”<sup>3</sup> vs. “having blessed these” vs. “having blessed”

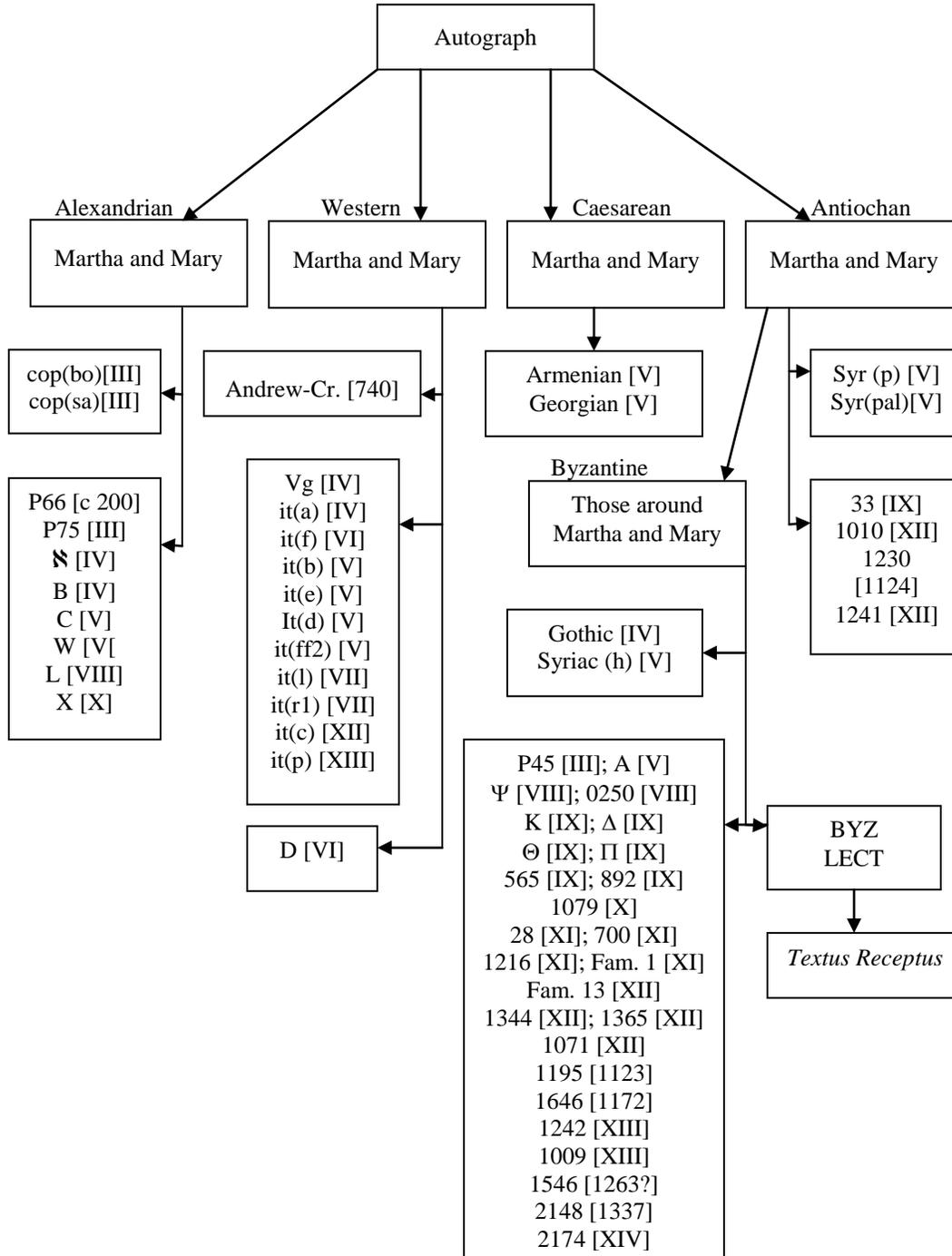


<sup>3</sup> Minor variations of “having blessed them” that do not affect the results of this study have been lumped together for simplicity.

**Figure C.3**  
 Luke 7:11 “His disciples” vs. “many of His disciples”

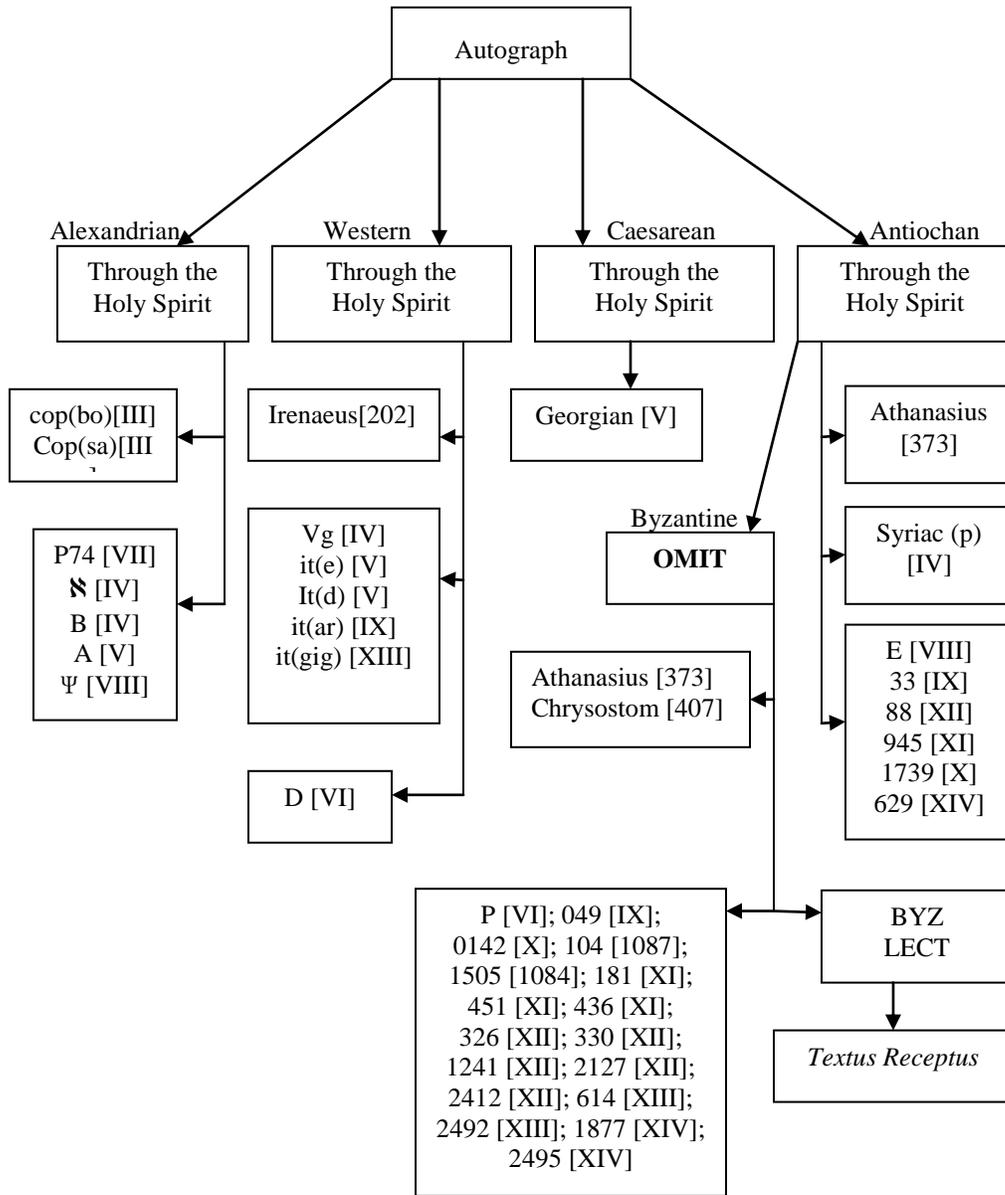


**Figure C.4**  
John 11:19 “Martha and Mary”<sup>4</sup> vs. “those around Martha and Mary”



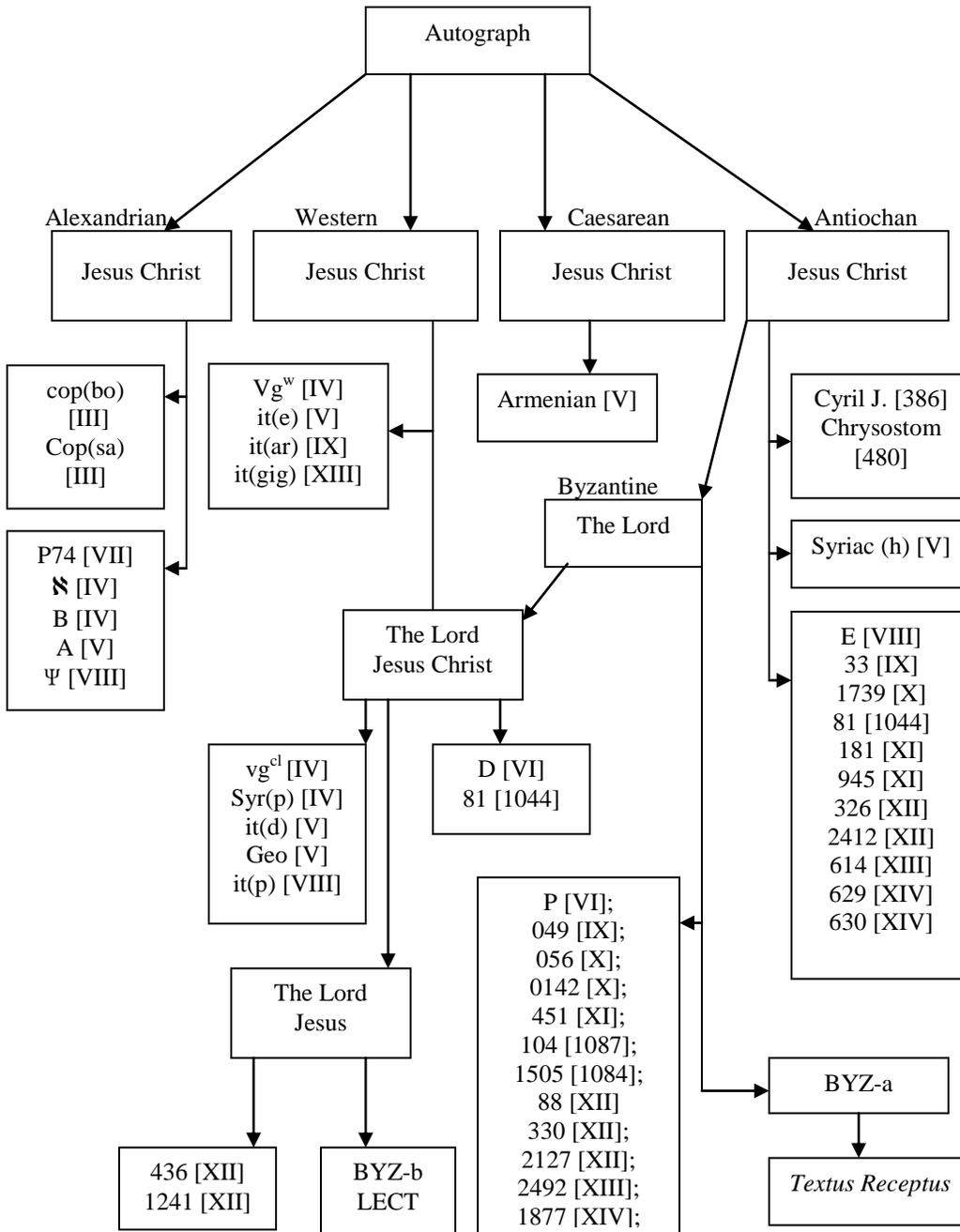
<sup>4</sup> Minor variations of “Martha and Mary” that do not affect the results of this study have been lumped together for simplicity.

**Figure C.5**  
Acts 4:25 “Through the Holy Spirit”<sup>5</sup> vs. omit



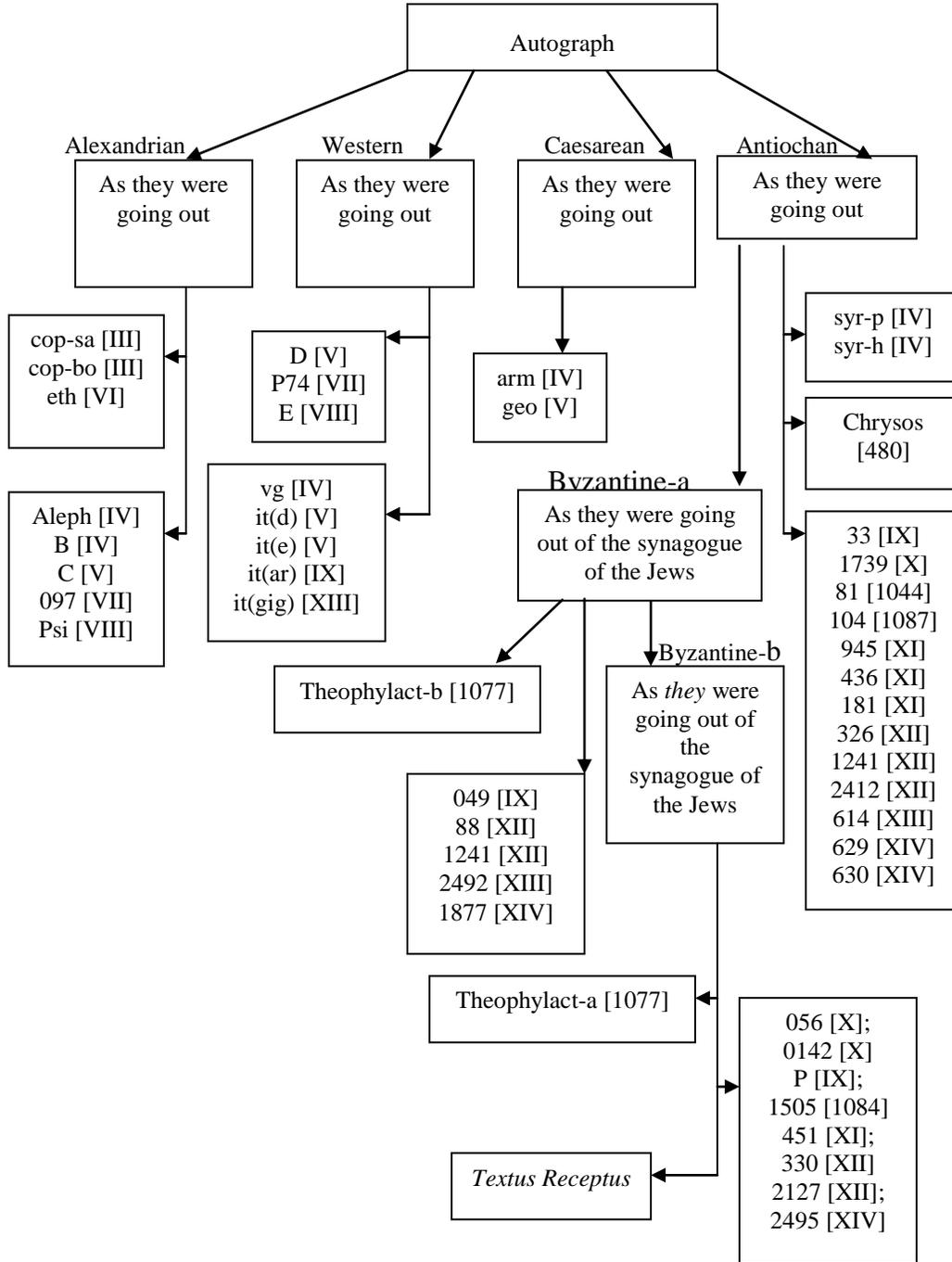
<sup>5</sup> Minor variations of “through the Holy Spirit” that do not affect the results of this study have been lumped together for the sake of simplicity.

**Figure C.6**  
 Acts 10:48 “Jesus Christ” vs. “the Lord” vs.  
 “the Lord Jesus” vs. “the Lord Jesus Christ”

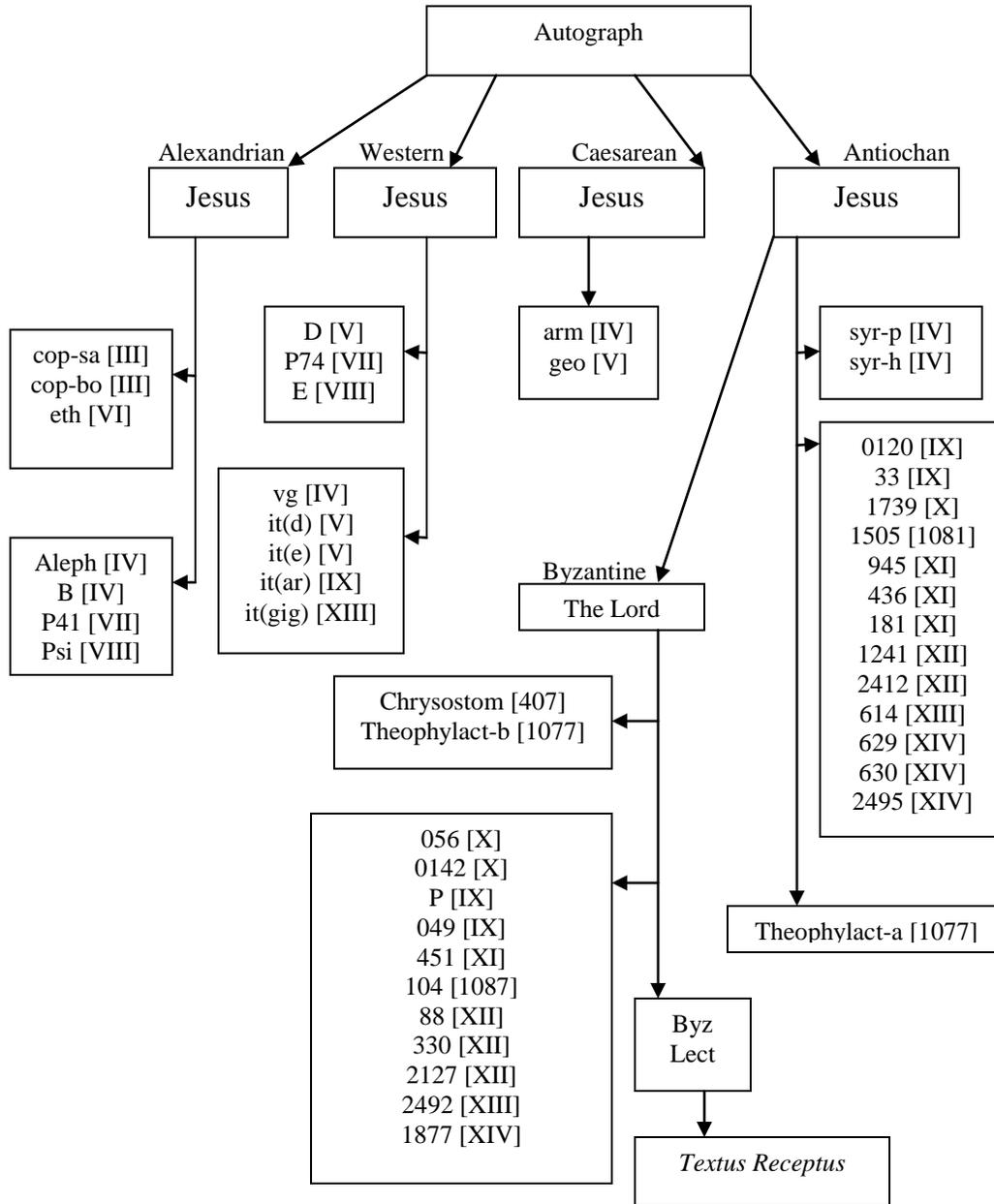


**Figure C.7**

Acts 13:42a “As they were going out”  
 vs. “As *they* were going out of the synagogue of the Jews”  
 or “As they were going out of the synagogue of the Jews.”

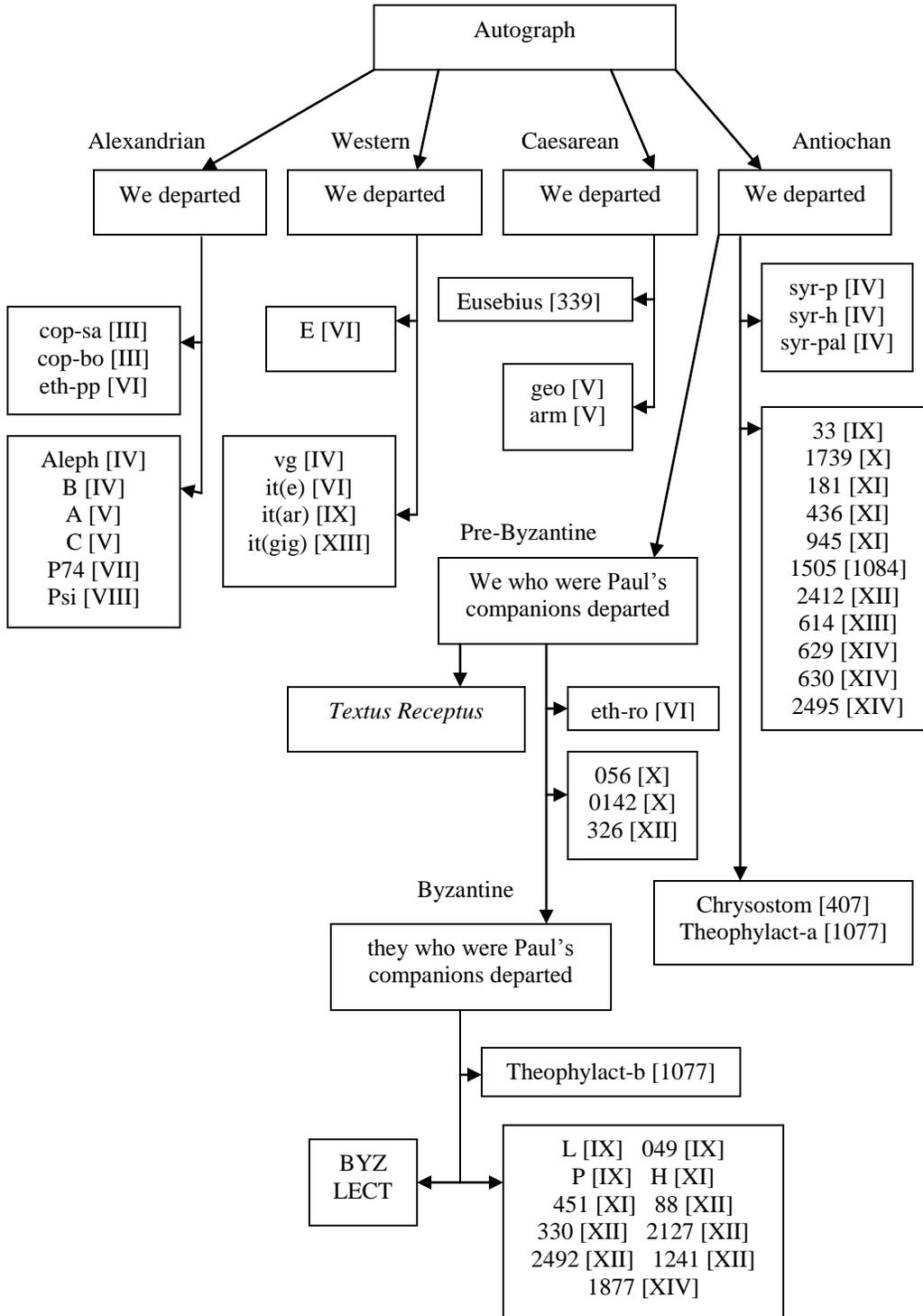


**Figure C.8**  
Acts 18:25 “Jesus”<sup>6</sup> vs. “the Lord”

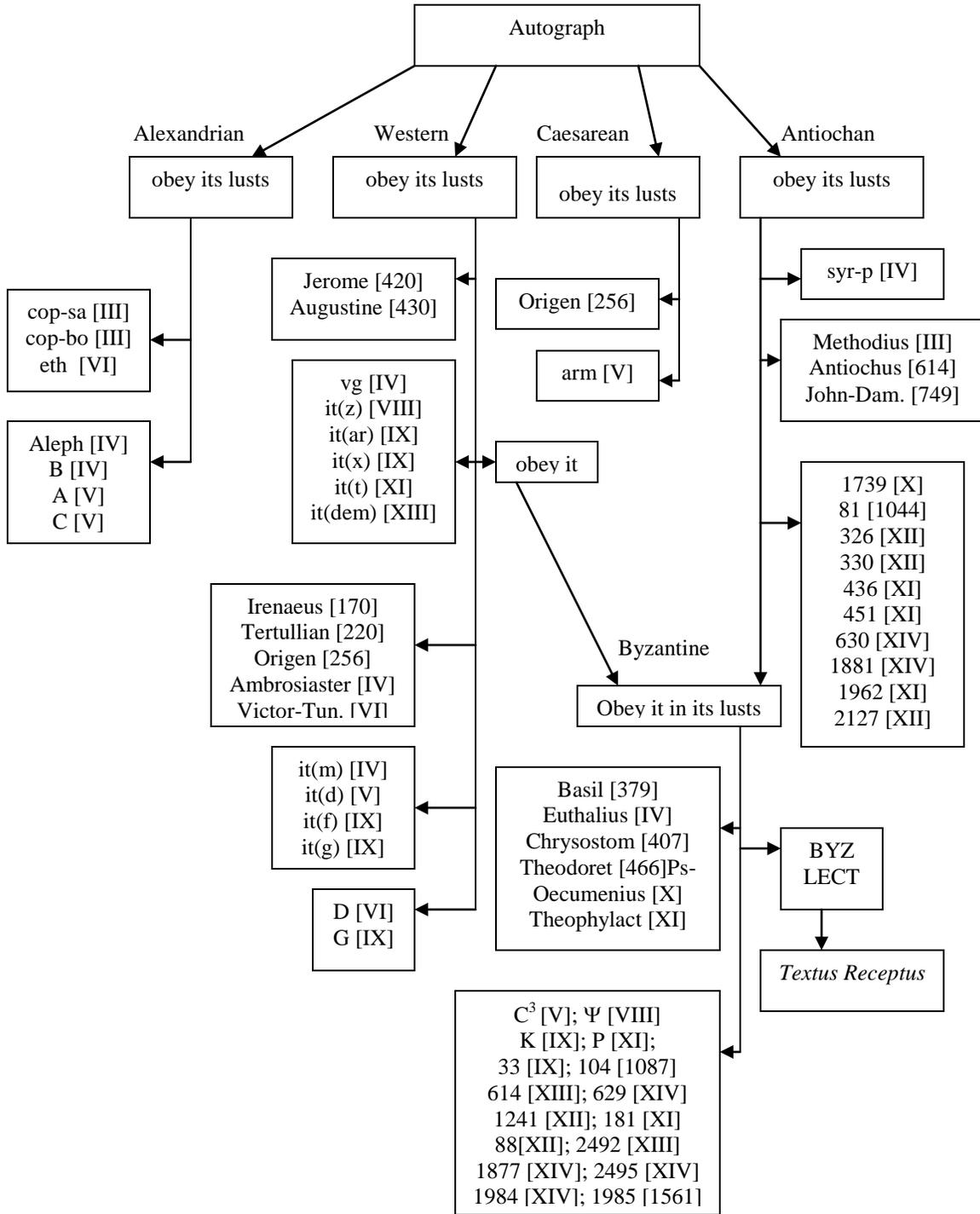


<sup>6</sup> Minor variations of “Jesus” [i.e., the presence or absence of the definite article] that do not affect the results of this study have been lumped together for the sake of simplicity.

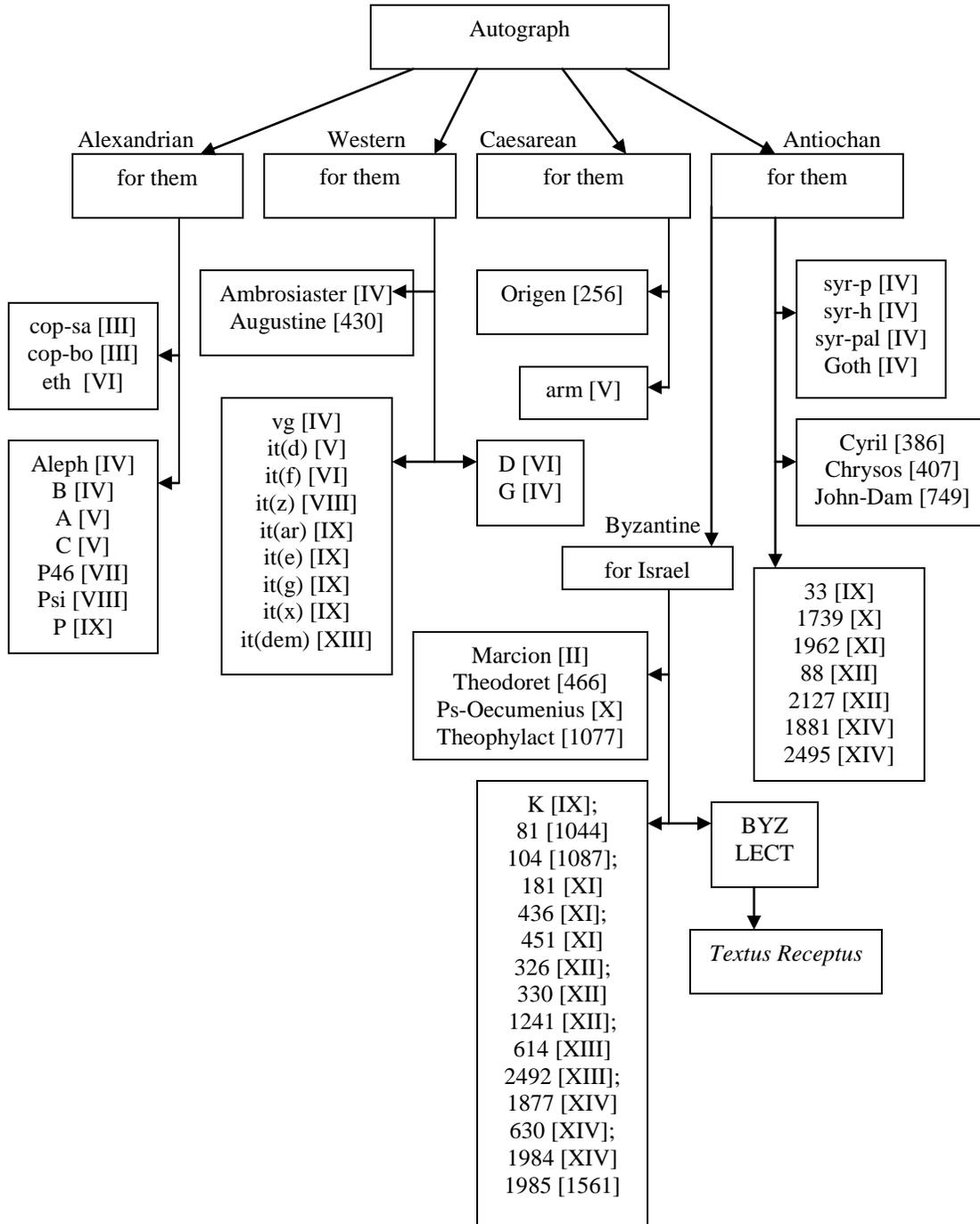
**Figure C.9**  
 Acts 21:8 “We departed” vs. “They who were with Paul departed” vs.  
 “We who were Paul's companions departed”



**Figure C.10**  
Romans 6:12 “obey its lusts” vs. “obey it” vs. “obey it in its lusts”



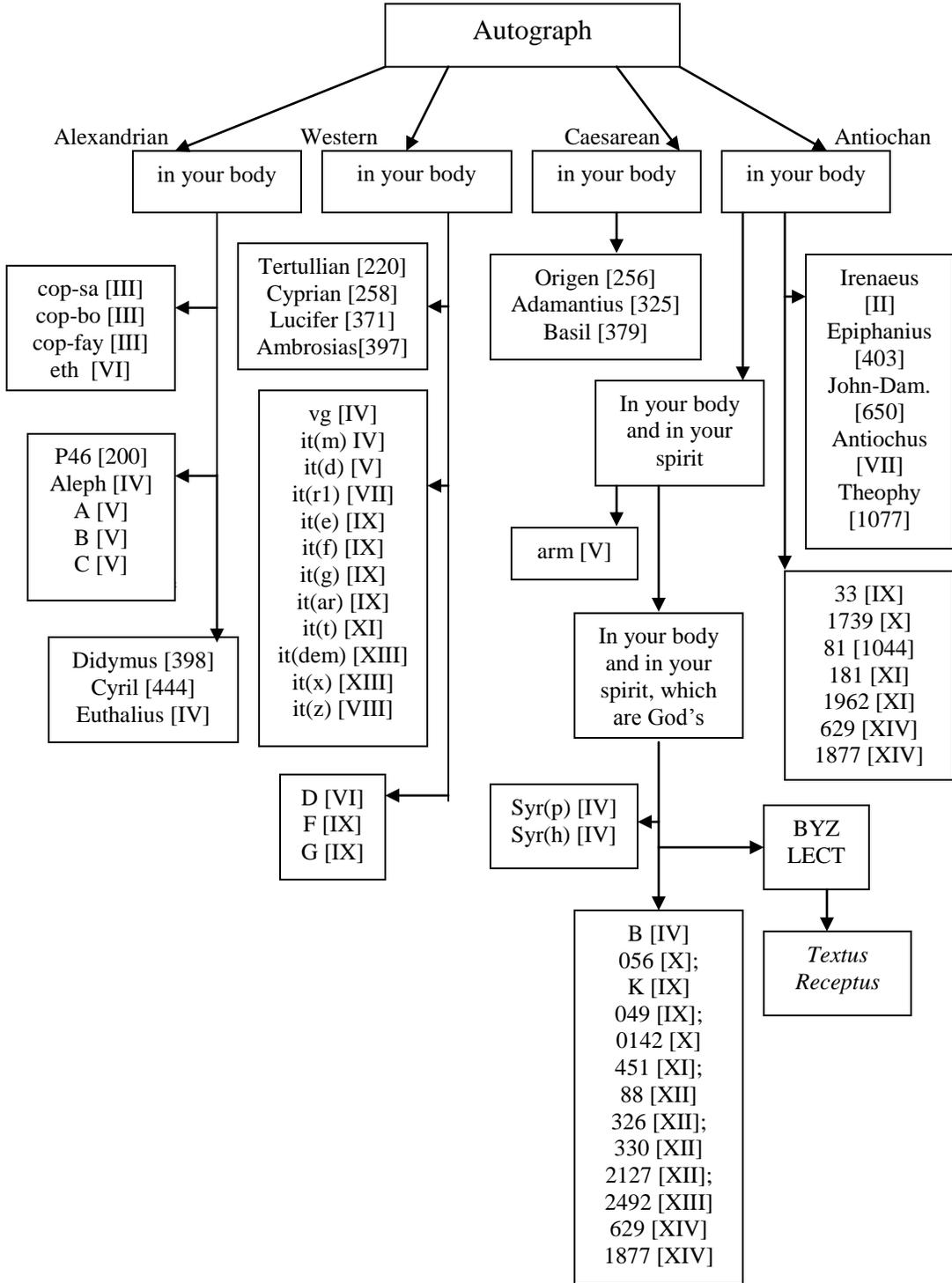
**Figure C.11**  
Romans 10:1 “for them”<sup>7</sup> vs. “for Israel”



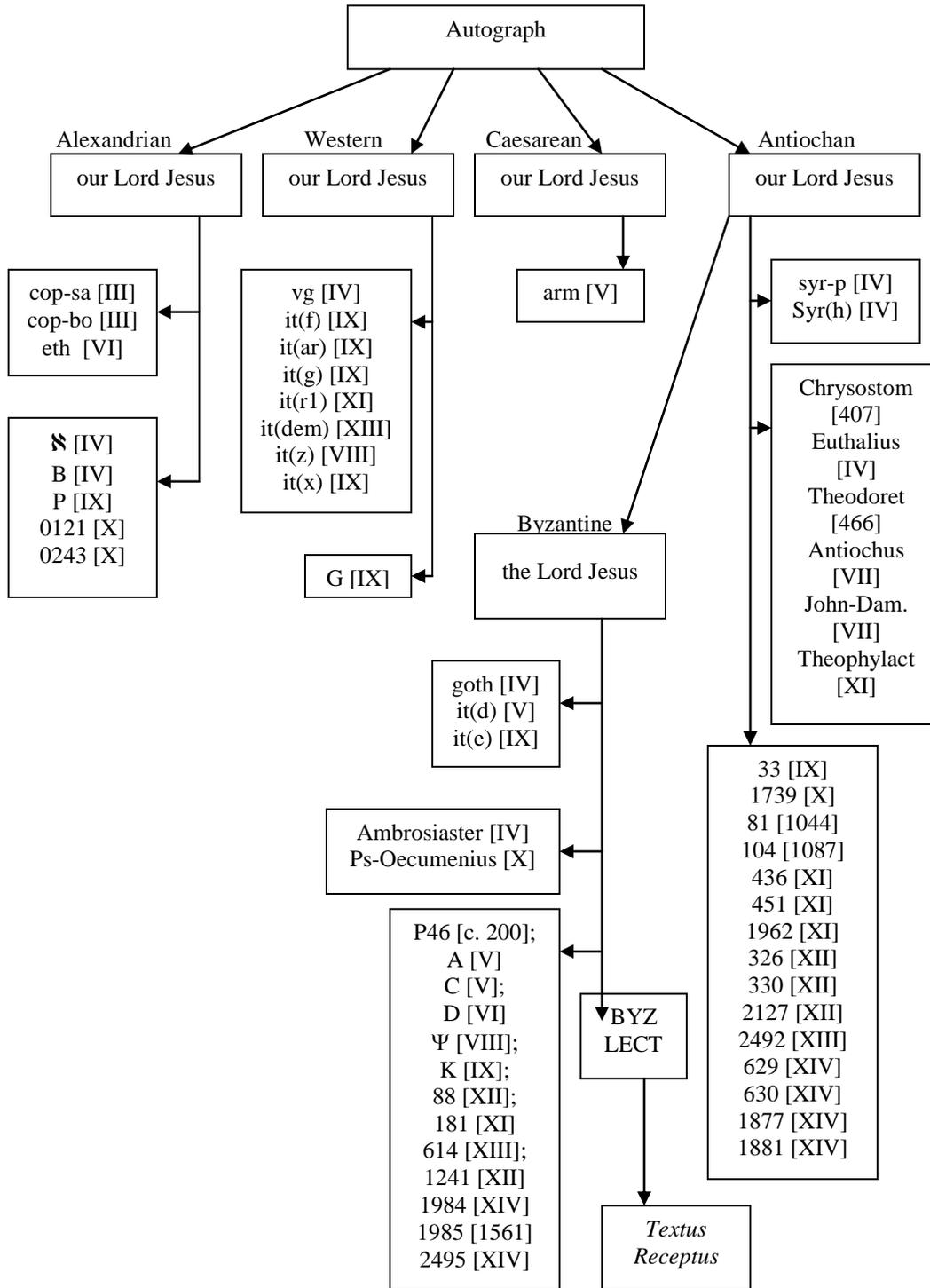
<sup>7</sup> Minor variations of “for them” that do not affect the results of this study were lumped together for the sake of simplicity.

**Figure C.12**

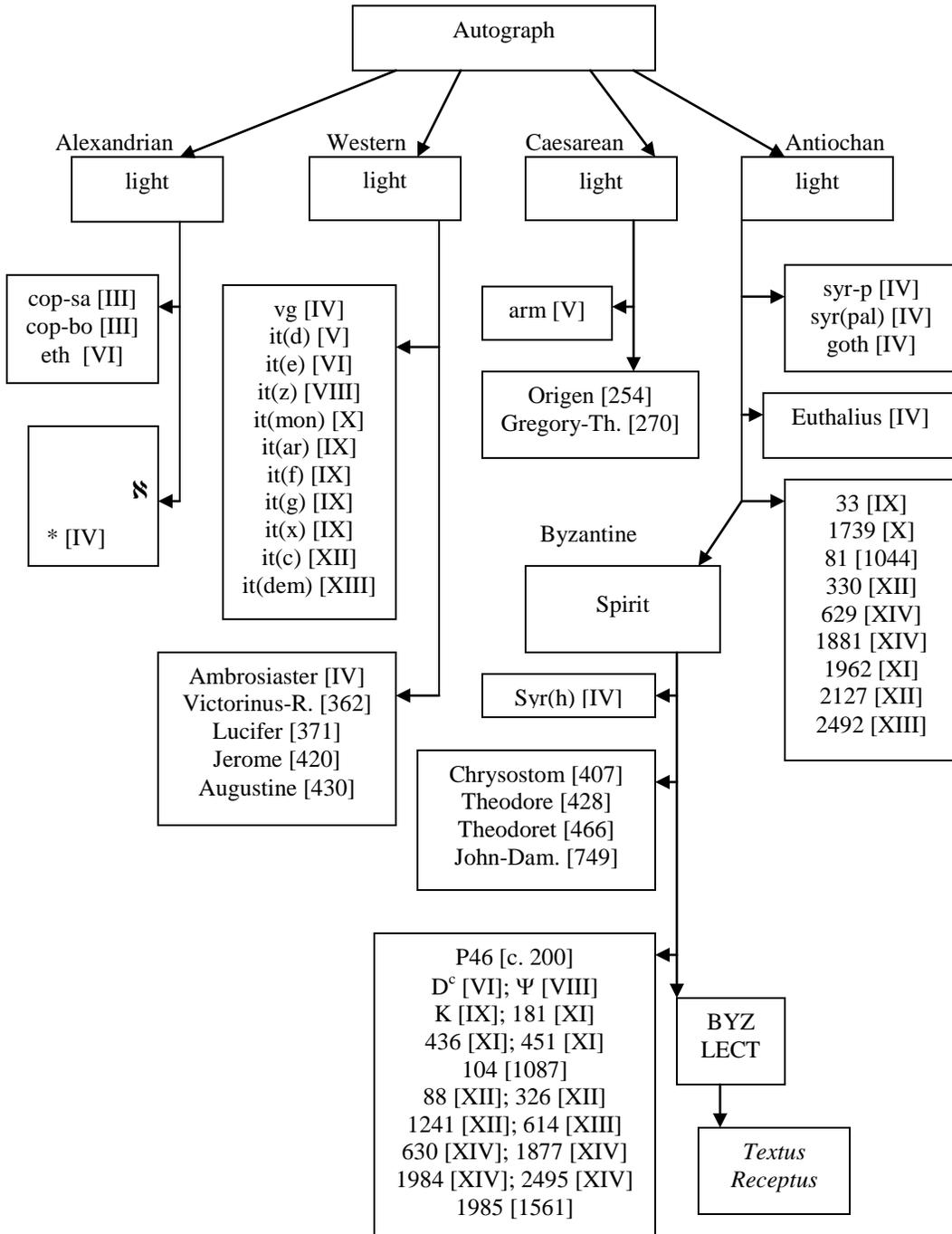
1 Corinthians 6:20 “in your body” vs. “in your body and in your spirit” vs. “in your body and in your spirit, which are God’s”



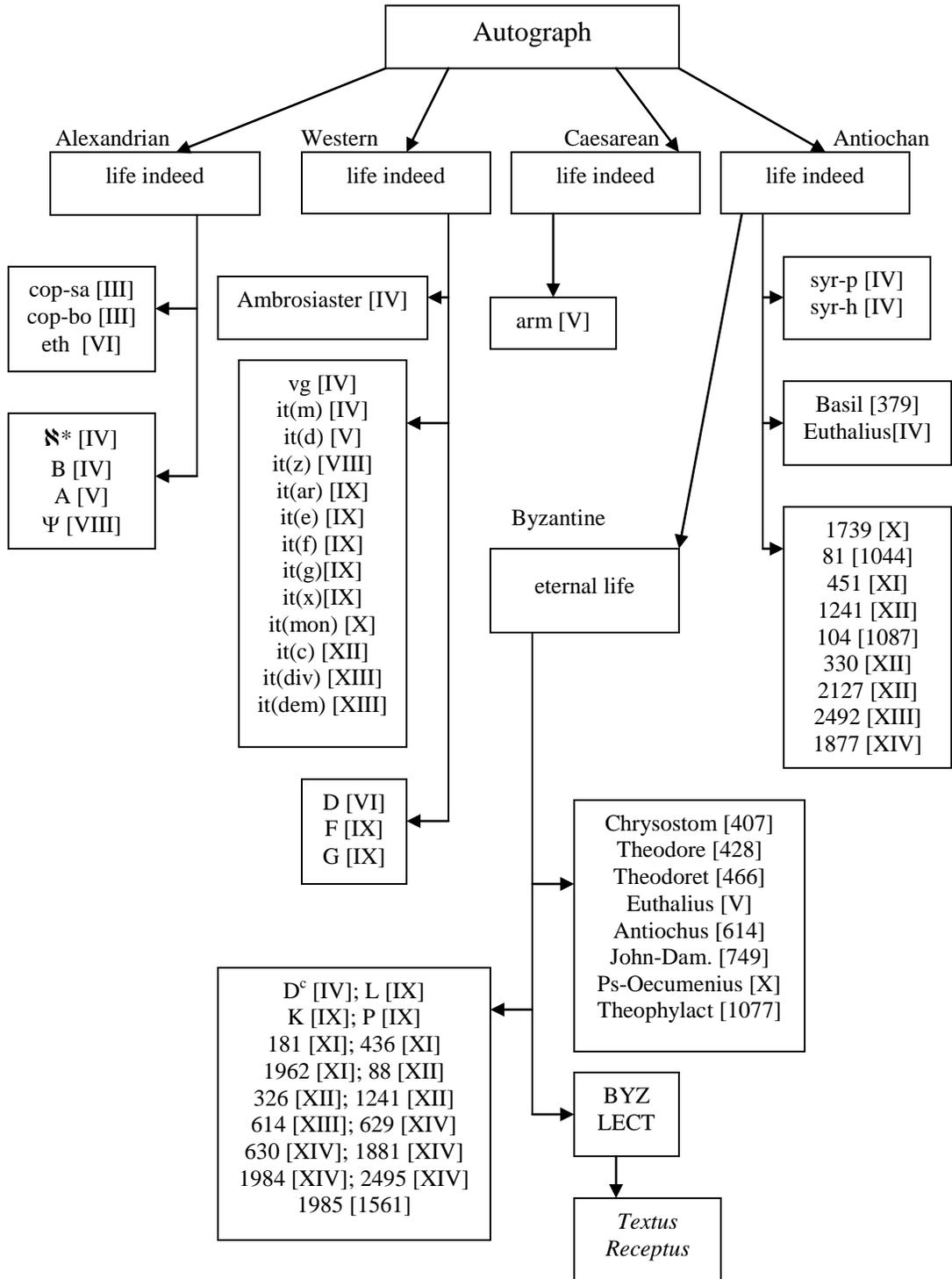
**Figure C.13**  
2 Corinthians 1:14 “our Lord Jesus” vs. “the Lord Jesus”



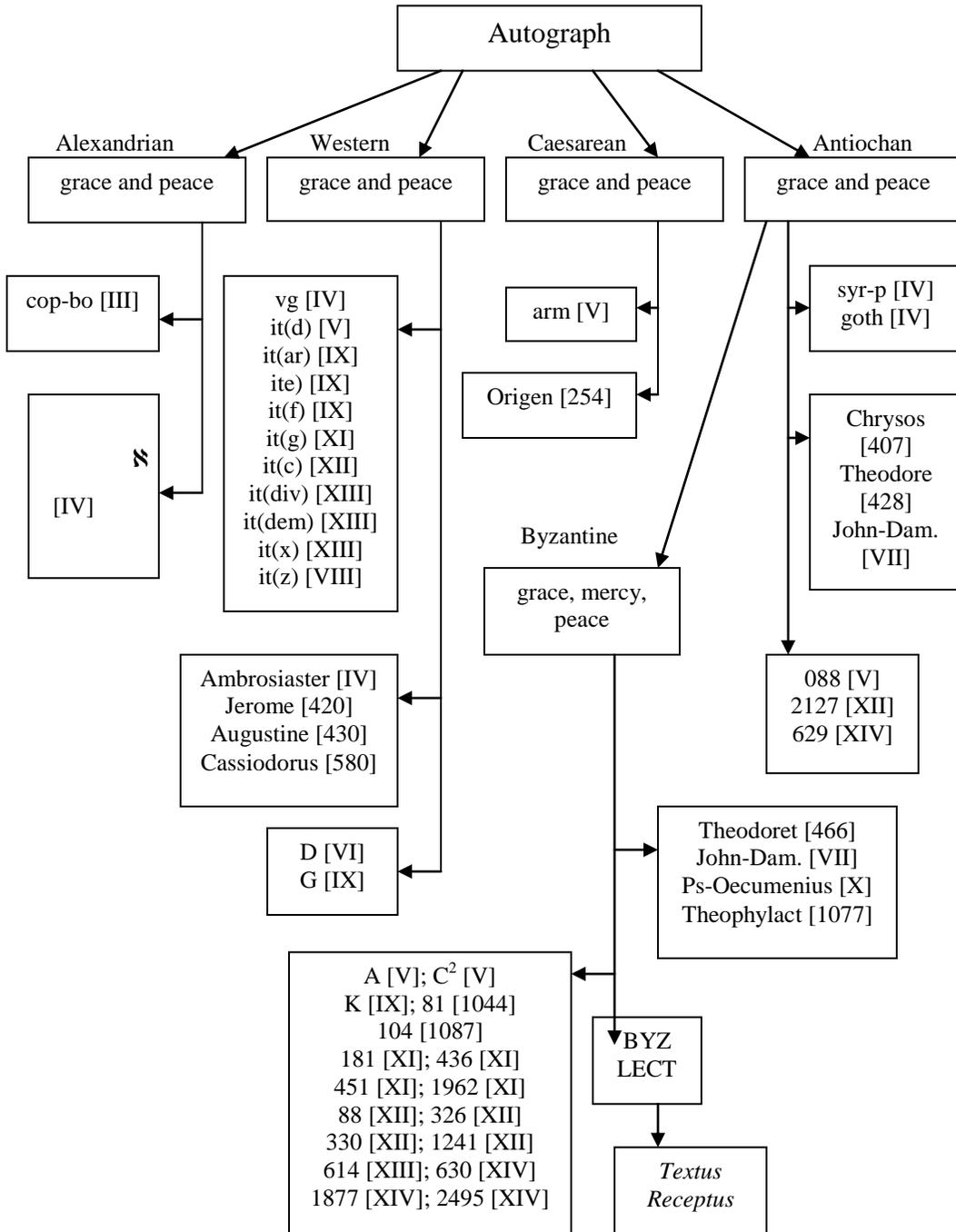
**Figure C.14**  
Ephesians 5:9 “light” vs. “spirit”



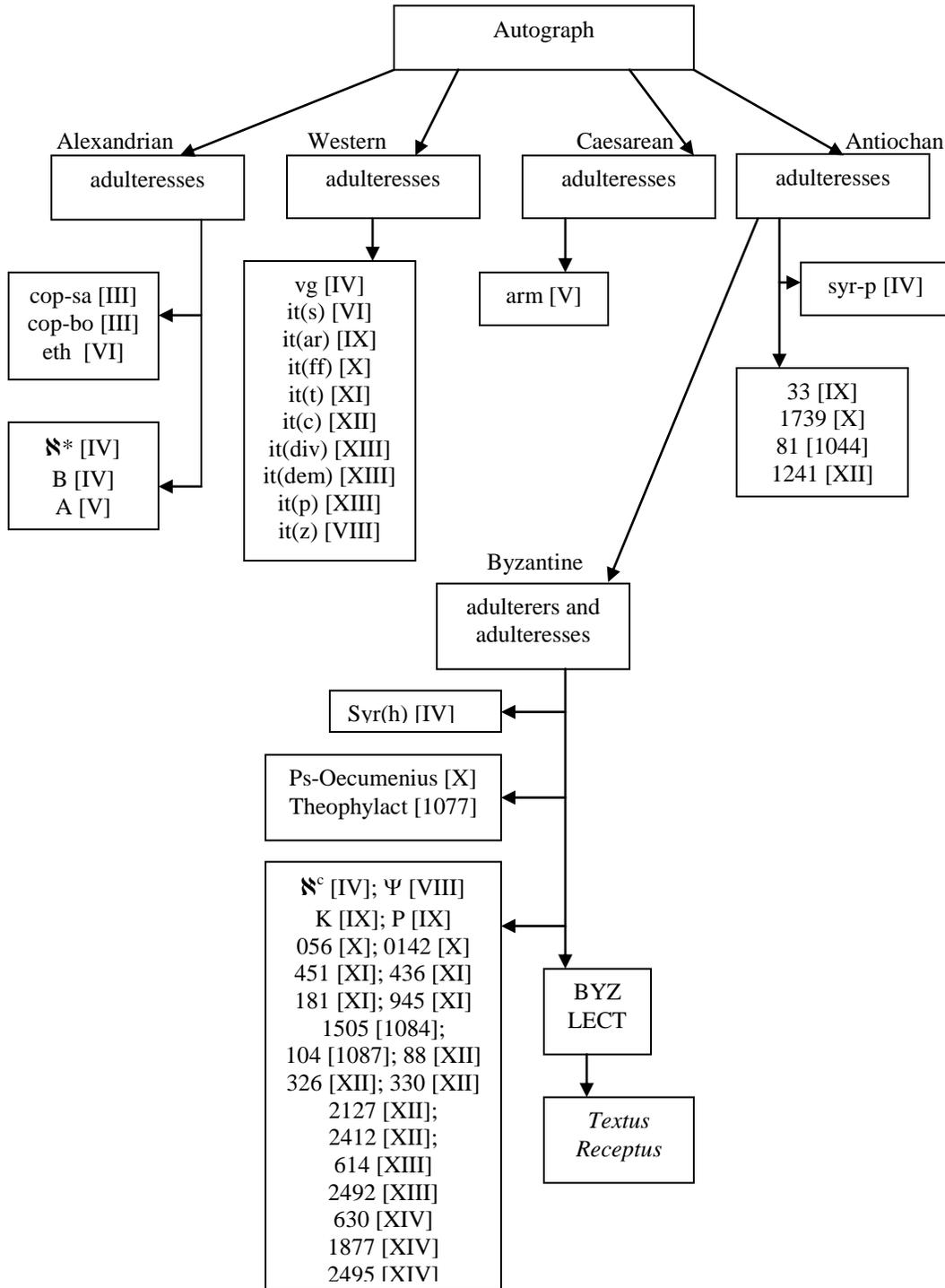
**Figure C.15**  
1 Timothy 6:19 “life indeed” vs. “eternal life”

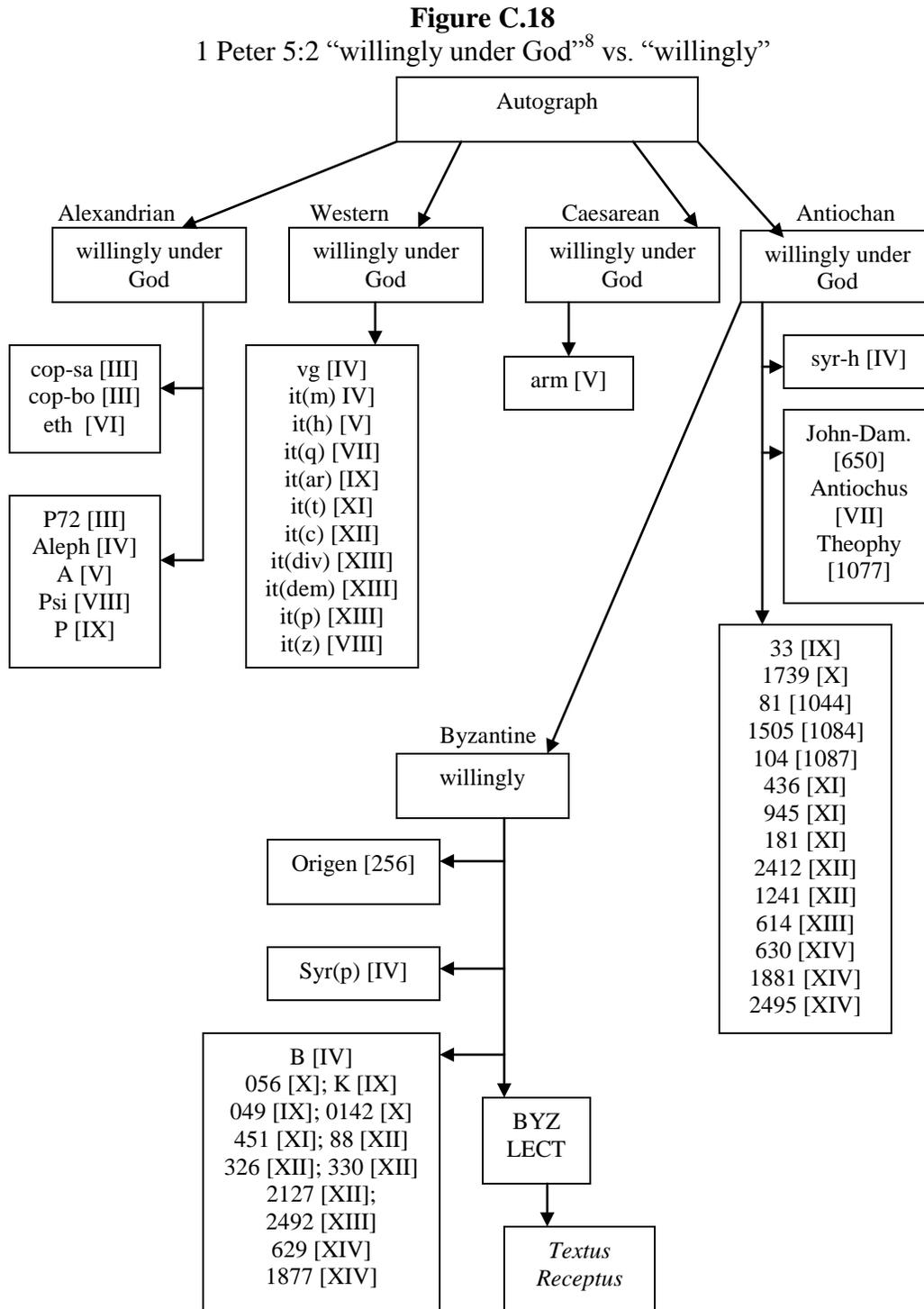


**Figure C.16**  
Titus 1:4 “grace and peace” vs. “grace, mercy, peace”



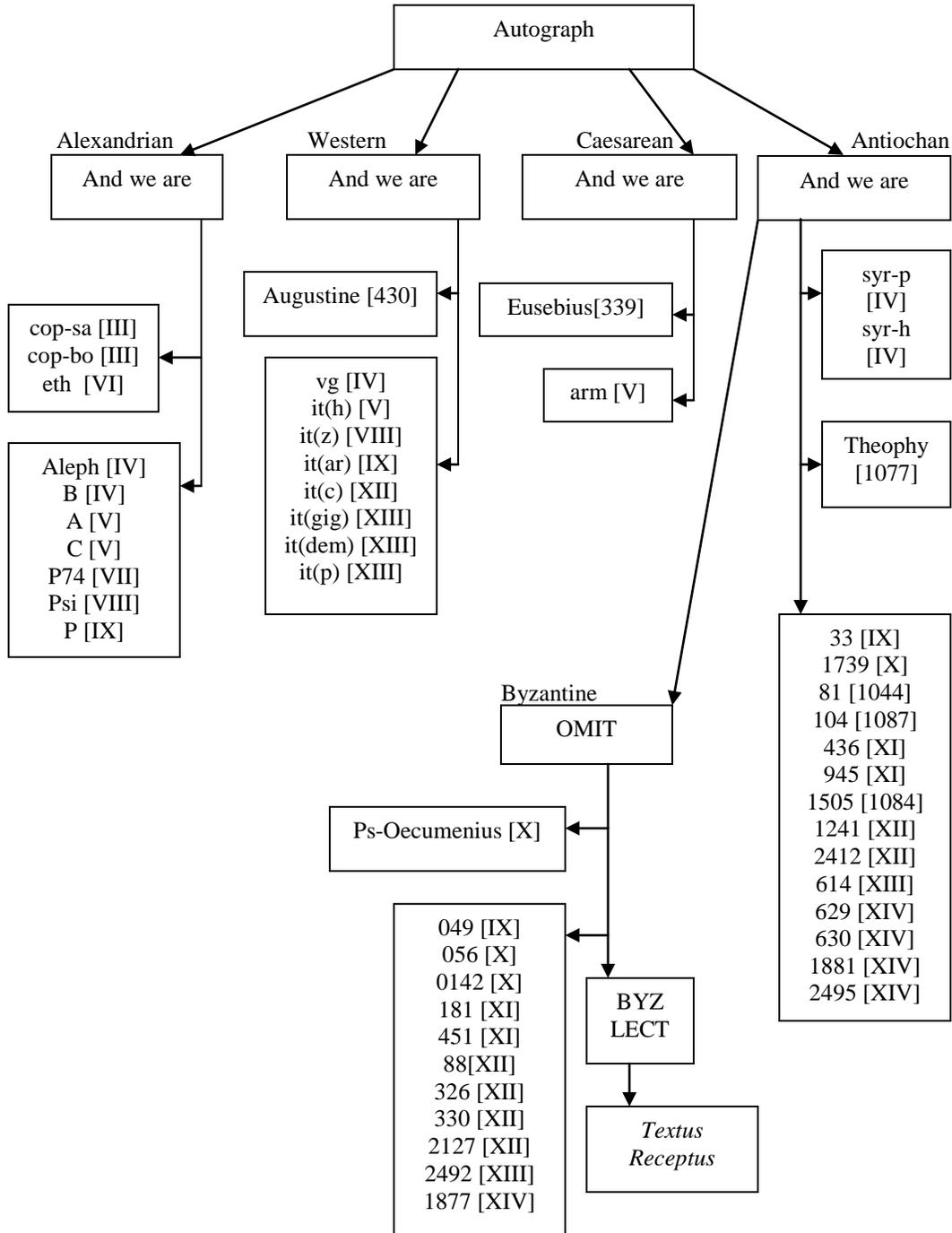
**Figure C.17**  
James 4:4 “adulteresses” vs. “adulterers and adulteresses”



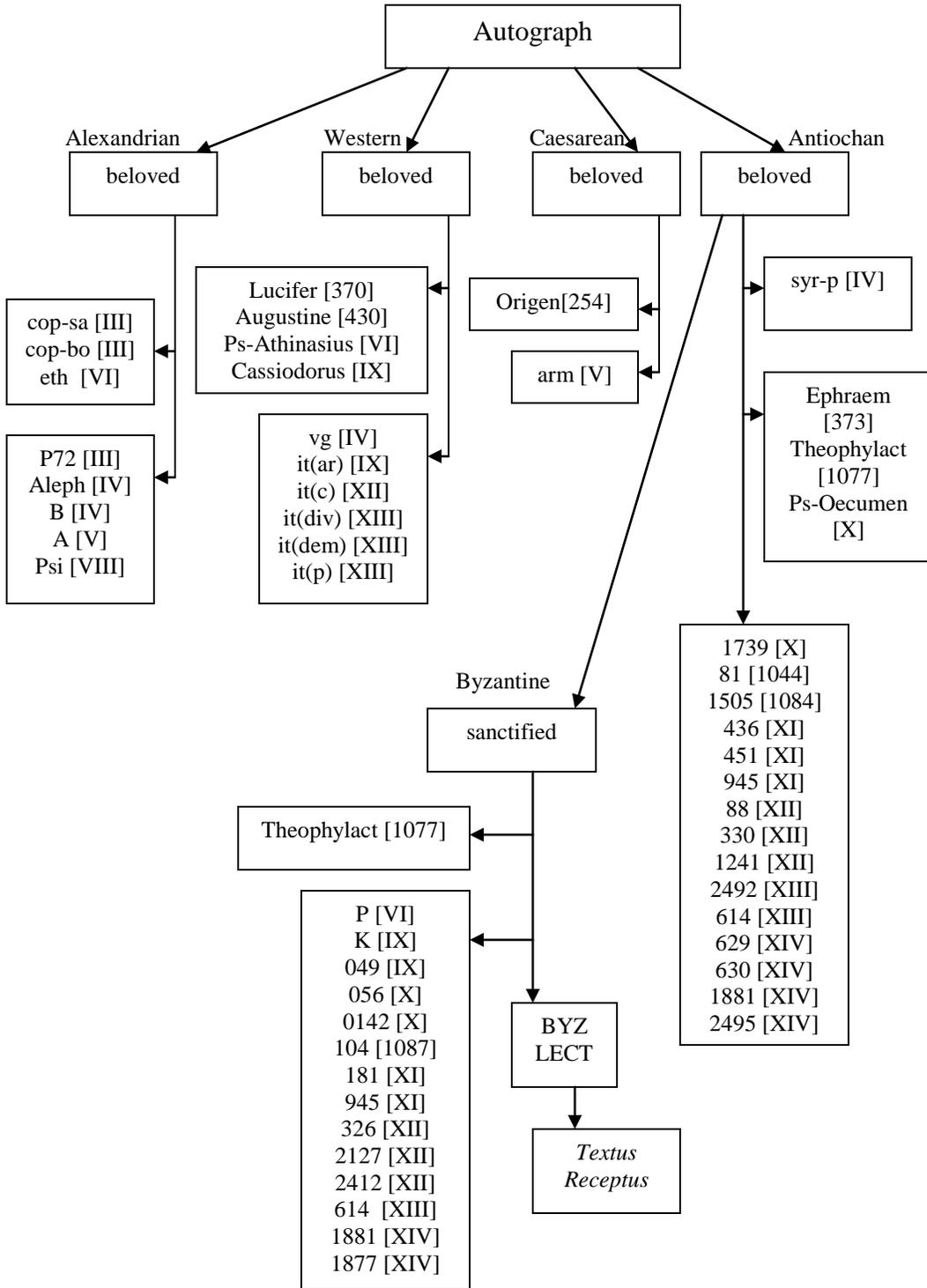


<sup>8</sup> Minor variations of “willingly under God” that do not affect the results of this study were lumped together for the sake of simplicity.

**Figure C.19**  
1 John 3:1 “and we are” vs. omit.



**Figure C.20**  
 Jude 1:1 “beloved” vs. “sanctified”



# **Appendix D**

## **An Evaluation of Burgon's Test of Antiquity**



### ***Burgon's Test of Antiquity Is Inadequate***

This appendix evaluates one of Burgon's "Notes of Truth"—the one he called "the test of antiquity." In this test, he essentially rejected the witness of early Greek manuscripts, such as B, Aleph, and D, in favor of the witness of the ancient versions and the quotations of Scripture found in the writings of the Church Fathers when they support the Traditional (Byzantine) Text. He regarded the Traditional Text to be a direct descendant of the autographs rather than a descendant of an alleged fourth century recension. He used the witness of the ancient versions and quotations to show the presence of the Byzantine text before the fourth century, thus validating its genuine antiquity. Burgon regarded the witness of ancient versions and patristic quotations as confirming the existence of Byzantine readings at an early date. However, he never used these witnesses to establish the text, as some have misunderstood him to do. Some advocates of the King James Only view misinterpret Burgon's test of antiquity to mean that the ancient versions and Church Fathers consistently supported the *Textus Receptus*. This study shows the inadequacy of that assumption.

### ***The Overall Witness of the Ancient Versions Is Inadequate***

Burgon regarded the witness of the ancient versions<sup>1</sup> as more reliable than any single early manuscript. He wrote: "I suppose it may be laid down that an ancient Version outweighs any single Codex, ancient or modern, which can be named."<sup>2</sup> However, the general failure of this premise is discussed and demonstrated in Chapter 9. The inadequacy of this premise can be further demonstrated by examining the witness of the ancient versions to one of the small books of the New Testament—Philippians. The data for this study are taken from the United

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<sup>1</sup> The term "version" here means an ancient translation of the Greek New Testament into the language of the common people of a given area, such as the Latin version (translation).

<sup>2</sup> John W. Burgon, *The Traditional Text*, 56. This statement must be balanced by the fact that Burgon did not allow the witness of an ancient version to outweigh the aggregate consensus of a group of manuscripts or of the majority of manuscripts.

Bible Society's Greek New Testament (UBSGNT), third edition.<sup>3</sup> The study is limited to the sixteen passages where variant readings are recorded,<sup>4</sup> and to the existing manuscripts of the three ancient versions regarded as early enough to be significant—Latin, Ethiopic, and Syriac. The evidence for these passages is sufficient to draw general conclusions. If the witness of the ancient versions is inadequate for the Book of Philippians, it may be concluded that their witness is inadequate in general, even though it may be better for some other books. This conclusion is true because the Book of Philippians is, after all, a complete unit of the New Testament.

*Witness of the Latin Versions  
Is Inadequate*

Of the 55 existing manuscripts of the Old Latin Versions,<sup>5</sup> 21 contain all or part of the Pauline Epistles, of which only 12 bear witness to the text of Philippians, not including the Latin Vulgate. Of these 12, one is dated in the fourth century, and two are dated in the fifth century, while the remaining nine are dated from the sixth to the thirteenth century.<sup>6</sup> Table D.1 indicates the degree to which these Old Latin manuscripts support the Byzantine text. The first column lists the

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<sup>3</sup> This edition was chosen because of the extensive corpus of witnesses provided which includes nearly all the evidence from the ancient versions. The text has a limited number of places of variation, but these include the most significant variants, and the number is sufficient for statistical comparison.

<sup>4</sup> One may object that 16 places of variation are insufficient for drawing conclusions, but these places are regarded by the text editors as the ones important for translation. Consequently, they would be the ones of most practical interest. If additional places were to be included, the results can be expected to be about the same.

<sup>5</sup> The term "versions" is plural because several different Latin translations of the Greek New Testament were made, and the various surviving Old Latin manuscripts are not all copies of the same translation. Consequently, they do not have a consensus that always supports the same text tradition. As a result, they are treated as individual witnesses in this study and in the critical apparatus of the UBS text. While some Old Latin translations were made before the fourth century, no one knows the exact date the various translations that underlie the manuscripts in this study, only that the translations were made some time prior to the date of the manuscripts themselves.

<sup>6</sup> The alleged early date of the versions is accepted for the sake of this investigation.

names of the manuscripts; the second column lists the date of the manuscripts by century; and for the remaining columns, each lists one of the places of variation (indicated by chapter and verse). The letter “B” indicates that the manuscript contains the Byzantine reading at that place; the letter “X” indicates that it contains one of the non-Byzantine readings; and a blank space indicates that the manuscript lacks a reading at that place. It is quite clear that the manuscripts of the Old Latin versions do not consistently agree with the Byzantine readings or with each other. Chart D.1 shows the percentage of agreement of each manuscript with the Byzantine text. Chart D.2 shows the percentage of manuscript support for the Byzantine variant at each place of variation.

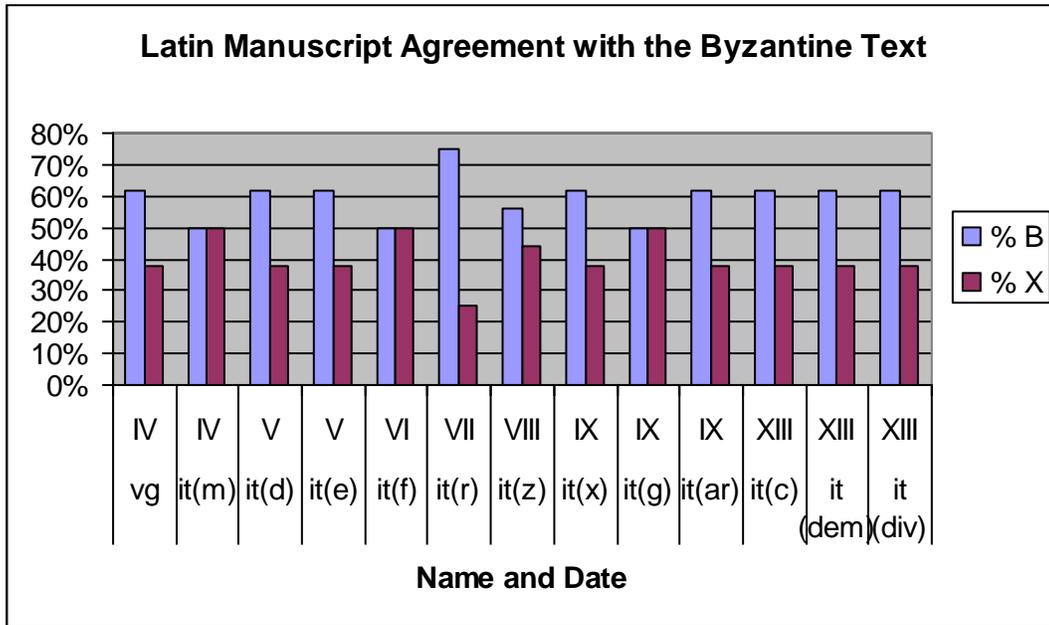
**Table D.1**  
**Witness of the Latin Versions to the Text of Philippians**

Version	Date	1:11	1:14	2:02	2:04	2:05	2:12	2:26	2:30	3:03	3:12	3:13	3:16	3:21	4:03	4:16	4:23
vg	IV	B	X	X	X	B	B	B	X	X	B	B	X	Bb	B	B	B
it(m)	IV			B	X	B				X							
it(d)	V	B	X	B	B	B	B	X	X	X	X	B	X	Ba	B	B	B
it(e)	V	B	X	B	B	B	B	X	X	X	X	B	X	Ba	B	B	B
it(f)	VI	B	X	X	X	B	B	B	X	X	X	B	X	Bb	B	B	X
it(r)	VII	B	B													X	B
it(z)	VIII	X	X	X	X	B	B	B	X	X	B	B	X	Bb	B	B	B
it(x)	IX	B	X	X	X	B	B	B	X	X	B	B	X	Bb	B	B	B
it(g)	IX	X	X	B	X	B	B	B	X	B	X	B	X	Ba	B	X	X
it(ar)	IX	X	X	X	X	B	B	B	X	X	X	X	X	Bb	B	X	B
it(c)	XIII	B	X	X	X	B	B	B	X	X	B	B	X	Bb	B	B	B
it(dem)	XIII	B	X	X	X	B	B	B	X	X	B	B	X	Bb	B	B	B
it(div)	XIII	B	X	X	X	B	B	B	X	X	B	B	X	Bb	B	B	B
Total B		9	1	4	2	12	11	9	0	1	6	10	0	3	11	9	10
Total X		3	11	8	10	0	0	2	11	11	5	1	11	8	0	3	2
Total blank		1	1	1	1	1	2	2	2	1	2	2	2	2	2	1	1
% B		75%	8%	33%	17%	100%	100%	82%	0%	8%	54%	91%	0%	100%	100%	75%	83%

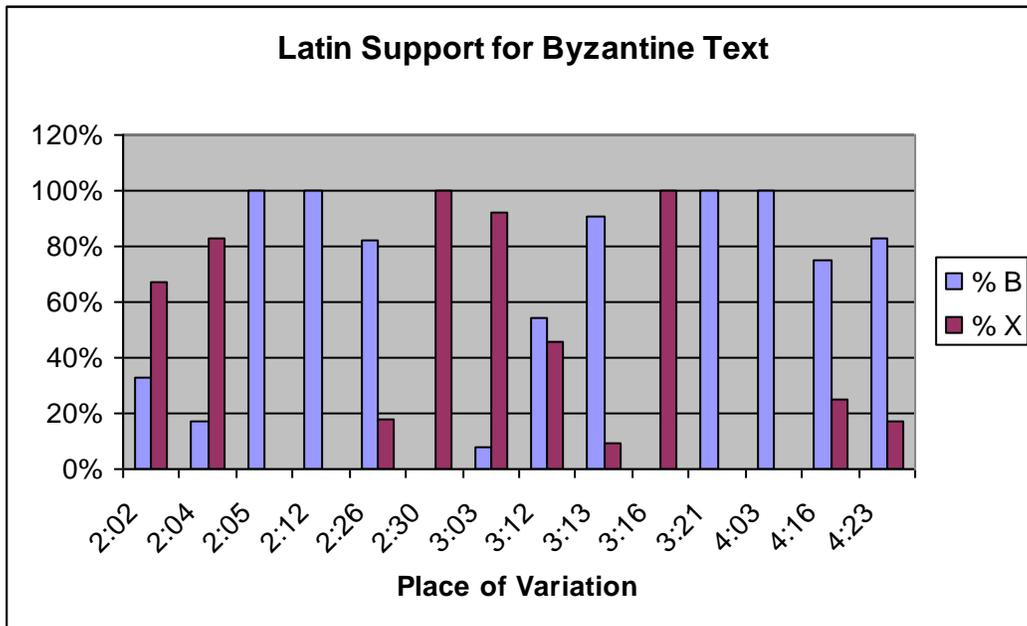
The Old Latin manuscripts support the Byzantine text an average of 58 percent of the time. The manuscripts that support the Byzantine text the least are it(f) and it(g) at 50 percent. The manuscript that most heavily supports the text is seventh century it(r), but it is fragmentary, containing readings at only four places of variation. This percentage of support insufficiently supports that particular Old

Latin translation being of the Byzantine text-type. Likewise, the Byzantine readings, at two places of variation, have no Old Latin support at all (2:30; 3:16). In four places of variation, the Byzantine readings have 100 percent support from the Old Latin (2:5, 12; 3:21; 4:3); in four they have strong support, that is, greater than 60 percent support (2:26; 3:13; 4:16; 4:23); and in three they have weak support, that is, less than 40 percent support (2:2, 4; 3:3).

**Chart D.1**



**Chart D.2**



The general conclusion about the witness of the Old Latin versions for the text of Philippians is:

- (1) there are no Old Latin manuscripts earlier than the fourth century;
- (2) the versions have diverse readings, sometimes as many as four different ones, at a given place of variation;
- (3) the versions show the existence of Byzantine readings by the fourth century, but not necessarily the Byzantine text, because some Byzantine readings have no Old Latin support (2:30; 3:16);
- (4) the versions do not consistently agree with the Byzantine reading, but frequently disagree (21 out of 36, or 58.3%).

### ***The Witness of the Syriac Version***

#### ***Is Inadequate***

Of the sixteen passages in the Book of Philippians where variants are recorded, the Syriac versions have twenty-two different readings. This breaks down as follows: in ten passages the Syriac witness is unanimous, but in six the witness is divided. Of the sixteen passages, thirteen Byzantine readings are supported by some Syriac witness, eight are supported by the whole Syriac witness; five are supported by only part of the Syriac witness. Four Byzantine readings are opposed by the whole Syriac witness (including the partial witness of 3:21). Therefore, the Syriac witness is diverse and only partially supports the Byzantine text.

### ***The Witness of the Coptic Versions***

#### ***Is Inadequate***

For the sixteen places of variation in the Book of Philippians, the Coptic versions have nineteen different readings: one passage has no Coptic reading, in eleven passages the witness is unanimous, and in four the witness is divided. Eight Byzantine readings are supported by some Coptic witness, and eleven non-Byzantine readings are supported. Nine Byzantine readings have no support from

Coptic witnesses. Consequently, the Coptic witness is diverse and only poorly supports the Byzantine text (7 of 16 or 43.8 %). Table D.2 lists the support of the Syriac and Coptic for the Byzantine text.

**Table D.2**  
**Witness of the Syriac and Coptic Versions to the Text of Philippians**

Version	Date	1:11	1:14	2:02	2:04	2:05	2:12	2:26	2:30	3:03	3:12	3:13	3:16	3:21	4:03	4:16	4:23
syr(p)	V	B	X	B	B	X	X	X	X	X	B	B	B	Ba	B	X	B
syr(h)	V	B	BX	B	B	B	B	X	X	X	B	B	B	Ba	B	X	B
cop(sa)	III	B	X		X	X	X	B	X	B	B	B	X	Ba	B	X	X
cop(bo)	III	B	X		B	X	X		X	B	B	X	X	Ba	B	X	B
Total B		4	1	2	3	1	1	1	0	2	4	3	2	4	4	0	3
Total X		0	4	0	1	3	3	2	4	2	0	1	2	0	0	4	1
Total Blank		0	0	2	0	0	0	0	0	0	0	0	0	0	0	0	0
% B		100%	20%	100%	75%	25%	25%	33%	0%	50%	100%	75%	50%	100%	100%	0%	75%

***The Joint Witness of the Versions Is Inadequate***

Although the witness of each individual version is inadequate to validate the Byzantine text, it may be that their joint witness does validate it. Chart D.3 shows the combined witness of the manuscripts of all three ancient versions, and Chart D.4 shows the percentage of these manuscripts that support the Byzantine reading at each place of variation.

Philippians, the Byzantine text has strong support from the versions for some readings, and weak support for others; while the non-Byzantine reading has strong support for some readings. One reading has no support from the versions (2:30) where the Byzantine reading is “the Christ,” and the non-Byzantine reading is either “Christ” or “the Lord.” Since the Latin, Syriac, and Coptic languages do not use a definite article, this is an instance where the versions cannot resolve the difference between “Christ” and “the Christ.”

Chart D.3

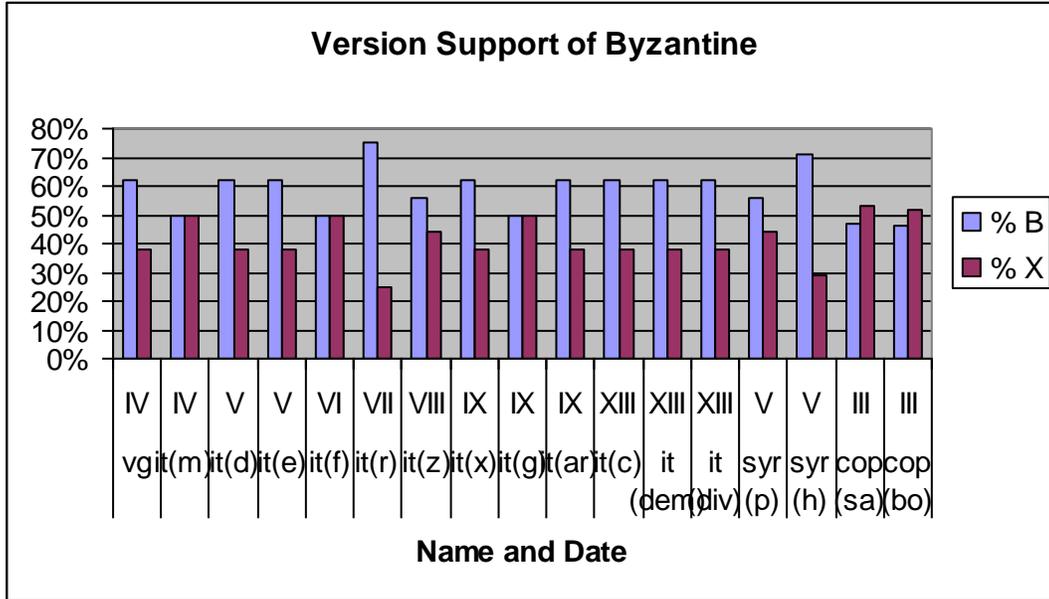
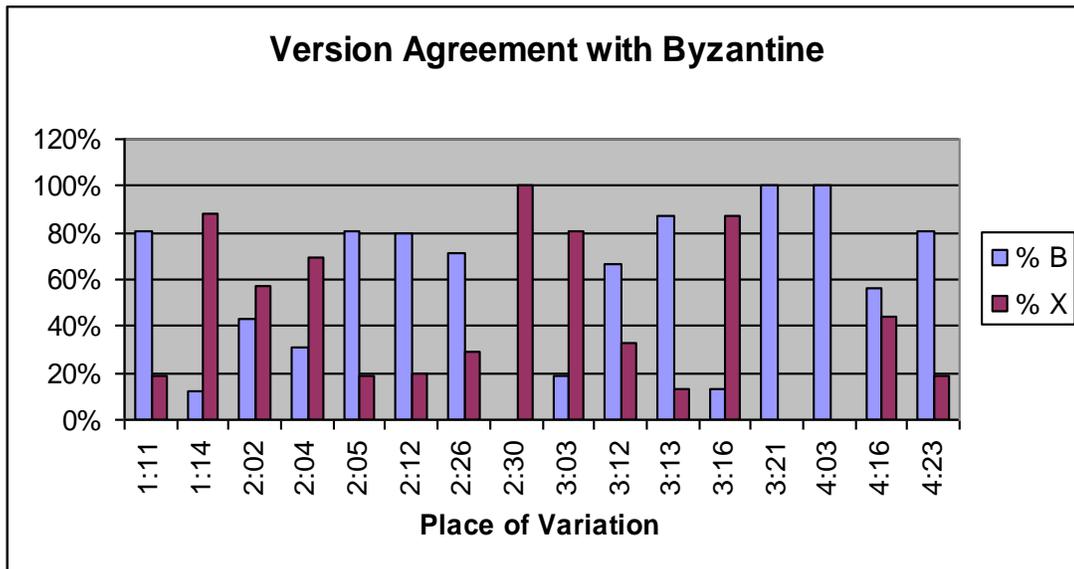


Chart D.4



The witness of the versions is a serious problem for the alleged antiquity of the Byzantine Text. It places doubt on the existence of the Byzantine text as a

text in those early centuries, particularly because numerous other readings of this type appear in the rest of the New Testament. In a survey of the textual apparatus in the UBSGNT, I found at least 91 passages where the Byzantine reading has no support from any ancient version.<sup>7</sup> This strongly suggests that some Byzantine readings were unknown in the early centuries and did not originate until later times. This possibility is particularly true if the readings were not cited by any of the early Church Fathers.<sup>8</sup> This deficiency is also a serious problem for those who allege that the Byzantine Text can be reconstructed from the early witnesses without the benefit of the manuscripts.

It must be concluded that the ancient versions do support several of the Byzantine readings, but not all of them. In almost half of the instances, the support is weak and not conclusive, because support for a non-Byzantine reading has equal or greater witness. Finally, for a significant number of Byzantine readings, the ancient versions provide no support, leaving the antiquity and originality of that text<sup>9</sup> in question. Finally, no existing manuscript of the versions examined

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<sup>7</sup> The survey did not include the Book of Revelation, because no Byzantine text tradition exists for that book. The following passages lack any support from any ancient version, regardless of date: Matt 4:23; 10:23; 19:9; 22:30; 26:27; Mark 1:1; 7:19\*; 8:7\*; 9:41; 13:2\*; Luke 1:37, 74; 8:45a; 9:2(?); 10:41; 11:10\*; 12:14; 13:35\*; 22:52; John 1:41(?); 7:39b; 8:2\*, 10a\*, 10b\*, 16a, 25; 13:10; 16:27; Acts 4:25; 7:32; 10:11, 48(twice); 11:9, 12, 20; 13:42a\*(twice), 42b; 15:20b; 16:13; 17:3(?); 18:19\*, 25, 26; 20:5\*, 28; 21:8; 23:20, 30b\*; 25:18; 27:16; Rom 3:25; 10:1; 16:7b; 1 Cor 13:3; 2 Cor 1:11\*; 10:12; 12:1a\*; Gal 5:1; Eph 4:28\*; Phil 2:30; Col 2:12; 2 Thes 3:6; 1 Tim 3:16; Heb 4:2; 8:8; 11:11; 12:3; Jas 2:19; 4:14(?); 1 Pet 1:12; 3:15, 18; 4:3\*, 14a\*; 5:2; 2 Pet 1:3, 10; 2:21; 3:9; 1 John 3:1, 14; 4:3\* (twice), 19; 2 John 8a; 3 John 9; Jude 1, 3, 5, 22. In those marked with “\*” the Byzantine tradition is divided between two readings. The UBSGNT does not list all the places of variation, but only those that the editors regarded as important. It is very likely that many more Byzantine readings lack support from any ancient version.

<sup>8</sup> Of the 91 instances, 20 also lack support from any church father, or at least any father before the sixth century. This is discussed in the next section.

<sup>9</sup> A distinction must be made between Byzantine readings and the Byzantine Text. A “text” is a complete set of the readings characteristic of the given text tradition. Individual Byzantine readings may occur randomly among the ancient witnesses; but unless all, or nearly all, Byzantine readings occur in one manuscript or version, there is no evidence of a text.

can be regarded as containing the Byzantine text.<sup>10</sup> Thus, the versions cannot validate all the Byzantine readings or the text itself with probable certainty.

### *The Citations of the Church Fathers Are Insufficient*

Burgon argued that the testimony of the early fathers demonstrates the antiquity and dominance of the Traditional (Byzantine) Text. He presented evidence from 76 early fathers who made 4,383 quotations of various passages from the Gospels.<sup>11</sup> Of these citations, 2,630 supported the Traditional Text and 1,753 supported some other text.<sup>12</sup> Thus, the Traditional Text was cited 60.0 percent of the time, a ratio of approximately 3:2. Some of Burgon's followers, particularly some King James Only advocates, have interpreted this percentage of support to mean that the Byzantine text tradition was in full existence in the early centuries and that the witness of the fathers validates that text. However, Chapter 10 demonstrates that the witness of the Church Fathers has elements of uncertainty that limit it to a confirming role; in addition, the witness of the Church Fathers is incomplete as the following evidence demonstrates.

The inadequacy of the patristic evidence is demonstrated by examining the quotations of the Church Fathers for one of the small books of the New Testa-

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<sup>10</sup> This statement is based on the fact that all manuscripts of the versions had less than 80% of the Byzantine readings. One fragmentary OL MS containing readings at only 4 places of variation had 75% of the Byzantine readings, but this is hardly significant. Likewise, the Harklean Syriac (5<sup>th</sup> century) has 75%, and so may be regarded as Byzantine-like, but 75% scarcely constitutes a text. Genuinely Byzantine manuscripts contain Byzantine readings over 90% of the time. For example, MS K (9<sup>th</sup> century) and MS 181 (11<sup>th</sup> century) contain 100% of the Byzantine readings. On the other hand, MS B (4<sup>th</sup> century) contains 50% of the Byzantine readings; consequently, this Syriac version is half way between the Alexandrian and Byzantine texts.

<sup>11</sup> The number of quotations from each father ranged from one to 951 (Origen); excluding Origen, the average number of citations per father was 45. This indicates the incompleteness of the witness of an individual father.

<sup>12</sup> Burgon, *Traditional Text*, 99-101. Burgon compiled a massive index of 86,589 quotations of patristic citations. It was never published, but now resides in the British Museum, virtually inaccessible for evaluation. His work was recently criticized for use of noncritical sources, vague incomplete footnotes, and overly imaginative identification of citations. See Mark H. Heuer, "An Evaluation of John W. Burgon's Use of Patristic Evidence," *Journal of the Evangelical Society*, vol. 38, no. 4 (December 1995): 520-30.

ment—Philippians. The data for this study are taken from the United Bible Society’s Greek New Testament (UBSGNT), third edition.<sup>13</sup> The study is limited to the sixteen passages where variant readings are recorded. The evidence for these passages is sufficient to draw general conclusions. If the witness of the ancient patristic quotations is inadequate for the Book of Philippians, it may be concluded that it is inadequate in general, even though their witness may be better for some other books. This is true because the Book of Philippians is, after all, a complete unit of the New Testament.

The UBSGNT lists the citations of 213 different Church Fathers. Of these only 29 bear witness to the text of Philippians.<sup>14</sup> Table D.3 lists the witness of these 29 fathers. The first column provides the father’s name; the second provides the date of the father; and the remaining 16 columns indicate the reading of the given father for the indicated place of variation. The letter “B” indicates that the father had the Byzantine reading; the letter “X” indicates a non-Byzantine reading; and a blank space indicates that the father bore no witness to the text at the given place of variation.<sup>15</sup>

Of the 36 Church Fathers who bear witness to the text of the Greek New Testament in the second or third century, only five bear witness to Philippians:

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<sup>13</sup> This edition was chosen because of the extensive corpus of witnesses provided which includes most of the evidence from the patristic citations, particularly the early ones. The text has a limited number of places of variation, but these include the most significant variants, making the number sufficient for statistical comparison.

<sup>14</sup> Ambrose (397), Ambrosiaster (IV), Antiochus (614), Augustine (430), Basil (379), Cassiodorus (580), Chrysostom (407), Clement (215), Cosmos (550), Cyril (444), Didymus (398), Ephraem (373), Epiphanius (403), Eusebius (339), Euthalius (V), Ferrandus (IV), Hilary (367), Irenaeus (202), Jerome (420), John of Damascus (749), Marcion (II), Origen (254), Pascal Chronicle (630), Pelagius (412), Tertullian (220), Theodoret (466), Theodotus-Aneyre (445), Theophylact (1077), Victorius of Rome (362).

<sup>15</sup> The evidence of Table D.3 should be interpreted in light of subsequent Charts D.5 and D.6 which indicate that none of the Church Fathers strongly support the Byzantine Text as a “text,” with some Byzantine readings having no support from the fathers at all.

Marcion, Origen, Clement, Tertullian, and Irenaeus.<sup>16</sup> Table D.3 indicates that the witness of these fathers is sparse, bearing witness to readings in only eight places of variation, confirming only six of the Byzantine readings, and also confirming six non-Byzantine readings. Two bear witness to a reading in only one place of variation (Marcion and Irenaeus), one bears witness to only two (Tertullian), Clement bears witness to four, and Origen to six.

Thus, the witness of the second and third century fathers is incomplete for the Book of Philippians; where it exists, it does not consistently support the Byzantine readings, but just as often opposes them. Their witness verifies the early existence of some Byzantine readings, but not a Byzantine "text." Furthermore, the true antiquity of these patristic witnesses cannot be verified because they are preserved only in late copies, not in genuinely ancient manuscripts.

Some followers of Burgon, particularly some King James Only advocates, have supposed that the witness of all the Church Fathers would generally validate the Byzantine text tradition. This thesis may also be tested on the text of the Book of Philippians, using the same data base as above. Chart D.5 indicates the relative degree of support the Byzantine reading has at each place of variation with respect to 29 total fathers. Three Byzantine readings have no support from any Church Father (1:1; 2:12; 4:16); and the reading with the greatest support comes from only eight out of 29 fathers (3:3).

The Byzantine reading at 2:30 does have three fathers supporting it (Chrysostom, Theodoret, and John of Damascus), but the non-Byzantine reading also has three fathers supporting it (Origen, Chrysostom, and Euthalius), Chrysostom bearing witness to both the Byzantine and non-Byzantine reading. At 3:21, where the Byzantine text is split, the fathers bear witness to both readings, five-to-five.

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<sup>16</sup> Four of the five are listed on Ruckman's "line of corruption" (*Handbook*, 170); the exception is Tertullian who was a Montanist.

**Table D.3**  
**Witness of the Church Fathers to the Text of Philippians**

Fathers	Date	1:11	1:14	2:02	2:04	2:05	2:12	2:26	2:30	3:03	3:12	3:13	3:16	3:21	4:03	4:16	4:23
Marcion	II		B														
Irenaeus	202										X						
Clement	215		X	B							B	X					
Tertullian	220										B	X					
Origen	254					X			X	BX	B	B			B		
Eusebius	339									B	B			Ba	B		
Victorinus	362			B	X	B		B		X	B	B	X	Ba			X
Hilary	367			B		B					B		X	Bb			
Athanasius	373									B							
Basil	379			B	X							X					
Ambrose	397									B				Bb			
Didymus	398									B							
Ambrosiaster	IV	X	X	B	X	B	X	B		X	X	X	X			X	X
Epiphanius	403													Ba			
Chrysostom	407		B		B	B	X	B	BX	X		BX	B	Ba/b			X
Pelagius	412			B	X												
Jerome	420				B							BX					
Theodore	428									X			B				
Augustine	430			B	X	X				BX			X			X	
Cyril	444				X									Ba			
Theodoret	466		B		B	B		B	B	BX		X	B	Bb			B
Euthalius	V			X	X	X		X	X	B		X	X	Ba			X
Cosmas	550											X					
Cassidorus	580						X	BX									
Ferrandus	VI												X				
Antiochus	614											X					
Pascal	630											X					
John Damas- cus	749		B		B	B		X	B	B		X	B	Bb			B
Theophylact	1077							X									
Total B		0	4	7	3	6	0	5	3	8	6	4	4	5	2	0	2
Total X		1	2	1	7	3	3	2	3	7	2	12	6	5	0	2	4

Chart D.5

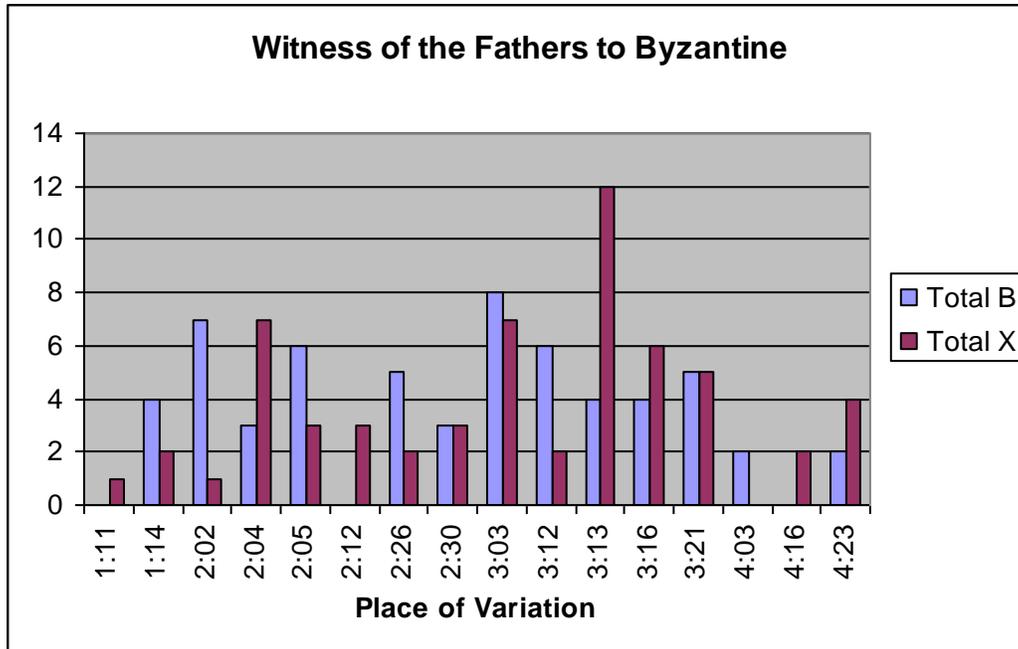
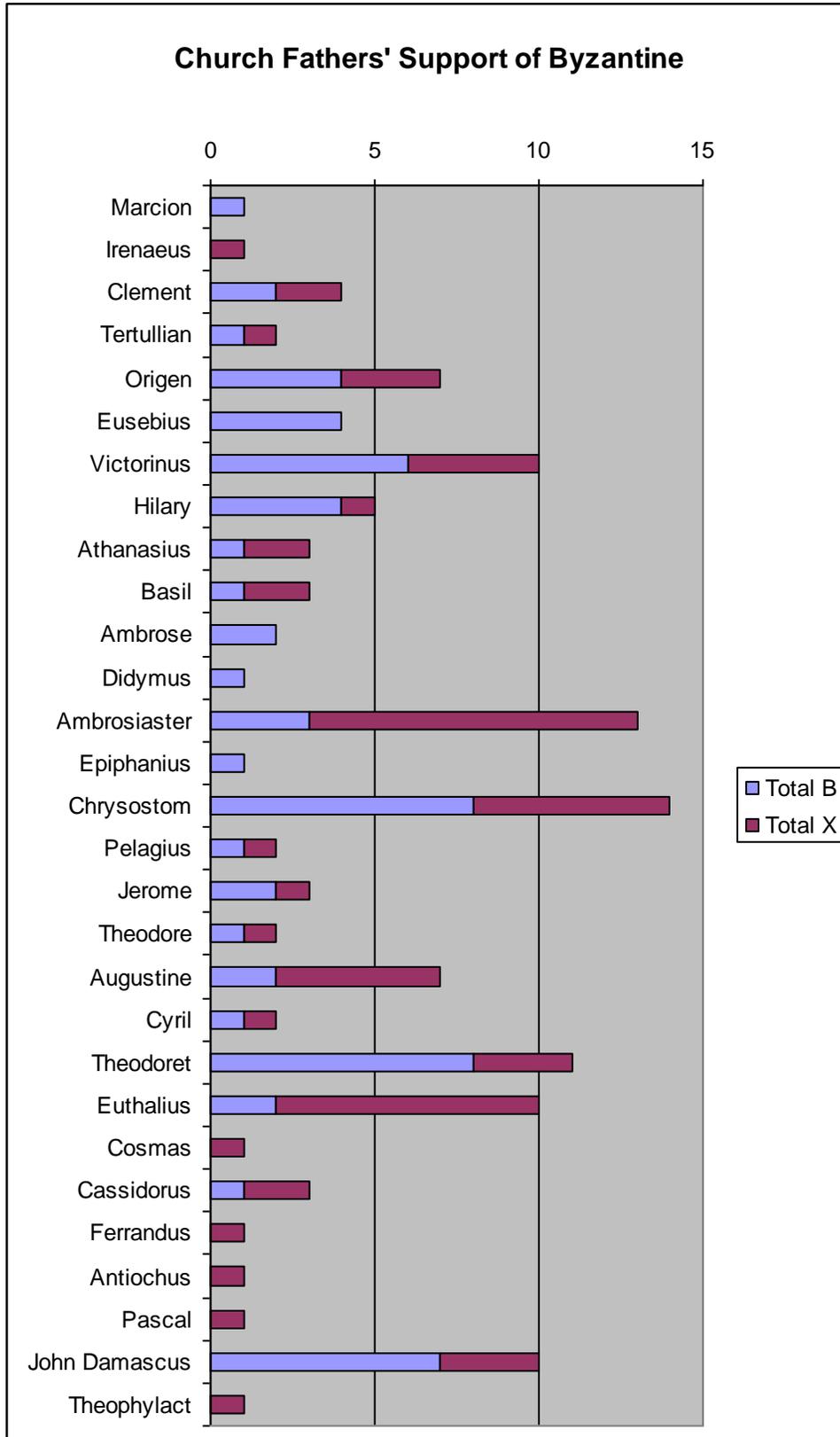


Chart D.6 indicates the relative support each father gives to the Byzantine text with respect to sixteen places of variation. No father bears witness to the text at all sixteen. Chrysostom has readings in fourteen places of variation, but he supports the Byzantine text in only eight places. Ambrosiaster has readings in thirteen places, but he supports the Byzantine text in only three places. Five fathers support only Byzantine readings, but the number of places where they bear witness is small (25 % or less), and thus not sufficient for drawing any conclusion.

Some fathers bear witness only to non-Byzantine readings, but their number of places is small also. Such small samples are insufficient for deciding the existence of a text.

Chart D.6



Only three passages have a uniform patristic witness (2:12; 4:3; 4:16); but two of the passages oppose the Byzantine reading (2:12; 4:16). Thus, the witness of all Church Fathers to the text of Philippians is incomplete. Where it exists, it is quite diverse and does not consistently support the Byzantine readings, but often opposes them, sometimes unanimously. It is clear that the Byzantine text as a "text" does not have support from the majority of the Church Fathers.

*The Combined Witness of Versions and Fathers Is Inadequate*

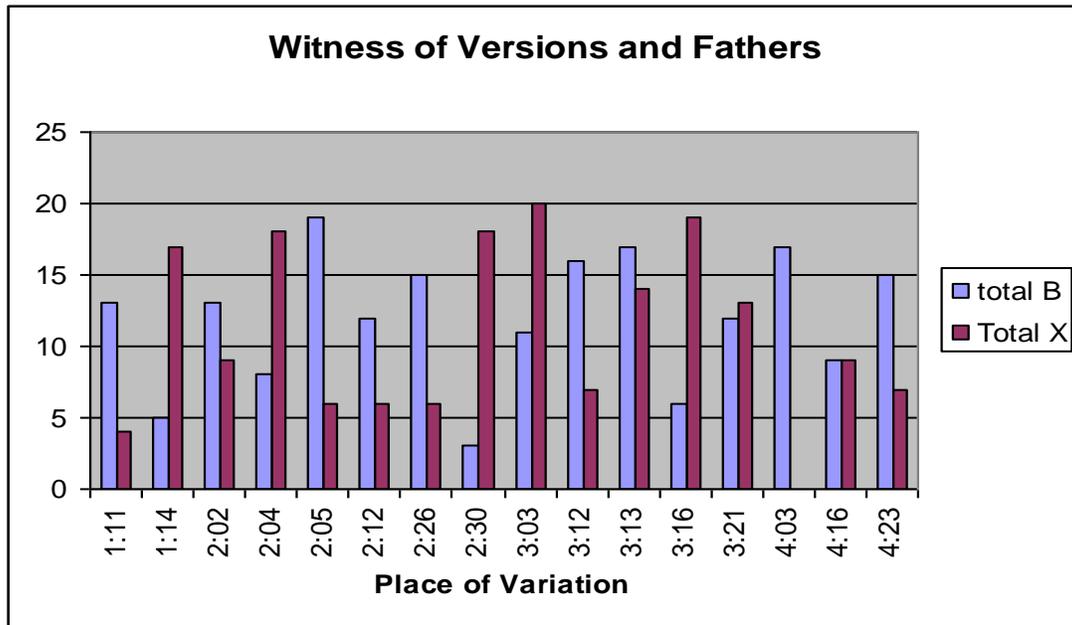
Finally, it may be proposed that the joint witness of all the Church Fathers and the early versions provides complete validation of the Byzantine readings—that is, the evidence demonstrates the existence of all the Byzantine readings and provides majority consent to their authority. The conclusion could then be drawn that the Byzantine text probably did exist as a text and as an authority in those early centuries. This is essentially Burgon's thesis.

This thesis may also be tested on the text of the Book of Philippians, using the same data base as above. The results are summarized in Chart D.7. The Chart lists the number of combined witnesses that support the Byzantine (B) and non-Byzantine (X) reading at the given place of variation, with respect to a total of 46 witnesses. Finally, it is true that every Byzantine reading is supported by some witness. For example, at 2:30, the reading is supported by no ancient version, but it is supported by two fifth century fathers (Chrysostom and Theodoret) and by one tenth century father (John of Damascus). However, Chrysostom also bears witness to the non-Byzantine reading, suggesting that the Byzantine reading probably originated in the fifth century among the eastern churches. In addition, at 3:21, the Byzantine tradition itself is divided between two readings, each having nearly equal support.

None of the 46 witnesses contain all the Byzantine readings, but all are mixed. The witnesses that have the highest number of Byzantine readings are fifth century Chrysostom (8), fifth century Theodoret (8), and eighth century John of Damascus (7). On the other hand, Chrysostom also has six non-Byzantine readings, making his text only 57 percent Byzantine—hardly enough to regard his text as Byzantine. The same is true for Theodoret; his text has three non-Byzantine

readings, making it only 73 percent Byzantine; and the text of John of Damascus has three, making it only 70 percent Byzantine. In addition, while these three fathers partially support the Byzantine text, their support is not uniform. For example, at 2:26, Chrysostom and Theodoret support the Byzantine reading, but John of Damascus supports the non-Byzantine reading. At 2:30, Chrysostom supports both the Byzantine and non-Byzantine readings, whereas the other two support Byzantine. At 3:3, Chrysostom supports the non-Byzantine reading, John of Damascus supports Byzantine, and Theodoret supports both. At 3:13, Chrysostom and John of Damascus support the non-Byzantine reading, and Theodoret supports both. At 4:23, Chrysostom supports the non-Byzantine reading, and the other two support Byzantine. From the surviving evidence, not one of the Church Fathers had the fully developed Byzantine text before him.

**Chart D.7**



Of the sixteen places of variation, in nine places the Byzantine reading is supported by a majority of the witnesses, but in five places the non-Byzantine reading is supported by a significant majority of the witnesses; and in two places, there is no significant majority for either reading.

Finally, one Byzantine reading (2:30) has no support prior to the fifth century. This places serious doubt on the existence of the Byzantine text, as a text, in those early centuries, particularly because numerous other Byzantine readings in the rest of the New Testament similarly lack early support. In a survey of the textual apparatus in the UBSGNT, I found at least twenty passages where the Byzantine reading has no support from any version or church father regardless of date.<sup>17</sup> In thirteen additional passages, the Byzantine reading has no support from any version, and it has support only from Church Fathers no earlier than the tenth century.<sup>18</sup> Consequently, Burgon's thesis is open for doubt. This evidence strongly suggests that some Byzantine readings were unknown in the early centuries and did not originate until later times. It is also a problem for those who allege that the Byzantine Text can be reconstructed from the early witnesses without the benefit of the manuscripts.

Burgon supposed that a 3:2 ratio of Byzantine readings to non-Byzantine readings sufficiently establishes the priority of the Byzantine Text.<sup>19</sup> However, this supposition is meaningless since it relates to isolated readings randomly distributed among witnesses, not to a structured "text." If Burgon wanted to validate the Byzantine "text" by a consensus of the early versions and fathers, then the consensus must be both at the level of the individual places of variation and at the aggregate (text) level of all readings. That is, at every place of variation, the Byzantine reading should have a significant majority; and at the text level, all, or nearly all, majority readings should be Byzantine. If not all, then the inference is that the text was still developing. That kind of consensus is not forthcoming. The only significantly meaningful alternative would be at least one very early witness

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<sup>17</sup> Again the data do not include Revelation. In the following passages, the Byzantine reading has no support from any version or church father: Matt. 4:23; 19:9b; Mark 8:7; 9:41; 13:2; Luke 8:45a; 9:2(?); 11:10; 13:45; John 8:2\*, 10a\*, 10b\* 25; Acts 10:48\*(twice); 20:5\*; Rom 16:7b; Gal 5:1; 1 Pet 5:2; 1 John 4:3\*.

<sup>18</sup> Those supported only by a church father of the tenth century or later: Acts 13:42\*(twice); 17:3; 20:28a\*; 21:8; 23:20; 2 Pet 1:3; 3:9; 1 John 3:1; 3 John 9; Jude 1, 5, 22.

<sup>19</sup> Burgon, *The Traditional Text*, 101-02. Burgon applied the ratio only to the Church Fathers, but logic would extend the ratio to all witnesses.

containing all, or nearly all (say 90%), Byzantine readings. Such alternative does not exist.

It must be concluded that the ancient versions and patristic quotations do support many of the Byzantine readings, but not all of them. For the Book of Philippians, in half of the instances, the support is weak and not conclusive, because support for a non-Byzantine reading has equal or greater support. Finally, for a number of Byzantine readings, the combined witness of the ancient versions and Church Fathers provide no support, leaving the antiquity and originality of that text in question apart from the witness of early Greek manuscripts. Consequently, the versions and Church Fathers cannot validate all the Byzantine readings with probable certainty, and it is doubtful that any validate the Byzantine Text as a text.

## **Appendix E**

### **An Evaluation of Hodges' Majority Text Theory**



## **An Evaluation of Hodges' Majority Text Theory**

This appendix evaluates Zane Hodges' Majority Text theory with respect to its methodology. The evaluation of his theory discusses two criticisms which render his mathematical "proof" invalid, and his theory unlikely. The criticisms are as follows:

- (1) The model is idealistic and unrealistic. It assumes uniform growth of the genealogical family tree which is contrary to historical fact;
- (2) The statistical "proof" is trivial and does not account for the alleged 8:2 majority for good readings.

### *The Model Is Unrealistic*

The presupposition that good manuscripts and bad manuscripts<sup>1</sup> were copied the same number of times is admittedly idealistic. But, as interpreted in his genealogical tree and in his statistical formulas,<sup>2</sup> this idealism amounts to assuming that the original text had uniform distribution throughout its history—that is, the genealogical tree grew uniformly in all its branches. This interpretation is consistent with Hodges' description of the transmissional history as under "normal circumstances," without any "radical dislocation" or "prodigious upheaval." Admittedly, the statistics would have been much more complicated, but this possibility should not have been ignored. It is true, he admitted that "obviously, if one type of manuscript is copied more frequently than the other, the type of

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<sup>1</sup> It is not clear what Hodges meant by the terms "good" and "bad" manuscripts. Presumably he regarded a "good" manuscript as one that contains mostly autographic readings, and a "bad" manuscript as one containing a relatively greater proportion of non-autographic readings.

<sup>2</sup> The assumption was that each manuscript was copied an equal number of times, and, in the formulas, the constant  $k$  represented the number of copies made from each manuscript; Hodges, 6.

manuscript copied most frequently will perpetuate its readings more frequently,”<sup>3</sup> but he did not consider the likely possibility of nonuniform distribution in his computations.

But a nonuniform family tree does not support his theory. Inhibited branches would have fewer descendants no matter how pure the text of that branch might be and an enhanced branch would have many descendants no matter how faulty its text might be. This condition would skew the ratio of readings in favor of the enhanced branch and could account for ratios in the range of 8:2.

It is clear from history that the family tree did not grow uniformly, or in Hodges’ terms “normally,” but that it experienced not one but several “radical dislocations” and “prodigious upheavals.” These were brought about primarily by the introduction of translations and secondarily by cultural changes.

The initial spread of Christianity was accompanied by a corresponding spread of the Greek New Testament, because Greek was the language in which the New Testament was originally written, and because Greek was the *lingua franca* of the Roman Empire at the time. But in places where Greek was not the mother tongue of the people, the need for a translation was evident and the demand for translations grew as the church grew.

Then again, wherever the Bible was translated into the local native language, the need for Greek New Testaments greatly diminished, inhibiting the growth of that branch of the genealogical family. For example, in Egypt, after the advent of the Ethiopic and Coptic versions, the need for Greek New Testaments greatly diminished; and after the Mohammedan conquest, the need practically ceased altogether—a “radical dislocation.” Wilbur N. Pickering, who used Hodges’ proof to support his own Majority-Text Hypothesis, admitted this fact when he wrote, “As the use of Greek died out in Egypt the demand for Greek

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<sup>3</sup> Zane C. Hodges, “A Defense of the Majority-Text” (Unpublished course notes, Dallas Theological Seminary, 1975), 7; an edited abstract of the relevant portion of the notes is contained in Appendix C of Pickering’s *Identity of the New Testament Text* (Nashville: Thomas Nelson Publishers, 1980).

Scriptures would die out too, so we should not expect to find many Greek MSS in Egypt.”<sup>4</sup>

Likewise, in the West, after the rise of the Latin versions, the need for the Greek New Testament greatly diminished; and after the Latin Vulgate was declared to be the final authority, the need for Greek Bibles in the West practically ceased—“a prodigious upheaval.” Meanwhile, in Palestine, the Palestinian Syriac version diminished the need for Greek New Testaments there, and the Mohammedan conquest catastrophically terminated it. Even in Syria, the Syriac versions caused a radical decline in the need for Greek New Testaments. Also in other areas, such as Armenia and Georgia, the rise of translations resulted in a diminished need for Greek Bibles there.

The only exception to this inhibiting process was in the East where Greek remained the language of the people. The Byzantine Text of the Greek Orthodox Church has survived in a great number of manuscripts, not necessarily because of its textual purity, but because of its cultural setting. Of all the branches of the genealogical tree, the Byzantine branch alone had an enhancing environment that caused it to flourish numerically—a Greek-speaking population. The others had strong cultural inhibitors.

This explanation alone accounts for the numerical superiority of the Byzantine Text. No historical theologian would agree that the spiritual discernment of the Eastern churches was superior to that of other areas. It is contradictory to attribute to the Eastern churches a superior spiritual discernment that enabled them to recognize and preserve a pure text on the one hand, and then to compare their departure from First-Century New Testament doctrine with the same departure in the West. The Eastern Orthodox Church and the Western Roman Church are both *Catholic*. But the spiritual discernment needed to interpret the Scripture and the discernment needed for preserving the purity of its text are essentially the same kind—they both demand a high regard for the integrity of the Scripture. Therefore, although the Greek-speaking population of the Byzantine Church can

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<sup>4</sup> Pickering, 123.

account for the numerical superiority of the Byzantine Text, one cannot depend upon the spiritual discernment of that church to guarantee its textual purity. It is very possible that the Byzantine Text is a numerically superior late branch with a set of its own defective readings. This possibility must be addressed in any serious theory of textual criticism. It must not be assumed that numerical superiority automatically guarantees purity of readings.

In spite of this explanation of the numerical superiority, Hodges attempted to prove statistically that numerical superiority usually guarantees purity of reading. But his proof is trivial and cannot account for ratios in the range of 8:2.

### *The Proof Is Trivial*

Hodges concluded that the correct reading would predominate in any generation of manuscripts; however, his mathematical model does not support his conclusion except in a trivial way. The diagram he used to illustrate his proof demonstrated that in the fifth generation the ratio of good to bad manuscripts was a mere 41:40. Admittedly, the good manuscripts outnumber the bad, but the difference is only one. No one would regard this difference as statistically significant. In reality, the ratio indicates statistical uncertainty—neither the good reading nor the bad one has a majority sufficient to decide its originality.

But in the next generation, the ratio is even less. According to his formula, the ratio for the sixth generation would be 122:121, and in succeeding generations the ratio approaches 1:1 as a limit. Furthermore, the situation is not improved for errors introduced in later generations. Hodges wrote that

equilibrium sets in when an error is introduced. That is, the numerical difference between good copies and bad copies is maintained, once an error has been introduced. In other words, bad copies are made good at the same rate that good copies are made bad.<sup>5</sup>

This is true in his model no matter in what generation the error may be introduced, and no matter what the probability of introducing an error may be. As

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<sup>5</sup> Hodges, 7.

a result, following his computations, an error introduced in the third generation would have seventeen good manuscripts and ten bad ones in the fourth generation. In the fifth generation, the ratio would be 44:37; in the sixth, a ratio of 125:118; and the seventh 368:361. No one would regard the sixth and seventh generation ratios to be statistically significant.

For an error introduced in the fourth generation, the fifth generation would have a ratio of 53:28, but the sixth generation would have 134:109; and the seventh, 377:352. Therefore, after about three generations subsequent to the introduction of an error, the ratio of good manuscripts to bad ones is approximately 1:1 and statistically indecisive. Appendix F contains a rigorous mathematical proof, using Hodges' equations, that this is generally true except in the trivial case.

This observation is quite serious for Hodges' Majority-Text Theory, because the autograph and all the manuscripts of the Byzantine Text are missing for at least the first four centuries. If two generations are assumed for a century, then approximately six generations of that text have expired. Most of the manuscripts of at least ten more succeeding generations have perished, because only a small number of Uncials of the Byzantine Text have survived. Finally, almost all of the Minuscules date from the ninth century and later.<sup>6</sup> As a result, the extant Byzantine manuscripts are predominantly of very late generations, sixteen or more generations removed from the autograph.<sup>7</sup> Consequently, if Hodges' model is true, all early generation errors would have a manuscript ration of 1:1, creating statistical uncertainty. In other words, counting manuscripts cannot identify early generation errors, even to the sixteenth generation or more. Therefore, if his model is right, only late generation errors would have statistically significant ratios.

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<sup>6</sup> Kurt and Barbara Aland, *The Text of the New Testament* (Grand Rapids: Eerdmans, 1987), 81-82.

<sup>7</sup> Of course some late manuscripts may be faithful copies of early exemplars, but this cannot be assumed to be generally true. Hodges' model assumes that copies are made from manuscripts of the immediately preceding generation.

Hodges tacitly admitted this problem when he summarized:

In short, therefore, our theoretical problem sets up conditions for reproducing an error which are somewhat too favorable to the error. Yet even so, in this idealized situation, the original majority for the correct reading is more likely to be retained than lost. But the majority in the fifth generation is a slender 41:40.<sup>8</sup>

However, the situation is graver than he admitted, because in the diagram he used to illustrate his proof, the ratio of the third generation was a slim 5:4 and that of the fourth was a mere 14:13. In fact, in any generation, there would be a margin of only one! Consequently, it would be impossible for the ratio of good manuscripts to bad ones to ever reach a value of 8:2.

In order to explain how a ratio of 8:2 (the ratio of assumed good manuscripts to bad ones) could come about, Hodges attempted to explain how a good reading could acquire an advantage over a bad one—in other words, how the probability of producing a good manuscript from a bad one could become greater than the probability of producing a bad one from a good one. He reasoned:

Since the correct reading is the reading in the majority of the texts in each generation, it is apparent that, if the scribe consults other texts at random, the majority reading will predominate in the sources consulted at random. The ratio of good texts consulted to bad will approximate the ratio of good texts to bad in the preceding generations. If a small number of texts are consulted, of course, a non-representative ratio may occur. But in a large number of consultations of existing texts, the approximation will be representative of the ratio existing in all extant texts.<sup>9</sup>

Yet, in his statistical model, the majority in any generation is trivial, putting a restraint on ancient scribal behavior. In order for a scribe to improve the accuracy of the exemplar manuscript he was copying, he must have compared it with a “large number” of other manuscripts that constitute a random sample of the entire body of all extant texts. But what does this restraint mean in every-day terms? It means that every center of scribal activity had to maintain an on-going

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<sup>8</sup> Hodges, 8.

<sup>9</sup> Hodges, 8.

comparison of texts, and that the center's manuscript database had to be updated every generation because Hodges asserted that improvement would be effective only in "the generation immediately following the introduction of the error."<sup>10</sup> This means that every center of scribal activity would have been required to be a center of extensive scholarly textual criticism.

However, what is the likelihood that such a condition existed in antiquity? Not very likely, because Hodges himself admitted that

In practice, however, random comparison probably did not occur. The scribe would consult those texts most readily available to him. As a result, there would be branches of texts which would be corrupt because the majority of texts available to the scribe would contain error.<sup>11</sup>

Hodges seems to imply that there were many places among the Greek-speaking churches where extensive comparison and correction occurred, assuring the preservation of a pure stream of texts. Yet it is unlikely that such was the case. It is much more likely that most centers had relatively few exemplars and that those exemplars were better representatives of the "local" text than of the entire body of manuscripts. Thus, rather than providing an advantage for the good readings, these centers would provide an advantage for propagating accumulated error. Explaining the problem in Hodges' terms, the probability of introducing a bad reading into a good manuscript is greater than the probability of introducing a good reading into a bad manuscript. Consequently, the prospect for improving the fate of good readings in Hodges' model is bleak; and there is little hope of his "proof" ever being more than trivial, leaving most early generation variants statistically uncertain. Therefore, it must be concluded that Hodges' model is unrealistic, and that his statistical computations do not prove his thesis.

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<sup>10</sup> Hodges, 8.

<sup>11</sup> Hodges, 8.

### *The Theory Is Inadequate*

This devastating evaluation of Hodges' statistical model is not catastrophic. Hodges' insight about majority readings is generally correct under favorable conditions. His problem centers on the unfortunate choice of a poor statistical model. There are statistical models that would be friendlier to his intuitive thesis. However, it is not sufficient to demonstrate the statistical possibility of the majority thesis; one must demonstrate that his is a general theory that is sufficient to provide the most probable solution for the difficult problems of the task at hand. If the theory solves 80% of the problems because they fall in the range of the theory's capability, but it leaves 20% of the problems in the realm of uncertainty or inaccuracy, the theory is insufficient and should be replaced by a more capable theory.

### *The Theory Is Adequate Only for an Ideal Stream*

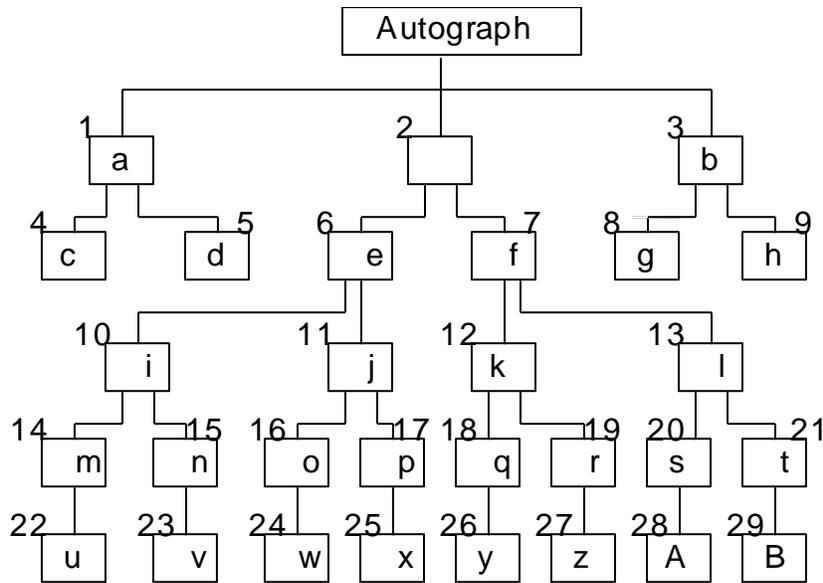
Without attempting a more complex mathematical analysis, consider Figure E.1 as a simple model that represents Hodges' intuition. For simplicity, it includes simple genealogical descent with no mixture and no corrections. However, it does include non-uniform distribution—two inhibited branches and one enhanced branch directly descendent from the autograph.<sup>12</sup>

In this model, three copies of the autograph were made—MSS 1, 2, and 3. MS 1 introduced error *a*, MS 2 was a perfect copy, and MS 3 introduced error *b*. MS 1 became the head of an inhibited branch consisting of MSS 4 and 5, both sharing error *a*, and introducing their own new errors, *c* and *d* respectively. MS 3 became the head of a similar inhibited branch sharing error *b* and introducing errors *g* and *h* in MSS 8 and 9 respectively.

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<sup>12</sup> This represents the essential assumption of the Majority Text view. The Byzantine Text is assumed to be of faithful and direct descent from the autograph; and the inhibited branches (the Alexandrian, Western, and Cesarean texts) are assumed to be doctrinally corrupt and rejected by true Christianity. But this is a theological presupposition that cannot be verified, as Wallace demonstrated.

MS 2 became the head of an enhanced branch, a “stream” of MSS consisting of MSS 6 and 7, and 10 through 29. MS 6 became the head of a sub-branch, introducing error  $e$  which was shared with all its descendants. MS 7 became the head of another sub-branch, introducing error  $f$  which was shared with all its descendants, and so throughout the rest of the tree. Table E.1 tabulates the number of witnesses for and against each error; and in this ideal situation, Hodges' intuition is right—every error has more witnesses against it than for it.



**Figure E.1**  
**Ideal Model of Hodges' Intuition**

**Table E.1**  
**Tabulation of Witnesses for Ideal Stream**

<i>Error</i>	<i>MSS For</i>	<i>MSS Against</i>	<i>Error</i>	<i>MSS For</i>	<i>MSS Against</i>
a	3	26	o	2	27
b	3	26	p	2	27
c	1	28	q	2	27
d	1	28	r	2	27
e	11	18	s	2	27
f	11	18	t	2	27
g	1	28	u	1	28
h	1	28	v	1	28
i	5	24	w	1	28
j	5	24	x	1	28
k	5	24	y	1	28
l	5	24	z	1	28
m	2	27	A	1	28
n	2	27	B	1	28

Had MS 2 introduced any error at all, that error would have had 23 witnesses for it and only 6 against it. As a result, under the most ideal conditions, second generation errors would have a majority of witnesses and be accepted as original readings according to Hodges' theory.

It is not sufficient to say that correction and mixture will inhibit the wide distribution of early errors. Hodges' statistical model, which was supposed to take that into account, does not support such an allegation. But even if the allegation were true some of the time, the possibility remains that simple genealogical descent with minimal correction and minimal mixture may have occurred frequently in the transmissional history of the text. In all such cases, Hodges' majority theory would have identified early generation errors as original readings, with no way of suspecting any uncertainty.

Presume that a little mixture had crept in. Suppose MS 11 was copied from both MSS 6 and 7, incorporating error *f* also, and MS 12 was copied from both MSS 6 and 7, incorporating error *e* also. In this case, error *e* would have 16 witnesses for it, and only 13 against it; and likewise error *f*. It can be concluded

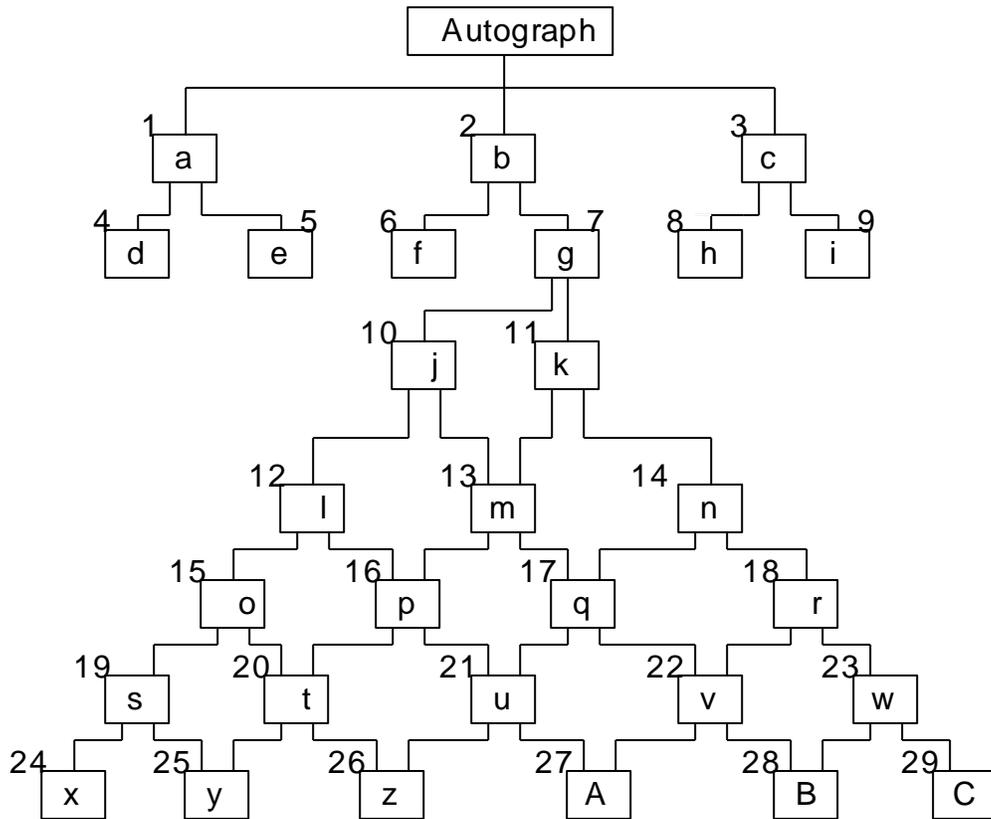
that mixture in early generations could cause third generation errors to have a majority of witnesses and be accepted as original readings. Also, it is possible that in some cases, the witnesses for and against an early error could be evenly divided, providing no way of distinguishing the good reading from the bad one.

Hence, even in the relatively ideal reconstruction of Hodges' intuition, in which an enhanced branch is directly descendent from the autograph, it is possible that some early generation errors could have a majority of witnesses, and that some others could have an indecisive split vote.

### ***The Theory Fails for a Late Enhanced Branch***

It is possible that the Byzantine Text is a late enhanced branch with a set of common errors. For the majority theory to be valid, it must demonstrate that it can distinguish good readings from bad ones under this possibility. It is not sufficient to merely deny the possibility. Let Figure E.2 represent a possible genealogical family tree with a late enhanced branch. Also, let the branch exhibit extensive mixture of the kind that propagates error without correction. MSS 1 and 3 became the heads of inhibited branches the same as in Figure E.1. MS 2 became the head of a branch that introduced error *b*, and this branch had one descendant (MS 7) that introduced error *g* and became the head of a late enhanced branch.

Table E.2 tabulates the number of manuscript witnesses for and against each of the errors introduced in Figure E.2. The evidence supports Hodges' intuition for all the late errors. But error *b* introduced in MS 2, the second generation ancestral forefather of the late enhanced branch, has an overwhelming majority of 23:6; and error *g* introduced in MS 7, the third generation head of the late enhanced branch, has an overwhelming majority of 21:8. Likewise, fourth generation errors *j* and *k* have split votes of 15:14 which are statistically indecisive.



**Figure E.2**  
**Case of a Late Enhanced Branch**

This example demonstrates that if the Byzantine Text is a late enhanced branch, any errors accumulated from ancestral forefathers before the branch developed could have an overwhelming majority of witnesses. It also demonstrates that any errors introduced by the head of the enhanced branch could have an overwhelming majority of witnesses, and that errors introduced in early generations of the branch itself could have indecisive split votes. Accordingly, in this case, the majority theory has more conditions in which it could be erroneous or indecisive. The question still remains: Was the Byzantine Text a direct descendant of the autograph or a late enhanced branch?

**Table E.2**  
**Tabulation of Witnesses for a Late Enhanced Branch**

<i>Error</i>	<i>No. of</i>	<i>No. of</i>	<i>Error</i>	<i>No. of</i>	<i>No. of</i>
	<i>MSS For</i>	<i>MSS Against</i>		<i>MSS For</i>	<i>MSS Against</i>
a	3	26	o	6	23
b	23	6	p	6	23
c	3	26	q	6	23
d	1	28	r	6	23
e	1	28	s	3	26
f	1	28	t	3	26
g	21	8	u	3	26
h	1	28	v	3	26
i	1	28	w	3	26
j	15	14	x	1	28
k	15	14	y	1	28
l	10	19	z	1	28
m	10	19	A	1	28
n	10	19	B	1	28

***The Byzantine Text Is a Late Enhanced Branch***

It remains, then, to determine whether the Byzantine Text had a relatively pure direct descent from the original autographs. Pickering proposed that “there was a swelling stream of faithfully executed copies emanating from the holders of the Autographs to the rest of the Christian world,”<sup>13</sup> and that the majority of extant manuscripts are part of that stream and independent witnesses to the text of the autograph.<sup>14</sup>

If that hypothesis is true, at least some of the very early extant manuscripts would contain the Byzantine Text. After all, a “swelling stream” would certainly have left a few traces of its existence. But, in actual fact, no manuscript containing the Byzantine Text exists earlier than about the sixth century. Pickering

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<sup>13</sup> Pickering, 106.

<sup>14</sup> Pickering, 134.

admitted that “none of the early papyri can reasonably be called ‘Byzantine’,”<sup>15</sup> and that the fifth century Codices A and W are only partly Byzantine.<sup>16</sup> Nevertheless, Pickering and other advocates of the Majority Text view reason that the presence of “Byzantine” readings in the early manuscripts proves the early existence of the Byzantine Text. Their explanation is inadequate for two reasons:

- (1) Although some Byzantine readings are found in early witnesses, not *all* Byzantine readings have been found; some have no early verification.
- (2) No early witness contains the Byzantine Text, that is, an essentially complete collection of all Byzantine readings in one manuscript; it is the *text*, not scattered individual readings, that is significant to the date of the origin of the text tradition.

Pickering attempted to explain this complete lack of early witness in two ways: (1) “the scribes usually destroyed their exemplars when they copied the sacred books”;<sup>17</sup> and (2) the early manuscripts “would have been used and worn out.”<sup>18</sup> Nevertheless, both explanations are unconvincing. Surely at least some small trace of the “swelling stream” of copies should have survived. The assertion that all early witnesses to this text form have perished raises doubt regarding their premise of providential preservation. Why would God fail to preserve at least a remnant of the early witnesses to the Byzantine Text if indeed it was the autographic text? Just one early representative of the “text” would resolve the problem. Furthermore, the process of complete “destroying” and “wearing out” was not active for the other forms of the text—early representatives of those texts are extant. Nor was the alleged process active in later years of the Byzantine Text because, in that case, there would be no witnesses to the “Majority Text.” It is

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<sup>15</sup> Pickering, 123.

<sup>16</sup> Pickering, 123.

<sup>17</sup> Pickering, 123.

<sup>18</sup> Pickering, 124.

wrong to say that the process was “selective,” applying only to the Byzantine Text in its early years. Unless clear evidence demonstrates such selectivity, the explanation is subject to serious doubt.

Kurt Aland asserted that no early trace of the Byzantine “text” exists, that by the fifth century an early form of the “text” had emerged, but that the witnesses to this early form of the “text” exhibit greater independence from the later form of the “text.” He believed that a strong, stable “text” did not exist until the ninth century. In addition he demonstrated that the manuscripts of the Byzantine Text did not acquire the status of a numerical majority until the ninth century, coincident with the rise of a strong Greek-speaking church.<sup>19</sup> Pickering unsuccessfully attempted to refute Aland’s allegations,<sup>20</sup> but his refutation is unconvincing as the following summary demonstrates.

#### ***Evidence from the Church Fathers***

Aland presented evidence from the quotations of the early Church Fathers, indicating no trace of the Byzantine Text (as understood by Hodges and his colleagues)<sup>21</sup> prior to the fourth century. He then presented further evidence from the quotations of the Church Fathers in the fourth to the ninth centuries indicating that only an early form<sup>22</sup> of the Byzantine Text was known and used among them, not the fully developed Byzantine Text. His evidence was presented in the form of the number of their readings that were in agreement with (1) the Egyptian Text, (2)

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<sup>19</sup> Kurt Aland, “The Text of the Church” in *Trinity Journal*, 8 NS (1987) 140-41.

<sup>20</sup> Wilbur N. Pickering, “The Text of the Church,” private paper circulated among the members of the Majority Text Society.

<sup>21</sup> By this statement Aland meant the fully developed Byzantine Text that is supported by the majority of extant manuscripts as represented by such a printed text as Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson, 1982).

<sup>22</sup> By *early form* Aland meant a text with many, but not all, of the Byzantine readings, and a text more diverse and less stable than the later one.

the Majority Text, (3) both Alexandrian and Majority Texts, and (4) others, that is, none of the above.<sup>23</sup> Pickering revised the form of Aland's data in order to show the agreement among the categories in terms of percentage, as summarized in Table E.3.<sup>24</sup>

Pickering then interpreted these data as evidence that the Majority (Byzantine) text was supported by these Fathers based on the sum of columns 2 and 3: the total percentage of Majority readings known to the Fathers. Chart E.1 displays the total agreement of these Fathers with the Majority Text, and the total agreement with the Egyptian Text (the sum of columns 1 and 2). The solid line represents agreement with the Byzantine Text; the dashed line agreement with the Egyptian Text.

To Aland, the data for the pre-fourth century Fathers indicated that these Fathers knew some Byzantine readings but not a Byzantine "text." Pickering, on the other hand, insisted that this evidence is more than a "trace," and that the presence of Byzantine readings proves the existence of a "text." However, Aland is right. The percentages are far too low to suggest that a "text" existed at that time. A "text" consists of a set of readings that have developed into a stable collection characteristic of a unique group of manuscripts. The sporadic and random appearance of some Byzantine readings is not evidence of the existence of a text, but only evidence that some of the readings were in circulation. A text emerges only when a collection of readings takes on stable structure.

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<sup>23</sup> Aland, "Text of the Church," 139-142.

<sup>24</sup> Pickering, "Text of the Church," 3-4. The format of the data has been slightly altered to arrange the Fathers in ascending order by date, and I added the place column. Much of Pickering's criticism of Aland's article is appropriate, but his analysis of the data is biased and unfounded.

**Table E.3**  
**Percentage of Agreement of the Church Fathers**  
**with Various Text-Types**

<i>Father</i>	<i>Place</i>	<i>Date</i>	<i>Egyptian</i>	<i>Both</i>	<i>Majority</i>	<i>Other</i>	<b><i>Total</i></b>
Marcion	Asia	160	23	10	18	49	100
Irenaeus	Asia	202	16	16.5	16.5	51	100
Clement A.	Egypt	215	13.5	29	15	42.5	100
Hippolytus	Asia	235	14.5	18	21	46.5	100
Origen	Palestine	254	16.5	28	17	38.5	100
Methodius	Asia	280	12.5	31	19	37.5	100
Adamantius	Asia	300	11.5	21	31	36.5	100
Asterius	Antioch	341	0	40	50	10	100
Basil	Asia	379	2.5	39	40	18.5	100
Apos.Const.	Antioch	380	3	33	41	23	100
Epiphanius	Cyprus	403	11	30	22	37	100
Chrysostom	Antioch	407	2	38	40.5	19.5	100
Severian	Syria	408	3	37	30	30	100
Theod.Mops.	Asia	428	4.5	29	39	27.5	100
Marcus Erem.	Asia	430	5.5	35	35	24.5	100
Theodotus	Asia	445	3	37.5	37.5	22	100
Hesychius	Palestine	450	3.5	37	33	26.5	100
Theodoret	Antioch	466	1	41	42	16	100
John Dam.	Syria	749	2	40	40	18	100

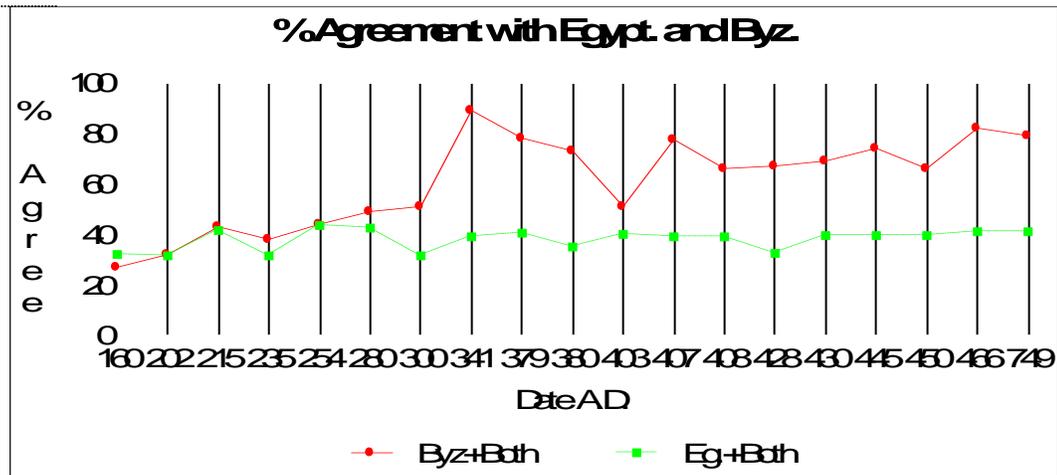
To Aland, the data from the Fathers of the fourth to ninth centuries indicated that an early form of the Byzantine Text had developed, but not the Majority Text as understood by Hodges and his colleagues. Pickering, on the other hand, concluded that these data do not show that the Majority Text could not be the original text.<sup>25</sup> By this conclusion, he implied that the Majority Text<sup>26</sup> was known and used by these Fathers. But again, Aland is right. The percentages are too low to demonstrate text alignment; anything below about 85% is insufficient agreement to make any conclusive judgment. The only Father that shows suffi-

<sup>25</sup> Pickering, "The Text of the Church," 5.

<sup>26</sup> Pickering's use of the term "Majority Text" here must refer to the Majority Text as understood by Hodges and his colleagues, because that is the text Aland was discussing, and Pickering would not have changed subjects.

cient agreement is Asterius (A.D. 341), and his 90% agreement suggests that he had an early form of the text, as Aland indicated. The lower percentage of agreement of the other Fathers with the Byzantine Text indicates that an early form of that text was in circulation after Asterius, also as Aland indicated. This agreement is to be expected, since nearly all of these Fathers were from an area where that form of the text was current. However, if the Majority Text as understood by Hodges and his colleagues was current at that time in that area, the percentage of agreement should be 95% or better. Such percentage agreement does not appear among the manuscripts until the ninth century and later.

Chart E.1



Pickering was right about one thing, these data demonstrate that “with the sole exception of Marcion . . . each of the Fathers used the Majority Text more than the Egyptian.”<sup>27</sup> He concluded further that these data demonstrate that the Alexandrian Text was not known in that era, based on the lower percentage of agreement of these Fathers with the Egyptian Text. But this conclusion is hasty, because, apart from Clement and Origen, none of these Fathers was from Egypt, and these two are known to be rather independent of any text tradition. All that can be concluded from these data is that the Alexandrian Text was not used by

<sup>27</sup> Pickering, “The Text of the Church,” 4.

those Fathers. The witness of other sources of evidence must be considered before such drastic conclusions can be drawn about the Alexandrian Text.

### *Evidence from the Uncials*

Pickering attempted to refute Aland's statement: "It was not until the ninth century that a change occurred, and minuscules with a Byzantine text begin to outnumber the independent non-Byzantine manuscripts."<sup>28</sup> He used data taken from the Alands' book, *The Text of the New Testament* for the uncials up to and including the ninth century.<sup>29</sup> The data consisted of the number of readings (1) from the Egyptian Text, (2) from both the Egyptian and Byzantine Texts, (3) from the Byzantine Text, and (4) from none of the above. Based on these data, Pickering used percentages to classify each uncial manuscript according to the following criteria:<sup>30</sup>

E+++++	=	100% Egyptian	
E++++	=	over 95% Egyptian	= very strong
E+++	=	over 90% Egyptian	= strong
E++	=	over 80% Egyptian	= good
E+	=	over 66% Egyptian	= fair
E	=	over 50% Egyptian	= weak
E-	=	plurality Egyptian	= marginal
E/M	=	Egyptian or Majority	= uncertain
O-	=	plurality of Other	= neither E or M
M-	=	plurality of Majority	= marginal
M	=	over 50% Majority	= weak
M+	=	over 66% Majority	= fair
M++	=	over 80% Majority	= good

<sup>28</sup> Aland, "The Text of the Church," 140.

<sup>29</sup> K. and B. Aland, *The Text of the New Testament*, 106-125.

<sup>30</sup> Pickering, "The Text of the Church," 6-8.

M+++	=	over 90% Majority	= strong
M++++	=	over 95% Majority	= very strong
M+++++	=	100% Majority	

Based on his classification of the uncials, Pickering concluded that the Majority Text (as understood by Hodges and his colleagues) existed during that era. I have rearranged Pickering's data according to date in Table E.4.<sup>31</sup>

**Table E.4**  
**Classification of Uncials by Century**

Category	<i>IV</i>	<i>V</i>	<i>VI</i>	<i>VII</i>	<i>VIII</i>	<i>IX</i>	<i>Total</i>
E+++		1					1
E++	3						3
E+	2	5	1				8
E	3	3	2		2	3	13
E-					1	3	4
O-		2					2
E/M						1	1
M-		2	2				4
M					2	3	5
M+		1	4				5
M++		1	2	1	2	6	12
M+++						10	10
M++++					1	7	8
M+++++						1	1
<b>Total</b>	8	15	11	1	8	34	77

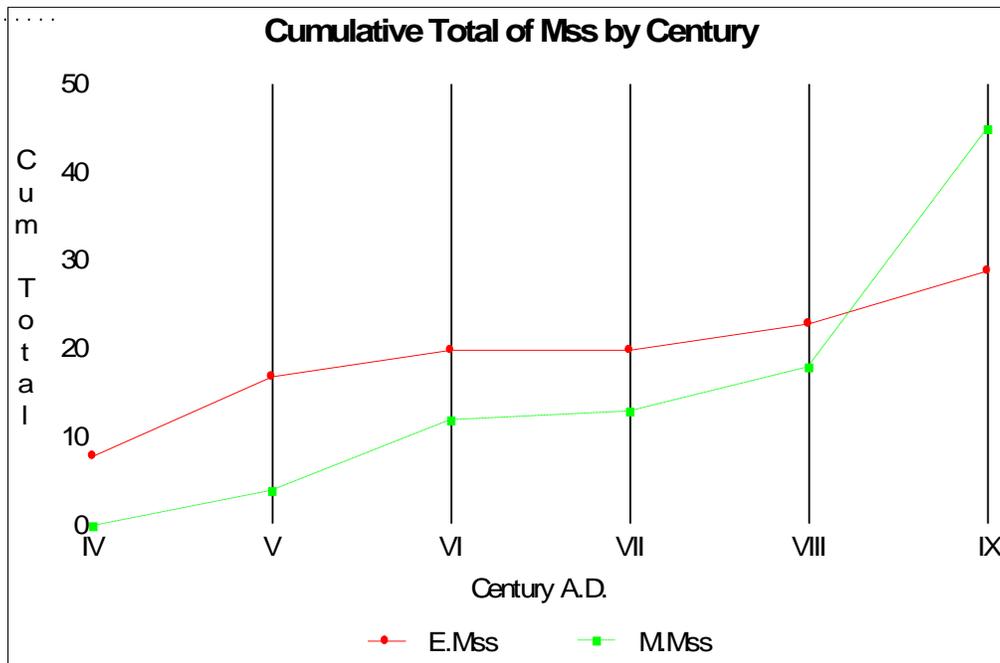
This table indicates that all but one of the uncials with strong support for the Majority Text are from the ninth century, with the one exception being from the eighth. Those with weaker support of the Majority Text merely indicate the presence and development of the earlier form of the Byzantine Text. Neverthe-

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<sup>31</sup> The vertical columns are centuries and the horizontal rows are Pickering's classifications. The numbers indicate the number of uncials in that century that have the given classification.

less, being very generous and permitting any uncial with Pickering's classification of M- to M++++ to be regarded as Byzantine, Chart E.2 indicates that Aland is right: under the most favorable conditions, the cumulative total of Byzantine uncials does not exceed that of the non-Byzantine uncials until the ninth century (not including the papyri). If the papyri were included, most of which are Alexandrian, the picture would be even worse for the Byzantine text type. The following chart depicts the cumulative total of extant uncials by century.

**Chart E.2**



In spite of this adverse evidence, Pickering was confident. Based on the 45 uncials that he classified as M- or better, he hypothesized: “it should be possible to reconstruct a ‘Byzantine’ archetype with tolerable confidence.”<sup>32</sup> Such idealis-

<sup>32</sup> Pickering, “The Text of the Church,” 9. Presumably, he expects the archetype to be identical with the Majority Text according to Hodges and his colleagues, otherwise this is an admission that there was an early form of the text different from the Majority Text. But notice that

tic thinking was not realistic. Not all 45 of these M uncials bear witness to the same New Testament books. Only 27 of them bear witness to the text of the Gospels, and only 14 of them are earlier than the ninth century. In the other portions of the New Testament, the picture is even bleaker: six bear witness to the text of Acts with only two earlier than the ninth century; eight bear witness to the Pauline Epistles (including Hebrews) with only two earlier than the ninth century; and only four bear witness to the Catholic Epistles, all from the ninth century.

In fact, the UBSGNT3 text lists only three uncials that Pickering classified as M- or better that witness to the text of the book of Philippians.<sup>33</sup> Of the sixteen places of variation in that text, in only five places did all three manuscripts support the *Byz* reading. In another five places, two of the three manuscripts support the *Byz* reading while one opposes it. In five places, only one of the three manuscripts support the *Byz* reading while two oppose it. In one place, the *Byz* tradition is split; one of the *Byz<sup>pt</sup>* readings is supported by one of the three manuscripts and opposed by two, and the other *Byz<sup>pt</sup>* reading is not supported by any of the three. Accordingly, using Pickering's hypothesis, the Byzantine archetype reconstructed from the Byzantine uncials would have only ten of the sixteen readings found in the later Byzantine Text. Similar conditions are found in other New Testament books. This evidence confirms Aland's observation that the early form of the Byzantine Text is not the same as the form in which it stabilized after the ninth century. Consequently, it is very likely that the Byzantine Text is a late enhanced branch. As a result, some of the majority readings may be errors accumulated in the early generations leading up to and initiating the late branch.

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here he has departed from the majority principle--he proposed to use only the M uncials to reconstruct the Byzantine archetype which he regards as the autographic text. However, the majority principle dictates that the autographic text is determined by the majority of all the manuscripts in any period of time, not just the majority of the M manuscripts.

<sup>33</sup> Ms D-06 (6th cent. M-); Ms K (9th cent. M+++); and Ms P (9th cent. E/M).

*Some Places of Variation Have  
No Majority Reading*

As noted earlier, in some places of variation the Byzantine tradition is split, having no reading supported by a majority of manuscript. About half of the Byzantine manuscripts support one reading, and half support another. In fact, the Byzantine manuscripts often are divided in their witness, sometimes into several subgroups. This problem is particularly true for the entire Book of Revelation and for a significant number of places throughout the entire New Testament.<sup>34</sup>

*The Majority Theory Has Limitations*

It has been demonstrated that the majority theory may identify some early generation errors as original readings, with no way of determining in which places of variation that might be true. Also, the theory has no way of deciding between readings that have no clear majority.<sup>35</sup> Therefore, advocates of the theory must admit that it could be wrong in some places of variation, offering no solution for these problems. To admit this weakness and then to excuse it by claiming the method is more frequently accurate than other methods is insufficient. The majority theory is weakest in detecting early generation errors and strongest in filtering out late generation errors. But the other methods, including a genealogical method, are also able to filter out late generation errors. They offer means for detecting early generation errors and for differentiating between readings that have no clear majority. This fact explains why Hodges recently incorporated a genealogical innovation into his theory.

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<sup>34</sup> In the text of UBSGNT the following references have divided Byzantine support: Matt 6:18; 14:22; 21:29-31; Mark 2:10; 3:7-8; 7:19; 10:2; 12:23; Luke 3:33; 6:26; 8:3; 13:35; John 1:28; 3:28; 8:2, 3, 4, 9, 9,10, 10; 8:39; 10:8; Acts 3:22; 10:19, 48; 13:42; 15:33; 17:27; 20:5, 21, 28; 21:13; 22:12; 23:20, 30; 24:6-8; 2 Cor 1:11; 5:17; 12:15; Gal 1:8; Phil 3:21; Col 1:20; 1 Thes 5:21; Heb 2:7; 6:3; 13:21; Jas 4:14; 1 Pet 3:18; 4:3, 14; 1 John 4:3. This list is not exhaustive, because the UBSGNT3 does not list all the places of variation, but only those that the editors regarded as important for translation.

<sup>35</sup> Robinson attempts to solve this problem by using internal evidence.

### *Hodges Adopted Genealogy*

Hodges admitted that his majority method fails in some circumstances when he wrote: “Now we have conceded that the error designated (a) is being perpetuated in larger numbers than the true reading.”<sup>36</sup> Again, he tacitly admitted the same point: “Unless an error is made in the very first stages of copying, the chances of survival of the error in extant copies in large numbers is significantly reduced.”<sup>37</sup>

Consequently, Hodges recognized that a majority vote does not necessarily identify early errors. But mixture increases the spread of errors, and non-uniform growth skews the vote ratio in favor of the readings of an enhanced branch regardless of its purity or lack of it. As a result, it is likely that the majority method fails in more cases than Hodges originally anticipated. Obviously, the majority vote fails in all cases where the Byzantine Text is divided and where there is no clear majority. Hodges elected to use a genealogical method in such places.

In his work, *The Greek New Testament According to the Majority Text*, Hodges further acknowledged the uncertainty of the majority vote: “The editors do not imagine that the text of this edition represents in all particulars the exact form of the originals. Desirable as such a text certainly is, much further work must be done before it can be produced.”<sup>38</sup> He then related the importance of genealogical relations in textual restoration:

Final decisions about readings ought to be made on the basis of a reconstruction of their history in the manuscript tradition. This means that for each New Testament book a genealogy of the manuscripts ought to be constructed. The data available for this in the standard sources is presently inadequate, except for the Apocalypse. In this edition, therefore, a provisional stemma (family tree) of

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<sup>36</sup> Hodges, 10.

<sup>37</sup> Zane C. Hodges and Arthur L. Farstad, *The Greek New Testament According to the Majority Text* (Nashville: Thomas Nelson, 1982), xii.

<sup>38</sup> Hodges and Farstad, x.

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manuscripts is offered for that book only. Textual decisions in Revelation are made on the basis of this genealogical reconstruction. . . .

It is true, of course, that most modern textual critics have despaired of the possibility of using the genealogical method. Nevertheless, this method remains the only logical one.<sup>39</sup>

### *Genealogy Negates Majority*

This profound observation admits the insufficiency of the majority vote and the superiority of genealogical relationships. It administers the fatal blow to his Majority Text Theory altogether because, if genealogical stemma must be used to solve the difficult textual problems, they should also be used to solve the less difficult ones. This observation is true because it is possible that a majority vote may support an early generation error. Furthermore, Hodges' use of the genealogical stemma demonstrates a manuscript majority does not determine the best reading within the Byzantine tradition, but rather the agreement of two out of five family groups. But if a manuscript majority cannot reconstruct the original form of the Byzantine tradition, Hodges' reason for preferring the Byzantine tradition is destroyed; his original preference was founded upon the alleged superiority of the majority vote.

Hodges still clings to the superiority of the Byzantine tradition as reflected in his stemma of Revelation. But the sub-group of Byzantine manuscripts that he regards as the oldest and most authoritative is the group most closely related to the so-called "Alexandrian" text. The early date he assigned to this group must have been derived by extrapolation, because no manuscript in that group is earlier than those in the "Alexandrian" group.

In conclusion, Hodges' Majority Text Theory fails the test of critical examination. It indeed is idealistic and unrealistic, and its mathematical proof is trivial. It fails when tested with the actual historical and textual evidence.

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<sup>39</sup> Hodges and Farstad, xii.



**APPENDIX F**  
**A MATHEMATICAL ANALYSIS OF**  
**HODGES' STATISTICAL MODEL**



## A Mathematical Analysis of Hodges' Statistical Model

The statistical model used by Zane C. Hodges is as follows: Let  $n$  = the generation number, where the first generation is the autograph ( $n = 1$ ). Let  $k$  be the number of copies made of each manuscript in a given generation; thus, the total number of manuscripts produced in any generation is  $k^{n-1}$ . Let  $p$  be the probability that a good reading would be produced from a good manuscript, and let  $q$  be the probability that an erroneous reading would be introduced into a good manuscript. Since  $p$  and  $q$  are complementary probabilities, then  $p + q = 1$ ,  $0 < p < 1$ , and  $0 < q < 1$ . Also, because of Hodges' original assumption,  $q$  is the probability of reinstating a good reading into a bad manuscript, and  $p$  is the probability of perpetuating a bad reading.

Based on the above conditions, Hodges provided the following equations for computing the number of good readings ( $G_n$ ) and the number of bad readings ( $B_n$ ) in the  $n^{\text{th}}$  generation:

$$(1) \quad G_n = pkG_{n-1} + qkB_{n-1}$$

$$(2) \quad B_n = pkB_{n-1} + qkG_{n-1} \quad \text{and}$$

$$(3) \quad k^{n-1} = G_n + B_n$$

### *The Case for 2nd Generation Errors*

Now the difference between the number of good manuscripts and bad manuscripts in any generation is

$$\begin{aligned} G_n - B_n &= (pkG_{n-1} + qkB_{n-1}) - (pkB_{n-1} + qkG_{n-1}) \\ &= k[(p - q)G_{n-1} - (p - q)B_{n-1}] \end{aligned}$$

$$= k(p - q)(G_{n-1} - B_{n-1})$$

Now  $G_{n-1} - B_{n-1} = k(p - q)(G_{n-2} - B_{n-2})$ , and so forth;  
and  $G_1 - B_1 = 1$ , because the first generation is the autograph,

that is,  $G_1 = 1$  (the autograph)

and  $B_1 = 0$ .

Therefore,

$$(4) \quad G_n - B_n = k^{n-1}(p - q)^{n-1}$$

so  $B_n = G_n - k^{n-1}(p - q)^{n-1}$

Now, solving for the value of  $G_n$  in terms of  $k$ ,  $p$ , and  $q$ :

$$G_n + B_n = k^{n-1} \quad \text{from (3);}$$

so  $G_n = k^{n-1} - B_n$

and from (4)  $G_n = k^{n-1} - [G_n - k^{n-1}(p - q)^{n-1}]$

so  $2G_n = k^{n-1} + k^{n-1}(p - q)^{n-1}$

and

$$(5) \quad G_n = \frac{k^{n-1} + k^{n-1}(p - q)^{n-1}}{2}$$

And solving for the value of  $B_n$  in terms of  $k$ ,  $p$ , and  $q$ :

$$G_n + B_n = k^{n-1} \quad \text{from (3);}$$

so  $B_n = k^{n-1} - G_n$

and from (4)  $B_n = k^{n-1} - [B_n + k^{n-1}(p - q)^{n-1}]$

so 
$$2B_n = k^{n-1} - k^{n-1}(p - q)^{n-1}$$

and

$$(6) \quad B_n = \frac{k^{n-1} - K^{n-1}(p - q)^{n-1}}{2}$$

Now, solving for the ratio of good manuscripts ( $G_n$ ) to total manuscripts copied in generation n in terms of k, p, and q:

$$(7) \quad \frac{G_n}{k^{n-1}} = \frac{k^{n-1} + k^{n-1}(p - q)^{n-1}}{2k^{n-1}} = \frac{1 + (p - q)^{n-1}}{2}$$

But, because p and q are complementary probabilities, the absolute value of the expression (p - q) is always less than 1. So

$$(8) \quad \text{Lim}[(p - q)^{n-1}]_n = 0$$

And so

$$(9) \quad \text{Lim} \left[ \frac{G_n}{k^{n-1}} \right]_n = \text{Lim} \left[ \frac{1 + (p - q)^{n-1}}{2} \right]_n = \frac{1}{2}$$

From (9) it may be concluded for this model that, as the number of generations (n) increases, the ratio of good manuscripts to the total manuscripts copied in the n<sup>th</sup> generation diminishes to 1:2 or 0.50 as a limit, no matter what the values of k, p, and q. That is, the percentage of good manuscripts in late generations will be only slightly greater than 50%.

Now, solving for the ratio of good manuscripts ( $G_n$ ) to bad ones ( $B_n$ ) in any generation n in terms of k, p, and q:

$$\frac{G_n}{B_n} = \frac{k^{n-1} + k^{n-1}(p - q)^{n-1}}{k^{n-1} - k^{n-1}(p - q)^{n-1}}$$

$$(10) \quad \frac{G_n}{B_n} = \frac{1 + (p - q)^{n-1}}{1 - (p - q)^{n-1}}$$

so

$$(11) \quad \lim_n \left[ \frac{G_n}{B_n} \right] = \lim_n \left[ \frac{1 + (p - q)^{n-1}}{1 - (p - q)^{n-1}} \right] = 1$$

From (11) it may be concluded for this model that, as the number of generations ( $n$ ) increases, the ratio of good manuscripts to bad ones copied in the  $n$ th generation diminishes to 1:1 as a limit, no matter the value of  $k$ ,  $p$ , and  $q$ . That is, the number of good manuscripts and bad ones become more and more equal—the state of statistical uncertainty. Therefore, this model will never permit the ratio of good manuscripts to bad ones to approach the range 8:2 in late generations, as Hodges alleges.

How rapidly the ratio converges to the limit, with respect to  $n$ , depends on the value of  $p$  and  $q$ . Table F.1 shows how the term  $(p - q)^{n-1}$  diminishes with  $n$ , for various values of  $q$ , remembering that  $p + q = 1$ . Table F.2 shows how the ratio of good manuscripts to total manuscripts copied in the  $n$ th generation diminishes with  $n$ .

From Tables F.1 and F.2, it may be concluded that it is possible for the ratios to be high and diminish slowly only for very low values of  $q$ . But  $q$  is the measure of "mixture" in Hodges' model, which he regards to be very significant; that is, he regards mixture to be sufficiently high enough to obscure genealogical relationships. Yet his model shows that the only possible conditions for ratios of good manuscripts to bad ones in the range of 8:2 in late generations would be in the trivial case of essentially no mixture.

**Table F.1**  
**Values of  $(p - q)^{n-1}$**

$n$	$q = .1$	$q = .2$	$q = .3$	$q = .4$
1	1	1	1	1
2	0.8	0.6	0.4	0.2
3	0.64	0.36	0.16	0.04
4	0.512	0.216	0.064	0.008
5	0.4	0.129	0.025	0.001
6	0.33	0.077	0.01	0
7	0.262	0.046	0.004	
8	0.209	0.028	0.001	
9	0.167	0.016	0	
10	0.134	0.01		
11	0.107	0.006		
12	0.085	0.003		
13	0.068	0.002		
14	0.055	0.001		
15	0.044	0		
16	0.035			
17	0.028			
18	0.022			
19	0.018			
20	0.014			

**Table F.2**  
**Values of  $G_n/k^{n-1}$**

$n$	$q = .1$	$q = .2$	$q = .3$	$q = .4$
1	1	1	1	1
2	0.9	0.8	0.7	0.6
3	0.82	0.68	0.58	0.52
4	0.756	0.608	0.532	0.504
5	0.7	0.564	0.513	0.5
6	0.665	0.538	0.505	
7	0.631	0.523	0.502	
8	0.605	0.514	0.5	
9	0.583	0.508		
10	0.567	0.505		
11	0.553	0.503		
12	0.542	0.501		
13	0.534	0.501		
14	0.527	0.5		
15	0.522			
16	0.517			
17	0.514			
18	0.511			
19	0.508			
20	0.507			

***The Case for Ratios of Total Manuscripts***

Perhaps it may be suggested that the ratios of the sum total of all manuscripts for all generations would produce values in the range of 8:2. Possibly, for very small values of  $q$ . It must be remembered, however, that all the first six generations of Byzantine manuscripts have perished (if there ever were any in the first four centuries). Furthermore, almost all others up to the sixteenth generation (9th century) have perished. Consequently, as far as extant manuscripts are concerned, one can sum only from  $n = 16$  and greater. Table F.3 summarizes this ratio for generations 16 through 26 for various values of  $q$ . The ratio is defined by the following equation:

$$(12) \quad \sum_{n=16}^{n=26} \frac{G_n}{k^{n-1}} = \sum_{n=16}^{n=26} \frac{1 + (p - q)^{n-1}}{2}$$

From Table F.3, it may be concluded that, for values of  $q = .2$  and greater, the ratio had converged to 0.5 earlier than the 16th generation. For a value of  $q = .1$  the ratio in late generations is in the range of .517 to .578, which would level off and diminish in succeeding generations. For values of  $q$  much less than .1, the potential for higher ratios exists, but this is the trivial case. Therefore, in the range of generations where manuscripts exist for the Byzantine text, this model does not permit the percentage of the sum total of good manuscripts to reach the range of 8:2 except in the trivial case.

**Table F.3**  
**Values of Total Ratio**

$n$	$q = .1$	$q = .2$	$q = .3$	$q = .4$
16	0.517	0.5	0.5	0.5
17	0.531			
18	0.542			
19	0.551			
20	0.558			
21	0.564			
22	0.568			
23	0.572			
24	0.575			
25	0.577			
26	0.578			

***The Case for Later Generation Errors***

The above evaluation is true for any error introduced in the second generation. But what about an error introduced in a later generation ( $m$ )? Would the conditions be favorable for Hodges' allegation?

Let  $m$  be some generation later than the second. If an error were introduced in generation  $m$ , then the good manuscripts in that generation would be

$$G_m = k^{m-1} - 1$$

and

$$B_m = 1$$

Then in subsequent generations  $m + n$  the good manuscripts would be

$$G_{m+n} = pkG_{m+n-1} + qkB_{m+n-1}$$

and

$$B_{m+n} = pkB_{m+n-1} + qkG_{m+n-1}$$

Solving for the difference between good and bad manuscripts:

$$\begin{aligned} G_{m+n} - B_{m+n} &= (pkG_{m+n-1} + qkB_{m+n-1}) - (pkB_{m+n-1} + qkG_{m+n-1}) \\ &= k(p - q)(G_{m+n-1} - B_{m+n-1}), \text{ and so forth} \\ &= k^{n-1}(p - q)^{n-1}(G_m - B_m) \\ &= k^{n-1}(p - q)^{n-1}(k^{m-1} - 2) \end{aligned}$$

Solving for the number of good manuscripts copied in generation  $m+n$ :

$$\begin{aligned} G_{m+n} + B_{m+n} &= k^{m+n-2} \\ G_{m+n} &= k^{m+n-2} - B_{m+n} \\ &= k^{m+n-2} - [G_{m+n} - k^{n-1}(p - q)^{n-1}(k^{m-1} - 2)] \\ 2G_{m+n} &= k^{m+n-2} + k^{n-1}(p - q)^{n-1}(k^{m-1} - 2) \end{aligned}$$

Now for any significant values of  $k$  and  $m$ , the constant  $-2$  in the expression  $(k^{m-1} - 2)$  becomes insignificant; so the statement may be reduced to

$$2G_{m+n} = k^{m+n-2} + k^{m+n-2}(p - q)^{n-1}$$

so

$$G_{m+n} = \frac{k^{m+n-2} + k^{m+n-2}(p - q)^{n-1}}{2}$$

Now the ratio of good manuscripts to total manuscripts copied in generation  $m+n$  is

$$\frac{G_{m+n}}{k^{m+n-2}} = \frac{k^{m+n-2} k^{m+n-2} (p - q)^{n-1}}{2k^{m+n-2}} = \frac{1 + (p - q)^{n-1}}{2}$$

This means that in any succeeding generation  $n$  after generation  $m$ , the ratio of good manuscripts to total manuscripts copied in that generation diminishes to 0.5 as a limit; and the ratio of good manuscripts to bad ones approaches 1:1 as a limit. Therefore, in succeeding generations, the ratio will diminish as it did for second generation errors, regardless of how great the ratio of good manuscripts to bad ones may be in the initiating generation ( $m$ ). The only difference is that the rate of convergence will be less, and it will take a few more generations for the ratio to stabilize at its minimum value.

The same can be demonstrated for the ratios of total manuscripts. They too will converge to some value near 0.5. Therefore, the case for later generation errors proves not to be significantly better than second generation errors.

***Summary: Hodges' Proof Is Trivial and Inadequate***

This rigorous evaluation of Hodges' statistical model demonstrates the following concerning the model:

- (1) For all values of  $k$ ,  $p$ , and  $q$ , the percentage of good manuscripts copied diminishes in succeeding generations and approaches the value 50% as a limit.
- (2) For all values of  $k$ ,  $p$ , and  $q$ , the ratio of good manuscripts to bad ones diminishes in succeeding generations and approaches the value 1:1 as a limit.
- (3) The rate that these ratios diminish is dependent on the value of  $q$ , but only very small values of  $q$  have the potential of maintaining a ratio of good manuscripts to bad ones in the range of 8:2 in late

generations. However, the value of  $q$  is small only when "mixture" is insignificant, which is contrary to Hodges' allegation.

- (4) In the range of generations where almost all extant Byzantine manuscripts fall, the model indicates that stabilization of the ratios at their limit would already have occurred, except for the trivial case of low values of  $q$ .
- (5) The same observations hold for ratios of total manuscripts in all generations, and are particularly true when the only extant manuscripts are all from late generations.
- (6) Therefore, Hodges' statistical model does not support his thesis that in general total good readings will overwhelmingly predominate total bad readings in late generations by ratios of 8:2 and better. Instead, the model suggests that in late generations, in general the ratio of the number of good manuscripts to bad ones will be statistically insignificant.

# **Appendix G**

## **The Greek Text of the Authorized Version**



## The Greek Text of the Authorized Version

According to Bruce M. Metzger, a well-known authority on the text of the Greek New Testament, “Stephanus’ third edition [1550] became for many persons, especially in England, the received or standard text of the Greek New Testament.”<sup>1</sup> This was the “standard” text used by the translators of the Authorized Version. In addition, the translators had at their disposal the editions of Erasmus (1516, 1519, etc.), Beza (1589), and the Complutensian Polyglott (1514-1522).<sup>2</sup> The translators did not always follow the standard text of Stephanus (Stephanus), but sometimes followed readings found in the other available texts. Until the nineteenth century, the exact form of the resultant text was not published in printed form. In 1825 Oxford Press published a Greek text containing the words that underlie the English of the Authorized Version. This was followed by editions published by F. H. A. Scrivener (1894, 1902). Scrivener’s edition is currently reprinted by the Trinitarian Bible Society.<sup>3</sup>

This is a list of the places where the AV translators followed a Greek text other than Stephanus’ 1550 edition, the edition that was regarded as the traditional Received Text in 1611.<sup>4</sup>

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<sup>1</sup> Bruce M. Metzger, *The Text of the New Testament*, 2<sup>nd</sup> edition (New York: Oxford University Press, 1968), p. 104.

<sup>2</sup> In addition, they had the text of Aldus (1518), but his text was never selected against the others.

<sup>3</sup> *H KAINH ΔΙΑΘΗΚΗ, The New Testament: The Greek Text Underlying the English Authorized Version* (London: The Trinitarian Bible Society, n.d.).

<sup>4</sup> Source: H. F. A. Scrivener, *The Cambridge Paragraph Bible of the Authorized English Version* (London: Cambridge University Press, 1873), Introduction: Appendix E, pp. c-ciii. The

*Against Stephanus and Beza*

Scrivener catalogued 23 passages in which the text of the AV differs from that of Stephanus (1550) and Beza (1589) jointly. These readings were usually derived from the Complutensian Polyglott that seems often to have been influenced by the Latin Vulgate. A few were derived from Erasmus, and one reading seems to have been derived from some unknown source.

<u>Ref.</u> <sup>5</sup>	<u>KJV</u>	<u>Source</u>
Matt. 2:11*	εἶδον	Compl.
Matt. 9:18*	ἄρχων εἰς	Compl., Vulg.
Matt. 10:10	ράβδους	Compl.
Mark 4:18	οὗτοί εἰσιν (omits 2 <sup>nd</sup> occurrence)	Compl.
Mark 5:38*	καὶ κλαίοντας	Erasm., Vulg.
Mark 9:42*	τῶν μικρῶν τούτων	Compl, Vulg.
Mark 15:3	αὐτὸς δὲ οὐδὲν ἀπεκρίνατο	Comp., Steph. (1546)
Luke 3:31	Μενάμ	Erasm.
Luke 3:35	Ἐβέρ	Erasm.
Luke 12:56	τοῦ οὐρανοῦ καὶ τῆς γῆς	Compl., Vulg.
Luke 20:31	καὶ (added)	Erasm.
John 8:6	μὴ προσποιούμενος	Compl., Steph. (1546, 1549)
John 18:1	τῶν (!) Κέδρων	???
Acts 7:16	Ἐμὸρ	Erasm.
Acts 8:13	δυνάμεις καὶ σημεῖα γινόμενας	Erasm.
Acts 27:29*	ἐκπέσωμεν	Compl.
Phile. 7*	χαρὰν	Compl., Vulg.

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list does not include the places where the KJV translators followed the text of Stephanus against the other Greek texts they had available.

<sup>5</sup> An asterisk (\*) beside a reference indicates that Scrivener's TR agrees with the UBS/NA text.

<sup>6</sup> According to Scrivener, who examined the actual printed editions, the KJV differed from the texts of Stephanus and Beza. My electronic edition of Stephanus agrees with Scrivener's TR here. I must assume that the electronic Stephanus is wrong.

<u>Ref.</u> <sup>7</sup>	<u>KJV</u>	<u>Source</u>
Heb. 12:24	τὸ Ἰαβελ	Erasm.
2 Pet. 1:1	Σίμων	Compl., Vulg.
1 John 3:16	τοῦ Θεοῦ (added)	Compl., Vulg.
Jude 12	ὕμιν (added)	Compl.
Rev. 11:4	αἱ δύο λυχνίαι	Compl.
Rev. 17:4*	ἣν περιβεβλημένη	Compl., Vulg.
Rev. 18:1	ἄλλον (added)	Erasm., Compl.
Rev. 18:5*	ἐκολλήθησαν	Compl.
Rev. 19:18*	ἐλευθέρων τε	Compl.
Rev. 21:13*	καὶ ἀπὸ δυσμῶν	Compl., Vulg.

Total = 23.

### *Beza Against Stephanus*

Scrivener catalogued 87 passages in which the text of the AV agrees with the text of Beza (1589) against that of Stephanus (1550).

<u>Ref.</u>	<u>KJV</u>	<u>Additional sources</u>
Matt. 9:33*	omits ὅτι	Compl., Erasm.
Matt. 21:7	ἐπεκάθισαν	
Matt. 23:13, 14	verse order reversed <sup>8</sup>	Compl.
Mark 6:29*	ἐν μνημείῳ	
Mark 8:24	ὅτι (omitted)	Compl.
Mark 8:24	ὁρῶ (omitted)	Compl.

<sup>7</sup> An asterisk (\*) beside a reference indicates that Scrivener's TR agrees with the UBS/NA text.

<sup>8</sup> According to Scrivener, who examined the actual printed editions, the KJV agrees with the text of Beza against that of Stephanus. My electronic edition of Stephanus agrees with Scrivener's TR here. I must assume that the electronic Stephanus is wrong.

<u>Ref.</u>	<u>KJV</u>	<u>Additional sources</u>
Mark 9:40	ἡμῶν	Erasm.
Mark 9:40	ἡμῶν	Erasm.
Mark 12:20	οὖν (added)	
Luke 1:35	ἐκ σοῦ (added)	Compl., Erasm., Vulg.
Luke 2:22	αὐτῆς	Compl.
Luke 7:12	ἱκανὸς ἦν	
Luke 15:26	αὐτοῦ (omitted)	Compl., Vulg.
Luke 17:35	ἡ μία	Erasm.
Luke 17:36	verse added	Compl.
Luke 17:45	αὐτοῦ (added)	Erasm.
John 8:25*	ὅ τι (instead of ὅτι)	
John 13:31*	οὖν (added)	Erasm., Vulg.
John 16:33	ἔξετε <sup>9</sup>	
John 18:24*	οὖν (added)	
Acts 1:4	μετ' αὐτῶν (added) <sup>10</sup>	
Acts 17:25	καὶ τὰ πάντα	Vulg.
Acts 21:8*	ἤλθομεν	Compl., Vulg.
Acts 22:25*	προέτειναν	Compl., Vulg.
Acts 24:13*	με (omitted)	Compl.
Acts 24:18	δέ (omitted)	Compl.
Acts 24:19	ἔδει (instead of δεῖ)	Vulg.
Acts 27:13	ἄσσοι (instead of Ἀσσοι) <sup>11</sup>	Erasm.
Rom. 7:6	ἀποθανόντος <sup>12</sup>	

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<sup>9</sup> Of this word, Scrivener stated: “there is very little authority, [it] is a false correction by Beza of a typographical error in Stephanus (1550)” (p. ci).

<sup>10</sup> Of this phrase, Scrivener stated: “being doubtless derived from his [Beza’s] own celebrated manuscript, Codex D. The italics in ‘with *them*’ belong to 1769: no other English [versions] have ‘with’” (p. ci). He means that the italic print in the KJV 1769 revision is an error; consequently, it is also an error in the NKJV.

<sup>11</sup> See footnote 7.

<u>Ref.</u>	<u>KJV</u>	<u>Additional sources</u>
Rom. 8:11*	διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος ἐν ὑμῖν	Compl.
Rom. 12:11*	Κυρίῳ (instead of καιρῷ)	Compl., Vulg.
Rom. 16:20	ἀμήν (added)	
1 Cor. 5:11*	ἡ πόρνος (instead of ἡ πόρνος)	Erasm., Vulg.
1 Cor. 14:10*	αὐτῶν (omit)	Vulg.
1 Cor. 15:31*	ὑμετέραν (instead of ἡμετέραν)	Compl., Vulg.
2 Cor. 3:1*	ἡ μὴ (instead of εἴ μὴ)	Vulg.
2 Cor. 5:4*	ἐφ' ᾧ (instead of ἐπειδή)	Compl., Vulg.
2 Cor. 6:15	Βελιάλ (instead of Βελιάρ)	Compl., Vulg.
2 Cor. 7:12	τὴν σπουδὴν ἡμῶν τὴν ὑπὲρ ὑμῶν	Vulg.
2 Cor. 7:16*	οὖν (added)	
2 Cor 11:10*	φραγήσεται (instead of σφραγίσεται) <sup>13</sup>	
Eph. 1:3*	ἐν Χριστῷ (instead of Χριστῷ)	Compl., Vulg.
Eph. 6:7*	ὡς (added)	Compl. Vulg.
Col. 1:2*	Κολοσσαῖς (instead of Κολασσαῖς)	
Col. 1:24	Ἦος (added)	Vulg.
Col. 2:13	ὑμῖν (instead of ἡμῖν)	Vulg.
1 Thes. 2:15*	ἡμᾶς (instead of ὑμᾶς)	Compl., Vulg.
1 Tim. 1:4	οἰκοδομίαν (instead of οἰκονομίαν)	Erasm., Vulg.
Titus 2:10*	ἡμῶν (instead of ὑμῶν)	Erasm., Compl., Vulg.
Heb. 9:1*	σκηνή (omitted)	Erasm., Vulg.
Heb. 10:10	διὰ (instead of οἱ διὰ)	
Heb. 12:22	πανηγύρει (1 <sup>st</sup> word of vs. 23) <sup>14</sup>	
James 4:13*	πορευσόμεθα <sup>15</sup>	Vulg.

<sup>12</sup> Of this word, Scrivener stated: "on no authority" (p. ci).

<sup>13</sup> Of this word, Scrivener stated: "a mere error of Steph. only" (p. ci).

<sup>14</sup> See footnote 7.

<sup>15</sup> According to the printed edition; the electronic edition has πορευσόμεθα.

<u>Ref.</u>	<u>KJV</u>	<u>Additional sources</u>
James 4:13*	ποιήσομεν	Vulg.
James 4:13*	ἐμπορευσόμεθα	Vulg.
James 4:13*	κερδήσομεν	Vulg.
James 4:15*	ποιήσομεν	Vulg.
James 5:12*	ὑπὸ κρίσιν (instead of εἰς ὑπὸ κρίσιν)	
1 Pet. 3:21	ῶ (instead of ὃ)	Compl.
2 Pet. 2:18	ἐν ἀσελγείαις <sup>16</sup>	
2 Pet. 3:7*	αὐτῶ (instead of αὐτοῦ)	Vulg.
1 John 1:4	ὑμῶν (instead of ἡμῶν)	Erasm.
1 John 2:23*	ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει (added) <sup>17</sup>	
1 John 5:14	ἡμῶν (instead of ὑμῶν) <sup>18</sup>	
2 John 3	ὑμῶν (instead of ἡμῶν)	Compl.
2 John 5*	γράφων	
3 John 7	αὐτοῦ (added)	Compl., Vulg.
Jude 19	ἑαυτούς (added)	Vulg.
Jude 24*	ὑμᾶς (instead of αὐτούς)	Vulg.
Rev. 1:11*	ἐπτα (added)	Compl. Vulg.
Rev. 3:1*	ἐπτα (added before πνεύματα)	Compl. Vulg.
Rev. 5:11*	καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων (added)	Compl.
Rev. 7:2*	ἀναβαίνοντα	Compl., Vulg.

<sup>16</sup> Even though Scrivener included the word ἐν in his TR, he stated: “Compl., Erasm., Steph., rightly omit ἐν” (p. cii).

<sup>17</sup> Regarding this addition, Scrivener wrote that this addition “is the well-known clause inserted in italics in our own and the Bishops’ versions, to indicate thereby a doubtful reading. . . . Though not in Compl., Erasm., Steph., or even in Beza 1565, Tyndale, Coverdale, Geneva 1557, it was brought in within brackets and italicized in the Great Bible, doubtless from the Vulgate, and rightly forms a part of the text in Beza’s last three editions” (p. cii).

<sup>18</sup> See footnote 7.

<u>Ref.</u>	<u>KJV</u>	<u>Additional sources</u>
Rev 7:3*	σφραγίσωμεν	Compl.
Rev 7:10*	τῷ Θεῷ ἡμῶν (added)	Compl., Vulg.
Rev. 7:14*	αὐτὰς (instead of στολὰς αὐτῶν)	Compl., Vulg.
Rev 8:6*	οἱ ἔχοντες (instead of ἔχοντες)	Compl., Vulg.
Rev. 8:11*	τῶν ὑδάτων (added)	Compl., Vulg.
Rev. 9:19*	ἡ (instead of αἱ)	Compl. (?)
Rev. 9:19*	καὶ ἐν ταῖς οὐραῖς αὐτῶν (added)	Compl.
Rev. 11:1	καὶ ὁ ἄγγελος εἰστήκει (added)	Compl.
Rev. 11:2*	ἔξωθεν (instead of ἔσωθεν)	Compl., Vulg.
Rev. 13:3*	ἐν (omitted)	Compl., Vulg.
Rev. 14:18*	τῆς ἀμπέλου (added)	Compl., Vulg.
Rev. 16:5	ἐσόμενος (instead of ὄσιος)	
Rev. 16:14*	ἃ ἐκπορεύεται (instead of ἐκπορεύεσθαι)	Compl., Vulg.
Rev. 19:14*	τὰ ἐν τῷ οὐρανῷ	Compl., Vulg.

Total = 87

### Textual Changes Since 1611

Scrivener produced the Greek text that underlies the English of the 1611 edition of the AV. There have been a few alterations in later revisions of the AV that no longer follow the text followed by the 1611 translators. The following are places where the AV has words not in italics that are not in Scrivener's TR:

- 2 Tim. 1:18 added "unto me" after "ministered" following the Vulg.  
 Eph. 6:24 added "amen" at the end.  
 1 Cor. 14:10 added "of them" after "none." The 1611 edition had the words in italics, but the 1769 edition erroneously replaced the italics with regular typeface indicating that the words are in the Greek text.

The following is a place where modern editions of the AV have words in italics that are actually in Scrivener's TR:

2 Peter 2:18 The word "*through*" was erroneously italicized in 1769 as though the word is not in the Greek text; and the word "*much*" was added.

1 John 2:23b The words "*(but) he that acknowledgeth the Son hath the Father also*" are in italics as though the words were not in their Greek text; however, Scrivener's text contains the Greek words behind them.

The following are places where the AV does not follow the Scrivener's text:

Acts 19:20 Scrivener's TR reads τοῦ Κυρίου (of the Lord), but the KJV reads "of God."

Heb. 10:23 Scrivener's TR reads τῆς ἐλπίδος (of the hope), but the KJV reads "of *our* faith."<sup>19</sup>

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<sup>19</sup> This may not be a textual problem. It may be regarded as a translator's "oversight" (Scrivener, p. c), because the word ἐπίς occurs 54 times in 48 verses, always translated "hope" except this passage where the AV translates the word as "faith." All English versions made prior to 1611 and all subsequent ones render the word as "hope."

**Appendix H**  
**Partial List of Differences Between**  
**The *Textus Receptus* and the Byzantine Text**



## Partial List of Differences Between the *Textus Receptus* and the Byzantine Text

The Traditional Text (*Textus Receptus*) is quite similar to the text of the Byzantine tradition, otherwise known as the Majority Text. However, these texts differ in over 1,500 passages of which some differences are not trivial. This appendix is a list of some of the differences between the texts. The list is not exhaustive but consists of those that are recorded in the marginal notes of the New King James Version.

<u>Reference</u>	<u><i>Textus Receptus</i></u>	<u>Byzantine Text</u>
Matt 3:11	adds "and <i>with</i> fire"	omit
Matt 4:10	Get thee hence	Get thee behind me
Matt 5:27	adds "by them of old time"	omit
Matt 7:14	Because	How
Matt 8:15	them	him
Matt 9:36	fainted	were harassed
Matt 10:8	adds "raise the dead"	omit
Matt 10:25	Beelzebub	Beelzebul
Matt 12:8	adds "even"	omit
Matt 12:24	Beelzebub	Beelzebul
Matt 12:35	adds "of the heart"	omits
Matt 13:15	should	would
Matt 18:29	adds "all"	omit
Matt 23:25	excess	unrighteousness
Matt 25:44	adds "him"	omit
Matt 26:52	perish	die
Matt 27:35	adds "that...lots"	omit
Matt 27:41	omit	adds "the Pharisees"
Matt 27:42	him	in him
Mark 3:32	omit	adds "and your sisters"
Mark 4:4	adds "of the air"	omit

<u>Reference</u>	<u>Textus Receptus</u>	<u>Byzantine Text</u>
Mark 6:16	adds "or"	omit
Mark 6:44	adds "about"	omit
Mark 8:14	<i>the disciples</i> <sup>1</sup>	they
Mark 9:40	us . . . our	you . . . your
Mark 11:4	the colt	a colt
Mark 15:32	believe	believe him
Luke 3:2	Annas and Caiaphas being high priests	in the priesthood of Annas and Caiaphas
Luke 4:8	adds "For"	omit
Luke 6:10	unto the man	to him
Luke 6:26	adds "to you"	omit
Luke 6:26	adds "all"	omit
Luke 7:31	adds "and the Lord said"	omit
Luke 8:3	him	them
Luke 8:51	James and John	John and James
Luke 10:12	adds "But"	omit
Luke 10:20	adds "rather"	omit
Luke 10:22	omit	adds "And turning to the disciples, he said
Luke 11:15	Beelzebub	Beelzebul
Luke 13:15	<i>Thou</i> hypocrite	<i>Ye</i> hypocrites
Luke 13:35	adds "verily"	omit
Luke 14:5	ass	son (!)
Luke 17:9	adds "him"	omit
Luke 17:36	adds verse	omits verse
Luke 20:5	adds "then"	omit
Luke 20:31	in like manner the seven also: and they left no children	and likewise also the seven left no children
Luke 22:30	adds "in my kingdom"	omit

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<sup>1</sup> The KJV text has the words in italics; however, the words "the disciples" are in Scrivener's edition of the Textus Receptus.

<u>Reference</u>	<u><i>Textus Receptus</i></u>	<u>Byzantine Text</u>
Luke 22:60	the cock	a cock
Luke 23:25	adds "unto them"	omit
John 2:17	hath eaten	will eat
John 2:22	adds "unto them"	omit
John 7:33	adds "unto them"	omit
John 8:5	Moses in the law	in our law Moses
John 8:6	adds " <i>as though he did not hear</i> " <sup>2</sup>	omit
John 8:9	adds "being convicted by <i>their own</i> conscience"	omit
John 8:10	and saw none but the woman, he saw her and said he said unto her	
John 8:11	omit	adds "from now on"
John 10:8	adds "before me"	omit
John 13:25	omit	adds "thus"
John 16:15	he shall take of mine, and shall shew it	takes of mine and will shew it
John 16:33	adds "will"	omit
John 17:11	keep through thine own name those whom thou hast given me	keep them through your name which you have given me
John 20:29	adds "Thomas"	omit
Acts 3:20	Jesus Christ, which before was preached unto you	Christ Jesus who was ordained for you before
Acts 3:24	foretold	proclaimed
Acts 5:23	adds "without"	omit
Acts 5:25	adds "saying"	omit
Acts 5:42	his name	the name of Jesus
Acts 7:37	adds "him shall ye hear"	omit
Acts 8:37	adds verse	omit

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<sup>2</sup> The KJV text has the words in italics, even though the words are in Scrivener's *Textus Receptus*.

<u>Reference</u>	<u>Textus Receptus</u>	<u>Byzantine Text</u>
Acts 9:5-6	adds "It is hard ...unto him" <sup>3</sup>	omit
Acts 9:17	adds "Jesus"	omit
Acts 10:6	adds "he shall tell ...do."	omit
Acts 10:21	adds "which ...Cornelius"	omit
Acts 10:39	they	they also
Acts 13:17	adds "Israel"	omit
Acts 13:23	a Saviour, Jesus	salvation
Acts 15:11	adds "Christ"	omit
Acts 15:22	Barsabas	Barsabbas
Acts 15:34	adds verse	omit
Acts 17:18	Then	Also then
Acts 17:26	adds "blood"	omit
Acts 19:16	and [he] overcame them	and they overcame them
Acts 20:8	they	we
Acts 20:34	adds "Yea"	omit
Acts 21:29	adds "before"	omit
Acts 24:9	assented	joined the attack
Acts 24:20	if they have found any wrong doing in me	what wrong doing they have found in me
Acts 26:17	adds "now"	omit
Acts 26:18	<i>and</i> to turn	in order to turn
Rom 15:14	one another	others
Rom 16:18	Lord Jesus Christ	Lord Christ
Rom 16:25-27	text put here	puts verses after 14:23
1 Cor 11:15	adds "her"	omits
1 Cor 11:27	blood	the blood
1 Cor 12:2	omit	adds "when"
1 Cor 15:39	adds "of flesh"	omit

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<sup>3</sup> Erasmus added this passage to the text from the Latin Vulgate. It is contained in no Greek manuscript except the 14th century minuscule 629, a Greek-Latin diglot which contains the text strictly as a harmony with the Latin.

<u>Reference</u>	<u><i>Textus Receptus</i></u>	<u>Byzantine Text</u>
2 Cor 2:17	many	the rest
2 Cor 8:4	that we would receive	for
2 Cor 8:24	adds "and"	omit
Gal 4:24	the two covenants	two covenants
Eph 1:18	understanding	heart
Eph 3:9	fellowship	stewardship
Eph 4:6	you	us
Phil 1:23	For	But
Phil 3:3	God in the spirit	in the Spirit of God
Phil 4:3	And	Yes
Col 1:6	omit	adds "and growing"
Col 1:14	adds "through his blood"	omit
1 Thes 2:2	adds "even"	omit
1 Thes 2:11	charged	implored
2 Thes 1:10	believe	have believed
1 Tim 5:4	adds "good and"	omit
1 Tim 6:5	Perverse disputings	constant friction
2 Tim 1:1	Jesus Christ	Christ Jesus
2 Tim 2:19	Christ	the Lord
Phile 7	consolation	thanksgiving
Heb 2:7	adds "and did set...hands"	omit
Heb 4:2	not being mixed with faith in them	since they were not united by faith with those
Heb 10:9	adds "O God"	omit
Heb 11:13	adds "and were persuaded of <i>them</i> "	omit
Heb 11:26	in Egypt	of Egypt
Heb 12:7	If ye endure chastening	It is for discipline that you endure
Heb 12:20	adds "or thrust through with a dart"	omit
Heb 12:28	adds "may"	omit
Heb 13:9	about	away

<u>Reference</u>	<u>Textus Receptus</u>	<u>Byzantine Text</u>
Heb 13:21	you	us
Jas 4:2	adds "yet"	omit
Jas 4:12	omit	adds "and Judge"
Jas 4:12	who art	But who are
Jas 5:9	condemned	judged
Jas 5:12	condemnation	hypocrisy
1 Pet 1:8	seen	known
1 Pet 1:12	us	you
1 Pet 2:21	us	you
1 Pet 3:18	us	you
1 Pet 3:20	waited	waited patiently
1 Pet 5:8	adds "because"	omit
1 Pet 5:10	us	you
2 Pet 2:3	slumbereth not	will not slumber
2 Pet 3:2	the Lord and Saviour	your Lord and Saviour
1 John 1:4	your	our
1 John 3:1	us	you
1 John 5:7-8	adds "the Father...on earth" <sup>4</sup>	omit
3 John 11	adds "but"	omit
Jude 12	about	along
Jude 24	you	them
Rev 1:6 <sup>5</sup>	kings	a kingdom

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<sup>4</sup> This passage was added from the Latin Vulgate. It is supported only by part of the Latin tradition; it appears in the text or margin of a few very late manuscripts, obviously under the influence of the Latin. This passage is discussed more thoroughly in another place.

<sup>5</sup> The Book of Revelation has no Majority Text in the technical sense of having a single text supported by the witness of the majority of manuscripts. This is true because the Byzantine tradition is divided into several text groups. The Byzantine readings included here are taken from what Hodges and Farstad have determined is the most likely Byzantine reading.

<u>Reference</u>	<u><i>Textus Receptus</i></u>	<u>Byzantine Text</u>
Rev 1:8	adds "the Beginning and the End	omit
Rev 1:8	Lord	Lord God
Rev 1:11	adds "I am the Alpha and Omega, the first and the last"	omit
Rev 1:11	adds "which are in Asia"	omit
Rev 1:17	adds "to me"	omit
Rev 1:19	Write	Therefore write
Rev 1:20	adds "which thou sawest"	omit
Rev 2:15	which things I hate	likewise
Rev 2:20	against thee, because thou sufferest	against you that you put up with
Rev 2:20	that woman Jezebel	your wife Jezebel
Rev 2:21	and she repented not	and she does not want to repent of her fornication
Rev 2:22	their	her
Rev 3:2	God	my God
Rev 3:4	adds "even"	omit
Rev 3:11	adds "Behold"	omit
Rev 3:14	of the Laodiceans	in Laodicea
Rev 4:3	adds "he that sat was"	omit
Rev 4:6	omit	adds "something like"
Rev 4:8	Holy, holy, holy	has "holy" 9 times
Rev 4:11	O Lord	Our Lord and God
Rev 4:11	they are	they existed
Rev 5:4	adds "and to read"	omit
Rev 5:5	adds "to loose"	omit
Rev 5:6	adds "and, lo"	omit
Rev 5:10	us	them
Rev 5:10	we	they
Rev 5:14	adds "four <i>and</i> twenty"	omit

<u>Reference</u>	<u>Textus Receptus</u>	<u>Byzantine Text</u>
Rev 5:14	adds "that liveth for ever and ever"	omit
Rev 6:1	seals	seven seals
Rev 6:3	adds "and see"	omit
Rev 6:12	adds "lo"	omit
Rev 6:12	moon	whole moon
Rev 7:5	adds " <i>were</i> sealed"	omit
Rev 7:17	living fountains of water	fountains of the waters of life
Rev 8:13	angel	eagle
Rev 9:19	their power	the power of the horses
Rev 9:21	sorceries	drugs
Rev 10:4	adds "unto me"	omit
Rev 10:5	hand	right hand
Rev 10:11	he	they
Rev 11:1	adds "and the angel stood"	omit
Rev 11:4	God	Lord
Rev 11:8	our	their
Rev 11:15	kingdoms...are	kingdom...has
Rev 11:19	his testament	the covenant of the Lord
Rev 12:8	them	him
Rev 12:17	Jesus Christ	Jesus
Rev 13:7	omit	adds "and people"
Rev 14:1	a lamb	the lamb
Rev 14:1	omit	adds "His name and"
Rev 14:4	redeemed	redeemed by Jesus
Rev 14:5	guile	falsehood
Rev 14:5	adds "before the throne of God"	omit
Rev 14:8	Babylon	Babylon the great
Rev 14:8	adds "is fallen...because"	omit
Rev 14:12	adds "here are they"	omit
Rev 14:13	adds "unto me"	omit

<u>Reference</u>	<u><i>Textus Receptus</i></u>	<u>Byzantine Text</u>
Rev 14:15	adds "for thee"	omit
Rev 15:2	adds "over his mark"	omit
Rev 15:3	saints	nations
Rev 15:5	adds "behold"	omit
Rev 16:1	vials	seven vials
Rev 16:5	adds "O Lord"	omit
Rev 16:7	adds "another out of"	omit
Rev 16:14	adds "of the earth and"	omit
Rev 16:16	Armedgeddon	Megiddo
Rev 17:1	adds "unto me"	omit
Rev 17:4	her fornication	fornication of the earth
Rev 17:8	yet is	shall be present
Rev 18:2	adds "mightily"	omit
Rev 18:5	reached	been heaped up
Rev 18:6	adds "you"	omit
Rev 18:8	judges	has judged
Rev 18:14	are departed from thee	have been lost to you
Rev 18:20	holy apostles	saints and apostles
Rev 19:1	the Lord our God	our God
Rev 19:12	omit	adds "names written, and"
Rev 19:15	sharp sword	sharp two-edged sword
Rev 19:17	supper of the great God	great supper of God
Rev 20:4	a thousand years	the thousand years
Rev 20:12	God	the throne
Rev 21:5	adds "unto me"	omit
Rev 21:6	adds "it is done"	omit
Rev 21:7	shall inherit all things	I shall give him all things
Rev 21:8	omit	adds "and sinners"
Rev 21:9	adds "unto me"	omit
Rev 21:9	the bride, the Lamb's wife	woman, the Lamb's bride
Rev 21:10	the great city	the city
Rev 21:10	holy Jerusalem	holy city Jerusalem

<u>Reference</u>	<u>Textus Receptus</u>	<u>Byzantine Text</u>
Rev 21:14	names	twelve names
Rev 21:23	adds "in it"	omit
Rev 21:23	glory	very glory
Rev 21:24	adds "of them which are saved"	omit
Rev 21:24	unto it	of the nations to him
Rev 21:26	omit	adds "that they may enter in"
Rev 21:27	anything that defileth, neither <i>whatsoever</i> worketh	anything profane, nor one who causes
Rev 22:1	adds "pure"	omit
Rev 22:6	holy prophets	spirits of the prophets
Rev 22:8	saw these things and heard <i>them</i>	am the one who saw and heard these things
Rev 22:11	be righteous	do righteousness
Rev 22:13	the beginning and the end, the first and the last	the first and the last, the beginning and the end
Rev 22:18	God shall add	may God add
Rev 22:19	God shall take away	may God take away
Rev 22:19	book	tree
Rev 22:21	with you all	with all the saints

# **Appendix I**

**Textual Emendations in the Authorized Version**



### Textual Emendations in the Authorized Version

Appendix I is divided into two main divisions. Appendix I-1 contains 82 justifiable emendations to the Masoretic Text of the Old Testament made by the King James translators. Appendix I-2 contains a list of 146 unjustifiable emendations made by them. Each division of the appendix is further divided into subdivisions according to common criteria of analysis. The lists are given in tabular form. The following is an explanation of the information in the vertical columns of the tables:

- (1) Ref.--Biblical reference where the emendation occurs.
- (2) Reading--English translation of the Hebrew words involved in the emendation.
- (3) BHS--X marks the reading of the Masoretic Text as recorded in *Biblia Hebraica Stuttgartensia*.
- (4) Bom.--X marks the reading of the Masoretic Text as recorded in the Bomberg 2nd Edition of the Rabbinic Bible edited by Jacob ben Chayyim (1525).
- (5) MSS--X marks the reading supported by some Hebrew manuscripts.
- (6) KJV 1611--X marks the reading of the 1611 edition of the King James Version, with spelling usually modernized.
- (7) KJV 1769--X marks the reading of current editions of the King James Version as revised by Benjamin Blayney (1769).
- (8) NKJV--X marks the reading of the New King James Version (1982).
- (9) LXX--X marks the reading of the Greek Septuagint.
- (10) Vgt.--X marks the reading of the Latin Vulgate.
- (11) Tgm.--X marks the reading of the Aramaic Targum.
- (12) Syr.--X marks the reading of the Syriac Version when available through secondary sources such as the notes in BHS or critical commentaries.
- (13) Trad.--X marks the reading supported by Jewish tradition from the Talmud or medieval Jewish commentaries; only indicated where significant.

- (14) X Ref.--cross references that are pertinent to the emendation.
- (15) K--indicates the reading of the written Masoretic text (Kethib).
- (16) Q--indicates the oral Masoretic tradition (Qere).
- (17) X--marks the support of the given reading.
- (18) (X)--indicates essential support of the given reading.

**Appendix I-1**  
*Justifiable Emendations*

	<u>Number</u>
I-1.1 ..... Emendations Supported by Most Ancient Versions.....	38
I-1.2 ..... Emendations Supported by Some Ancient Versions.....	18
I-1.3 ..... Emendations to Harmonize Spelling of Names.....	13
I-1.4 ..... Emendations to Harmonize with Parallel Passages.....	4
I-1.5 ..... Emendations Following the Kethib Rather than Qere.....	3
I-1.6 ..... Emendations Conflating the Kethib and Qere.....	1
I-1.7 ..... Emendations with no Ancient Support.....	<u>5</u>
Total Justifiable Emendations	82



**Appendix I-1.1 Justifiable Emendations Supported by Most Ancient Versions**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
15	1 Sam 16:4	he said	X	X	X									
		they said				X	X	X	X	X	X	X		
16	1 Sam 25:8	is upon us	X	X										
		we came			X	X	X	X	X	X	X	X		
17	2 Sam 3:18	he	X	X	X									
		I				X	X	X	X	X	X	(X)		
18	2 Sam 16:12	iniquity	K	K										
		eyes	Q	Q							X			
		affliction				X	X	X	X	X	X	X		Deut 16:3
19	1 Kings 6:34	curtains	X	X	X									
		panels				X	X	X	X	X	X	X		
20	1 Kings 21:10	bless	X	X	X				X					
		blaspheme				X	X	X		X	X	X		Job 1:5
21	1 Kings 21:13	bless	X	X	X				X					
		blaspheme				X	X	X		X	X	X		Job 1:5
22	2 Chr 8:16	as far as	X	X	X									
		from				X	X	X	X	X		X		
23	2 Chr 35:11	sprinkled	X	X	X									
		sprinkled the blood				X	X	X	X	X		X		
24	Job 17:10	all of them	X	X	X						X			
		all of you				X	X	X	X	X		(X)		Job 17:10
25	Job 29:6	wrath	X	X	X									
		butter/cream				X	X	X	X	X	X			Job 20:17
26	Job 31:32	road	X	X	X									
		traveller				X	X	X	X	X	X	X		
27	Psa 8:5	God	X	X	X									
		angels				X	X	X	X	X	X	X	X	Heb 2:7
28	Psa 22:16	like a lion	X	X							X			
		they pierced			X	X	X	X	X	X		X		



**Appendix I-1.2 Justifiable Emendations Supported by Some Ancient Authority**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Ruth 3:15	he went	X	X					X		X			
		she went			X	X	X	X		X		X		
2	1 Sam 15:9	second	X	X	X									
		fatling				X	X	X			X	X		
		(other)							X	X				
3	1 Sam 16:11	turn around	X	X	X						X			
		sit down				X	X	X	X	X				
4	2 Sam 21:19	(omit)	X	X	X				X	X				
		the brother of				X	X	X			X			2 Chr 20:5
5	1 Kings 6:5	couches	K	K	K									
		sides/partitions	Q	Q	Q				X	X	X			
		chambers				X	X	X				(X)		1 Kings 6:5
6	1 Kings 8:31	that which	X	X	X				X		X			
		if				X	X	X		X		X		2 Chr 6:22
7	2 Chr 32:28	flocks for sheepfolds	X	X	X									
		folds for flocks				X	X	X	X	X	X			
		(omit)										X		
8	Ezra 8:17	Iddo his brother	X	X	X									
		Iddo and his brother				X	X	X	(X)	X				
9	Job 1:5	bless	X	X	X				X	X				
		curse				X	X	X			X			
10	Job 1:11	bless	X	X	X				X	X				
		curse				X	X	X			X			
11	Job 2:5	bless	X	X	X				X	X				
		curse				X	X	X			X			Job 1:5
12	Job 12:19	priests	X	X	X				X	X				
		princes				X	X	X			X			
13	Isa 15:5	bars	X	X	X					X				
		fugitives				X	X	X			(X)	X	X	Isa 43:14
		(other)							X					

**Appendix I-1.2                      Justifiable Emendations Supported by Some Ancient Authority**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
14	Isa 24:6	are guilty	X	X	X				X	X				
		are desolate				X	X	X			X			
15	Isa 38:11	cessation	X	X						X				
		world			X	X	X	X			X			
		(omit)							X					
16	Jer 23:17	and all	X	X	X						X			
		and to all				X	X	X	X	X				
17	Jer 48:5	distressed of	X	X	X									
		enemies				X	X	X		X				
		(omit)							X		X			
18	Hos 10:9	unruliness	X	X										
		iniquity			X	X	X	X	X	X				
		(other)									X			

## Appendix I-1.3

## Justifiable Emendations to Harmonize Spelling of Names

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Gen 36:26	Dishan	X	X	X						X			1 Chr 1:41
		Dishon				X	X	X	X	X		X		Gen 36:25
2	2 Kings 14:1	Joahaz	X	X	X				X	X				
		Jehoahaz				X	X	X			X			2 Chr 25:17
3	1 Kings 9:26	Eloth	X	X										2 Kings 14:22
		Elath			X	X	X	X	X	X	X	X		2 Kings 16:6
4	1 Chr 1:6	Diphath	X	X				X						
		Riphath			X	X	X		X	X				Gen 10:3
5	1 Chr 1:7	Tarshishah	X	X	X			X						
		Tarshish				X	X		X	X				Gen 10:4
6	1 Chr 1:7	Rodanim	X	X	X			X	X					
		Dodanim				X	X			X				Gen 10:4
7	1 Chr 1:9	Raama	X	X	X			X	(X)	(X)				
		Raamah				X	X							Gen 10:7
8	1 Chr 26:19	Korahite	X	X	X									
		Korah				X	X	X	X	X		X		1 Chr 26:1
9	2 Chr 34:22	Tokhath	X	X	X			X						
		Tikvah				X	X		X	X		X		2 Kings 22:14
10	2 Chr 36:2	Joahaz	X	X	X				X	X				
		Jehoahaz				X	X	X						2 Chr 36:1
11	2 Chr 36:4	Joahaz	X	X	X				X	X				
		Jehoahaz				X	X	X						2 Chr 36:1
12	Ezra 2:55	Hassophereth	X	X	X				X					
		Sophereth				X	X	X		X				Neh 7:57
13	Hab 3:19	GOD the Lord	X	X	X						X			Psa 68:20
		LORD God				X	X	X	X	X				

## Appendix I-1.4

## Justifiable Emendations to Harmonize Parallel Passages

No.	Ref.	Reading	MT	Bom.	MSS	KJV 1611	KJV 1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X Ref.	
1	1 Chr 6:57	cities of refuge, Hebron and Libnah	X	X	X				X	X				Josh 21:13-14	
		cities of Judah, <i>namely</i> , Hebron <i>the city</i> of refuge, and Libnah				X	X								
		<i>one of</i> the cities of refuge, Hebron; also Libnah	(X)	(X)	(X)			X							
2	1 Chr 6:67	cities of refuge, Shechem ... and Gezer	X	X	X				X	X				Josh 21:21	
		<i>of</i> the cities of refuge, Shechem; <i>they gave</i> also Gezer	(X)	(X)	(X)	X	X								
		<i>one of</i> the cities of refuge, Shechem . . . ; also Gezer	(X)	(X)	(X)			X							
3	1 Chr 9:41	(omit)	X	X	X				X					1 Chr 8:35	
		<i>and Ahaz</i>				X	X	X		X		X			
4	1 Chr 24:23	Jeriah	X	X	X				X					1 Chr 23:19 also 26:31	
		Jeriah <i>the first</i>				X	X	X		X					

**Appendix I-1.5 Justifiable Following of Kethib Rather Than Qere**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	2 Kings 3:24	entered	K	K	K	X	X	X	X	X		X		
		smote	Q	Q	Q						X			
2	Psa 24:4	his soul	K	K	X	X	X	X	X	X	X			Exod 20:7
		my soul	Q	Q										
3	Josh 5:1	we crossed	K	K		X	X	X						
		they crossed	Q	Q	X				X	X	X			

**Appendix I-1.6 Justifiable Conflation of Both Kethib and Qere**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	1 Sam 2:16	he would answer him	K	K							X			
		he would answer, No	Q	Q	X				X					
		he would answer him, Nay				X	X	X		X				

**Appendix I-1.7 Justifiable Change Though Supported by No Ancient Authority**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Psa 137:3	words of a song	X	X	X				X	X	X			
		a song				X	X	X						NAS,NIV
2	Job 2:9	bless	X	X	X				(X)	X	X			
		curse				X	X	X						Job 1:5
3	Hos 8:10	they shall begin	X	X										
		shey shall sorrow			X	X	X	X						
		(other)							X	X	X			
4	Psa 68:4	the desert	X	X	X						X			
		the heavens				X	X							Psa 68:13
		the clouds						X						Isa 19:1
		the west							X	X				
5	Psa 89:19	holy ones	X	X					X	X	X			
		holy one			X	X	X	X						Psa 16:10

## **APPENDIX I-2**

### **Unjustifiable Emendations**

**APPENDIX I-2***Unjustifiable Emendations*

## A Numerical Summary

	Number
I-2.1.....Emendations With No Ancient Authority.....	27
I-2.2.....Emendations Following the Kethib Rather Than Qere.....	8
I-2.3.....Emendations Conflating the Kethib and Qere.....	1
I-2.4.....Inconsistent Transliteration of Names.....	<u>18</u>
Total	54
I-2.5.....Emendations Influenced by Jewish Tradition.....	9
I-2.6.....Emendations Supported Only by the Latin Vulgate.....	20
I-2.7.....Emendations Supported Only by the Aramaic Targum.....	10
I-2.8.....Emendations Supported Only by the LXX.....	8
I-2.9.....Emendations Supported Only by the Syriac.....	<u>1</u>
Total Supported by Only One Ancient Authority	48
I-2.10.....Emendations Supported by the Vgt. and LXX.....	17
I-2.11.....Emendations Supported by the Vgt. and Tgm.....	11
I-2.12.....Emendations Supported by the LXX and Tgm.....	1
I-2.13.....Emendations Supported by the LXX and Syr.....	1
I-2.14.....Emendations Supported by the Tgm. and Syr.....	<u>2</u>
Total Supported by Two Ancient Authorities	32

I-2.15.....	Emendations Supported by the Three Ancient Authorities.....	11
I-2.16.....	Emendations Conflating the MT and Versions.....	<u>1</u>
Total		12
Total Unjustifiable Emendations		146

**Appendix I-2.1 Unjustifiable Emendations With No Support From Ancient Authorities**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Exod 34:23	the Lord, the LORD God of Israel	X	X	X			X	X	X	X			
		the Lord GOD, the God of Israel				X	X							
2	Lev 9:10	caul from	X	X	X			X			X			
		caul of							X	X				
		caul above				X	X							
3	1 Chr 11:11	the son of a Hachmonite	X	X	X			X	X	X				
		an Hachmonite				X	X							
4	Ezra 8:27	fine polished bronze	X	X	X			X	X	X				
		fine copper				X	X							
5	Esth 9:3	those doing the king's work	X	X	X			X						
		officers of the king				X	X				X			
		(other)							X	X				
6	Job 14:2	wither	X	X	X			X			X			
		cut off				X	X							
		other							X	X				
7	Job 18:16	wither	X	X	X			X			X			
		cut off				X	X							
		other							X	X				
8	Job 24:24	wither	X	X	X			X			X			
		cut off				X	X							
		other							X	X				
9	Psa 132:3	couch of my bed	X	X	X			(X)	X	(X)	X			
		my bed				X	X							
10	Prov 21:9	house shared	X	X	X			X	X	X	X			
		wide house				X	X							
11	Prov 25:24	house shared	X	X	X			X	X	X	X			
		wide house				X	X							
12	Isa 13:15	captured	X	X	X			X	(X)	(X)	(X)			
		joined				X	X							



**Appendix I-2.1 Unjustifiable Emendations With No Support From Ancient Authorities**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
23	Amos 4:10	with your captive horses	X	X	X			X	X	X	X			
		I took away your horses				X	X							
24	Amos 5:8	the Pleiades	X	X	X			X			X			Job 9:9
		the seven stars				X	X							
		Arcturus								X				
		(other)							X					
25	Mic 1:12	was sick	X	X	X			(X)		X				
		waited for				X	X							Mic 5:7
		(other)							X		X			
26	Hab 1:12	Rock	X	X	X			X						
		mighty God				X	X							Isa 44:8
		(other)							X	X	X			
27	Mal 3:16	spoke	X	X	X			X	X	X	X			
		spoke often				X	X							

**Appendix I-2.2****Unjustifiably Following the Kethib Rather than Qere**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Deut 28:27	emerods	K	K	K	X	X							
		tumors	Q	Q	Q			X			X			1 Sam 5:6
		(other)							X	X				
2	2 Kings 16:6	Syrians	K	K	K	X	X				X	X		2 Kings 16:9
		Edomites	Q	Q	Q			X	X	X				
3	2 Kings 23:10	sons of Hinnom	K	K		X	X							
		son of Hinnom	Q	Q	X			X	X	X	X	X		all else
4	1 Chr 7:31	Birzaveth	K	K	K	X	X							
		Birzaith	Q	Q	Q			X	X	X	X	X		
5	Isa 9:3	not	K	K	K	X	X		(X)		X			
		its	Q	Q	Q			X		X				
6	Isa 49:5	not	K	K		X	X			X				
		to him	Q	Q	X			X	X		X			
7	Jer 53:1	bend bend	K	K		X	X							
		bend	Q	Q	X			X	X	X	X	(X)		
8	Ezek 29:7	by thy hand	K	K		X	X							
		with the hand	Q	Q				X		X	X			
		by their hand			X				X			X		

**Appendix I-2.3****Unjustifiable Conflation of the Kethib and Qere**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Ezra 8:17	I sent them	K	K	K					X				
		I commanded them	Q	Q	Q			X	X			(X)		
		I sent them with a command				X	X							

## Appendix I-2.4

## Unjustifiable Inconsistent Transliteration of Names

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	2 Kings 22:12	Asaiah	X	X	X			X	X	X	X			all else
		Asahiah				X	X							
2	2 Kings 22:14	Asaiah	X	X	X			X	X	X	X			all else
		Asahiah				X	X							
3	1 Chr 1:41	Hamram	X	X	X			X		(X)				(Gen 36:26)
		Amram				X	X		(X)					
4	1 Chr 2:47	Geshan	X	X	X	X		X		X				
		Gesham					X		(?)					
5	1 Chr 3:24	Hodaviah	Q	Q	Q			X	(X)	(X)				1 Chr 5:24
		Hodaivah	K	K	K									
		Hodaiah				X	X							
6	1 Chr 4:7	Jezohar	K	K	K									
		Zohar	Q	Q	K			X						
		Zoar				X			X					
		Jezoar					X			X				
7	1 Chr 5:13	Eber	X	X	X			X	(X)					all else
		Heber				X	X			X				
8	1 Chr 8:22	Eber	X	X	X			X	(X)					all else
		Heber				X	X			X				
9	1 Chr 11:44	Hotham	X	X	X			X		X				
		Hothan				X	X		X					
10	1 Chr 15:24	Joshaphat	X	X	X			X	X	X				
		Jehoshaphat				X	X							
11	1 Chr 24:15	Happizzez	X	X	X			X						
		Aphises				X	X		X	X				
12	2 Chr 28:12	Jehohanan	X	X	X			X						Ezra 10:28
		Johanan				X	X		X	X				
13	Ezra 10:6	Jehohanan	X	X	X			X						Ezra 10:28
		Johanan				X	X		X	X				
14	Neh 6:18	Jehohanan	X	X	X			X						Ezra 10:28
		Johanan				X	X		X	X				

**Appendix I-2.4****Unjustifiable Inconsistent Transliteration of Names**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
15	Neh 3:15	Shelah	X	X	X			X						
		Shiloah				X	X			X				Isa 8:6
16	Neh 7:31	Michmas	X	X	X		X	X	X	X				
		Michmash				X								
17	Num 13:16	Jehoshua	X	X	X	X	X				X			
		Joshua						X	X	X				all else
18	Num 13:16	Jehoshua	X	X	X	X	X				X			
		Joshua						X	X	X				all else

**Appendix I-2.5****Unjustifiable Emendations Influenced by Jewish Tradition**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Gen 36:24	water	X	X	X			X		X				
		mules				X	X						X	
		(other)							X		X			
2	Job 19:3	wronged	X	X	X			X	(X)	(X)	(X)			
		make yourselves strange				X	X						X	
3	Prov 8:30	master craftsman	X	X	X			X	(X)	(X)				Jer 52:15
		one brought up				X	X						X	
		(other)									X			
4	Prov 18:8	tasty morsels	X	X	X			(X)						
		wounds				X	X						X	
		(other)							X	X	X	X		
5	Prov 26:22	tasty morsels	X	X	X			(X)						
		wounds				X	X						X	
		(other)							X	X	X	X		
6	Prov 19:18	putting him to death	X	X	X			(X)			(X)			
		his crying				X	X						X	
		(other)							X	X				
7	Prov 30:31	a king whose troops are with him	X	X	X			X						
		a king against whom there is no rising up				X	X						X	
		(other)							X	X	X			
8	Lam 3:65	veiled	X	X	X			X	(X)	(X)				
		sorrow of				X	X				(X)		X	

**Appendix I-2.6 Unjustifiable Emendations Supported Only by the Latin Vulgate**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Gen 6:5	LORD	X	X	X			X			X			
		God				X				X				
		LORD God							X					
		GOD					X							
2	2 Kings 17:13	by all His prophets, namely, every seer	K	K	K			X	X		X			
		all the prophets of all the seers	Q	Q	Q									
		by all the prophets and by all the seers				X	X			X				
3	2 Kings 22:5	overseers in the house	K	K				X	X		X			
		overseeing the house	Q	Q	X									
		overseers of the house				X	X			X				
4	Job 16:14	warrior	X	X	X			X	X		X			
		giant				X	X			X				
5	Job 21:28	tent	X	X	X			X	X		X			
		(omit)				X	X			X				
6	Job 32:4	waited to speak to Job	X	X	X			X	X		X			
		waited till Job had spoken				X	X			X				
7	Job 40:23	river rages	X	X	X			X	(X)		X			
		drinks the river				X	X			X				
8	Psa 139:11	fall on	X	X	X			X						
		cover				X	X			X				
		(other)							X		X			
9	1 Chr 4:19	the wife of hodiah	X	X	X			X	X					
		his wife Hodiah				X	X			X				
10	Song 4:5	gazelle	X	X	X			X	X		X			
		(omit)				X	X			X				
11	Song 7:3	gazelle	X	X	X			X	X		X			
		(omit)				X	X			X				
12	Isa 19:10	soul	X	X	X			X	X		X			
		fish				X	X			X				

**Appendix I-2.6 Unjustifiable Emendations Supported Only by the Latin Vulgate**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
13	Isa 43:14	fugitives	X	X	X			X	X					
		bars (nobles)				X	X			X				
		(other)									X			
14	Lam 1:7	downfall	X	X	X			X			X	(X)		
		Sabbaths				X	X			X				
		habitation							X					
15	Lam 2:20	children they have cuddled	X	X	X			X	(X)					
		children a span long				X	X			X				
		(other)									X			
16	Ezek 16:12	nose	X	X	X			X	X					
		forehead				X	X			X				
		(other)									X			
17	Ezek 36:5	its open country	X	X	X			X				(X)		
		to cast it out				X	X			X				
		(other)							X					
18	Ezek 37:17	for yourself	X	X	X			X	X		X			
		(omit)				X	X			X				
19	Nah 2:1	scatters	X	X	X			X	X		X			
		dashes in pieces				X	X			(X)				
20	Mal 2:12	awake and aware	X	X	X			X						
		master and scholar				X	X			X			X	
		(other)							X		X			

**Appendix I-2.7 Unjustified Emendations Supported Only by the Aramaic Targum**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Judg 3:19	images	X	X	X			X	X	X				
		quarries				X	X				X			
2	Judg 3:26	images	X	X	X			X	X	X				
		quarries				X	X				X			
3	1 Sam 2:25	God	X	X	X			X		X				
		Judge				X					(X)			
		judge					X				(X)			
4	2 Sam 5:21	carried away	X	X	X			X	X	X				
		burned				X	X				X			1 Chr 14:12
5	Job 5:5	snare	X	X	X			X						Job 18:9
		robber				X	X				X			
		(other)							X	X				
6	Job 22:25	gold	X	X	X			X						Job 22:24
		defense				X	X				X			
		against enemies							X	X				
7	Prov 12:26	select/choose	X	X	X			X						
		more excellent				X	X				X			
		(other)							X	X				
8	Ezek 1:24	tumult	X	X	X			X		(X)				
		speech				X	X				X			
		(other)							X					
9	Ezek 19:7	widows	X	X	X			(X)		X				
		palaces				X	X				X			Isa 13:22
		(other)							X					
10	Nah 1:5	quake/heave	X	X	X			X	X	X				
		burn				X	X				X			2 Sam 5:21

**Appendix I-2.8 Unjustified Emendations Supported Only by the LXX**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	2 Chr 17:4	God	X	X	X			X		X				
		LORD God				X			X					
		LORD God					X							
2	2 Chr 33:19	Hozai	X	X	X			X		X				
		the seers				X	X		X					
		(other)										X		
3	Job 15:11	gently	X	X	X			X			X			
		secret				X	X		X					
		(other)								X				
4	Song 4:1	go down	X	X	X			X			X			
		appear				X	X		X					
		come up								X				
5	Song 6:5	go down	X	X	X			X			X			
		appear				X	X		X					
		come up								X				
6	Isa 57:8	hand	X	X	X			X		X				
		(omit)				X	X		X					
		(other)										X		
7	Hos 13:16	is held guilty	X	X	X			X			X			
		become desolate				X	X		X					Joel 1:18
		(other)								X				
8	Job 1:19	from across	X	X	X			X		X	X			
		from				X	X		X					

**Appendix I-2.9 Unjustified Emendations Supported Only by the Syriac**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	2 Sam 12:22	LORD	X	X				X	X	X	X			
		God			X	X						X		
		GOD					X							

**Appendix I-2.10**

**Unjustifiable Emendations Supported by the LXX and Vgt.**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Gen 7:22	Spirit	X	X	X			X			X			
		(omit)				X	X		X	X				
2	Num 10:29	Reuel	X	X	X			X			X			Exod 2:18
		Raguel				X	X		X	X				
3	Num 13:8	Hoshea	X	X	X			X			X			Deut 32:44
		Oshea				X	X		X	X				Num 13:16
4	Num 13:24	(omit)	X	X	X			X			X			
		of grapes				X	X		X	X				
5	Deut 2:27	in the road	X	X	X			X			X			
		(omit)				X	X		X	X				
6	1 Sam 5:9	tumors broke out	X	X	X			X			X			
		they had emerods in their secret parts				X	X		X	X				
7	1 Sam 5:12	tumors broke out	X	X	X			X			X			
		they had emerods in their secret parts				X	X		X	X				
8	1 Sam 5:9	tumors broke out	X	X	X			X			X			
		they had emerods in their secret parts				X	X		X	X				
9	1 Sam 6:4	tumors broke out	X	X	X			X			X			
		they had emerods in their secret parts				X	X		X	X				
10	1 Sam 6:5	tumors broke out	X	X	X			X			X			
		they had emerods in their secret parts				X	X		X	X				
11	Psa 68:23	his portion	X	X	X			X			(X)			
		from it				X	X		X	X				
12	Prov 24:28	would you deceive?	X	X	X			X			X			
		do not deceive				X	X		X	X				

## Appendix I-2.10

## Unjustifiable Emendations Supported by the LXX and Vgt.

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
13	Jer 52:12	King Nebuchadnezzar	X	X	X			X			(X)			
		Nebuchadnezzar				X	X		(X)	X				
14	Lam 1:8	became vile	X	X	X			X			(X)			
		is removed				X	X		X	X				
15	Ezek 21:16	set (your blade)	X	X				X			X			
		(omit)			X	X	X		X	X				
16	Psa 39:13	remove your (gaze)	X	X	X			X			(X)			
		O spare me				X	X		X	X				
17	Jer 50:11	heifer threshing grain	X	X	X			X						
		heifer at grass				X	X		X	X				
		stalled calf									X			

**Appendix I-2.11 Unjustified Emendations Supported by the Vulgate and Targum**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Num 11:25	do again	X	X	X			X	X					Deut 5:22
		cease				X	X			X	X			
2	Num 21:14	Waheb in Suphah	X	X	X			X						Deut 1:1
		What he did in the Red Sea				X	X			X	X			
		(other)							X			X		
3	Josh 15:40	Lahmas	X	X				X	X					
		Lahmam			X	X	X			X	X			
4	Num 14:33	shepherds	X	X	X			X	X					
		wanderers				X	X			X	X			
5	Eccl 10:1	putrefy	X	X	X			X	(X)			(X)		
		(omit)				X	X			X	X			
6	Isa 19:10	wages	X	X	X			X						
		sluices (dams)				X	X			(x)	X			
		(other)							X					
7	Jer 46:25	Amon	X	X	X			X	X					
		multitudes				X	X			X	X			
8	Jer 52:15	craftsmen	X	X	X			X						2 Kings 24:16
		multitude				X	X			X	X	(X)		2 Kings 25:11
		(omit)							X					
9	Mic 2:6	return	X	X	X			X	X					
		take shame				X	X			X	X			
10	Mic 6:14	carry away	X	X	X			X	(X)					
		take hold				X	X			X	X			
11	Nah 3:8	No Amon	X	X	X			X	X					Jer 46:25
		populous No				X	X			(X)	(X)			

**Appendix I-2.12 Unjustified Emendations Supported by the LXX and Targum**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Judg 20:33	Geba	X	X	X			X	(X)					
		Gibeah				X	X				X			Judg 20:34
		(omit)								X				

**Appendix I-2.13 Unjustified Emendations Supported by the LXX and Syriac**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Prov 19:24	bowl	X	X	X			X						
		bosom				X	X		X			X		
		armpit								X	X			

**Appendix I-2.14 Unjustified Emendations Supported by the Targum and Syriac**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Ezek 5:6	rebelled	X	X	X			X						
		changed				X	X				X	X		
		(other)							X	X				
2	2 Sam 7:22	Lord GOD	X	X		X		X	X	X				
		LORD God			X		X				X	X		

**Appendix I-2.15 Unjustifiable Emendations Supported by Three Ancient Authorities**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Gen 49:6	ox	X	X	X			X	X					
		wall				X	X			X	X	X		
2	Deut 1:1	Suph	X	X	X			X						Num 21:14
		Red Sea				X	X		X	X	X			
3	1 Kings 22:38	harlots bathed	X	X	X			X	X					
		they washed his armour				X	X			(X)	X	X		
4	Psa 68:23	crush (them)	X	X	X			X						
		be dipped				X	X		X	X	X			Psa 58:10
5	Eccl 9:14	snare	X	X	X			X						
		bulwark				X	X		X	X		X		
		(other)									X			
6	Song 1:7	a veiled one	X	X	X			X	(X)					
		a wanderer				X	X			X	(X)	X		
7	Isa 1:17	reprove the oppressor	X	X	X			X						
		relieve the oppressed				X	X		X	X	X			
8	Joel 1:18	suffer punishment	X	X	X			X						
		make desolate				X	X		X	X	X			Hos 13:16
9	Joel 2:6	made pale	X	X	X			X						
		gather blackness				X	X		(X)	(X)	(X)			
10	Amos 5:26	Sikkuth your king	X	X	X			X			(X)			
		tabernacle of your Molech				X	X		(X)	(X)		(X)		
11	Hab 2:6	pledges/debts	X	X	X			X	(X)		X			
		thick clay				X	X			X		X	X	

**Appendix I-2.16 Unjustifiable Conflation of MT and Versions**

No.	Ref.	Reading	MT	Bom.	MSS	KJV-1611	KJV-1769	NKJV	LXX	Vgt.	Tgm.	Syr.	Trad.	X-ref.
1	Psa 143:9	in you I take shelter	X	X	X			X						
		I flee to you							X	X				
		I flee to you to hide me				X	X				X			



# **Appendix J**

**Differences Between the NA-27 Text  
and the R-P Byzantine Text**



### Differences Between the NA-27 Text and the R-P Byzantine Text

Vincent Broman conducted a digital collation of the text of the 27<sup>th</sup> edition of the Nestle-Aland Greek New Testament and that of the Robinson-Pierpont Byzantine Text, and catalogued 7,041 differences.<sup>1</sup> Table J.1 lists the number of differences based on nine different categories. This appendix contains a study to determine the approximate number of differences between these two texts that affect meaning and translation. The results are based on 256 statistical samples of the nine categories. Two categories were fully examined;<sup>2</sup> two categories were not sampled because their kinds of differences are known to not affect meaning and translation.<sup>3</sup> For the remaining categories, thirty samples were taken from each.<sup>4</sup> The study verifies that many of the differences have little or no effect on meaning or translation.

**Table J.1**  
Number of Differences Between  
NA-27 and Robinson-Pierpont

<u>Number</u>	<u>Type of Difference</u>
51	change of word division spacing
183	insertion or deletion of movable $\nu\omicron$
406	other minor spelling difference
593	deletion of a word
1,729	insertion of a word
2,444	one word substituted for another
55	interchange of $\kappa\alpha\iota$ for $\delta\epsilon$ and $\delta\epsilon$ for $\kappa\alpha\iota$
748	transposition of words
<u>832</u>	more complex variation, i.e., miscellaneous
7,041	Total

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<sup>1</sup> Vincent Broman from his website [user.mstar2.net/browman/nabydiff.zip](http://user.mstar2.net/browman/nabydiff.zip).

<sup>2</sup> Changes of word division spacing and the interchange of  $\kappa\alpha\iota$  and  $\delta\epsilon$ .

<sup>3</sup> Insertion or deletion of movable  $\nu\omicron$  and minor variations in spelling.

<sup>4</sup> To avoid suspicion of biased selection, the first thirty were selected from the list for each category. Thirty samples meet the minimum requirement for statistical studies. Since variant readings occur randomly (in unpredictable places), selecting the first thirty places of variation satisfies the need for randomness.

### *Changes of Word Division*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where one of the two printed editions of the Greek New Testament reads two separate words where the other has the same two words united into one compound word. Broman catalogued 51 instances. This type of variation occurs with seventeen different word pairs. Of the 51 instances of this type of variation, only one has an effect on meaning and translation—and that only mildly so. Table J.2 summarizes the results.

(1) In Matthew 6:1, NA-27 reads μή γε, whereas R-P reads μήγε. The phrases both mean “otherwise, or else.” There is no essential difference in meaning or translation, as reflected in all versions. This same variation of word division also occurs in Matthew 9:17; Luke 5:36, 37; 10:6; 14:32; 2 Corinthians 11:5.

(2) In Matthew 7:20, NA-27 reads ἄρα γε, whereas R-P reads ἄραγε. Both expressions have the same meaning. The versions translate either expression as “therefore” or “so.” The same variation of word division also occurs in Matthew 17:26.

(3) In Matthew 9:4, NA-27 reads ἵνατί, whereas R-P reads ἵνα τί. The word ἵνατί means “Why? for what reason?” The word ἵνα means “in order that (of purpose),” and the word τί means “who?, which?, what?, or “what sort of”; together, whether as one word or as separate words, the meaning is the same. All versions translate as “why?” or the equivalent whether following one text or the other.<sup>5</sup> The same variation of word division also occurs in Matthew 27:46; Luke 13:7; Acts 4:25; 7:26; 1 Corinthians 10:29.

(4) In Matthew 9:4, NA-27 reads μή γε, whereas R-P reads μήγε. Together, whether as one word or as separate words, the meaning is the same, being translated as “otherwise” or the equivalent. The same variation of word division also occurs in Matthew 9:17.

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<sup>5</sup> The *Textus Receptus* combines the two as ἵνατί τί which is redundant and somewhat awkward.

(5) In Matthew 16:17, NA-27 reads Βαριωνᾶ [Barjona], whereas R-P reads Βαρ Ἰωνᾶ [Bar-Jonah]. Both readings are the surname of Simon Peter meaning “son of Jonah”; no difference in meaning exists. Some versions transliterate the name as “Barjona” or “Bar-Jonah,” and others translate the name as “son of Jonah” or “son of John.”

(6) In Mark 4:10, NA-27 reads κατὰ μόνας, whereas R-P reads καταμόνας. Both expressions have the same meaning. All translations render the expression as “alone” or equivalent. This same variation of word division also occurs in Luke 9:18.

(7) In Acts 2:18, NA-27 reads καί γε, whereas R-P reads καίγε.<sup>6</sup> There is no difference in meaning or translation, both being translated as “and” or equivalent. This same variation of word division also occurs in Acts 17:27.

(8) In Acts 27:12, NA-27 reads εἴ πως, whereas R-P reads εἴπως. There is no difference in meaning or translation, both being translated as “if somehow” or equivalent. The same difference in word division also occurs in Romans 1:10.

(9) In Romans 11:10, NA-27 reads διὰ παντός, whereas R-P reads διὰ παντός. There is no difference in meaning or translation, both being translated as “always” or equivalent.

(10) In Romans 11:21, NA-27 reads μή πως, whereas R-P reads μήπως. There is no difference in meaning or translation, both being translated as “may not” or equivalent. The same difference in word division also occurs in 1 Corinthians 8:9; 9:27; 2 Corinthians 2:7; 9:4; 11:3; 12:20 (twice); Galatians 2:2; 4:11; 1 Thessalonians 3:5.

(11) In 1 Corinthians 7:5, NA-27 reads μήτι, whereas R-P reads μή τι. There is no difference in meaning or translation, both being translated as “except” or equivalent. The same difference in word division also occurs in 2 Corinthians 1:17; 12:18; 13:5.

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<sup>6</sup> The *Textus Receptus* and the text of Stephanus (1550) agree with NA-27 here.

(12) In 1 Corinthians 10:8, NA-27 reads εἴκοσι τρεῖς, whereas R-P reads εἴκοσιτρεῖς. There is no difference in meaning or translation, both being translated as “twenty-three.”

(13) In 1 Corinthians 16:22, NA-27 reads Μαρανα θα, whereas R-P reads Μαράν ἄθα. There is no difference in meaning or translation, both being translated as “O Lord come,” or transliterated as “Maranatha.”

(14) In 2 Corinthians 3:14, NA-27 reads ὅτι, whereas R-P reads ὃ τι. Most translators regard the two expressions here to have the same meaning “because” or equivalent. However, some translate the expression in R-P as “which.”

(15) In 2 Corinthians 5:3, NA-27 reads εἴ γε, whereas R-P reads εἴγε. There is no difference in meaning or translation, both being translated as “if indeed,” or equivalent. The same difference in word division occurs also in Galatians 3:4; Ephesians 3:2; 4:20; Colossians 1:23.

(16) In 2 Corinthians 11:5, NA-27 reads ὑπερλίαν, whereas R-P reads ὑπερλίαν. There is no difference in meaning or translation, both being translated as “in the least inferior,” or equivalent. The same difference in word division occurs also in 2 Corinthians 12:11.

(17) In Ephesians 3:20, NA-27 reads ὑπερεκπερισσοῦ, whereas R-P reads ὑπὲρ ἐκπερισσοῦ. There is no difference in meaning or translation, both being translated as “exceedingly abundantly more than,” or equivalent. The same difference in word division occurs also in 1 Thessalonians 3:10; 5:13.

**Table J.2**  
Summary of the Effect of Word-Division Variations  
on Meaning and Translation

Word Pair #	No effect	Mild effect	Significant effect	Total
1	7			7
2	2			2
3	6			6
4	2			2
5	1			1
6	2			2
7	2			2
8	2			2
9	1			1
10	11			11
11	4			4
12	1			1
13	1			1
14		1		1
15	4			4
16	2			2
17	2			2
Totals	50	1	0	51

### *Movable nu*

In the Greek New Testament, the use of movable  $\nu\upsilon$  is purely a phenomenon related to pronunciation that makes no difference in meaning or translation.<sup>7</sup> It can be compared to the English letter *n* appended to the indefinite article *a* when it occurs before a word beginning with a vowel, as in *a* book, but *an* apple. Broman catalogued 183 instances where NA-27 and R-P differed with respect to the movable  $\nu\upsilon$ .

### *Minor Spelling Differences*

The standardization of spelling is a relatively modern practice. Minor spelling variations had no effect on meaning in antiquity. The 406 spelling varia-

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<sup>7</sup> A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Nashville: Broadman Press, 1934), 219-20.

tions listed by Broman have no practical significance for meaning and translation in this study.

### *Deletions*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where the R-P text lacks a word contained in NA-27. Broman catalogued 593 instances of such deletions.

(1) In Matthew 3:6, NA-27 reads “in the Jordan river,” whereas R-P reads “in the Jordan.” The meaning is the same since “the Jordan” is the name of a well-known river. The lack of the word “river” in the Byzantine text is inconsequential. However, the omission does affect translation.

(2) In Matthew 3:11, NA-27 reads “and fire,” whereas R-P lacks the phrase.<sup>8</sup> The R-P text contains the phrase in the parallel passage (Luke 3:16). The lack of this phrase does affect meaning and translation.

(3) In Matthew 4:4, NA-27 reads “the man,” whereas R-P reads “man.” The R-P text lacks the definite article. This word is part of a quotation from the Old Testament (Deuteronomy 8:3) in which the Hebrew text contains the definite article. No difference in meaning exists between the two readings whether in Hebrew or Greek. The R-P text has the definite article in the parallel passage (Luke 4:4). A similar insignificant lack of the definite article occurs in Matthew 7:21; 10:4.

(4) In Matthew 6:1, NA-27 contains the particle  $\delta\epsilon$  enclosed in brackets, indicating that the reading is questionable, whereas R-P lacks the word. The presence or absence of the particle makes no difference in how the versions translate the passage. A similar insignificant lack of the particle occurs in Matthew 19:21; 22:37.

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<sup>8</sup> The *Textus Receptus* and the text of Stephanus (1550) agree with NA-27 in this text.

(5) In Matthew 7:10, NA-27 reads ἢ καὶ, whereas R-P reads καὶ ἐὰν, where R-P lacks ἢ and NA-27 lacks ἐὰν. The phrases are equivalent in meaning; all versions translate “or if” regardless of the text followed.

(6) In Matthew 7:29, NA-27 reads “as their scribes,” whereas R-P lacks the word “their.” This lack does affect meaning and translation in a minor way.

(7) In Matthew 10:2, NA-27 reads “and James,” whereas R-P reads “James.” The phrase is in the middle of a sequence of names in which the lack of a conjunction makes no difference in meaning or translation.

(8) In Matthew 10:8, NA-27 contains the clause “raise the dead” that is lacking in R-P.<sup>9</sup> This omission does affect meaning and translation.

(9) In Matthew 10:14, NA-27 reads ἐξερχόμενοι ἔξω τῆς οἰκίας [when you depart from that house], whereas R-P reads ἐξερχόμενοι τῆς οἰκίας [when you depart from that house], lacking the preposition ἔξω [from]. The lack of the prepositional relationship is explicitly expressed by the verb of the clause, rendering the use of the preposition unnecessary and somewhat redundant.

(10) In Matthew 10:32, NA-27 reads τοῦ ἐν [τοῖς] οὐρανοῖς [who is in heaven], whereas R-P reads τοῦ ἐν οὐρανοῖς [who is in heaven], lacking the definite article [τοῖς]. The lack of the article makes no difference in meaning or translation here. Similar insignificant omissions of the definite article also occur in Matthew 10:33; 19:21; 21:15, 25; 22:30, 37 (twice); 24:31.

(11) In Matthew 11:5, NA-27 reads “and the dead are raised,” whereas R-P reads “the dead are raised,” lacking the conjunction “and.” The lack of the conjunction makes no difference in meaning or translation here because it occurs in the middle of a sequence of coordinate clauses where intermediate conjunctions

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<sup>9</sup> The *Textus Receptus* and the text of Stephanus (1550) contain the clause, but in different order.

are regularly omitted, as most translators did in this verse. A similar insignificant omission of the conjunction “and” occurs also in Matthew 15:31.

(12) In Matthew 12:38, NA-27 reads ἀπεκρίθησαν αὐτῷ [answered him], whereas R-P reads ἀπεκρίθησαν [answered], lacking the pronoun αὐτῷ [him]. The lack of the pronoun makes no difference in meaning, because it may be inferred from the context. The verse means the same without it; however, the omission does affect translation here.

(13) In Matthew 16:28, NA-27 reads λέγω ὑμῖν ὅτι [I say to you that], whereas R-P reads λέγω ὑμῖν [I say to you], lacking the conjunction ὅτι [that]. The lack of the conjunction makes no difference in meaning or translation, because it may be inferred from the context. The verse means the same without it. The translations usually render the verse in English without the word.

(14) In Matthew 18:12, NA-27 reads καὶ πορευθεῖς [and going], whereas R-P reads πορευθεῖς [going], lacking the conjunction καὶ [and]. The lack of the conjunction makes no difference in meaning or translation, because it is implied in the verbal form that follows. Thus, the verse means the same without it. The translations usually render the verse in English with the conjunction regardless of which text they follow.

(15) In Matthew 20:23, NA-27 reads οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι [this is not mine to give], whereas R-P reads οὐκ ἔστιν ἐμὸν δοῦναι [is not mine to give], lacking the pronoun τοῦτο [this]. The lack of the pronoun makes no difference in meaning, because it is implied in the verbal form that follows, resulting in the verse meaning the same without it. However, the omission does affect translation.

(16) In Matthew 21:5, NA-27 reads καὶ ἐπὶ πῶλον [and upon a colt], whereas R-P reads καὶ πῶλον [and upon a colt], lacking the preposition ἐπὶ [upon]. The lack of the preposition makes no difference in meaning or translation, because it may be inferred from the preceding preposition. Consequently, the verse means the same without it.

(17) In Matthew 21:9, NA-27 reads οἱ προάγοντες αὐτὸν [those going before him], whereas R-P reads οἱ προάγοντες [those going before], lacking the preposition αὐτὸν [him]. The lack of the preposition makes no difference in meaning, because it is implied in the preceding context. As a result, the verse means the same without it. However, the omission does affect translation.

These thirty examples illustrate that many of the deletions in the R-P text are inconsequential, making no essential difference in translation and meaning. Of the thirty omissions, twenty-seven (90 %) do not affect meaning, three (10 %) do affect meaning to some degree, and seven (23 %) affect translation. From this statistical sample of the 593 omissions, it may safely be concluded that about 534 (90 %) will not affect meaning, about 59 (10 %) will affect meaning to some degree, and about 136 (23 %) will affect translation. Table J.3 summarizes the results. The first column lists the reference where the variation occurs; the second, third, and fourth columns refer to the effect on meaning, and the last column refers to the effect on translation.

### *Insertions*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where the R-P text inserts a word not contained in NA-27. Broman catalogued 1,729 instances of such insertions. The insertions are usually of the same kind as those of deletions discussed above.

(1) In Matthew 1:6, NA-27 lacks the second “the king,” whereas R-P includes the phrase. The phrase is redundant and its inclusion adds nothing to the meaning of the narrative that was not already known to the reader. However, the insertion does affect translation.

(2) In Matthew 1:18, NA-27 lacks the word γὰρ, whereas R-P includes the word. The word is a conjunction meaning “for, since, then; indeed, certainly.” However, the conjunctive idea is implicit in the participle μνηστευθείσης of the clause, and all versions translate with some appropriate English conjunction. Nothing necessary for meaning or translation is lost by the absence of the conjunction.

**Table J.3**  
Summary of the Effect of Omissions  
on Meaning and Translation

Reference	No Effect	Mild	Significant	Translation
Matt. 3:6	1			1
Matt. 3:11			1	1
Matt. 4:4	1			
Matt. 6:1	1			
Matt. 7:10	1			
Matt. 7:21	1			
Matt 7:29		1		1
Matt. 10:2	1			
Matt. 10:4	1			
Matt. 10:8			1	1
Matt. 10:14	1			
Matt. 10:32	1			
Matt. 10:33	1			
Matt. 11:5	1			
Matt. 12:38	1			1
Matt. 15:31	1			
Matt. 16:28	1			
Matt. 18:12	1			
Matt. 19:21	1			
Matt. 19:21	1			
Matt. 20:23	1			1
Matt. 21:5	1			
Matt. 21:9	1			1
Matt. 21:15	1			
Matt. 21:25	1			
Matt 22:30	1			
Matt. 22:37	3			
Matt. 24:31	1			
Totals	27	1	2	7

(3) In Matthew 1:22, NA-27 reads “Lord,” lacking the definite article, whereas R-P reads “the Lord.” In Greek, the use of the definite article with proper names and titles of respect is optional, making no difference in meaning. All versions translate as “the Lord” as required in English. A similar insignificant insertion of the definite article occurs in Matthew 2:15.

(4) In Matthew 1:25, NA-27 reads “a son,” whereas R-P reads “her firstborn son.” The words “her firstborn” seem unnecessary in this story because the newborn son was obviously hers; and since she was a virgin, he was obviously her firstborn. The insertion does affect translation, but not meaning.

(5) In Matthew 2:18, NA-27 lacks the words “lamentation and” that are inserted in R-P. The phrase is part of a quotation taken from the Septuagint translation of Jeremiah 38:18. The Hebrew and Greek texts contain the phrase. The loss of meaning is minimal because the phrase is part of a triplet “lamentation and weeping and great mourning”; the other two parts of which are in the NA-27 text, but the omission does affect translation.

(6) In Matthew 2:22, NA-27 lacks the preposition ἐπὶ [over] that is inserted in R-P. The prepositional sense is implicit in the genitive case of the noun phrase “Judea.” Consequently, no necessary information is lost by the omission, because the translations convey the proper relationship of the verb and its object regardless of which text is followed.

(7) In Matthew 3:10, NA-27 lacks the conjunction “and” that is inserted in R-P. The lack of the conjunction here makes no significant difference in meaning and translation, because its presence is implicit in the context.

(8) In Matthew 4:10, NA-27 lacks the phrase “behind Me” that is inserted in R-P.<sup>10</sup> The phrase may have been inserted because the same expression occurs in Matthew 16:23, Mark 8:23, and Luke 4:8. The insertion does affect meaning and translation.

(9) In Matthew 4:12, NA-27 lacks the name “Jesus” that is inserted in R-P. The insertion does not affect meaning, because the antecedent of the pronoun implicit in the inflection of the verb must be “Jesus” in the context. However, the insertion does affect translation. Interestingly, most translations have the name

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<sup>10</sup> The *Textus Receptus* and the text of Stephanus (1550) agree with NA-27 here.

*Jesus* regardless of which text they followed. The same phenomenon occurs in Matthew 8:3, 7.

(10) In Matthew 5:11, NA-27 lacks the word ῥῆμα [a saying] that is inserted in R-P. The insertion does not affect meaning, because the concept is implicit in the word preceding it, so much so that all translations omit it, even the King James Version.

(11) In Matthew 5:22, NA-27 lacks the word εἰκῆ [without a cause] that is inserted in R-P. The insertion does affect meaning and translation.

(12) In Matthew 5:25, NA-27 lacks the words σε παραδῶ [hand you over] that are inserted in R-P. The insertion does not affect meaning, because the words are a repetition of the same phrase earlier in the verse and are the normal expectation in the context; however, the insertion does affect translation.

(13) In Matthew 5:31, NA-27 lacks the word ὅτι [that] that is inserted in R-P. The insertion does not affect meaning or translation, because the word is implicit in the context. Consequently, the verse means the same with or without the word. This same type of insignificant insertion also occurs in Matthew 6:5, 16.

(14) In Matthew 5:44, NA-27 lacks the words “bless those who curse you, do good to those who hate you” that are inserted in R-P. The insertion does affect meaning and translation.

(15) In Matthew 5:44, NA-27 lacks the words “those who spitefully use you” that are inserted in R-P. The insertion does affect meaning and translation.

(16) In Matthew 5:45, NA-27 lacks the definite article before “heaven” that is inserted in R-P. The insertion does not affect meaning and translation. A similar insignificant insertion of the definite article also occurs in Matthew 6:10, 34.

(17) In Matthew 6:4, NA-27 lacks the pronoun “himself” that is inserted in R-P. The insertion does mildly affect meaning and translation.

(18) In Matthew 6:4, NA-27 lacks the adverb “openly” that is inserted in R-P. The insertion does mildly affect meaning and translation. This same kind of insertion occurs in Matthew 6:6.

(19) In Matthew 6:5, NA-27 lacks the particle  $\alpha\upsilon$  that is inserted in R-P. The insertion does not affect meaning and translation, being used as an optional matter of style.

(20) In Matthew 6:13, NA-27 lacks the words “For Yours is the kingdom and the power and the glory forever. Amen” that are inserted in R-P. The insertion does affect meaning and translation.

(21) In Matthew 6:15, NA-27 lacks the words “their trespasses” that are inserted in R-P. The insertion does not affect meaning, because the words are a repetition from the preceding verse and are the normal expectation of the context. The text means the same with or without these words. However, the insertion does affect translation.

(22) In Matthew 7:15, NA-27 lacks the word  $\delta\acute{\epsilon}$  that is inserted in R-P. The insertion has no significant effect in meaning or translation.

These thirty examples illustrate that a number of the insertions in the R-P text are inconsequential, making no essential difference in translation and meaning. Of the thirty insertions, twenty-one (70 %) do not affect meaning, six (20 %) mildly affect meaning, three (10 %) significantly affect meaning, and sixteen (53 %) affect translation. From this statistical sample of the 1,729 omissions, it may safely be concluded that about 1,287 will not affect meaning, about 346 will affect meaning mildly, another 173 will affect meaning significantly, and approximately 916 will affect translation. Table J.4 summarizes the results. The first column lists the reference where the variation occurs; the second, third, and fourth columns refer to the effect on meaning; and the last column refers to the effect on translation.

**Table J.4**  
Summary of the Effect of Insertions  
on Meaning and Translation

Reference	No Effect	Mild	Significant	Translation
Matt. 1:6	1			1
Matt. 1:18	1			
Matt. 1:22	1			
Matt. 1:25	1			1
Matt. 2:15	1			
Matt. 2:18		1		1
Matt. 2:22	1			
Matt. 3:10	1			
Matt. 4:10		1		1
Matt. 4:12	1			1
Matt. 5:11	1			
Matt. 5:22		1		1
Matt. 5:25	1			1
Matt. 5:31	1			
Matt. 5:44			1	1
Matt. 5:44			1	1
Matt. 5:45	1			
Matt. 6:4		1		1
Matt. 6:4		1		1
Matt. 6:5	1			
Matt. 6:6		1		1
Matt. 6:5	1			
Matt. 6:10	1			
Matt. 6:13			1	1
Matt. 6:15	1			1
Matt. 6:16	1			
Matt. 6:34	1			
Matt. 7:15	1			
Matt. 8:3	1			1
Matt. 8:7	1			1
Total	21	6	3	16

### *Substitutions*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where the R-P text substitutes a word for one contained in NA-27. Broman catalogued 2,444 instances of such substitutions.

(1) In Matthew 1:7, NA-27 reads “Asaph” whereas R-P reads “Asa.” This evidently involves alternate spellings of the name in Greek with no good explanation. The correct name is Asa which should be in the text. This substitution affects translation for those following NA-27 here.

(2) In Matthew 1:18, NA-27 reads γένεσις [birth], whereas R-P reads γέννησις [birth]. The words are synonyms and are spelled very much alike. The choice concerns the scholars, but makes no difference in meaning or translation.

(3) In Matthew 1:19, NA-27 reads δειγματίσαι [to disgrace (publicly)], whereas R-P reads παραδειγματίσαι [expose to public ridicule]. These words occur only once in the Bible. The second word consists of the first word with a modifying prefix. The words are synonyms, perhaps the second being more emphatic. No difference in essential meaning or translation is involved.

(4) In Matthew 1:20, NA-27 reads “Marian,” whereas R-P reads “Mariam.” These are alternate spellings of the same name. All the versions translate “Mary” here, regardless of which text followed. No change of meaning or translation is involved.

(5) In Matthew 1:24, NA-27 reads ἐγερθεὶς [being awakened, aroused (from sleep)], whereas R-P reads διεγερθεὶς [being awakened (from sleep)]. The second word consists of the first word with a modifying prefix. The words are synonyms, perhaps the second being more emphatic. No difference in meaning or translation is involved.

(6) In Matthew 2:9, NA-27 reads ἐστᾶθι [to stand, stop, stand still], whereas R-P reads ἕστη [to stand, stop, stand still]. The words are different grammatical forms of the same verb; the first is the indicative, aorist passive; and

the second is the indicative aorist active. The difference does not affect meaning or translation. Some versions translate as “stood” while others translate as “stopped.” The difference is minimal.

(7) In Matthew 2:17, NA-27 reads “through Jeremiah the prophet,” whereas R-P reads “by Jeremiah the prophet.” The substitution does affect translation, but makes little difference in essential meaning, because prophecy was given “through” a prophet, and was written “by” the prophet; both concepts are theologically correct. A similar substitution occurs in Matthew 3:3.

(8) In Matthew 2:21, NA-27 reads εἰσῆλθεν [go into], whereas R-P reads ἦλθεν [go (into)]. In this context the words are synonymous, making no difference in meaning or translation.

(9) In Matthew 3:16, NA-27 reads ἠνεώχθησαν [were opened], whereas R-P reads ἀνεώχθησαν [were opened]. In this context the words are synonymous, differing only by one letter and making no difference in meaning or translation.

(10) In Matthew 4:5, NA-27 reads ἕστησεν [set or place], whereas R-P reads ἵστησιν [set or place]. In this context the words are different tenses of the same verb, differing only by one letter and making no difference in meaning or translation in this verse.

(11) In Matthew 4:9, NA-27 reads εἶπεν [he said], whereas R-P reads λέγει [he said]. These words are synonyms, their substitution making no difference in meaning or translation.

(12) In Matthew 4:13, NA-27 reads Ναζαρά [Nazareth], whereas R-P reads Ναζαρέτ [Nazareth]. These words are alternate spellings of the same proper name, their substitution making no difference in meaning or translation.

(13) In Matthew 4:13, NA-27 reads Καφαρναούμ [Capernaum], whereas R-P reads Καπερναούμ [Capernaum]. These words are alternate spellings of the same proper name, their substitution making no difference in meaning or translation.

(14) In Matthew 4:13, NA-27 reads Νεφθαλίμ [Naphtali], whereas R-P reads Νεφθαλείμ [Naphtali]. These words are alternate spellings of the same proper name, their substitution making no difference in meaning or translation. The same substitution also occurs in Matthew 4:15.

(15) In Matthew 5:32, NA-27 reads μοιχευθῆναι [to commit adultery], whereas R-P reads μοιχᾶσθαι [to commit adultery]. These words are alternate tenses of the same verb which make no difference in meaning or translation in this context.

(16) In Matthew 5:39, NA-27 reads ῥαπίζει [strike], whereas R-P reads ῥαπίσει [strike]. These words are alternate tenses of the same verb which make no difference in meaning or translation in this context.

(17) In Matthew 5:39, NA-27 reads εἰς [unto], whereas R-P reads ἐπί [upon]. These words are different prepositions which make no difference in meaning or translation in this context.

(18) In Matthew 5:42, NA-27 reads δός [give], whereas R-P reads δίδου [give]. These words are alternate tenses of the same verb which make no difference in meaning or translation in this context.

(19) In Matthew 5:42, NA-27 reads δανίσασθαι [to borrow], whereas R-P reads δανείσασθαι [to borrow]. These words are alternate spellings of the same verb form which make no difference in meaning or translation in this context.

(20) In Matthew 5:47, NA-27 reads ἀδελφοὺς [brothers], whereas R-P reads φίλους [friends]. This substitution does make a difference in meaning and translation.

(21) In Matthew 5:47, NA-27 reads αὐτὸ [that], whereas R-P reads οὕτως [so]. This substitution does not make a difference in meaning, but it does make a difference in translation.

(22) In Matthew 5:48, NA-27 reads ὡς [as], whereas R-P reads ὡπερ [as]. In this context, these words are synonyms, making no difference in meaning or translation. A similar substitution also occurs in Matthew 6:5.

(23) In Matthew 6:1, NA-27 reads δικαιοσύνην [righteousness], whereas R-P reads ἐλεημοσύνην [charitable deed]. The substitution affects meaning and translation.

(24) In Matthew 6:6, NA-27 reads ταμιεῖον [private room], whereas R-P reads ταμιεῖον [private room]. These words are actually alternate spellings of the same word, making no difference in meaning or translation.

(25) In Matthew 6:7, NA-27 reads βατταλογήσητε [use vain repetition], whereas R-P reads βαττολογήσητε [use vain repetition]. These words are actually alternate spellings of the same word, making no difference in meaning or translation.

(26) In Matthew 6:12, NA-27 reads ἀφήκαμεν [we have forgiven (indicative aorist active)], whereas R-P reads ἀφίεμεν [we forgive (indicative present active)]. The difference is the tense of the verb; the substitution affects meaning and translation.

These thirty examples illustrate that a number of the substitutions in the R-P text are inconsequential, making no essential difference in translation and meaning. Of the thirty substitutions, twenty-four (80 %) do not affect meaning, three (10 %) mildly affect meaning, three (10 %) significantly affect meaning, and seven (23 %) affect translation. From this statistical sample of the 2,444 omissions, it may safely be concluded that about 1,955 will not affect meaning, about 244 will affect meaning mildly, another 244 will affect meaning significantly, and approximately 562 will affect translation. Table J.5 summarizes the results. The first column lists the reference where the variation occurs; the second, third, and fourth columns refer to the effect on meaning; and the last column refers to the effect on translation.

**Table J.5**  
Summary of the Effect of Substitutions  
on Meaning and Translation

Reference	No Effect	Mild	Significant	Translation
Matt. 1:7	1			1
Matt. 1:18	1			
Matt. 1:19	1			
Matt. 1:20	1			
Matt. 1:24	1			
Matt. 2:9	1			
Matt. 2:17		1		1
Matt. 2:21	1			
Matt. 3:3		1		1
Matt. 3:16	1			
Matt. 4:5	1			
Matt. 4:9	1			
Matt. 4:13	1			
Matt. 4:13	1			
Matt. 4:13	1			
Matt. 4:13	1			
Matt. 4:15	1			
Matt. 5:32	1			
Matt. 5:39	1			
Matt. 5:39	1			
Matt. 5:42	1			
Matt. 5:42	1			
Matt. 5:47			1	1
Matt. 5:47			1	1
Matt. 5:48	1			
Matt. 6:1			1	1
Matt. 6:5	1			
Matt. 6:5	1			
Matt. 6:6	1			
Matt. 6:12		1		1
Total	24	3	3	7

### *Interchange of $\kappa\alpha\iota$ for $\delta\epsilon$ or $\Delta\epsilon$ for $\kappa\alpha\iota$*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where the R-P text reads  $\kappa\alpha\iota$  [and] and NA-27 reads  $\delta\epsilon$  [a conjunction often comparable to  $\kappa\alpha\iota$ ], or the reverse. Broman catalogued 55 instances of such substitutions.

Places where NA-27 reads  $\kappa\alpha\iota$  and R-P reads  $\delta\epsilon$ : Matthew 20:10; Mark 1:6, 28; 2:5; 4:5, 10, 37; 5:6, 14, 16; 6:3; 8:8; 9:9; 10:52; 11:4, 8; 13:11, 12; 15:33; Luke 12:42; 22:44; Acts 7:15; 1 Corinthians 7:38; Revelation 9:11.

Places where NA-27 reads  $\delta\epsilon$  and R-P reads  $\kappa\alpha\iota$ : Matthew 3:16; 14:13; 16:17; 20:2;<sup>11</sup> 21:30; Mark 7:24; Luke 4:3, 9; 5:3, 12; 6:8; 8:20, 22; 9:9, 50; 17:35; 18:13; 23:45; 24:3; John 6:2; 11:19; Acts 8:8; 10:24; 11:2; 12:3; 16:38; 21:4; Romans 13:2; 14:3; James 2:3.

In all 55 of these places, the difference has essentially no effect on meaning or translation.

### *Transposition of Words*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where the R-P text transposes words contained in the NA-27. Broman catalogued 748 instances of such substitutions.

(1) In Matthew 2:3, NA-27 reads “King Herod,” whereas R-P reads “Herod the king.”

(2) In Matthew 2:8, NA-27 reads “search diligently,” whereas R-P reads “diligently search.”

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<sup>11</sup> The TR and the Stephanus text read with NA-27 here.

(3) In Matthew 2:19, NA-27 reads “appeared in a dream,” whereas R-P reads “in a dream appeared.” All versions translate the phrase the same in English.

(4) In Matthew 2:22, NA-27 reads “his father Herod,” whereas R-P reads “Herod his father.” All versions translate the phrase the same in English.

(5) In Matthew 3:4, NA-27 reads “food was his,” whereas R-P reads “food his was.” All versions translate the phrase as “his food was.”

(6) In Matthew 3:11, NA-27 reads “I you baptize,” whereas R-P reads “I baptize you.” All versions translate the clause the same in English.

(7) In Matthew 3:16, NA-27 reads “immediately came up,” whereas R-P reads “came up immediately.” The difference in order does not affect meaning or translation.

(8) In Matthew 4:3, NA-27 reads “said to him,” whereas R-P reads “to him said.” The difference in order does not affect meaning or translation.

(9) In Matthew 4:9, NA-27 reads “these to you all I give,” whereas R-P reads “these all to you I give.” The difference in order does not affect meaning or translation.

(10) In Matthew 4:16, NA-27 reads “a light they saw,” whereas R-P reads “they saw a light.” The difference in order does not affect meaning or translation.

(11) In Matthew 5:20, NA-27 reads “your righteousness,” whereas R-P reads “righteousness your.” The difference in order does not affect meaning or translation.

(12) In Matthew 5:36, NA-27 reads “one hair white to make or black,” whereas R-P reads “one hair white or black to make.” The difference in order does not affect meaning or translation.

(13) In Matthew 5:39, NA-27 reads “cheek your,” whereas R-P reads “your cheek.” The difference in order does not affect meaning or translation.

(14) In Matthew 6:22, NA-27 reads “if is your eye healthy,” whereas R-P reads “if your eye healthy is.” The difference in order does not affect meaning or translation.

(15) In Matthew 7:5, NA-27 reads “out of your eye the plank,” whereas R-P reads “the plank out of your eye.” The difference in order does not affect meaning or translation.

(16) In Matthew 7:24, NA-27 reads “his house,” whereas R-P reads “house his.” The difference in order does not affect meaning or translation. The same transposition also occurs in Matthew 7:26.

(17) In Matthew 8:27, NA-27 reads “obey him,” whereas R-P reads “him obey.” The difference in order does not affect meaning or translation.

(18) In Matthew 10:33, NA-27 reads “deny I also him,” whereas R-P reads “deny him I also.” The difference in order does not affect meaning or translation.

(19) In Matthew 11:26, NA-27 reads “well-pleasing it was,” whereas R-P reads “it was well-pleasing.” The difference in order does not affect meaning or translation.

(20) In Matthew 12:13, NA-27 reads “hand your,” whereas R-P reads “your hand.” The difference in order does not affect meaning or translation.

(21) In Matthew 12:14, NA-27 reads “going out, the Pharisees conspired against him,” whereas R-P reads “the Pharisees conspired against him, going out.” The difference in order does not affect meaning or translation.

(22) In Matthew 12:27, NA-27 reads “judges will be your,” whereas R-P reads “your will be judges.” The difference in order does not affect meaning or translation.

(23) In Matthew 12:44, NA-27 reads “into my house I will return,” whereas R-P reads “I will return into my house.” The difference in order does not affect meaning or translation.

(24) In Matthew 13:44, NA-27 reads “sells all that he has,” whereas R-P reads “all that he has sells.” The difference in order does not affect meaning or translation.

(25) In Matthew 14:4, NA-27 reads ὁ Ἰωάννης αὐτῶ whereas R-P reads αὐτῶ ὁ Ἰωάννης. The difference in order does not affect meaning or translation. A similar transposition also occurs in Matthew 14:27.

(26) In Matthew 14:18, NA-27 reads ὧδε αὐτούς whereas R-P reads αὐτούς ὧδε. The difference in order does not affect meaning or translation.

(27) In Matthew 14:28, NA-27 reads ἐλθεῖν πρός σε whereas R-P reads πρός σε ἐλθεῖν. The difference in order does not affect meaning or translation.

(28) In Matthew 15:14, NA-27 reads τυφλοί εἰσιν ὁδηγοί whereas R-P reads ὁδηγοί εἰσιν τυφλοί. The difference in order does not affect meaning or translation.

These thirty examples illustrate that most, if not all, of the transpositions in the R-P text are inconsequential, making no difference in translation or meaning. Of the thirty transpositions, none affect meaning or translation. Based on this statistical sample of the 748 transpositions, it may safely be concluded that none are expected to affect meaning or translation.

### *Complex Differences*

Some textual variations between the NA-27 text and the R-P Byzantine text consist of instances where the R-P text differs from the NA-27 in more complex ways than is described above. Broman catalogued 832 instances of such complex variations.

(1) In Matthew 1:5, NA-27 spells the name *Boaz* as Βόεζ, whereas R-P spells it as Βοῶζ. Also NA-27 spells the name of Obed as Ἰωβῆδ, where as R-P spells it as Ὠβῆδ. The meaning is the same, and translation is not affected.

(2) In Matthew 1:10, NA-27 spells the name *Amon* as Ἀμῶς, whereas R-P spells it as Ἀμῶν. The meaning and translation are affected.

(3) In Matthew 1:13, NA-27 spells the name *Eliakim* as Ἐλιακίμ, whereas R-P spells it as Ἐλιακείμ. The meaning is the same, and translation is not affected.

(4) In Matthew 1:14, NA-27 spells the name *Achim* as Ἀχίμ, where as R-P spells it as Ἀχείμ. The meaning is the same, and translation is not affected.

(5) In Matthew 4:23, NA-27 reads περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ [went about all Galilee], whereas R-P reads περιῆγεν ὅλην τήν Γαλιλαίαν [went about all Galilee]. The meaning and translation are the same. Instead of “about,” some modern versions read “throughout.”

(6) In Matthew 5:13, for the expression “to be cast out,” NA-27 has a passive participle, whereas R-P has a passive infinitive. No essential difference in meaning exists; most translations render the expression the same or equivalent.

(7) In Matthew 5:30, NA-27 reads “into Gehenna go,” whereas R-P reads “be thrown into Gehenna.” Nearly all translators render “Gehenna” as “hell.” While the verbs are different, translation is different, but no essential difference in meaning exists because Matthew 25:46, where no variants occur, the text indicates that the lost will “go away into everlasting punishment.”

(8) In Matthew 5:32, NA-27 reads “everyone who divorces [active participle] his wife,” whereas R-P reads “whoever divorces [aorist subjunctive] his wife.” There is little difference in meaning, the first being a little more inclusive and emphatic, but the latter being hypothetical; translations are essentially the same.

(9) In Matthew 5:47, NA-27 reads “If you greet only your brothers,” whereas R-P reads “If you greet only your friends.” Most modern versions together with the *Textus Receptus* and the King James Version follow NA-27 here, except that the King James Version uses the word “salute” which is no longer understood to mean “greet” in modern usage.

(10) In Matthew 5:48, NA-27 reads ὁ πατήρ ὑμῶν ὁ οὐράνιος [your heavenly Father], whereas R-P reads πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς [your Father in heaven]. There is no essential difference in meaning or translation.

(11) In Matthew 6:5, NA-27 reads ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί [when you pray, do not be like the hypocrites], whereas R-P reads ὅταν προσεύχη, οὐκ ἔση ὥσπερ οἱ ὑποκριταί [when you pray, do not be like the hypocrites]. The verbs for *pray* differ in spelling, but have the same grammatical form; the verbs for *be* are essentially the same; and the adverbs for *like* are equivalent in this context. No essential difference exists in meaning or translation.

(12) In Matthew 6:21, NA-27 twice reads σου [your (singular)], whereas R-P reads ὑμῶν [your (plural)]. There is a mild difference in meaning, but no difference in translation.

(13) In Matthew 6:28, NA-27 twice reads ἀξάνουσιν οὐ κοπιῶσιν οὐδὲ νήθουσιν [they grow, they neither toil nor spin], whereas R-P reads ἀξάνει οὐ κοπιᾷ, οὐδὲ νήθει [it grows, it neither toils nor spins]. A mild difference exists in meaning and translation. However, all translations render the verbs as plurals in conformity with the plural “lilies.”

(14) In Matthew 7:9, NA-27 twice reads ὃν αἰτήσει [who will ask], whereas R-P reads ὃν ἐὰν αἰτήσῃ [who if he should ask], the difference being the tense of the verb, one being future indicative, the other future subjunctive. A mild difference in meaning exists, but no difference in English translation. The same difference also exists in the verbs of Matthew 7:10.

(15) In Matthew 7:24, NA-27 twice reads ὁμοιωθήσεται [is like], whereas R-P reads ὁμοιώσω αὐτὸν [I will liken him]. There is a mild difference in meaning, and a difference in translation.

(16) In Matthew 8:1, NA-27 twice reads Καταβάντος δὲ αὐτοῦ [when he came down], whereas R-P reads Καταβάντι δὲ αὐτῷ [when he came down]. The participles and pronouns have different grammatical cases which, in this context, make no difference in meaning or translation. A similar difference also occurs in Matthew 8:5, 28.

(17) In Matthew 8:10, NA-27 reads παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον [I have not found such great faith with anyone in Israel.], whereas R-P reads οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον [I have not found so great faith, no, not in Israel]. The meaning is essentially the same, but translation is affected.

(18) In Matthew 8:18, NA-27 reads “a crowd,” whereas R-P reads “great multitudes.” The meaning is affected, but only with regard to relative quantity; literally, the R-P text means “many crowds.” Translation is affected.

(19) In Matthew 8:31, NA-27 reads “send us,” whereas R-P reads “permit us to go.” The meaning is essentially the same, but translation is affected.

(20) In Matthew 9:2, NA-27 reads ἀφίενταί σου αἱ ἁμαρτίαι [your sins are forgiven], whereas R-P reads ἀφέωνται σοί αἱ ἁμαρτίαι σου [your sins are forgiven you]. The meaning is the same, but translation is affected.

(21) In Matthew 11:16, NA-27 reads ἃ προσφωνοῦντα τοῖς ἑτέροις [who are calling to the others], whereas R-P reads καὶ προσφωνοῦσιν τοῖς ἑταίροις αὐτῶν [and calling to their friends]. The meaning is essentially the same, but translation is affected.

(22) In Matthew 11:23, NA-27 reads μὴ ἕως οὐρανοῦ ὑψωθήσῃ [will not be exalted to heaven, will you?], whereas R-P reads ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα [who are exalted to heaven]. The meaning is significantly different, and translation is affected.

(23) In Matthew 12:32, NA-27 reads ἐν τούτῳ τῷ αἰῶνι [in this age], whereas R-P reads ἐν τῷ νῦν αἰῶνι [in this age]. The expressions are synonymous, not affecting meaning or translation; all versions translate essentially the same.

(24) In Matthew 12:36, NA-27 reads πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι [every idle word that men speak], whereas R-P reads πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι [every idle word that men may speak]. The expres-

sions are synonymous, not affecting meaning or translation; all versions translate essentially the same.

(25) In Matthew 13:4, NA-27 reads ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά [when the birds came they ate it], whereas R-P reads ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτά. [the birds came and ate it]. The expressions are synonymous, not affecting meaning or translation; all versions translate essentially the same.

(26) In Matthew 13:23, NA-27 reads τὴν καλὴν γῆν [the good soil], whereas R-P reads τὴν γῆν τὴν καλὴν [the good soil]. The expressions are synonymous, not affecting meaning or translation; all versions translate essentially the same.

(27) In Matthew 13:46, NA-27 reads εὐρὼν δὲ [when he found], whereas R-P reads ὃς εὐρὼν [who, when he found]. The expressions are synonymous, not affecting meaning; but translation is affected.

These thirty examples illustrate that a number of the complex differences in the R-P text are inconsequential, making no essential difference in translation and meaning. Of the thirty omissions, twenty-one (70 %) do not affect meaning, seven (23 %) mildly affect meaning, two (6.6 %) significantly affect meaning, and twelve (40 %) affect translation. From this statistical sample of the 832 complex differences, approximately 582 will not affect meaning, about 191 will affect meaning mildly, another 55 will affect meaning significantly, and roughly 333 will affect translation to some extent. Table J.6 summarizes the results. The first column lists the reference where the variation occurs; the second, third, and fourth columns refer to the effect on meaning; and the last column refers to the effect on translation.

**Table J.6**  
Summary of the Effect of Complex Differences  
on Meaning and Translation

Reference	No effect	Mild	Significant	Translation
Matt. 1:5	1			
Matt. 1:10			1	1
Matt. 1:13	1			
Matt. 1:14	1			
Matt. 4:23	1			
Matt. 5:13	1			
Matt. 5:30	1			1
Matt. 5:32	1			1
Matt. 5:47	1			1
Matt.5:48	1			
Matt. 6:5	1			
Matt. 6:21		1		
Matt. 6:28		1		
Matt. 7:9		1		
Matt. 7:10		1		
Matt. 7:24		1		1
Matt. 8:1	1			
Matt. 8:5	1			
Matt. 8:10	1			1
Matt. 8:28	1			
Matt. 8:18		1		1
Matt. 8:31		1		1
Matt. 9:2	1			1
Matt. 11:6	1			1
Matt. 11:23			1	1
Matt. 12:32	1			
Matt. 12:36	1			
Matt. 13:4	1			
Matt. 13:23	1			
Matt. 13:42	1			1
Total	21	7	2	12

***Conclusion: Most Differences Are Not Significant***

Table J.7 summarizes the results of this study. Of the 7,041 variations between NA-27 and R-P catalogued by Broman, it is estimated (on the basis of a statistical sample of 256 variations) that about 5,800 (82 %) have no effect on meaning or translation. About 841 (12 %) have minor effect on meaning; only about 472 (6.7 %) have significant effect on meaning; and about 1,948 (27.6 %) affect translation in some way. Comparing these figures with the 140,745 total words in the *Textus Receptus*, one may conclude that the two texts agree 98.6 percent of the time with respect to translation, and 99.0 percent of the time with respect to meaning. Consequently, regardless of which of the texts one follows, the translation will have a high degree of certainty, and the meaning will have an even higher degree. Finally, there is almost absolute certainty that in those places where the texts differ, one or the other of the readings is autographic.

**Table J.7**  
Summary of Variations with Respect to Meaning and Translation

Type of Variation	No effect	Mild Effect	Significant	Translation	Total Variants
Word Divisions	50	1		1	51
Movable Nu	183				183
Minor Spelling	406				406
Deletions	534	59		136	593
Insertions	1,287	346	173	916	1,729
Substitutions	1,955	244	244	562	2,444
Interchange of Kai for De	55				55
Transpositions	748				748
More Complex	582	191	55	333	832
Totals	5,800	841	472	1,948	7,041



## **Glossary of Terms**



## Glossary of Terms

The following definitions are confined to the use of terms as they relate to the history of the Bible and its text. Words defined in this glossary are in bold face script for ease of cross reference.

**Alexandrian Text**—the consensus text of a group of genealogically related manuscripts of which the place of origin is commonly regarded as the vicinity of Alexandria, Egypt.

**Amanuensis**—a person who wrote a document at the dictation of someone else, much like a modern stenographer.

**Apocrypha**—a collection of fifteen books regarded by the Roman Catholic Church as canonical, but not regarded as canonical by most Protestants. Fourteen of these books are included in the 1611 edition of the King James Version and in all subsequent editions. Beginning with the 1629 edition and afterward, some copies were printed with the Apocrypha and some without.

*A Priori*—a Latin term meaning “from the previous.” An *a priori* supposition is based on a hypothesis or theory before or without an evaluation of factual evidence.

**Archetype**—the hypothetical **exemplar** that accounts for the existence of a **text-type**.

**Autograph**—the original document written by the hand of its author or his **amanuensis**. All autographs of the Biblical books have perished.

**Autographic text**—the exact words contained in an autographic document. The autographic text of the Biblical books has been preserved in the consensus of the surviving **manuscripts** (handwritten copies) of ancient Bibles.

**Autographic document**—see **autograph**.

**Byzantine Text**—the consensus text of a group of genealogically related manuscripts of which the place of origin is commonly regarded as the vicinity of Antioch of Syria. It is the text of the Eastern Greek Orthodox Church whose center was in Constantinople (ancient Byzantium).

**Caesarean Text**—the consensus text of a group of genealogically related manuscripts of which the place of origin is commonly regarded as the vicinity of Caesarea of Palestine.

**Codex**—a type of **manuscript** composed of pages joined together at a common edge. Modern books are of the codex type.

**Conflation**—the combining of two different readings into one.

**Critical Apparatus**—at places where **textual variants** occur, some **critical texts** contain footnotes that list the **variant readings** and the **manuscripts** that support the given **variant readings**. A collection of such textual footnotes is known as a critical apparatus.

**Critical Text**—a printed edition of the Hebrew Old Testament or the Greek New Testament the words of which have been determined by some method of **textual criticism**. The term is commonly applied to the editions of Westcott and Hort, the Nestle-Aland editions, and the editions of the United Bible Society, among others. Nearly all printed editions of the Greek New Testament are critical texts except those that are derived from a single **manuscript**. This term includes the editions of the Hodges-Farstad Majority Text, the editions of the Robinson-Pierpont Byzantine Text, and the various editions of the *Textus Receptus*.

**Eclectic Text**—a text of the Hebrew Old Testament or the Greek New Testament the words of which have not been derived from a single **manuscript** or

**text tradition**, but from a variety of different **manuscripts** or **text traditions**. Most printed editions of the Greek New Testament are eclectic, including the texts of Erasmus, Stephanus, Beza, Elzevir, and Scrivener.

**Exemplar**—a master **manuscript** from which other **manuscripts** were copied.

***Kethib***—an Aramaic word meaning “it is written.” In the relatively few places in the Hebrew Bible where the written tradition differs from the oral tradition, the word *Kethib* refers to the words written in the main body of a Hebrew manuscript or printed edition (the written tradition) as opposed to words in a marginal note that designate what should be read (the oral tradition). See *Qere*.

**Lectinary**—a **manuscript** of the Bible used for liturgical reading in the churches. It contained only those portions of Scripture used in the liturgy of the church.

**Intrinsic Probabilities**—the probabilities of textual criticism associated with Internal Evidence that relate to the literary characteristics of the author such as vocabulary and style. See **Transcriptional Probabilities**.

**Majuscule**—a majuscule is a **manuscript** of the Bible written in all capital letters, the form of writing used in **manuscripts** up until about the ninth century A.D.

**Manuscript**—a manuscript is a handwritten copy of an **autographic document** or of another manuscript. Manuscripts were the Bibles used by ancient Christians or Jews.

**Minuscule**—a minuscule is a **manuscript** of the Bible written in lower case characters much like modern cursive script. **Manuscripts** of this type began to appear around the ninth century A.D. See **majuscule**.

**Papyri**—plural of papyrus, a type of reed from which paper was made in antiquity. Most of the very early **manuscripts** were written on papyrus paper. These manuscripts are referred to as the papyri.

**Parchment**—specially prepared leather for use as the pages in books and scrolls. See **Velum** and **Papyri**.

**Place of variation**—a place in a text of the Hebrew Old Testament or the Greek New Testament where the **manuscripts** differ.

**Qere**—an Aramaic word meaning “it is read.” In the relatively few places in the Hebrew Bible where the written tradition differs from the oral tradition, the word *Qere* refers to the words in a marginal note that designate what should be read (the oral tradition) instead of what is written in the main body of a Hebrew manuscript or printed edition (the written tradition). See **Kethib**.

**Recension**—the effort of an ancient scribe or other authority to recover the **autographic text** from the textual witnesses available at the time. All known **text-types** of the Greek New Testament are regarded as the result of an ancient recension or the equivalent.<sup>1</sup>

**Stemma**—is a diagram indicating genealogical relationships among **manuscripts** or groups of **manuscripts**.

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<sup>1</sup> Advocates of the Byzantine Text deny an ancient **recension** in the history of the Byzantine tradition. However, sufficient evidence exists to justify a Lucian **recension** or the equivalent. Likewise, the Byzantine text frequently stands alone against all ancient witnesses including its own most ancient representatives; this evidence is consistent with an ancient **recension**. It is highly presumptuous to assume that Byzantine readings are always autographic.

**Textual Criticism**—the science of determining the most likely readings of the **autographic text** at any **place of variation**. Various methods of textual criticism have been developed: the Westcott-Hort Method, the Reasoned Eclectic Method, the Thorough-going Eclectic Method, the Majority Text Method, and the Byzantine Priority Method.

**Textual Variant**—when **manuscripts** of a Biblical book differ, some **manuscripts** have one reading and other **manuscripts** have other readings; a textual variant is one of the alternate readings that occur at a **place of variation** in the text of the Bible.

*Textus Receptus*—a Latin expression meaning “received text.” It is used of a number of printed editions of the Greek New Testament, all differing and all derived from **manuscripts** of the Byzantine **Text-tradition**. Among King James Only advocates, the term is used of the 1898 edition of the Greek New Testament that underlies the English words of the King James Version, edited by H. F. A. Scrivener and published by the Trinitarian Bible Society.

**Text Tradition**—see **Text-Type**.

**Text-Type**— also known as a **text tradition**, the consensus text of a group of genealogically related **manuscripts**. **Manuscripts** that belong to a text-type generally share a common set of **variant readings** characteristic of the group. Four text-types of the Greek New Testament are commonly accepted: the **Alexandrian Text**, the **Western Text**, the **Caesarean Text**, and the **Byzantine Text**.

**Transcriptional Probabilities**—the probabilities of **textual criticism** associated with internal evidence that relate to errors that originate from the habits of scribes such as omission, repetition, conflation. See **Intrinsic Probabilities**.

**Tree Diagram**—see **stemma**.

**Velum**—high quality leather, specially prepared for the pages of books and scrolls. See **Parchment** and **Papyri**.

**Uncial**—a **manuscript** that was written in all capital letters. All **manuscripts** copied before the ninth century were uncials. See **Minuscule**.

**Variant Reading**—see **Textual Variant**.

**Version**—a version is a translation of the Bible into a language other than Hebrew for the Old Testament and Greek for the New Testament.

**Western Text**—the consensus text of a group of manuscripts of which the place of origin was North Africa, Italy, and Gaul.

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